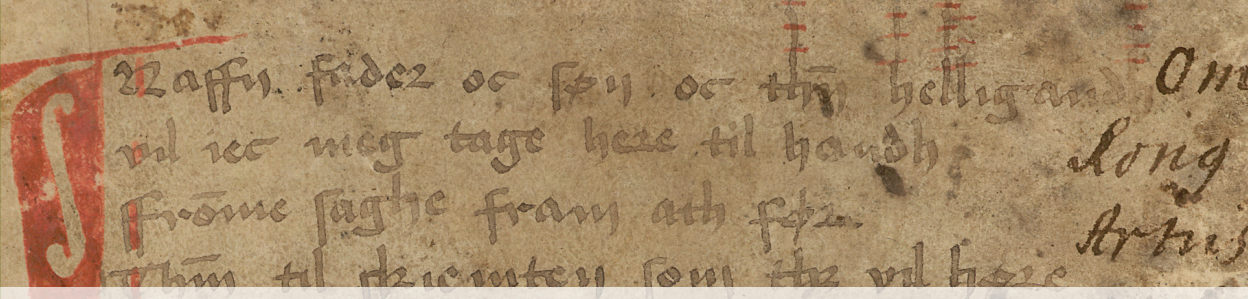

Beyond the Piraeus Lion

East Norse Studies from Venice

edited by Jonathan Adams and Massimiliano Bampi

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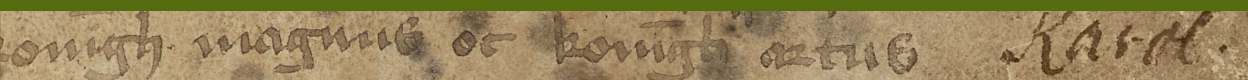

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- 2 -

Jonathan Adams & Massimiliano Bampi (red.): Beyond the Piraeus Lion

Selskab for østnordisk filologi, nr. 2
Universitets-Jubilæets danske Samfund, nr. 594

Tilsyn: Eva Skafte Jensen
Bogen har desuden været underkastet anonym fagfællebedømmelse

Udgivet med støtte fra
Dipartimento di Studi Linguistici e Culturali Comparati,
Università Ca' Foscari Venezia

Printed in Denmark by
Tarm Bogtryk a/s
ISBN 978-87-408-3109-2

Kommissionær: Syddansk Universitetsforlag

Omslagsdesign: Niels Jørgen Pedersen
Omslag: Cod. Holm. K 47, bl. 1r; prologen til Ivan Løveridder.
Se http://middelaldertekster.dk/ivan-loeveridder/1.
Originalen tilhører Kungliga biblioteket, Stockholm.

Selskab for østnordisk filologi
ostnordiskfilologi.wordpress.com
www.facebook.com/ostnordisk

Universitets-Jubilæets danske Samfund
Christians Brygge 1
1219 København K
ujds.dk

Syddansk Universitetsforlag
Campusvej 55
5230 Odense M
Tlf. 6615 7999
universitypress.dk

CONTENTS

List of Illustrations 7

Acknowledgements 8

List of Authors 9

1. A Venetian Miscellany
Jonathan Adams & Massimiliano Bampi 11

I. Palaeography, Codicology, and Editing

2. Paleografiska egenskaper ur ett digitalt perspektiv
Lasse Mårtensson, Anders Brun & Fredrik Wahlberg 17

3. Linjeringen i medeltida svenskspråkiga handskrifter
Patrik Åström 35

4. Normalizing Old Swedish Texts: Why Not?
Henrik Williams 51

II. Manuscript Studies

5. Vadstena Novices, Prague University,
and the Old Swedish *Evangelium Nicodemi*
Dario Bullitta 61

6. The Bishop Murderer
Jonathan Adams 79

III. Vocabulary and Style

7. Word Formation, Syntax, and Style in Old Danish Medical Texts
Simon Skovgaard Boeck 107

8. The Vocabulary of Chivalry in Old Danish Romances
Marita Akhøj Nielsen 123

IV. Literature and Writing

9. Kvinnligt deltagande i det svenska skriftsamhället under medeltiden
Inger Lindell 141

10. "Of Lice and Men": A Comparison of
the King Snio Episode in the *Annales Ryenses*
Anja U. Blode 153

