

Guidelines for the Birgitta-Notker-Korpus (BiNoKo)

Version 1.0

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The Birgitta-Notker-Korpus (BiNoKo) is a resource dedicated to comparative research on historical registers. These guidelines include information about the corpus design, annotation layers, meta data, and annotation principles. The corpus comprises two sources: The Old High German Book of Psalms by Notker III of Saint Gall and the Old Swedish Revelations of Birgitta of Sweden.

Keywords: Historical linguistics, Corpus linguistics, German, Swedish, Register, Notker III. of Saint Gall, Birgitta of Sweden.



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1 Introduction

1.1 Research question

The research question underlying the Birgitta-Notker-Korpus (BiNoKo) arises from subproject B04 *Register emergence and register change in Germanic* of the Collaborative Research Center 1412 *Register: Language-Users' Knowledge of Situational-Functional Variation* (<https://sfb1412.hu-berlin.de/>). The CRC set out to investigate aspects of variation in linguistic behaviour that are influenced by situational and functional settings. From a grammatical, historical, and experimental perspective, research targets the linguistic knowledge that a language user possesses about situational and functional variation. As part of the historical Area B of the CRC, project B04 addresses intra-individual variation in the writings of two individual prolific authors, Notker of St. Gall (ca. 950–1022) and St. Birgitta of Sweden (1303–1373). With the BiNoKo, the relations between grammatical phenomena and situational-functional parameters can be studied in these early stages of vernacular writing.

1.2 The corpus

The corpus is composed of an Old High German and an Old Swedish part. The Old High German part consists of Notker's Book of Psalms which contains all 150 psalms and is made up of different, recurring sections (see Section 2.2). The basis of the Old High German part is the *Referenzkorpus Altdeutsch* (ReA, Donhauser et al. 2018, Schnelle et al. 2022). ReA is deeply annotated on many linguistic layers and is available as well as searchable via ANNIS (Krause & Zeldes 2016, <https://korpling.german.hu-berlin.de/annis/ddd>).

addressee	God										
addressor	Christ										
chapter	9										
clause	CF			CF				CI			
document	Psalter										
inflection		IND_PRES_PL_3			MASC_PL_NOM_3	IND_PRES_PL_3	NEUT_PL_ACC_ST	PL_ACC			
inflectionClass		WK1A				WK1A	P	A_NEUT		ST5	
inflectionClassLemma		WK1A				WK1A	A.O	A_NEUT		ST5	
lang	goh	goh		goh	goh	goh	goh	goh	lat	goh	
lemma	si	bikennen		enti	er	wanen	al	ding	temere	gisehan	
line	2									3	
page	27										
pos	PTKNEG	VVFIN	\$	KON	PPER	VVFIN	DI	NA	ADV	VVINF	
posLemma	PTK	VV	\$	KO	PPER	VV	DI	NA	ADV	VV	
section	comm										
err	ip										
translation	nicht	erkennen		und, auch, so, aber, denn, nämlich, und daher	er, sie, es	vermuten	all	Ding, Sache	zufällig	geschehen	
edition	ne-bechennent		unde	sió	uú-	nent	allü	dinch	timere	geschihen	
text	ne-	bechennent	-	unde	sió	uulnent	allü	dinch	timere	geschihen	

The annotation layers and meta data of ReA are not covered by these guidelines, see www.deutschdiachrondigital.de/rea/ for details. Further annotation layers and meta data have been added to the already existing ones, covering several categories relevant to research on historical registers. They are listed and explained in Section 2 “Annotation layers”.

The Old Swedish part consists of book 4 *Heavenly Revelations* of St. Birgitta of Sweden, including the revelations from C 61 and their equivalents from A 5a, as well as Birgitta’s autographs (A 65) and the Birgittine-Norwegian revelations (E 8902).¹ Contrary to the Old High German part of BiNoKo, the Old Swedish part could not be built on an existing corpus. Instead, the Old Swedish part was processed from Word- and RTF-files provided courtesy of Stockholm University, where they also form the basis for the edition *Heliga Birgittas texter på fornsvenska Birgittas uppenbarelser Bok 4* (Andersson 2018). The RTF files come from the *Fornsvenska textbanken* repository (Delsing 2017) which is a database for machine-readable Old Swedish texts. The text base was annotated for lexical, morpho-syntactical, register-related, and text-structural information following the model of the Old High German part (see Section 4 on data preparation and annotation layers exclusive to the Birgittine texts).

All annotation work was carried out manually and included annotations by student assistants, followed by annotations, systematic checks, and corrections by academic project members. The annotators were, in alphabetical order: Phil Beier, Jessica Holmlund, Stephanie Jandt, Muriel Norde, Anastasya Oberwies, Gohar Schnelle, Lilian Slawski, Silke Unverzagt, Celine Weisenfeld, Lars Erik Zeige. The corpus is published on Zenodo: <https://doi.org/10.5281/zenodo.7764078>

1.3 General principles

The corpus has been annotated both on the token level and on the span level. The token annotations follow the tagset HiTS (Dipper et al. 2013), a tagset for historical texts derived from STTS (Schiller et al. 1999). Extensions of the tagset are explained in the respective sections. Token annotations refer to one token of the TEXT layer at a time. In contrast, span annotations are to be set for spans of as many text tokens as possible in order to keep their number small. In case of doubt whether a new span annotation begins or not, the original one should rather be continued. The same is true for possible categories and values of span annotations: their number should be limited to the necessary minimum as well.

¹The revelations from book 4 are preserved in 16 manuscripts: A 5a, A 5b, A 22a, A 29, A 36, A 54, A 65, A 110, Berlin 71, E 8801, E 8902, C 61, Fr 28855, GKS 1154, Mh 20, and Ösel 1b.

2 Annotation layers

2.1 ADDRESSOR and ADDRESSEE

The layers ADDRESSOR and ADDRESSEE contain information about the identity of the person or group of persons who were presented as speech producer (ADDRESSOR) or speech recipient (ADDRESSEE) by the authors (Birgitta and Notker).

The annotations are based on information from the texts itself: identities or group affiliations that were either made explicit in the text or assumed by the authors. In addition, information on the addressor and the addressee from the Latin revision is consulted in the Birgitta corpus.

The values of the layers ADDRESSOR and ADDRESSEE provide the basis for the subsequent annotation of the layer SRR (Social Role Relationship) following the assumption that speakers design and modify their language according to the recipient (Bell 1984).

2.1.1 General principles

2.1.1.1 Text-internal information as basis for annotations

All annotations are exclusively based on explicit or implicit contents of the text.

In the example in Table 1, the sentence *qui volunt pie vivere* can be identified distinctly by theological research as a quotation by Paul to Timothy. However, it is not annotated as such, since the text offers no explicit evidence for Paul as the addressor nor Timothy as the addressee. Instead, the passage is interpreted as part of Notker's text interpretation, directed at his students. Therefore, the initially assigned ADDRESSOR/ADDRESSEE roles are continued.

Table 1: Annotation based on explicit content (Ps 155, 191, 11–12)

text	<i>Daz ist allero dero uox . QVI VOLVNT PIE VIVERE</i>
addressor	Notker
addressee	student

In the example in Table 2, Birgitta uses a biblical quotation *O min h*ær*ra wred-hgas ey vm jak tala* (Gen 18:30) to address Christ. However, the text does not provide any evidence that Birgitta quotes Gen 18:30. For an exception to this, see Reference in Section 2.1.3.4.2.

Table 2: Annotation based on explicit content (Bir. A 5a IV:37)

text	<i>hon sagdhe</i>	<i>O min h*ær*ra wredhgas ey vm jak tala</i>
addressor	narrator	Birgitta
addressee	audience	Christ

Exceptions

Excluded from this principle are the following salient theological concepts. Those can be the basis of an annotation without explicit or implicit text-inherent evidence:

Table 3: Exceptions

annotation value ADDRESSOR/ADDRESSEE	theological concept
Christ	crucifixion, bridegroom, passion, resurrection, Son of God, Son of the Virgin, saviour, judge of the world
crowd	quotations from the Passion of Christ, saliently assigned to the crowd within the Psalter <i>“Crucifige, crucifige eum”</i> <i>“reus est mortis”</i> <i>“sanguis eius veniat super nos”</i>

Individual decisions

In case of doubt, the Latin version of Birgitta’s Revelations can be consulted to assign the values for ADDRESSOR/ADDRESSEE. This is especially the case when an introduction of the ADDRESSOR/ADDRESSEE is missing (cf. Section 2.1.3.4.2 under *Not mentioned addressor*):²

Table 4: Example: information only available in Latin version

<i>Verba melliflua Christi ad sponsam</i>	<i>Ek sagde þik fyrra.</i>
Ghotan II:11, ed. Undhagen & Bergh (2001)	E 8902 II:11

The introduction of the Latin text shows that Christ (*Christi*) talks to Birgitta (*sponsam*) while the Swedish text neither describes the addressor (*Ek* ‘I’) nor the addressee (*þik* ‘you’). For addressee in 2nd sg. see also Section 2.1.3.1.

²For the Latin version see: Sancta Birgitta: Reuelacionum Liber Quartus <https://riksarkivet.se/crb>

2.1.1.2 Reduction of categories

The number of different annotation categories of ADDRESSOR/ADDRESSEE has to be kept to an absolute minimum. This can be achieved by abstraction or the use of a generic singular:

Abstraction

If possible in a certain context, an explicit reference can be interpreted in terms of a more specific category that is already in use, e. g. if Latin *gentes* is used for 'sinful people', it will be annotated as SINNER.

Use of generic singular

Addressors and addressees are often individuals or groups of persons with distinct attributes, e. g. sinner, righteous one, believer etc. From a register perspective, the roles associated with an addressor or an addressee are indifferent to the fact if they are exerted by an individual or a group. Additionally, the grammatical annotations of pronouns, nouns and verbs can be queried for NUMBER, if need be. Therefore, all annotations of ADDRESSOR and ADDRESSEE use a generic singular form.

2.1.1.3 Relevance for SRR

The annotations on the layers ADDRESSOR and ADDRESSEE can be used independently, e. g. to query all instances of Birgitta speaking, or, more specifically, of Birgitta addressing God. Yet and from a register perspective more importantly, they can also be used to determine the social hierarchy between addressors and addressees which will be annotated on a separate annotation layer, SRR (social role relationship, see Section 2.3). Therefore, annotation work on the layers ADDRESSOR and ADDRESSEE is done, keeping the subsequent operationalisation of SRR in mind. This applies to both segmentation and annotation values, as in the following example:

Table 5: Continuous span for ADDRESSOR, ADDRESSEE and SRR due to text-inherent information (Ps 142, 522, 24–25)

edition	<i>Vnde verliêsest Du diabolum unde alle die mih pinont. wanda ich din scalh pin.</i>
addressor	Corpus Christi
addressee	God
srr	up

Throughout the Old Testament, *scalc gottes* is used as reference to a definite person, but it can also be interpreted as being unspecific. However, in the example it is understood that it is an anaphor to the speaker (Corpus Christi) introduced before. Given the text-inherent information about the addressor, we annotated no change of speaker, but a continuous span for ADDRESSOR, ADDRESSEE and SRR.

2.1.1.4 Reduction of annotation shifts

A new span annotation is only initiated when a trigger for a change of the addressor or the addressee is found in the text (see Section 2.1.2 “Segmentation”). When in doubt, the continuation of a span is preferred.

2.1.2 Segmentation

2.1.2.1 Shift of ADDRESSOR and ADDRESSEE

It is not always easy to determine whether a shift from one addressor or addressee to another has taken place. There are explicit and implicit indicators that can help determine a shift in the ADDRESSOR/ADDRESSEE role.

2.1.2.1.1 Explicit shifts

In the Revelations of Birgitta, explicit information of ADDRESSOR/ADDRESSEE shifts are indicated by the following linguistic means:

- *þär äptir taladhe/sagde X til Y*
- *þa taladhe X til Y sighiande*
- *X swaradhe/sagde*

Table 6: Explicit information about ADDRESSOR/ADDRESSEE shift (Bir. E 8902 VI:52)

text	<i>Ther äfte taladhe gudhz modhir til mik sighiande.</i>	<i>Hwad säghia bällinna quinnor i thino rike</i>
addressor	narrator_Birgitta	Mary
addressee	audience	Birgitta

In Notker’s adaptation of the Book of Psalms, shifts of addressor are indicated repeatedly by the following linguistic means:

- *X chit*
- *vox X*
- *daz ist X*

- *verbum X*
- *X sprihhit*

Table 7: Explicit information about ADDRESSOR/ADDRESSEE shift (Ps 2, 11, 18–19)

edition	VOX CHRISTI.	<i>Ego autem constitutus sum rex ab eo super syon montem sanctum eius prædicans præceptum eius.</i>
addressor	Notker	Christ
addressee	student	king

Shifts of the addressee are indicated explicitly by mentioning the name in the vocative.

Table 8: Shift of ADDRESSEE explicitly indicated by the vocative (Ps 7, 21, 9–11)

edition	VOX PROPHETAE.	<i>DOMINE DEVS MEVS IN TE speraui.</i>
addressor	Notker	David
addressee	student	God

2.1.2.1.2 Implicit shifts

Implicitly indicated shifts occur only rarely in the Revelations of Birgitta. Up until now there is one occurrence of a change of the speaker which is triggered by a shift in context:

Table 9: Implicitly indicated shift of ADDRESSOR/ADDRESSEE (Bir. A 65 IV:141)

text	<i>vilin i eg siæluæ þa fan us idan sun sut i burt farin ælla oc honum kronona opanurþii mz surnum epe þæt han vili vart land atar vinna sino raþe oc sinum þiænistomanum lyþa oc almaogin til ræt styrkia</i>	<i>þot hvaro at þæn ær annar guzs kun- gar skal vara þylar ma han mæþ þoleko framkoma mz minsta vaþa þyt guþ ægar sua val ifir þean vnga sum þæn gambla lif</i>
addressor	four noblemen	Mary
addressee	king Magnus	four noblemen

In the example, there is no explicit marker to be found that would indicate a shift of the speaker. It only becomes clear from the context which moves away from the demand on king Magnus, resp. his son, and towards a declaration of the power of God over king Magnus and his son. This statement can no longer be directed at king Magnus and cannot have been made by the four noblemen either. The context points to Mary as the speaker, talking to the four noblemen.

2.1.2.2 Pronominal reference

When the denotative reference of pronominal elements shifts in the context of the text, a shift must be assumed.

Table 10: Shift of denotative reference of pronominal element (Ps 2, 10, 23–25)

edition	<i>et populi meditati sunt inania.</i>	<i>id est frustra? Vnde ziu dahtôn sine liute ardingun in zi irloschenne?</i>
addressor	David (speaks about his people)	Notker (the possessive pronoun <i>sine</i> refers to David)

If, after a person has been explicitly addressed or indexed, something about the same person is reported in the third person, a change of addressee must be assumed.

Table 11: Shift from God being explicitly addressed to God being referred to in the third person (Ps 59, 204, 11–17)

edition	<i>Dedisti [i. e. got] metuentibus te significationem. Daz dû diên zeichendost diên dih furhtenten. an diên nôten dero âhtungo. Vt fugiant a facie arcus. Daz siê flîehen fore demo bogen. der diê sundigen schiûzet.</i>	<i>An demo bogen uuirt diû seneuua sô filo mêr zûo gezogen. so filo man drâtor sciêzen uuile. Got fristet ouh iudicium. daz iz deste handegora si.</i>
addressor	believer	Notker
addressee	God	student

2.1.2.3 Introductory phrases

Phrases like OHG *.i.*, *daz chît* etc. (see Section 2.1.3.4.1) introduce explanatory speech. It is not always clear to whom the subsequent statement should be attributed. If the explanatory phrase is syntactically integrated into the sentence interrupted by *.i.*, *daz chît* etc., the original attributions on the layers ADDRESSOR and ADDRESSEE continue and the commentary role is limited to the introductory phrase:

Table 12: Commentary limited to introductory phrase and no extension to the syntactically integrated explanatory phrase (Ps 106, 403, 23–24)

edition	<i>uuanda sie arm uuaren . in îsene .</i>	<i>daz chît .</i>	<i>in duritia malorum .</i>
addressor	prophet	Notker	prophet
addressee	gen	student	gen

If the introductory element is followed by a syntactically independent phrase, this phrase is seen as part of the commentary and assigned to Notker as the addressor.

Table 13: Commentary extends to syntactically independent phrase following the introductory phrase (Ps 34, 110, 1–2)

edition	<i>in denselben strich sturzen sie</i>	<i>Daz chît. der selbo strich ke-hábe siê</i>
addressor	Christ	Notker
addressee	gen	student

However, if a syntactically independent phrase continues a (pro)nominal reference that was introduced before the introductory phrase, the original attributions on the layers ADDRESSOR and ADDRESSEE continue and the commentary role is limited to the introductory phrase:

Table 14: Explanatory phrase is not part of the commentary due to shared pronominal reference with the interrupted sentence (Ps 100, 366, 16–17)

edition	<i>Vnrehto fãrente házeta ih [i. e. David] . Íro uuerg .</i>	<i>daz chît</i>	<i>Rem iniustam házeta ih [i. e. David, not Notker] . nals siê sêlben</i>
addressor	David	Notker	David
addressee	gen	student	gen

2.1.2.4 Impersonal introductory phrases

Impersonal phrases introducing a quotation—*dicitur, iz chit* etc.—may resemble the linguistic means given in Section 2.1.2.1 but do not indicate a shift of the addressor. The subsequent phrase is part of the commentary.

Table 15: Impersonal introductory phrases do not cause a shift of the ADDRESSOR (Ps 111, 422, 15–17)

edition	<i>Vuúnnesammennisco der andermo genâdet . unde intliêhet .</i>	<i>Alde iz chît . der andermo ignoscendo fergibet . unde gibet . Nah diû so gescriben ist .</i>
addressor	prophet	Notker
addressee	gen	student

2.1.3 Assignment of annotation values

Annotations values for the layers ADDRESSOR and ADDRESSEE can often be based on explicit references to individuals or groups made by the author (Birgitta, Notker). In other cases, it is possible to infer them implicitly from cues in the text.

