

litiske institusjonar, ein konvensjonell måte å retta samfunnskritikk på – direkte kritikk ville ikkje vorte tolerert.

Ein hang til å modernisera kvinnesynet hos Hauge er det òg i redaktørane si innleiing, med utsegna om at «Hauge var [...] dels radikal for sin tid, og dels bundet av samfunnets patriarkalske normer» (s. 22). Her gir Inger Furseth likevel eit slags korrektiv i sitt bidrag om «Kvinnenes plass i haugebevegelsen». For sjølv om Furseth òg meiner det er «et morsomt faktum at Hauge faktisk kritiserte tradisjonelle kjønnsroller i hverdagslivet, og forsøkte seg som moderniseringsagent også på dette området» (s. 136), ender artikkelen opp med å peika på at kvinnene si rolle i haugianarrørsla «spilte en viktig rolle for bevegelsens mobilisering fordi de sikret en vid rekrutteringsbase» (s. 153). I sitt testament gjekk òg Hauge tilbake på kvinnene si rolle som forkynnarar, òg det av strategiske årsaker, for å danna bru til kyrkja. Kvinnene fekk så ei tilbaketrekt rolle i rørsla.

Tankekrossen Hauge, forkynnararen som utfordra kyrkja med eit konservativt budskap, kan slik vanskeleg forståast ut frå ein moderne synsvinkel. Hauge kunne nok nytolka Paulus, men tilsvara kvinnesynet hans det i vår samtid? Her er det snapt å skjera ut element vi kan identifisera oss med, utan at konteksten kjem med på båten. Tvilssamt er det då òg at Hauge oppfatta seg som nokon «moderniseringsagent», heller tala han for likeverd på nestekjærleg grunn og skoda tilbake til teologiske førebilete på 16- og 1700-talet. At han stod på terskelen for det som vi i dag ser på som danninga av det moderne Noreg, vart først synleg seinare. Slik kunne det vera for Thrane-rørsla, som peika framover for sosial kritikk, eit halvt hundreår seinare. Haugianarane viste dessutan seinare liten vilje til politisk og sosial nyskaping. Snarare bidrog Hauge opp til den lågkyrkjelege konservatismen, som framleis i dag har god grobotn.

*Hans Nielsen Hauge: fra samfunnsfiende til ikon* er ein interessant og lett tilgjengeleg tilnærming til Hauge, den seinare resepsjonen av han og til den rørsla han skapte. Bjørg Selands bidrag er eit godt innblikk i Haugerørsla si ordning og Hagues leiarskap, som ser bak retorikken og får fram brytningane mellom søskenmetaforikk og myndig leiarskap. Øyvind T. Gulliksen gir eit spennande innblikk i korleis utflyttarar til Midtvesten vidareførte og forvalta arven frå Hauge. I eit samfunn utan sterk statskyrkje, utvikla haugianarane ei «synode», eit samfunn bygd opp kring kyrkjemøter, om med ein myndig leiarskap i Elling Eielsen. Haugianarane tilpassa seg det amerikanske samfunnet, men vart òg ei motkraft, særleg når det gjaldt slaveriet. Lesarar av mange fagområde vil slik ha god interesse av denne antologien, anten perspektiva er moderne eller tradisjonelle.

Øystein Lydik Idso Viken

Björk Ingimundardóttir & Gísli Baldur Róbertsson (eds.), *Yfirretturinn á Íslandi: Dómar og skjöl* [The Icelandic High Court: Rulings and Documents], vol. 1, 1690–1710 (Reykjavík: Þjóðskjalasafn and Sögufélag, 2011). 680 pp + xxxii (images).

Már Jónsson (ed.), *Guðs dýrð og sálnanna velferð: Prestastefnudómar Brynjólfs biskups Sveinssonar árin 1639–1674* [For God's Glory and the Welfare of Souls: The Episcopal Orders of Bishop Brynjólfur Sveinsson from Synodal Assemblies 1639–1674], *Sýnisbók íslenskrar alþýðumenningar* 10 (Reykjavík: Háskólaútgáfan, 2005). 513 pp.

Már Jónsson & Skúli S. Ólafsson (eds.), *Í nafni heilagrar guðdómsins þrenningar: Prestastefnudómar Jóns biskups Vídalíns árin 1698–1720* [In the Name of Holy Trinity: The Episcopal Orders of Bishop Jón Vídalín from Synodal Assemb-

lies 1698–1720], *Sýnisbók íslenskrar alþýðumenningar* 12 (Reykjavík: Háskólaútgáfan, 2006). 335 pp.

Már Jónsson & Gunnar Örn Hannesson (eds.), *Eftir skyldu míns embættis: Prestastefnuðómar Þórðar biskups Þorlákssonar árin 1675–1697*, [By Duty of Office: The Episcopal Orders of Bishop Þórður Þorláksson from Synodal Assemblies 1675–1697], *Sýnisbók íslenskrar alþýðumenningar* 13 (Reykjavík: Háskólaútgáfan, 2008). 377 pp.

Recently, there have been welcome additions to the printed corpus of primary sources for the history of early modern Iceland, making important archival material more accessible and readable than before for scholars and the public alike. These include the editions under review, sharing a legal theme yet separate between the two spheres; secular and ecclesiastical.

