would not have been better to present the analytical sections first and then all the source texts. It is also a bit surprising that the presentations of the editorial principles in Volume 1 (pp. 132–134) and Volume 2 (pp. 87–88) are identical, which seems to indicate that the two volumes can be seen as separate editorial projects. This, however, does not detract from the fact that this edition is a valuable collection of sources, also for scholars of Nordic languages. In addition, the volumes provide an insightful picture of a fascinating and eminent giant of learning—Stiernhielm is obviously so much more than just the author of *Hercules*.

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Ryan Foster & Christian Cooijmans (eds.), *History, Landscape, and Language in the Northern Isles and Caithness. 'A'm grippit dis land.' A Gedenkschrift for Doreen Waugh* (The North Atlantic World 6), Turnhout: Brepols 2023, ISBN 9782503600130 & 9782503600147 (e-print), 196 pp.

This volume is a Festschrift or, as stated in the title, a *Gedenkschrift* to celebrate the Scottish place-name scholar Dr Doreen Waugh (1944–2015), an important scholar who explored the Scottish past, especially Shetland and Orkney, often from a toponymic perspective. Waugh was raised in Shetland, and later studied English at the University of Edinburgh. After graduating, she worked as a high school teacher, with an interlude as an English language teacher in Borås, Sweden. It is said that her husband once gave her a copy of Bill Nicolaisen's "Place-names of Scotland," which was a life-changing read for her; for the rest of her life, place-names became for her, in her own words, "an endless source of fun, inspiration, enthusiasm and intellectual excitement." She took evening classes with Ian Fraser and later did a PhD with him on names in Caithness, graduating in 1985, after which she went on to become a tour-de-force in Scottish place-name studies for the rest of her life.

This collection of essays does not only deal with place-names but also runes, language, and important aspects of early Scottish history. In the introduction, the editors first provide a presentation of Doreen Waugh, her background, and her research, followed by an overview of the essays in the volume. In the following article, Val Turner describes the various research projects Doreen Waugh was engaged in.

Jacob King explores the interaction between Norse and Gaelic in Caithness by analysing the place-names. Going back to an idea by Doreen Waugh that the Norse settlers in Caithness established themselves on the best land, while later Gaelic settlers (or those who had been displaced by the Scandinavians) were pushed to more peripheral and less fertile land, King focuses on the Gaelic element *achadh* 'farm' and the distribution of such place-names, and can confirm Waugh's hypothesis.

In a long and important article, Ryan Foster discusses the interesting place-name elements *sætr* and *ærgi* in Shetland and the Faroe Islands. As known, *sætr* in Norway is a common word for a summer shieling, and Christian Matras showed in an

elucidative article in *Namn och bygd* (1956) that *ærgi* in the Faroes actually denotes some kind of shieling-type settlement. This latter *ærgi* is obviously a loan from either the Scottish Gaelic *àirigh* or Irish *áirge*, both with meanings such as 'summer grazing.' The complementary distribution pattern of the two elements presented by Foster shows that some 150 *sætr*-names are found in Shetland, but only four *ærgi*-names, whereas in the Faroes there are 21 *ærgi*-names but only a handful of uncertain *sætr*-names, and he argues convincingly that the explanation for this goes back to the origin of the settlers. The settlers of Shetland came from Norway while the Faroes saw a migration of people from the Hebrides and Ireland. The latter came from a Norse milieu that had encountered the Gaelic language and culture and adopted the term *ærgi*. This result can, according to Foster, be corroborated by new DNA results from the North Atlantic region. While the heritage DNA of Shetland shows an almost equal proportion of male and female lineage from Scandinavia, that of the Faroese population suggests that 87 per cent of the male Y-chromosomes and only 17 per cent of the female mtDNA are of Scandinavian origin, probably because Scandinavian men had been to Ireland and brought home wives (or slave women) of Celtic origin.