2.1.3.1 Explicit references

Table 16: Annotation value based on explicit references by the author (Ps 141, 520, 15–18)

edition	<i>ORATIO DAVID QVANDO PERSE-CVTVS EST EVM FILIVS EIVS.</i>	<i>DOMINE EXAVDI ORATIONEM MEAM. AVRIBVS percipe obsecrationem meam.</i>
addressor	NA	David
addressee	NA	God

Table 17: Annotation value based on explicit references by the author (Bir. E 8902 I:11)

text	<i>Gudhz son taladhe til sinna brudh sancta birgitto. Sighiande.</i>	<i>Ek er skapare himmels. Ok iord.</i>
addressor	narrator	Christ
addressee	audience	Birgitta

Explicit references can also be given in subsequent parts of the text:

Table 18: Annotation value based on explicit reference in subsequent phrase (Ps 49, 172, 16–17)

edition	<i>Audi populus meus et lo-quar</i>	<i>Nu sprichet CHRISTUS</i>	<i>Hôre mîn liut unde danne spricho ich</i>
addressor	Christ	Notker	Christ
addressee	student	student	believer

Explicit references given in a preceding and a following section may contradict each other. See Section 2.1.3.3 for possible solutions.

In Birgitta’s Revelations, explicit references to an addressee are rare. They only occur when an addressee turns into the addressor (Tab. 19, *soul* in Bir. I:28) or in subsequent sections of the text (Tab. 20, *Georgius* in Bir. II:7).

Table 19: Addressee turns into the addressor (Bir. E 8902 I:28)

text	<i>Änghin är swa hard pina mz os sãm þik bör hafua</i>	<i>þa öpte siälin siälf op mz þry we.</i>	<i>Ve þe naturenne þer ek kom somon af i minna modhir lifue</i>
addressor	purgatory	narrator	soul
addressee	soul	audience	gen

Table 20: Explicit reference to addressee in subsequent section (Bir. E 8902 II:7)

text	<i>[...] var ein min godhir vin han huxsadhe swa mz sik.</i>	<i>Ek yrker eig jord sām bonde. Ek siglar eig sām köpman. Ek arbeidhar eig mz minom handom. [...]</i>	<i>han vildi heldir lifuit tappa än lydhonna bryta þolkin var þän godhe georgius. [...]</i>
addressor	Christ	Georgius	Christ
addressee	Birgitta	Georgius	Birgitta

In the case of parables, we assume an explicit reference to an addressor and an addressee: If Christ is addressing a person by pronominal reference (2.pers.sg. *þu*, *þik*), the annotation value BIRGITTA is set for ADDRESSEE. In the example in Table 21, Christ presents two bags and questions Birgitta about their meaning. However, it is a rhetorical question, because Christ explains it himself.

Table 21: In the parable, addressor (Christ) and addressee (Birgitta) are explicitly indicated (Bir. E 8902 I:56)

text	<i>hwad vāntir þw at ek meinar mz þässom þäninga säkke. [...]</i>
addressor	Christ
addressee	Birgitta

The annotations NARRATOR and AUDIENCE are also to be understood as explicit. If the addressor has been identified as NARRATOR, the corresponding addressee is to be tagged as AUDIENCE.

Table 22: The addressor NARRATOR explicitly indicates that the corresponding value must be AUDIENCE (Bir. E 8902 I:46)

text	<i>MAria taladhe til sin son ihesum christum</i>
addressor	narrator
addressee	audience

In most cases, these text passages describe a setting or introduce a shift of speaker. They cannot be ascribed to a specific person and are addressed to the reader or listener.

2.1.3.2 Implicit reference

Epithets and other ornamental explicit mentions in the text refer to underlying basic addressor and addressee roles. In these cases, only the basic role is annotated. The complete tagset for the annotation layers ADDRESSOR and ADDRESSEE is listed in the appendix.

For example, in Birgitta's Revelations *domare* 'judge' in most cases means 'Christ', or *blaman* and *diävul* are used to refer to the Fiend.

Table 23: The Fiend (*diävul*) to Christ (*domare*) (Bir. E 8902 VI: 31)

text	[...] <i>Ta sagde diäfwlin til domarens</i>	<i>Dööm os somon til hionalagh.</i>
addressor	narrator	Fiend
addressee	audience	Christ

Table 24: The Fiend (*blaman*) to Christ (*domare*) (Bir. E 8902 IV:51)

edition	[...] <i>þa ropadä blamannän</i>	<i>domarä nu äro salenna synde plagadä aptä rätwisonnä saman fögh oos badän. [...]</i>
addressor	narrator	Fiend
addressee	audience	Christ

In Birgitta's writings, the interaction of terms for 'God' and terms for 'Christ' is particularly complex. In most cases, the explicit mention of *gudh* refers to Christ. In the example in Table 25, the narrator introduces Christ, before the denotation then shifts to God: Christ is approached by the angels by the name *gudh*.

Table 25: The narrator about Christ (*christus*) and the angels (*ängil*) to Christ (*gudh*) (Bir. E 8902 I:45)

text	<i>Äfte þässin ordh syntis ihesus christus mz storo herskapi ok sagde swa</i>	<i>Mine väne ängla þo at huarist i seen ok vitin alt i mik, [...]</i>	<i>Ta swaradhe änglane swa säm zm enne röst,</i>	<i>Vaar gudh þu äst þäm sami, Vi gifuum þik vitne þrem þingum, [...]</i>
addressor	narrator	Christ	narrator	angel
addressee	audience	angel	audience	Christ

In the example in Table 26, the narrator uses *gudh* for Christ, as the subsequent direct speech clearly indicates Christ: *Min modhir ängla drötning* 'my mother, queen of angels'.

Table 26: Subsequent direct speech indicates that *gudh* refers to Christ (Bir. E 8902 I:45)

text	<i>þär näst taladhe gudh til mariam</i>	<i>Min modhir ängla drötning Sigh þz tu veest af mik</i>
addressor	narrator	Christ
addressee	audience	Mary

Another term used to refer to Christ is *mandomen*, as in the example in Table 27. Here, the beginning of the following speech clearly indicates that Christ is the speaker: *Ek göt mit blodh firi þik* 'I shed my blood for you'

Table 27: Subsequent direct speech indicates that *mandomen* refers to Christ (Bir. E 8902 I:28)

text	<i>þärnäst sagdhe mandomen.</i>	<i>Ek göt mit blodh firi þik Ok þoldhe ek firi hardha pino. Ok mz henne hafuir tu änghin lut,</i>
addressor	narrator	Christ
addressee	audience	soul

There are certain other distinct denotations which identify recurring addressors or addressees, like *min fadhir* 'my father' or *gudh fadhir* 'God Father' for God in Table 28 and Table 29, *sonin* 'son' for Christ in Table 30, and *christi brwdh* 'Bride of Christ' for Birgitta in Table 31.

Table 28: Christ about God (*min fadhir*) (Bir. E 8902 I:28)

text	<i>Ek sat a minom doom. Ein kom ltil min doom. Til huilikn min fadhir sagde,</i>	<i>Ve þi at þu nokon tima vast födhir. Eig þy at gudhi angrar nokon hafua giort vtan swasom androm þykker illa vara annars skadha. ok varkunsama honum</i>
addressor	Christ	God
addressee	Birgitta	soul

Table 29: Narrator about God (*gudh fadhir*) (Bir. E 8902 I:50)

text	<i>Ta swaradhe gudh fadhir</i>	<i>Signad vardhe tu mins sons brwd. ok kára modhir Tu tåktis minom guddome firi allom. [...]</i>
addressor	narrator	God
addressee	audience	Mary

Table 30: Narrator about Christ (*sonin*) (Bir. E 8902 I:50)

text	<i>Þa swaradhe sonin</i>	<i>Sighnad var þu miin kára modhir, þin ordh ganga af þinne siäl [...]</i>
addressor	narrator	Christ
addressee	audience	Mary

Table 31: Narrator about Birgitta (*christi brwdh*) (Bir. E 8902 VI: 52)

text	<i>Christi brwdh sagde.</i>	<i>Lof vari þik O herra gudh firi al þe þing sãmd skapad ära ok heidhir firi alla þina dygde. [...]</i>
addressor	narrator	Birgitta
addressee	audience	Christ

2.1.3.3 Systematic decisions in case of doubt

When two or more addressors/addressees are mentioned in the text, the person or group of persons mentioned first is taken as the annotation value:

Table 32: David and Jerome (*David et Jeremie*) are tagged as DAVID (Ps 136, 505, 22–23)

edition	<i>Psalmus David et Jeremie</i>	<i>Super flumina babylonis . illic sedimus et fleuimus . cum recordaremur syon.</i>
addressor	NA	David
addressee	NA	gen

Table 33: The prophet and the patriarch (*prophete ok patriarke*) are tagged as PROPHET (Bir. E 8902 I:45)

text	<i>þer næst taladhe gudh til prophetanna ok patriarcha,</i>	<i>Mannin sighir idhur vitne vara hægumma,</i>
addressor	narrator	Christ
addressee	audience	prophet

Up to four addressors or addressees have been found in the data set. Also in these cases, the addressor/addressee mentioned first determines the annotation value.

Table 34: The fist (*sunna*) out of multiple addressees is tagged (SUN) (Ps 148, 536, 1–2)

edition	<i>Lóbont ín sunna unde mâno . sternên unde tages liêht .</i>	
addressor	Haggai	
addressee	sun	

The principle that priority is to be given to the first mentioned addressor or addressee is deviated from if the Latin text and Notker's Old High German translation are in contradiction. In these cases, Notker's Old High German references are to be preferred.

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Table 35: Not the first reference (*DAVID*) but Notker's (*ecclesia*) is tagged in case of deviation from the Latin text (Ps 138, 508, 7–10)

edition	<i>IPSI DAVID</i> .	<i>CONFITEBOR TIBI DOMINE IN TOTO CORDE meo . Ih iūho dir trūhten . chit ecclesia in allemo mīne- mo herzen .</i>
addressor	NA	church
addressee	NA	God

2.1.3.4 Individual decisions

2.1.3.4.1 Notker

edition	addressor	addressee
<i>also iz chit + bible quotation</i>	Notker	student
<i>.i.</i>	Notker	student
<i>id est</i>	Notker	student
<i>daz chit</i>	Notker	student
<i>daz heizit</i>	Notker	student
<i>hoc est</i>	Notker	student
<i>.s.</i>	Notker	student
<i>vox prophetae</i>	David (if the psalm is ascribed to David within the inscripio) Propheta (if there is no particular nominal ascription to any other prophet)	see context
<i>in corde suo</i>	addressor = addressee	
bible quotation	Notker	student
Questions within a comment and the corresponding answer or explanation	Notker	student

Repetition of the original (origo) text:

If the complete original text passage is repeated, the addressor/addressee will be assigned according to the corresponding original text passage (SECTION = ORIGO). If the original text is repeated only partly, NOTKER is assigned as addressor and STUDENT as the addressee (SECTION = COMM).

Table 36: Assignment of addressor/addressee according to the original text in an ORIGO section or as NOTKER/STUDENT in a COMM section (Ps 118, 438, 16–18)

edition	<i>BEATI INMACVLATI IN VIA QVI AMBVLANT in lege domini .</i>	<i>Die úngefléchote gânt án demo uuége .</i>	<i>Vuelemo ? In lege domini .</i>	<i>die sint sâlig .</i>
addressor	Augustine		Notker	Augustine
addressee	gen		student	gen
section	origo	trans	comm	trans

2.1.3.4.2 Birgitta

NARRATOR_BIRGITTA

Basically, there is only one NARRATOR, but the use of 1st person singular pronouns (*mik* or *ek*) indicates Birgitta as the NARRATOR.

Table 37: Birgitta as the narrator (NARRATOR_BIRGITTA) (Bir. E 8902 VI: 52)

text	<i>Ther äfte taladhe gudhz modhir til mik sighiande</i>	<i>Hwad säghia bällinna quinnor i thino rike</i>	<i>Ek swaradhe</i>	<i>Ek är en af þäim. ok þy skämmis ek at tala i þinne asyyn</i>
addressor	narrator_Birgitta	Mary	narrator_Birgitta	Birgitta
addressee	audience	Birgitta	audience	Mary

Not mentioned ADDRESSOR

In some rare passages it is not possible to determine the addressor based on the text. In these cases, assignment of the addressor role is based on contextual clues (see table below). In the example in Table 38, there is no information to be found in the NARRATOR_BIRGITTA passage about the addressor of the following passage.

Table 38: Annotation of addressor (CHRIST) based on context (Bir. E 8902 IV: 51)

text	<i>Mik syntis. säm ein siäl presenteradhis firir domaren vm riddaren ok blamanen. ok mik sagdis.</i>	<i>þz þik nu synis var alt giort ifuir siälena i eim þina hoon skyldis vidh likamen</i>
addressor	narrator_Birgitta	Christ
addressee	audience	Birgitta

The decision to assign CHRIST as the annotation value is based on the fact that *domare* is an implicit reference to Christ. In comparison to the other persons mentioned – *riddaren* ‘angel’ and *blamannen* ‘Fiend’ – Christ holds the highest hierarchical status. Additionally, communication in the form of Christ speaking to Birgitta is the most common one.

Trinity

For one occurrence trinity and its assigned persons are introduced explicitly, but the words spoken by trinity indicate Christ: *Miin modhir maria*. This text passage is therefore assigned to Christ as the addressor.

Table 39: Annotation of addressor (CHRIST) based on information from direct speech (Bir. E 8902 I:28)

text	<i>þer næst hörðhis ein röst af fadhrenom. ok syneno. ok þäim helgha anda säm alt är en gudh. Ok þres persone.</i>	<i>þik bör ängha lund haua himerike. Miin modhir maria þygde fyr þy han var ouärdughir henna böön hafua.</i>
addressor	narrator	Christ
addressee	audience	soul

Reference

In cases of quotations from biblical or other religious texts, addressor and addressee do not change, because the quotation is seen as an integral part of the utterance by the addressor (see Section 2.1.1.1). This holds true with the exception that an addressor explicitly states that a reference or quotation is uttered by someone else. Then, the addressor is chosen according to the biblical reference.

Table 40: Annotated addressee based on the information from biblical quotation (Bir. A 5a IV: 23)

text	<i>Thy skal sköt vordha th*æt* som paulus sikh*i*r a gudz væghna</i>	<i>þak skal til ænkte gøra oc nidh*i*rtrykkia sniælla ma*n*na snille oc þak skal ophøghia ødmiuka</i>
addressor	Mary	St Paul
addressee	St John	Corinthian

The passage that has ST. PAUL as addressor and CORINTHIAN as addressee is corresponding to 1. Cor 1:19. The preceding text passage names St. Paul as the addressor but an addressee is not given. Due to the fact that St. Paul’s words are a biblical quotation, it was decided in this particular case to choose the addressee from the quotation as the addressee.

2.2 SECTION

SECTION is an annotation layer in both the Old High German and the Old Swedish part of BiNoKo. It provides segmentation units as a prerequisite for the study of register phenomena. In Notker's Book of Psalms, SECTION contains text units of differing distance to the original Vulgate text: Latin original text (ORIGO), translation (TRANS), commentary (COMM), and meta text (INSCR) (Section 2.2.1). In Birgitta's Revelations, it includes an annotation of instructions e. g. imperative, subjunctive, and modal verb constructions (*skula* 'shall', *magha* 'may', *ägha* 'must'), as well as an annotation of deontic meaning where relevant (Section 2.2.2).

2.2.1 SECTION in Notker's Book of Psalms

2.2.1.1 General principles

In Notker's Book of Psalms, the basic sequence of SECTION categories is ORIGO-TRANS-COMM. Generally, a commentary refers to a preceding ORIGO-TRANS-unit. However, there is occasional variation of the basic sequence. In these cases, the annotation of a flat hierarchy is preferred, e. g.:

- Commentaries on commentaries: these are not segmented and annotated separately but form a joint commentary section that refers to ORIGO, TRANS.
- Commentaries on several SECTION units: one commentary that refers to a group of ORIGO-TRANS units is not annotated separately, but forms one COMM span.

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Table 41: Example: Annotation of SECTION (Ps 101, 370, 12–371, 7)

<i>Similis factus sum pellicano solitudinis .</i>	origo	concerning “pelican”
<i>Fone sũftode unde fõne cháro bin ih so máger . sámoso pellicanus</i>	trans	
<i>der in_egypto fliûget . in desertis fluminis nili . den fisiologi</i> <i>ziêhent . daz er niêht des ne-ferdêuue des er ferslindet . niêht</i> <i>mêr danne hiêr in disen séuuen diû scârba .</i>	comm	
<i>Factus sum sicut ni<c>ticorax in parietinis .</i>	origo	concerning “night heron (nicticorax)”
<i>i . in domicilio .</i>	comm	
<i>Pin ih ouh uuorden also der náhtram in diên hûskefêllen .</i>	trans	
<i>dâr imo gesuâs ist . uuanda ménnisco dâr ne-ist . Fûre ni<c>- tico-</i> <i>racem fernément sùmeliche bubonem uel noctuam uel ónocro-</i> <i>talon . daz chit den húuuen alde diê hiûuuelun alde den hóro-</i> <i>tumbel .</i>	comm	
<i>Vigilau i et factus sum sicut passer singularis in tecto .</i>	origo	concerning “sparrow”
<i>Ih téta uuácha . unde bin uuorden also der spáro . der eîn- lúgger</i> <i>in hûs ist .</i>	trans	
<i>uuanda ándere fõgela rûment . spáro ist heime .</i>	comm	
<i>Mit disen drîn fõgelen sint pezeichenet drîe líba déro hêiligon.</i> <i>Mit pellicano heremitaë . mit nicticoracæ . diê in consortio</i> <i>hominum tougeno nahtes iro gebet . unde iro elemosinas tuont.</i> <i>iro sêlon ze fuôro . Mit passere . diê in ecclesia . ich in oratorio</i> <i>gerno sint . unde anderen ûz kânten dar ze leibo uuerdent . Nu</i> <i>sehen ouh uuêio iz CHRISTO gefalle . Er ist pellicanus in einote .</i> <i>uuanda er eino ist natus de uirgine . Er ist nicticorax . uuanda er</i> <i>passus uuard in tenebris in nocte . Die uuâren parietinæ . uuâren</i> <i>ruinæ . quia starenon poterant in aedifício . Die mínota er . bediû</i> <i>uuégeta er in sus . PATER IGNOSCE ILLIS . NON ENIM SCIVNT</i> <i>QVID FACIVNT . Passer uigilans uuas er , daz chit resurgens et</i> <i>post mortem uigilans . et uolans in caelum . Dâr ist er singularis</i> <i>in tecto . interpellans pro nobis .</i>	comm	concerning all three birds/passages

Granularity

If in doubt, larger span annotations are preferred. For example, a quotation or translation within a commentary will not be annotated as separate ORIGO or TRANS sections.

