IX. Runic Inscriptions in or from The Netherlands

1. Introduction

Until 1996 runic attestations from The Netherlands were known only from the terp-area of the provinces of Groningen en Friesland, and the runic Corpus was called the Frisian Corpus. In April 1996 an object with runes was found in the river estuary of the Rhine, on a site called Bergakker, in the Betuwe, the former habitat of the Batavi. This find, dated in the early fifth c., exhibits runes from the older fuþark plus an anomalous rune. It has no typical Anglo-Frisian runic features. Finds from the terp-area exhibit runes from the older fuþark plus, in some cases, the two additional runes that are common to the early English and Frisian inscriptions. This stock of runes is called the Anglo-Frisian fuþork. Characteristic of this fuþork are two new runes ᚴ and ᚳ for o and a sounds, and a new value for the old a rune ᚹ, which came to render the sound ae. This development is associated with Ingveonic sound-changes specifically concerning the Gmc phoneme a and the diphthongs beginning with a (see also Chapter VII, Early Runic Finds in England).

The Frisian runic corpus has been edited by several scholars in different compilations (for a brief survey of editors, see Nielsen 1996). The first edition, treating 9 inscriptions, was published in 1939 by Arntz & Zeiss. In 1951, Boeles included the then known runic objects in his major study of Frisian archaeology Friesland tot de elfde eeuw. W.J. Buma published about several objects with inscriptions; his inaugural speech (1957) at the Groningen university was devoted to the Frisian runic corpus. W. Krogmann discussed the authenticity of some Frisian inscriptions in his 1953 pamphlet Zur Frage der friesischen Runeninschriften. Sipma (1960) published a survey of 16 Frisian runic inscriptions, including items that later on appeared to be falsifications or which exhibit no runes; these are the so-called ‘hilamodu’ and ‘agu’ items, Westeremden C, and Jouswier. Düwel & Tempel (1968/70) were able to extend the number of the Frisian Corpus by their discovery of four inscriptions on combs (Kantens, Hoogebeintum, Oostum and Toornwerd). Moreover, they (Düwel/Tempel 1968/70:376ff.) proved that two items were falsifications (‘Jouswier’ and ‘hilamodu’); one item (‘agu’) did not have any runes. It only shows some scratches on a bronze book-mounting, which, according to Buma (1957:29) were runes. The bone plate from Jouswier is kept in the Oudheidkundige Kamer at Dokkum. Westeremden C is in private possession, ‘hilamodu’ is missing; ‘agu’ is at the Fries Museum at Leeuwarden.


Close examination has demonstrated that the scratches on a bone-piece of a horse's leg (Buma 1975), found near Eenumerhoogte (Eenum), are no runes. The carvings may be slaughter-
marks. The marks on the Doijem piece of bone may have been cut recently (Pieper 1991, Looijenga 1991). The Uden stone was also recently provided with ‘runes’. The examination of the stone was carried out by the present author in cooperation with the geologist G.J. Boekschoten on 5th November 1996, at the Streekarchiefdienst Brabant-Noordoost, Veghel. The incisions (‘runes’ reading ‘wot’) on the surface of the stone have not been weathered in the same degree as the rest of the surface, hence the scratches must have been made recently. Moreover, the carver used a modern tool. The find history of the stone is spurious; it is said to have been part of the foundation of the local church, but there are no traces of cement. On the contrary, the surface shows a veneer of humus, which cannot possibly have formed around a stone in a foundation. Therefore, both find history and ‘runic’ inscriptions are false.

About the runic text or runes (if any) of the inscription of Westeremden C, described in a publication only once (Kapteyn, 1934), nothing can be said. The object is not accessible for inspection. Non-Frisian, but authentic, is the Hitsum bracteate; the object may be related to the Sievern (North Germany) bracteates (see Bracteate Corpus).

The combs, coins and symbolic swords are clustered; three objects are listed according to material (yew wood); the remaining objects are listed as ‘various objects, various material’. As in the Anglo-Saxon Corpus, this division is made to show the variety of objects and material. The order is in accordance with the numbers/quantity in which certain objects or materials occur, and within this order the date (starting with the oldest) is the determining factor.

Except for Amay and Hoogebeintum, which are gravefinds, the majority of the objects have been found in a terp or wierde during commercial digging of the soil at the end of the 19th century and at the first third of the 20th. Other objects were casual finds, such as Schweindorf (Page 1996:137). The other gold coins have no known findplaces and therefore have no find-context. Page (1996:139f.) suggests that all four gold coins could be either English or Frisian. Wijnaldum B was found with a metal detector in 1990 and Bergakker was also found with the help of a metal detector in 1996.

In general it can be said that ‘Runic Frisian’ cannot be analysed very well with the help of existing grammars and descriptions of Old Frisian, such as have been published by Steller, Markey and Ramat, since they merely describe ‘Manuscript Old Frisian’ of much later centuries. Reconstructing Runic Frisian is therefore a laborious task. Old English, which has been recorded from much earlier onwards is an indispensable help for the analysis of Runic Frisian, as is Old Saxon, and, to a lesser degree, Old High German.

Abbreviations: FM = Fries Museum; GM = Groninger Museum; BM = British Museum. When a findplace has delivered more runic objects, this is indicated here Wijnaldum A, or B; and Westeremden A, or B. The indication A, B, C, is the current practice for the Frisian inscriptions.
2. CHECKLIST OF RUNIC INSCRIPTIONS IN THE NETHERLANDS

Legible and interpretable inscriptions

The Combs

1. Ferwerd (Friesland), combcase, antler, found in 1916 in the terp Burmania I, during commercial digging. Seen at the FM, Leeuwarden. Date: 6th c. The runes run from right to left and read me ura or me uræ.

There are no particular Anglo-Frisian runeforms in this inscription. The ultimate rune may be transcribed either a or æ, but as there is no æc rune in the inscription, the sound value of ï cannot be determined. The inscription starts with a bindrune me which has another ductus than the rest. OE me, OFris mi is a pers. pron. 1 sg. dat. ‘to me’. ura may be a masculine PN, nsm. n-stem. uræ may be taken too as a woman's name, nsf. ð-stem. The text can be interpreted as: ‘(this comb belongs) to me, Ura, Urae’, an owner's formula.

2. Amay (Liège, Belgium), comb, bone, bought in 1892 from an antiquary at Liège, Belgium. Seen at the Museum Curtius, Liège. Date: ca. 575-625. Said to be found in a row-gravefield near Amay, which lies on the Meuse between Huy and Liège. The gravefield was in use from the end of the 6th c. till the beginning of the 7th c. The comb is broken; the runic inscription (or what is left of it) starts from the break and reads from right to left: eda.

The ultimate rune is æc. eda is probably a PN nsm. n-stem, showing monophthongization of Gmc *ai > OFris ē. ēda < *aid- < *haið- < *haiði- ‘clear’, cf. OE hāðor, OS hāðar; or ēda < *haidu-, cf. Go haidus ‘way, manner’ (Kaufmann 1965:200, 201). In OFris, normally Gmc h is retained in the Anlaut, but in some cases it disappeared, for instance before a or ē (Steller 1928:33). On the other hand, the fact that h- has dropped may point to Romance influence (Kaufmann 1965:196), which, in view of the findplace, will not surprise.

3. Oostum (Groningen), two halves of a comb, antler, found in 1908 in the terp. Seen at the GM, Groningen. Date: 8th c. On both sides are runes. Side A: aib ka[m]bu; side B: deda habuku.

The runes have so-called ornamental forms: the b has three pockets, the h has three bars. These graphic variations are unique so far. A parallel may be the recently found inscription from Fallward (Continental Corpus, nr. 15), which shows an a with three side-strokes. Aib is a PN, i- or ja-stem. The ending is lost, which occurs frequently in Runic West Gmc.,
certainly at this date. *kambaz* 'comb'. The omission of a nasal (here *m*) before a homorganic consonant is a typical feature of runic writing (although not without exceptions, such as can be seen in *awimund*, *Weimar III*, Continental Corpus). Another instance that shows omission of the nasal is *umædit* = *u(n)madit* (see below, *Rasquert*). The nom. and acc. ending -*u* of a masculine *a*-stem (*kambu*) can only be a reflex of Gmc *-*az (Düwel/Tempel 1968/70; Nielsen 1991a:300).

Side B: *deda* 3 sg. pret. ind. 'did, made' (Nielsen 1991b:299, Bammesberger 1991c:305ff.), OFris inf. *duā. habuku* < *habukaz*, PN nsm. *a*-stem. The text runs thus: 'Aib made the comb. Habuku'. However, a female PN *Habuke* is equally possible, here dsf. *ā*-stem (cf. Nielsen 1984b:13ff., Düwel/Tempel 1969/70:366), hence we get the text ‘Aib made the comb for Habuke’. Last but not least *Habuku* may be in the nominative, nsf. *ā*-stem, and is thus subject. ‘Habuku made the comb (for) Aib’ (cf. Düwel/Tempel, 1970:367). The syntax is then VSO. In the first interpretation the syntax is SOV. The ending -*u* < Gmc *-ā* is not restricted to Runic Frisian, but occurs also in the North and West Gmc languages, like for instance in *lapu* ‘invitation’, nsf. *ā*-stem (cf. Nielsen 1984b, 1991 and 1994). As regards the name *Habuku* ‘hawk’, cf. *haukopuz* on the VÅNGA stone (Östergötland), which has been interpreted by Krause (1966:148) as an agent noun of the verb *haukōn* < *habukōn* ‘being like a hawk’.

4. *Toornwerd* (Groningen), comb, antler, found in 1900 in the terp, dated 8th c. Seen at the GM, Groningen. It bears four runes *ko(m)bu*.

\[ko(m)bu\]

*ko(m)bu* nsm. *a*-stem, Gmc. *kambaz* ‘comb’, cf. above *Oostum kabu*. According to Steller (1928:9) Gmc *a* > *o* before nasal in Old East-Frisian and it became *a* or *o* in Old West-Frisian. Toornwerd lies east of Oostum, the places are separated by the river Hunze. The interchanging of *a* and *o* in words with the same meaning may have led in earlier times, probably the 5th c., to the development of the *āc* and *ās* runes (Looijenga 1996a:111).

