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chiefly quantitative study concerning the distribution of names with different linguistic origins—based on the 2005 electoral register for the Swedish Sami Parliament—a study of the Swedish Sami’s changes of surnames over the period 1920–2004 and a study of the adoption of “Sami-marked” surnames. Some individual results may be commented on. In the electoral register for example it can be seen that among the 10 most frequent surnames there are 7 names ending in *-son*, that *Blind* is in place 6, and *Nutti* and *Labba* in places 9 and 10. Other more frequent Swedish language names among the Sami surnames are *Påve* and *Fjällström*; among the Sami language names one also finds among others *Svonni*, *Sunna* and *Utsi* as some of the somewhat more frequent ones, and among the Finnish language ones *Kuhmunen* and *Sevä*. Some regional difference in the surname custom may also be noted. It may be seen that the final element *-fjäll* is used on several occasions in the Sami neologisms, and that a number of Sami surnames are adopted and registered, but that in most cases it is previously recorded names and that some Finnish language names are translated into Swedish. Some new names are based on toponyms: *Salming* on Finnish *Salmi* and *Daimar* on Sami *Daima*. No doubt the most interesting part of the study deals with adoption of surnames marked as Sami in character, above all during the period 1999–2009. Based on an interview investigation, among other things, different considerations that caused the adoption of this kind of name can be noted: the name as an ethnic marker within one’s own group, the will to manifest a Sami name in the majority society, the view of the surname as a cultural heritage etcetera. The thesis—whose account

might have been concentrated to some extent and also polished with regard to structure—elucidates changes of surnames among the members of a language minority from different perspectives, not least in the light of political conditions that have changed over time.

Lars-Erik Edlund

lars-erik.edlund@nord.umu.se

Kristina Hagren (ed.), *Ordbok över folkmålen i övre Dalarna*, Häfte 39, *Stypplig-Syt* (Skrifter utg. av Institutet för språk och folkminnen. Ser. D 1), Uppsala: Institutet för språk och folkminnen. Dialektavdelningen 2010, ISBN 9789172290709; ISSN 16511204, 80 pp.; *Ordbok över folkmålen i övre Dalarna*, Häfte 38, *Illustrationer S–Stupteln* (Skrifter utg. av Institutet för språk och folkminnen. Ser. D 1), Uppsala: Institutet för språk och folkminnen. Dialektavdelningen 2010, ISBN 9789172290792; ISSN 16511204, 64 pp.

The publication of *Ordbok över folkmålen i övre Dalarna* [‘Dictionary of dialects of Upper Dalecarlia’] proceeds with these parts. After an interval—part 37 was published in 2002—both the illustration part (no. 38), which thereby concludes volume 4, and the text part with the words *Stypplig-Syt* (no. 39) have now been published. With this latter part some changes in the editing principles have been introduced. Thus the dictionary no longer contains long translations into English of the word definitions, and as for the literature references some restrictions have—regrettably—also been made. In the usual manner the dictionary communicates a great deal of knowledge of linguistic and cultural conditions in former times in Upper Dalecarlia. The

illustration part comprises more than 450 pictures and shows, among many other things, pictures of a *skåle* ['temporarily built shelter,' 'shed'] from Älvdalen (no. 1776) and a *stekarehus* ['log cabin with a central hearth'] (no. 2010), a *sladd* ['clod-crusher harrow'], a *slepa* ['sledge'] and a *slipa* ['sledge'] (nos. 1829, 1837, 1839), and shows how a *snargård* ['fence consisting of small pines and spruces that leads into a bird-snare'] was constructed (no. 1903). One opening (pp. 44–45) shows what a bodice belonging to a female peasant dress (Swedish *snörliv*) looked like in different parishes in Upper Dalecarlia, and here as in many other places in the part there are illuminative illustrations in colour, something one would like to see more of. What different kinds of *drög* ['sleigh'] looked like is shown with pictures of a *stakdrög* ['sleigh used for transporting timber and wood'] (no. 1998), a *stendrög* ['sled used for transporting heavy stones'] (nos. 1829, 1837, 1839), a *stockdrög* ['lumber-sled'] (nos. 2041–2042) and a *stordrög* ['long and broad sled used for transporting timber'] (no. 2053). In the text part it is easy to become absorbed in different words. A large, well worked-out article is devoted to *stå/stånda* ['stand'], which is dealt with on four pages. In the dictionary the reader is also informed that *svenska* can be used as a verb and then means 'speak Standard Swedish or a dialect with a strong element of Standard Swedish,' and that *svensköl* is a 'fine kind of drink.' There are of course quite a few derogatory words, for example *sullfot* 'person who does bad work, bungler,' 'child who soils itself,' *sullkarl* 'careless and slovenly man,' *sullmoster* 'careless, soiling and slovenly woman' and *sullra* 'slow and lazy woman,' which are to be compared with the adjective *sullig* 'messy, smeary,' 'untidy, disordered;'

'slow, tardy,' 'unclear' and the verb *sulla* 'soil, smear'; 'be slow' etcetera—such series of related words are easy to find in this dialectal word material. There are quite a few specifying terrain words in it, which shows that language users in former times had access to a much larger arsenal of words than modern people, for example from this part, *städja* 'bank or steep slope alongside a road or watercourse, riverbank,' *svacka*, *svad*, *svada* and *svadland*, which all refer to waterlogged depressions, and the somewhat special *subb* 'small part of partitioned forest or arable land' (provided with a *sub number!*). Some very special meanings are also communicated: a *ståndhol* is the designation of a small rise in the terrain or a wooded hill by a swamp, where during the grazing cows and horses could rest in the middle of the day, and *ståndholsbönen* is the prayer that the cattle herders said over the animals when arriving at *ståndholen*. The number of compounds is in principle endless and it may be assumed that the fact that precisely this last-mentioned compound was included must imply that this prayer was something special. The dictionary does not give us any further guidance on this matter, however. Such cases are very rare in this well worked-out dictionary.

Lars-Erik Edlund
lars-erik.edlund@nord.umu.se

Therese Leinonen, *An Acoustic Analysis of Vowel Pronunciation in Swedish Dialects* (Groningen Dissertations in Linguistics (GRODIL) 83), Groningen: Rijksuniversiteit 2010, ISBN 9789036743617; ISSN 09280030, XVIII + 237 pp.

In Therese Leinonen's thesis vowels