Formal representation

It is meaningful to assume that register segments correspond to one or several complete sentences. SECTION layer annotations may not always adhere to this assumption, as e. g. a dependent clause may fall into a different SECTION category:

Table 42: SECTION of dependent clause (COMM) differing from its matrix clause (TRANS) (Ps 101, 370, 21–23)

<i>A facie irae et indignationis tuae</i>	origo	original Latin text
<i>Fône dero ânasihte dînero âbolgi.unde dînero zûrnedo</i>	trans	translation of the original Latin text into Old High German
<i>diu mir fône adam geskéhen ist.</i>	comm	exegetical information in addition to the translation of the original text

2.2.1.2 Segmentation

The basis for the segmentation are the different adaption stages of the Vulgate text: ‘quoting of the Vulgate text’ (ORIGO), ‘translation of the Vulgate text’ (TRANS) and ‘didactic appraisal and contextualisation of the Vulgate text’ (COMM).

The Book of Psalms is made up of passages in Old High German, passages in Latin and multilingual passages. Different constellations may have various effects on the register segmentation.

Regardless of their length and inherent complexity, passages in Latin are not treated as separate segments when they are integrated constituents of an Old High German sentence, as in the following example:

Table 43: Segmentation of Old High German sentence with integrated Latin constituents (Ps 101, 12–21)

<i>Fône diû gefället iz ân sumelichen stéten CHRISTO qui pro nobis pauper factvs est unde sinero sponse sancte ecclesie . diû sáment imo ist in una carne et in una uoce unde iêgelichemo sinero fideliium der nôthaft ist.</i>	comm
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2.2.1.3 Assignment of annotation values

2.2.1.3.1 Value INSCR

Notker’s commentaries include headings and subheadings that are either taken from the Vulgate text, or inserted by Notker himself, thus differing from the Vulgate text. The criterion for the annotation value INSCR is therefore the typographic emphasis by italic small caps and a following capital letter of the edited text (e. g. psalm 17):

- - - unsūbri - - -
 ih irskēin . die mit porcina beuūóllen ne-uuāren . IN FINEM
 PVERO DOMINI DAVID . VERBA CANTICI HVIVS IN DIE
 QVA ERIPVIT EVM DOMINVS . DE MANV OMNIVM INI-
 MICORVM EIVS . ET DE MANV SAVL ET DIXIT.
 20 **D**AVID táncnot démo . der ín lôsta . in persona CHRISTI unde

In rare cases, a part of the actual psalm text is typographically marked like a heading. If this passage is part of a complex sentence which is continued without markup, or is in any other way coherent with the rest of the psalm text, the typographically marked passage is annotated as ORIGO.

Table 44: Annotation of typographically marked original psalm text (Ps 138, 508, 7)

CONFITEBOR TIBI DOMINE IN TOTO CORDE meo .
origo

2.2.1.3.2 Value ORIGO

The value ORIGO is assigned to Latin text passages which are copied from the original Vulgate text. In the sequencing of Notker's work, ORIGO, TRANSLATION and COMM usually progress steadily through the Book of Psalm.

Occasionally, quotations from psalms other than the current one, or from other parts of the Bible appear as part of Notker's interpretation. Such passages are not annotated as ORIGO.

On the whole, we assume the text of the Latin ORIGO passages to be faithful to the different versions of the Vulgate. But sometimes, Notker's text deviates from the original – in part quite substantially. We find scribal errors, altered lexemes and idioms as well as changed grammatical structures. The respective passage is anyway treated as ORIGO. For example:

Ps 68,19

Version Vulgata 1: *Deus benedictus Dominus die cottidie*

Version Vulgata 2: *benedictus Dominus per singulos dies*

Version Notker: *Benedictus Dominus de die in diem*

Vulgata, Ps 101, 3: *Ne **abscondas** faciem tuam*

Ps 101, 269,2: *Ne **auertas** faciem tuam*

Vulgata, Ps 101, 3: *in die tribulationis meae*

Ps 101, 369, 4: *In quacumque die tribulor*

2.2.1.3.3 Value TRANS

Text passages are annotated with the value TRANS, if they contain an Old High German translation of the original Latin text. The translations vary between literal and free translations, deviate in varying degrees from the Latin original text. There are ambiguous cases that border on the category of COMM.

The value TRANS is still assigned when a divergence from the Latin original falls into one of the following categories:

- Integrity: only parts of the corresponding ORIGO passage are translated:

Ps 66, 225, 1–3

lat. *Confiteantur tibi populi deus . confiteantur tibi populi omnes. terra dedit fructum suum*

ohg. *Iro uuuocher brâhta diu erda.*

- Repetition: a translation may repeat content that is not part of the current ORIGO passage, but was mentioned before:

Ps 101, 369, 12–13

lat. *Quia defecerunt sicut fumus dies mei*

ohg. *[Fone diû gehôre mih skiêro.] uuanda mîne tága zegangen sint also roûgh*

- Specification: a translation may specify something that the Latin original only implicates. Typically, this affects Latin indefinite pronouns like *omnis*, *quicumque* or personal pronouns:

Ps 1, 10, 2–3

lat. *et omnia quaecumque faciebat prosperabuntur*

ohg. *Vnde fram diehent alliu diu der boum biret vnde bringet. ioh fructus. ioh folia*

Ps 101, 369, 7–8

lat. *quacumque die inuocauero te. uelociter exaudi me*

ohg. *In dírró generatione. in ánderro. unde án_dero dríttun. unde an_souélero ih dih ána háre. gehore mih spuôtigo*

Ps 21, 68, 20

lat. *nec auertit faciem suam a me*

ohg. *Noh fon mir **sinemo sune** ne-uuanta er sin anasiune*

- Interruption by a commentary: A translation unit can be interrupted by a commentary, if particular elements are interpreted beyond their literal meaning. Only a commentary in form of a non-finite clause can interrupt a translation and will be annotated as COMM:

Ps 3, 13, 16–17

lat. *Voce mea ad dominum clamaui et exaudiuit me do monte sancto suo*

ohg. *Mit mînero stimmo [**daz chît mit des herzen stimmo**] hâreta ich ze dir...*

- Explanation: Particular Latin lexemes and phrases may be added to a translation. They often seem to function as technical terms:

Ps 101, 371, 23–24

lat. *Quia eleuans elisisti me.*

ohg. *Vuanda du mih ûf héuendo **per rationem et liberum arbitrium.***
*sar irfáltost. unde ferchnístôst **iudicio mortis***

- Attribution: additional attributes, although not part of the Latin original phrase, are not analysed as commentary, but as part of the translations:

Ps 21, 69, 1–2

lat. *Edent pauperes et saturabuntur*

ohg. *Die ezzent arme, **die seculum ne minnont**, unde werdont iro sat*

- Discontinuity: One TRANS span may include elements of several ORIGO passages:

Ps 40, 140, 20–141, 1–2

origo ***Benedictus dominus deus Israhel** [TRANS – COMM] *A seculo usque in seculum.**

trans *Hinnan fona dirro uuerlte . unz ze enero uuerlte ! **sî er gelóbot.***

- Theological connotation: A translation may specify a theological concept that is only implied by the Latin original wording: Ps 40, 138, 11

origo *In **die mala** liberabit eum dominus.*

trans *In **die iudicii** lôset in got.*

- Interpreting reference: A translation may interpret metaphorical expressions of the Latin original:

Ps 40, 138, 16

origo *Et beatum faciat eum in terra*
 trans *Vnde sâligen tûe er in. in patria sanctorum*

Translations on the border to comments

- Translations of Latin within comments: Frequently, Latin words and phrases are woven into the Old High German commentary passages. Occasionally, they are translated in turn as part of the commentary. Both the Latin elements and their translations serve the purpose of commenting on a preceding ORIGO. Therefore, these translations are not annotated as TRANS but remain part of one coherent COMM span.
- Twofold translation: On rare occasions, two varying translations are presented for one Latin passage. In such a case, the second translation is considered to function as an explanatory comment and is annotated as COMM.

2.2.1.3.1 Value COMM

Text passages are assigned the value COMM, if they function primarily as didactic, theological or linguistic explanation, or put the Vulgate text (and its translation) into context. The explanation can be directed to one or several of the following aspects:

- Explanation of words directly after ORIGO

Table 45: Paraphrase after ORIGO (Ps 101, 370, 12)

<i>Factus sum sicut nicticorax in parietinis</i>	origo	original Latin text
<i>.i. in domicilio</i>	comm	paraphrase of the Latin word <i>parietinis</i>

- Explanation of words directly after TRANS

Table 46: Interpretation of a word after TRANS (Ps 101, 372, 9–10)

<i>Tu exurgens misereberis syon</i>	origo	original Latin text
<i>Dû stâst iêo noh uf unde gnâdest syon.</i>	trans	translation of the original Latin text
<i>idest ecclesiae</i>	comm	Interpretation of the name <i>syon</i>

- Paraphrase of (part of) the content

Table 47: Paraphrase of a phrase (Ps 101,368,22–369,1)

<i>Domine audi orationem meam et clamor meus ad te veniat</i>	origo	original Latin text
<i>Truhten fater gehôre min gebét. unde mîn ruôft chôme ze dir</i>	trans	faithful translation
<i>So lûtreiste werde mîn gebét</i>	comm	the phrase <i>mîn ruoft chôme ze dir</i> is specified

- Giving an alternative, often more detailed translation

Table 48: More detailed translation of *ánasiûne* (Ps 101, 369, 2–3)

<i>Ne auertas faciem tuam a me</i>	origo	original Latin text
<i>Fône mir neuuendest dû dîn ánasiûne</i>	trans	faithful translation
<i>Die pauperes sint unde mîniu membra sint fône diên neuuende iz</i>	comm	closer description of which parts of the self the <i>ánasiûni</i> must be focused on.

- *memoranda* or assistance to remember

Table 49: *Memoranda* (Ps 101, 369, 4–6)

<i>In quacumque die tribulor. inclina ad me aurem tuam</i>	origo	original Latin text
<i>So uuánne ich in nôt chôme. so helde ze mir din ôra</i>	trans	faithful translation
<i>Ih hábo nôt nîdenan. du bist aber óbenan. Dêro halb is durft sí. dero halb hilf mir.</i>	comm	<i>memoranda</i> as an edifying conclusion to the quoted passage

- Theological contextualisation, exegesis

Table 50: Exegesis (Ps 101, 369, 15–21)

<i>Et ossa mea sicut in frixorio confrixia sunt. 369 (15)</i>	origo	original Latin text
<i>Vnde mîniu beîn sint kerôstet. sámó so in_ phannun. 369 (16–17)</i>	trans	faithful translation
<i>Siû suílizont fore diên forhton des êuúigen fûres Diu uuort sint poenitentis Aber CHRISTI mugen siu sîn . daz er sine fortes ossa heízze . so apostoli sintuanda an diên uuirt er gebrénnet . nah diên uuórten . QVIS SCANDALIZATVR ET EGO NON VROR? frixuram máchot caritas. 369 (17–21)</i>	comm	exegesis

- Interpreting implicit topics after ORIGO:

Table 51: Description of implied future of a verbal tense (Ps 101, 375, 13–14)

<i>Filii seruatorum tuorum habitabunt</i> 375 (13)	origo	original Latin text
.s. in annis tuis 375 (13–14)	comm	further description of the future implied in the verbal future tense of <i>habitabunt</i>

- Introduction or summary of a complete psalm:

Table 52: Summary, contextualisation and introduction (Ps 21, 64, 1–4)

PRO SVSCEPTIONE MATVTINA PSALMVS DAVID	inscr	caption of the psalm
<i>Hiêr singet der propheta passionem domini . umbe den ántfang déro uôhtun daz chit umbe dia resurrectionem . ze déro diû passio râmet . an déro er anderest únsêra naturam infieng . iû incorruptibilem uuórtêna</i>	comm	summary, contextualisation and introduction to the whole psalm

- Introduction or summary of several psalms:
e. g. *Disses psalmi principia sint uerba gemituum. postrema sint consolationum.* (Ps 101, 375, 16–17)
- Introduction and contextualisation before TRANS:

Table 53: Contextualisation of TRANS (Ps 101, 369, 24)

<i>Fone slage dorret heue fona slâhenten súndon bin ich heuue gelih geworden</i>	trans	
Ziu ist das?	comm	emphasising causal coherence
<i>Quia oblitus sum manducare panem meum</i>	origo	

- Introduction and assignment of passages of direct speech:

Table 54: Assignment of direct speech (Ps 101, 374, 1–2)

<i>Paucitatem dierum meorum nuntia mihi</i>	origo	
<i>Chunde mir</i>	trans	
chit ecclesia!	comm	indexing direct speech and assigning the speaker
<i>diê unmánigi mínero tágo</i>	trans	

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Table 55: Assignment of direct speech (Ps 21, 69, 24–25)

DOMINE DEUS MEUS IN TE	origo	
VOX PROPHETAE	comm	indexing direct speech and assigning the speaker

- Establishing textual coherency between sections of ORIGO (e. g. causal relations):

Table 56: Establishing textual coherency (Ps 24, 76, 11–12)

Vn-de sih .	comm
daz siê mih pe únrehto házzeton.	trans

- Giving a comment on larger text units, e. g. several ORIGO–TRANS sequences:

Table 57: Comment on text units *pellicano*, *nahtfogal* and *sparo* (Ps 101, 370, 20–371,7)

origo-translatio-commentarius to <i>pellicano</i>	
origo-translatio-commentarius to <i>nahtfogal</i>	
origo-translatio-commentarius to <i>sparo</i>	
<i>Mit disen drîn fôgelen sint pezeichenet drie liba déro hêiligon. Mit pellicano heremitae. mit nicticoracae. diê in consortio hominum tougeno nahtes iro gebet . unde iro elemosinas tuont. iro sêlon ze fuôro. Mit passere. diê in ecclesia. ich meino in oratorio gerno sint. unde anderen ûz kânten dar ze leibo uuerdent. Nu sehen ouh uuêo iz CHRISTO gefalle. Er ist pellicanus in einote. uuanda er eino ist natus de uirgine. Er ist nicticorax. uuanda er passus uuard in tenebris in nocte. Die uuâren parietinae. uuâren ruinae. quia starenon poterant in aedificio. Die mínota er. bediû uuêgeta er in sus. PATER IGNOSCE ILLIS. NON ENIM SCIVNT QUID FACIVNT. Passer uigilans uuas er, daz chit resurgens et post mortem uigilans. et uolans in caelum. Dâr ist er singularis in tecto. interpellans pro nobis.</i>	comm

- Identifying covert subjects in ORIGO, generally introduced by *.s.* (‘sit’). The translation of the Latin commentary is annotated as COMM as well:

Table 58: Identification of covert subject *superbi* (Ps 58, 202, 4)

<i>Et non erunt</i>	origo
<i>.s. superbi</i>	comm
<i>Vnde dann ne-sint sie</i>	trans
<i>ubermuotige so siê uuâren</i>	comm

- Interpretation or evaluation of ORIGO:

Table 59: Evaluation of ORIGO (Ps 6,20, 15–16)

<i>inueteraui inter omnes inimicos meos</i>	origo
<i>Ih machta baldon weinon</i>	comm
<i>daz ih iraltet pin unter allen minon fiendon</i>	trans

2.2.1.3.2 Positions of commentary parts

The typical position of a commentary is the one following a sequence of ORIGO and TRANS. But the following positions are also found in the text:

- Commentary within an ORIGO section:

Table 60: COMM within ORIGO (Ps 7, 24, 16–17)

<i>Convertet dolor eius</i>	origo	Latin original text
<i>.s. SYNAGOGA VEL PECCATRIX ANI-MAE</i>	comm	Information about the referent of <i>eius</i>
<i>in caput eius et in verticem ipsius iniquitas eius descendet</i>	origo	Latin original text

- Commentary within a TRANS section: Commenting or otherwise specifying parts of a translation are annotated as COMM, if they are non-finite and form a constituent (with the exception of attributes in the form of relative clauses).

Table 61: COMM within TRANS (Ps 21, 65, 4–6)

<i>Ego autem sum vermis et non homo</i>	origo	
<i>Aber ich pin einhalb mado</i>	trans	Translation of “Ego autem sum vermis”
<i>uuanda ich mortalis pin unde geborn sine concubitu</i>	comm	Commented on by a non-finite explanation having the status of a constitute (?)
<i>unde anderhalb ne-bin ich mennisco</i>	trans	Translation of “et non homo”
<i>nube uerbum patris quod erat i n principio</i>	comm	Commented on by a non-finite explanation having the status of a constitute (?)

Ambiguous cases are found in translations which are accompanied by rather similar paraphrases. The paraphrastic passage could easily be classified as TRANS, but its function must rather be seen as COMM: It repeats the content by using a different wording, complements the translation, and supports understanding.

Also, passages of the Vulgate can be revisited in the commentary for clarification. In this case, the passage is not annotated as ORIGO but remains part of a COMM span:

Table 62: COMM span including quotation of the Vulgate (Ps 52, 182, 20–21)

<i>Iudei chäden oûh fône CHRISTO NON EST DEUS. OCCIDAMUS EUM</i>	comm
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2.2.2 SECTION in Birgitta’s Revelations

2.2.2.1 Instruction

In instructions, the addressor speaks to the addressee directly, with the aim to enforce an action by the addressee in accordance with the addressor’s request or demand. In some cases, however, we find instructions that are not directed to an addressee but to a third party. Accordingly, instructions have been categorized into two groups: direct instruction and indirect instruction. The direct instructions are always aimed at the addressee, for instance as an imperative or subjunctive, or by means of one of the modal verbs *skula* ‘shall’, *magha* ‘may’, *ägha* ‘must’ in the second person singular or plural. The indirect instructions, by contrast, are always presented in the third person.

For the annotation of these instructions the values INSTRUCTION DIRECT and INSTRUCTION INDIRECT were chosen. This is illustrated below by examples containing imperatives and subjunctives, as well as by examples of modal verbs with their main verbs. The annotation is executed in form of a span:

Instruction direct

Table 63: Imperative (Bir. A 5a IV:2)

<i>var visdombir ær litin thy styr</i> <i>os</i>	God	1st flock	instruction direct
text	addressor	addressee	section

In this example an instruction is expressed by the imperative *styr* ‘guide’.

