Book Reviews/Bokrecensioner

Matras, Yaron & Anton Tenser (Eds.). 2020. *The Palgrave Handbook of Romani Language and Linguistics*. Cham: Palgrave Macmillan. 596 pp.

Romani is one of the largest minority languages in the European Union, with over 3.5 million speakers worldwide. It is a stateless, non-territorial minority language with little written tradition. In Europe and the Nordic countries, Romani linguistics has a history that dates back to the eighteenth century. Many important milestones were reached during the nineteenth- and early twentieth century. Scholars and political decision-makers have been increasingly interested in the Romani language especially since the enlargement of the European Union in the 1990s. This has given rise to consolidated scholarly collaboration and intensive activities in Romani linguistics, which have resulted in a better understanding of the structural aspects of Romani, Romani dialectology and dialect classification, Romani-based mixed (Pararomani) varieties, questions of sociolinguistics and the status of Romani. Romani linguistics today constitutes perhaps the theoretically/ methodologically most solid part of the umbrella discipline Romani studies.

The monumental, 600-page volume *The Palgrave Handbook of Romani Language and Linguistics* (Yaron Matras & Anton Tenser, eds.) endeavours to provide a holistic picture of the state of the field of Romani linguistics. The idea of compiling a handbook on Romani linguistics is not totally new. I had myself already in 2013 applied for Finnish external funding with a group of researchers including Anton Tenser to produce an introductory manual on Romani language and its dialectology, but this book never materialised as the funding was not granted.

The editors of the volume, Professor Emeritus Yaron Matras and Docent Anton Tenser, are senior scholars in Romani linguistics. Matras is the father of modern Romani linguistics, and undoubtedly one of the best linguists of our era. Matras has coordinated several projects within the discipline, including the influential Morphosyntactic Typology of European Romani Dialects project (1998 -2004) and resulted in a large database with more than 120 Romani dialect samples collected from all parts of Europe. Tenser bears a title of Docent of Romani linguistics at the University of Helsinki, where he worked for several years as a postdoc on a Romani dialectology project that I coordinated. One of the strengths of the volume is that the authors of the articles are a mix of senior (Evangelia Adamou, Peter Bakker, Viktor Elšík, Victor Friedman, Dieter W. Halwachs, Wilco van den Heuvel, Adiego Ignasi-Xavier, and Andrea Scala) and junior (Márton András Baló, Zuzana Bodnárová, Michael Beníšek, Pavel Kubaník, Daniele Viktor Leggio, Anna-Maria Meyer, Jakob Wiedner, and Sofiya Zahova) scholars active in Romani linguistics.

The handbook comprises 17 articles and an introduction written by the editors. The handbook focuses on history and structural features of the language (lexicon, phonology, morphology, morpho-syntax), aspects of language contact and dialectology, including the so-called Pararomani varieties; language policies and planning; and the use of Romani in Bible translations and in different domains in child-directed speech, internet, and literature. Unfortunately, the ongoing large-scale research programme dealing with linguistic repertoires of the Roma (PI Prof Kimmo Granqvist, 2019–2025), which is currently being run by an international consortium in many parts of Europe and Latin America, did not yet have an impact on this volume, and hence, current sociolinguistic work on Romani is largely absent.

