

of the surveys of freehold estates, baronies and counties in the provinces of Södermanland, Östergötland, Västergötland and Småland (p. 378) and various other maps. Finally, we learn that the large-scale mapping enterprise in the seventeenth century continued in the following centuries with the mapping of new settlements and later on with surveys carried out in connection with various land partition reforms (Sw. *storskiftet*, *enskiftet*, *laga skiftet*) and the even later surveys whereby definitive borders between state and private land were established in Norrland (Sw. *avvittring*). However, it was the work with the geometric maps in the 1630s and 1640s that laid the foundation for the Swedish National Land Survey and resulted in “a map material that is unparalleled in the world” (p. 386).

The concluding appendices list the map collections, title pages of map collections by surveyor and year, and the surveyors. Sources and literature references are listed, followed by a personal index and a valuable index containing a large number of place-names. As mentioned above, this book is generously illustrated with excellent reproductions of often beautifully coloured maps. Tollin presents his extensive material skilfully and in great detail, while never losing sight of the overall perspectives of this formative phase of the history of the Swedish National Land Survey. The publication of this book, as well as the database at the National Archives linked to it, is a truly outstanding cultural achievement.

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Olga Ulturgasheva & Barbara Bodenhorn (eds.), *Risky Futures. Climate, Geopolitics and Local Realities in the Uncertain Circumpolar North* (Studies in the Circumpolar North 6), New York: Berghahn 2022, ISBN 9781800735934, xiv + 218 pp.

The volume *Risky Futures. Climate, Geopolitics and Local Realities in the Uncertain Circumpolar North*, edited by the social anthropologists Olga Ulturgasheva and Barbara Bodenhorn, continues Berghahn's series *Studies in the Circumpolar North*. The volume features contributions by Indigenous and non-Indigenous scholars and experts and addresses uncertainties and risks resulting from global climate and environmental changes in the Arctic and the Himalayas.¹

The Foreword to the volume authored by Peter Schweitzer critically unpacks the notion of the Arctic as a shared space with similar economic, social and cultural processes that was constructed after the end of the Cold War, as international academic collaborations, Indigenous movements and cross-border cultural exchanges devel-

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oped and flourished. While climate change is a global phenomenon that exposes populations living in the cryosphere to similar risks, the ways these risks are perceived, experienced and addressed differ in different parts of the Arctic. Thus, environmental uncertainties and concerns of the peoples of the cryosphere should be seen in the larger context of “more-than-climate relations” (pp. xi–xii).

In their Introduction to the book, Bodenhorn and Ulturgasheva deliberate on the complex relations of Arctic residents with the environment, decentering the “human” through the conceptual lenses of the Anthropocene, more-than-human relations and by revisiting the notion of animism. Following provocations by Povinelli, Gosh and Weston, they reassert the value of traditional knowledge and Indigenous cosmological models as holistic approaches to understanding intricate webs of relations between humans, animals and natural forces. In the second part of the Introduction, the authors apply sociological and social science concepts of risks, hazards and uncertainties to analyze environmental unpredictability and human perceptions and responses varying from a risky decision about hunting on thin ice to risk assessment and modeling. Finally, they argue that collaboration between Arctic communities, knowledge-holders and scientists gains importance as environmental degradation proceeds.

After introducing the chapters and highlighting the main themes of the volume, Ulturgasheva and Bodenhorn continue in Chapter 1 with a critical analysis of the widely used concept of the Anthropocene. They introduce the notion “cryocide” to describe the processes of environmental degradation and geopolitical realities that “the people of the cryosphere” live in. They argue for the inclusion of Indigenous and local voices and cosmologies in the production of knowledge and global conversations about climate change. The old and well-intentioned concept of traditional environmental knowledge (TEK) might be useful for this purpose as it offers “a complex account of thinking about the Arctic that includes multiple perspectives” (p. 31). Holistic multiscale thinking about the Arctic and the Anthropocene in terms of feedback loops means drawing connections between dramatically thawing permafrost, shrinking sea ice in the Far North, forest fires in Siberia and extreme heat in European and American cities, understanding the immediacy of the moment and the limits of human adaptability to global anthropogenic environmental change.

In Chapter 2, Ulturgasheva is drawing on her ethnographic case study of Eveny reindeer herders to describe unique cosmological entanglements between humans, animals and permafrost in Northeast Siberia. She presents ethnographic accounts of two reindeer herding communities heroically surviving wild-fires and floods caused by rapidly thawing permafrost. It is the sum of traditional ways of knowing, astonishing resilience and ingenuity of Indigenous people that help adapting to rapidly and unpredictably changing taiga landscapes and extreme environmental events threatening the lives of humans and their animals. Furthermore, the author demonstrates how the same ways of observing, knowing, and adapting can not only serve as survival strategies but also inform scientific knowledge about permafrost change through collaborative research practices.

