

According to her, one needs to understand that peaceful is not equal to conflict-free, and living in Åland can require navigation not only of borders, but also of tensions and emotions. Indeed, borders are sites of indignation and irritation, also forming a line between legal and illegal activity. In her text, Hughes Tidlund has decided to omit or obscure details about the participants' age, gender, profession, home town and family situation in order to guarantee their anonymity. Participants were also not given pseudonyms, because combined quotes could more easily reveal identities. Hughes Tidlund explains that, in a tight-knit community like Åland, this strategy seemed necessary to enable anonymization: "The short distances between people required a longer distance between the field and the text." The study thus attempts to keep an intentional distance to the research participants, both living and deceased, and writing in English also contributed to this. Translation can be seen to detach stories and experiences from the source to some extent.

Another related theme, which left more questions unanswered, was Hughes Tidlund's relation to Åland. This is what all the participants in the field also inquired about: how was she related to Åland, "whose side" was she on. One of the research participants pointed out that one is always a part of one's family in Åland, with the implication that there is a need to think about the reputation of one's family for generations ahead. This view took the author by surprise, running contrary to seeing herself as an individual, responsible only for her own choices and actions. Hughes Tidlund admits to being intrigued about the familiarity of Åland, its similarity to Sweden, being at the same time dissimilar in ways that really made a difference. She states that she has applied a one-sided view of the border relation that has two sides, concentrating on Åland, Finland being nearby throughout the study. What I missed somewhat was a discussion of Åland's relation and ties

to Sweden and Swedishness, but maybe this is the topic of yet another study. All in all, the thesis surely has succeeded in the aim of taking a close look at what has been taken for granted or said in the margins of stories, making the familiarity of borders strange again.

Pihla Maria Siim
Tartu, Estonia

A Norwegian Pioneer

Ernst Håkon Jahr: Nybrottsmannen Andreas Faye. Med bibliografi og ikonografi ved Jan Faye Braadland. Novus forlag, Oslo 2021. 1021 pp. Ill.

The legend collector Andreas Faye (1802–1869) published the first book of Norwegian folklore in 1833. It was entitled *Norske Sagn* and it was a pioneering work. However, his retelling of these "Norwegian Legends" was mercilessly criticized by P. A. Munch, as a result of which Faye has been discredited in academic circles almost up to the present day. In recent years, however, many have called for the rehabilitation of Faye and his efforts, pleading that he should be granted the recognition he rightfully deserves. Ernst Håkon Jahr's recently published biography of this pioneer, *Nybrottsmannen Andreas Faye*, is by far the weightiest and most comprehensive work in this connection. It is a magnificent and monumental volume of some 800 pages, and in addition the book includes a thorough bibliography and iconography of just under 200 pages, compiled by Jan Faye Braadland. Faye's large and all-embracing activity, including both his academic work and his social commitment, has never before been treated in its entirety. The book also brings out several unknown aspects of Faye's life and work.

It is somewhat original that Jahr has two introductions to the book. In the first he describes Faye's meeting with Goethe

in Weimar in 1831, while the second considers the writing process of Faye's first book, *Norges Historie* ("The History of Norway"), published the same year, the reception of the book, and his appointment as member of the Royal Norwegian Society of Sciences and Letters. Jahr uses this second introduction as a stepping stone to the biography as a whole. Here he asks questions about Faye's background, education, and the circumstances that enabled him to become a pioneer.

The first chapter of the book deals with Faye's childhood and schooling. Here Jahr gives an account of Andreas Faye's birth, family background, schooling, and upbringing in Drammen, putting this into a historical-social context. The Faye family belonged to the city's commercial and business elite, and thus the city's top social stratum. This, of course, was significant for the education Andreas received and the social circle in which he moved. At the age of eight he was sent to a private school to be taught by the fabled rector of the parish of Røyken, Christian Holst. It was here his interest in history was aroused, and this was where he also heard fairy tales and legends. He later attended *borger-skole* and *latinskole*. At the latter school Andreas became friends with the brothers Nicolai and Jørgen Aall, sons of the theologian, businessman, ironworks owner, and politician Jacob Aall of Nes in Holt near Tvedestrand. This friendship would be crucial for the future course of Andreas's life.

