Journal *of* Northern Studies

Journal of Northern Studies

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Reviews

Roger Andersson (ed.), *Heliga Birgittas texter på fornsvenska. Birgittas Uppenbarelser*, vol. 4, Stockholm: Sällskapet Runica et Mediævalia 2018 (Sällskapet Runica et Mediævalia. Editiones 12), ISBN 9789188568748, 391 pp.

The goal of the infrastructure project "Bridget of Sweden digitally: Making St Birgitta's revelations in Old Swedish accessible" sponsored by Stiftelsen Riksbankens Jubileumsfond, is to make all relevant text carriers available online in high-resolution colour images, to produce diplomatic transcriptions of all text witnesses and to prepare, in accordance with established scholarly principles, a "critical comparative and synthetic edition of the textual works," the latter both in book format and in the form of a digital online version that is available in the Literature Bank. As before, Roger Andersson was in charge of the textual establishment and the edition. The first volumes in this series have previously been reviewed in this chronicle (*Journal of Northern Studies* 10:2, 2016, p. 161 f.; 12:2, 2018, p. 109 f.), and we will now turn our attention to the fourth volume. This book is the longest of the eight books of revelations. In the Latin version, there are 144 chapters as compared to 146 in the Old Swedish one. In this book, we get a clearer understanding of Birgitta's views on domestic politics than in the previous ones. In the introduction, Roger Andersson presents a pilot study on the text's history of origin. There are some indications as to which Latin text the Old Swedish translation is based on. According to Andersson (p. 14), there are factors that point to a manuscript in the Österreichische Nationalbibliothek (MS. 3960), but so far, this theory is of a purely conjectural nature. Andersson points to certain tendencies in the Old Swedish translation in this book. For example, it is observed that the Old Swedish text contains a small part of the additional material in the original text (*addiciones et declaraciones*). One example is Chapter 16, which is about a bailiff from Östergötland who travelled to Rome. However, this historical context is missing in the translation. In the excluded supplement to Chapter 71, we learn that the text is actually about Birgitta's daughter Cecilia, but this, too, is not included in the Old Swedish translation. It is quite clear that the translation emphasises edification at the expense of history. In some places, the content of the Old Swedish translation is diluted. An example of this can be found in Chapter 33, where a letter containing concrete details has been transformed into "a generally edifying but rather uninteresting text" (p. 129). This is also the case in several other places in the translation. An account is initially given of the manuscripts, and the publishing principles are described in detail. Andersson also mentions previous editions and translations. The text offers a rich reading experience. For example, Chapter 7 contains a drastic account of Niccolò Acciaiuolo at the burning furnace, which is about an angry "blue man" (Lat. *Ethiops*) and an armed knight who are arguing about the fate of a soul before a judge. The tormented soul is shown to Saint Bridget next to a burning furnace, and a macabre vision of hell is conveyed, for example in the following passage:

> Its mouth is open, its tongue is pulled out through the nostrils and its teeth are like iron nails attached to the palate. Its arms reach all the way down to its feet. Both hands are holding and squeezing fat that resembles tar. The skin of the body is like a linen cloth soaked with male semen.

In Chapter 131, which is about "the flawed sculpture," we find the following passage:

> Christ is like a sculptor who makes a beautiful image out of clay and intends to gild it. Later, he discovers that the sculpture has been damaged by some liquid, the mouth is distorted and now resembles a dog's jaw, the ears hang down, the eyes have turned inside out, the face and cheeks are sunken. The master tells the sculpture that it no longer deserves to be adorned with gold. He breaks it, and makes and gilds another one instead.

As can be seen, the text is based on a suitable parable and it has been suggested that it refers to King Magnus Eriksson. In Chapter 141, the so-called *Rebellion Revelation*, Saint Bridget incites a rebellion against King Magnus. This text is also preserved as one of the Saint Bridget Autographs. In the texts in volume 4, Saint Bridget appears as a keen-sighted observer and, as shown by the above examples, the narrative is sometimes very drastic. The publication of these medieval texts is progressing, and one looks forward with anticipation to the remaining volumes.

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Dansk sproghistorie. Vol. 2. Ord for ord for ord. Editor-in-chief: Ebba Hjorth; Editoral board: Henrik Galberg Jacobsen, Bent Jørgensen, Birgitte Jacobsen, Merete Korvenius Jørgensen & Laurids Kristian Fahl, Aarhus: Aarhus Universitetsforlag 2018, ISBN 9788771841633, 506 pp.

In 2016, the first part of a comprehensive *Dansk sproghistorie* ['Danish language history'] was published by the Danish Language and Literature Society. A website linked to the publication contains text examples, images, sound elements, etc., and references to this online material are made via icons in the margin. Volume 2 and, elsewhere in this chronicle, volume 3, are presented in greater detail. Volume 2 is entitled O*rd for ord for ord* ['Word for word for word'], and words are, of course, the focus of this volume. The volume consists of five chapters. In a chapter on orthography, Michael Lerche Nielsen, with the participation of Marie Stoklund, writes about the runic period, and Britta Olrik Frederiksen addresses Middle Danish orthography, i.e. the period between around 1100–1500/1515. The rich variation during this period is highlighted with the help of instructive overviews (e.g., on pp. 33, 37–39, 41, and 44). Early modern Danish orthography is treated by Hanne Ruus. Here, both the orthography in printed books and manuscript orthography are highlighted. As expected, the variation is much greater in the manuscript sources. Henrik Galberg Jacobsen, finally, writes about modern Danish orthography in a presentation focused on the printing norm. Here, too, the presentation is accompanied by easily accessible overviews (pp. 76, 78, and 83). The second chapter deals with punctuation. The period before 1500 is described in a section authored by Ebba Hjort, whose presentation contains examples of punctuation in runic inscriptions and manuscripts. In a rich section with ample examples, Galberg Jacobsen treats of punctuation from about 1500 onwards. What is stated about the use of commas is quite familiar also to a Swedish

reader. Pronunciation and pronunciation changes are the focus of a separate chapter consisting of five different sections. The pronunciation during the oldest period is described by Lerche Nielsen, again with the participation of Stoklund. Here, the authors discuss both the language variation during the Viking Age and the dialect situation more than a thousand years ago. The language development during the Middle Danish period is presented by Olrik Frederiksen, whose presentation contains several illustrative maps. I was especially attracted to the sections on loanwords. Simon Skovgaard Boeck writes about the pronunciation during the early modern Danish period. Here, the general problem of describing the speech sounds of older times on the basis of written sources is highlighted. The pronunciation during the modern Danish period is reported by Lars Brink and Jørn Lund in a section where, not least, various Copenhagen studies are accounted for. Brink also wrote the chapter's last section on glottal stops, stress and intonation. Vocabulary is the subject of an extensive chapter consisting of no less than eight sections. Eva Skafte Jensen writes about the concepts of native (i.e., not borrowed) words, loanwords and foreign words, and word formation is treated systematically with many good examples by Bent Jørgensen. Marita Akhøj Nielsen then writes about the vocabulary during the Runic Danish and Middle Danish periods, and Skovgaard Boeck is the author of a section on the early modern Danish period. The vocabulary and its development during the modern Danish period are summarised by Henrik Andersson, where, among other things, the discussion about eighteenth century purism, nineteenth century linguistic Scandinavism and the section on words that "have acquired a new, often opposite, meaning," Danish *pendulord* (cf. *skunked words*), catches one's attention. Technical language from different times is dealt with in a section written by Anne Duekilde, and slang is treated with many good examples by Peter Stray Jørgensen, who also writes about attitudes to slang. The last section in this chapter, authored by Vibeke Dalberg, is about names, where, among other things, what is said about place-names as a source for studies of the etymology of words is particularly interesting. The last chapter of the book deals with words from other languages. The influence from Greek and Latin is treated by the author duo Johnny Christensen and Niels Grotum Sørensen, while loans from German are discussed by Vibeke Winge; the latter section treats of both Low German and High German loans. Henrik Lorentzen writes about loans from Romance languages, providing examples from French, Spanish and Italian; personal names in Danish from these languages are also included here. English influence over time is addressed in a section by Pia Jarvad which includes ample documentation illustrating, among other things, syntactic influences. Else Bojsen writes about the influence from the other Nordic languages from the Middle Ages onwards. The last section, by Pia Quist, addresses the influence of newer immigrant languages, where we find, among other things, discourse particles such as *wallah*, *wallah billa* and *wallah koran*. The website containing additional material was mentioned above. It is stated in the preface that the opportunities provided by this website have proved really useful in the production of this volume, not least in the writing of the chapter on pronunciation. The website is truly an excellent resource. The second volume of this work is comprehensive and the examples and the many pedagogical graphs enrich the reading experience. This, together with the website, means that this work has all the necessary qualities to reach a wide readership.

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Dansk sproghistorie Vol. 3. Bøjning og bygning. Editor-in-chief: Ebba Hjorth; Editors: Henrik Galberg Jacobsen, Bent Jørgensen, Birgitte Jacobsen, Merete Korvenius Jørgensen & Laurids Kristian Fahl, Aarhus: Aarhus Universitetsforlag 2019, ISBN 9788771841640, 436 pp.

