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BERNARD MEES

## The Noleby inscription and Germanic \**rehaną*

Mees, B., Associate Professor, University of Tasmania. "The Noleby inscription and Germanic \**rehaną*". *ANF* 133 (2018), pp. 5–28.

**Abstract:** One of the most difficult of the early runic inscriptions is that which appears on the Noleby stone. First published in the late nineteenth century, the early Swedish text has been subjected to a wide range of interpretations and accounts. The opening line of the Noleby inscription seems clear enough, featuring a collocation reflected later in Old Norse, but the meaning of most of the rest of its text has long remained obscure. The runestone's early Swedish seems to include two reflections of a Proto-Germanic verb \**rehaną*, but even the proper interpretation of this form has proved controversial. A broader assessment of the comparative evidence, however, sheds new light on the morphology and semantics of this otherwise lost Old Germanic strong verb.

**Keywords:** Runic inscriptions, historical linguistics, Scandinavian languages, verbal morphology.

ANDREA MARASCHI

## *Hunger Games*: Supernatural Strategies Against Hunger in the Medieval North

Maraschi, A., lecturer of Medieval history, Università degli studi di Bari "Aldo Moro", Italy. "*Hunger Games*: Supernatural Strategies Against Hunger in the Medieval North". *ANF* 133 (2018), pp. 29–51.

**Abstract:** However substantial the effect of the Medieval Warm Period may have been in northern Europe around 1000–1200, medieval Scandinavia was not exactly a place of plenty: the harshness of climatic conditions did still have a profound impact on food supplies, raising the need for alternative solutions. The sagas show that, in addition to practical responses, northern people could resort to "magic" and to their traditional pagan gods, but also to the powers of the new Christian faith to fight the ever-looming threat of hunger that had earlier shaped their idea of the afterlife and of the end of the world.

**Key words:** Magic, miracles, famine, medieval Scandinavia, Icelandic sagas.

STEFKA G. ERIKSEN

## Emotional Religiosity and Religious Happiness in Old Norse Literature and Culture

Eriksen, S. G., PhD, Research Professor, Norwegian Institute for Cultural Heritage Research, Oslo. "Emotional Religiosity and Religious Happiness in Old Norse Literature and Culture". *ANF* 133 (2018), pp. 53–83.

**Abstract:** The main aim of this article is to investigate whether and how the traditional Christian theological premise that "God is Happiness" was adapted to the social and ideological norms and aesthetics of Old Norse literature and culture. This is done by studying the motif of religious awakening in a variety of Old Norse genres, including primary and secondary translations of Latin sources, translations from Old French, and indigenous genres such as Bishops' sagas, Icelandic family sagas, and legendary sagas. The main conclusion is that religious awakening is represented in a variety of ways in the literary system as a whole: as an emotional, intellectual, and physical/sensory process, as well as a pragmatic rational decision. The differences may be due to the different intended functions and readerships of translated as opposed to indigenous texts, in Norway and Iceland. From an epistemological perspective, the article illustrates that believing had complex connotations in Old Norse culture, and could be understood as an emotional and intellectual process, as a sensory and physical experience, or as a matter of pragmatics and everyday practices, depending on the socio-cultural context.

**Keywords:** religious happiness, emotions, cognition, religious practices, Old Norse literature, Old Norse translations.

ANDREJ SCHEGLOV

## Upplandslagens kyrkobalk: Handskrifterna i Ryssland

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Scheglov, A., Ph.D., Leading Research Fellow at The Institute of World history, Russian Academy of Sciences, and Professor at the Moscow Pedagogical State University. "The Chapter on the Church of the Law of Uppland: Manuscripts in Russia". *ANF* 133 (2018), pp. 85–104.

**Abstract:** The medieval laws on the church for the Swedish province of Uppland were created about 1300. They are an important source on the history of Sweden and a celebrated monument in the history of the Swedish language. During the Late Middle Ages these laws were used not only in Uppland but also in other regions of the Swedish Realm. Text variations which are present in these manuscripts are interesting for language and history studies. Among the texts that deserve attention are two manuscripts which are present in Russia, in The Russian National library (Saint Petersburg) and in The State Archives for Old Acts (Moscow). In the 19<sup>th</sup> century these manuscripts were studied by Carl Johan Schlyter, but afterwards these texts were not subject to scholarly investigation for a long time. My study of the manuscripts made it possible to reassess Schlyter's conclusions concerning the manuscripts in question. Schlyter maintains that the Chapter on the Church in Saint Petersburg manuscript is close to the so-called "Manuscript P" preserved in the city of Kalmar. I prove, however, that this text has a greater number of common features with the so-called texts "K", "T" and "X", than with "P". Regarding the Moscow manuscripts, Schlyter highlights the similarities with the so-called texts "O" and "Q". I conclude, however, that there are also significant common traits with two other texts – "P" and "R" – the fact which has not been mentioned by previous scholarship. The appendix contains a transcription of parts of the manuscripts which illustrates the tendencies mentioned in the article.

**Key words:** Sweden, Language, Sources, History, Christianity, Law, Middle Ages.

ROGER ANDERSSON

## Birgittahandskrifter och medeltida skriftmiljöer

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Artikeln är en omarbetad version av föredraget "Var skrevs Birgittahandskrifterna?" som författaren höll på ett Birgittaseminarium i Vadstena i september 2016. Arbetet är utfört inom ramen för projektet *Text till tiden. Medeltida texter i kontext – då och nu*, finansierat av Kungl. Vitterhetsakademien och Riksbankens Jubileumsfond. Jag vill här också tacka för de båda referenternas värdefulla kommentarer vilka i hög grad bidragit till förbättring av artikeln.

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Andersson, R., Professor of Scandinavian Languages, Stockholm University. "Birgittine Manuscripts and Medieval Book Production". *ANF* 133 (2018), s. 105–130.

**Abstract:** This article is an attempt to identify the scribes of four anonymous and undated manuscripts containing the Old Swedish version of the Revelations of St Birgitta of Sweden: C 61 (Uppsala University Library), A 33 and A 44 (The National Library of Sweden), and Mh 20 (Lund University Library) and by means of textual comparison formulate a hypothesis of their place of origin. It is shown that the youngest of these, C 61, was compiled from exemplars representing different versions of the Old Swedish text and that the *editio princeps* of the Latin text (Ghotan 1492) was used for comparison. One of the main hands in C 61 and the only hand in A 33 are attested in the *Registrum ecclesie lincopensis*. The scribe of A 44 and Mh 20 is identified as Lars Finvidsson, canon and *notarius publicus* in Linköping at the beginning of the fifteenth century. This suggests that these books were produced at a learned and highly literate scribal centre by professional scribes, possibly commissioned for this purpose by the abbey in Vadstena.

**Keywords:** Vadstena abbey, medieval manuscripts, Linköping cathedral, palaeography, Revelations of St Birgitta, compilation.

ELISABET ENGDAHL

## Recension: Sanna Skärlund, *Man, en och du.* *Generiska pronomen i svenskans historia*

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Engdahl, E., professor emerita of Swedish language, Department of Swedish, University of Gothenburg, Review of Sanna Skärlund, *Man, en och du. Generiska pronomen i svenskans historia* (English summary). *ANF* 133 (2018), pp. 131–136.