An excavation of the Viking-age settlement near the terp *Elisenhof* at the Eider mouth in Schleswig-Holstein revealed a non-inscribed comb similar to the Toornwerd one. Another comb from *Elisenhof*, dated to the end of the 10th c., bears the inscription: *kabr* ‘kam’, which shows the North Gmc development *kambaz* > *kambr*.

THE COINS

5. *Skanomodu* is the runic text on a struck gold solidus. Date 575 - 610. Findspot is unknown, the solidus belonged to the coin-collection of the English king George III (also Kurfürst of Hanover and Ost-Friesland). The runic solidus came in 1820 in the possession of the BM, London. The legend reads *skanomodu*, which might be taken as a dithematic PN (cf. Bammesberger 1990a, with ref.).
'mind'. Because of monophthongization of Gmc *au > OFris a: *skaun- > skān- and the ending nsm. -u < Gmc *-az the text is regarded OFris. If the name were a female PN nsf. ð-stem, the name need not be OFris, as -u < -ð is common to all West Gmc languages and to North Gmc as well. skanomodu probably was the name of the moneyer, therefore a woman's name is not likely. However, the coin might have been made to serve as a piece of jewellery and in that case a woman's name is appropriate. The a is represented by the æc rune, together with Harlingen and Schweindorf the earliest attestations of æc in the Frisian tradition.

6. Harlingen (Friesland), a cast gold solidus, in 1846 bought by the FM, Leeuwarden, from a Harlingen silversmith, who obtained the solidus from a terpdigger. Date 575 - 625. The runes read hada. The h is double-barred, both a’s are æc runes.

Blackburn (1991:141-143) links the hada and weladu (see below, nr. 7) solidi together because they are cast pieces, not struck like the skanomodu one. Whether the three runic solidi are to be regarded as a coherent group and whether they are Frisian or represent different traditions are matters of speculation, according to Page (1994:187). But the iconography of the three rune-solidi agrees to such a degree that they may originate from the same source. Page (1995:160) wonders "whether the cast hada and weladu specimens should be defined as coins, or rather considered as cast ornaments". In any case the coins may have served as jewellery or precious gifts. The provenance of the coins is difficult to establish; from their runic legends they seem to be Frisian, but from their context they point to England. hada may be a PN, with the element *haþu- ‘battle’, nsm. n-stem. Otherwise the base may be Gmc *haðaz ‘restraint, confinement’, according to Beck (1981:75). A third possibility is to postulate a rare case of monophthongization of Gmc *ai > OFris a: ħada < *haið-, cf. Go haidus ‘way, manner’ or *haiþi- ‘clear’ (Kaufmann, 1965:17, 200). If this were so, it would be the only instance of monoph-thongization of Gmc *ai > OFris a in Runic OFris, represented by the æc rune. Therefore this rune may not necessarily have been imported by the Old Frisians, as is suggested by Nielsen (1994:121) and Seebold (1991:507f.) on the assumption that monoph-thongization of Gmc *ai only partly took place in OFris and would not be found in Runic OFris.

7. Schweindorf (Ostfriesland, Germany), a cast gold solidus, found in Schweindorf near Aurich in 1948. Now in the Ostfriesisches Landesmuseum, Emden. Date 575 - 625. Runes run left: weladu or þeladu.

The initial rune has a large loop, from the top of the headstaff to the bottom, so either w or þ may be read. As þeladu does not render something meaningful, generally the reading weladu is preferred. This is a PN Wēla(n)du, cf. OE Weland, ON Völundr, NG Wieland < *wēla-handuz, nsm. u-stem, ‘trickster’. (Düwel/Tempel 1968/70; Beck 1981:69ff. with references). The first part of the compound is *wēl- ‘trick, ruse’ cf. ON vél ‘artifice, craft, device’ followed by the suffix -and < Gmc *handuz. The name might refer to the well-known legendary smith Weland.
8. Folkestone (Kent, England), a gold tremissis or shilling, found in 1732. Date ca. 650. Unfortunately the object got lost in the BM. A few years ago a similar authentic specimen turned up in the coin collection of the Hunterian Museum at Glasgow. The coin came from the same die as the lost BM one and thus bears the same legend æniwulufu.

This may be taken as a PN nsm. a-stem. The language may be OFris: āni < āni- < *aun-i-. The æ is in that case not a product of fronting, but of i-umlaut. One may assume that i-umlaut had taken place by 650 (Insley 1991:173). The etymology of Gmc *aun- is obscure, according to De Vries (1962). Nielsen (1993:84) is of the opinion that aniwulufu should be read, without a sign of i-mutation. He may have come to this conclusion prompted by a wrong dating: 6th c., of the tremissis. Blackburn (1991:143f.) now dates the coin mid 7th c. -wulufu < *wulfaz has an interconsonantal svarabhakti vowel. The iconography is copied from a Merovingian tremissis from South West France. The iconographic history and the findplace in Kent would not exclude a Frisian origin, but one may consider a strong Frankish element.

9. Midlum (Friesland), a silver sceat of the Frisian, or Continental, type was found at Midlum in 1988 and is now at the FM, Leeuwarden. Date ca. 750. The runic legend is æpa.

Hundreds of this type of sceat are known, which has been defined as "at its best, a careful copy of the English primary C type, with runic ‘Æpa’ or ‘Epa’ in front of the head" (Op den Velde et al. 1984:136). These sceattas may not be purely ‘Frisian’ in the sense of ‘originating from the terp-area’, as they are rarely found north of the Rhine, but their find distribution suggests an origin along or south of the Lower Rhine (Grierson & Blackburn 1986:508). The runes are copied along with the rest of the iconography. æpa PN nsm. n-stem, Æpa, based on Celtic Epo ‘horse’ (Kaufmann 1965:14). Probably the name of the monetarius. (See also the sceattas of the English Corpus, Chapter VIII).

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77 The text may have some connection with the legendary Wylfings of East Anglia, since their ancestor was called Aun(n), which, according to Ingveonic sound-changes would regularly develop to ān-, ān-, after i-umlaut took place, thus forming the first element of the compound āniwulufu. It is interesting that this specific development is considered a typically Old Frisian or Old Saxon feature. The name-element ‘wolf’ appears to have been particularly popular among Germanic leaders; cf. the Alamanian/Bavarian Agilolfings, a family of dukes, and the Franconian Arnulfing family of stewards. As to the pedigree of the Wuffingas from South Sweden, it is tempting to think of the -wulf- family from Blekinge: Haduwolf, Haeruwulf and Hariwulf, mentioned on the Gammarp, Istaby and Stentochen stones (see ‘Danish’ Corpus).

78 Over 2000 sceattas were found in The Netherlands. In 1988 for instance, about 140 sceattas came to light, in what was called ‘The Remmerden hoard’. These all had a runic legend, reading epa, æpa or ape.
**THE SYMBOLIC SWORDS**

10. *Rasquert* (Groningen), whalebone swordhandle, found in 1955. Seen at the Hoogelandster Museum, Warffum. Date late 8th c. The handle may have been part of a symbolic sword (Looijenga & Van Es 1991), as is probably also the *Arum* wooden sword. Both sides of the handle may have been inscribed. On one side what signs there were are erased. The runes on the other side are rather difficult to read; the whalebone surface has weathered badly. I propose to read *ekumäditoka*.

The sequence may be divided thus: **ek u[n]mädit oka**.

*ek* 1 sg. pers. pron. ‘I’. *u[n]mädit*, adj., part. pret. of *mädan*, cf. OE *mæded* ‘mad’; OE *mädan* < Gmc *maidjan* ‘to make mad’. *mädit* shows *i*-mutation preceded by monophthongization; -*t* instead of -*d* may reflect devoicing at the word’s end. *oka* PN nsm. *n*-stem, *Oka*; OE *Oca*, ‘mind, intelligence’ (Kaufmann 1965:198,249ff.). Gijsseling (1980:18) reads *eku[n]mäditoka* too, but interprets otherwise: *ek u(n)mädi(d) tok a* ‘I, the not mutulated one, took this sword’. My interpretation: ‘I, Oka, not (made) mad’, might have been Oka’s device. (Cf. for instance with *Gårdlösa ek unwodz* of the Danish Corpus, Chapter V).

11. *Arum* (Friesland), a yew-wood miniature sword, found in 1895. Seen at the FM, Leeuwarden. Date late 8th c. In the blade some ornaments and runes are carved. The runic text shows Anglo-Fris. *āc* and *ōs* runes, hence the ⚠ rune is transliterated *æ*. The runes are clearly legible *edæ:boda*.

Medial *æ* in *edæ-* may be product of fronting of unaccented *a* after a short syllable (Nielsen 1991*:300). In my opinion, this *æ* is a *Kompositionsfugenvokal*, as found in the earliest English glosses, e.g. *fulæ-trea*, etc. (cf. Nielsen 1984*:17; and Kluge 1913:201, Anm. 2: the composition vowel *æ* < *a*); *eda*- ‘oath’. OFris *ða*- < Gmc *aipä-* reflects OFris *ð* < Gmc *ai*; the rune *d* is used to represent voiced *ð* < *þ*. Several interpretations are possible. Nielsen (1984) reads *edæboda* as one word, nsm. *n*-stem ‘return-messenger’. I take *edæ:boda* as nsm. *n*-stem: ‘oath-messenger’, Du ‘eed-bode’, with reference to the object itself, which is a symbolic sword. A sword had a function in the practice of law: people swore their oaths on it.
THE OBJECTS OF YEW WOOD

12. **Westeremden A** (Groningen), a weaving-slay of yew-wood, found in 1928. Seen at the GM, Groningen. No date. Because of the warping and desiccation of the wood some of the thinly carved runes have become quite vague. The runes read **adujislume(b)jisuhidu**.

