

motiveret af en lidt svag henvisning hos Bøgh til det *Kryds-Tog* som hans sejskib foretager i Middelhavet og som Jensen også mener, antyder en henvisning til de middelalderlige korstog og altså ikke kun fortæller om den faktiske sejlads på kryds.

Den sidste artikel, skrevet af korstogsstrikkeren Kurt Villads Jensen, handler som de fleste andre artikler i antologien heller ikke om krige eller korstog. I stedet analyseres den unge Jacob Dampes disputats om Koranens etik fra 1812, hvor Damp kun var 22 år. Det er en temmelig specialiseret gennemgang af den tidlige islamforskningens arbejde, som kan være lidt tung at komme igennem for en lægmand udi koranforskningen, men artiklen giver samtidig et interessant indblik i universitetsafhandlingens udviklingshistorie.

Vi kommer vidt omkring i antologien, og artiklerne er generelt både velskrevne og interessante. Men de stikker også i mange retninger, og af de tre hovedtemaer krig, korstog og kulturmøder er det som sagt kun det sidste, der for alvor bliver udfoldet. Især korstogene, som nok ellers vil trække manges opmærksomhed mod bogen, er bemærkelsesværdigt fraværende, og man må give redaktørerne ret i hvad de skriver i forordet, nemlig at "Korstog betyder forskellige ting for forskellige mennesker til forskellige tider".

Benjamin Asmussen

Ellen Krefting, Aina Nøding & Mona Ringvej (eds.), *Eighteenth-Century Periodicals as Agents of Change: Perspectives on Northern Enlightenment*, Library of the Written Word 42 (Leiden: Brill, 2015). 346 pp.

"Was ist Aufklärung?" ["What is Enlightenment?"] In 1784, Immanuel Kant gave his famous answer to this question in an essay published in the monthly journal *Berlinische*

*Monatsschrift*. The essay soon became and has ever since remained a crucial piece of work for the understanding of the era's thinking and ideas, so in that sense it is certainly not underestimated. However, what the essay's first publication medium – the journal – signifies to the dissemination of the philosopher's ideas is worth reflecting more upon. Kant was well aware of the advantage of publishing it in a journal compared to a book. Periodical sheets were produced rather quickly and could be distributed more easily and widely, reaching new audiences. Periodicals travelled from hand to hand and crossed borders, both literally and symbolically. Furthermore, of course, *Berlinische Monatsschrift* was not just any journal but the major literary organ of the late German enlightenment.

In historical hindsight, today's people in general (whether scholars or not) can hardly appreciate the role that ephemeral material, such as journals, pamphlets and epistolary letters, played for the societal changes in the eighteenth century. The editors of *Eighteenth-Century Periodicals as Agents of Change: Perspectives on Northern Enlightenment* take as their starting point that the periodical press has been overlooked, compared to books, when scholars have considered the spread of ideas during the period. The aim of this volume is, as presented in the introduction, to offer "new insights into the mediation and transfer processes involving the nascent public sphere" and to make "the case that the periodical press, to a greater extent than books, made the European Enlightenment possible as a far-reaching intellectual and historical phenomenon". Even if journals were seldom as outstanding as *Berlinische Monatsschrift*, they performed as "agents of change" and had a "revolutionary impact". Another ambition is to pursue the view that the Enlightenment ideas did not only derive from certain nations (France) from where they spread out to other regions of Europe. "Europe's margins" including Scandinavia,

were their own “centres” where ideas and media practices were formed on the basis of local conditions.

The volume is based on a conference and the seventeen contributions present different case studies, primarily based on material from Northern Europe. “Transfer” is employed as a key word to signify transmissions and relocations pertaining to the periodical press; hence, the book is divided into sections labelled “International”, “Political”, “Theatrical”, and “Digital” transfers. I will briefly describe and pick examples from each of these sections.

“International transfers” focuses on the fact that journal editors, authors, technologies, genres and texts were crossing borders in several different ways. The number of translations grew substantially and adaptations and appropriations were commonplace. One of the new periodical genres, designed to transfer scholarly news, was the learned journal. These publications contained reviews of new books and presented short reports about academic findings. They could in some cases be dispersed and read in their original languages in large parts of Europe, but contents were also translated and adapted into publications in the local vernaculars. According to Ingemar Oscarsson there were around 70 such learned journals produced in Sweden in the eighteenth and early nineteenth century. He claims that even if their qualities varied, they were vital for the dissemination of scholarly knowledge in Sweden where, seemingly, they also to some extent reached a non-scholarly audience.

“Political transfers” explores and discusses government attitudes to the periodical press with a focus on the censorship practices. Several of the authors take the approach that censorship was not merely repressive, holding writers and printers back – as a strategic tool in the hands of regimes, it had more complex uses and functions. For example, Jakob Maliks describes and discusses how the government of Norway-Denmark untied the bonds of cen-

sorship during a period when the economic politics were to be formed. The public was even invited to write and publish their ideas about the subject. In this case, the temporary freedom was regarded as beneficial for upholding the king’s regime even though it would allow criticism of his policies.