Table 64: Modal verb *skula* (Bir. A 5a IV: 7)

<i>Thw skalt ælskæ gudh ow*ir*</i> <i>al thingh oc thin jamcristin</i> <i>som thik siæluan</i>	Fiend	angel	instruction direct
text	addressor	addressee	section

In this example an instruction is expressed by the modal verb *skula* with the main verb *älska* ‘you shall love’.

Instruction indirect

Table 65: Subjunctive (Bir. A 5a IV:2)

<i>hulkin som vil presentera mik fiskin gange til strandi*n*na hafuande næt i handom</i>	God	3rd flock	instruction indirect
text	addressor	addressee	section

In this example an instruction is expressed by the subjunctive *gange* ‘shall go’.

Table 66: Modal verb *magha* (Bir. A 5a IV:13)

<i>thæn maa kallas tara*n*na thækkia*ra* son hulkin som grat*ir* siæla*n*na skadha</i>	Christ	Birgitta	instruction indirect
text	addressor	addressee	section

In this example an instruction is expressed by the modal verb *magha* with the main verb *kalla* ‘shall be called’.

Table 67: Modal verb *äggha* (Bir. C 61 IV:7)

<i>ty æghir tessin sielin dömas til heluit*is</i>	Fiend	angel	instruction indirect
text	addressor	addressee	section

In this example an instruction is expressed by the modal verb *äggha* with the main verb *döma* ‘must be sentenced’.

Ambiguous cases

Ambiguous cases are regularly found with the modal verb *skula*, since this verb can also be used as a future auxiliary. The ambiguous cases have been annotated as FUTURE when *skula* occurred in combination with temporal adverbs.

Table 68: Future (Bir. A 5a IV:2)

<i>Ok vm han hall*ir* han tio stu*n*d*ir* ow*ir* vatnit tha skal han døø</i>	God	3rd flock	future
text	addressor	addressee	section

2.2.2.2 Deontic meaning

In addition to expressing instructions, subjunctives and modal verbs can also bear other meanings, such as advice, future, intention, possibility, promise and request. These are also the terms chosen for the annotation. Like the instructions, these meanings can appear in a direct form (to the addressee) or indirect form (to a third person or general instance). The meaning of the subjunctives and modal verbs had to be determined for each case separately.

Advice

The annotation `ADVICE` was chosen when it was clear that the subjunctive or modal verb construction worked as guidance or encouragement.

Table 69: Advice (Bir. A 5a IV:9)

<i>vm nak*ir* viliande afskrapa tholka synd ginge til pafwans sighia*n*de</i>	man	Birgitta	advice (indirect)
text	addressor	addressee	section

Intention

The annotation value `INTENTION` was given when the addressee is supposed to do something.

Table 70: Intention (Bir. C 61 IV:38)

<i>Ty ath han. sænder stundo*m* glada drøma i hierthat, Ath thw skuli faanyttelicha glædyas,</i>	Christ	Birgitta	intention (direct)
text	addressor	addressee	section

`INTENTION` was also annotated when the addressor clarified the addressee's intention e. g. the addressee is doing something in order to receive something.

Table 71: Addressor clarifying the intention of the addressee (Bir. A 5a IV:11)

<i>thw gifw*ir* vanlica thy litit at thik skuli mykyt at*ir*gifwas</i>	Christ	Birgitta	intention (indirect)
text	addressor	addressee	section

INTENTION was also annotated when the addressor framed the intention towards the addressee e. g. the addressor is doing something in order to cause a reaction from the addressee.

Table 72: Addressor framing intention towards addressee (Bir. A 5a IV:11)

<i>thy offra jek thik litit hulkit tho var mik hughnelikit at thw skuli prøfwa at jek giordhe større thing vm jek formatte</i>	Birgitta	Christ	intention (direct)
text	addressor	addressee	section

Permission

The annotation PERMISSION was used when something is allowed or prohibited.

Table 73: Permission (Bir. A 5a IV:7)

<i>rætuisa ær j gudhi at æn- gin syndogh*i*r man skal ingaa j himerike hulkin som ey haw*ir* fulko*m*pnin jdhrugha</i>	Fiend	angel	permission (indirect)
text	addressor	addressee	section

Possibility

The annotation POSSIBILITY was used when the addressor was given the opportunity to do something, e. g. being part of God's grace if certain requirements were fulfilled.

Table 74: Possibility (Bir. C 61 IV:7)

<i>Tha mago*m* wi mee ren nw varda luttaga*n*de. Aff th*e*ra sangh lesni*n*g och of- fre</i>	voice from purgatory	Christ	possibility (direct)
text	addressor	addressee	section

Promise

Sections were annotated as PROMISE when the addressor assures or guarantees the addressee that her/his statements will happen. The promise has almost a factual character.

Table 75: Promise (Bir. A 5a IV:2)

<i>Ok thæn som redhoboin ær at døø for mik ho*nu*m skal jeg gifwa mik siælwan til løna.</i>	God	3rd flock	promise (direct)
text	addressor	addressee	section

Request

Sections marked with REQUEST represent an appeal or a desire on the part of the addressor, e. g. asking for support.

Table 76: Request (direct) (Bir. A 5a IV:7)

<i>ih*æ*t ær rættir at thæsse siælin skuli tilføgias mik</i>	Fiend	Christ	request (direct)
text	addressor	addressee	section

Table 77: Request (indirect) (Bir. A 5a IV:6)

<i>iak aff allo hiërta at ha*n*s beska pina skulle dugha ho*nu*m til krono</i>	St Paul	Birgitta	request (indirect)
text	addressor	addressee	section

2.3 SOCIAL ROLE RELATIONSHIP

2.3.1 General principles

The layer SOCIAL ROLE RELATIONSHIP (SRR) contains information about the social hierarchy among the individuals or groups of individuals identified on the annotation layers ADDRESSOR and ADDRESSEE. The annotation values UP, DOWN, EQUAL and NA indicate the social hierarchy from the speaker's perspective (ADDRESSOR) towards the listener (ADDRESSEE).

Table 78: Example of SRR annotation (Ps 2, 11, 21)

edition	<i>sîn gibot sâgende</i>
addressor	Christ
addressee	king
srr	down

In the example in Table 78, Christ – as the son of God – stands above the whole mundane hierarchy, even if he, as a carpenter, would hold a social position lower than a king. Accordingly, the social gradient on layer SRR is annotated as DOWN.

2.3.2 Segmentation

An annotation span on SRR always covers one ADDRESSOR/ADDRESSEE pairing, even if the span for one individual or group of individuals continues.

Table 79: Segmentation of SRR (Ps 3, 14, 1–2)

edition	<i>ih ne-irstérbe gérho.</i>	<i>Exurge domine. Stant úf trúh-ten .</i>
addressor	Christ	
addressee	gen	God
srr	down	up

In the Revelations of St. Birgitta, the spans for ADDRESSOR or ADDRESSEE always end with a shift of either the ADDRESSOR or ADDRESSEE, even if only one of them changes.

Table 80: Segmentation of ADDRESSOR/ADDRESSEE (Bir. II: 12)

text	<i>Ta manar ek idhir riddara at i letin mina miskund. [...]</i>	<i>Ek sãm tala vidh þik ek är i fadherenom. ok þäim helgha ande ein gudh. [...]</i>
addressor	Christ	Christ
addressee	knight	Birgitta
srr	down	down

2.3.3 Assignment of annotation value

The assignment of the SRR value is always based on the formerly assigned ADDRESSOR/ADDRESSEE annotations. The decision for the values UP, DOWN, EQUAL and NA follows the religious hierarchy as well as the medieval social order (Altenburg 2007, Klein 2015: 109ff.) depicted in many medieval artworks (see e. g. the altarpiece of St Bavo’s Cathedral, Ghent). This order of the world is justified by the story of creation as found in the Bible (cf. Müller & Krause 1998), in reverse order of creation. Men, created last by God and following Genesis 1,28 (‘Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.’)³, hold the highest worldly position in this hierarchy.

³King James Version

Above men, the heavenly realm is situated. God always holds the highest position. Biblical characters occupy higher positions than worldly characters. The following table provides an overview of the hierarchy as it is used for the annotations:

Table 81: Medieval social hierarchy, base for SRR annotations

ADDRESSOR/ADDRESSEE	sphere
God	heavenly
Father, son, holy ghost	
Mary	
Angel	
Saints	
prophets/apostles	worldly
Birgitta	
soul	
pious men	
sinner (contriting)	
sinner	
body parts	
Natural objects/phenomenons	
Objects	

This hierarchy is the starting point for assigning SRR values. In many cases, the gradient between addressor and addressee is determined by the opposition between the heavenly and the worldly realm. Within these realms, the closeness to God defines the finer hierarchies. Within the worldly realm, animacy stands above inanimacy and the social hierarchy of medieval life descends from the king, holding the most mundane power, down to the lowest members of society. Since the number of personae appearing in the texts is finite, each ADDRESSOR/ADDRESSEE constellation was decided individually and documented in the appendix.

2.3.4 Individual decisions

Fiend

The integration of the Fiend into a hierarchy is problematic in many respects (Di Nola & Karlinger 1997). For one, he represents a dualistic counterpart to God, who rules over his own domain and possesses the power to ensnare souls and by doing so barring them the way to heaven. On the other hand he is a fallen angel (Lucifer), who has been banned from his former place, while it remains unknown where to. Based on the table given above, he should be in the lowest

position, but he does act contrary to this. This is why all ADDRESSOR/ADDRESSEE-constellations involving the Fiend were tagged as NA in the Old High German texts. In Old Swedish the SOCIAL ROLE RELATIONSHIP between Fiend and Christ is UP, reflecting Christ’s superiority over the Fiend. This decision could be made because in all the revelations in which Fiend interacts with Christ, he is beseeching Christ to give him what he desires (usually a soul) and he is dependent on Christ’s decision. Christ’s superiority with regard to Fiend is also found in Birgitta’s theology. In one of her revelations Fiend told her that he has no power over her if Christ does not give his permission (see C 61 IV:38).

Table 82: SRR between Fiend and Christ (Bir. A 5a IV:7)

text	<i>O domar*ē* dōm mik siælina oc hōr hænna g*ær*ni*n*gæ thy at litit staar at*ir* aff ha*n*s lifwe</i>
addressor	Fiend
addressee	Christ
srr	up

Judas

The hierarchical placement of Judas poses similar problems as that of the Fiend. On one hand, Judas belongs to Christ’s disciples, which would put him into a higher position than ordinary believers. On the other hand, he is seen as a traitor, betraying Christ, allowing the Fiend into his soul. Because of these contrary positions, constellations involving Judas are tagged with the SRR-value NA.

Heretic

Similar like the Fiend the heretic should find himself at one of the lowest positions within the hierarchic structure, but he does also act contrary to this position. There are only a few constellations involving a heretic to be found in BiNoKo: David/heretic, heretic/David, heretic/soul. In these cases, it was decided to define SRR not according to how the heretic sees himself. This results in the following annotations:

Table 83: Individual decision concerning SRR

addressor	addressee	srr
David	heretic	down
heretic	David	up
heretic	soul	up

Monologue

Monologues were tagged as EQUAL, because a person was talking to her-/himself. The monologues are also easily recognizable because they start with the following phrase: *sigia*ⁿ*de sa i sino hierta* 'saying so in her/his heart' or *som sua thænkia m*ædh*^{sik}* 'who thinks so by herself/himself', or *hon huxa mz sik swa* 'she thinks by herself like this'.

Table 84: SRR tag for monologues (Bir. C 61 IV: 10)

text	<i>Æn i tessom wageno*^m* groff ma*ⁿ*ne*ⁿ* mich diupa graff sigia*ⁿ*de sa i sino hierta.</i>	<i>Huad mik lysther T*æt* ær mich kærare Æn ha*ⁿ*s kerleek.</i>
addressor	Christ	man
addressee	Birgitta	man
srr	down	equal

Groups und collectives

Groups and collectives in Birgitta's texts stand for an unknown number of individuals which is frequently referred to as *vi* 'we'. Within such a group it is not possible to define hierarchical differences. In these cases, therefore, SRR is marked as EQUAL as well.

Table 85: SRR tag for groups and collectives (Bir. E8902 I:55)

text	<i>Arbeidhis folkit sagde swa.</i>	<i>Vars herra heidhir är mykin. Ok hans atirlön ära stoor mz þy gifuum vi varom höfdhingha eig at einast tiundha þän- ingh sãm han os bödh.</i>
addressor	Christ	worker
addressee	gen	worker
srr	na	equal

2.4 NARRATION

In Birgitta's Revelations a NARRATION layer was added. The NARRATION layer marks the different narrations that occur in a single text. In the annotation of the narration, we distinguished between the interlocutors and the narrator. The communication between the interlocutors can lead to further narrations, for instance when the addressor tells a story in which other people occur, talking to each other. These embedded interactions then mark a new NARRATION layer. A

new NARRATION layer also comes into being when new interlocutors are introduced. But if multiple interlocutors are present and speak after one another to the same person it is still considered the same narration. Narration has been labelled 1ST layer, 2ND layer, etc.

Table 86: Example of NARRATION annotation (Bir. A 5 a IV:20)

text	<i>at vara skælliki*n* at*ir*halle, xix. Agnes taladhe</i>	<i>o dott*ir* stat stadhug oc gak ey til ryg-gia</i>
addressor	narrator	St Agnes
addressee	audience	Birgitta
srr	na	down
narration	1st layer	2nd layer

The passages *at vara skælliki*n* at*ir*halle, xix. Agnes taladhe* illustrates the introduction to the revelation presented by the narrator. The following dialogue between St Agnes and Birgitta marks a new NARRATION layer. Another change in the NARRATION layer is only possible if more text by the narrator follows, e. g. a further description of the scenery or passages introducing a new speaker change ('then said x', or 'x answered'). Otherwise, the narration continues.

2.5 REFERENCE

The REFERENCE layer was included in the annotation of Birgitta's Revelations. This layer consists of span annotations of quotations from the bible and other religious texts. The annotated quotations are based on the information found in Klockars (1966) and Andersson (2018). The standard annotation contains an abbreviation of the biblical book, chapter and verse e. g. , Matt 15:37. Passages in the revelations that refer to a biblical or religious text have been marked with cf. before the biblical source e. g. , cf. Exod 4:2–3. The abbreviation of the biblical books is based on <https://bible.org/list-abbreviations-net-bible-footnotes>.

Table 87: Quotation (Bir. C 61 IV: 63)

text	<i>the brødstyckin, som flytha the xii brødkorgar</i>
reference	Matt 15:37

Table 88: Comparison (Bir. C 61 IV:63)

text	<i>the*n* som ætir mith køth. skal liffwa æwerdelicha,</i>
reference	cf. John 6:56

3 Meta data: LITFORM

The meta data part LITFORM contains information about the traditional theological classification of the Book of Psalms following (Gunkel & Begrich 1984 and 1986). The counting of the Psalms by Gunkel differs in part from that by Notker. The following table gives the correspondences:

Table 89: Psalm numbers

Gunkel	Notker
1-9	1-9
10	9
11-114	10-113
116	114-115
117-146	116-145
147	146-147
148-150	148-150

General principles

The annotation follows Gunkel & Begrich (1984) and Gunkel (1986). The classification according to Gunkel & Begrich (1984) is preferred. Psalms that are not classified there, are annotated following Gunkel (1986).

Segmentation

One value of the meta datum LITFORM is assigned to one corpus document (=psalm). Individual passages within a psalm may belong to a different psalm genre (see Gunkel & Begrich 1984). This was not incorporated into BiNoKo.

Assignment of annotation values

Each corpus document is given the LITFORM value of the psalm class that predominates within the psalm.

The classification by Gunkel & Begrich (1984) and Gunkel (1986) operates with classes and sub-classes. The tagset for LITFORM values implements this hierarchical structure in the form of conflated tags:

Table 90: LITFORM tag for Ps 61

Main category	Subcategory	Tag
lament of an individual (LAI)	song of trust (T)	LAI_T

Table 91: Assignment of the psalms to psalm genres

Main category	subcategory	psalm
Combination of forms		9, 23, 26, 39, 76, 80, 88, 93, 118, 143
song		2, 19, 20, 44, 71, 100, 109, 131
lament of an individual		3, 5, 6, 7, 12, 16, 17, 21, 24, 25, 27, 30, 34, 37, 38, 41, 42, 50, 51, 53, 54, 55, 56, 58, 60, 62, 63, 68, 69, 70, 85, 87, 101, 108, 119, 129, 139, 140, 141, 142
	song of trust	4, 10, 15, 22, 61, 130
lament of the people		43, 57, 73, 78, 79, 82, 105, 124
liturgy		11, 14, 59, 74, 84, 94, 120, 125, 133
unknown		13, 35, 49, 52, 81, 89
song of praise		8, 18, 28, 32, 64, 67, 77, 95, 97, 102, 103, 104, 110, 112, 113, 116, 134, 135, 138, 144, 145, 146, 147, 148, 149, 150
	song of enthronement	46, 92, 96, 98
	song of Sion	45, 47, 75, 83, 86
	thanksgiving of the people	66, 123, 128
smaller category	curse	136
	didactic poem	72, 90
	song of pilgrimage	121
song of thanksgiving		122
thanksgiving of an individual		29, 31, 33, 40, 65, 106, 107, 114, 115, 137
song of wisdom		1, 36, 48, 111, 126, 127, 132

Table 92: Criteria

combination of forms	Mix from two or more genres; in contrast to passages within another genre, no genre does predominate
curse	accounting of the ungodly
song of enthronement	“Javeh has become king”
lament of an individual	“I”, plea for a godly sign, “I abide your word”
lament of the people	“we”, mentioning of God in the vocative in the beginning, direct address of God “thou”
liturgy	Imperative singular, “you shall (not)”, textual: accounting of things despised by God; liturgy contains a hymnic passage
song of king	textual: deal with kings
unknown	not to be classified
song of praise	introduction with respective reference, “hal-lelujah”, call to rejoice and sing in the form of imperative plural
song of pilgrimage	Retrospect on the completed pilgrimage
song of Sion	“exaltation for Javeh’s sanctuary”, mentioning “Sion”
smaller category	less than 5 psalms belonging to a genre
song of trust	Similar to laments, though the actual lament is taken back and plea and trust are dominant
song of thanksgiving of an individual	Singular, “I will thank you”, “thank”, “praise”
song of thanksgiving of Israel	Plural “thank”, “praise”; recounting of a deed God did his people
song of wisdom	textual: explaining, the wise talks to an ignoramus

4 Guidelines to Birgitta’s Revelations in BiNoKo

4.1 Preparation

The starting point for the Birgitta part of BiNoKo were transcriptions of the manuscript texts provided by colleagues from the University of Stockholm and downloaded from the *Fornsvenska textbanken* repository. The transcriptions consisted of word files (University of Stockholm) and rtf files (*Fornsvenska textbanken*). Before they could be imported into Excel for annotation, the texts had to be modified. In this revision process footnotes and page numbers were removed, and characters that were not in the manuscript but supplemented in the text editions (where they were written in italics) were marked by asterisks (for example *miskundsambir* was converted into *misku*n*dsamb*ir**). Afterwards the text

was converted into a list, with each row containing only one word or punctuation mark. In Excel, this became a column labelled *text*. The *text* column was the starting point for all further annotation. To the right-hand side of the *text* column were edited columns (*lemma*, *poslemma*, *pos*, *inflection*, and *lang*) to describe lexical and grammatical properties. Following suit were edited columns (*addressor*, *addressee*, *srr*, *section*, *narration layer*, and *reference*) to mark potential register relevant features. To the left-hand side were columns that include information on the text e. g. *manuscript*, *redaction*, *book and chapter*, *page*, *correspondent*, and *hand*.