This is the third volume of the Danish language history whose second volume also is presented in this chronicle. This volume focuses some classic areas, namely inflection and syntax, and in addition dialects and sociolects are treated. The first chapter deals with inflection. As for the morphological development, the runic period is treated by Michael Lerche Nielsen with the participation of Marie Stoklund. The inflectional forms are systematically reviewed, and it becomes obvious that Danish at that time was a developed inflectional language. The Middle Danish period is treated by Britta Olrik Frederiksen, highlighting processes of change, for example in verb inflection, case inflection of nouns and strong inflection of adjectives. The inflectional systems of individual word classes change, both as a result of categories disappearing and various simplifications taking place. Some geographical differences are also highlighted. The development during the early modern Danish period is reported in a short section by Hanne Ruus. The starting point is that, generally speaking, the inflectional system that existed at the beginning of that period is quite reminiscent of that of contemporary Danish. Differences between sixteenth- and seventeenth-century Danish and contemporary Danish noun inflection (p. 87) are shown in easy-to-grasp graphs, and the overview of the numerals *to / tu / tuende* 'two, second' and *tre / try / trende* 'three, third' (p. 91) is also enlightening. Henrik Galberg Jacobsen treats of changes during the modern Danish period in a section based on language history texts, dictionaries and grammars. The author holds that spelling dictionaries have had, and still have, "a significant stabilising and standardising effect on word forms" (p. 111). Syntax is discussed in a subsequent chapter. The section on the syntax of the runic period was compiled by Sebastian Møller Bak. The syntactic structure of early runic inscriptions is initially described from a language typology perspective, even though it is difficult to establish reliable sentence models given the scarce source material. Lars Heltoft, in collaboration with Marita Akhøj Nielsen, is the author of an account of the long period from Middle Danish to contemporary Danish. This is a comprehensive section, almost 100 pages with 46 different graphs and 704 language examples, and it is not entirely easy to get an overview of it. Initially, a comparison is made between medieval and present-day syntax. How the case system is gradually phased out is described in detail, as are subject and nexus; for example, it is interesting to read about subjectless clauses and topical constructions. Definitiveness and modality are also dealt with. In no less than seven sections, the next chapter deals with the Danish dialects. Karen Margrethe Pedersen writes about the study of the dialects and the sources. Dialect pronunciation is then described by Lars Brink, whose contribution includes several easy-to-understand graphs, maps and text examples. Vocabulary is the focus of Viggo Sørensen's contribution. Various processes that renew the vocabulary are highlighted, such as loans and domestic renewal whereby words are used in new meanings or existing words are compounded or derived. One is also reminded of the fact that words are not very reliable criteria for grouping dialects together or distinguishing between them. This is followed by a section that deals with dialectal word formation, again by Karen Margrethe Pedersen. She then goes on to discuss both inflection and syntax in the dialects. Various fea-

tures of verbal, nominal and adjective inflection are discussed and exemplified, as well as the prepositive definite article and double definiteness. A number of features of dialectal syntax are also presented. A generous number of examples and a few maps accompany the text. Finally, the orthographic dimension is elucidated by Viggo Jørgensen on the basis of a number of texts. Inge Lise Pedersen is the author of all six sections in the final chapter on Danish sociolects. The chapter begins with an account of social structures and language variation which includes examples from different times. This is followed by a section that deals with socially-related pronunciation differences in Danish, where, not least, the results from various Copenhagen studies are presented. Next, the vocabulary is treated where, among other things, bilingualism and language contacts between social groups from different times are described. Inflectional and syntactic issues are then dealt with, and here, too, a few studies of the spoken language in Copenhagen are presented. Inge Lise Pedersen concludes the chapter on Danish sociolects with a section on orthography, where several examples of orthography as a social marker can be found. The third volume of this work is very well crafted. I would, however, have liked to have had an account of the broad outlines of, for example, the morphological and syntactic developments; now the reader must try to form their own picture of the overall changes. Many graphs and, in quite a few places, also maps, accompany the presentations throughout the volume. We look forward to the continuation of this series, which will comprise three volumes on "Danish in Use," "Danish in Interaction" and "The Authors' Danish."

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Kåre Hoel, *Bustadnavn i Østfold 18. Trøgstad. Utgitt av Institutt for lingvistiske og nordiske studier, Universitetet i Oslo ved Tom Schmidt*, Oslo: Novus Forlag 2019, ISBN 9788270999231, 515 pp. + map at the end.

The publication of this masterpiece in the field of onomastics is progressing rapidly. As mentioned in several previous chronicles (*Journal of Northern Studies* 4:2, 2010, p. 121 f.; 10:2, 2016, p. 174 f.; 12:2, 2018, p. 118 f.; 13:2, 2019, p. 152 f., p. 154 f., and 155 f.) it contains the interpretations in Oluf Rygh's *Norske Gaardnavne* (NG), Kåre Hoel's treatment of the area's place-names and the editor's—in this volume, Tom Schmidt's—name investigations, all of which are presented separately. Typographically, one can see which author wrote which section in the volume. Initially, it is pointed out (p. 17) that the publisher's comments will sometimes precede Hoel's: In particular, this applies where the publisher has wanted to supplement Rygh's comment, for example with information about the comparison material. In this way alone, can full justice be done to both Rygh and Hoel. This is an excellent choice by the publisher. The object of investigation in this volume is the names in the district of Trøgstad in Østfold. The origin of the name *Trøgstad*, which is also a parish name, is not entirely clear. It has been suggested that it might derive from a byname meaning 'someone who walks with snowshoes,' i.e. from *truge* 'snowshoe,'

but this is not a particularly convincing theory. An explanation based on *þrúga* 'threat,' i.e., a byname meaning 'fighter' etc., might be more likely. The discussion concerning *Skrene* (p. 25 f.), where Hoel proposes an interpretation based on *skrinn* 'poor, barren,' is interesting. However, the publisher also offers an interpretation based on *skrede* 'landslide,' an explanation that can also be factually substantiated. *Ruken* (p. 37) might be derived from Old Norse *hrjúkr* (cf. *hraukr* 'stack, cone-shaped stack or heap'), referring to "a stack-shaped height above the farm." If the name *Strønes* (p. 116 ff.) is a parallel to the names *Strø* and *Strö* in Denmark and Sweden, respectively, it contains an old first element formed on a word related to *ström* 'stream.' The name *Mønstret* (p. 119) is believed to be derived from *munnr*, *muðr*, 'mouth,' which is used in place-names with reference to "a narrow fjord or a bay which forms an opening or mouth" (as proposed by Per Hovda). According to Kåre Hoel, *Dillevik* (p. 185 ff.) could be discussed in the light of the verb *dille*, meaning 'meandering.' However, as the publisher points out, it seems more likely that the name contains the plant name *dylla* (*Sonchus arvensis*), denoting a plant that grows on beaches. The name *Kallak* (p. 177 f.) is believed to be derived from *kaldr* 'cold' and *ákr* (*akr*) 'field,' i.e., 'the cold (i.e., waterlogged) field.' If so, it is likely a derogatory name. An interesting pair of names is *Pella* (p. 280), probably from Old Norse *kapella*, and *Venta* (p. 288 f), perhaps from Old Norse *konventa* or *próventa* and likely referring to properties with some kind of ecclesiastical connection. A relatively younger name is *Roligheta* (p. 73 f.). *Fuglesangen* (p. 277 f.) is a kind of transfer name, from German *Vogelsang*, and *Sorgenfri* (p. 313) goes back to German *Sorgenfrei* (cf. French *Sanssouci*). *Bernhus* (p. 98) is a transfer name from *Bergenhus* (*Fæstning*) and *Trandum* (p. 276 f.) is probably named after *Trondheim*. *Vittenberg* (p. 103) might derive its name from the German city of Wittenberg, or else "a mountain with bright, whitish spots or veins may have inspired the name." However, even if the name comes from the latter topographical feature, the German city name was probably a contributory factor in the choice of this name (cf. here the discussion about *Lybekk* [p. 152], where it is stated that "a location by a stream seems in most cases to be a prerequisite for naming a place after Lübeck"). In many places in the volume, we find investigations of the meaning of terrain words. The element *slor* 'narrow and damp plain near water' is discussed in connection with several names. The meaning of *hvammr* 'depression surrounded by heights,' is also addressed (p. 312 f.) and discussed on the basis of Jørn Sandnes' theory about the element's use in place-names. Determining the meaning of **Skin(h)eimr* (p. 327 ff.) is not easy. Here, however, I find it difficult to see how one could further advance the publisher's interpretation. The first element in *Båstad* (p. 342 ff.) is difficult to interpret; it might be an original **Boðstaðir*, **Boðsstaðir* from *boð* 'feast,' in which case the name could be compared to names formed on *gille*. As for *Grevla* (p. 140), Hoel's interpretation is based on what Rygh has suggested, i.e., a watercourse name derived from *gruvla* 'root, dig.' Concretely, Hoel states that the reference of the first element is "a long, steep and deep valley, which has been carved out by a stream." In connection with the name *Gylta* (p. 197 f.), it is discussed whether *gylta* 'sow' may have been used here in the formation of the name of a mountain ridge. I would have liked to have seen this further developed by the publisher. In connection with *Hundstorp* (p. 235 ff.), various possible interpretations of the first element are discussed. In my opinion, however, this discussion is not quite complete. The origin of the name *Kjesegg* (p. 51 f.) remains obscure; the first element is said to derive from **kæsir* 'cheese rennet,' perhaps after some plant. An alternative, but again not very convincing, interpretation involving a byname is also presented. The meaning of the name must be considered unexplained. *Sluppen* (p. 260 f.) also remains unclear, even though various alternatives are

proposed here. At the end of the volume, there is a section on lost names, older "district and village names," an extensive section on topographical words (pp. 365–435), as well as several indexes listing the district's place-names, place-names outside Trøgstad, and the appellatives occurring in the volume. In addition, there are indexes of personal names and bynames. There is also a map of the district in a pocket at the end of the book. The name interpretations in the volume are, as usual, highly meritorious, both linguistically and, not least, factually. We look forward with great anticipation to the day when the settlement names in all of the twenty-two districts in Østfold have been published.

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Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe*, Leiden: Brill 2018, ISBN 9789004284890, ix + 211 pp.

The volume contains an introduction by the editors which summarizes the topics that individual chapters address. These consist of eight essays, of which five deal with Sweden, one with a medieval English bishop, one with Iceland, and one with Lesser Poland (the provinces of Krakow, Sandomierz, and Lublin). Four chapters deal with or include the Middle Ages; six focus on or include the Early Modern period. The authors examine sources ranging from the thirteenth through the seventeenth centuries which include wills, funeral sermons, legal texts, court records and fictional historical narratives (sagas).