The þ rune, which, according to Arntz & Zeiss (1939:383) was present in the bindrune-cluster **me(b)**, cannot be distinguished anymore. Whether there is either an i or an l in **jisuhidi/ldu** is unclear. Still visible are the Anglo-Frisian a and the Sternrune, which in England is transliterated j, and g in Friesland. This is unnecessarily confusing, since the same phonetic development (palatalisation) is concerned, and it regards especially the syllable gī-, gi-, with a palatal pronunciation (see also below, jihada, nr. 13). **adujislu** is a PN, nsm. a-stem, ādu < *auđa 'wealth', jīšlu < *gīšalaz 'hostage' or 'sprout, shoot, offspring' (Kaufmann 1965:94). In ādu- we have a case of monophthongization of Gmc *au > OFris ā, cf. skanomodu. **me(b)** means 'with'. **jisuhidi/ldu** PN dsf. jō-stem (Nielsen 1984:13f.). A well-known name-element is hildu < Gmc *hildjō 'battle'. Interesting is that the names rhyme, both ending in -u, but that these endings represent different cases and genders, the first in the masculine nominative, the latter in the feminine dative.

13. **Westeremden B** (Groningen), small yew-wooden stick, found in 1917. Seen at the GM, Groningen. No date. The stick has three prepared sides, two of them covered with runes. Some runes exhibit a unique form. They appear to represent mirror-runes. Other runes belong to the younger Scandinavian fuþark. Furtheron there are Anglo-Frisian runes and runes from the common older fuþark. The h is double-barred. The s is represented by the book-hand s |. The p has a somewhat unfinished form. It appears once in a single form and once in a mirrored form: []

Three separate parts can be distinguished in the runic legend. The inscription starts with **oph?muji?adaamluþ:,** ending in a word-division sign. When the stick is turned 180°, reading can be proceeded on the same side, starting from the division mark :wimœ?ahþu??.

On a second prepared side can be read iwio?u?du?ale.

**Seebold (1990) reads:** **ophæmu givëda æmlup:ivi ok upduna (a)le wimov æh þusë.**

The form l occurs thrice in the inscription. From the context it must represent a vowel; probably æ, which could have been rendered by the Anglo-Frisian æsc, but for some reason this rune does not occur in this inscription. I suppose l might be a younger fuþark variety. It is transliterated æ in **ophæmu**, which would reflect a fronted æ in hæm < hām < Gmc *haim- 'home', an intermediary stage towards OFris ð in hēm, rendering the development of Gmc *ai
OFris ą > æ > ē, in which case we would have another attestation of monophthongization of Gmc *ai > OFris ą. The same rune also occurs in æh and in æmlap.

The a in upduna (a)le is the Anglo-Frisian æc, written once but meant to be read twice in upduna (a)le. (This occurs more often; in Fallward skamella (a)guskaþi).

As has been said above, the inscription contains some mirrored runes, such as p □ in upduna based on the form of single p in ophæmu.

Yew-wooden stick of Westeremden.

The rune □ might be taken as a mirror-rune b in jibada (instead of Seebold's givēda; the Sternrune † should be transliterated j, see above, nr. 12). The middle rune † I transliterate a, rendered in a rune form known from the younger Danish futhark. Also in þusa it is transliterated a, although the sidetwig slants to the right, whereas it slants to the left in jibada. It might seem strange that we would have two different runeforms both transliterated a in one
word, jibada, but I suggest the runecarver wanted to differ between two a-like sounds. The \( \hat{a} \) appears to represent a palatal a, whereas the \( \breve{a} \) denotes a velar a. There is no opposition stressed - unstressed, or long - short.

\[ jibada = gibada \] ‘fate, luck’, recorded twice in the OS Heliand: 3161 and 5828, meaning ‘comfort, reassurance’ or even ‘new life in Christo’ (Opitz 1978:21), cf. Bad Ems (Continental Corpus). The mirror-rune \( \text{£} \), here transliterated \( \text{b} \), occurs once again in the inscription; from its form it can both represent \( \text{b} \) or \( \text{d} \); it represents \( \text{d} \) in wimœd.

My transliteration runs thus:

\[ \text{op hæmu jibada æmluþ : iwi ok up duna (a)le wimœd æh þusa.} \]

æmluþ has been explained by Seebold (1990:421) as 3 sg. pres. ind. ‘stays, remains’, analogous to ON amla ‘to strain oneself’.

iwi appears to mean ‘yew’, cf. Gmc \( *\text{hwaz} \), \( *\text{waz} \), m., although it is difficult to explain its form; it might be a locative or instrumental, according to Seebold (1990:415).

ok = \( \hat{a} \) ‘also’; up = \( \breve{a} \) ‘upon’, duna asf. n-stem ‘dune, hill, terp’.

(a)le is an optative to Gmc \( *\text{ala-} \) ‘to grow’ (Seebold 1990:415).

wimœd is probably a masculine PN, nsm. a-stem. The æ is the product of i-mutation of o/\( \breve{o} \), represented by \( \hat{a} \).

æh 3 sg. pres. ind. ‘to have’, cf. OFris \( \hat{a} \text{ch} \) (Markey 1981:157).

þusa may be compared to the dem. pron. masc. acc. \( \hat{p} \text{isse} \) ‘this one’ (Markey 1981:136).

The interpretation of the text is nearly the same as the one proposed by Seebold: ‘at the homestead stays good fortune; may it also grow near the yew on the terp; Wimœd owns this’. The stick can be taken as a building offer.

Since the inscription exhibits i-mutation, bookhand \( s \) and runes from the younger \( \text{fuþark} \), the date must be later than, say, 750 AD.

14. Britsum (Friesland), a small yew-wooden stick, found in 1906. Seen at the FM, Leeuwarden. No date. Most of the runes are carved in three, four, five lines, which reminds of the inscriptions on the Lindholm amulet and the Kragehul spearshaft (Danish Corpus). On one side is carved LID in what looks like Roman lettering.

\[ \text{DYHIBNRTNMW} \]
\[ \text{IMWRYE} : \text{LID} \]

One of the runes has the form of a younger-\( \text{fuþark} \) \( k \), or else the so-called English ‘bookhand’ \( s \). Both transliterations meet with difficulties; one would get \( \text{þkniaberetdud} \) or \( \text{þsniaberetdud} \) on one side; on the other side, running from right to left: \( \text{ln:brkdmi} \) or \( \text{ln:bsrsdmi} \).

Neither of these sequences allow for a meaningful interpretation. The rune \( \text{þ} \) probably represents a vowel. For instance, Bugge (1908:176-177) took it as representing \( i \) or \( e \). Odenstedt (1989:158) proposed to take it as a variety of the Anglo-Frisian \( \hat{a} \). Bugge (1908:177-179) read \( \text{þin i a beret dud LID} \) "Trage immer diese Eibe, darin liegt Tugend. LID". The second line would go thus:

\[ \text{ln bered mi or ln birid mi} \], which Bugge interprets: "N.N. trägt mich". Odenstedt (1989:158) read \( \text{þon i a beret dud /ln borod mi liu} \), "always bear this yestave against paralysis (or drunkenness), NN perforated me. liu". Obviously Bugge read LID as Roman letters, whereas
Odenstedt took the signs for runes. **borod**, according to Odenstedt (1989:159), can only be the 3rd pers. sg. pres. of a verb like OE **borian** (\(< *borōkan\) ‘bore, perforate, make a hole in’. There is, however, no hole in the stick, therefore this reading must be rejected.

**The Britsum Yew-wooden stick.**

A solution may be, to take it to represent æ, a variant on the Danish æ. I suggest to transliterate: þæn i a beret dud ]n bæræd mi.

Þæn dem. pron. acc. sg. ‘this’.

i refers probably to the piece of yew wood, also in the acc. sg. masculine. This part of the text must be the object.

**beret** is plural imp. ‘bear’ of OFris inf. *bera*.

When interpreting a \(< *aïwi ‘always’, we find an instance of monophthongization of Gmc \(*ai > OFris å, represented by the \(*ansuz rune, or the Anglo-Frisian *esc rune, which, accordingly, should be transliterated æ. If so, it should represent another sound value than æ in bæræd. To avoid confusion, I transliterate it a, although this might be misleading.

**dud** has several interpretations, such as a PN, according to Gijsseling (1980:7). Bugge (1908:179) interpreted **dud** as ‘virtue’, **dud** would be a contraction of **duguf**. Arntz (1939:1-67) proposes ‘Kraft’ or ‘Betäubung’. Buma (1951:316 ff.) connected **dud** with OE **duguð** ‘the warriors who sit near the king in the hall’, ‘the tried warriors’ (Beowulf 359), which means the king’s **comitatus**, see also Campbell (§ 345 and 588,5).

**bæræd** I read as bæ-ræd 3 sg. pres. ind. of the inf. bæ-rædan ‘to prepare’ (Holthausen 1963:252 lists OFris bi-ræda), perhaps in the sense of carving the runes? It could otherwise be 3 sg. pret. ind. of the strong verb Gmc *rēdan, OFris rēdan* ‘to guess’.

**mi** is dat. sg. pers. pron. ‘me’.

LID is in Roman lettering and means ‘ship’ (Holthausen 1963:201), or ‘retinue’, according to De Vries (1962:354). The text may be interpreted as: ‘warriors: bear always this yew stick (on the) ship (or in the retinue, a metaphor for ‘on the warpath’?); ...]n prepares me, or ....]n guessed = read me’. Possibly the stick is a kind of amulet.