4.2 Text information layers

The columns of the above-mentioned layers for register features were converted into spans, that is, instead of marking each token individually, tokens with the same information were merged into a single cell. A span annotation was preferred because the manuscript signum or redaction does not change within a text and the other layers (e. g. ADDRESSOR or ADDRESSEE) also contain the same information for a range of tokens. This will be shown in the example annotation below.

4.2.1 MANUSCRIPT

The MANUSCRIPT layer provides the signum of the manuscript to which the text belongs e. g. E 8902. The manuscript signa were those provided in the files from the University of Stockholm and *Fornsvenska Textbanken* as mentioned above.

4.2.2 REDACTION

The REDACTION layer describes to which tradition the text belongs. We distinguish between preLATIN, first redaction (1ST) and second redaction (2ND). The pre-Latin texts consist of texts written by Birgitta herself (only material from A 65), the first redaction is a Swedish translation of the Latin text, the second redaction is a revision of the Swedish translation. The decision on whether to use pre-Latin, 1st, and 2nd redaction is based on the stemma presented by Roger Andersson in the fourth part of *Heliga Birgittas texter på fornsvenska* (Andersson 2018: 33).

Usually, the texts of one manuscript belong to the same redaction, but there are some exceptions to this rule of thumb. First, parts of manuscript E 8902, which is exceptional in many ways (Adams 2016), are also found in book four, belong to the *preLatin* redaction while others belong to the first redaction (see Adams 2016:

77–79, [Andersson 2014](#): 21, 23, [2018](#): 27–28). The second exception are texts that are too short or too fragmentary to allow proper identification. In such cases the redaction was annotated with ???.

4.2.3 BOOK AND CHAPTER

In this layer the book and chapter number of the text is found. The book number is specified by Roman numerals and the chapter number by a cardinal number, e. g. IV 33. That indicates that the text is the 33rd chapter in the fourth book of Birgitta’s revelations.

4.2.4 PAGE

This layer contains the page number(s) of a text in a certain manuscript. The numbers were taken from the word files and the files from *Fornsvenska textbanken*. If a page had two columns of text the column was mentioned as well (ra/b or va/b).

Table 93: Numbering pages with columns

page	meaning
83vb	page 83 verso column b
84ra	page 84 recto column a

In case of a page break within a word, the whole word has been annotated as belonging to the page on which the word started. On the text layer, that word is marked with a hyphen showing where the division occurred and indicating that everything that follows the hyphen actually belongs to the following page (for an example see Section 4.3 “Text layer”).

4.2.5 CORRESPONDENT

The CORRESPONDENT layer consists of further manuscripts containing the same text. The corresponding manuscripts are named after their signum. Where necessary, the correspondent to the Latin text or another book with Birgitta’s revelations was added. In such cases the corresponding book and chapter were mentioned if they deviated from the *book and chapter* layer.

4.2.6 HAND

Information on scribal hands was added whenever this information was known. For annotating the scribal hands, the alphabet was used, starting with A. The

annotation of the scribal hand is based on the manuscript. If two scribal hands were identified in a manuscript the annotation of the hand layer in all texts of this manuscript can only be *A* or *B*, with a possibility of shifting in between a text.

Table 94: Annotation example: text information (*manuscript, redaction, book and chapter, page, correspondent, and hand*) based on text layer

manuscript	redaction	book chapter	page	correspondent	hand	text
E 8902	2nd	IV 50	31	Ghotan & A 5a, C 61	A	Christi
						brwdh
						mik
						syntis
						swa
						säm
						konunghen
						sathe
						a
						doomstool
						.
						Ok
						hwar
						lifuandhe
						menniskia
						hafde
						twa
						staandande
						när
						sik
firir						
honom						
.						

4.3 TEXT layer

The TEXT layer is based on transcriptions of the manuscripts provided as word and rtf files by the University of Stockholm and *Fornsvenska textbanken* respectively. The text in these files has been revised to become the basis of the text layer. Words divided by line breaks were merged into a single word, resulting in one word token instead of two. The former division of the word was not marked. The only exceptions are page break divisions, because these have an effect on the page layer. If a word got divided by a page break the word was annotated as one token but the hyphen was kept to indicate that everything that follows the hyphen belongs to the next page.

Table 95: Line break

source	original word file	revised text = text layer
A 5a	palla{-}cio	pallacio
IV 7	skil-ias	skilias

The {-} indicates that the transcriber of this text supplemented a hyphen where the word was divided because of a line break.

Table 96: Page break

source	original word file	revised text = text layer
A 5a	har{-} [84 va] dhasta	har-dhasta
IV 7		

The [84va] indicates that the following *-dhasta* is the first word on page 84 in column a of the verso side. But to show that *hardhasta* is only one word token both parts were united in the text layer. The hyphen was kept as a reminder that the word *hardhasta* is divided over two pages.

When the source files were uncertain whether there is spacing between words the words were joined to one word token if a correspondence to that word was found in [Söderwall's Ordbok öfver Svenska Medeltids-Språket](#) 'Dictionary of the Swedish medieval language' (1884–1918), which is considered the authoritative source of Old Swedish.

Table 97: Uncertain spacing between words

source	original word file	revised text = text layer
A 5a	til{?}føgðh	tilföghia
IV 7	malm{?}giutara	malmgiutare

The {?} indicates that the transcriber of this text was not sure whether there is a spacing between the words or not. However, if the word was not found in [Söderwall \(1884–1918\)](#), it was treated as two separated words (see [Table 98](#)).

Table 98: Uncertain spacing between words

source	original word file	revised text = text layer
C 61	offuir{?}mattha	offuir
IV 6		mattha

Furthermore, supplemented abbreviations inserted between * (m*ædh* instead of *mædh*). Additionally, the punctuation marks </> and <-> from the source files

were changed to <,> respectively <.> in the revision. Only <:> from the sources files was kept.

4.3.1 Supplements

The source files contain two types of supplements. The first type consists of missing letters e. g. *anfang*, which cannot be identified due to age or damage. The second type consists of supplemented abbreviations in a word. Supplements of the first type were marked with [] in the source files. The [] were kept in the revised text and also added in the text layer. The supplemented abbreviations were marked by * (see above).

Table 99: Supplementing missing letters

source	original word file	revised text = text layer
C 61 IV 7	[E]Ne	[E]Ne

Table 100: Supplementing missing letters

source	original word file	revised text = text layer
C 61 IV 7	[eg]elikit	[eg]elik*i*t

The lemma layer is based on the information from the text layer. The lemmata correspond to the lemmata in [Söderwall \(1884–1918\)](#). In most cases, one token in the text layer corresponds to one token in the lemma layer. Exceptions include particle verbs, complex prepositions or complex pronouns (see further below). For the lemma annotation the base form was chosen. For nouns that means the nominative singular, for verbs the infinitive, for comparatives the positive form of the adjective, and for personal pronouns the base form (e. g. 1st person singular *mik* and *min* = *iak* and 1st pers plural *os* and *var* = *vi*). Another decision that had to be made was the choice between *-p-* and *-dh-*, because some words occur in both versions in [Söderwall’s \(1884–1918\)](#) dictionary, for instance *ävärpeliker/ävärhdeliker* ‘eternal, everlasting’ or *ipelika/idhelika* ‘constantly’. In such cases, the lemma forms with *-p-* were chosen when possible. Punctuation marks were annotated \$. , \$: , and \$..

Latin numerals were always annotated as Latin numerals. Otherwise the same rules apply as for the Swedish text. If the Swedish or Latin lemma was not identified, the lemma field was marked with \$???, e. g. *riuelika*.

Table 101: Comparative in the text column, positive in the lemma column (Bir. A 5a IV:2)

text	<i>fførste</i>	<i>skarin</i>	<i>var</i>	<i>litin</i>	<i>Annar</i>	<i>mindre</i>	<i>Thridhie</i>	<i>minzst*ir*</i>
lemma	fyrster	skari	vara	litol	annar	litol	þriþi	litol

Comparatives and superlatives that occurred in the text got annotated in their positive form, as shown above. Also, the words *hell*i*r* and *mer* were annotated in their positive form *giärna* respectively *mykil*. Exceptions to this rule are cases where no positive form is found in [Söderwall \(1884–1918\)](#) (see example below) or if the comparison is part of a multi-part conjunction e. g. *mer än* (see examples below).

Table 102: Comparative in the text column, comparative in the lemma column (Bir. A 5a IV:7)

text	<i>oc</i>	<i>alt</i>	<i>til</i>	<i>vtarsta</i>	<i>pu*n*ctin</i>
lemma	ok	alder	til	ytre	punkter

In [Söderwall \(1884–1918\)](#), *vtarsta* is found as superlative to comparative *ytre*, but no positive form is given to *ytre*.

Table 103: Comparative as part of a complex conjunction (Bir. A 5a IV:11)

text	<i>Æn</i>	<i>finnas</i>	<i>j</i>	<i>himerike</i>	<i>meer</i>	<i>æn</i>	<i>tio</i>	<i>ængla</i>	<i>for</i>	<i>huarn</i>	<i>een</i>	<i>man</i>
lemma	än	finna	i	himirike	mer än		tio	ängil	for	hvar	en	maþer

4.3.2 Personal names and place names

The basic rule is that a name in the lemma layer corresponds to the name given in the text layer. A standardized, modern Swedish, form of the name was chosen for the annotation in the lemma layer. This applies to both personal names and place names.

Table 104: Personal name (Bir. C 61 IV: 34)

text	<i>brytha</i>
lemma	Birgitta

Table 105: Place's name (Bir A 5a IV: 34)

text	<i>monte flæskun</i>
lemma	Monte Flakoni

A name consisting of multiple tokens in the text layer e. g. *Jesus Christus*, *Johannes evangelista*, or *Johannes baptista* were annotated as one name in the lemma layer. This rule did not apply to adjectives such as *sancta* or *beatus* attached to a name (see examples below).

Table 106: Two tokens adjusted to one name (Bir. A 5a IV: 11)

text	<i>ih*es*us</i>	<i>*christ*us</i>
lemma	Jesus Kristus	

Table 107: Adjectives attached to a personal name (Bir. C 61 IV: 13)

text	<i>s*an*c*t*o</i>	<i>gregorio</i>
lemma	sanctus	Gregorius

In cases of genitive constructions containing a name, e. g. tribal and nation names such as *judha slækt* the construction was treated as two lemmata: the genitive attribute e. g. *judha* and the following noun e. g. *slækt*.

Table 108: Nation name (Bir. A 5a IV: 39)

text	<i>thw</i>	<i>æst</i>	<i>leon</i>	<i>aff</i>	<i>judha</i>	<i>slækt</i>
lemma	þu	vara	leon	af	Juda	släkt

4.3.3 Two or more text tokens merged into a single lemma token

4.3.4 Separation through punctuation

Lemmata that got separated in the text of the source files through punctuation e. g. <.> and <,> were in accordance with [Söderwall \(1884–1918\)](#) joined together in the lemma layer, so that these lemmata do not get lost in concordances.

Table 109: Joining lemmata separated through punctuation (Bir. C 61 IV: 7)

text	<i>skerslo</i>	,	<i>eldh</i>
lemma	skärslelder		

But there are also examples in the source files in which the reversed step was taken. That was the case when the text contained single words which consisted of two independent lemmata. These words were split and annotated as two lemmata on the lemma layer.

Table 110: Splitting words consisting of two lemmata (Bir. C 61 IV: 2)

text	<i>ati</i>	
lemma	at	ir

Table 111: Compound participle (Bir. A 5a IV: 13)

text	<i>komaskolande</i>	
lemma	koma	skula

4.4 Morphological layers

This paragraph explains the annotation of the morphological layers based on the text layer. Therefore, Table 112 has been added to show the tagset of all the different annotations that have been used in the POSLEMMA, POS, INFLECTION, and LANG(uage) layer. The table contains the abbreviations used for the annotation, their respective meaning and illustrative examples. It is followed by a description of the morphological layers; the abbreviations for the POSLEMMA annotation are explained in Table 112.

Tagset

The tagset illustrated in the table below is based on the tagset of *Referenzkorpus Altdeutsch*. But some changes had to be made in order to make it suitable for specific Old Swedish parts of speech. Annotations were added, e. g. for the different relative pronouns (*sum*, *hvilikin*, *pär*, *hvilikin sum*, *hvilikin pär*, and *pär sum*), the reflexive possessive pronoun *sin*, and the infinitival marker *at*. Layers that were not specified are represented by a #.

Table 112: Tagset with examples for the morphological layers

poslemma	pos	inflection	lang(uage)
ADJ adjective e. g. <i>besker</i> 'bitter', <i>heter</i> 'hot'		COMP comparative e. g. <i>beskare</i> 'more bitter'	
		SUP superlative e. g. <i>hetast</i> 'hottest'	
	ADJE adjective as part of name e. g. <i>sanctus</i> 'holy'		lat Latin e. g. <i>beatus</i> 'blessed'
	ADJO ordinal number e. g. <i>fyrsta</i> 'first'		
ADV adverb e. g. <i>þa</i> 'then'			
AP preposition e. g. <i>mäþ</i> 'with'			
CARD Cardinal number e. g. <i>tver</i> 'two'			lat Latin e. g. <i>XLII</i>
DD marking demonstratives e. g. <i>þänne</i> 'this' article e. g. <i>þän</i>	DDA article if followed by noun e. g. <i>þän</i> 'the'		
	DDS e. g. <i>þän</i> 'it, that'		
ITJ interjection e. g. <i>ve, o</i>			
KO conjunction e. g. <i>ok</i> 'and'			
NA noun (including popular names) e. g. <i>maþer</i> 'man'	NE name e. g. <i>Maria</i>		lat Latin e. g. <i>basiliscus, Petrus</i>
	NEO place name e. g. <i>Rom</i>		

Guidelines for the Birgitta-Notker-Korpus (BiNoKo)

PI indefinite pronoun e. g. <i>nokor</i> 'some'	PINEG indefinite pronoun + negation e. g. <i>ängin</i> 'none'		
PINTERR interrogative pro- noun e. g. <i>hvar</i>			
PPER personal pronoun e. g. <i>þu</i> 'you', <i>mik</i> 'me'			
PPOS possessive pronoun e. g. <i>min</i> 'my'	PPOSREF possessive pronoun 3rd person reflexive e. g. <i>sin, sitt</i> 'his/her/their own'		
PREF reflexive pronoun e. g. <i>siälver</i> 'self'			
PREL relative pronoun e. g. <i>hvilikin, hvar,</i> <i>som, þär</i> 'who, which, that'	PRELH e. g. <i>hvilikin</i> e. g. <i>hvar</i>		
	PRELS e. g. <i>som</i>		
	PRELHS e. g. <i>hvilikin som,</i> <i>hvar som</i>		
	PRELHP e. g. <i>hvilikin þär</i>		
	PRELP e. g. <i>þär</i>		
	PRELPS e. g. <i>þär sum</i>		
PTK particle e. g. <i>at</i> 'to'	PTKAT infinitive particle e. g. <i>at</i>		
VA auxiliary (followed by past participle) e. g. <i>hava</i> 'have'	VAINF auxiliary infinitive e. g. <i>hava</i>		
VM modal verb e. g. <i>magha</i> 'may'	VMINF modal verb in infini- tive e. g. <i>skula</i> 'shall'		

	VMPP modal verb in past participle e. g. <i>kunnit</i> 'can'		
	VMPS modal verb present participle e. g. <i>skolande</i>		
	VMSUBJ modal verb in sub- junctive e. g. <i>skuli</i> 'should'		
VV main verb e. g. <i>ganga</i> 'go'	VVINFINF main verb infinitive e. g. <i>sighia</i> 'say'		
	VVIMP main verb imperative e. g. <i>gak</i> 'go!'	IMP imperative e. g. <i>gak</i> 'go!'	
	VVSUBJ main verb subjunctive	SUBJPRES subjunctive (present) e. g. <i>gøri</i> 'shall do'	
		SUBJPRET subjunctive (preteri- tum) e. g. <i>finge</i> 'may get'	
	VVPP main verb past par- ticiple e. g. <i>sakt</i> 'said'		
		PASS passive (infinitive) e. g. <i>bøghias</i> 'to be bent'	
		PASSPRES passive present e. g. <i>synis</i> 'is seen'	
		PASSPRET passive preteritum e. g. <i>syntis</i> 'was seen'	
		PRES present tense e. g. <i>är</i> 'is'	
		PRET past tense e. g. <i>var</i> 'was'	

	VVPS main verb present participle e.g. <i>sighiande</i> 'say- ing'		
	VVREF main verb reflexive e.g. <i>draghas</i> 'to be dragged'		
\$. punctuation e.g. .			
\$. punctuation e.g. /			
\$.: punctuation e.g. :			
\$.? If poslemma cannot be determined			

4.5 POSLEMMA layer

The POSLEMMA layer contains general information on the word class of TEXT layer e.g. noun, type of verb, adjective etc. The POSLEMMA layer was annotated for every TEXT token. Punctuation marks were annotated in the same way as on LEMMA layer e.g. \$., \$: and \$,.