In the next chapter Jahr describes in detail Faye's encounter with the University of Kristiania and his educational path to a degree in theology. In addition to the professors of theology, Faye came into contact with the history professor Cornelius Enevold Steenbloch. Faye also attended his lectures in history, and developed a close relationship when Steenbloch acted as his tutor throughout his studies. Steenbloch would be an important inspiration for Faye's interest in history. During his student years Faye undertook several walking tours in the

region around Oslo and acquired a comprehensive knowledge of nature, culture, and history. Shortly after completing his university studies, he travelled to Copenhagen where he met and established contact with a network of key scholars, such as Peter Erasmus Müller and Adam Oehlenschläger. It was Jacob Aall who opened the doors for Faye to this academic community in Copenhagen.

After graduating in theology in 1828, Faye left Oslo to take up a teaching position at Arendal Middle School. The third chapter of the book is about Faye's teaching and life in Arendal. It was during his time here that Faye finished the textbook *Norges Historie til Brug ved Ungdommens Underviisning* ("A History of Norway for Use in the Teaching of Young People"). It is obvious that Faye wanted to expand his knowledge and improve his teaching qualifications. The fourth chapter of the book deals with Faye's educational journey in southern Europe in 1831. His first prolonged stop on the tour was in Copenhagen, where he contacted the professional network he had previously established. During this stay in Copenhagen, P. E. Müller strongly urged Faye to publish his own collection of Norwegian legends. On his continued journey southwards, Faye met Johann Wolfgang von Goethe and Ludwig Tieck.

The fifth chapter of the book covers Faye's involvement in the local community after he returned from the long trip abroad. Here Jahr describes Faye's role in the establishment of a printing press, newspaper, library, and museum in Arendal. It is clear that Faye, inspired by his tour, was a central figure in this. Furthermore, Faye took up the position of rector in Holt and thus also gained a central function in the local community.

While the structure of the first five chapters is predominantly chronological, the structure of the subsequent chapters becomes more thematic-chronological. In chapter six the author concentrates on the theme of Faye as a historian and on the histories he wrote. Jahr claims in that chapter that Faye was the

foremost national historian in the early 1830s. The chapter discusses how he came to write the textbook *Norges Historie* from 1831 and publish the second edition of *Udtog af Norges Riges Historie* from 1834. Jahr additionally compares the content of these two editions. Jahr points out that the historical events that Faye selected for the textbook have been repeated in later history textbooks. In this way, Jahr gives Faye the credit for the national narratives from our earliest history.

In the seventh chapter Jahr provides a very detailed account of Faye's work on the collection of legends, *Norske Sagn*, from 1833, its publication and reception. In this chapter, Jahr writes about Faye's sources of inspiration and contributors. He goes on to cite P. A. Munch's harsh assessment of the book, a review that Jahr characterizes as academically weak. Jahr devotes a great deal of space to refuting Munch's critique, and summarizes the entire debate about the principles for rendering folklore that arose in its wake. In Jahr's opinion, the reason Munch wrote such a negative critique is that he wanted to position himself for an appointment at the university by discrediting Faye, whom he perceived as a strong competitor. Jahr further specifies that Munch based his critical argumentation on the views of Albert Ludwig Grimm. According to Jahr, this has later been mistakenly understood as a reference to the brothers Jacob and Wilhelm Grimm. In this same chapter Jahr also goes into more detail about Faye's relationship with P. Chr. Asbjørnsen and Jørgen Moe. Whereas Faye comes across as an amiable and helpful man, Jørgen Moe's behaviour is seen in a somewhat unflattering light. The chapter ends with Faye's efforts for the preservation of the material cultural heritage, in the form of his collaboration with J. C. Dahl to preserve the stave churches and to found the Society for the Preservation of Ancient Monuments.