**VARIOUS OBJECTS, VARIOUS MATERIALS**

15. **Hantum** (Friesland), a small decorated plate made of (sperm whale?) ivory. Found in 1914. Seen at the FM, Leeuwarden. No date. Any function of the object is unknown. Several sorts of decoration motives seem to be practised on it. One side bears runes. The other side has in Roman letters ABA. The runes read :aha:k or :æha:k
aeæe reminds of eh(w)ødsm. a-stem ‘to the horse’, a legend found on the bracteates of Åsum and Tirup Heide (Bracteate Corpus). The h rune is double-barred. Since the edges of the object have been notched, and the decorations have partly been cut away, the object may have been much larger and so would have been the runic text. Maybe aha or æhæ is a PN, nsm. n-stem.

16. Bernsterburen (Friesland), a whalebone staff, found ca. 1880. Seen at the FM, Leeuwarden. Dated ca. 800. The staff is broken in seven pieces, two of them are lost. The T-formed handle ends on both sides in a stylized horse's head. The a is the Anglo-Frisian æc. The h is rendered by a rune known from the younger fuþark and the Continental Corpus, e.g. in kolo (Griesheim), in elk (Nordendorf II).

About halfway on the staff are runic inscriptions in three separate places, tuda æwudu (or æludu) kius þu tuda.

The middle part has no division marks. The first part, tuda, is preceded by a slanting stroke, which I interpret as an "inscription-opening sign". tuda is a PN, nsm. n-stem, cf. Gmc *þeuð- 'people'. The first two runes of the second part, in æludu or æwudu, are nearly vanished as a result of weathering. æwudu appears to have a parasite vowel in the middle; æwdu may be derived from the past part. of OFris åwa, auwa ‘to show, reveal, represent’, declined as a strong neuter adj.; or æwðu is a feminine abstract noun (Mitchell & Robinson 1986:59), asf. 'representation, evidence', or asm/apm. ‘oathhelper(s), cf. OE Æwda ‘witness’ (Knol & Looijenga 1990:236). Another interpretation of æwudu may be a PN nsm. < *æwðaz. The second part -wud- occurs in many OE names: Wudumann, Widia, Wudga, Wudia (Insley, 1991:320-322); cf. also OHG Wüdiger, Woderich, Wituram, Widego etc. However, the element wud etc. in these names is always attested as the first element of a dithematic PN, therefore a PN is not likely here.

When reading an I instead of w, we may get æludu, perhaps nsm. a-stem < *aludaz, or an n-stem *aluða, with a weakened pronunciation of the last syllable. The element alu- is found more often in PNs, cf. alugod (Værløse, Danish Corpus) and aluko (Førde, Norway). However, the part du is difficult to explain as the second element of a PN, hence a PN æludu I do not think likely.

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The part that follows, may exhibit a short-twig k and s, and would thus render the sequence kius þu 2 sg. pres. imp. ‘you will choose’. The u in kius has an ambivalent form and may as well represent r (cf. Chapter IV.10.2). The short-twig s may be taken as a rather short-cut i (cf. Quak 1992:63f.) hence we would get kiríþu, which may represent runic Swedish kiríþu (cf. Peterson 1989:17f.), 3 sg. pret. ind. ‘made’, cf. Old Swedish gærðu, which would suit a preceding PN. This would render a well-known type of runic text: A. made (the inscription or the object or both) for T. Or, if æwudu indeed means ‘witness’, the text might mean ‘Tuda, a witness (witnesses) he made, Tuda’. A runic Swedish word in a ‘Frisian’ runic inscription is remarkable but not impossible.

\[ k \dot{a} t \dot{a} \text{ is nsf. } \text{"knucklebone", Dutch: } koot (id.), < \text{Gmc } *kaut\ddot{o}n. k\ddot{a}t\dot{a} \text{ has } \ddot{a} < \text{Gmc } *au. \text{ This would point to a Frisian provenance of the inscription (Hofmann 1976). According to Nielsen (1991:301), ... } ^{-\alpha(-)} < \text{Gmc } ^{-a(-)}, \text{ which crops up after short syllables (ede\dot{b}oda, uma\dot{e})}, \text{ or derives from IE } ^{-a}/^{-} + \text{ nasal (}\ddot{k}ata, una\ddot{e})". \]

18. **Wijnaldum** \(B\) (Friesland), a gold pendant, found with a metal detector in 1990. In the FM, Leeuwarden. Dated ca. 600. This type of pendant is known from 6th-century women's graves in Mittelfranken, Germany, and East-Gothic cemeteries in Lombardy; the origin may be (east) Mediterranean. On the back is a runic inscription, which can be read *hiwi*.

\[ h \ddot{i} w i \text{ has one bar, which is unique in OFris inscriptions, so the inscription may have been added either outside Frisia or was made by a non-Frisian runic artist. The } w \text{ rune is drawn in one stroke; the pocket is not closed. } h \ddot{i} w i \text{ dsf. } i\text{-stem, } \text{‘to the mater familias’, cf. OS and OHG } h \ddot{i} w a \text{ f. } n\text{-stem, } \text{‘spouse’; cf. also OS } h \ddot{h} \ddot{w} i s k i \text{ ‘family’, OS } h \ddot{h} w i a n \text{ ‘to marry’. The inscription on the MELDORF brooch (dated ca. 50 AD) can be read as } h i w i, \text{ which, according to Düwel (1981:12) is a } \text{"fairly well-known etymon, which occurs, for instance, in Gothic } h e i w a-f r a j u a \text{ ‘landlord, master of the house’". The } \ddot{A} \ddot{R} S T A D \text{ (Norway) stone has an inscription } h i w i g a z \text{ nsm. } a\text{-stem ‘one with strong familial ties’ (Antonsen 1975:34f.).} \]

19. **Bergakker** (Gelderland), a gilt-silver scabbard mount, found with a metal detector in 1996. It is dated early 5th c. In the Museum Kam, at Nijmegen.

The ornamentation is in provincial-Roman style and might be compared to objects from nearby Gennep (North Limburg), a 4th c.-settlement of Frankish immigrants into a region which was situated within the *limes* (Bosman & Looijenga 1996). In general, according to the type and ornamentation, the scabbard mouth belongs to a group of swords from North Gallia up to the lower Rhineland of Germany and the Netherlands. The runes could have been added anywhere, but I do not think it likely that that has happened outside the above mentioned area, and that the object subsequently has been brought back to its area of origin. Bergakker site probably was a settlement site, although there existed a shrine of the goddess Hurstrga on the same spot. The scabbard mount was part of a large find-complex, which may have belonged to a local smith, or, in view of the sanctuary, it may as well have been part of a votive deposit. The scabbard mount does not show traces of wear, hence it may never have been collected by the commissioner (personal communication from the finder, Mr. D. Jansen, Wychen). Among the many other finds from the same spot, is a stylus, a small silver votive sheet, showing three ladies, probably Matrones, and a bronze seal-box, typical for votive deposits.

In the first, preliminary publication (Bosman & Looijenga 1996) the inscription was transliterated as *hæpejewas:ann:kesjam:logens*: 

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Drawing by D. Jansen, Wychen, The Netherlands.

Photo by courtesy of the Museum Het Valkhof, Nijmegen, Holland.
One character is anomalous and hitherto unattested. It has the form of a double-lined Roman capital V and occurs four times in the inscription. One other character, s, appears twice in double lines, and once in single lines. The s is in three strokes. It is remarkably small, shorter than the other runes (apart from k, which is carved very small). There is one bindrune, forming wa, an unusual combination.

The runes run from left to right. The words are separated by division marks: three times composed of two dots and one time of four dots. The inscription contains four words. The last word is followed by a zig-zag line, filling up space. A similar technique can be found for instance on the Pforzen (Continental Corpus) silver belt buckle.

The first rune is a single-barred h. The second rune is a, the *ansuz rune. The third rune has only one sidetwig to the right, at the middle of the headstaff. I think the rune has been inserted afterwards, since it is smaller and tucked in between the preceding and following runes. In that case it is most probably l. At first I took it for an incomplete thorn. The fourth character is anomalous, at first sight it resembles no known rune. I contemplated the possibility of a double u rune, executed upside-down. But, if it should be considered a writing sign, and part of the text, its value may be established by the context (i.e. the rest of the text). The fifth rune is clearly a thorn. The sixth character is similar to the fourth one, only rendered somewhat larger. The following character appears to me as a bind-rune of w and a. The w was cut first, since the lower sidetwig of the a cuts through the lower part of the hook of the w. The last rune is an s, rendered in double lines.

Thus we have halþ?wa.

The sequence þ?wa reminds of a well-known Germanic name-element, nominative bewaz, such as occurs in owlþuþewaz of the Thorsberg (Schleswig-Holstein) bronze sword-chape. Therefore I take it that the mysterious sign that looks like a double V must represent e. When comparing its form to the well-known runic e, both characters share the upper part. Normally the two hastas of the e rune run vertical, and here we find two slanting lines that touch at their ends. There is a parallel in the lost inscription of Engers (Continental Corpus), reading leub (see there, nr. 15). Here the hastas of the e rune slant towards each other, without touching, though.

haleþewa I take as a personal name in the genitive, masculine a-stem. The first part of this compound might be hale-, < Gmc *hail-, adj. ‘whole, safe, unhurt’, or, if hale, it may be connected with ON hali (and Middle Irish cail De Vries 1962:204), the meaning might be ‘spear’. The second part is -þewas, gsm. a-stem, ‘thane, retainer, warrior’.

After the division dots follow three runes ann. This is a verbform, 1 or 3 sg. pres. ind. ‘grants’, cf. Seebold 1970:79f., who lists ON ann ‘grants’, inf. una ‘to grant’.

The next part of the inscription has a remarkable lay-out, probably caused by lack of space. The upper part reads kesjam. The lower part reads logens.
There exists another instance of a confusion of sword and spear in a runic inscription. The Liebenau inscription (Continental Corpus, 4th c.) may be read \textit{rauzi}. Gmc \textit{*rauz-} means 'tube', 'hollow stem', cf. ON \textit{reyr} 'reed', metaphorically 'spear', perhaps also meaning 'sword'. The inscription is on a silver disc that may have been part of a swordbelt (Düwel 1972).