Table 114: Poslemma (Bir. A 5a IV: 37)

text	<i>ho*n*</i>	<i>suaradhe</i>
lemma	hon	svara
poslemma	PPER	VV

Table 115: Poslemma (Bir. A 5a IV: 37)

text	<i>thæn</i>	<i>løpande</i>	<i>man</i>
lemma	hän	löpa	maþer
poslemma	DD	VV	NA

In this example *løpande* functions as an adjective in this particular context, but it is a present participle to the verb *löpa* and therefore it was annotated as a verb.

Important: the choice of part of speech is generally based on the word in the text layer and not on its context. If a lemma can belong to several word classes, see Section 4.5.3 “Lemmata with optional word classes”.

In the following, we specify special decisions regarding the POSLEMMA layer with respect to Demonstrative pronouns (Section 4.5.1), Modal verbs (Section 4.5.2) and Question words (Section 4.5.3).

4.5.1 Demonstrative pronouns

Demonstrative pronouns such as *þänne/þetta* and *þässa/þässin* were annotated with DD.

4.5.2 Modal verbs

The following verbs are considered as modal verbs (VM): *förmagha*, *kunna*, *vilia*, *fa*, *böra*, *skula*, *magha*, and *gita*. An annotation as main verb (VV) occurred only if the on the main verb following infinitive is preceded by the infinitive particle *at* (PTKAT).

Table 116: Modal verb (vm) (Bir. A 5a IV: 28)

text	<i>brøz</i>	<i>degh*ⁱ*r</i>	<i>skal</i>	<i>starklica</i>	<i>knodhas</i>
lemma	bröþ	degher	skula	starklika	knodha
poslemma	NA	NA	VM	ADV	VV
pos	#	#	#	#	VVINF

Table 117: Main verb (vv) (Bir. A 5a IV: 28)

text	<i>the</i>	<i>ey</i>	<i>formogha</i>	<i>at</i>	<i>göra</i>	<i>alt</i>	<i>th*æt*</i>	<i>ilt</i>
lemma	þän	eigh	formagha	at	göra	alder	þän	ilder
poslemma	PPER	ADV	VV	PTK	VV	ADJ	PPER	ADJ
pos	#	#	#	PTKAT	VVINF	#	#	#

4.5.3 Question words

Only *hvar* is annotated as an interrogative (PINTERR). All the other words that can initiate a question, e. g. *huru*, were annotated as an adverb, in accordance with Söderwall (1884–1918) (ADV).

Lemmata with optional word classes

Some words can belong to different word classes, depending on their context. For instance, *manger* and *alder* can be either an adjective or an indefinite pronoun. The annotation decision for these words was based on the context. When *manger* or *alder* appear before a noun, they were annotated as adjectives. But when they appeared on their own, they were annotated as an indefinite pronoun.

Table 118: Adjective (Bir. C 61 IV: 21)

text	<i>Siida*n*</i>	<i>hor*is*</i>	<i>ma*n*gha</i>	<i>rostir</i>
lemma	siþan	höra	manger	röst
poslemma	KO	VV	ADJ	NA

Table 119: Indefinite pronoun (Bir. C 61 IV: 21)

text	<i>Tenne</i>	<i>tanckin</i>	<i>aaterdrager</i>	<i>ma*n*ga</i>	<i>fra*n*</i>	<i>gudj</i>
lemma	þän	þanke	aterdragha	manger	fran	gudj
poslemma	DD	NA	VV	PI	AP	NA

4.6 pos layer

The pos layer includes additional information on the word class. For verbs, for instance, this can be type of participle, infinitive, reflexive, or mood. Names, articles, and adjectives connected to a name were annotated in the pos layer as well.

Table 120: Possessive pronoun reflexive (Bir. A 5a IV: 37)

text	<i>sinne</i>	<i>rætuiso</i>
lemma	sin	rätvisa
poslemma	PPOS	NA
pos	PPOSREF	#

Table 121: Adjective adjusted to a name (Bir. A 5a IV: 37)

text	<i>S*an*c*t*us</i>	<i>petr*us*</i>
lemma	sanctus	Petrus
poslemma	ADJ	NA
pos	ADJ	NE #

In the following, we specify special decisions regarding the POS layer with respect to the different types of relative pronouns (Section 4.6.1) and Hvar as a relative pronoun (Section 4.6.2).

4.6.1 The different types of relative pronouns

Birgitta's revelations contain different relative pronouns e. g. *hvilikin*, *sum*, and *þär* or compound forms such as *hvilikin sum* and *vilikin þär*.

Table 122: *hvilikin* (Bir. A 5a IV: 50)

text	<i>for</i>	<i>domar*e*nom</i>	<i>stodh</i>	<i>bokastol</i>	<i>j</i>	<i>hulko*m*</i>	<i>bok</i>	<i>laa</i>
lemma	for	domare	standa	bokastol	i	hvilikin	bok	liggia
poslemma	AP	NA	VV	NA	AP	PREL	NA	VV
pos	#	#	#	#	#	PRELH	#	#

Table 123: *sum* (Bir. A 5a IV: 13)

text	<i>tholkin</i>	<i>som</i>	<i>sua</i>	<i>grat*ir*</i>
lemma	þoliker	sum	sva	grata
poslemma	PI	PREL	ADV	VV
pos	#	PRELS	#	#

Table 124: *þär* (Bir. A 5a IV: 15)

text	<i>een</i>	<i>modh*i*r</i>	<i>vare</i>	<i>th*æ*r</i>	<i>hafðhe</i>	<i>twa</i>	<i>syni</i>
lemma	en	moþir	vara	þär	hava	tver	son
poslemma	CARD	NA	VV	PREL	VV	CARD	NA
pos	#	#	#	PRELþ	#	#	#

Table 125: *þär sum* (Bir. A 5a IV: 70)

text	<i>hans</i>	<i>lica*m*ma</i>	<i>th*æ*r</i>	<i>som</i>	<i>han</i>	<i>gat</i>	<i>syns</i>	<i>for</i>	<i>blodheno</i>
lemma	han	likame	þär sum	han	gita	syna	for	bloþ	
poslemma	PPOS	NA	PREL	PPER	VV	VV	AP	NA	
pos	#	#	PRELþs	#	#	VINF	#	#	

Table 126: *hvilikin sum* (Bir. A 5a IV: 13)

text	<i>the</i>	<i>taara</i>	<i>æru</i>	<i>mik</i>	<i>söte</i>	<i>hulke</i>	<i>som</i>	<i>framgaa</i>
lemma	þän	tar	vara	iak	söter	hvilikin sum		framganga
poslemma	DD	NA	VV	PPER	ADJ	PREL		VV
pos	DDA	#	#	#	#	PRELHS		#

Table 127: *hvilikin þär* (Bir. A 5a IV: 22)

<i>text</i>	<i>thom</i>	<i>sniællasta</i>	<i>hulkin</i>	<i>th*æ*r</i>	<i>ey</i>	<i>letar</i>	<i>ælla</i>	<i>aktar</i>	<i>jordh</i>	<i>ægho</i>
lemma	þän	sniälðer	hvilikin þär		eigh	leta	älla	akta	iorþägħa	
poslemma	PPER	ADJ	PREL		ADV	VV	KO	VV	NA	
pos	#	#	PRELHÐ		#	#	#	#	#	#

4.6.2 Special decisions regarding relative pronouns

Usually, *hvar* is used as an adverb meaning 'where', or an indefinite pronoun meaning 'every', but occasionally *hvar* is used as a relative pronoun, as shown below.

Table 128: *hvar* (Bir. C 61 IV: 24)

<i>text</i>	<i>oppinbara</i>	<i>med</i>	<i>ordom</i>	,	<i>Huad</i>	<i>the</i>	<i>meena</i>	<i>i</i>	<i>hierthano</i>
lemma	opinbara	mæþ	orþ	\$,	hvar	þän	mena	i	hiärta
poslemma	VV	AP	NA	\$,	PREL	PPER	VV	AP	NA
pos	#	#	#	#	PRELH	#	#	#	#

Table 129: *hvar som* (Bir. C 61 IV: 2)

<i>text</i>	<i>atirgel</i>	<i>huru</i>	<i>mikit</i>	<i>oc</i>	<i>huad</i>	<i>so*m*</i>	<i>tik</i>	,	<i>tæck*is*</i>	<i>\$.</i>
lemma	atergiälða	huru	mykil	ok	hvar	sum	þu	\$,	þäckia	\$.
poslemma	VV	ADV	ADV	KO	PREL		PPER	\$,	VV	\$.
pos	#	#	#	#	PRELHS		#	#	#	#

4.7 INFLECTION layer

The INFLECTION column contains annotations on verbs only. In this column information is given on tense, with the values PRES and PRET. Mood was only annotated in instructions (imperative and subjunctive). The passive voice (PASS) was also annotated in the INFLECTION layer, but no difference was made in the annotation of the present and past passive.

Table 130: General inflection annotation (Bir. A 5a IV:37)

<i>text</i>	<i>Var</i>	<i>h*ær*ra</i>	<i>suaradhe</i>
lemma	Vi	härta	svara
poslemma	PPOS	NA	VV
pos	#	#	#
inflection	#	#	PRET

In cases of instructions with imperative or subjunctive the mood (IMP or SUBJ) was annotated.

Table 131: Imperative mood annotation (Bir. A 5a IV: 63)

text	<i>o</i>	<i>h*æ*r*ra</i>	<i>misku*n*na</i>	<i>mik</i>
lemma	o	härria	miskunna	iak
poslemma	ITJ	NA	VV	PPER
pos	#	#	VVIMP	#
inflection	#	#	IMP	#

Passive voice was annotated as PASSPRES and PASSPRET, present and preterite respectively.

Table 132: PASSPRES (Bir. A 5a IV: 1)

text	<i>oc</i>	<i>th*ætt*a</i>	<i>reknas</i>	<i>p*ri*m*u*m</i>	<i>capitulu*m</i>
lemma	ok	þänne	räkna	primus	capitulum
poslemma	KO	DD	VV	ADJ	NA
pos	#	#	#	ADJO	#
inflection	#	#	PASSPRES	#	#

Table 133: PASSPRET (Bir. A 5a IV: 2)

text	<i>Th*æ*r</i>	<i>æpt*ir*</i>	<i>synt*is*</i>	<i>thre</i>	<i>skara</i>
lemma	þär äptir		syna	þrir	skari
poslemma	ADV		VV	CARD	NA
pos	#	#	#	#	#
inflection	#	#	PASSPRET	#	#

4.8 LANG(uage) layer

This layer is relevant for tokens from languages other than Swedish, which in the revelations means the tokens are of Latin origin. Latin numerals and names were annotated here as well.

Table 134: Language (Bir. A 5a IV: 5)

text	<i>cap*itulu*m</i>	<i>v</i>	<i>S*an*c*t*us</i>	<i>petr*us*</i>	<i>taladhe</i>	<i>til</i>	<i>gudz</i>	<i>brudh</i>
lemma	capitulum	V	sanctus	Petrus	tala	til	gud	brud
poslemma	NA	CARD	ADJ	NA	VV	AP	NA	NA
pos	#	#	ADJE	NE	#	#	#	#
inflection	#	#	#	#	PRET	#	#	#
lang	lat	lat	lat	lat	#	#	#	#

4.9 Register layers

The layers relevant for register analysis are ADDRESSOR (speaker), ADDRESSEE (hearer), SOCIAL ROLE RELATIONSHIP (SRR), SECTION, NARRATION, and REFERENCE. These layers are annotated as larger text units (spans), i. e. they go beyond the token level. A span refers to a unit containing a specific addressor, addressee and the social role relationship between those two. The span ends when there is a shift in either (though in most cases, the social role relationship changes when the addressor and/or addressee changes). Further information on the register relevant annotation layers can be found in the respective sections of Section 2.

4.10 Tables of complex adverbs, conjunctions and prepositions

The tables below show the complex adverbs, conjunctions, and preposition that have been annotated in the corpus. Each example represents one token in the lemma and poslemma column.

Table 135: Prepositions

<i>a mot</i>	AP
<i>for utan</i>	AP
<i>i bland</i>	AP
<i>in i</i>	AP
<i>kring um</i>	AP
<i>ovan ivir</i>	AP
<i>up genom</i>	AP
<i>up til</i>	AP
<i>utan af</i>	AP
<i>utan for</i>	AP
<i>utan um</i>	AP

Table 136: Conjunctions

<i>af þy at</i>	KO
<i>eigh thy sidher</i>	KO
<i>for at</i>	KO
<i>for þy at</i>	KO
<i>for þän</i>	KO
<i>fyr än</i>	KO
<i>i þy at</i>	KO
<i>mer än</i>	KO
<i>sva at</i>	KO
<i>sva länge</i>	KO
<i>sva ok</i>	KO
<i>sva sum</i>	KO
<i>tha at</i>	KO
<i>til þäs</i>	KO
<i>til þäs at</i>	KO
<i>þo at</i>	KO
<i>þo at hvar</i>	KO
<i>þo och</i>	KO
<i>þo um</i>	KO
<i>þy at</i>	KO
<i>þy til at</i>	KO
<i>þär for at</i>	KO
<i>þär til at</i>	KO
<i>utan at</i>	KO
<i>ä mäþan</i>	KO
<i>än tha at</i>	KO
<i>än þa</i>	KO/ADV
<i>än þo</i>	KO
<i>än þo at</i>	KO
<i>än þo at hvar at</i>	KO
<i>än um</i>	KO
<i>äptir þy</i>	KO
<i>äptir þy sum</i>	KO

Table 138: Adverbs

<i>at enast</i>	ADV
<i>at minsto</i>	ADV
<i>i dagher</i>	ADV
<i>innan til</i>	ADV
<i>ovan til</i>	ADV
<i>siþarmera</i>	ADV
<i>thy sidher</i>	ADV
<i>til ryggia</i>	ADV
<i>þo alt um ens</i>	ADV
<i>þvär a mot</i>	ADV
<i>þär a mot</i>	ADV
<i>þär af</i>	ADV
<i>þär for(e)</i>	ADV
<i>þär i</i>	ADV
<i>þär ivir</i>	ADV
<i>þär mäþ</i>	ADV
<i>þär näst</i>	ADV
<i>þär til</i>	ADV
<i>þär äptir</i>	ADV
<i>smam ok smam</i>	ADV
<i>utan til</i>	ADV
<i>ä huru</i>	ADV
<i>än huru</i>	ADV
<i>än nu</i>	ADV

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Appendix

A Tagsets of annotation layers

A.1 ADDRESSOR and ADDRESSEE

Table 139: ADDRESSOR/ADDRESSEE tagset

Category	Criteria	author
Abimelech	explicit	N
Adam	explicit	N
afflicted	explicit lat. <i>pauper</i> implicit lat. <i>ex forma servi, ex forma inopis, ex forma pauperis</i>	N
ancestor	explicit lat. <i>patres nostri</i>	N
angel	explicit implicit os. <i>vänkte riddaren, fäm legiones angelorum</i>	N B
apostle	explicit os. <i>apostla</i> implicit	N B
archbishop	explicit <i>ærkebiscopeno *m*</i>	B
Asaph	explicit	N
audience	unspecified listener/reader	B
Augustine	explicit	N
beast	explicit lat. <i>bestia</i>	N
believer	Undefinable person or crowd, who is addressed or speaks substitutionally for the community of believers explicit <i>fidelis</i> implicit textual analysis os. <i>the som wita tik nw va*ra* fõdda</i>	N B
Birgitta	explicit implicit lat. <i>sponsam</i> os. <i>Christi brwdh, sinna brudh, enna menniskio, mik, tu etiry-dhla miin dotter, tu scorpia min modhir, dotter</i>	B
Björn	explicit os. <i>biørn</i> implicit os. <i>h*ær*re</i>	B

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brother	explicit os. <i>Brodh*er*en</i>	B
castigator	implicit os. <i>thom som honu*m* flængdho</i>	B
Christ	explicit implicit <ul style="list-style-type: none"> • distinct biblical vocation from the Vulgate • translations of distinct biblical vocation lat. <i>resurrectio mea</i> ohg. <i>Sie netruent, daz ich irstân sule</i> ohg. <i>Ih sliêf den slâf des Todes unde slâf râuuota mir darana daz die sundigon netuont</i> <ul style="list-style-type: none"> • within an address <i>ecclesia mea</i> lat. <i>Christus, filius, dominus, saluator</i> os. <i>Gudhz son, Mandomen, Ek ihesus, Sonnen/sonin, Min kære son ok herra, Min söte son, Ek är sandir herra, domare, Ek er skapare himmels, Ek är þin gudh, Vaar gudh, gudh, Var h*ær*re, domar*e*</i>	N B
Christian	explicit	N B
church	lat. <i>ecclesia, synagoga</i>	N
clergy	implicit os. <i>qwi*n*nor och me*n*. oc gudz wini re*n*liffuis me*n*</i>	B
clergyman	explicit os. <i>klärka ok leekman</i>	B
composer	implicit os. <i>honu*m* so*m* s*ri*ffuar mi*n* sa*n*g</i>	B
Corinthian	Bible quotation 1 Cor	B
Corpus Christi	explicit	N
couple	implicit os. <i>een ma*n* och een qwi*n*na</i>	B
crowd	explicit lat. <i>turba, iudei, liuti</i> implicit distinct utterance of <i>turba</i>	N
crying man	implicit os. <i>honu*m*. Som tu ser haffua ma*n*ga taarar</i>	B
culprit	lat. <i>delinquens</i>	N
daughter	explicit	B
David	explicit implicit lat. <i>vox prophetae</i> when classified as 'Davidpsalm'	N
defender	explicit os. <i>Väriarene</i>	B
devil	explicit os. <i>dieffla</i>	B

	implicit os. <i>fyrsta röstan, ännur rösten af háluite, Thridhia röstan af háluite</i>	
disbeliever	explicit lat. <i>infidelis</i>	N
disciple	explicit	N
doctor	explicit os. <i>lækar*^e*</i>	B
employer	implicit os. <i>Huilkin so*m* leegir sig gerni*n*g*is* ma*n*</i>	B
enemy	explicit lat. <i>inimicus</i>	N
enemy of God	explicit lat. <i>inimici domini</i>	N
era	explicit lat. <i>saeculum</i>	N
Ethan	explicit	N
evil voice	implicit os. <i>eina andra röst</i>	B
fact	lat. <i>factum</i>	N
father	explicit lat. <i>pater</i> ; only generic, if it does not refer to God	N
female	explicit os. <i>Qwi*n*nan</i>	B
Fiend	explicit lat. <i>diabolus, satanas</i> os. <i>diävul, blaman</i>	N B
fire	explicit lat. <i>ignis</i>	N
fool	explicit lat. <i>insipiens</i>	N
four noblemen	implicit anaphora os. <i>i/ir</i>	B
friend	explicit os. <i>vin</i>	B
frugal	explicit lat. <i>tenax</i>	N
gen	no explicit or implicit addressee reference	N B
Georgius	explicit implicit os. <i>min godhir vin</i>	B
giver	explicit os. <i>giffuare*n*</i>	B
glory	explicit	N
God	explicit os. <i>þin/vaar gudh, gud</i>	N B