Readers of the volume are assumed to be knowledgeable about the concept of, and literature concerning, a "good death" in these periods. For those who are not, I strongly recommend beginning with Bertil Nilsson's contribution; pp. 190–199 in particular describe the ideas about penance and purgatory that prevailed in the Late Middle Ages. It should be noted that although there can be deathbed "repentance" (or "penitence") and confession, deathbed "penance," in the sense of "satisfaction," is impossible, as by then it is impossible to carry out the required actions: the soul of an individual in this situation will go to purgatory. This is sometimes not clear in the other articles that deal with this period.

In Lutheranism, of course, there is no place either for penance or purgatory, although a formal deathbed confession was thought to ease the way into the next life. Such confessions included not only sins and forgiveness that would affect the fate of the departing soul, they also had legal implications. Mia Korpiola examines the way sworn testimony concerning such confessions could be used in court as evidence for debts by—or to—the deceased, while statements about someone dying from wounds could significantly influence the fate of the individuals involved.

Cindy Wood shows that Bishop William Wykeham's concern for the fate of his soul in the late fourteenth century was not a sudden, deathbed decision, but had been characteristic of his entire career. Among other foundations, two educational institu-

tions, Winchester College and New College, Oxford, were originally intended to provide prayers for him in the afterlife.

Anu Lahtinen examines preparations for their passing made by aristocrats in Early Modern Sweden. Like Wykeham, Baron Henrik Fleming of Lais (1584–1650) had made donations to churches in his community, not in the hope of post-mortem benefits but rather to ensure that his memory be maintained. Another young nobleman faced with execution arranged not only for the welfare of his soul but also for the honorable treatment of his corpse, and of his surviving female relatives. Lahtinen notes the role played by the women in the family in preserving the memory of the deceased.

Dominika Burdzy's article examines Catholic and Protestant wills from sixteenth century Poland as well as foundation documents for ecclesiastical institutions and statutes of guilds and confraternitites. Sixteenth-century funeral sermons give insight into the society of the time—I was particularly struck by the number of women whose business and administrative activities were recorded. Also striking was the case of the noblewoman Katarzyna Radziwiłł (1544–1592), whose funeral led to the publication of two polemical sermons, one Catholic and one Calvinist (her husband belonged to that denomination). This wide-ranging chapter presents material comparable to that used by other authors in the volume, and would have benefitted by an English proof-reader familiar with the ecclesiastical concepts involved. Although the author defines terms such as "Dry Days" and "mourning masses" (once miswritten "mournful"), other terms are less clear. "Temple," for example, is not commonly used for a Christian religious building in the western church. "Diocesan and religious temples" on p. 110 clearly include the cathedral and, based on the remainder of the article, churches rather than convents or monasteries. To what extent are the altar foundations mentioned similar to chantries?

What can be done for individuals not a in position to prepare themselves properly for their deaths? Otfried Czaika examines the situations of soldiers who die on the battlefield, women (and their children) who die in childbirth, and how their lives (or their mothers') as a whole could be interpreted as "preparation."

Both before and after the Reformation, suicide was the ultimate crime, as it implied lack of faith in God's mercy. While the families of Swedish suicides did not face confiscation of the property of the deceased, the issue of the salvation of the individual's soul, and burial in a churchyard, were important for the survivors. Riikka Miettinen considers the types of evidence (including a pious position of the body, or a plea of insanity) that might be admitted in such cases. It appears that the authorities were often willing to give a verdict of insanity that would allow respectable burial within the churchyard. An unusual strategy of prospective suicides may have been confessing to real or imagined crimes that would lead to their execution—before which, of course, they would be able to repent and receive communion, thus making a "good" death that would enable them to enter heaven (p. 177).

Kirsi Kanerva's paper is something of an outlier, as the evidence she examines is not contemporary with the deaths involved. The Icelandic sagas she discusses were written by thirteenth-century Christians but are set in the pagan ninth–tenth centuries. They describe an imagined past, one that cannot be verified by any sort of documentary evidence. It is generally agreed that authors of sagas accepted the "difference" of pre-Christian times—magic, for example, was considered a perfectly normal activity "back then." It is interesting to see how thirteenth-century Icelanders imagined preparations for death in that pagan past. Obviously, there is no question of preparing one's soul for heaven. Kanerva examines how the matriarch Unnr in *Laxdæla saga* makes her final

preparations, obtaining a "good memory" and (as far as her descendants are concerned) unproblematic afterlife. Hrappr, in the same saga, also prepares for death but, consistent with his character while alive, his living corpse causes problems after his death, killing the servants and laying waste to his farm. Þórólfr in *Eyrbyggja saga* makes no such provisions, but his son anticipates trouble and tries, unsuccessfully, to pre-empt it (cf. *Egils saga Skalla-Grímssonar* Ch. 58). I was surprised by the absence from this chapter of one Christian character in *Eyrbyggja saga*—the Hebridean Þorgunna—who not only makes preparations for her death and burial at a future Christian site, but revives afterwards to see to the restoration of social equilibrium (as defined in the thirteenth century) in the form of the expectation that parties taking a corpse for burial would receive proper hospitality during their journey. It is interesting to note that she, like Unnr (who however remains passive after her death), contributes to the well-being of the living, as opposed to the two male revenants who cause death and destruction.

In a volume like the present one, with contributors whose native languages are not English, it is more than usually the publisher's duty to provide careful proofreading. This could have been done more thoroughly in the present volume. There are numerous misplaced adverbs such as "confession takes normally place" (p. 144), odd vocabulary such as *stung* for *stab* (pp. 73, 75), *rest* for *bury* or *put to rest* (p. 120), which should have given a native speaker pause, as should the "camera complex scholastic apparatus" (p. 120) or the preparations made "in front of" a violent death (p. 133). *Reformatory* instead of *Reform* or *Reformation* (p. 191) will make North American readers think of detention centers for juvenile criminals.

The contributors are, however, to be praised for their detailed research, as are the editors for allowing footnotes rather than end-notes. These notes are full of valuable information and will repay readers' attention, the more so since the Bibliography is "select" and numerous references found in the notes are not included in it. The volume as a whole makes a significant contribution to the field.

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Shane McCorristine, *The Spectral Arctic. A History of Dreams and Ghosts in Polar Exploration*, London: University College London Press 2018, ISBN 9781787352476, 275 pp.

In Westminster Abbey in London there is an epitaph written by Lord Alfred Tennyson: "Not here! The white North has thy Bones; and thou Heroic Sailor-Soul art passing on thine happier Voyage now toward no earthly Pole." The hero Tennyson refers to is Sir John Franklin, perhaps the most famous polar explorer of them all. He and his 133 companions manning the ships *Erebus* and *Terror* went missing in the Baffin Bay area in the High Arctic in 1845. They all perished and it was not until 1854 that the Hudson Bay Company employee John Ray was informed by Inuit witnesses of the fate of the expedition. There was clear evidence of cannibalism among the British sailors according to the Inuit. This was of course contested in Britain and the Inuit were even accused

by the author Charles Dickens of having killed the noble mariners. The failed Franklin expedition was a major event in the history of British polar exploration that still haunts the Canadian Arctic as the historian Shane McCorristine tells us in his well-written narrative. The Arctic is in his opinion spectral or haunted and ghostlike creatures accompany everyone that attempts to conquer its vast vistas. The ghosts the author refers to is actually History itself or the wider Historical Context that polar exploration was and still is an integral part of. The events that took place in the salons in Britain in the 1850s and what happens today in the political institutions in Canada are as important as the expeditions themselves for understanding the significance of the High Arctic in Western imagination and culture.

In his book McCorristine questions the heroic tales of the "Barrow's boys" or the naval officers commissioned to Polar travel by the Second Secretary of the Admiralty John Barrow: men such as John Ross, William Edward Parry and John Franklin, daring British mariners on the quest for the elusive North-West Passage. The book describes the intricate details of the search for Franklin's lost expedition that took place in the 1840s and 1850s. As a result of the many search expeditions for Franklin the North West Passage was eventually found by Robert McClure. But because of the harsh ice conditions, despite of the effects of the current climate change, the North-West Passage is still of little practical value for shipping. If the climate changes further the Passage will become of vital interest for the nations concerned, especially Canada. This book also tells us a story about British imperialistic ambitions in the High Arctic in the nineteenth century. Britain's geopolitical interest in the Arctic was inherited by the new Canadian state that claimed ownership of both the British Arctic regions and its dramatic history wherein British polar exploration was the key factor. Franklin thus soon became a tragic and heroic figure also in Canadian history and folklore.

This book informs the reader about the story of the British Arctic exploration, with a focus on the glorious period c. 1820–1880, but it tells this often-told story in a very unusual manner. The protagonists are not dashing and brave British naval officers, nor brilliant scientists, not even able seamen. Instead you meet a group of plain, modest, soft-spoken, uneducated and even illiterate young servant women. Such judgements of their character have nothing to do with how they actually were but instead these judgments indicated how their special talents should be appreciated. McCorristine stresses the importance of their lack of education, this was the key factor that made them trustworthy as informants. At the time it was believed that such common servant girls did not have the mental capacities to invent any stories. Enter Emma L., Sarah, Jenny, Ellen, and my special favorite, the three-year old Anglo-Irish ghost Louisa Coppin or Weesy! What special talents could these young women and this child ghost have one may wonder? Wonder is the key word here. And awe.

When Franklin's expedition went missing in 1845 official Britain rallied all its resources in an effort to find it. As McCorristine points out, in contemporary Britain there was a widespread interest in mesmerism and spiritism in polite society. Because of the mysterious disappearance of the expedition far up North and the dearth of any reliable information on what had happened novel means of information gathering had to be tried in the search for Franklin. Jane Franklin, the energetic wife of Sir John Franklin, was one of the protagonists for alternative data gathering methods, in this case seances. Mediums, i.e. the young servant women, were questioned about the location of the expedition and about the condition of the Franklin men. As clairvoyants the women travelled in the manner of the Inuit shamans to the High Arctic, met Sir John Franklin, inter-

viewed him about his health and future plans. Plans that seemed to be quite prosperous considering the dire straits he was in. But where to find Franklin? This was the major concern of the naval officers present at the seances. What was the time of day and what was the position of the sun at the location where the mysterious meeting with Sir John took place? A good navigator could, using that kind of information, get a rather good idea about the geographical whereabouts of the Franklin expedition. But the young uneducated women had great difficulties in reading the professional chronometers adorned with Roman numerals used by Royal Navy officers. The clairvoyants instead had to resort to lofty descriptions of the Arctic landscape and the sun's position at the time of their encounter with Franklin. Scientifically inclined skeptics, that were present at the seances, wondered why the traveling medium did not ask Franklin where they were? The women never did that for some reason.