11. On the Old Swedish *Trollmöte* or *Mik mötte en gamul kerling*
Stephen Mitchell 171

12. Courtliness, Nobility, and Emotional Restraint in the First Old Swedish Translated Romances: on *Herr Ivan* and *Flores och Blanzeflor*
Kim Bergqvist 189

V. Bibles and Translations

13. St Jerome and the Authority of Medieval East Scandinavian Texts
Karl G. Johansson 215

14. A. D. 1526: The Beginning or the End of the Beginning? Humanist Bibles in Sweden
Lars Wollin 237

Index 251

LIST OF ILLUSTRATIONS

1.1 The Piraeus Lion, Arsenale, Venice.

2.1 En del av en sida ur Cod. Ups. C 64.

2.2 En centroid av 'a' från Cod. Ups. C 64.

2.3 Illustration av skriftvinkeln.

2.4 Histogram för s. 20 och 999 i Cod. Ups. C 61 (hand 1 och hand 4).

2.5 Skriftprov från skrivarna som är representerade i histogrammen.

2.6 Illustration av mätningen av konturerna.

2.7 Mätningen utifrån pixlarna.

3.1 Kategori A: enspaltig linjering.

3.2 Kategori B: tvåspaltig linjering.

3.3 Kategori C: uppslagsvis linjering; bindet markerat med en streckad linje.

3.4 Enkel ram, utan skrivlinjer.

3.5 Enkla lodräta marginallinjer, två långa vågräta skrivlinjer överst och nederst.

3.6 Enkla, lodräta marginallinjer.

3.7 Uppslagsvis; bindet markerat med streckad linje.

3.8 Blind.

3.9 "Arbogaskrivarens typ".

3.10 Endast korta skrivlinjer ("Stockholms stadsskrivare Helmiks typ").

3.11 Långa marginallinjer, endast korta skrivlinjer.

6.1 Copenhagen, Royal Library, Fragment Collection, no. 3230, recto.

6.2 Copenhagen, Royal Library, Fragment Collection, no. 3230, verso.

6.3 The possible source of the fragment and its relationship to other parallel East Norse manuscripts.

7.1 Folio 22^{r} of NKS 66 8° showing the beginning of the chapter on bay leaf.

8.1 One of the citation slips on the headword *buthk* "small box with a lid".

8.2 The beginning of the list of lemmas in *Yvain the Knight of the Lion*.

8.3 The beginning of the list of lemmas in *The Dwarf-King Laurin*.

8.4 The first items of the alphabetic list of lemmas in all of the six romances.

8.5 Sections 14–18 in Nimb et al. 2014: 32.

14.1 TRIX.

ACKNOWLEDGEMENTS

The editors would like to express their thanks to Marina Buzzoni and Ingela Hedström who co-organized the conference at Ca' Foscari University of Venice in November 2015. Our gratitude also goes to the University for supporting the conference and the work of the Society. Many participants contributed to the lively discussion and collegial atmosphere at the conference and thanks go to all those who attended. The anonymous peer-reviewers did a sterling job and provided much valuable input – we are very grateful. In addition to the reviewers, Maria Arvidsson, Simon Skovgaard Boeck, and Peter Bruun Hansen (all of the Society for Danish Language and Literature in Copenhagen) provided assistance with issues concerning Swedish, Danish, and Latin respectively – tack så mycket, mange tak & gratias multas! Furthermore, we extend a special thanks to Universitets-Jubilæets danske Samfund for publishing the volume with the generous support of Dipartimento di Studi Linguistici e Culturali Comparati at Ca' Foscari University.

Copenhagen & Venice,
July 2017

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4. NORMALIZING OLD SWEDISH TEXTS: WHY NOT?

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Keywords
East Norse; *Eufemiavisor*; normalization; Old Swedish; philology.

Sammanfattning: ***Att normalisera fornsvenska texter – varför inte?***
Den rika fornvästnordiska litteraturen har av tradition normaliserats till en antagen standard under mitten av 1200-talet (se Berg 2014). Detta tycks ha mött litet eller inget motstånd. Fornöstnordiska har inte normaliserats, och även detta syns det ha rått enighet om. Ett försök att normalisera fornsvenska (Williams 1999) har blivit kritiserat av Arend Quak (1999) och Simon Skovgaard (2015). I denna uppsats kommer diskuteras olika skäl till varför man ska normalisera, och motargument riktas mot kritikerna av fornöstnordisk normalisering. Slutsatsen är att vi för en gångs skull både kan äta kakan och ha den kvar.