A well-known word for 'sword' in Latin is \textit{gladius}. Schmidt (1967:159) states that Lat. \textit{gladius} can be verified as a Gallic loan with help of the Island-Celtic languages. Island-Celtic words for 'sword' are Cymrisch \textit{cleddyf}, Bret. \textit{klezé}, Irish \textit{claideb}; these may be united together with \textit{gladius} under \textit{*kladi-}. The fact that \textit{gladius} is a loan and no inherited word, is proved by two data: a) the change of initial \textit{k} > \textit{g} occurs in Latin only with loanwords; b) Ennius (239-169 BC) already attests \textit{gladius}, which by then has dispelled the old Latin hereditary \textit{nsis}, Old Ind. \textit{asis}, which got used only in a poetic sense (Walde-Hofmann 1930-1956:575f.), to be connected with Old Irish \textit{gai}, \textit{gae} 'spear'; \textit{gaide = pilatus}; in OHG, OS we have \textit{gēr}, in OE \textit{gēr}, in ON \textit{geirr} 'spear' < Gmc \textit{*gaizaz}; cf. De Vries 1962:161f.: 'heavy iron javelin'. Gmc \textit{*gaizaz} m. \textit{a-stem}, should be equalled with Latin \textit{*GAESUS}. Latin has GAESUM, so the Gmc word might have been borrowed directly from Gallo-Celtic. Together with the

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introduction of the Celtic sword into Germanic society, the name of the sword was adopted too. I suggest the form CESÁ, GESA etc. to be vulgar Latin, cf. vulgar Latin carra, cerasa, pruna, pira, pisa against classic Latin carrum, cerasum, prunum, pirum, pisum (Kluge 1913:28, b, Anm.). This would explain the co-existence of GESSUM and GESA. If we find in the early fifth c. a form kesja in a formerly occupied Roman area, this might indeed reflect a vulgar Latin word such as GESA or CESÁ. One way or another, kesjam seems to be connected or related to a root GAES- or perhaps better CAES-. In the latter case I suggest an early or secondary (and perhaps later lost) connection with Lat. caesim [caedō] adv. ‘by cutting, with cuts’, ‘with the edge of the sword’, as opposed to punctim ‘with stabs, to prod, to pierce’. The basic meaning of the Latin verb caedō, caedere, cecidō, caesum is ‘to strike, beat, cut, kill’. The form *caesia- might be a nomen agentis, with a root caes- + the suffix -jan (Meid 1967:97). If the word is borrowed from Latin, it should have been done so before the 6th c., when the c was still pronounced k. The meaning would then be ‘cutter’, e.g. a person fighting with a certain weapon, such as a gladiator, only here the weapon is not a gladius, but some different type of sword. One may also think of the tribe known as Gaesatae, who were called after their special weapon, the gaison.

After being borrowed into Gmc, kesja would have been declined after Germanic standards. The ending *-am in kesjam indicates then a dative plural, and might thus be the indirect object of ann + dative, which would render ‘(he) grants the sword-fighters logens’.

logens appears enigmatic; its ending -ens as well as the ending -am of kesjam (acc. sg. of Lat. a-stem) makes (in the light of the foregoing deliberations) the impression of (vulgar) Latin influence. It might be the nominative of a part. pres. of lūcere ‘to shine, to flame’; logens ‘shining’ is then an adj. in the nominative. However, o for u and g for k is remarkable.

In OS we find logna ‘sword’, f. ð- or n-stem. De Vries lists ON log n., or logi m. ‘sword’. The weak declension has in Gothic the genitive singular and acc. plural ending in -ns. Hence, logens may be gen. sg. or acc. plural of *loge ‘sword’. I suggest we have here in the endings of both kesjam and logens a relic of an older stage of Gmc, which is attested in Gothic, but not in West Gmc. Anyway, when interpreting the text in this manner, we get a semantically perfect sentence: ‘possession of H., he grants the sword-fighters a sword (swords)’. I can imagine that the weaponsmith wrote this text on the scabbard mouth as a sort of promotion for his work. Or the text refers to a leader, who bestows certain precious swords on his comitatus.

Summary: both gaesum and gladius end up in Latin as loanwords from Celtic. It stands to reason that at least one of these words could and did turn up in Germanic as well, borrowed either from Celtic or Latin. The borrowing went with the adoption of a certain sword.

3. Legible but uninterpretable inscriptions.

20. Kantens (Groningen), combcase, bone, found in 1903 in the terp. Seen at the GM, Groningen. The comb is dated in the early 5th c. which makes it the oldest rune find of the Frisian terp-area. Only two runes can be distinguished: li.

The i has a dash at its foot, so a w might be read. No interpretation.
21. Hoogebeintum (Friesland), comb, antler, found in 1928 in an inhumation grave in the terp. Seen at the FM, Leeuwarden. Date ca. 700. The comb is broken and badly damaged. According to Düwel/Tempel (1968/70:368) some runes can be read on one half of the comb: ?nlə.

![The Hoogebeintum comb.](image)

The other half of the comb shows a few lines which may be taken for a bindrune consisting of three runes. Two d runes are connected by a zig-zag line, perhaps rendering ded, possibly 1 or 3 sg. pret. ind. ‘did, made’, OFris pret. dede, inf. duā ‘to do, make’. The regular form would be dede, cf. Bammesberger 1991:305-308.

22. Wijnaldum A, piece of antler, found in 1914. Seen at the FM, Leeuwarden. No date. On two sides the antlerpiece is inscribed, on one side with ornaments such as crosses, squares and triangles; the other side has runes in a cartouche ending in some ornament. One end of the antlerpiece is badly weathered and so are the runes that were carved there. If some of the runes would be mirror-runes, a reading could be, from right to left, zwfuwizw???

![Symbol](image)

I have no interpretation for this sequence. At least two runes, f and u, are in double lines. At least one rune is upside-down. If taken as single runes, it is possible to read nz ng z u ng i z ng ??? which, when read from right to left may be interpreted as ?ngz inguz ngz, which might be the name of the Germanic god Inguz, repeated thrice (Sipma 1960:70).

4. Summary and Conclusions

The runic finds described in this Chapter concern 22 objects, of which 21 are considered to belong to the Frisian Corpus, although they are not all found in Frisia. One object turned up in the river-estuary of Rhine and Meuse. This object and its inscription apparently does not to
belong to the Frisian runic tradition. Five inscriptions have been found outside Friesland; in Belgium, Ostfriesland (Germany) and England.

Of the 22 listed inscriptions, 19 are legible and interpretable; 10 consist of one word, 2 have two words, 7 consist of more than two words. Totally I counted 17 personal names, of 13 men and 4 women. 6 times the object is mentioned. There are 9 verbforms. There are 9 sentences.

I did not differ between two runic Periods, although this might be possible. Period II would then include Westeremden B (no date), Britsum (no date), Bernsterburen, Rasquert (circa 800), Oostum, Toornwerd, Arum (all 8th c.).

other than metal: antler: 5; bone: 3; yew wood: 3; whale bone: 2; whale ivory: 1.

Sixteen objects have been found in the provinces of Groningen and Friesland, all excavated from terpen and wierden. They are therefore difficult to date, due to a lack of context. Two Frisian runic objects have been found in a grave: the combs of Hoogebeintum and Amay. The symbolic swords, the coins, combs and the Bernsterburen staff can be dated approximately, on the basis of stylistic or iconographic characteristics. Although the corpus is small, there is quite some variety of texts and objects, in the use also of material.

The fact that one of the oldest inscriptions turned up in the Betuwe, is highly interesting. The object belongs to a provincial Roman context, that might be labelled Frankish, regarding the date: early 5th c. One may wonder, if ever a Frankish runic tradition was in existence, since the runic sceattas (7th c.) have a Frankish connotation, too. The provenance of the sceattas could fit into a Frankish numismatic context, since they were struck in the regions near the estuary of the Scheldt (Page 1996:136f.). In the 5th century, there were several connections between the Rhineland, the central and southern parts of the Netherlands, North Gallia and South England, which may indicate a Frankish sphere of influence. Runes may never have entered that sphere, but it does not seem unlikely, certainly not since the Bergakker find.

The beginning of runic writing in the Netherlands may be dated shortly after 400 AD. The runic tradition probably ended because of a political change: the definite conquest of the Central Netherlands and Frisia by the Franks in the course of the 8th century.

Twelve objects exhibit Anglo-Frisian runes and/or the double-barred h. The latter was common to the Anglo-Saxon, Frisian and Continental traditions. Two inscriptions exhibit single-barred h (Bergakker and Wijndalum B). Generally, single-barred h points to Scandinavia, but both the Bergakker and Wijndalum B objects have continental connotations rather than Scandinavian. Of course, one may consider whether both single and double-barred h have existed from the beginning of runic writing and therefore should be labelled Common Runic. Thus the diagnostic nature of single-barred h should be questioned.

Four inscriptions may show links with Scandinavia: multiple-line runes in Wijndalum A and Britsum, the ‘I so-and-so’ formula in Rasquert, and the appearance of younger fuþark runes in Westeremden B, Bernsterburen and perhaps Britsum. On the whole this may point to nothing more than that there were contacts between Scandinavia and the Low Countries in the early Middle Ages. But on the other hand, this may imply that at least around 800 (Bernsterburen and Rasquert; Britsum and Westeremden B have no date, but both may be 9th c.) there existed a substantial Scandinavian influence on Frisian rune-writing, possibly due to Viking-activities. A recently found Viking silver hoard from around 850 on the former island of Wieringen points to contacts. The Viking Rorik had obtained certain privileges in Holland and Dorestad from 840 onwards. If the rune-Swedish rd kirìþu gerðu ‘did, made’, is indeed recorded on the Bernsterburen staff, this would indeed points to contacts between Frisian and Scandinavian runic writers, because the form kirìþu is rune-Swedish, according to Lena Peterson's Svenskt Runordsregister (1989 and 1994*).
Oostum, Toornwerd, the silver and gold coins, Rasquert, Arum, Westeremden A and B, Bernsterburen and Hamwic exhibit Anglo-Frisian runes, or witness of Anglo-Frisian contacts. It has been assumed that the Frisian runic objects were not indigenous to Friesland, but were imported, for instance from England. This idea is based on linguistic ambiguities, and on the fact that occasionally the find-contexts of the objects are obscure and the dating is arbitrary. Some significant linguistic features are not only characteristic of Runic-Frisian but of Anglo-Saxon as well. It is possibly best to speak of a mixed tradition in the Low Countries, which, in view of the geographical position need not surprise. One may conclude that Frisia reflected its geographical position as an intermediary between England and Scandinavia in the nature of its runic inscriptions.