McCorristine gives ample evidence that the nineteenth century, heralded as the century of reason and logic, of science, technology and industrialization also was a century of alternative beliefs and a strong interest in what sir Isaac Newton might have called "white magic." It is wrong to assume that the scientific polar expertise at the Admiralty were immune to the possible contributions of the mediums. Instead the seances could be understood as a novel and complementary method for gathering information. Another equally contested method as seances was to interview the Inuit about the whereabouts of the Franklin expedition and the information given by the Inuit was seldom trusted. As we know when John Rae was told by the Inuit in 1854 that a hunting party had found evidences of cannibalism among the Franklin men Charles Dickens immediately rebuffed these findings. In the 2008 documentary film *Passage*, by John Walker, Dickens great-great grandson Gerald Dickens apologizes for the hurt caused by his great-great grandfather to the Inuit more than 150 years earlier. Of more practical value for the Inuit was that the wrecks of *Erebus* and *Terror* became a good source of hard-to-find iron that could be used for making knives and other essential tools.

The book concludes with an interesting chapter on how archeological expeditions conducted by the Canadian governmental agency, Parks Canada, undertaken in the 2010s finally managed to find and claim the wrecks of Franklin's expedition vessels, the *Terror* and the *Erebus*. The intriguing story of the Franklin expedition, of the search expeditions and of the crucial Inuit contributions to these search efforts both in the 1840s and 1850s, and also the recent findings of the Franklin ships, all contribute to shape a special Canadian view of the Arctic. As Tennyson writes, Franklin's body is not buried in Westminster Abbey, but his soul is passing on towards no earthly pole. His body has never been found and even if his ship *Erebus* was found in 2014 Franklin has actually ever since he disappeared been a kind of ghost that still haunts the High Arctic. He may have been dead since 1848 but as he lives on in present day memory he is immortal. As the author Shane McCorristine writes in his concluding remark: "The past does not simply vanish—it hangs around in landscapes, bodies, dreams and stories. It is *ongoing*, like an unexploded mine. This should not be forgotten." Franklin and his men are still with us today. Whether we like it or not.

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Norsk språkhistorie. Editors-in-chief: Helge Sandøy & Agnete Nesse. *Vol. 2: Praksis*. Editor: Brit Mæhlum; Assistant editors-in-chief: Sine Halkjelsvik Bjordal & Stig Rognes, Oslo: Novus Forlag 2018, ISBN 9788270998487, 684 pp.

The first volume of a projected four-volume work on Norwegian language history was published in 2016. In the editorial board's preface to the entire work, it is stated that it will be a modern reference work with broad perspectives on language seeking to explain the development of the Norwegian language, that it will provide insights into the links between the Norwegian language and Norwegian society, that the Norwegian identity, which at different times has been constructed on a language basis, will be highlighted and that non-Norwegian languages that have existed in Norway for a long time will also be addressed. The broad commitment from the Scandinavistic scholarly community in Norway vouches for a high-quality work. The first volume, entitled "Patterns," treats of form, structure and the grammatical system, while the second deals with language use, the third with ideology and the fourth with timelines. (I will return to volumes 3 and 4 below in the chronicle.) In volume 2, which consists of seven chapters, language use is at the centre. The first chapter, compiled by the author trio Jan Ragnar Hagland, Agnete Nesse and Hildegunn Otnes, shows how the Norwegian language community became script-based. It contains accounts of runes and later writing in Latin letters that appears in manuscripts and eventually in print, and also information on Norwegian and North Sami braille. In addition, features that characterise digital writing are treated. More surprising is that the last section of the chapter deals with spoken language practices on radio and television, but it is a stimulating section all the same. The chapter on informal spoken language, authored by Jan Svennevig and Ingrid Kristine Hasund, is rewarding. It addresses an area that has previously often been overlooked in works on language history, namely pragmatics. Concretely, slang and swear words are treated, but also pragmatic particles that have functions "on the interpersonal and discursive level" (p. 138). In the latter section, the starting point is taken from material in different speech corpora. The geographical and social variation in Norway is described in a chapter compiled by Ivar Berg, Edit Bugge, Unn Røyneland and Helge Sandøy. The main features of the modern dialect areas seem to have been established by around the year 1600. The earliest language changes took place in eastern Norway and the most conservative dialects are found in the inner fjord areas of Vestlandet and in the mountain areas from Setesdalen and north to the inner Trøndelag. The chapter presents a systematic review of phonetic and morphological features and language changes over time, with a number of maps illustrating the geographical conditions. An important section in the chapter deals with the dative, while the concluding section addresses the spoken language of today with its different varieties, styles and registers. A subsequent chapter, authored by Inge Særheim and Kristoffer Kruken, treats of place-names and personal names. With regard to the oldest name layers, Særheim reviews what has been written about pre-Indo-European name substrates in Norway, adopting, for good reason, a negative attitude towards such theories. In addition, he treats of Nordic names from different times, both original natural names and settlement names of various kinds, and Sami and Finnish names are also discussed. The same knowledgeable treatment is given to personal names by Kristoffer Kruken, who focuses on and discusses personal names from different times in the light of historical processes and currents of influence. In this connection, a similar discussion about Sami

and Finnish personal names would have been interesting. In Chapter 5, a trio of authors, Johan Myking, Sylvi Dysvik and Håvard Hjulstad, address technical language work. This is a somewhat unexpected element in a work on language history, but it clearly makes an important contribution to the whole. Not least, it is interesting to acquaint oneself with the presentation of Norwegian terminology work and also with the oil language. The two concluding chapters deal with languages in Norway other than Norwegian (Chapter 6), and Norwegian as a second language (Chapter 7). Chapter 6 was written by Tove Bull, Espen Karlsen, Eli Raanes and Rolf Theil. The first section treats of language contacts at different times in history between Norwegian and languages such as Celtic languages, Frisian, Middle Low German, French and the sister languages Swedish and Danish. This is followed by a section on the Finno-Ugric languages, i.e. Sami and Finnish. Here, one finds an interesting section on Sami influence on Norwegian (and other Scandinavian) dialects, where reference is made to, for example, Jurij Kusmenko's work. While some Sami substrate features could perhaps have been discussed a bit more critically, it is still important that these previously overlooked perspectives on the language development are now included in a description of language history. This is followed by sections on Latin and Greek influence over time, Middle Low German influence in the Middle Ages, where an assumed *semicommunication* is discussed, and the influence of English over a long time perspective. Next follows sections on Romani and sign language. This is the book's most multifaceted chapter. Finally, Finn Aarsæther writes about Norwegian as a second language. The time depth is considerable, as he takes as a starting point an inscription on a wooden spade from the Icelandic farm Indriðastaðir previously believed to be a Sami word; however, this theory is somewhat dubious, as Kendra Wilson has shown in an article, without actually presenting a new, completely convincing interpretation of her own. The chapter also deals with other minority groups in Norway. An interesting, albeit rather short, section deals with the development of multilingual Norway after 1970. As shown in this review of the various chapters, volume 2 is a very comprehensive one. While it is natural that themes recur in different chapters, this is not always made clear by means of internal references. The contributing scholars refer in a meritorious way to the latest research, and the literature is listed in an extensive and cohesive reference list. The latter is a mine of information for those who want to know more. Only very rarely, are references to relevant studies lacking. I find the sections that deal with pragmatics and terminology particularly interesting, perhaps because one did not expect to find such perspectives in a work on language history. The editors and authors have good reasons to be proud of this second volume.

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Norsk språkhistorie. Editor-in-chief: Helge Sandøy & Agnete Nesse. *Vol. 3: Ideologi*. Editor: Tove Bull; Assistant editor-in-chief: Stig Rognes, Oslo: Novus Forlag 2018, ISBN 9788270998494, 548 pp.

This Norwegian language history project is presented in more detail elsewhere in the chronicle, namely in the review of Volume 2, see above. Here, I will dwell on the third

volume. The publication of an entire volume on language ideology in a language history context is greatly welcomed. The concept of ideology is discussed in detail, in particular language history ideology and all that it includes: language policy, language attitudes, views of language and language variation, language—variety—dialect issues, as well as language development as such and the perceptions of it. The perspectives change: on a macro level, we find language regularisation and language standardisation, on a meso level, language as an expression of group identity, and on a micro level, language as an expression of individual identity. The volume comprises six chapters, including the introductory chapter, written by Tove Bull. In the introduction, we are reminded of Brit Mæhlum's somewhat drastic statement (1991) that in Norwegian language history writing, scholarly standpoints are often handed down from one generation of linguists to the next (Mæhlum: "a copying syndrome"). Her statement draws attention to the fact that it may be difficult to advance new insights and new understanding. This is true also of other academic fields. Later in the introduction, it is stated that Norwegian language historians have traditionally attached great importance to the spoken language and its development. The standard language ideology has not been as firmly established in Norway as in many other countries; the internal variation that exists in the standard languages in Norway is notable. Odmund Løkensgard Hoel is the author of the next chapter, which is focused on Norwegian language history writing. The chapter provides the reader with a chronological overview of this field and is more historiographically-oriented. It appears that historical science and historically-oriented linguistic research were very strongly intertwined throughout the nineteenth century. How different linguistic paradigms then affect the language history writing is elucidated and we are acquainted with historical-comparative and structuralist research, as well as research related to sociolinguistics and language contacts. Here, for various different reasons, I find works such as Ivar Aasen's *Bidrag til vort Folkesprogs Historie* (1885), Achille Burguns *La développement linguistique en Norvège depuis 1814* (posthumously published in 1919–1921) and Hallfrid Christiansen's *Gimsøy-målet* (1933) particularly interesting. Helge Sandøy shows in a chapter that language is well suited for ideologisation. Concretely, he sheds light on how and when notions of Norwegian as a language in its own right began to appear and, similarly, how notions of the language variation arose. The account of the perceptions of dialects expressed in the replies to the 1743 questionnaire sent out to officials in different parts of Norway and Denmark is very readable. The next chapter, written by Brit Mæhlum and Stian Hårstad, deals with national and regional identities and highlights the connection between language practices and geographical anchoring to a place, a region or a country. It is well known that language forms have an outstanding ability to function as identifiers or distinguishers between people. The historical development is illustrated by means of two regions, where the districts of Møre og Romsdal and Valdres and Hallingdal, respectively, are the focus areas. In addition, two areas with a strong influx of people from different parts of the country are highlighted, namely Målselv and Bardu in Indre Troms. An important part of the chapter is the description of the Norwegianisation policy directed at Norway's ethnic and linguistic minorities. The latest developments in the field of language and place in a globalised world concludes the chapter. Standard language and language regularisation are the theme of a chapter compiled by Lars S. Vikør which discusses correctness, language norms and standard language. For example, Norwegian spelling is discussed in an interesting way in the light of different ideological positions. The establishment of a language norm means that some usages are considered correct and others incorrect. The chapter also exemplifies how language norms can be in conflict