The publication of *Yfirrétturinn á Íslandi*, a first of nine planned volumes, is perhaps the most significant. Over the course of the last century, from 1912–90, the minutes of Alþingi (*Alþingisbækur Íslands*) were published in seventeen volumes. They cover the period from the late sixteenth century, when minutes began to be systematically produced, until the institution's dissolution in 1800. Together with the *Diplomatarium Islandicum* and *Lovsamling for Island*, in sixteen and twenty-one volumes respectively, the *Alþingisbækur* are key for the 'historical monuments' of Iceland's early legal and political history. The new series, *Yfirrétturinn*, is both its logical sequence and, once completed, essential supplement.

The 'High Court' of Alþingi, *yfirrétturinn*, was initially established in 1563, although it apparently came into operation somewhat gradually and may be considered to be de facto a somewhat younger institution. As a court of appeal, it was independent of the legislative and judicial body of the parliament, *lögrétta*,

and its rulings and documents were left out of the *Alþingisbækur* series. It is of great importance, therefore, to have the court's separate yet closely related history added to the printed corpus of primary documents regarding Alþingi and the Icelandic court system.

The obscurity of the court's early history and the fragmentary preservation of its records do, however, pose challenges to the editors as to what exactly is to be included for publication. There is little if any reliable evidence for the court's operations (or if it operated at all) before 1593 when the king, in a letter to Alþingi, found reasons to affirm its place and role within the judicial system. Seemingly, this made little difference since sentences continued to be appealed directly to the king (and the Supreme Court of Denmark after its establishment in the seventeenth century) and not to the High Court, while the king did not help by repeatedly granting exemptions from his stated principle. In an age of growing legal and judicial uncertainty, therefore, various cases came within the High Court's orbit, so to speak, on their unpredictable courses within the judicial systems of Iceland and Denmark. While these cases may not be High Court cases proper they nonetheless shed light on the functions of the court. As for cases brought before the court by an appeal, various legal documents essential to their context originated in earlier stages and did not, strictly speaking, become documents of the High Court.

The chief editor of the volume, Björk Ingimundardóttir, and her editorial committee do well in offering extensive treatment of the court's documents and documents of fundamental importance for its history and operations without overextending the scope of the work. The present volume is divided into three main parts. Preceding the main part, which presents the earliest court cases (1610–1710), there is a collection of various documents from the court's entire history 1563–1800 regarding its establishment, operations, and

constitutional framework. The third and final part presents cases 'related to the High Court' under the heading *Íslenskt réttarfar*, 'Icelandic judicial culture'. As the editor explains in her preface to the volume, each volume of the series will contain such an appendix for relevant material deemed indispensable for the reader.

The format of the new series underscores its close relations to its sibling *Alþingisbækur*. There is a thorough introduction, including an informative sketch of the court's history, coupled with a thirty-two-page section of colour photographs of primary documents, seals, and illustrations. Detailed bibliographic information is distributed throughout and the volume closes with a glossary and indices. My only real worry is that with the current publication phase (a second volume is yet to appear), I will be at least ninety when the series is completed – and I just turned forty.

The pace is quicker in the series *Sýnisbók íslenskrar alþýðumennningar*, 'Excerpts from Icelandic Popular Culture'. Initiated in 1997, its publications cover a wide range of early modern and modern primary sources. Despite its title, the series includes texts that are usually not labelled 'popular' but nevertheless offer valuable insights into popular culture and everyday life. Thus, the late thirteenth-century royal law code *Jónsbók* finds its place within the series in 2004. There is reason to draw special attention to the much-neglected collections of episcopal orders from early modern synodal assemblies (*prestastefnudómar*) comprising volumes 10, 12, and 13, edited by Már Jónsson, Gunnar Örn Hannesson, and Skúli S. Ólafsson (*Guðs dýrð og sálnanna velferð* in 2005, *Í nafni heilagrar guðdómsins þrenningar* in 2006, and *Eftir skyldu míns embættis* in 2008). Together, the collections cover the orders of Bishop Brynjólfur Sveinsson of Skálholt 1639–74, Bishop Þórður Þorláksson of Skálholt 1675–97, and Jón Vídalín of Skálholt 1698–1720.

The episcopal orders address remarkably diverse topics, ranging from routine ecclesi-

astical matters to mundane issues of everyday life (although the bishop and his assembly certainly did not view them as 'mundane'). The editors are especially to be applauded for both the thorough indices of names and topics and the marginal headings, making thematic searching and browsing very comfortable. Each volume contains a brief but informative introduction to the bishop in question and his synodal assemblies, coupled with a summary of relevant manuscripts and bibliography.

In sum, the volumes in question are a welcome and overdue addition to our printed corpus and will be of great use to early modern historians and scholars of various denominations.

Viðar Pálsson

Arne Jönsson & Gregor Vogt-Spira (eds.), *The Classical Tradition in the Baltic Region: Perceptions and Adaptations of Greece and Rome*, Spudasmata, Band 17 (Hildesheim/Zurich/New York: Georg Olms Verlag, 2017). 600 pp.

The collective volume *The Classical Tradition in the Baltic Region: Perceptions and Adaptations of Greece and Rome* has its origin in the network *Colloquium Balticum*. Initially established in 2001 as a joint German-Swedish collaboration, it has since gone on to include peers from Estonia, Latvia, Lithuania, and Russia. With its annual conference, this international association has been a stimulating venue for Classicists from the above-mentioned countries to enjoy professional exchange and inspiration.

The volume contains 25 essays. As suggested in its title, it explores various receptions and interpretations of Classical antiquity in the area around the Baltic Sea. Among previous essay collections on the Classical tradition in this part of Europe, we find *Mare Balticum – Mare Nostrum: Latin in the Countries of the Baltic*