

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*

*Sea (1500–1800)* (Jyväskylä, 1994) and *Erudition and Eloquence: The Use of Latin in the Countries of the Baltic Sea (1500–1800)* (Saarijärvi, 2003), both edited by Outi Merisalo and Raija Saras-ti-Wilenius. The volume edited by Jönsson and Vogt-Spira has a broader thematic scope: the contributions shed light on such wide-ranging topics as neo-Latin poetry and the history of Classical philology in Latvia and Lithuania. It includes both case studies of individual texts and explorations of larger phenomena such as university translations of ancient literature and plagiarism in early modern academia.

*The Classical Tradition in the Baltic Region* consists of four sections. In what follows, I will offer a short overview of each section and discuss some of the individual contributions to conclude with some general reflections.

Section I is entitled *Prominent Writers in Latin of the Early Modern Period*. Containing eight essays, it is the most extensive section in the volume. The contributions encompass subjects such as historiographical works of different periods, early modern poetry, epigraphy, and academic writings in Latin. In fact, the section covers a period longer than indicated in its title, as the opening essay by Vita Papińska deals with a thirteenth-century text. In her “Riga in *Heinrici Chronicon*”, Papińska looks at the medieval chronicler’s description of Riga and its role in the Christianization of Livonia. Even though the contributor does not mention this explicitly, the chronicle exhibits many of the features that are associated with neo-Latin literature of the early modern period such as the use of Latin in the construction of an identity. It is therefore fitting that the next essays in this first section also deal with the use of Latin as a tool of self-identification. For example, Martina Björk in her “Urania and Apollo: Myth and Identity in Tycho Brahe’s Latin Poetry” explores how the famous Danish astronomer employs Ovidian elegiacs as a means of self-fashioning. Through her close readings of Brahe’s three Latin poems, Björk

convincingly demonstrates that this early modern scientist moves from self-descriptions as a humble disciple of Urania to boldly portraying himself as Urania’s master who has understood the mysteries of the universe.

Section II, *The Translation and Reception of Classical Literature*, consists of five essays. These contributions treat paratexts to an early modern poetry collection, translations of ancient literature in early modern Sweden, the reception of the Daphne myth by the Swedish scholar and poet Esaias Tegnér, and Latvian translations of ancient language theorists. The material covers the eighteenth to the twentieth centuries. Thus, Magdalena Öhrman offers an insightful study of the reception of Ovid’s *Heroides* in late eighteenth-century Sweden. Öhrman wisely argues that these Swedish translations must be examined in a national literary context, where they served as Swedish equivalents of the pre-Romantic novel. Anna-Maria Lenngren’s 1778 translation of Dido’s letter to Aeneas is an excellent illustration of this argument: in her translation, the Swedish poet privileges themes that are characteristic of the European epistolary novel.

Section III, *The Presence of Antiquity in Early Modern Culture*, contains five essays as well. It starts with a text on the use of ancient motifs in a seventeenth-century Dutch pamphlet against Sweden. It then proceeds to a study that examines how an early modern printer used his printer mark to present himself as a humanist figure. The remaining contributions look at Frederick the Great’s reception of antiquity, the motivation behind the creation of the coin cast collection at the University of Tartu, and the work of the Latvian scholar Juris Alunāns. Ojārs Lāms’ essay about Alunāns shows how the twentieth-century comparative linguist viewed his own country’s past through references to the culture and language of ancient Greece. It is interesting to compare Alunāns’ scholarly endeavours to Frederick

the Great's reception of antiquity. As Vogt-Spira explains, the Prussian ruler was also a thinker and he sought the answers to many of his questions in ancient literature. Vogt-Spira makes it clear that this approach to ancient Greece and Rome was in line with the contemporary traditions.

Section IV, *The History of Scholarship and Education*, consists of seven contributions. Its first essays engage with early modern material. The opening text discusses the moral poetry of the German humanist Johannes Mylius. The next two essays relate to the history of Tartu University: Kaidi Kriisa investigates how the vernacular languages took over the role of Latin as the language of academia in Tartu, whereas Janika Päll inquires into the practice of rhetorical exercises at the same university. The final contributions analyse eighteenth-century dissertations on silk production in their socio-historical context, the work of the Latvian philologist Kārlis Strausbergs, and the history of Classical studies in Latvia and Lithuania during and after the Soviet occupation. The story of the suppression of Classical research in the former Soviet republics serves as a reminder of how totalitarian regimes have a habit of using culture and literature as an ideological instrument.

There is a certain thematic overlap in the volume's four sections. Many of the essays could fit into two or in some cases even three of the four categories. At the same time, the category *The Presence of Antiquity in Early Modern Culture* could host a great majority of the contributions. As the topics treated in the essays differ in terms of their material and approaches, it is understandable that it would have been difficult to create a limited number of niched categories for them all. What is perhaps missing in this volume is a clearer point of conjunction between the essays' approaches and the current international research on the same phenomena. Thus, many of the contributors working with early modern texts writ-

ten in Latin would have made a stronger case of their own research by aligning it with the most recent scholarship in the field of Neo-Latin studies. Such linkage is especially desirable now, when four major reference-works in the field of the Neo-Latin discipline have appeared. These four are *Brill's Encyclopaedia of the Neo-Latin World* edited by Jan Bloemendal, Charles Fantazzi and Philip Ford (Leiden and Boston, 2014), *The Oxford Handbook of Neo-Latin* edited by Sarah Knight and Stefan Tilg (Oxford, 2015), Martin Korenjak's *Geschichte der neulateinischen Literatur: Vom Humanismus bis zur Gegenwart* (Munich, 2016), and *A Guide to Neo-Latin Literature* edited by Victoria Moul (Cambridge, 2017).

