

• ” ,
(,), Allasalata@Rambler.ru

Kurzenkova A.A., postgraduate student of history department of the Donetsk National University (Ukraine, Donetsk), Allasalata@Rambler.ru

The Scandinavian runic stones in the context of introduction of Christianity

Equally sophisticated has been the question concerning the motives behind the custom of raising rune stones – what needs did it meet and what messages did it carry? Along with the traditionally influential factors as the memorial tradition, inheritance, political regulation in the scientific literature has been mentioned no less serious motive – the spread of Christianity.

Therefore the role of introduction of Christianity in formation of a peculiar Scandinavian runic monumental and memorial tradition in the end of X – the second half of XI centuries is investigated. The main attention is concentrated on consideration and the analysis of Christian motive in the light of missionary strategy, doctrines, change of funeral custom and fixing of the right to inheritance. By the method of content analysis is determined the level of authenticity of the Scandinavian runic inscriptions with Christian markers as a historical source.

Different weight has been given to the actual role of Christianisation in the formation of a specific runic stone tradition – ranging from a characterization of virtually all runic stones as Christian monuments to acknowledging that runic stones illuminate certain aspects of Christian practice. In our view, the Christian process could cause real purpose of the ceiling, and in the context of the establishment and consolidation of a new Christian religion was essential to secure the right to inheritance, which contributed to an active request memorial inscriptions with applications and components prayer. Prayers conventional type – «May God help his spirit/soul» is represented early phase of local runic appeal, which is unfolded in the context of runic memorial stones. At the same time local prayers clearly were recorded in the Scandinavian runic inscriptions, especially on stones and burial slabs belonged to a cultural setting that was influenced by the introduction of Christianity. Moreover, we consider that streamlining of practice of final fixing of laws of succession by property sectors of society in the atmosphere of religious innovations are promoted the lesser updating of the Scandinavian runic stones with Christian markers. Prospects study the problem is associated with the expansion of the database of Scandinavian runic inscription which are contained Christian markers: prayer requests, blessings, features of inheritance rights; in the context of Christian transformation to considerate other interpretations of Christianity in the Scandinavian monumental tradition with further argumentation own scientific investigations. Research of runic inscriptions will deepen understanding of the introduction of Christianity, which remains one of the most important in modern science.

Keywords: Scandinavian runic stones, inscriptions, Scandinavian monumental and memorial tradition, Christianity introduction, Christian motive, missionary activity, baptisms, Christian prayers, right of succession.

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[1],

[2].

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«daur i hvitavaum»

[3;4].

[5].

[6].

(- V)

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[7].

[8;9].

[5,p.146].

[5,p.146].

(, X .) : «Tufa

.let .kaurua .kubl // mistiuis .tutiR .uft .mupur // sina . harats .hins .kupa . kurms // kuna // sunaR». – «

» [5,p.147].

[5,p.148].

« » [3,p.285].

Galteland (),

1015 .

[8,p.174].

[3,p.286].

[5,p.148].

«daur i

hvitavaum»,

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: « / ».

« »
[4,p.139].

(
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140]:

Gadersta (, , .): «Karsi ok ... sinn. Hann vaR dau.r i hvitava.um» – « ... »; Torsatra (, , .): «Un(n)a let r.isa .enna st.in .ftiR sun sinn Oyst.in, sum do i hvitava.um. Gu. hialpi salu hans» – «

, . »; Amno (, , .): «Ingil.if let r.isa st.in at Bruna, boanda sinn. Hann var. dau.r a Danmarku i hvitava.um. Balli risti» – «

, . »; Haga (, , .): «...[l]etu r.isa st.in fyr and OyndaR (?), sun sinn, dau.r [i] hvitava.um i Danma[rku] (?) ... Re. runaR OpiR» – «

, . »; Tenstak:a (, , .): «Sigfastr ok Brandr ok Vik.till. H.lga let retta st.in .ftiR Andvett, sun sinn, sum [vaR] dau.r [i] hvitava.um. Kristr hialpi sial Andvetta[R]» – «

, . »; Uppsala domkyrka (– , , .): «letu retta st.in .enna ... [hvi]tava.umigi ver.a, me.an st.in[aR] ...» – «... ...

... , ».

[4, .141].

[4,p.143].

[2,p.343].

[2,p.345].

« »

[2,p.355].

[4,p.144].

Sälna (, 1000 . . .) «
() »; Risbyle (, , . . .)

«

»; Bredgränden (, , . . .) «

»; Heavener (, , . . .) «

» [4,p.145].

[4,p.148–149].

[4,p.150].

— [5,p.151].

« »
[5,p.152].

[6,p.43].

13%

1050–1200

1200–1500

18% [7,p.1–2].

50% (240),

[7,p.2].

« » (Ave Maria) « » (Pater Noster).

– «Ave Maria»,

«Hjalp(i) Maria» – «

» (, .),

«Maria, mo.ir Gu.s» – « , » (, .), «Gu. minn ok hin helga Maria» – « » (, .).

(sankta Maria).

«Gu. hjalpi ok Mar[i]a nd Sibb[a]» – «

»

(Prästgården,

.) [7,p.5–6].

«Ave Maria»

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