with each other. Tore Janson, finally, writes about changes in perceptions of languages in Norway and the outside world. Two time periods come to the fore in his analysis, the period from prehistoric times to the fifteenth century and the nineteenth century. The chapter dwells on the names of the Nordic languages and Norwegian from different times, names for different varieties, when issues of language variation and language differences begin to attract scholarly interest etc. The comparative perspectives from completely different language cultures adopted by Janson are valuable. The volume as a whole, illuminates the language development in Norway in a multifaceted way, while at the same time presenting quite a few general perspectives. Naturally, the reasonings in the different chapters are sometimes tangential to one another, but never in a way that takes away from the reading experience. It is to be hoped that the volume will reach a large number of readers, even beyond those primarily interested in Norwegian language history.

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This is the last volume in the four-volume work on Norwegian language history presented in more detail in the review of Volume 2 above in this chronicle. Its nine chapters comprise a summary produced by various experts which appears to be based on the latest research findings. An introductory section on period division, sources and language history points of departure is written by the volume's editor-in-chief, Agnete Nesse. The oldest period (up to about 700) is described by Michael Schulte. This chapter also includes a short section on the origin of the runes (pp. 70–72) by Henrik Williams. The chapter focuses on the sound changes that eventually distinguished Old Norse from Germanic, and a synchronous description is given of what can be said to be Old Norse phonology, morphology and syntax. A number of individual runic inscriptions are also presented. Schulte is also the author of an account of the language history of the Viking Age (750–1050). Here, too, we find a presentation of the most important development lines and a description of the features of the language system on a synchronous level which clarify the changes that took place during this era. The presentation is accompanied by concrete language examples and a number of easy-to-grasp graphs. A short section, which could beneficially have been deepened and problematised, deals with dialectal variation during this time period. In addition, there is a section on dictionaries and imported words. The language history of what is referred to in this section as the High Middle Ages (1050–1350) is treated by Odd Einar Haugen. The source situation is now completely different, thanks to the addition to the runic material of manuscripts with Norwegian texts written in Latin script and diplomata

(letters), making a broad range of source material available to language historians. The chapter contains a review of the language changes of the period, and variation and dialectal differences are illustrated by means of an informative map (p. 273). In general, this seems to have been a fairly stable language period. Endre Mørck is the author of a chapter on the language history of the late Middle Ages (1350–1536), the Middle Norwegian period. Historically, this period is characterised by the consequences of the Black Death and other periods of plague in various areas. The chapter includes an interesting discussion (pp. 306–307) about the impact that the Black Death may have had on the language development. An account is given of extant runic writing and writing in Latin script, and the chapter's description of the language changes of the time is important. Contacts with other languages are also dealt with. The long Danish period (1536–1814) is treated in a chapter co-authored by Agnete Nesse and Arne Torp. The authors describe the Danish-Norwegian written language used in this period and the changes that can be observed in the Norwegian dialects. Variation in the spoken language is illustrated and there is also a section that deals with urban dialects in Norway at that time. The language development during the almost one hundred years that Norway was in a personal union with Sweden (1814–1905) is described by Oddmund Løkensgard Hoel. Here, we can follow the development of the spoken language in cities and districts, the development of "the higher spoken language" (*det høgare talemålet*) and the Danish-Norwegian written language. The changes that took place in printing and writing technology are also discussed and the language policy and language debate of the period are dealt with in detail. An apt summary of the development trends of the time period is given at the outset: "The presentation emphasises that 1814–1905 was a period of minor language changes, but major language policy changes" (p. 425). The development during the period from the dissolution of the union until the end of the Second World War is dealt with by Gro-Renée Rambø. Against the background of societal conditions and structures, the language debate and language development of the time are described. Social arguments are particularly prominent in the language debate. The school system plays an important part when it comes to language choice, but also the language choices made by the administrative, ecclesiastical and broadcasting sectors. Attention is also paid to the efforts aimed at Norwegianising the Kvens and the Sami, and the consequences this had for their minority languages. Lars S. Vikør, finally, dwells on the Norwegian language history of the post-war period. The author of this chapter is presented as

> a person who himself lived through the entire period described, first as an object of socialisation and later as an actor in language development, and who is thus an informant and researcher at the same time.

The language community is the focus here, but also certain observed development trends. Finally, a couple of general observations will be made regarding this volume. In several chapters—and this is natural—the time periods dealt with are in turn divided into shorter time segments to enable detailed descriptions. However, this places great demands on the concluding summaries, which could probably have been expanded in places. A large number of language examples are given, especially in the chapters on the older periods, but it is not always easy to find the examples cited. This could have been facilitated if, like Odd Einar Haugen, the authors had numbered their examples and then simply referred to them. That said, this volume offers rich and exciting reading. The research reported is completely up to date, and the concluding reference list provides additional

opportunities for in-depth reading. We are very grateful that this knowledgeable work is now completed, rapidly and successfully.

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Roland Scheel (ed.), *Narrating Law and Laws of Narration in Medieval Scandinavia* (Ergänzungsbände zum Reallexikon der Germanischen Altertumskunde, vol. 117, eds: Sebastian Brather, Wilhelm Heizmann & Steffen Patzold), Berlin: Walter de Gruyter 2020, ISBN 9783110654219, eISBN (PDF) 9783110661191, eISBN (EPub) 9783110662320, ISSN 1866-7678, x + 295 pp.

The volume comprises an introductory chapter by Roland Scheel: "Narrating law and laws of narration." The first contributor is Jón Viðar Sigurðsson. The title of his contribution is "Chieftains and the Legal Culture in Iceland c. 1100–1260" (pp. 39–55). First he shows, the political and legal structure of Iceland according to *Grágás*. Although the legal system of Iceland is presented by the *Grágás*, there is neither an assessment of a judgement after the prescriptions of *Vígslóði* nor of *Baugatal* because the law in Iceland appears rather to be part of the power play between opponents among the magnates, who had much skill in acquisitions of resources and acted for an arbitrated settlement. The manuscripts of the *Grágás* are not an official collection of laws, but a private collection. After the subjugation of the Icelanders under the Norwegian crown the king gave them new laws in 1271, the *Járnsíða*. On the one hand handling of the law was part of the powergame between opponents among the magnates, but on the other hand the law was powerful because it did not take into account, that there were settlements negotiated. The actions in the sagas demonstrate that the magnates were anxious that their business and their deeds were lawful. It appears therefore, that law was not identical with the written law, but based upon shared knowledge of the magnates and the law was ready to be converted into a powerful resource for them.

Hans Jacob Orning analyses in his contribution (pp. 57–76) "Making King Hákon great again. Law, God, morality and power in Björgvin, 1223." This meeting intended to find out, who was the rightful king of Norway. The status of the law in this meeting as described in *Hákonar saga Hákonarsonar* was precarious because there were five claimants to the throne invoked, underlining that "law was not a sharply defined text but a corpus of rules open to negotiation." King Hákon emerged victorious from the struggle with Skúli because he was the successful player in that game. He had his natural/legal/divine/right to rule maintained. The power game at the meeting was vested in legal garments according to *Hákonar saga*. But law was not only at the mercy of raw power because the difference between these options is also shown by the ambiguity of God's will in the interpretation of ordeals. Before the state built robust legal institutions, other means were used to establish connections between appearence and essence. The alternatives were not reduced to law versus power, the sagas of the 1220s show how a mix of law, God, morality and power interacted to establish truth and this made king Hákon great.

Ármann Jakobsson writes upon "Law personified. The ignored climatic speeches of Brennu-Njáls saga" (pp. 77–87). In this saga Njál is the legal hero. This is shown in the outstanding legal procedures finishing the conflict between Mörðr and Hrútr, and ending the alliance of Gunnar and Njál. His remarkable achievements of establishing of the Fifth Court and Iceland's Christianisation are contrasted by his sons's vain attemps to get the support of the entire Icelandic elite after the killing of Höskuldr Þráinsson. Njál is not only the protagonist of the saga, but he is embodying the law of the late Mörðr gígja Sighvatsson, all his life and until the legal procedures at the *alþing* after his death and that of his sons'. Because there was no one to replace him adequately this seems to have been the reason why the law was so ineffective thereafter. Furthermore, by chronicling the breakdown of the legal procedure and by describing the resultant battle this parallels how Iceland's society developed in the battles between 1238 and 1246 and how it made them seek help with the Norwegian king to keep peace in Iceland.