Chapter 3 by Rachel Nutaaq Ayalhuq Nanginaaq Edwardson, an Alaskan Indigenous leader and writer, addresses the complexity of competing ontologies and epistemologies of climate change. Based on her family’s and own experience of living in and knowing the Arctic, the author outlines the fundamental principles Indigenous envi-

ronmental ethics and holistic understanding of natural processes. The author calls for recognition of Indigenous knowledge, perspectives and voices in decision-making, as well as in the production of scientific knowledge about climate change.

In Chapter 4, Stacy Rasmus working in Yup'ik villages of Southwestern Alaska is dedicated to Native youth's well-being. This includes adapting to extreme and unpredictable weather and sea, negotiating relations with governing authorities, and meeting a number of social and economic challenges. The notion of "weathering the storms" in the title has multiple meanings—from literally standing against climate and environmental changes, to prosperity and resilience, to spiritual and emotional health. The visions of the future expressed by young Yup'ik leaders include sustainable and thriving communities that are able to address the issues of suicide and environmental degradation by transmitting their language, traditional knowledge and skills to the next generations.

In Chapter 5, the Canadian Indigenous media scholar Candis Callison analyses how the Arctic and the voices of its residents were eradicated in the media coverage of the UN Climate Change Conference (COP21). While Arctic Indigenous Peoples and local residents were able to participate in the conference meetings in Paris, this fact was not properly reflected, neither was the knowledge of environmental shifts they shared part of the overall discussion. Drawing on the COP21 as a starting point, the author elaborates on the role of regional and national media and journalism as potential tools for civic engagement, representation and construction of an Arctic identity in the face of climate change.

Chapter 6, authored by Hildegard Diemberger and Astrid Hovden, proposes a cross-regional, cross-disciplinary approach to studying icescapes. Drawing on their case study of the Third Pole, the authors suggest a number of parallels in the social lives of the changing cryosphere in the Arctic and in the Himalayas. The ways Tibetan nomads spiritually and pragmatically engage with mountain glaciers remind of those of Inuit hunters and other Indigenous Peoples of the Arctic. Such a high latitude–high altitude comparison is helpful for a holistic understanding of the challenges encountered by "the peoples of the cryosphere" that connects global processes and local responses to climate change.

Finally, Barbara Bodenhorn's contribution represents a multi-dimensional ethnography of whaling in Barrow, Alaska. In Chapter 7, she unpacks the meanings of whaling and food sharing as social practices through the Inupiaq concept of "social food." She further proceeds with describing the whale hunt and analyzing the role of ethical norms, institutional regulations and environmental uncertainties of this subsistence activity in autumn. These multiple factors as well as complex relations between the Inupiaq elders, experts of the Eskimo Walrus Commission and other members of the North Slope's Native community constitute the constellation of actors, risks and decisions made (to hunt or not to hunt).

The conclusion of the volume is provided in an Afterword by Michael Bravo, where he elaborates further on the idea of risk constellations in the context of what he calls "the politics of polarity." The author reflects on how commerce, navigation and military power have historically driven scientific explorations, western colonization and geopolitical relations in the Arctic. The inclusion of traditional environmental knowledge in conceptualizations of climate change processes and growing political

engagement of Indigenous Peoples transforms colonial imaginaries and governance structures helping to address unprecedented upheavals of fragile ecosystems, a shrinking cryosphere and engendered social worlds in and beyond the Arctic.

The collection of articles gathered by Ulturgasheva and Bodenhorn represents a well-designed and rather unique publication project that brings Indigenous voices to the forefront of discussions about climate and environmental changes affecting the cryosphere and human and non-human lives entangled with it. Drawing on eloquent ethnographies of thawing permafrost, shrinking sea ice, disappearing mountain glaciers and other irreversible changes constituting cryocide, the volume clearly argues for a holistic, multidisciplinary and multiscale approach to understanding unprecedented social and environmental changes, challenges, uncertainties and risks. The dominating message that the book leaves: ongoing scientific research, future scenarios and political decisions made to mitigate the environmental change should be informed by knowledge and experience accumulated by the peoples of the cryosphere, as well as by their own visions of the future in increasingly unpredictable environment.

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Marianne Vasara-Aaltonen, *Learning Law and Travelling Europe. Study Journeys and the Developing Swedish Legal Profession, c. 1630–1800*, Leiden & Boston: Brill 2018, ISBN 9789004431652, 427 pp.

In this monograph, Marianne Vasara-Aaltonen explores the trajectories of early modern law students from the Royal Academy of Turku (later moved to Helsinki and renamed the University of Helsinki in 1917) who travelled to the continent, mostly to the Netherlands and to Germany, in search of academic education, especially in the art of jurisprudence. At home they pursued careers which took them to different positions in the state organization where they made professional use of their national and international law training.

The Turku travellers' studies and careers are related to the development of the early modern Swedish state and the concomitant changes in state bureaucracy and society. The author thus contributes to fields of research that have attracted broad academic interest, such as the rise of the early modern state, travel as a means of education and the development of the early modern judiciary system and law education. A central argument for the investigation is that while knowledge of the early modern state's need for professionals schooled in law is well established, very little is known about who the lawyers were, what they studied and where they travelled. Lawyers, it should be pointed out, is the overarching concept used by the author to denominate those who were active in the judiciary system, be it in