Finally, it may seem strange that my readings and interpretations differ in some ways from my earlier findings, such as published in Looijenga 1996. The results such are presented here now, are based on the conclusions of this researchproject, which aimed at a comparison of runic traditions from North-West, West and Central Europe. This method of comparison has led to a greater understanding of the Frisian Corpus, and thus, I hope, to better interpretations.
CONCORDANCE

← = read from right to left, runes running left
→ = read from left to right, runes running right
* = see other reading(s), c.q. other spellings, c.q. other interpretations
↑ = see there
? = an illegible rune
? = just a questionmark, to indicate that the reading or meaning is uncertain.

Most inscriptions run from left to right; when the inscription runs from right to left, this is
marked ←. When both directions: left - right, right - left are mixed in one inscription either
direction is marked. In case the inscription runs exclusively from left to right, or contains a
single reverted rune, there is no marker.

a Britsum → adv. ‘always’
aaaaaaaa Lindholm ← assumingly eight times a means eight times *ansuz
aalα* Vimose II ← adj. asm. ‘all’ → aλa
ado Gammertingen PN nsm.
adon Leṯcαni PN dsm.
adons Leṯcαni PN gsf.
adujiλu Westeremden A PN nsm.
aebi Schwangau PN nsm.
aeraλius Fünen (I)-C = Aurelius, nsm. Roman emperor
aergu[n]b Weingarten I PN nsm.
Afatz Istawy = prep. aftar ‘in memory of’
afd* Oberflacht prep. ‘after’? ‘later’? → aft
aft* Bülach prep. ‘after’? ‘later’? → afd
agilaθrup Griesheim PN nsm.
æh* Westeremden B 3 sg. pres. ind. ‘owns’ → aig
aha* Hantum PN? nsm. → æhæ
æhα* Hantum PN? nsm. → aha, (e)he, eho
ahti Nydam II ← 3 sg. pret. ind. ‘owned’ or nsf. ‘possession’
aib Oostum PN n/dsm.
aig* Aquincum 3 sg. pres. ind. ‘owns’ → æh
aigil Pforzen PN nsm.
aïrur Pforzen PN nsm.
aïszh* Thorsberg II = aisk-z h[agala-]? ‘seeker of hail’
aïplatalaz Nydam I ← PN? or epithet nsm.
Aκ* Björketorp 1 sg. pers. pron. ‘T → ek, ik, īk, eka, eKA, ika
akaz Åsum-C ← PN nsm.
æko Chessel Down II PN nsm.
aļ* Börringe-C ← = alu → alu
ala* Overhornbæk (III)-C ← = adj. nsm. ‘all’ → aala
alău[n]b Schretzheim I PN nsm.
alawid Skodborghus-B ← PN? voc./nsm.
alawin Skodborghus-B = PN? voc./nsm.
[a]le Westeremden stick 3 sg. pres. opt. 'may it grow'
[a]lguskaþi Fallward = dog's name nsm.
'offering'? 'battle-cry'? = luu, al
æludu* Bernsterburen PN? nsm./m.
alugod Værlose PN? nsm./f.
aluwaludo/a Whitby adj. nsm. 'allmighty'
amiluk Balingen patronymic? nsm.?
æmlup Westeremden B 3 sg. pres. ind. 'stays'
an Tjurkö (I)-C = prep. 'on'
andi Pforzen conj. 'and'
æniwulufu Folkestone tremissis PN nsm.
ann Bergakker l or 3 sg. pres. ind. 'grant(s)'
a[n]su Overhornbæk (III)-C = voc. sg. m. 'one of the Æsir'
a[n]sugisalas Kragelih I PN gsm.
a[n]sula* Vimose III nsm. 'ring, buckle', cf. Latin ansula → a[n]sula
a[n]sulaas Vimose III epithet nsm. 'godless'
a[n]sulo* Overhornbæk (III)-C = asm. 'ring, bracteate', cf. Latin ansula → a[n]sula
æpam* Kent III and Midlum sceattas PN nsm. → epa
ArAgeu Björketorp, Stentoften = argeu, adj. dsf. 'cowardly, unmanly'
arogis Schretzheim I PN nsm.
arsiboda Bezenye II PN gsf.
arwi Heibronn-Bückingen = PN nsm.
aæt Boarley = prep. 'at, to, with'
auijabrig* Oettingen PN nsm. = auja, auwija
auja* Raum Køge-C =, Skodborghus-B = nsm. 'hail, good luck'? = aujabrig, auwija
auwija* Vimose III = auja n/asm. 'good luck'? → auja, aujabrig
awa Nordendorf I PN nsm.
avimund Weimar III PN nsm.
awo Leţcani nsm. 'grandmother'
æwudu* Bernsterburen nsf. 'presentation, evidence', or asm/apm. 'oathhel per(s)'
bada* Kirchheim Teck PN nsf. or (gi)bada 'consolation' = jibada, u[m]bada
bæræd Britsum = 3 sg. pres. ind. 'prepares', or 3 sg. pret. ind. 'guessed'
bArut* Stentoften 3 sg. pres. ind. 'breaks' = bArut
bArutz* Björketorp 2 sg. pres. ind., but intended is 3 sg. 'breaks' = bArut
bekka Chessel Down I PN nsm.
bera Kragelih II = PN? nsm.
beret Britsum = 2 pl. pres. imp. 'bear'
bidawarizaz Novling PN nsm.
birgin Weimar III PN n/asf.
birli[n] Nordendorf II nsm. 'little bear'
blipgu[n]p Neudingh-Beaar II PN nsm.
boda* Arum nsm. ‘messenger’ — edæ:boda
boso Freilaubersheim PN nsm.
bubo Weimar II, PN, nsm.
buhui Wakerley nsm. ‘ring, piece of jewellery, brooch’
buirso Beuchte PN nsf./m.
bu[r]sæ* Watchfield asf. ‘purse’ — wusæ, ðusæ
dado Weingarten II PN nsm.
dapa Soest PN nsf.
da?ina Freilaubersheim PN nsf.
[ðæ]us Whitby Lat. nsm. ‘God’
ded* Hoogebeintum 1, 3 sg. pret. ind. ‘did, made’ — deda
deda* Oostum 3 sg. pret. ind. ‘did, made’ — ded
de(d)un Niederstotzingen, Schretzheim I 3 pl. pret. ind. ‘did, made’
desaiona Suffolk shillings no interpretation
di Osthoven 2 sg. pers. pron. dat./acc. ‘you’
d[o]mi[n]u[s]? Kirchheim Teck Lat. nsm. ‘Lord’
dorih Wurmlingen PN? nsm.
ds Bülach 2 sg. pers. pron. ‘you’
dub Oberflacht nsf. ‘religious feast’
duna Westeremden B asf. ‘dune, hill, terp’

eda Amay PN nsm.
edæ* Arum gsm. ‘oath’ — edæ:boda
edæ:boda* Arum nsm. ‘return-messager’ — edæ, boda
(e)he* Åsum-C ¼ ehædsm. ‘to the horse’ — eho, æhæ
elho* Donzdorf PN nsf./m. — (e)he, æhæ
ehwu Tirup Heide-C nsf. ‘mare’
ęk* Kragehul I, Gårdlösa, Lindholm ¼, Gallehus, Rasquert, Sønderby-C ¼, Eskatorp-F, Väsby-F, I sg. pers. pron. ‘I’ — eKA, Ak, ik, eka, ika
ekA* Stentoften 1 sg. pers. pron. ‘I’ — eka, ika, ek, Ak, ik
elk Nordendorf II nsm. ‘elk’
em Ash Gilton 1 sg. pres. ind. ‘am’
epa* Kent III sceattas PN nsm. ¼ æpa
erilaz Kragehul I, Lindholm, Eskatorp-F, Väsby-F ¼ nsm. a title, rank or tribal name?
f* Sønderby-C ¼ = fæhi I sg. pres. ind. ‘draw’ — fahi
fahi* Åsum-C ¼ I sg. pres. ind. ‘draw’ — f
fahide Halskov Overdrev-C 3 sg. pret. ind. ‘drew’
f(æ)hidu Eskatorp-F, Väsby-F fæhidø I sg. pret. ind. ‘drew’
fakaz Sønderby-C = PN? nsm. ‘horse’
fAlAh* Björketorp 1 sg. pret. ind. ‘buried’ — felAh
farauisa Raum Køge-C ¼ færa-uiisa nsm. ‘knowing of danger’ or fara-uiisa nsm. ‘knowing to travel’
feha Weingarten I PN nsf.
felAh Stentoften 1 pret. sg. ind. ‘buried’ — fAlAh
Gummarp

assumingly three times

**fehu** = ‘property, cattle’

Eichstetten

PN nsf.

Neuding-Neudingen

asm? = ‘woolen garment, cloak’

Darum (I)-B = PN? nsm. ‘little young lord’

Osthofen prep. ‘before’

Gudme (II)-C = fuþark-quotation

Gudme (II)-C = fuþark-quotation

Aquincum = fuþark-quotation

Grumpan-C = complete fuþark in three ættir

Vadstena-C = complete fuþark in three ættir

Lindker-C = fuþark-quotation

Charnay = fuþark

Beuchte = fuþark-quotation

Schonen (II)-C = fuþark-quotation

Schretzheim III, PN nsm?