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	implicit lat. <i>dominus, pater, creator</i> goh. <i>ewa</i> os. <i>skapare, min fadhir, var herra, fadhir</i> Ps 117 ohg. <i>unde in dînen nâmen úberuuant ih siê</i>	
good voice	implicit os. <i>eina röst</i>	B
gospel	explicit lat. <i>sanctum evangelium</i>	N
Haggai	explicit	N
Hákon Knutsson	implicit os. <i>son</i> (exclusively in VI:32 and only identifiable by other manuscripts as Hákon Knutsson)	B
head	explicit	N
heaven	explicit	N
heavenly court	explicit os. <i>Hymmerikis herskapi, Sit herskapi</i>	B
heretic	explicit	N
higher minded spectator	implicit os. <i>andre the som høgro sin hafdo</i>	B
holy man	explicit os. <i>helghe men</i>	B
Holy Spirit	explicit os. <i>andin, helge ande</i>	N B
House of Aaron	explicit	N
House of Levi	explicit	N
human	explicit	N
Ingeborg, daughter of Hákon V and Eufemia	implicit os. <i>modherin</i> (exclusively in VI:32 and only identifiable by other manuscripts as Ingeborg)	B
Ingeborg, Birgitta's mother	implicit os. <i>dödha modheren</i>	B
Ingeborg, Birgitta's daughter	implicit os. <i>dödha dotterdotteren</i>	B
injured man	explicit os. <i>Sargader ma*n*</i>	B
Isaiah	explicit	N
Israel	explicit	N
Jacob	explicit	N
jeering spectator	implicit os. <i>andre saso*m* opbrygdande</i>	B
Jerome	explicit	N
Jerusalem	explicit	N
Job	explicit	N
John	explicit	N

John the Apostle	explicit os. [ʃ]Ohannes ewa*n*ge*lis*ta	B
John the Baptist	explicit os. Jaha*n*nes bapt*is*ta	B
Jordan	explicit	N
Judaea	explicit	N
Judean	explicit	N
judge	explicit os. domare	B
just	explicit lat. <i>iusti</i> goh. <i>rehte</i>	N
justice	explicit os. <i>rätuisan</i> implicit os. <i>rätuisonna book, Rätuisan swaradhe a bokinne</i>	B
king	explicit lat. <i>reges, saeculares, reges terrae</i> os. <i>höfðingin swa sām konungir</i>	N B
king Magnus	explicit os. <i>konu*n*g magnuse</i>	B
Kleopas	explicit	N
knight	explicit implicit os. <i>þenna man</i>	B
lamenting man	explicit os. <i>sørggiande me*n*</i>	B
layman	explicit os. <i>leekma*n*no*m*</i>	B
male	explicit os. <i>Ma*n*nin</i>	B
man	denotates men in general, mostly in a negative way explicit os. <i>ondha män, en ondir, mannin</i> implicit os. <i>rama röst af vörldhinne</i>	B
martyr	explicit lat. <i>martyrus, sancta ecclesia ex persona martyrum</i>	N
Mary	explicit lat. <i>Maria</i> os. <i>Maria</i> implicit os. <i>Modhoren, gudhz modhir, miin kära modhir, modherin, Min modhir ängla drötning</i>	N B
master	explicit os. <i>H*ær*ren</i>	B

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mercy	explicit os. <i>Myskunden</i>	B
monk	explicit os. <i>mw*n*ka</i>	B
Moses	explicit	N
mother	explicit os. <i>Modere*n*</i>	B
mountain	explicit lat. <i>mons</i>	N
NA	metatext, headings and subheadings like 'Diapsalma'	N
narrator	unspecified narrator	B
narrator_Birgitta	narrator specified as Birgitta	B
noble young man	explicit os. <i>velburi*n*swe*n*</i>	B
Notker	Introduction to the psalms, background information, quotation information, introduction to direct speech	N
Paul	explicit	N
penitent	explicit lat. <i>vox poenitentis</i> implicit os. <i>Cristnom mannom, hwilikin sām beidhis nadhir</i>	N B
people	explicit lat. <i>populus exeuns</i> , in this case also anaphorical <i>euntes</i> os. <i>folk</i>	N B
Peter	explicit	N
Pilate	explicit	N
pious	explicit lat. <i>qui timent dominum</i>	N
pontifical legate	explicit os. <i>paffua*n*s sendabwdha</i>	B
poor man	explicit os. <i>Ffatiga ma*n*nin</i>	B
pope	explicit os. <i>paffuans</i> implicit only identifiable by other manuscripts	B
prideful	explicit lat. <i>superbus</i>	N
priest	explicit lat. <i>sacerdotes, senes</i> os. <i>prester</i>	N B
prince	explicit lat. <i>principes</i>	N
princeps	explicit os. <i>hofdinga</i> implicit	B

	os. <i>världhinna forman</i>	
prophet	unspecified performer of the original Birgitta: explicit <i>prophetas</i> together with <i>patriarchas</i>	N B
Psalter	lat. <i>psalterium, psalm</i>	N
recipient	explicit os. <i>gaffuare*n*</i>	B
rich man	explicit os. <i>riiker man</i>	B
Roman	explicit os. <i>romaro*m*</i> implicit metonymy os. <i>rom</i>	B
saint	explicit	N
Salomon	explicit	N
Saul	explicit	N
sea	explicit lat. <i>mare</i>	N N
senses	explicit lat. <i>senses</i>	N
servant	explicit lat. <i>puer dominus, puer tuus, servus dominus</i> os. <i>tyænar*e*</i>	N B
sinner	explicit lat. <i>peccator, gentes</i> os. <i>syndar*e*</i> implicit 'those who are in need', believers that are described in a negative way	N B
snake	explicit lat. <i>serpens, dracones</i>	N
son born in prison	explicit os. <i>Thøm so*m* fodd*ir* war i mørkastwffwna</i>	B
son born in small and impoverished house	explicit os. <i>Annar war fodder i litzlo och fatigo huse</i>	B
son of Abraham	explicit lat. <i>semen Abrahæ</i>	N
son of Edom	explicit	N
son of Ephraim	explicit	N
son of men	explicit	N
son of Korah	explicit	N
someone	explicit os. <i>nogor</i>	B
soul	explicit implicit os. <i>min kære son, min kære brodir, min signadha swen</i>	N B

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spectator	implicit os. <i>omkringh sta*n*dande, nærsta*n*dandhe</i>	B
squire	explicit os. <i>ryddara</i>	B
St Agnes	explicit os. <i>[S]Ancta agnes, [A]Gnes</i>	B
St Paul	explicit os. <i>[B]Eatus paulus, paulus</i>	B
St Peter	explicit os. <i>SAnct*us* petrus, Petrus</i>	B
student	addressee for the passages, that were subscribed to Notker as the addressor and explanatory	N
trumpet-like voice	implicit os. <i>liudz røst</i>	B
Virgilius	explicit	N
virgin	explicit os. <i>iomfrw</i>	B
virtue	explicit	N
viscera	explicit lat. <i>viscera, renes</i>	N
voice from cloud	explicit os. <i>eth sky [...] Aff huilko mestha røst fra*m*giik</i>	B
voice from flocks	explicit os. <i>Een røst suar*ade* af skarano*m*</i>	B
voice from heaven	explicit os. <i>ein røst fult skär ok liuslik af himblenom</i>	B
voice from hell	explicit os. <i>förste, Annor rösthin, þridhia rösten</i>	B
voice from house	explicit os. <i>eth hus. i huilko ma*n*ga røstir hørdos sigiande</i>	B
voice from purgatory	explicit os. <i>ma*n*gha rostir aff skerslo, eldh</i>	B
voice left chair	explicit os. <i>een røst aff thom stolenom som var vinstra væghin</i>	B
voice right chair	explicit os. <i>Røst suaradhe aff høghra stolenom</i>	B
water	explicit	N
wicked	explicit lat. <i>iniquis</i>	N
word	explicit	N
work	explicit lat. <i>opus</i>	N
worker	explicit os. <i>Arbeidhis folkit</i>	B
3 flocks	explicit os. <i>ij ska*ra*</i>	B

1st flock	explicit os. <i>Fførste skarin</i>	B
1st virgin	explicit <i>førstha iomfrw*n*</i>	B
2nd flock	explicit os. <i>Annar skare*n*</i>	B
2nd virgin	implicit os. <i>Annor</i>	B
3rd flock	explicit os. <i>Triidie skarin</i>	B
3rd virgin	implicit os. <i>Tridia</i>	B

A.2 SECTION

Table 141: SECTION tagset

value	comment	example
inscr	Part of the text, that functions as the heading of a chapter	<i>Psalmus David</i>
origo	Original text of the Vulgate	<i>Beatus vir qui non abiit in consilio impiorum</i>
trans	Notker's ohg. translation of the original text	<i>Der man ist sâlic der in dero ârgon rat nigegieng</i>
comm	Notker's commentary on the original text	<i>so Adam teta do er deru chenun rates folgeta uuder gote</i>

B Tagsets for Meta data: LITFORM

Table 142: LITFORM tagset

value	comment
CF	combination of forms
CU	curse
D	didactic poem
E	song of enthronement
LAI	lament of an individual
LAP	lament of the people
LIT	liturgy
K	song of king
NA	unknown
PR	song of praise
PG	song of pilgrimage
SI	song of Sion
SC	smaller category
TR	song of trust
TH	song of thanksgiving
THI	song of thanksgiving of an individual
THIS	song of thanksgiving of Israel
W	song of wisdom

C List of SRR constellations

C.1 List of all Old High German SRR constellations

Table 143: Old High German SRR constellations

addressor	addressee	srr	commentary
afflicted	gen	equal	<i>afflicted</i> part of <i>gen</i>
afflicted	God	up	<i>God</i> highest authority
ancestors	gen	down	<i>ancestors</i> superior to unspecified addressee
angel	God	up	<i>God</i> highest authority
apostle	gen	down	<i>apostle</i> highest worldly authority
apostle	sinner	down	<i>apostle</i> highest worldly authority
apostle	enemy	down	<i>apostle</i> highest worldly authority
apostle	son of Abraham	down	<i>apostle</i> highest worldly authority
apostle	angel	up	<i>angel</i> member of the heavenly sphere
Asaph	gen	down	levitical singer (of God's word) higher authority
Asaph	believer	down	levitical singer (of God's word) higher authority
Asaph	Jew	down	levitical singer (of God's word) higher authority
Asaph	God	up	<i>God</i> highest authority
Asaph	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Augustine	gen	down	<i>Augustine</i> superior to unspecified addressee
Augustine	God	up	<i>God</i> highest authority
believer	gen	down	<i>believer</i> superior to unspecified addressee
believer	believer	equal	
believer	God	up	<i>God</i> highest authority
believer	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Christ	gen	down	<i>Christ</i> only inferior to <i>God</i>
Christ	believer	down	<i>Christ</i> only inferior to <i>God</i>
Christ	sinner	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Jew	down	<i>Christ</i> only inferior to <i>God</i>
Christ	David	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Peter	down	<i>Christ</i> only inferior to <i>God</i>
Christ	disciple	down	<i>Christ</i> only inferior to <i>God</i>
Christ	John	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Saul	down	<i>Christ</i> only inferior to <i>God</i>
Christ	human	down	<i>Christ</i> only inferior to <i>God</i>
Christ	saint	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Judean	down	<i>Christ</i> only inferior to <i>God</i>
Christ	people	down	<i>Christ</i> only inferior to <i>God</i>
Christ	priest	down	<i>Christ</i> only inferior to <i>God</i>
Christ	gen	down	<i>Christ</i> only inferior to <i>God</i>
Christ	king	down	<i>Christ</i> only inferior to <i>God</i>
Christ	God	up	<i>God</i> highest authority

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Christian	God	up	<i>God</i> highest authority
church	believer	down	<i>church</i> superior to individual <i>believer</i>
church	angel	up	<i>angel</i> member of the heavenly sphere
church	gen	down	<i>church</i> superior to unspecified addressee
church	son of men	down	<i>church</i> (community of believers) superior to <i>son of men</i>
church	church	equal	
church	God	up	<i>God</i> highest authority
church	David	up	<i>David</i> ally of <i>God</i> superior to <i>church</i>
church	Christ	up	<i>Christ</i> only inferior to <i>God</i>
corpus Christi	God	up	<i>God</i> highest authority
crowd	gen	equal	
crowd	crowd	equal	
crowd	Pilate	up	Roman governor <i>Pilate</i> superior to <i>crowd</i>
crowd	prophet	up	<i>prophet</i> highest worldly authority
crowd	Christ	up	<i>Christ</i> only inferior to <i>God</i>
David	psalter	down	animate superior to inanimate
David	glory	up	<i>David</i> inferior to the concept of (God's glory)
David	viscera	down	<i>David</i> superior to body parts
David	senses	equal	
David	gen	down	<i>David</i> ally of <i>God</i> and <i>king</i> superior to unspecified addressee
David	believer	down	<i>David</i> ally of <i>God</i> superior to <i>believer</i>
David	heretic	down	<i>David</i> ally of <i>God</i> and <i>king</i> superior to <i>heretic</i>
David	church	down	<i>David</i> ally of <i>God</i> superior to <i>church</i>
David	Abimelech	down	<i>David</i> ally of <i>God</i> superior to <i>Abimelech</i>
David	Christian	down	<i>David</i> ally of <i>God</i> superior to <i>Christian</i>
David	Jerusalem	down	<i>David</i> ally of <i>God</i> and <i>king</i> superior to city (=people) Jerusalem
David	king	down	<i>David</i> ally of <i>God</i> superior to worldly <i>king</i>
David	sinner	down	<i>David</i> ally of <i>God</i> superior to <i>sinner</i>
David	just	down	<i>David</i> ally of <i>God</i> superior to <i>just</i>
David	saint	down	<i>David</i> ally of <i>God</i> superior to <i>saint</i>
David	prideful	down	<i>David</i> ally of <i>God</i> superior to <i>prideful</i>
David	gen	down	<i>David</i> ally of <i>God</i> superior to unspecified addressee
David	believer	down	<i>David</i> ally of <i>God</i> superior to <i>believer</i>
David	God	up	<i>God</i> highest authority
David	Christ	up	<i>Christ</i> only inferior to <i>God</i>
David	God	up	<i>God</i> highest authority
David	Christ	up	<i>Christ</i> only inferior to <i>God</i>
enemy	gen	equal	<i>enemy</i> part of <i>gen</i>
enemy	crowd	equal	<i>enemy</i> part of <i>crowd</i>
enemy	apostle	up	<i>apostle</i> highest worldly authority
enemy of God	enemy of God	equal	

Ethan	believer	down	prophet <i>Ethan</i> highest worldly authority
Ethan	gen	down	prophet <i>Ethan</i> highest worldly authority
Ethan	God	up	<i>God</i> highest authority
fact	believer	down	<i>fact</i> (=ordained by <i>God</i>) superior to <i>believer</i>
Fiend	gen	NA	see Section 2.3.4 “Individual decisions”
Fiend	God	NA	see Section 2.3.4 “Individual decisions”
fool	gen	equal	<i>fool</i> part of <i>gen</i>
frugal	gen	equal	<i>frugal</i> part of <i>gen</i>
gen	gen	equal	
gen	God	up	<i>God</i> highest authority
God	Christ	down	<i>God</i> highest authority
God	believer	down	<i>God</i> highest authority
God	Israel	down	<i>God</i> highest authority
God	sinner	down	<i>God</i> highest authority
God	David	down	<i>God</i> highest authority
God	church	down	<i>God</i> highest authority
God	king	down	<i>God</i> highest authority
God	Moses	down	<i>God</i> highest authority
God	Adam	down	<i>God</i> highest authority
God	student	down	<i>God</i> highest authority
God	son of Abraham	down	<i>God</i> highest authority
God	gen	down	<i>God</i> highest authority
God	Saul	down	<i>God</i> highest authority
God	gen	down	<i>God</i> highest authority
God	disbeliever	down	<i>God</i> highest authority
God	believer	down	<i>God</i> highest authority
gospel	gen	down	<i>gospel</i> superior to unspecified addressee
guilty	God	up	<i>God</i> highest authority
Haggai	Sion	down	
Haggai	Jerusalem	down	prophet <i>Haggai</i> superior to the city (=people) Jerusalem
Haggai	mountain	up	<i>mountain</i> (=metaphorical) superior to <i>Haggai</i>
Haggai	sun	up	<i>sun</i> (=metaphorical) superior to <i>Haggai</i>
Haggai	fire	up	<i>fire</i> (=metaphorical) superior to <i>Haggai</i>
Haggai	king	down	prophet <i>Haggai</i> highest worldly authority
Haggai	angel	up	<i>angel</i> member of the heavenly sphere
Haggai	beast	down	prophet <i>Haggai</i> highest worldly authority
Haggai	snake	down	prophet <i>Haggai</i> highest worldly authority
Haggai	heaven	up	<i>heaven</i> (= heavenly sphere) superior to <i>Haggai</i>
Haggai	gen	down	prophet <i>Haggai</i> highest worldly authority
head	gen	down	<i>head</i> superior to unspecified addressee
head	God	up	<i>God</i> highest authority
heaven	gen	down	heavenly sphere superior to unspecified addressee

