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Dissemination of the Latin Conceptual Metaphors in the Old Norse-Icelandic literature as a Cognitive Manifestation of Christianization and Europeanization of the Mediaeval Scandinavia.

Literary contacts between continental Europe and Scandinavia intensified when the North underwent Christianization, the first profound colonial *civilizing process*, in the eleventh and twelfth centuries. The Scandinavian elites opened up to the Latin culture and the main intellectual stream of the Middle Ages in Europe - *translatio studii et imperii*, cross-cultural exchange of knowledge, transfer of written knowledge through translation, between societies in Europe, which consequently led to the Europeanisation of Scandinavia.

Latin / Ancient Roman culture had flowed into Scandinavia on the waves of textual movement between the North and the South. The Latin language and the classical literature imported to Scandinavia from the South had an important influence on the mediaeval Northern World. Through a Latin-based education and Latin – Old Norse translations, mediaeval Icelanders incorporated the ancient Graeco-Roman culture into their own vernacular culture. The Old Norse-Icelandic textual culture consequently became embedded in a intricate network of intertextual and genological relations with Latin literature and language.

While these intertextual and genological relations are well recognized, the question of Latin influences has yet to be considered from the perspective of the historical cognitive linguistics that allow to dig deeper and into different strata of the texts affected by cultural transfer. Therefore, it seems worthwhile to contemplate over the extent to which Old Norse-Icelandic cognitive world was influenced by the cognitive structures, schemata, and metaphors characteristic for and implicit in the Graeco-Roman classics that were imported to the mediaeval Scandinavia to finally become the *texti recepti* of many of the vernacular sagas.

While the Latin manuscripts once imported to Iceland are now extinct, some of their translations have been preserved to our times, although fragmentarily, as relics of once powerful currents of cultural transfer of Latin culture to Scandinavia. On the basis of ancient Roman/Latin literature, the books of the canon known to the mediaeval Icelanders, their translations into Old Norse-Icelandic known as *Antikensagas*, which are extant even at this day, and related vernacular Icelandic sagas, I trace Ancient Roman/Latin substrata in Old Norse-Icelandic cognitive world, looking for the elements of the social-cognitive models of personality as understood by Romans, that were integrated into the vernacular Icelandic texts.

This approach will enhance our understanding of the development of the medieval European society embedded deeply in the pre-Christian traditions, but strongly influenced by Christianity and Latinity, and the civilizing and culture-making role of Christianity and Latinity in the Middle Ages. In short, it will be an attempt to answer the question: how have we become Europeans? How have we become civilized and Europeanized?