Part I of the volume is devoted to the history of Romani. In his chapter (pp. 13–49), Michael Beníšek discusses the historical origin of Romani from an Indological point of view, and Adiego Ignasi-Xavier (pp. 50–81) investigates early written sources Romani between the sixteenth and eighteenth centuries. Part II discusses structural aspects of Romani. Andrea Scala's chapter (pp. 85–117) deals with the lexicography and lexicon of Romani from the point of view of shared (Indo-Aryan, Iranian, Armenian, Greek) and additional lexical layers and lexicon enrichment in Romani dialects. Márton András Baló (pp. 119–153) analyses phonological features of contemporary Romani dialects using the samples of the RMS database. Viktor Elšík's chapter (pp. 155–186) provides a diachronic and synchronic overview of key aspects of Romani morphology, while Evangelia Adamou and Yaron Matras (pp. 187–227) deal with the morpho-syntactic typology of Romani. Part III of volume is devoted to language contact. Together with Part II, it represents what has been in the core of Romani linguistics during the past decades. Part III comprises three chapters that take the form of case studies, dealing with the impact of Turkish on Romani (Victor Friedman, pp. 231–260), the impact of Slavic languages (Anna-Maria Meyer, pp. 261–301), and the impact of Hungarian (Zuzana Bodnárová and Jakob Wiedner, pp. 303–328). Yaron Matras and Evangelia (pp. 329–352) provide a historical and synchronic overview of Romani and contact linguistics. Peter Bakker (pp. 353–386) discusses the so called Pararomani varieties, which have lost the morpho-syntactic frame of Romani but maintained Romani lexicon. Part IV is titled "Variation," somewhat misleadingly, because very little is actually said about variation in Romani. In their chapter (pp. 389–427), Viktor Elšík and Michael Beníšek give an overview of dialect classification of Romani. Dieter W. Halwachs (pp. 429–457) discusses in his sociolinguistic chapter questions pertaining to language planning and language policy drawing from the author's long-term experience in related topics, also at the European level. Halwachs' article is followed by Wilco van den Heuvel's (pp. 459–486) analysis of the use of Romani in Bible translations. Part V of the volume deals with the use of Romani. It contains three chapters that discuss how Romani is used in child-directed speech (Pavel Kubaník, pp. 489–514), internet – both Web 1.0 and Web 2.0 (Daniele Viktor Leggio, pp. 515–527), and literature (Sofia Zahova, pp. 539–569). This part of the volume could have been more extensive and included, for instance, articles on the use of Romani in education and the everyday interaction of Roma.

Despite my points of criticism, I am delighted that this handbook has been published. Having a handbook raises the status of Romani linguistics as a discipline and increases its visibility in academia and wider society. The handbook covers all the key topics treated within Romani linguistics during the past decades and historically. Without any doubt, it will be an invaluable source for anyone interested in Romani and the research into it. This book is a must for every university student of Romani linguistics.

Kimmo Granqvist

Kristin Wagrell. 2020. *“Chorus of the Saved”: Constructing the Holocaust Survivor in Swedish Public Discourse, 1943-1966*. Linköping University, Institutionen för kultur och samhälle. 391 ss.

Kristin Wagrell har författat avhandlingen ”Chorus of the Saved”: Constructing the Holocaust Survivor in Swedish Public Discourse, 1943–1966 vid institutionen för Tema Kultur och Samhälle vid Linköpings Universitet. Hennes syfte är att påvisa hur Förintelseöverlevaren som diskursiv konstruktion har utformats i den svenska offentliga debatten under 1940-, 50- och 60-talet. Wagrell har fokuserat på både nyhetsrapportering och kulturkritik och materialet inkluderar bland annat nyhetsartiklar, radioprogram, film och recensioner. Wagrell menar att journalisters och kulturkritikers föreställningar om överlevaren har påverkat dennes möjligheter att agera och uttrycka sig som den önskar i den svenska offentliga diskursen. Överlevaren som komplex individ med individuella erfarenheter har, enligt Wagrell, inte lyfts fram och diskuterats i svensk press. I stället har överlevare framställts som en homogen kollektiv grupp och Wagrells analyser visar att olika tidsperioder har karaktäriserats av skilda ideal gällande hur en överlevare beskrivs i förhållande till sina erfarenheter av Förintelsen. Hon konkluderar därtill att genusföreställningar har varit ständigt närvarande i den svenska offentliga debatten. Dessa påverkar både yttre föreställningar om överlevaren samt dennes egna möjligheter att påverka diskursen. Avhandlingens fokus är främst på judiska Förintelseöverlevare, även om andra grupper av överlevande diskuteras inledningsvis.

Avhandlingen består av sju kapitel, inklusive en introduktion och ett avslutande sammanfattande kapitel. Trots att undersökningsperioden omfattar 1940- till 1960-talet handlar avhandlingens första undersökande kapitel om 1990-talet och Forum för Levande Historias regeringsuppdrag att skapa ett minnesarkiv. Här beskriver Wagrell hur ett minnesarkiv skulle utformas och att detta föranledde en diskussion bland de ansvariga kring huruvida vittnesmål från Förintelseöverlevare skulle samlas in. Syftet med kapitlet är, enligt Wagrell, att utifrån ett längre tidsperspektiv visa hur bilden av överlevaren har formats och disciplinerats av omgivningens förväntningar om hur Förintelseöverlevare som kollektiv grupp bör bete sig och vara. Två av avhandlingens kapitel handlar om representativa Förintelsevittnen under två olika tidsperioder: Anne Frank