In her essay, Judith Jesch analyses the seven runic inscriptions found in Shetland, five of which come from just two sites. Five of the inscriptions are considered to be Viking Age and two medieval, and all are on stone. This differs from, for example, Orkney, and, according to Jesch, this does not represent a continuous local tradition of runic writing, but occasional impact, probably from Norway. The inscriptions contain two men's names, *Þorbjǫrn* and *Grímr*, snippets of runic texts, *þenna stein, [e]ptir fǫður sinn Þorbjǫ*[*rn*], and some (fragments of) words. In her summing up, Jesch concludes that "[r]unic writing never really took off in a big way in Shetland," and I am inclined to agree with her.

Michael Jones addresses a very much discussed legal Scottish phenomenon, the Udal law, analysed, for example, by Dr David Sellar (The Lord Lyon King of Arms 2008–2014) in a research project on landscape, law and justice led by Professor Michael Jones in Oslo. This article, however, does not have a legal perspective *per se*, but explores how the concept has been used in fiction by Sir Walter Scott and later authors as an evocation, a marker of Orkney and Shetland identity.

Eileen Brooke-Freeman introduces us to a remarkable Shetlander, a school-teacher and amateur scholar by the name of Andrew Dishington Mathewson, who left behind a collection of maps, records of place-names and other documents, which today are kept in an archive. Drawing on this material, Brooke-Freeman paints a fascinating picture of rural life in Shetland in the 1800s. The essay is not only a testimony of Mathewson's studies of the landscape, it also provides an insight into his and his family's social life and struggle, hardship and debt.

Barbara Crawford discusses the *hirð* in Orkney, which seems to have developed from a retinue of warriors into a council for leaders, where these *hirðmenn* continued as agents of the crown in the tributary territories long after they had disappeared in Norway. At the centre of Crawford's discussion is an important Orkney document from as early as 1438–1439 dealing with this subject, and which also provides important evidence of the Scots language in Orkney. These *hirðmenn* and the *lendirmenn* were thus not there just to protect the king, but also to participate in the administration of Norway and its *skattland*s.

Steffen Stummann Hansen brings up a long-lost Faroese tradition of extracting dye from the plant common tormentil as a replacement for tree bark to tan leather, wool, fishing nets etc. Stummann Hansen presents the plausible assumption that this tradition came to the Faroes from Shetland during the early colonisation of the islands.

Willie Waugh analyses the place-name *Cleikhimin*, which is found in several places in Scotland and Northern England, most famously in the name of the broch in Lerwick. Waugh eliminates the possibility of these names having a Celtic or Scandinavian origin, and instead argues convincingly for a Scottish-English etymology based on a verb *cleek* 'to seize,' a word used in the naming of settlements in the period c. 1690–1850 when the vast bulk of common land was taken into private ownership.

To conclude, this book is a welcome and useful volume commemorating Doreen Waugh and her life-long research on place-names and the history of Shetland and Orkney.

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Reinhard Hennig, Emily Lethbridge & Michael Schulte (eds.), *Ecocriticism and Old Norse Studies* (The North Atlantic World 7), Turnhout: Brepols 2023, ISBN 9782503604848, 312 pp.

This book is envisioned as a first collective step in bringing the worlds of ecocriticism—and environmental studies more generally—and the broad sweep of Old Norse literary studies together. The editors have assembled a wonderfully wide-ranging collection of chapters to answer a clear purpose, articulated in the book's introduction. *Ecocriticism and Old Norse Studies*, they note, is a specialist volume intended to do the necessary foundational work of collecting solid Old Norse scholarship on environmental topics in one place, set it in context and dialogue with a variety of ecocritical approaches, and draw attention to an array of sources and methods. Done well, they argue, this base can be used to chart future directions, where an "Old Norse ecocriticism" (p. 29) might be able to contribute to environmental research, which is increasingly interdisciplinary. And the work is very well done indeed.

While the authors, editors, and others, have made excellent individual contributions in ecocritical directions in recent years, this stands as the first book-length work to try and build substantial dialogue on the possibilities and challenges to these theoretical approaches. Such a work is, the editors note, essential due to the many assumptions that float through broader ecocritical work about the intellectual, creative, spiritual, and lived worlds of the medieval period. *Ecocriticism and Old Norse Studies* squarely confronts many of those assumptions, and ecocritics from other areas will find the book's framework, index, and breadth of coverage helpful; though, some of the chapters might not be as accessible to readers without some training in Old Norse philology.