Hannah Burrows is treating "Court poetry. Assemblies and skaldic verse" (pp. 91–116). The quotation of skaldic verse at an assembly is a comparatively unusual event in the sagas. But sometimes there are a few examples in which skaldic verse is said to be enough to incite legal action. In Norway poetry was a common means of communication, Skalds and patrons tried to maintain the poetic justice of skaldic poetry. On the one hand, particularly the saga authors used to present skaldic verse as a powerful tool in legal matters. On the other hand an assembly could be a dangerous arena for the recitation of skaldic verse, particularly the *Grágás* has special provisions against reciting insult to a person at *lögberg*. The offender is subject to full outlawry and forfeited his immunity for a year. But the chances of offending more people and wanting to take immediate revenge are much higher at an assembly like the *alþing*. Sometimes placing verse into an assembly was—as the author has shown—an effective way of heightening tension, allowing to alternate voices and critiquing law and justice. Therefore þing-poetry can be found in Old Norse narrative, for instance Hjalte Skeggjason's poetic *níð* against Freyja was spoken at Lögberg as Iceland debated its conversion to christianity (*Íslendingabók* Ch. 7).

Kyle Hughes contributes "What is 'good law.' Law as communal performance in the Íslendinga-sögur" (pp. 117–133). In Iceland disputes were generally ruled by settlements and not by resolutions. Hughes demonstrates, that the significance of the Law within the family sagas is inextricably interwoven with the polity and thus with communal performance being a corporate aspect, which is guaranteed by the supporters und arbitrators. These persons must find a balance between personal honour und social stability to make law good. By that the *Grágas* laws are not enforced, but they are based upon interpretations of the laws and they constitute law as far as they prove repeatedly to be effective in the majority of cases. As a result law encodes the narrative conflict and good law vindicates the community.

Roland Scheel—after having given an introduction on "narrating law und laws of narration" in the north, especially in Iceland (pp. 1–20)— is overviewing some Icelandic sagas in the chapter "Revenge or settlement? Law and feud in early sagas of Icelanders" (pp. 135–167). When the skalds don't stress one larger feud but stretch their narration over years like in *Laxdœla saga*, the authors do not focus on revenge and escalation, but focus on peacemaking through wise arbitrators who settle the disputes. Successful revenge usually happens within the frame permitted by written law in these early texts, and the free will of the characters and the necessity of moderation are stressed through the constellation of characters and their fate. But the early sagas demonstrate how the Icelandic form of government without a central authority could work: they keep to the law and apply it in the

sense of equity in their settlements. If a law was broken, they reacted in patterns of norms, which constitute law in an anthropological sense. In the *Samtíðarsögur* from 1236 onwards the struggles among the chieftains obtain a new fashion: Sturla Sighvatsson tried to crush the other magnates and tried to establish a single rule in the name of the Norwegian king. From then on the magnates especially in *Sturlunga saga* caused no more trouble about justice and equity.

Keith Ruiter gives a study of "Berserks behaving badly. Manipulating normative expectations in *Eyrbyggja saga*" (pp. 171–184). Styrr's brother Vémunðr brings two powerful Swedish berserks, Halli and Leiknir, to his farm to increase his prestige. They are good allies, but their tempers need to be kept in check. After a short time Halli tries to marry Styrr's daughter Ásdís claiming that the physical support of him and his brother makes him a better match for Ásdís than the wealth or power of any farmer in the district. After discussing the issue with his neighbour Snorri goði, Styrr comes to the conclusion that Halli under common understandings is only a servant and not compatible with his honour, his kin group and his social network. Therefore a marriage with his daughter was out of the question, particularly since Snorri goði himself wants to marry Ásdís. Therefore Styrr kills both berserks in his bathroom. This killing can be understood as a rectification of social balance after the attempted assault of Styrr's daughter and his honour. Morality, honour and law were forming a complex of normative expectations, which were causally related to his conduct. Styrr was not able to follow only the law, but had to weigh the social consequences of his doing.

Daniela Hahn discusses "Social and diegetic hierarchies in cases of thievery. A study of *Mǫðruvallabók*" (pp. 185–202). The property disputes in the Icelandic sagas are always connected to power and honour. While the legal texts seem to assume that both parties are equal in the eyes of the law, the narratives portray a hierarchical society. In the fourteenth-century *Mǫðruvallabók* there is a group of 144 theft cases committed in Iceland. They are solved by five acts of revenge, two direct settlements and seven potential court proceedings; of these two are abandoned and five result in a settlement (self-judgement). But not a single person is condemned of thievery. There are crimes that are more likely to be brought to court than others. Rán is most often counteracted with acts of violent vengeance, while þjófnaðr ['theft'] most often leads to a lawsuit, because a thief comes in secret, most often because he fears the reaction of his victim. Like within a feud the little man's chance in the process lies in winning powerful supporters, especially if they want to harm the defendant for other personal reasons and because of that start a dispute. In medieval Iceland people were in principle equal in the eye of the law, but neither in common view nor in legal practice. Already in case of theft the state authority takes the position that a chart in court is perceived as an insult as worthy of a high degree of punishment as the theft itself and the bravest men approve of that.

Heike Sahm studies "Feudal law and gift economy. The discussion of different social systems in the queens' dispute in the *Nibelungenlied*" (pp. 205–224). Prünhilt shows the view, that Sîvrit, Kriemhilt's husband, holds a position of inferiority as Gunther's vasall, to find confirmation of the legal situation. When Kriemhilt comments in praise of her husband suggesting an inversion of this hierarchy, Prünhilt is provoked. She argues that customary privileges are granted to those of a higher social standing than a subordinate and she claims to be entitled to the customary privileges granted to those of a higher social standing than an subordinate: her position being higher than that of Kriemhilt and Sîvrit. He is a territorial sovereign, but in the queens' dispute the relationship between *herre* and *man* remains unclear. All the heroes live at the court in close proximity to the king. There

is no mention of a feudal relationship. In the outer court all are bound to the court by gifts. Sîvrit has increased his prestige and the potency of his kingdom by conquering the greatest treasure that ever a hero could gain. Therefore Gunther again aspires to asserting equal status in the manner guests are welcomed. But Prünhilt does not share Gunther's wishes. The epicist brings the queens' dispute into profile by playing the structures of social order against each other and having the validity of each disputed by one of the queens. The argumentation in their dispute follows archaizing lines (feudal law) by Prünhilt, and contemporary lines (gift economy) by Kriemhilt.

Jiří Starý contributres "History or idea? The legendary laws of Old Norsemen" (pp. 225–253). Are legendary laws remnants of ancient lawgiving? For this question no universal answer can be given. The issuing of an old law and a probably "nonsense" in it says nothing about its validity. Already Cicero said: *Sive fuit sive non fuit, nihil ad rem; loquimur quod traditum est* ['Whether it happened, whether it did not happen, it does not matter here. We just reproduce what the tradition reports']. Legendary lawgiving belongs primarily to the realm of legends, it resides in the neighbourhood of heroic stories and myths. On p. 234 the author mentions Eskil Magnusson, who created the Swedish *Västgötalag*. He was no legendary, but a historical person, of whom we know personal details. Similarly he proves to tell about Frederic the Great und his quarrel with the miller Graevenitz of Sanssouci (p. 246, footnote 57). This tale is nothing but a manufactured myth, which did not really happen (cf. Vilsen & Wadewitz 2006). But Jiří Starý is right to assume that the legendary laws are part of the culture and history of law exactly to the extent of which the reasoning is a part of history and culture.

Anne Irene Riisøy discusses "Vǫlundr—a gateway into the legal world of the Vikings" (pp. 255–273). In her paper she explores the jural world of Eddic poems which traditionally are associated with the Old Norse pagan religion. In its traditional form the palimpsest *Vǫlundarkviða* contains names, themes, and terminology drawn from a wide area, and these elements were added to the tale at different times, beneath them genuine pre-Christian legal notions. One option was to claim compensation, but it was more honorable to retaliate, and revenge was a powerful feature not only in the mythological world, but in the real world as well. In contrast to *Grágás* the earliest Norwegian provincial laws stressed the obligation to take revenge.

Matthias Teichert tributes "Týr, Fenrir and the *Brísingamen*. Tales of law, crime, and violence in Eddic mythology and their Indo-European subcontexts" (pp. 275–288). The central idea of Týr having lost his hand belongs to the Migration period, an era long before Óðinn took over und usurped the top of Asgard. Both share the trait of a physical handicap: Týr has lost his right hand, Óðinn lost one eye. Fenrir is a fiend being so powerful and menacing that he cannot be vanquished in the ordinary way. Keeping Fenrir under control requires a physical sacrifice and systematic lawbreaking and oathbreaking involving the deity of Týr. His sacrifice is necessary to keep the cosmic order by using violence against Fenrir.

The twelve contributions are all showing a considerable progress in understanding the changing conditions between law and laws of narration in medieval Scandinavia.

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When the first Danish and Moravian missionaries arrived in the land they called Greenland in the early eighteenth century, they thought they would encounter survivors of the Norse settlements. The last of the Viking colonisers had, however, perished about two centuries earlier. Instead, the two competing groups of missionaries met an indigenous population with language and worldviews that differed considerably from their own. Early on, the missionaries began collecting material concerning indigenous traditions and beliefs about the world, human life, and the invisible beings of the "Other World," in the hope that such information would help them in their missionary endeavour. During the nineteenth and twentieth centuries, more indigenous traditions were collected by travellers and ethnographers. It is this comprehensive material that Birgitte Sonne has used as the basis for her analysis. But that is not all. She also seeks "to relate precolonial Greenlandic ideas about their way of life and its preconditions to the cosmologies of the other Inuit and the Yupiit" (p. 10). Using this comparative method, she suggests interpretations of themes and details that the Greenlandic sources are silent about. The result is an informative and highly readable text, based on an impressive amount of literature and several decades of wrestling with the sources and different interpretations thereof.

The early pages of the "Introduction" (pp. 1–48) give some basic information about Greenland and the various indigenous populations. This is followed by short sections on the process of colonization, research history, method, and pre- and early contact history. Next, the author presents the sources for each region and briefly explains the various theoretical perspectives that have informed the study. The final part of the introduction sketches out the plan of the ensuing chapters.