Kent I n/dsf. ‘companion, wife’

Stentoften 3 sg. pret. ind. ‘gave’

Kragelul I battle cry? = gægææae

Undley = ‘password’? = gægææææ

UFO-B = Schonen (I)-B = ga(u)kaz? nsm. a bird?

Pforzen 3 pl. pret. ind. ‘quarreled’, ‘sought’ or ‘condemned’

Soest PN? nsm.

Illerup V PN. or ‘someone dedicated to be offered’ or tribal name

Harford Farm 3 sg. pret. ind. ‘repaired’

Raum Køge-C = 1 sg. pres. ind. ‘give’

Stentoften = gæial 2 sg. pres. imp. ‘make well’ → hiali

Kragelul I adj. ‘broad, mighty, very’ → gino, gino

Kragelul I adj. ‘broad, mighty, very’ → gino, gino

Kragelul I adj. ‘broad, mighty, very (many)’ → gino, gino

Vimose IV scribal error for PN Gisaijo?, nsm.

Nebenstedt (I)-B PN? or epithet, nsm.

Whitby GN nsm.

Bezenye I PN dsf.

Arlon PN dsf.

Freilaubersheim 3 sg. pret. ind. ‘greeted’

Hitsum-A = n/asf. ‘groove, furrow’, or ‘belonging to a grave?’

Pietroassa adj. nsm. ‘Gothic’

Oberflacht nsf. ‘gift’

Thorsberg II = hagala, nsn. ‘hail’ → hag alu, hagela

Vimose II = *ha[þ]e] 3 sg. pres. opt. ‘may have’

Stentoften dpm. ‘with he-goats’

Oostum PN dsf. or nsf./m.

Harlingen PN nsm.

Björketorp adj. nsm. ‘without rest’ → herAmAlAsAz
hAeruwulafiz Istaby patronymic nsm.
hag alu* Ølst-C = nsn. ‘hail’? → h, hagela, alu
hagela* Overhornbæk (III)-C nsn. ‘hail’ → h, hag alu
hagiradaz Garbölle PN nsm.
hahwar Weimar III and IV PN nsm.
ha[i]derA* Björketorp adv. ‘here’ → hederA, her
hAidz* Björketorp adj. ‘clear, shining, bright’ → hidez
hailag* Pietroassa adj. ‘holy’
haita Kragehul I 1 sg. pres. ind. med. ‘I am called’
ha[i]teka Lindholm = 1 sg. pres. ind. med. + enclitic eka ‘I am called’ → haitika
haitika* Raum Køge-C = 1 sg. pres. ind. med. + enclitic ika ‘I am called’ → ha[i]teka
haleþewa* Bergakker PN gsm. → haleþewa
hamale Neudingen-Baar II PN dsm.
haemu Westeremden stick dsf. ‘homestead’
ha[n]gestumz Stentoten dpm. ‘(with) steeds’
hari Raum Køge-C = nsm. ‘army’, ‘battle’
haribrig Weimar I PN nsf.
hariso Himlingøje II PN nsm./f.
hariuha* Raum Køge-C = PN? nsm. or ‘the first among warriors’? → hari, uha
hAriwolAfz Stentoten PN nsm.
hAriwulafa Istaby PN asm.
harja Vimose V PN, tribal name, nsm.
harkilaz Nydam II PN nsm.
haleþewas* Bergakker PN gsm. → haleþewas
(h)ApuwolAfz Gummarp PN nsm. or asm.
haApuwolafz* Stentoten PN nsm. → hApuwolafz
hApuwulafz* Istaby PN nsm. → hApuwolafz
hariboki Watchfield PN g/dsn.
hederA* Stentoten adv. ‘here’ → hA[i]derA, her
heldaz Tjurkö (I)-C = PN? nsm. ‘free man, warrior’
helipæ Whitby 3 sg. pres. subj. ‘may help’
her* Letçani adv. ‘here’ → hA[i]derA, hederA
herAmAlAsAz* Stentoten adj. ‘without rest’ → hAerAmAlAusz
hialli* Kirchheim Teck = haili nsf. ‘salvation’ → gihialli
hiba Weimar II PN nsf.
hidez* Stentoten adj. ‘clear, bright’ → hAidz
hiwi Meldorf, Wijnaldum B dsf. ‘mater familias = spouse’
hlaw Loveden Hill asm./n. ‘grave’
hleuno Vimose IV nsf. ‘protection’
hlewagastiz Gallehus PN nsm.
holtijaz Gallehus nsm. ‘coming from the place Holt’ or patronymic ‘son of Holt’
horaz* Fünen (I)-C adj. nsm. ‘beloved’ → ho.z
honna Gallehus asm. ‘horn’ or dualis acc. ‘the two horns’
ho.z* Maglemose (III)-C = horaz adv. nsm. ‘beloved’ → horaz
huisi?ald Steindorf PN nsm.
i Britsum → asm. ‘yew’
da Weimar III and IV PN nsf./m.
ddan Charnay PN asm.
duni Weimar III ← PN nsf.
ida St. Cuthbert Greek nomen sacrum Ie(os)s
ik* Åsum-C ←, Sønder Rind-B →, Kent I 1 sg. pers. pron. ‘I’ → ik, Ak, eka, ek, eka, ika
ik Heilbronn-Böckingen ← 1 sg. pers. pron. ‘I’ → ik, Ak, ek, eka, eka, ika
(ingo) Køng PN? nsm.
inguz (i)ngz Wijaldum A ← GN? Inguz? nsm.
imba Neudingens-Baar I PN nsf.
io(hann) St. Cuthbert Greek PN nsm.
isd Weimar III 3 sg. pres. ind. ‘is’
iwi Westeremden B locative or instrumental sg. m. ‘yew’
io[h] Nordendorf II conj. ‘and’
j Pietroassa, Stentoften, Skodborghus-B = jára n/asn. ‘good year, harvest’
jibada* Westeremden B nsf. ‘fate, luck, good fortune’ ← u[m]bada, bada

ka[m]bu Oostum asm. ‘comb’
kate Hamwic nsf. ‘knucklebone’
kesjam Bergakker dsf. ‘sword fighters’
kinga* Aquincum asf. ‘brooch’ ← kingia
kingia* Aquincum asf. ‘brooch’ ← kinga
kiripu* Bernsterburen 3 sg. pret. ind. ‘made’ ← kiuspu
kiuspu* Bernsterburen 2 sg. pres. imp. ‘you choose’ ← kiripu
klef Neudingens-Baar I 1 or 3 sg. pret. ind. ‘fastened’
ko[m]bu Toornwerd nsm. ‘comb’
kolo Griesheim PN nsm.
ksamella Fallward ← = skamella, Lat. nsm. ‘footstool’
kunimu[n]du Tjurkö (I)-C ← dsm. PN? or epithet ‘protector of the gens’

I* Svarteborg-M, Nebenstedt (I)-B = laukaz ← laukaz
laguwea Illerup III PN nsm.
lak* Lyne Gyde-C = laukaz ← laukaz
lama Udby = PN nsm.
laukaz* Skrydstrup-B =, Börreinge-C =, Schonen-(I)-B, UFO-B nsm. ‘leek, chives, garlic’
← l, lakz, lauz, ikaz, luz
laus* Vimose III adj. ‘being without’ ← a[n]sulaus
lauz* Alleso-B ←, Bolbro (I)-B ←, Vedby-B ← = laukaz ← laukaz
lap* Welbeck Hill = laþu nsf. ‘invitation’ ← laþu, laþa, lþu
lapa* Gürfleis (I)-C ← nsf. ‘invitation’ ← laþu, laþ, lþu
lapo* Halskov-Overdrev-C ← asf. ‘invitation’
lapodu* Raum Trollhättan-A lapódu asm. ‘invitation’ ← lapu
. ‘invitation, summons’ or 1 sg. pres. ind. ‘I invite’ ← lapu, lþu, laþ
lbi* Neudingens-Baar II nsf. ‘love’ or adj. nsm./f./n. ‘dear, beloved’ ← leob, leub, liub
leob*, Weimar I, PN? nsm. → leub, liub, lbi
leub* Engers nsn. ‘love’ or adj. nsm./f./n. ‘dear, beloved’ → leob, liub, lbi
leuba Schretzheim I PN or petname, nsf. ‘love’
leubo Schretzheim II PN or petname, nsm. ‘love’
leubwini Nordendorf I PN nasm.
leþro Strårup PN nsm.
liano Charnay PN nsm./f.
LID Britsum = asm. ‘ship, retinue’
liub* Weimar I, Niederstotzingen nsn. ‘love’ or adj. nsm./f./n. ‘dear, beloved’ → leub, leob, lbi
lkaz* Danmark (I)(?) ←, Seeland (I) ←, Maglemose (II) ←, Hammenhög = laukaz = laukaz
logaþore Nordendorf I npm. ‘intriguers’ or PN nsm.
logens Bergakker apf./m. or gsm. ‘sword(s)’?
lori Chessel Down II dsn. ‘loss’?
lua* Nydam III = alu → alu
luda Harford Farm PN nsm.
luwatuwa* Vadstenæ-C = uninterpretable → tuwa
luz* Hesselagergårds Skov-C, Hesselager-C, Südfünen-C = laukaz = laukaz
lpu* Skonager (III)-C ← = lapu → lapu, lapu

madali Bad Ems PN nsm./f.
maga Undley gpm. ‘of the kinsmen’
makija Vimose II → asm. ‘sword’
marcus St. Cuthbert Greek PN nsm.
mari Vimose II ← nsm. ‘lake, water’
marnings Szabadbattyán PN, tribal name nsm.
mauo Bopfingen mawō dsf. ‘to the girl’ or PN nsm.
ma(þ)h(eus) St. Cuthbert Greek PN nsm.
mæus Whitby Lat. 1 sg. pers. pron. ‘my’
me Ferwerd pers. pron. d/as. ‘me’
medu* Undley nsf. ‘reward’ or (ge)mēdu apn. ‘consent’ → midu
mef[b] Westeremden A prep. ‘with’
mi Britsum ← pers. pron. d/as. ‘me’
midu* Neudingen-Baar I nsf. ‘reward’ or adj. sf./m./n. ‘in the middle’ → medu
mien West Heslerton = mene? nsm. ‘ornament, jewel’
muha Kragehul I PN? nsm. or (ga)mūha ‘retainer’
muni Eichstetten 3 sg. pres. opt. ‘may remember’
niu Stenotoven numeral dpm. ‘nine’
niujil* Darum (V)-C PN? nsm. ‘young, little newcomer’ → niuwila
niuwila* Skonager (III)-C ← PN? nsm. ‘young, little newcomer’ → niujil
niwajemariz Thorsberg I epithet nsm.
nipjö Illerup II ← PN, tribal name nsm.
nnn Lindholm = three times n assumingly means three times nauðz = ‘need’
noru Aalen PN nsm.
ok Westeremden B adv. ‘also’
oka Rasquert PN nsm.
op Westeremden B prep. ‘at, upon’

owlþuþewaz Thorsberg I = Wolþuþewaz PN nsm.