Why should a paper on such a technical aspect as normalization be accepted for publication in a volume on East Norse philology? Is anyone interested but the precious few, who themselves deal with the publication of medieval texts? Nevertheless, I would claim that it is indeed fitting that we start by discussing this issue, just as the very first impression a reader of an Old East Norse edition gets of the text is the orthographic form in which it is presented.

The very first time I myself was exposed to an Old Norse text, it was in the form of a normalized text in Ludvig Wimmer's classic textbook of Old Icelandic. Of course, it shaped my view of what medieval Icelandic texts should look like. Soon, I also encountered Old Swedish texts, which were presented in a very different manner as the spelling was never normalized. The impression was uncouth and contributed to my unconscious conclusion that Old East Norse texts are vastly inferior to Old Icelandic in every way except for linguistic purposes.

A text edition is the way philologists meet the consumers of their products. It is the interface, if you will, between technology and application. The orthographic choices

made by the editor have profound effects on how her product is viewed and how it can be used.

In 2012, I gave a short presentation to a conference about the romances translated into Old Swedish at the behest of Eufemia, queen of Norway. My talk was entitled "In what disguise do today's readers want to meet the *Eufemiavisor*? Normalized texts and the aims of textual philology". In it, I discuss some problems that students may have when encountering Old Swedish texts in the format they are usually presented in study books and editions. My talk has remained unpublished but is available on the Internet (Williams [2012]).

The reason I took the opportunity to make my remarks was the publication in 1999 of a normalized and translated edition of *Hærra Ivan*, by myself and Karin Palmgren. It took much time-consuming effort to make such a rather far-reaching normalization of this rather long text. In the introduction, I wrote (Williams 1999: 8):

> The justification for and objectives of the present edition are to encourage the now negligible study of Old Swedish outside Sweden. The reasons for this situation are several, the two most important being that Old Swedish literature is poor compared to that in Old (West) Norse, and that Old Swedish texts are presented in a forbidding manner, at least to students and scholars used to normalized Old Icelandic. If Old Swedish is to (re)gain any degree of popularity I believe it must be presented in a more appealing manner. The text and translation presented here aim to do that.

My goal notwithstanding, it must be said that the edition failed miserably either to reach its intended readership, primarily students (because of its expensiveness), or to make any favourable impression on my fellow scholars, at least not as far as the normalization itself is concerned. I know of a single academic review, that of Arend Quak (1999) in *Amsterdamer Beiträge zur älteren Germanistik*, and he was not convinced.

At the first conference for Old East Norse Philology, in Uppsala 2013, Simon Skovgaard Boeck presented a paper, since published in the conference volume (2015). In his article, there is a passage on normalization, in which he discusses some of arguments in favour of the practice put forward by me in the aforementioned edition and in my unpublished talk. Skovgaard Boeck is not very impressed.

I now want to revisit in a more structured format the question of normalization, not only to answer my critics, however. In 2015, I was commissioned by the Swedish Academy to produce an edition of all the *Eufemiavisor* for the Academy's series of Swedish classics, due to appear in 2018. They want this edition to be fully normalized and adapted for lay readers. I will return to this project at the end of my article.

Arend Quak and Simon Skovgaard Boeck advance a number of reasons against normalization, or at least more radical forms thereof. I will summarize each argument and tell you why I consider it either invalid or beside the point.

Quak's (1999: 280) chief objection was that my normalization had no value since even his Dutch students had little trouble reading Old Swedish that was not normalized – at least that is what he claimed. Of course, it depends on how good the students are and especially how used they are to old texts, but I refuse to believe that no university student finds difficulties in reading an edition of the traditional type. In fact, I can prove it. In 1999, I let a class of second-term students, some of them future teachers, read Emil Olsen's edition of *Flores och Blanzeflor* as part of their course in the history of the Swedish language, each group a few hundred lines. As an aid, they had translations of the most difficult words in the margin. Yet many lexical items defied interpretation just because the orthography was not modern. Common Old Swedish words were not understood because the spelling deviated from what they were used to in Modern Swedish. I give here some examples of edition orthography in bold and Modern Swedish in italics: **lifua** (*leva*); **ij** (*I* 'ni'); **diwr** (*djur*); **karith** (*karet*); **daara** (*dåra*); and **wadha** (*våda*). It should be noted that in these cases Late Old Swedish pronunciation can be identical to that of Modern Swedish. Part of the problem is due to the ignorance of Swedish students when it comes to the meaning of somewhat archaic words, which might explain **daara** and **wadha**, as well as **gaman** and **mælte**. Clearly for this category of users, a consistently normalized text should be helpful.