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heretic	soul	up	see Section 2.3.4 “Individual decisions”
heretic	David	up	see Section 2.3.4 “Individual decisions”
house of Aaron	gen	down	<i>house of Aaron</i> superior to unspecified addressee
human	gen	equal	<i>human</i> part of <i>gen</i>
human	God	up	<i>God</i> highest authority
crowd	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Isaiah	gen	down	prophet <i>Jesaja</i> highest worldly authority
Israel	gen	down	<i>Israel</i> (=God’s people) superior to unspecified addressee
Jacob	gen	down	<i>Jacob</i> (ancestor of the tribes of Israel) superior to unspecified addressee
Jerome	God	up	<i>God</i> highest authority
Jew	gen	equal	<i>Jew</i> part of <i>gen</i>
Jew	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Jew	Pilate	up	Roman governor <i>Pilate</i> superior to <i>Jew</i>
Job	God	up	<i>God</i> highest authority
John	gen	down	apostle <i>John</i> highest worldly authority
Judaea	Judaea	equal	
Judas	gen	NA	see Section 2.3.4 “Individual decisions”
Judas	people	NA	see Section 2.3.4 “Individual decisions”
Judean	gen	equal	<i>Judean</i> part of <i>gen</i>
just	gen	down	<i>just</i> superior to unspecified addressee
king	king	equal	
Kleopas	gen	down	disciple <i>Kleopas</i> superior to unspecified addressee
Maria	messenger	down	<i>Maria</i> only inferior to <i>God/Christ</i>
martyr	gen	down	<i>martyr</i> superior to unspecified addressee
martyr	believer	down	<i>martyr</i> (sacrificing their life in the name of God) superior to <i>believer</i>
martyr	Jerusalem	down	<i>martyr</i> (sacrificing their life in the name of God) superior to city (=people) of Jerusalem
martyr	God	up	<i>God</i> highest authority
Moses	God	up	<i>God</i> highest authority
NA	NA	equal	
Notker	believer	down	<i>Notker</i> (=theologically educated) superior to <i>believer</i>
Notker	gen	down	<i>Notker</i> (=theologically educated) superior to unspecified addressee
Notker	church	up	<i>church</i> (=community of believers) superior to <i>Notker</i>
Notker	student	down	<i>Notker</i> (=theologically educated) superior to <i>student</i>
Notker	Notker	equal	
Notker	God	up	<i>God</i> highest authority

Notker	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Notker	David	up	<i>David</i> ally of <i>God</i> superior to <i>Notker</i>
Paul	gen	down	apostle <i>Paul</i> highest worldly authority
Paul	christian	down	apostle <i>Paul</i> highest worldly authority
Paul	believer	down	apostle <i>Paul</i> highest worldly authority
Paul	God	up	<i>God</i> highest authority
penitent	believer	equal	<i>penitent</i> a <i>believer</i> as well
penitent	gen	down	<i>penitent</i> superior to unspecified addressee
penitent	sinner	down	<i>penitent</i> (=having already recognized their wrongdoing) superior to <i>sinner</i>
penitent	God	up	<i>God</i> highest authority
people	people	equal	
people	gen	equal	<i>people</i> part of <i>gen</i>
people	God	up	<i>God</i> highest authority
people	Pilate	up	Roman governor <i>Pilate</i> superior to <i>people</i>
Peter	Fiend	NA	see Section 2.3.4 “Individual decisions”
Peter	gen	down	apostle <i>Peter</i> highest worldly authority
Peter	prideful	down	apostle <i>Peter</i> highest worldly authority
Peter	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Peter	God	up	<i>God</i> highest authority
Pilate	crowd	down	Roman governor <i>Pilate</i> superior to <i>crowd</i>
Pilate	Jew	down	Roman governor <i>Pilate</i> superior to <i>Jew</i>
pious	gen	down	<i>pious</i> superior to unspecified addressee
populus	Judas	NA	see Section 2.3.4 “Individual decisions”
prideful	prideful	equal	
prideful	apostle	up	<i>apostle</i> highest worldly authority
priest	people	down	<i>priest</i> (=clergyman) superior to <i>people</i>
priest	God	up	<i>God</i> highest authority
prophet	apostle	equal	both highest worldly authority
prophet	mountain	down	<i>prophet</i> highest worldly authority
prophet	virtue	up	concept <i>virtue</i> superior to <i>prophet</i>
prophet	sea	down	<i>prophet</i> highest worldly authority
prophet	work	up	work (=the whole of <i>God</i> ’s creation) superior to <i>prophet</i>
prophet	angel	up	<i>angel</i> member of the heavenly sphere
prophet	enemy	down	<i>prophet</i> highest worldly authority
prophet	era	NA	
prophet	Israel	down	<i>prophet</i> highest worldly authority
prophet	Jordan	down	<i>prophet</i> highest worldly authority
prophet	gen	down	<i>prophet</i> highest worldly authority
prophet	human	down	<i>prophet</i> highest worldly authority
prophet	believer	down	<i>prophet</i> highest worldly authority
prophet	servant of the Lord	down	<i>prophet</i> highest worldly authority
prophet	servant	down	<i>prophet</i> highest worldly authority

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prophet	church	down	<i>prophet</i> highest worldly authority
prophet	Jerusalem	down	<i>prophet</i> highest worldly authority
prophet	prince	down	<i>prophet</i> highest worldly authority
prophet	wicked	down	<i>prophet</i> highest worldly authority
prophet	just	down	<i>prophet</i> highest worldly authority
prophet	Judaea	down	<i>prophet</i> highest worldly authority
prophet	guilty	down	<i>prophet</i> highest worldly authority
prophet	sinner	down	<i>prophet</i> highest worldly authority
prophet	house of Aaron	down	<i>prophet</i> highest worldly authority
prophet	gen	down	<i>prophet</i> highest worldly authority
prophet	sion	down	<i>prophet</i> highest worldly authority
prophet	pious	down	<i>prophet</i> highest worldly authority
prophet	son of Korah	down	<i>prophet</i> highest worldly authority
prophet	house of Levi	down	<i>prophet</i> highest worldly authority
prophet	Christian	down	<i>prophet</i> highest worldly authority
prophet	servant	down	<i>prophet</i> highest worldly authority
prophet	prophet	equal	
prophet	Asaph	down	<i>prophet</i> highest worldly authority
prophet	God	up	<i>God</i> highest authority
prophet	Christ	up	<i>Christ</i> only inferior to <i>God</i>
prophet	soul	up	<i>soul</i> (=divine) superior to <i>prophet</i>
saint	gen	down	<i>saint</i> superior to unsspecified addressee
saint	God	up	<i>God</i> highest authority
Salomon	believer	down	<i>Salomon</i> (=son of David) superior to <i>believer</i>
Salomon	gen	down	<i>Salomon</i> (=son of David) superior to unspecified addressee
Salomon	God	up	<i>God</i> highest authority
sinner	gen	equal	<i>sinner</i> part of <i>gen</i>
sinner	sinner	equal	
sinner	God	up	<i>God</i> highest authority
sinner	Christ	up	<i>Christ</i> only inferior to <i>God</i>
sinner	Peter	up	apostle <i>Peter</i> highest worldly authority
sinner	apostle	up	<i>apostle</i> highest worldly authority
sinner	soul	up	<i>soul</i> (=divine) superior to <i>sinner</i>
snake	gen	up	<i>snake</i> after the Fall of Man humbled by <i>God</i> (see Gen 3,14) inferior to unspecified addressee
son of Edom	gen	down	<i>son of Edom</i> superior to unspecified addressee
son of Ephraim	gen	down	<i>son of Ephraim</i> superior to unspecified addressee
son of Ephraim	son of Ephraim	equal	
son of Korah	gen	down	<i>son of Korah</i> (clerus minor) superior to unspecified addressee
son of Korah	sinner	down	<i>son of Korah</i> (clerus minor) superior to <i>sinner</i>

son of Korah	God	up	<i>God</i> highest authority
son of men	son of men	equal	
son of men	God	up	<i>God</i> highest authority
soul	God	up	<i>God</i> highest authority
student	believer	equal	<i>student</i> a <i>believer</i> as well
Virgilius	gen	down	<i>Virgilius</i> superior to unspecified addressee
word	prophet	down	God's word superior to <i>prophet</i>

C.2 List of all Old Swedish srr constellations

Table 145: Old Swedish srr constellations

addressor	addressee	srr	commentary
angel	Björn	down	<i>angel</i> operates as <i>God's</i> messenger
angel	Christ	up	<i>Christ</i> only inferior to <i>God</i>
angel	Fiend	equal	Both are angels and they appear in the function as prosecutor and defender
angel	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na.
angel	heavenly court	na	<i>angel</i> part of <i>heavenly court</i> , hierarchy not definable, thus srr = na.
angel	Mary	up	<i>Mary</i> defined as queen of angles
apostle	Christ	up	<i>Christ</i> only inferior to <i>God</i>
believer	believer	equal	monologue or a group including the addressor talking to each other
believer	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to believer, member of the worldly sphere
Birgitta	Björn	up	<i>Björn</i> has higher status because he gets formally addressed
Birgitta	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Birgitta	crying man	na	Undefineable relation among addressor and addressee
Birgitta	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
Birgitta	God	up	<i>God</i> highest authority
Birgitta	man	na	Undefineable relation among addressor and addressee
Birgitta	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>Birgitta</i> , member of the worldly sphere
Birgitta	pontifical legate	up	<i>pontifical legate</i> has higher status because he gets formally addressed
Christ	angel	down	<i>Christ</i> only inferior to <i>God</i>
Christ	apostle	down	<i>Christ</i> only inferior to <i>God</i>

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Christ	archbishop	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Birgitta	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Christian	down	<i>Christ</i> only inferior to <i>God</i>
Christ	clergy	down	<i>Christ</i> only inferior to <i>God</i>
Christ	couple	down	<i>Christ</i> only inferior to <i>God</i>
Christ	devil	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Fiend	down	<i>Christ</i> as judge holding decisional power superior to <i>Fiend</i>
Christ	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
Christ	heavenly court	down	<i>Christ</i> only inferior to <i>God</i>
Christ	holy man	down	<i>Christ</i> only inferior to <i>God</i>
Christ	prophet	down	<i>Christ</i> only inferior to <i>God</i>
Christ	God	up	<i>Christ</i> only inferior to <i>God</i>
Christ	knight	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Mary	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Moses	down	<i>Christ</i> only inferior to <i>God</i>
Christ	pope	down	<i>Christ</i> only inferior to <i>God</i>
Christ	princeps	down	<i>Christ</i> only inferior to <i>God</i>
Christ	Roman	down	<i>Christ</i> only inferior to <i>God</i>
Christ	soul	down	<i>Christ</i> only inferior to <i>God</i>
Christ	St Peter	down	<i>Christ</i> only inferior to <i>God</i>
clergyman	clergyman	equal	monologue or a group including the addressor talking to each other
defender	defender	equal	monologue or a group including the addressor talking to each other
devil	Christ	up	<i>Christ</i> only inferior to <i>God</i>
devil	devil	equal	monologue or a group including the addressor talking to each other
devil	soul	down	<i>devil</i> holds the power to influence the <i>soul</i>
employer	worker	down	Employer-employee relationship
evil voice	knight	down	<i>evil voice</i> not further definable, but does hold power over <i>knight</i>
female	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Fiend	Birgitta	down	<i>Fiend</i> being part of the heavenly realm with the potential power to influence the addressee
Fiend	Christ	up	<i>Christ</i> as judge holding decisional power superior to <i>Fiend</i>
Four noble-men	king Magnus	up	<i>king</i> superior to <i>four</i> (probably nobles)
friend	master	equal	There is friendship between both, therefore equal
friend	priest	equal	There is friendship between both, therefore equal
gen	gen	na	Undefinable addressor and addressee
gen	composer	na	Undefinable addressor
gen	man	na	Undefinable addressor

Georgius	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Georgius	Georgius	equal	monologue or a group including the addressor talking to each other
Georgius	princeps	up	<i>princeps</i> (Georgius's worldly sovereign) superior to <i>Georgius</i>
giver (friend)	recipient (friend)	equal	There is friendship between both, therefore equal
God	gen	down	<i>God</i> highest authority
God	Mary	down	<i>God</i> highest authority
God	soul	down	<i>God</i> highest authority
God	3 flocks	down	<i>God</i> highest authority
God	3rd flock	down	<i>God</i> highest authority
good voice	knight	down	<i>good voice</i> not further definable, but does hold power over <i>knight</i>
higher minded spectator	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>bystander</i> (<i>higher minded</i>), member of the worldly sphere
holy man	Christ	up	<i>Christ</i> only inferior to <i>God</i>
holy man	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
Holy spirit	Birgitta	down	<i>Holy spirit</i> (=part of Trinity) superior to <i>Birgitta</i>
Holy spirit	clergyman	down	<i>Holy spirit</i> (=part of Trinity) superior to clergyman
Holy spirit	priest	down	<i>Holy spirit</i> (=part of Trinity) superior to priest
Holy spirit	soul	down	<i>Holy spirit</i> (=part of Trinity) superior to <i>soul</i>
Ingeborg, Birgitta's daughter	Birgitta	up	Mother superior to child
Ingeborg, Birgitta's daughter	Christ	up	<i>Christ</i> only inferior to <i>God</i>
Ingeborg, Birgitta's mother	Birgitta	down	Mother superior to child
Ingeborg, daughter of Hákon V and Eufemia	Hákon Knutsson	down	Mother superior to child
Ingeborg, daughter of Hákon V and Eufemia	Ingeborg, daughter of Hákon V and Eufemia	equal	monologue or a group including the addressor talking to each other
injured man	doctor	up	<i>injured man</i> pleases to <i>doctor</i>
jeering spectator	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>bystander</i> (<i>jeering</i>), member of the worldly sphere

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John the Apostle	Mary	down	<i>Mary</i> as the mother of Christ, queen of angels superior to other saints
John the Baptist	Birgitta	up	<i>John the Baptist</i> (saint) talking to <i>Birgitta</i>
judge	brother	down	<i>brother</i> inferior to <i>judge</i> (=holder of a worldly office)
judge	judge	equal	monologue or a group including the addressor talking to each other
judge	people	down	<i>judge</i> (=holder of a worldly office) superior to <i>people</i>
justice	angel	na	hierarchy not definable
justice	Christ	up	<i>Christ</i> only inferior to <i>God</i>
justice	soul	down	<i>justice</i> higher status because it knows what will happen and why
king	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
king	knight	down	<i>king</i> superior to <i>knight</i>
king	servant	down	king superior to <i>knight</i>
knight	Christ	up	<i>Christ</i> only inferior to <i>God</i>
knight	knight	equal	monologue or a group including the addressor talking to each other
lamenting man	lamenting man	equal	monologue or a group including the addressor talking to each other
layman	gen	na	Undefinable addressee
male	Christ	up	<i>Christ</i> only inferior to <i>God</i>
man	Christ	up	<i>Christ</i> only inferior to <i>God</i>
man	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
man	man	equal	Addressor and addressee belong to the same group
Mary	Birgitta	down	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>Birgitta</i> , member of the worldly sphere
Mary	devil	down	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>devil</i>
Mary	Four noble-men	down	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to members of the worldly sphere
Mary	gen	na	Undefinable addressee
Mary	sinner	down	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to sinner, member of the worldly sphere
mercy	soul	down	<i>mercy</i> can through its power affect the addressee's situation
master	servant	down	<i>master</i> has higher status than <i>servant</i>
monk	friend	equal	There is friendship between both, therefore equal

mother	son born in prison	down	Mother superior to child
mother	son born in small and impoverished house	down	Mother superior to child
narrator	audience	na	Hierarchy not definable
narrator_Birgitta	audience	na	Hierarchy not definable
penitent	Christ	up	<i>Christ</i> only inferior to <i>God</i>
poor man	rich man	up	<i>rich man</i> has higher status than <i>poor man</i>
priest	priest	equal	monologue or a group including the addressor talking to each other
princeps	Georgius	down	<i>princeps</i> (Georgius's worldly sovereign) superior to <i>Georgius</i>
princeps	people	down	<i>princeps</i> superior to <i>people</i>
prophet	Christ	up	<i>Christ</i> only inferior to <i>God</i>
prophet	king	up	<i>king</i> superior to <i>prophet</i>
servant	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>servant</i> , member of the worldly sphere
someone	gen	na	Undefinable addressee
someone	pope	up	<i>pope</i> beside <i>king</i> the highest position in the worldly realm
soul	Christ	up	<i>Christ</i> only inferior to <i>God</i>
soul	devil	up	<i>devil</i> holds the power to influence the <i>soul</i>
soul	evil voice	up	<i>evil voice</i> holds the power to influence the <i>soul</i>
soul	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
soul	heavenly court	up	<i>heavenly court</i> (=angels) superior to <i>soul</i>
soul	justice	up	<i>justice</i> has the ability to reveal the truth
soul	soul	equal	monologue or a group including the addressor talking to each other
soul	voice heaven	up	<i>voice heaven</i> holds the power to influence the <i>soul</i>
spectator	castigator	na	Undefineable relation among addressor and addressee
spectator	gen	na	Undefinable addressee
spectator	spectator	equal	monologue or members of the same group talking to each other
squire	Mary	up	<i>Mary</i> as the mother of Christ, queen of angels and member of the heavenly sphere superior to <i>squire</i> , member of the worldly sphere
squire	squire	equal	monologue or members of the same group talking to each other
St Agnes	Birgitta	down	<i>St Agnes</i> (saint) talking to <i>Birgitta</i>

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St Agnes	Mary	up	<i>Mary</i> as the mother of <i>Christ</i> , queen of angels superior to other saints
St Paul	Corinthian	down	<i>St Paul</i> speaking as apostle
St Paul	Birgitta	down	Saint talking to <i>Birgitta</i>
St Peter	Birgitta	down	Saint talking to <i>Birgitta</i>
trumpet-like voice	angel	down	<i>High voice</i> silences all other participants, therefore down
virgin	Birgitta	na	Undefinable addressor
voice from cloud	Christ	up	<i>Christ</i> only inferior to <i>God</i>
voice from heaven	gen	na	Undefinable addressee <i>gen</i> , in these cases srr = na
voice from the flocks	God	up	<i>God</i> highest authority
voice from house	gen	na	Undefinable addressee
voice from hell	soul	na	<i>voice from hell</i> = souls in hell, hierarchy not definable
voice left chair	God	up	<i>God</i> highest authority
voice left chair	voice right chair	na	both voices sent out by <i>God</i>
voice from purgatory	Christ	up	<i>Christ</i> only inferior to <i>God</i>
voice from purgatory	soul	na	<i>soul</i> = yet to be judged, hierarchy not definable
voice right chair	voice left chair	na	both voices sent out by <i>God</i>
worker	worker	equal	monologue or a group including the addressor talking to each other
1st flock	God	up	<i>God</i> highest authority
2nd flock	God	up	<i>God</i> highest authority
1st virgin	noble young man	up	<i>noble young man</i> has a higher status
2nd virgin	noble young man	up	<i>noble young man</i> has a higher status
3rd virgin	noble young man	up	<i>noble young man</i> has a higher status