pada Kent II coins PN nsm.

r* Sievern-A ← = r(ūnōz), npf. ‘runes’ → rnz, runoz, runAz, runa, runoz
rada Soest 3 sg. pres. opt. ‘may guess’

rAginArunAz* Björketorp ‘a fate-predicted message’ → rAginorono
rAginorono* Stentoftten ‘a fate-predicted message’ → rAginArunAz
raíhan Caistor-by-Norwich g/d/asn. ‘roe, of a roe’
rango* Lečani nsm. ‘ring, spindle whorl’ → rawo
ranja Dahmsdorf nsm. ‘router’

rasuwa(m)u[n]d Arlon PN nsm.
raunijaz Øvre Stabu nsm. ‘testor’

rawo* Lečani dsf. ‘for the restingplace’ → rango
ra[u]zwi? Liebenau PN? nsm. ‘consecrated to the spear’?

rnz* Nebenstedt (1)-B ← = r(ūnōz), apf. ‘runes’ → r, runoz, runAz, runa, runoz
ronoz* Stentoftten apf. ‘runes’ → r, rnz, runAz, runa, runoz
runa* Freilabersheim, Neuding-An-Baar II apf. ‘runes’ → r, rnz, runoz, runAz, runoz
runAz* Björketorp, Istaby apf. ‘runes’ → r, rnz, runoz, runAz, runoz
runono* Stentoftten asf. ‘runerow’ → runoronu
runoronu* Björketorp asf. ‘runerow’ → runono
runoz* Tjurkö (1)-C ← apf. ‘runes’ → r, rnz, runoz, runa, runAz

sa* Lindholm dem. pron. nsm. ‘who’ → sawilagaz, sA, sAz
sA* Stentoftten dem. pron. nsm. ‘who, which’ → sAz, sa

salusalu Lellinge Kohave-B edible alga? or salus alu? or twice alu?
sAte Gummarp 3 sg. pret. ind. ‘put’
sawilagaz* Lindholm ← PN nsm. ← sa, wilagaz
sAz* Björketorp sa-ez, dem. pron. + relative particle nsm. ‘he who’
sbA Björketorp 1 sg. pres. ind. ‘foresee’

segalo München-Aubing I PN nsm.
segun Bezenye II nsm. ‘bless’
sekka Chessel Down I PN nsm.
sigib[a]ld Weimar II PN nsm.
sigila* München-Aubing I PN nsm., or nsf. ‘brooch’ → sigilæ, sil
sigidæ* Harford Farm asf. ‘brooch’ → sigila, sil
sigimer Ash Milton PN nsm.
sikijaz Nydam I ← nsm. ‘coming from a bog’
sil* Boarley ← = sigil asf. ‘brooch’ → sigilæ, sigila
síþæbæd* Loveden Hill PN nsf. ← síþæb[a]ld
síþæb[a]ld* Loveden Hill PN nsm. ← síþæbæd
sip[inner]wag[a]ld din Schretzheim II PN? nsf. ‘female travel companion’

skanomodu solidus PN nsm./f.
stAbA Gummarp apm. ‘staves’
sufhe Leţcani 3 sg. pres. opt. ‘may she sleep’?
swarta Illerup I PN nsm.

tahu Pforzen adj. ‘tough’?
talgidai Udney 3 sg. pret. ind. ‘carved’ → talgidai
talgidai Nøvling 3 sg. pret. ind. ‘carved’, or talgidai i ‘carved in’ → talgidai
talijo Vimose IV nsf. ‘plane’
tanulu Börringe-C nsf. ‘protection, thrive’?
tæpa Kent III sceattas PN nsm.
tawide Illerup II ←, Garbolle 3 sg. pret. ind. ‘made’
tawido Gallehus 1 sg. pret. ind. ‘made’
tawo Raum Trollhättan-A ← 1 sg. pres. ind. ‘make’
tilarids Kowel nsm. ‘goal-pursuer’
ttt Lindholm ← assumingly three times t means three times ‘*twaζ = Tyr’
tuda Bernsterburen PN nsm.
tuwa* Vadstena-C ← something spun, e.g. linen and/or wool? → luwatuwa

þðAiaz Istaby dem. pron. apf. ‘these’
þðAt Björketorp, Stentoften dem. pron. asf. ‘this’
þðicþ* Loveden Hill 3 sg. pres. ind. ‘gets, receives’ → þðiuw
þðk Freilaubersheim pers. pron. asf. ‘you’
þðen Britsum dem. pron. asf. ‘this’
þðiuw* Weimar IV, Loveden Hill nsf. ‘maid, servant’ → þðicþ
þðria Gummarp numeral apm. ‘three’
þðrkwh Overhornbæk (III)-C ← fuþark-quotation
þðu Bernsterburen pers. pron. nsm. ‘you’
þðurþhild Friedberg PN nsf.
þðusa* Westeremden B dem. pron. nsm. ‘this one’ → þðusæ
þðusæ* Watchfield dem. pron. nsm. ‘this one’ → þðusa, wusæ, bu[r]sæ

uf Leţcani prep. ‘under’
uha* Raum Koese-C ←, Kragelul l u(n)ha or ūha? ‘young’ or ‘the first (among warriors = leader)’? ← hariuha
ui* Kjellers Mose-C ← vi ‘sanctuary, temple’ → wi[h]
uniz Sønder Rind-B winiz nsm. ‘friend’
ũů* Nebenstedt (I)-B ← 1 sg. pres. ind. ‘consecrate’ → wiþgu
u[m]bada* Bad Ems PN? nsf. or compound of umbi ‘around’ + (gi)bada ‘consolation’
← jibada, bada
u[n]maeðit Rasquert adj. nsm. ‘not made mad’
unwodz Gårðlösa PN or epithet? nsm. ‘not raging’
up Westeremden B prep. ‘upon’
urait* Neudingue-Baar II ← wrait 3 sg. pret. ind. ‘wrote’ ← warAit, wraet
ura* Ferwerd PN nsm. ← urae
ura* Ferwerd PN nsf. ← ura
utiaz Björketorp adv. ‘farther away, to the south’
uuigaz Eskatorp-F, Väsby-F = wiþgaz nsm. ‘warrior’
uuilald  Eskatorp-F, Väsby-F = wīlald asm. ‘work of art’
upArAbA  Björketorp  asm. ‘something unwished for’
upf[i]npai  Charnay  3 sg. pres. opt. ‘may find out, get to know’

wagagastiz  Nydam I  → PN nsm.
wagnijo  Illerup IV, Vimose I  ← PN, tribal name, nsm.
walhakurne  Tjurkö (I)-C  =  dsn. ‘strange, imported granule of gold’
warAit*  Istaby  3 sg. pret. ind. ‘he wrote’  →  wraet, urait
wekka  Chessel Down I  PN nsm.
welAdAude*  Björketorp  dsm. ‘death by treachery’  →  welAdud
wela[n]du  Schweindorf  =  PN nsm.
welAdud*  Stentoften  dsm. ‘death by treachery’  →  welAdAude
widuhu[n]daz  Himlingøje I  PN nsm.
wigka*  Dischingen I  PN nsf.  →  winka
wiguponar  Nordendorf I  GN nsm.
w[i][h]*  Pietroassa  wih, weih, nsm. ‘sanctuary’  →  ui
whailag  Pietroassa  ‘sacrosanctum’
whigu  Nydam I  ←  1 sg. pres. ind. ‘fight’ or ‘consecrate’  →  uūu
wilagaz*  Lindholm  PN nsm.  →  sawilagaz
wimæd  Westeremden B  PN nsm.
winka*  Dischingen I  PN nsf.  →  winka
wiring*  Slemminge  PN. nsm.  →  wirto
wirto  Slemminge  PN. nsm.  →  wiring
wiwogan  Eichstetten  PN asm.
widan  Nordendorf I  GN nsm.
wor(r)gt  Arlon = worht(e), 3 sg. pret. ind. ‘worked, made’
wraet*  Freilaubersheim  3 sg. pret. ind. ‘wrote’  →  warAit, urait
wrilu  Sievern-A  ←  = wrālu 1 sg. pres. ind. ‘write’
wrīt  Weingarten I  3 sg. pres. ind. ‘writes’
wurte  Tjurkö (I)-C  ←  3 sg. pret. ind. ‘worked, made’
wusæ*  Watchfield  PN g/dsf.  →  bu[r]sæ, þusæ

xps  St. Cuthbert  partly Romanized Greek nomen sacrum ‘Christos’

zzz  Lindholm  ←  assumingly three times  z means three times *algiz ‘elk’
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