The development of a separate Norwegian written language was central to

the work of creating a distinct Norwegian identity. This was another project that Faye was engaged in, noting down a number of dialect words. In the eighth chapter of the book, Jahr examines this in more detail, comparing Faye's style and language in *Norske Sagn* from 1833 and the second edition of *Norske Folke-Sagn* from 1844. Jahr argues that the changes to Faye's language in the two collections of legends anticipated the language reforms of 1862, 1907, and 1917. Furthermore, Jahr asserts that Ivar Aasen received input from Faye regarding his language project; there is no unambiguous evidence for this, but it appears to be a reasonable conclusion. As for Faye's contribution to the development of the written Norwegian language, it may be that Jahr gives Faye slightly too much credit.

The following chapter deals with Faye's work as a clergyman in Holt and Faye as a family man and his personal family tragedies. Despite great strain, he continued his work tirelessly and with great dedication. In the two following chapters, Jahr deals with Faye's social engagement and his work in organizations and politics. We learn about Faye's efforts to reduce alcohol abuse, to strengthen agriculture, to build hospitals, and to establish an agricultural college. In other words, as a theologian Andreas Faye was concerned not exclusively with the spiritual status of his flock, but also with their material conditions. In this respect he is reminiscent of Hans Nielsen Hauge. As a politician and member of parliament, Faye was involved in the repeal in 1842 of the ordinance governing religious assembly, and he was one of those who voted to have the Jewish clause in the Constitution amended the same year, although a majority voted against this.

Another important field in which Faye worked was the teacher seminary in Holt, and this is the subject of the thirteenth chapter. He was given the task of organizing and directing the teacher training college. Jahr describes Faye as an edu-

cational pioneer. The following chapter gives an account of Faye as a church politician and his participation in Scandinavian synods in the years around 1860.

Faye moved away from Holt and started his ministry in Sande in 1861. The last years of his life in Sande were a productive period in terms of writing historical works, including the books *Norge i 1814* and *Christianssands Stifts Biske- og Stiftshistorie*. This chapter on the years in Sande is followed by the concluding chapter where Jahr summarizes the main lines and holds up Faye as a pioneer.

Jahr has given us a voluminous and comprehensive biography, one that shows the versatility of Andreas Faye – his professional and scholarly activities, his work as both a theologian and an educator, and his involvement in social issues. A clear strength of the biography is that Jahr puts Faye's life and work into a larger historical context. The book is closely written and packed with information and details; it is thorough and exhaustive, and it therefore also works very well as a biographic reference work. Sometimes, however, the presentation sticks close to the sources, merely citing the empirical evidence. As a biography the book would probably have benefited if the source material had been more successfully sifted, allowing the analytical perspective to stand out more clearly.

The level of detail in the book can sometimes provide interesting supplementary information, but at times it becomes excessive when all the minutiae interrupt the presentation and feel like digressions. This happens, for example, at places in the book where new contacts and acquaintances of Faye are introduced. The copious details can weigh down the presentation and are surely superfluous in several cases. Moreover, all the particulars sometimes have the result that the main point is not always clearly stated. The use of notes to provide the supplementary information would probably have improved the rigour of the presentation.

A biography is always intended to convey a person's special contribution in one or more fields, and the author of a biography will necessarily develop a close relationship with the person portrayed. This may mean that the author is not always objective in his or her assessments, with the risk of overestimating the importance of the subject. Overall, I would argue that Jahr manages the balance relatively well, but there are some assessments that can be discussed. Jahr claims that the collection *Norske Sagn* is close to a doctoral dissertation. Although Faye paints the historical/cultural-historical background to the legends and supplies comparative information from other European countries, Jahr makes rather too bold a claim. *Norske Sagn* is primarily a collection of traditions. Similarly, it is also debatable whether Faye was the foremost national historian of his time. In the university environment there were the history professors Rudolf Keyser and the previously mentioned P. A. Munch. The latter spent many years writing the eight-volume opus *Det norske Folks Historie*. Whether P. Chr. Asbjørnsen and Jørgen Moe were pupils or disciples of Faye must surely also be questioned.

