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.

The volume's introduction not only provides a helpful structure to the collection, but highlights key trends in the history and present of ecocriticism, comments on the place of medieval literature in this theoretical wave, and signposts the plurality of ecocriticisms that the authors engage with in their respective chapters. Those chapters regularly engage with the same key works (e.g. Lynn White Jr.'s "The historical roots of our ecologic crisis," 1967 and Christopher Abram's *Evergreen Ash*, 2019), but build out in many directions. This gives the volume a sense of intention and conceptual polish that is sometimes difficult to wrangle in edited collections. Readers are treated to chapters that extend out of this centre in different directions as they explore ecocritical ideas in the analysis of religious texts, skaldic and eddic poetry, medieval laws, and a range of saga genres, including the sagas of Icelanders, kings' sagas, and chivalric sagas. The authors also cover a wide chronological range, including chapters exploring the thought-worlds of a semi-remembered Viking-Age (e.g. Jonas Koesling and Reinhard Hennig), the appropriation of Old Norse texts in racist and colonial exercises in nineteenth- and twentieth-century Africa (Juliane Egerer), but most of the chapters address the ontologies, epistemologies, and material realities of medieval Scandinavia and Iceland.

The value of the collection is greater than the sum of its parts. Chapters like Elizabeth Walgenbach's, Tiffany Nicole White's, Sabine Heidi Walther's, and Stefka G. Eriksen's all explore different texts and concepts, but taken together, they clearly demonstrate that White Jr.'s ideas about a dogmatic, homogenous, hierarchical medieval church bearing the brunt of responsibility for the ecological crises of the Anthropocene, simply doesn't chime with the overwhelming evidence for a rich variety of pragmatic, adaptable, and diverse medieval Christian thought. Others, like Hannah Burrows's, Timothy Bourns's, Jonas Koesling's, and Philip Lavender's, together challenge and expand the possible opportunities and approaches to ecocritical readings of the creative endeavours of medieval authors. Each chapter makes its own contributions in its own direction and calls for others to follow, but together they answer the editors' stated purpose to assemble strong, focused work in the discipline in the hopes of contributing to wider ecocritical and environmental scholarship.

The result is a sense of possibility, and specialists and advanced students alike will turn, and return, to *Ecocriticism and Old Norse Studies* as a valuable collection in the work of continuing to develop a range of Old Norse ecocriticisms. While this is an emerging area of interest in Old Norse Studies, this book will no doubt play a central role in that emergence.

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