In the short extract that I showed during my talk from the Eufemiavisa *Flores och Blanzeflor*, I pointed to examples of inconsistent orthography that can make the process of identifying a word as cognate to one in the modern language more difficult or even forbidding. Finding the word in Söderwall's dictionary of Old Swedish also becomes more complicated, although doing so is of course a good way of learning. All of this leads to a more laborious reading experience, possibly at the expense of understanding and probably affecting reading pleasure negatively, at least for many newcomers to the language. The customary scarcity of explanatory notes does nothing to help. In my talk, I contrasted the situation for Old Swedish with that for Old West Norse texts, specifically those in Old Icelandic, which are usually presented in a very pleasing and easily accessible manner.

Skovgaard Boeck (2015: 81) also writes that:

> På grund af den sproglige udvikling i middelalderen vil det være vanskeligt at fremstille én norm, der kan rumme landskabslove og senmiddelalderlig religiøs digtning. En fællesnorm vil klæde de yngre tekster i en gammel sprogdragt de aldrig har haft. Og til hvilket formål kan man spørge? Lettere at forstå for den moderne læser ville de næppe blive.

> [Due to the linguistic development in the Middle Ages, it will be difficult to produce a single norm which can contain provincial laws as well as late medieval religious composition. A common norm will give later texts a linguistic form they never had. And for what purpose, one may ask? It will hardly be easier to understand for the modern reader.]

Here, I cannot consent. First of all, who has asked for a *single* norm? In my Internet paper (Williams 2012: 7), I point out that in the case of *Hærra Ivan* you may choose between an Early Old Swedish normalization, on the grounds that the text was composed before 1303, a normalization based on Late Old Swedish, since these romances were copied into the 1520s, or even an eclectic normalization to make it as convenient for the modern reader as possible, still not deviating from medieval spelling practices. This would, I dare claim, indeed be easier for the modern reader to understand, contrary to what Skovgaard Boeck argues.

Skovgaard Boeck has other problems with normalization. He selects (2015: 81) a rhyme chronicle example in Old Danish where the normalized forms are taken from the lemmas of the Old Danish Dictionary:

IEgh bedher ther om allæ gode men	Jak bithjer thær um alle gothe mæn
hedre hwer gode quinne	hethre hvær gothe kone
Och roddher edher alle i hwer oc en	Ok rather ither alle ehvær ok en
i drawe thet wel tijl mynne	i draghe thæt væl til minne
Doch kønnet thet ær them skrobeligt	Dogh kynet thæt ær thæm skrøpelikt
som theris natwr tijl syer	sum thæres nature tilsæghjer
Tha gøre the offthe manneligt	tha gøre the ofte mannelikt
som macth paa liggher dyr	sum makt upa ligjer digher

He claims (*ibid*.) that there is no aesthetic gain in such an operation ("Der er intet æstetisk vundet ved denne operation.") I cannot judge whether or not his contention is correct since I have no aesthetic feel for Old Danish. I note that the normalized version lacks punctuation, making it harder to understand. But if Skovgaard Boeck is correct, perhaps the orthographic standard chosen is simply not the optimal one?

Skovgaard Boeck (p. 82 f.) also discusses the last word in this quote, *dyr*, which could be Old Danish *digher* 'great' or *dyr* 'precious'. He writes (p. 81): "Eksemplets sidste ord viser at normaliseringen ikke kan foregå automatisk. Den indebærer en tolkning af teksten og et fravalg af alternative tolkninger [The last word of the example shows that normalization cannot be done automatically. It involves an interpretation of the text and an exclusion of alternative interpretations]."

But who has ever claimed that normalization can be automatic? On the contrary, selecting the appropriate standard, and for each word the proper normalized form, takes a great deal of effort and demands keen insight into language history, sometimes even advanced research.

