The Journal of Northern Studies is published with support from The Royal Skyttean Society and Umeå University

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ISSN 1654-5915

Cover picture
Scandinavia Satellite and sensor: NOAA, AVHRR
Level above earth: 840 km
Image supplied by METRIA, a division of Lantmäteriet, Sweden. www.metria.se

Design and layout
Lotta Hortéll och Leena Hortéll, Ord & Co i Umeå AB
Fonts: Berling Nova and Futura
Paper: Invercote Creato 260 gr and Artic volume high white 115 gr

Printed by
TMG Tabergs
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is dealt with by Bo-A. Wendt, who shows among other things that this language user “at the eleventh hour of Old Swedish” appears exceptionally consistent in the choices he makes at different language levels. With variation grammar methods the sequence of subordinate clauses in Old Swedish and Early Modern Swedish is discussed by David Håkansson. The word ther, which introduces relative clauses, and its functions in older Swedish is dealt with by Martina Zachiu. What might be called “too narrative” (Swedish “alltför narrativa”) sentences beginning with nu [‘now’] in the Swedish law of 1734 (for example “Nu faller fiende oförtänckt in i landet, och kan ej Konungens befalning afbidas; tå må väl manskap til motvärn upbodas”) is discussed in an informative way by Rickard Melkersson, who shows that this is probably not a relic in the legal language but “a well established and exact technical expression” (p. 187). The law of 1734 is also the point of departure for Lena Rogström in her investigation of the vocabulary in the law and in contemporary dictionaries. Pirjo Söderholm deals with terms for ‘flickor’ [‘girls’] and ‘kvinnor’ [‘women’] in situations-wanted advertisements in the newspapers Huvudstadsbladet and the Dagens Nyheter from 1864 onwards. Collectivising genitives are discussed by Lars-Olof Delsing and Gunlöf Josefsson in a joint article that among other things deals with South-West Swedish a-genitives (Erika bil, ‘Erik’s car’). The infinitive verb phrase in the Swedish dialects is analysed with an extensive empirical material by Kristina Hagren, and Ekenssnacket [‘the Stockholm vernacular’] by Jenny Öqvist. Gustav Bockgård elucidates with good examples dialect interviews from the perspective of conversation analysis. Henrik Williams’ article discusses disciplinary history and goes through the contributions in the ten meetings that have so far been dedicated to the history of the Swedish language, and he states that there have been rather few philological contributions. The “Nordic philology” from the seventeenth and eighteenth centuries—rather forgotten in the research, probably not least because the contributions were written in Latin—is dealt with by Lars Wollin in his contribution.

The conference volume shows that the research on the history of the Swedish language has many important problems on its agenda.

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In his book Protestant Cosmopolitanism and Diplomatic Culture. Brandenburg-Swedish Relations in the Seventeenth Century Daniel Riches studies the “personal interactions carried out via mobile and transnational networks” by actors who were “informed by their educational backgrounds, intellectual and cultural interests, religious convictions, and webs of personal connections.” This includes people such as tradesmen, theologians, army officers, royal physicians and many others. Diplomacy was conducted not only by diplomats in the word’s most narrow meaning. Riches claims that the relations between Sweden and Brandenburg cannot be understood “as the collision of states’ interests and the institutional appara-
tus constructed to carry them forward” and therefore focuses on individual agency. Riches examines what he calls this northern European “diplomatic class” and the diplomatic culture shared by its members. He describes them as “based in a cosmopolitan (yet decidedly Protestant) worldview that transcended the narrow boundaries of state, dynasty and confession.”

By using the term Protestant cosmopolitan Riches manages to show that there was not necessarily a conflict between being in service of a state or dynasty, and yet at the same time work towards Protestant cooperation. In fact, the shared convictions of northern European Protestant diplomats helped develop a particular diplomatic culture.

The basis for the study is certainly important and Riches gives ample proof of how transnational movements over the Baltic—made possible because of the common Protestantism—contributed to the building of personal networks. Brandenburg immigrants to Sweden before and during the Thirty Years’ war kept in touch with networks in Germany, adding contacts in Sweden with these. Riches discusses what he feels is a neglected part in the study of early modern diplomacy, namely the importance of friendship. While religion bound people together it also made bonds of friendship possible across state borders. He makes a point of how the weakness of institutions made friendship ties important. Another side of the weakness of the institutions is that private interests of men such as the Swedish diplomat Johan Adler-Salvius sometimes over-shadowed that of the governments: individual agents acted on behalf of a state but sometimes against the state government’s wishes.

The study highlights the importance of religion both to explain the developing of a common northern European diplomatic culture, and also as a key factor for understanding why Sweden and Brandenburg drifted apart at the end of the seventeenth century. Towards the second half of the seventeenth century Calvinism became more influential among the elite in Brandenburg. The Lutheran orthodoxy in Sweden and an increasingly loud Swedish anti-Calvinist propaganda helped divide the two states and break up the common diplomatic culture. Riches also argues that the development of a central administration contributed to making individual agency and networking less influential. The two developments put an end to the influence of informal networks based on regionally specific and confessionally circumscribed modes of conduct. Of the two explanations Riches is more convincing in proving the importance of religion for this outcome. Having said that, Daniel Riches book on Brandenburg-Swedish relations in the seventeenth century is an important and thought-provoking contribution to the new diplomatic history of Europe.

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The period in the history of the Norwegian language that is focused on in this volume is often called tidleg nynorsk tid, tidleg moderne tid or tidleg ny tid [‘early New Norwegian period, early modern period or early new period’]. The primary sources consist of