In Chapter 1, "Space and Time" (pp. 49–114), the central focus, Sonne writes, "is on the analogies of bodily positions, movements, and the senses, which dominate relations between This World and the Other World(s)" (p. 50). One of the main concepts here is *sila*, an Inuit term that connotes space, air, the visible world, etc.—and in Sonne's interpretation also "balance." This the author discusses in relation to both time and space, including the invisible spaces that are populated by beings who speak a language of their own. One section deals with orientation, another with balance. In the former, Sonne describes how the year, the day, and the life-spans of humans and wild animals were divided, and how one oriented oneself in space with reference to the point the speaker occupies on the boundary between land and sea, standing facing the sea, with right, left, forward-downward and behind-upward as the cardinal directions. Here she also briefly reviews how people sustained themselves from land and sea, the animals they hunted, and the materials they used when making equipment for transport, hunting, and building longhouses. In the section about balance, Sonne discusses the balance of both the land and the human body. For example, since the world was regarded as a disc, which, according to one story (found in several variants) had once turned upside down, thus making the mountainous underside the new surface, there is a widespread fear that the world might suddenly flip back over once again. For the human being, or more precisely, for a person with *sila*, it was the mobile upright position that was regarded as balanced and typical. The final sections of the chapter deal with imagined beings of the sea (ani-

mal- and human-like) and the land (like dwarves and giants), and how they are presented in traditional narratives.

In addition to its titular themes, the second chapter, "Seasonal Rituals and Rituals of Crises" (pp. 115–156), examines life-cycle rituals. Although Sonne regards the role of the seasonal rituals as negligible, she does discuss some examples in relation to comparable rituals among other Inuit groups. At New Year (winter solstice) there was feasting, drum singing, the strictly ritualised exchange of spouses (which Sonne refers to by the traditional term of wife exchanges), and, in East Greenland, also masked dances and the occasional public initiation of a new ritual specialist, the *angakkoq*. Further, during spring, summer, and autumn collective rituals were celebrated in different parts of Greenland. However, the source material contains little information about these seasonal rituals. What they tell us more about is the life-cycle rituals in connection with "individual birth (and abortion), menstruation, 'ritual firsts,' the death of a relative, and the life-renewing rites of individual animals" (p. 147). The "ritual firsts" that were celebrated include, for example, the first tooth and the first step, but the celebration that ranked highest was that of a young man's first catch. A young man could marry after the celebration of his first catch, a young woman once she had put up her hair in a topknot after her first menstruation (which was not celebrated); she was regarded as an adult only after the birth of her first child.

In "The Other World(s) and Its Beings," Chapter 3 (pp. 157–209), Sonne begins by comparing two terms for the Other World(s) or for different aspects of them: West Greenlandic *silam aappaa* for the realm of death, and East Greenlandic *asia* for the Other World of the land and its spirits. Whereas dwarves and giants were regarded as living "inside hummocks, hills, and mountains; the *innersuit* (big fire spirits) [...] [were found] upside down under the foreshore and skerries" (p. 158). These *innersuit* were regarded as human-like, but without noses, because, according to the narratives about them, there is no wind where they live and therefore they do not breathe. Nevertheless, they live like humans and hunt at sea. The land spirits, on the other hand, were regarded as doing many things differently from humans, but their methods, so the stories tell us, differed depending on their size. The *angakkut* (sg. *angakkoq*), the most important ritual specialists, were considered the only humans capable of travelling to the Other World(s). Using examples of these journeys as described in the stories, Sonne notes differences between West and East Greenlandic traditions. Spirits were regarded as more similar to humans than animals, although neither had the correct (human) balance in their bodies. However, unlike humans, who are mortal, the spirits lived forever. Deceased humans were regarded as existing, in a realm either beneath the sea or above in the sky, where they produced the Northern Lights by playing ball.

Also in this chapter, Sonne discusses "origin myths." These include variants of the Inuit flood story and stories about the origin of death, noted down by Poul Egede as early as the 1730s. Sonne illustrates a serious source-critical problem with a Polar Inuit (i.e. not Greenlandic) story about the origin of the earth, recorded by Knud Rasmussen. She compares his original manuscript in Greenlandic with a later fair copy (with Danish translation) and notes that in the latter version Rasmussen combined the original short, incoherent notes into a story, a type of construction it is easy to be seduced by, but which, needless to say, one should not trust.

Another section deals with "anthropology" in the strict sense, i.e. how people perceive other human beings, in this case in relation to both animals and different types of non-visible beings. Sonne begins with an analysis of the central concept *inua* which she

glosses as "a being with recognizable habits and a characteristic way of life, individually, or by species" (p. 192), i.e. a person. After a discussion of the theoretical perspectives of Eduardo Viveiros de Castro and Terence Turner, she returns to Greenland and notes that both animals and humans dress in animal skins when they go outside. But inside, humans are undressed except for their underclothes (*naatsit*), which Sonne interprets as "the visible cultural mark of (Greenlandic) humans" (p. 198).

Another interesting section is about *taartaq* (East Greenlandic), the language of the beings of the Other World(s). In the stories, this language is presented as being intelligible to humans. One of its characteristics was that it described humans as active. Words for body parts, for example, focused on action. Another characteristic of *taartaq* was that it was gendered. Summer, for example, which in ordinary language is called *aasaq*, was called *arnaavoq*, 'the season of women.' Another important aspect was the opposition between outside and inside. For example, "to die," which could be expressed with "to go out" in the language of humans, was "to go in" in the language of the others. When an *angakkoq* performed, he would begin by using ordinary human language, but when he started using *taartaq*, it was a sign that a spirit had entered into him and was now the one who was talking.

The fourth chapter (pp. 211–325), with the title "*Angakkut* (Shamans)," is by far the longest. As mentioned, the *angakkut* were the most important indigenous ritual specialists. Most were men, and a few were women. They lived ordinary lives except when performing. No less than around 20 per cent of the population were *angakkut*. There were various ranks, among which the highest was held by those who were considered capable of travelling to the Other World(s)—by flying, gliding or floating. In East Greenland, where the most important material about them was collected, an elder *angakkoq* could ask parents to entrust a child to him or her as a pupil, or one could start on one's own. If a child wanted to become an *angakkoq*, it was expected that the parents should be supportive, although it was also important to keep the activity secret during the many years of apprenticeship prior to a ritual public disclosure. A baby born with a caul or whose elder brothers and sisters had all died could also be cultivated as an "*angakkoq*-to-be" by ritual or teaching. Finally, a person could be called by a spirit to become an *angakkoq*, although stories about such callings are not common in Greenland, Sonne concludes.

Stories about the lives of well-known *angakkut* allow us to distinguish three stages in the initiation process, which Sonne summarizes with many good examples. (1) There had to be a meeting with a spirit and a private initiation. This was followed by (2) several years of securing, in secret, the help of other spirits. And finally, (3) a ritual disclosure with the first public performance. The private initiation normally took place in summer, the public ritual at New Year or in spring.

(1) According to the stories, during the first initiation, the apprentice was "killed," and while unconscious he or she would receive light (*qaamaneq*), from the moon, some stars, or the Northern Lights, before being reborn with the ability to see both This World and the Other World(s).

(2) Our knowledge of the years of apprenticeship derives from East Greenlandic sources. One of the purposes was, as mentioned, to enlist helping spirits (*taartat*), some of whom were inherited from deceased *angakkut*, although most were *inuat* (pl. of *inua*) of land, shore and sea. Apprentices had teachers, often several, who were payed for their instruction. It is also reported that spirits sometimes served as teachers. Some *inuat* came to the apprentice of their own accord. Others were invoked by various methods, such as rubbing a small stone on a larger one in circles, or were encountered by chance. The *taar-*

tat were regarded as servants of the *angakkoq* and assisted him or her when called upon, one at a time. Sonne also discusses certain individual "spirits" and their role, and discusses them in relation to historical research.

(3) It was the first public performance that made the novice into an *angakkoq*, someone "who travels to places beyond the reach of ordinary humans" (p. 214). Although the public performance was the main event, often the ritual also included the presentation of the helping spirits of the *angakkoq*. Sonne uses the biographies of some well-known *angakkut* as the basis for her presentation, in which she also compares different versions of the ritual. For male a *angakkoq* it was a requirement that he should be married. Further, he needed a male relative who was willing to participate in the ritual as a support.

In her analysis of the functions of the *angakkoq*, Sonne looks "across the northern continents for comparisons" (p. 217). In her descriptions, she uses the word "shaman" far more often than the Greenlandic word, thus identifying the *angakkoq* as such. When it comes to two other types of ritual specialists, the *qilalik* (p. 218 f.) and the *ilisiitsoq* (pp. 250–259), she, like earlier researchers, is more hesitant. Concerning Bernard Saladin d'Anglure's hypothesis that Inuit "shamans" belonged to a third sex, Sonne concludes that there is no example of cross-gendered upbringing in the preserved *angakkoq* biographies. Even if one could earn fame and respect as an *angakkoq*, "the element of entertainment was as prevalent as curing and restoring the balance with the Other World," she later adds (p. 399).

One section (pp. 250–259) in the chapter is devoted to *ilisiinneq*, a practice that on the one hand was "meant to do harm, be that for individual or social ends" (p. 252), and on the other was used to counteract *ilisiinneq* by others and for protection. Here, Sonne begins by reviewing the sources, ranging from Hans Egede, who did not distinguish between *angakkut* (practitioners of *angakkuuneq*) and *ilisiitsut* (practitioners of *ilisiinneq*), and his son Poul, who was the first to present the simplistic idea (still sometimes held) of the former as good, the latter as evil, through to the ethnographers of the nineteenth and twentieth centuries. As Sonne emphasises, "*ilisiinneq* was not necessarily an immoral act" (p. 256). The morally benign uses of the practice included, for example, to

> decide on the right name for a new-born baby; cure bad luck in hunting; stop an attack of insanity [...], kayak dizziness, or shingles; calm down a storm; and ingeniously remove a severe taboo on eating during starvation. (p. 256)

Chapter 5, "*Angakkoq Puulik* (Shaman with a Bag)" (pp. 327–382), deals with the few *angakkut* who were considered capable of becoming invisible to the inhabitants of the Other World(s). This was regarded as necessary if he or she wanted to visit there. If the *angakkoq* did not render themselves invisible through the use of a *pooq*, 'cover, skin, clothing; protection,' for example, an anorak made from the gut of the bearded seal, he or she would be attacked by the dangerous guardians of the Other World(s). This type of *angakkut*, which only occurs in stories from East, Southeast and South Greenland, has long been one of Sonne's focal interests. She published her first article on the subject in 1986.