Skovgaard Boeck envisions further problems (p. 82):

> Ved at levere en glat tekst tilgodeser man kun visse brugergrupper: dem der interesserer sig for tekstens indhold. De læsere der interesserer sig for teksterne af sproglige grunde vil nødigt undvære det vidnesbyrd om spirantsvækkelsen, formen *dyr* giver.
>
> Man vil her indvende at sprogligt interesserede jo har de eksisterende diplomatariske udgaver. Men den foretagne normalisering gør rimene langt mindre gennemskuelige, og det gør i sig selv teksten mindre læselig og mindre indbydende for en moderne bruger uden forkundskaber.
>
> [By offering a smooth text, one satisfies only certain kinds of users, those that are interested in the contents of the text. Those readers who take an interest in the texts on linguistic grounds will be loath to do without the evidence for spirant weakening demonstrated by the form *dyr*.
>
> Here, the objection will be made that those interested in language have the already existing diplomatic editions. But the normalization carried out makes the rhymes much less transparent, and that in itself makes the text less readable and less inviting to the modern user without previous knowledge.]

I grant Skovgaard Boeck part of the last point (at least as long as we are dealing with poetry): Yes, normalization can obliterate rhymes, and a person especially interested in this aspect will sometimes have to turn to another edition. The doggerel verse of *knittel* is not exactly known for its pure rhymes, however, and linguistic development, dialectal variation, as well as the idiosyncrasies of individual manuscripts does a great deal to obscure rhymes without any help from normalization; indeed, the latter can sometimes clarify rhymes by clearing up spelling inconsistencies. Finally, editing means making choices, as every editor knows. I believe increased understanding, rather than nicer rhyming will be preferred by most readers too. And that leads me to the first part of Skovgaard Boeck's argument, where he speaks of only certain kinds of users, those that are interested in the contents of the text. I would claim that this constitutes the vast majority of readers, including almost all literary and other historians, as well as theologians and other scholars interested in what a certain text has to say. Virtually every lay reader belongs to this group also. All of these users are primarily interested in what the text says, not so much in how it says it linguistically. If I am wrong and Skovgaard Boeck is right, no more translation work should be done as it gives no insight into the language forms of the original. Would that really be desirable?

Skovgaard Boeck (p. 82 f.) believes that normalization "ville give et misvisende billede af den middelalderlige skriftkultur. Og da den ortografiske variation er en så væsentlig del af de middelalderlige tekster, mener jeg at det vil være en fejl at skjule den [would give a misleading picture of medieval scribal culture. And as the orthographic variation is such a fundamental part of the medieval texts, I think it is wrong to obscure it]."

It is clear whom Skovgaard Boeck identifies with: medieval scribes and their very few readers on the one hand and modern philologists on the other. My point is that we philologists already have what we need, although there is always room for more and better editions satisfying our taste. Medieval literary culture was not, and in my opinion should not be, primarily about the texts as written products, at least not to most people, and it is for these users I advocate normalized editions. Skovgaard Boeck seems to forget that exceedingly few individuals in the Middle Ages ever came into direct contact with a written document, and of the few that did, not all could read themselves. Perhaps as many as 99 % of all text consumers in that period came into contact with texts through listening, and never had to bother with abbreviations, inconsistent orthography, or obscure handwriting. Why should today's readers, unless they have a special interest?

It all comes down to something that seems to escape both of my critics: the question of *purpose*. Different editions do have and must have different functions. In an ideal world, there will be both facsimile editions with full-colour reproductions of every text carrier, synthetic and text-critical diplomatic editions with a full apparatus and detailed commentary, textbook extracts with increasingly non-normalized extracts, and finally reader-friendly normalized editions with difficult words translated in the margin and problematic passages explained in footnotes. In all of the various kinds of editions, I desire lengthy introductions, where all the editorial principals and choices are listed.

To conclude: My forthcoming edition of the *Eufemiavisor* has the following aims, but please note that this is only valid for my project and that other future editions of Old East Norse texts may have very different goals, equally legitimate:

1. I want to make the three oldest works of narrative fiction in Swedish available to two groups of modern readers: laymen who have never read an Old Norse text before and scholars who want to work with the *contents* of the text work itself, as close to the full version as possible.
2. I want my edition to be read either aloud or silently and to give as close an impression of what Old Swedish sounded like at the very end of the medieval period. We know that these romances were read for over two hundred years and copied to the

bitter end of the Old Swedish period. The form in which they met their last listeners should not be considered inferior to that of the first.