I will give two examples of how references to previous research could have helped some of the authors put their own studies in a broader scholarly context. The first example concerns the ideological applications of neo-Latin literature. As recent research in the field has shown, nearly all the early modern milieus where Latin functioned as a means of communication were politically and ideologically charged. Marc Laureys has been one of the most important voices in this scholarly field with his contributions to the Brill encyclopaedia and Oxford handbook as well as the co-edited volume *Discourses of Power: Ideology and Politics in Neo-Latin Literature* (Hildesheim/Zürich/New York, 2012). The latter volume's introduction, essays and bibliographies could have provided many thought-provoking parallels and a theoretical backdrop to several contributions in *The Classical Tradition in the Baltic Region*. Similarly, the essays about the neo-Latin epigram and epitaph would have profited from the view of the centrality of this genre in early modern culture, as demonstrated in the volume *The Neo-Latin Epigram: A Learned and Witty Genre* edited by Karl Enekel, Susanna de Beer, and David Rijser (Leuven, 2009), referred to in the surveys of both the Oxford and the Brill volumes.

The other critical remark concerns the volume's editorial principles for the translations of the quoted texts. Some of the authors do not provide translations of their Latin passages. One can therefore wonder: Who is the intended reader of this volume? I am afraid not all of today's early modernists are Latinate.

Leaving my two critical comments aside, I find *The Classical Tradition in the Baltic Region* a useful collection of essays that fills many lacunae in our knowledge about the afterlives of Classical antiquity in this part of the world.

Elena Dablberg

Åsa Karlsson, Klas Kronberg, & Per Sandin (red.), *Karl XII och svenskarna i Osmanska riket*, Armémuseum årsbok 73 (Stockholm: Atlantis, 2015). 317 s.

Åsa Karlsson, Klas Kronberg, & Per Sandin (red.), *When Sweden was Ruled from the Ottoman Empire* (Stockholm: Armémuseum, 2016). 219 pp.

Karl XII:s fem år långa vistelse i Osmanska riket 1709–1714 är välkänd, omskriven och till viss del mytomspunnen. Den så kallade "kalabaliken i Bender" är väl förankrad i det svenska historiemedvetandet. Ändå har vistelsen och dess följdverkningar inte blivit särskilt väl utforskade i vetenskapliga sammanhang i Sverige de senaste decennierna. Den svenska litteraturen som finns i ämnet har i stora drag varit ensidigt inriktad på specifika aktörer, storpolitiska, ekonomiska och militära skeenden.

Ett försök att bredda kunskapen om vistelsen i Osmanska riket har nyligen avslutats genom forskningsprojektet *När Sverige styrdes från Osmanska riket* (Riksbankens Jubileumsfond). Genom studieresor, symposier och besök på berörda platser i regionen har projekt-

gruppen samlat kunniga experter och knutit internationella kontakter. Projektets resultat presenteras dels i antologin *Karl XII och svenskarna i Osmanska riket* (2015), dels rapporten *When Sweden was ruled from the Ottoman Empire* (2016). Antologin är utgiven på svenska och har haft stor distribution i handeln. Rapporten innehåller bidrag på engelska, vars grund är de föredrag som har hållits under projektets fem symposier och har haft en mer begränsad distribution, men gör således ändå projektets resultat tillgängliga för en internationell läsekrets.

Enligt inledningskapitlet i antologin var syftet med projektet, och av allt att döma även antologin, att "kartlägga mötet mellan svenskarna och Osmanska riket samt fördjupa kunskapen om de diplomatiska, administrativa, ekonomiska och kulturella omständigheterna" (2015, s. 18). Projektet är välmotiverat, men också omfattande. Den avsedda målgruppen för antologin förefaller att vara den historieintresserade allmänheten, men dess vetenskapliga ambition och karaktär av grundforskning gör att även forskare tillhör dess presumtiva läsare. Det samlade intrycket är att antologin lyckats väl. De tvärvetenskapliga texterna är genomgående fängslande och skrivna av erkända experter på karolinsk tid. Genom de översatta internationella bidragen har också internationell forskning blivit tillgänglig för svenska läsare, vilket är lovvärt. Bokens trevliga formgivning och rika innehåll på bild- och kartmaterial förhöjer också läsvärdet.

Antologin innehåller tolv kapitel och föregås av en inledning som behandlar projektets förutsättningar och utgångspunkter: forskningsläget kring Karl XII, internationella kontakter och projektbeskrivning. Genom att hänvisa till den tidigare litteraturens ensidiga fokus motiveras en breddning som inkluderar "förvaltningshistoria, kulturmöten, vetenskap och konst" (2015, s. 15). Den storpolitiska och militära kontexten behandlas sedan av Lars Ericson Wolke i första kapitlet och erbjuder en