In her "Conclusion" (Ch. 6) (pp. 383–416), Sonne comments on the text and her method of aligning the Greenlandic material with information about other Inuit groups and the Yupiit. Her conclusion is the she has discovered "no contradictions, only variations" (p. 383). She also makes some interesting comments on her own interpretations of elements of Greenlandic worldviews: her arguments for adding the meaning of 'balance' to *sila*; and for regarding the trickster Raven as impersonating "the transformational

boundary between sea and land" (p. 385), balancing between above and below. Related to this is the balance in body that is characteristic of human beings (in contrast to both animals and "spirits"). She illuminates the importance of the rituals at New Year, including the public initiation of a new *angakkoq*; to the fear that the sky might fall, despite the various ideas people had about how it was held in place—by pillars and mountains, by the winds, or by the rainbow; to the crucial role of naming, which "transformed the baby into a genuine human" (p. 395); and to the idea that "animals, deceased persons, and spirits belonged in the Other Worlds" (p. 398). On the subject of sex and gender, she notes that "a level of male dominance cannot be talked away" (p. 397). In a short "Coda" (pp. 383 f.), she repeats that she has been inspired by many different theoretical perspectives but has found others insufficient.

In addition to the text, the book contains several maps and other illustrations (photos and drawings). Two of them show "the mirror effect of the localizers (right, left, up behind, down in front" in relation to the cardinal directions on the west and east coasts respectively (p. 38 f.; unfortunately, there is a misprint in fig. 7: *avannamut* on the top should be translated 'to the right', not 'to the left'). The book ends with a reference list and a very helpful index.

If the tendency in culture studies is towards a focus on the local, Sonne has—as her subtitle makes clear—chosen another perspective. In analysing the worldviews that interest her, she relates them to and interprets them against the background of a comprehensive Inuit context. This means that where information is lacking in the Greenlandic source material, Sonne adduces comparable circumstances among other Inuit groups and also among the Yupiit. She then looks for words that are etymologically related to Greenlandic words under the assumption that the phenomena these words denote in Inuit and Yup'ik also existed in Greenland. But even if this assumption might be true, it cannot be taken for granted. Here and there, there is a tendency to jump to the parallels too quickly. If there is an Inuit or Yup'ik parallel somewhere, Sonne uses it to fill in the lacunae in the Greenlandic material as if related cultures were always similar, even in their details. This strategy is probably influenced by her commitment to the idea that Thule Culture was predominant throughout the area from the twelfth to the fourteenth centuries (p. xv f.). However, closely related cultures often manifest interesting differences. Here I think it would have been a better strategy to base the analysis to a greater extent on the Greenlandic sources and to accept that, where the local sources are silent, we cannot know what Greenlanders traditionally did or thought. The parallels could then perhaps be used in support of carefully formulated hypotheses (which should be presented as such), not as short-cuts to the construction of a coherent narrative without any gaps. This hunt for parallels as tools of interpretation becomes even more problematic, I think, when in some instances they are looked for among Native American and Siberian cultures.

As a historian of religions, I find it interesting to note that, although the themes discussed in the book are usually (or at least often) summarized under the label of "religion," that concept is not used (except very occasionally, and the same is true for "religious"). This is an interesting choice, and there are probably good reasons for it. "Worldview," on the other hand, is discussed, but neither justified nor defined. In any case, these Western concepts—and many others used in the book, like "shaman," "soul," and "spirit"—select certain phenomena for analysis, thereby (most probably) obscuring indigenous Greenlandic distinctions.

It seems as if Sonne does not always trust her own knowledge or the Greenlandic source material, but shows too much reverence for researchers with little or no knowl-

edge of Greenlandic traditions. In the section about how the human being was traditionally perceived, she tries to find what she calls "the common spiritual essence inside all bodies as defined by Viveiros de Castro" (p. 198), as if this excellent specialist on Amazonian cultures would be an indispensable source to and interpreter of Greenlandic anthropologies. And concerning the *angakkut*-to-be she writes that "some served a full apprenticeship, while others had to stop but might practice anyway, unintentionally disturbing the accepted definitions found in many academic writings" (p. 233). Although this might be meant ironically, the use and discussion of the concepts of "shaman" and "shamanism" makes me think that she lends too much weight to the "academic writings" of non-specialists (of Greenlandic worldviews, that is), as if forgetting that she herself is the pre-eminent specialist.

This unnecessary reliance on models developed in conjunction with the interpretation of cultures remote from the Greenlandic is especially evident in the chapter on the *angakkut*. In a brief review of historical research, she compares ideas from general studies on "shamanism" with information in Greenlandic sources that specifically concern the *angakkut*. Even if Sonne is critical towards the definitions of "shamanism" she refers to (those of Åke Hultkrantz and Ioan M. Lewis), she still retains the concepts of "shaman" and "shamanism" as points of departure for her own analysis. This obliges her to relate the Greenlandic material to discussions about these terms, discussions of questionable relevance for the analysis of the different roles and functions of the *angakkut*. This is especially surprising since she writes that she will treat the issues in Chapter 4 "in a Greenlandic context and limit comparisons to salient differences and similarities" (p. 211). Here it would have been possible to continue using the indigenous terms and terminologies as her main analytical tools, as she does in most of the other parts of the book. Instead of presenting "The East Greenlandic Shaman, Emically Defined" (heading on p. 217), to mention one example, one would have preferred an emic definition of *angakkoq*.

Despite these critical comments, I have only admiration for this excellent book. It is informed by the deep knowledge of an author who has studied the worldviews of Greenlanders and other Inuit for at least 50 years, and who knows the relevant languages (something which is not as self-evident as it should be). Agreements and disagreements with other researchers are noted and she gives good and (at least for the present reviewer) convincing arguments for her own position. Also, she mentions several examples of things where she has changed her interpretation during the many years she has been wrestling with Greenlandic traditions, and this is as unusual in academic texts as it is congenial. When Sonne uses a certain term where an alternative would have been possible, her reasons for doing so are—with a few exceptions—well considered, as are also many of the other choices she has made in the process of writing. As a reader one is guided by a highly knowledgeable author with great respect for the traditions she analyses.

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Per-Axel Wiktorsson (ed.), *Fornsvenska legendariet, vols. 1–4* (Svenska Fornskriftsällskapet. Serie 1. Svenska skrifter 102; Skara Stiftshistoriska Sällskaps skriftserie 100), Skara: Svenska Fornskriftsällskapet & Skara Stiftshistoriska Sällskap 2020, ISBN 9789197988162, ISSN 0347-5026, 106 pp. + 604 pp. + 663pp. + 358 pp.

Fornsvenska legendariet ['the Old Swedish legendary'] is based on the Latin work *Legenda Aurea*, compiled by Jacobus de Voragine. Exactly when the Old Swedish legendary was created is not known, but it is believed to have been between 1272 and 1307. It is likely that the author was a member of the Dominican Order. Attempts have been made to determine the dialect of the author (compiler) and many indications point to Småland. The legendary is a rich collection, with a frame story about the history of the Roman Empire and the Roman Church. It contains edifying stories about Virgin Mary, John the Baptist, disciples and evangelists, a range of emperors, popes and saints, as well as a number of miracles associated with the saints. For example, there are very readable sections about the Seven Sleepers and the Eleven Thousand Virgins, and, interestingly enough, also about a number of Nordic saints: Saint Sigfrid, Saint Olav, Saint Magnus and Saint Erik. The legendary was first published by George Stephens in 1847–1874, then as now by the Svenska Fornskriftsällskapet. That edition had its merits but did not really meet the requirements for a philological publication, which is why Valter Jansson published a first booklet in the same series in 1938, comprising about one-eighth of the legendary. When Per-Axel Wiktorsson was reorganising the Society's archives in the early 2000s, he found the rest of Jansson's work, and initially he intended to complete his publication. However, he found that a new edition based on Jansson's work would not meet his own standards. For example, in Janson's edition, the page and line breaks in the manuscript are not indicated, the punctuation in the Old Swedish text is modernised and Jansson attaches less importance to the text of the manuscript Cod. Holm. A3 that to texts of other manuscripts. Wiktorsson wanted to remedy these shortcomings. In the introduction, he describes in detail the various existing manuscripts containing the legendary. The oldest extant manuscript, Cod. Holm. A34, "Codex Bureanus," was used as far as possible as the basis of this publication, while other manuscripts complement the main manuscript. The philological work in this new edition seems to be extremely well executed. Unlike in Jansson's work, the use of capital letters corresponds to that in the manuscripts, and the same is true of the punctuation (see above). Line ends are also indicated, as are page and column ends. The publisher has also added a translation into modern Swedish to the text edition. In addition, there are person and place indexes where the headwords are those that appear in the translation. As is well known, Wiktorsson is the author of the masterpiece *Skrivare i det medeltida Sverige* (vols. 1–4, 2015; see *Journal of Northern Studies* 12:2, 2018, p. 160 f.) and has also, among other things, published *Skrivare i det medeltida Skara stift* (2006) and *Västgötalagen* (2011; see *Journal of Northern Studies* 6:2, 2012, p. 117 f.). He can now add this extraordinary edition to these significant works. Per-Axel Wiktorsson and the publishers—Svenska Fornskriftsällskapet and Skara Stiftshistoriska Sällskap—are to be congratulated on the completion of this publication.

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