For several of the quotations in the text, Jahr refers to a secondary source. It would have been preferable to use the primary sources in these cases since they are not difficult to access. Material on Faye can be found in several central Norwegian public archives. Jahr does not mention this until the very end. Perhaps he could have stated that there is also source material related to Faye in the National Library's manuscript collection. As it is, the biography is highly exhaustive, with an expanded and annotated bibliography and iconography, but perhaps there could also have been a list of archival material associated with Faye in the various archives. This would have been of great assistance to scholars in future research on Faye.

Jahr's biography of Faye will serve as a lasting standard reference work,

indispensable for all future researchers. It grants Andreas Faye the honour he rightfully deserves. Although I have some minor criticisms, they do not overshadow the fact that Jahr has given us a very valuable and interesting work.

Herleik Baklid
Bø i Telemark, Norway

Prisoners of tradition

Dagrún Ósk Jónsdóttir: Fangar hefðarinnar: konur og kvenleiki í íslenskum þjóðsögum. Trapped within Tradition Women: Femininity and Gendered Power Relations in Icelandic Folk Legends. Faculty of Sociology, Anthropology and Folkloristics (School of Social Sciences). The University of Iceland, Reykjavík 2022. 249 pp. Diss.

Dagrún Ósk Jónsdóttir presents an important addition to our understanding of the role of legend in negotiating aspects of cultural ideology (norms, beliefs, values) in the context of the rapidly changing, largely rural Icelandic society of the late nineteenth and early twentieth centuries. Of particular importance is the careful attention she pays to gender and gendered performance, providing an important and necessary perspective on two often overlooked aspects of legend tradition: (i) the construction of and representation of gendered interactions within stories and (ii) the role of women in the storytelling tradition of Iceland.

Although the dissertation consists of eight chapters, the main body of the work, like many Icelandic dissertations, is based on a series of previously published articles. The five brief lead-in chapters, however, provide important context as well as an overarching framework that allows one to read these articles in concert with one another. The result is a far-more nuanced exploration of the representation of women in legend than one would get from reading

each of the articles separately. Indeed, it is the integration of the articles with this historical, theoretical and methodological framework that brings to the fore their interdependence.

After an introductory chapter, Dagrún moves on to “The Nature of Legends.” In this chapter, she offers a strong, careful and thorough grounding of legend research. She situates her discussions of genre in a broader, historically-informed, theoretical context providing a thorough overview of the field of legend study and the collection of folklore, particularly in Iceland. She also offers a clear motivation for the study of legend as part of a socio-ethnographic exploration of the dynamic change associated with the role of women in Icelandic society, particularly as aspects of the predominantly rural society experienced significant change.

In a section entitled “Legends and Women”, Dagrún situates her study in the context of the performance turn in folkloristics (1970–1980s) and the importance this turn had for folklorists in considering gendered aspects of performance. The section presents a clear theoretical line, situating the current study in the context of more recent work such as that of Júlíana Þóra Magnúsdóttir, Helga Kress, Rósa Þorsteinsdóttir, Jeana Jörgensen, Ruth Bottigheimer, and Maria Tatar.

A final section, entitled “Gender”, provides an excellent summary of a broad range of gender studies, particularly inflected for the purposes of this study. This is no mean feat, and readers will find here a useful distillation of extremely broad and complex theory into a working model for the study of gender and legend.

The rest of the book rests on the four previously published articles noted above. The first is an intriguing study of women who are presented as behaving as men in Icelandic legend. The finding that this positionality is praiseworthy for women who only do so temporarily but a matter of approbation for women who