The articles in “Theatrical transfers” draw attention to the interaction between stage, society and media, and to the fruitfulness of thinking about journal contents in theatre terms. Mona Ringvej shows how the conventions of courtly behaviour were expressed in print media. It was commonplace to use some degree of panegyric language, celebrating the court. This mode of speech which signified “the theatricality of the representative public sphere” operated as a rhetoric device to soften critique or to present demands in a “polite” way, according to Ringvej.

The last section, “Digital transfers”, focuses on present-day digitization of eighteenth-century periodicals. A couple of ongoing European projects, one based in Oslo and the other in Leipzig, are presented and discussed. The authors take up the options that the digitization means to scholars, as well as the methodological issues pertaining to it. The digital transfer implies substantial challenges when it comes to choosing, for example, search options for contents. Such considerations are delicate and in no way neutral, and the choices made will affect both methods and results in future studies.

The scope of this volume covers a wide range of material, presents intriguing analyses and raises stimulating questions; above I have just given a few examples. The diversity of the chapters makes the volume, as a book, somewhat fragmented, and in some contributions, however interesting they may be, the relevance to periodicals as “agents of change” seems a bit loose. In a sense this reflects the fact that in the archives there are many examples of eighteenth-century journal content that first

and foremost served conservative interests of the male elite; in relation to this material, thoughts about “revolutionary impact” are hardly what enters one’s mind.

I would also like to emphasise that “What is Enlightenment?” is still a relevant question. Here the term “the Enlightenment” in the singular is applied throughout the volume, and as such it tends to indicate an entity, a set of coherent ideas, that swept over and changed Europe. During the recent decades, several scholars and experts on the period have suggested that we modify the term or use other terms that imply a higher degree of complexity. For instance, Thomas Bredsdorff has promoted “den brogede oplysning” (the motley enlightenment) and others have suggested that we should speak in the plural about enlightenments. I would have appreciated a degree of reflection on these issues surrounding the concept in the introduction. However, this remark should not obscure the fact that the authors of the volume actually do consider the period as multidimensional, and that the contributions challenge several earlier assumptions about, for instance, the centres and margins of the processes in Europe. The editors have certainly fulfilled their aim of presenting the eighteenth-century periodical press as a highly important vehicle for the dissemination of ideas in the period. Any scholar of the eighteenth century could find this volume useful and especially those who want to engage in studies about the periodical press.

*Tilda Maria Forselius*

Sofia Ling, *Konsten att försörja sig: Kvinnors arbete i Stockholm 1650-1750*, Monografier utgivna av Stockholms stad, 256 (Stockholm: Stockholmia förlag, 2016). 269 s.

Kvinnors arbete i tidigmodern tid börjar träda ut ur historieskrivningens skuggor. Det har

tidigare setts som en verksamhet underordnad den familjeförsörjande mannen. Kvinnans ställning på arbetsmarknaden har beskrivits som kringskuren av skråprivilegier och hänvisad till underordning och informellt hushållsarbete. Nyare studier utmanar dessa föreställningar. I Sofia Lings bok om kvinnors arbete i Stockholm 1650–1750 framträder den tidigmoderna svenska staden som ett utpräglat mångsysslar-samhälle där kvinnors arbete hade avgörande betydelse för familjens försörjning.

Genom suppliker ställda till lokala myndigheter (främst Handelskollegium) i Stockholms stad under hundra år undersöker Ling vad kvinnor arbetade med i staden, hur arbetet organiserades och vilka möjligheter kvinnorna hade att påverka sin arbetssituation. Boken är indelad i fem kapitel. Det inledande kapitlets forskningsöversikt och frågeställningar följs av ett kapitel som tecknar en övergripande bild av kvinnors arbete i staden. Det tredje kapitlet tar sikte på kvinnors arbete och dess organisering i gaturummet. Det fjärde kapitlet undersöker arbetet i huset med utgångspunkt i krogverksamheten. Det femte kapitlet avslutar boken med sammanfattning och slutsatser.

Ling visar att det sågs som en självklarhet att både mannen och kvinnan skulle arbeta för att försörja familjen. Hon menar att Sverige präglades av en tvåförsörjarmodell där båda makarnas arbete sågs som nödvändigt för att upprätthålla en dräglig levnadsstandard. Ett återkommande bekymmer i supplikerna är att kvinnor beklagar sig över att deras män avlidit eller på grund av sjukdom inte längre förmår bidra till försörjningen. De beskrev sig själva som ensörjande, alltså ensamma om försörjningen. Även männen kunde argumentera på detta sätt. Att vara ensam om försörjningsbördan ansågs vara en svår omständighet. Möjligtvis är detta ett svenskt särdrag, vilket också påpekas i boken. Engelska studier har tvärt om visat att män ofta tonade ned den roll som deras hustrur spelade för familjeförsörjningen.