3. I want the users of the edition to come in contact with the Old Swedish lexicon and syntax, not necessarily the oldest morphology or phonology. I have no desire to acquaint the readers with Old Swedish orthography.

4. I want to make it as easy as possible for the readers to absorb the text. This I do by ruthlessly normalizing the orthography to reflect the most modern-looking forms available in attested Old Swedish. But I go even further, introducing modern spelling practices whenever this is the means to indicate the genuine Late Old Swedish pronunciation. Again, my text is meant primarily for the ear, not for the eye. I would claim that this is in good medieval tradition.

5. I want to make it as easy as possible for the users to understand the text. This I do by adding copious translations in the margin, of all words that are not readily found with the same form and meaning in Modern Swedish. I am conscious that this may impair readability, the rhythm of reading is indeed somewhat disturbed. I do not see any way of solving this particular problem. The more translations, the more interruptions, but the fewer translations, the worse understanding.

In summary: There simply is no one and only, best sort of edition, it all depends on what your purpose is. Different editions should complement not substitute each other.

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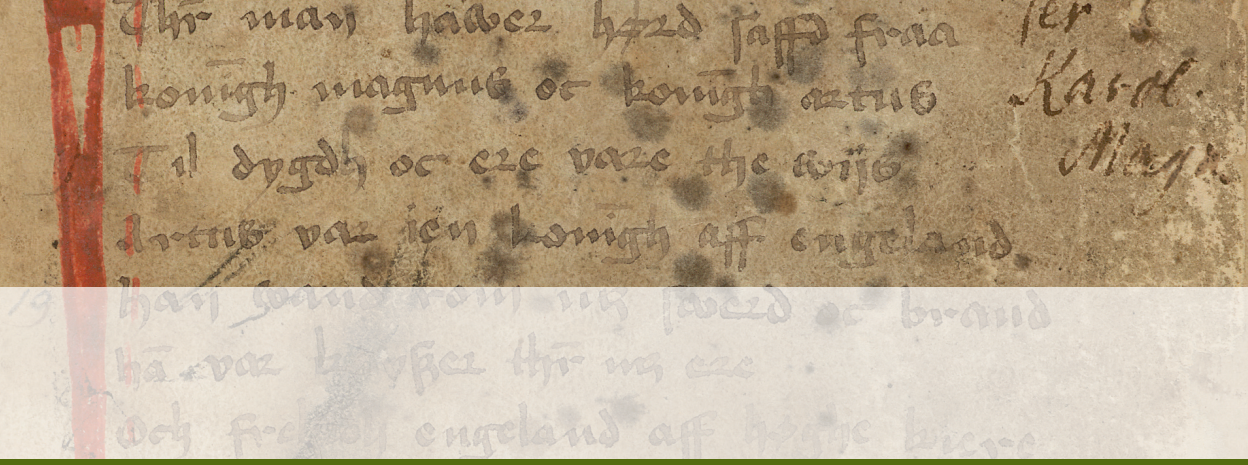

Beyond the Piraeus Lion

East Norse Studies from Venice

East Norse philology – the study of Old Danish, Old Swedish, and Old Gutnish – continues to attract scholarly attention from around the world. *Beyond the Piraeus Lion* comprises fourteen articles on a vast number of topics by researchers from Scandinavia, Germany, Italy, and the USA. They are based on a selection of the papers given at the Second International Conference for East Norse Philology held at Ca' Foscari University of Venice in November 2015. The volume covers subjects ranging from codicology and material philology to text transmission and reception, from women's literacy in medieval Sweden to studies of Old Danish lexicon, and from Bible translations to Old Swedish poetics. In all, there are five sections in the volume – *Palaeography, Codicology, and Editing; Manuscript Studies; Vocabulary and Style; Literature and Writing; Bibles and Translations* – that all demonstrate the breadth and vitality of East Norse philology.

The book is the second volume published by Selskab for Østnordisk Filologi · Sällskap för östnordisk filologi, established in Uppsala in 2013.

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