



Notes on the contents

■ In the first issue of 2005, *Historical Journal* takes a diverse look at the Middle Ages and the start of the modern era. Such topics as the bustle of the marketplace, white bread brands and virtual adventure worlds draw on the Middle Ages as Anu Lahtinen reveals in her column 'Keskiaika markkinoilla' (The Middle Ages in the marketplace).

In her article 'Kiehuva veri – vihaisuus uuden ajan alun Englannissa' (Boiling blood – anger at the start of the modern era in England) Anu Korhonen looks at the significance of anger and claims that the control of feelings was a moral and cultural requirement that determined masculinity as well as femininity. Despite this, modern era people got angry every now and then and thus had to deal with the causes and consequences of their undesirable reactions. Emotional discourses did act as a control mechanism binding the individual to the culture, but they also provided a person with the means to understand and build an emotional ego.

Sirpa Aalto investigates the description of a group of foreigners called *Finnar* in Heimskringla, the chronicle of the Kings of Norway, in her article 'Muukalaisuus Snorri Sturlusonin Heimskringlassa – tapaus Finnar' (Foreignness in Snorri Sturlu-

son's Heimskringla – the Finnar case). She highlights the scenes where Finns appear and analyses whether the descriptions are based on facts, whether there is anything in the background that tradition has affected and what was possibly Snorri's own effect on the content of the description. Were the Finns in Heimskringla Same or 'Finns'?

The Church's views on dreams in the Early Middle Ages were categorically neither permissive nor negative. Jesse Keskiäho presents the central views on the vision phenomena and their functions, and also outlines the factors influencing them in his article Kirkollinen ajattelu unista ja näyistä varhaiskeskiajan Länsi-Euroopassa ('The Church's thoughts on dreams and visions in Western Europe in the Early Middle Ages').

Sini Kangas presents the Knight of the Cross, a fanatical, brave warrior, steadfast in his faith, as an archetypal hero of the mid Middle Ages in Miles Christi – Herran soturi sydänkeskiaikaisena supersankarina ('Miles Christi – warrior of the Lord as a mid Middle Ages superhero'). From the crusading ideal sparked by Pope Urban II

in the Council of Clermont on 15 November 1099 grew an acceptable foundation for a new type of ideological knighthood, whose representatives relentlessly persecuted heathens in the pages of epic poetry.

Mandeville's Travels was one of the most read books in the Late Middle Ages. The author borrowed nearly all his material from other books but never said a word about his sources. This strategy chosen by Mandeville opens up an interesting point of view into 14th century eyewitness accounts as Antti Peltonen shows in his article 'Silminäkijä myöhäiskeskiaikaisessa todellisuuskäsityksessä. Sir John Mandevillen matka Kiinaan' (The eyewitness in the understanding of reality in the Late Middle Ages. Sir John Mandeville's journey to China).

The understanding of the history of the Reformation, and even academic research into the subject, has suffered for decades from the distortions caused by a nationalist and Lutheran interpretation. Elsewhere in the Protestant world, revisionist historical research has created more objective interpretations. Is it not about time even in Finland, asks

Jussi Hanska in his article Revisionistista reformaatiohistoriaa maailmalla – milloin Suomessa? ('Revisionist Reformation history in the world – when in Finland?')

Matti Polla investigates the dominant family system in East Karelia at the end of the pre-industrial era. He bases it on the research results concerning Vuokkiniemi and compares it to the much-researched Russian family 'Vuokkiniemen perhejärjestelmä 1800-luvulla – tilastollinen luonnehdinta' (The family system of Vuokkiniemi in the 1800s – statistical characterisation)

From the journal's versatile review section, mention can be made of the latest work by Matti Klinge and Irma Sulkunen dealing with J.L. Runeberg and the Finnish Literature Society 'Runeberg, Suomalaisen kirjallisuuden Seura ja politiikka' (Runeberg, the Finnish Literature Society and politics).

The theme of editor-in-chief Juha Sihvola's editorial is 'Nainen, mies ja monikulttuurisuus' (Man, woman and multiculturalism).

(Translation *Valtasana Oy*)

Hakuilmoitus

Historiallinen Aikakauskirja on Suomen Historiallisen Seuran ja Historian Ystävien Liiton julkaisema tieteellinen aikakauslehti, joka ilmestyy neljästi vuodessa. Aikakauskirja on samalla Historian Ystävien Liiton jäsenlehti. Sen levikki on noin 2 000 kappaletta. Lehteä tilaavat sekä alan ammattilaiset että historian harrastajat.

Historiallisen Aikakauskirjan

Päätoimittajan

tehtävä julistetaan haettavaksi 1.1.2006 alkavaksi viisivuotiskaudeksi. Päätoimittajaksi voidaan valita Suomen Historiallisen Seuran tutkijajäsen, ja kyseessä on sivutoimi. Päätoimittajan valitsee Aikakauskirjan hallitus, joka voi tarpeen vaatiessa kutsua tehtävään myös henkilön, joka ei ole sitä hakenut määräaikaan mennessä.

Vapaamuotoiseen hakemukseen tulee liittää hakijan lyhyt näkemys toimituslinjastaan. Hakemukset pyydetään lähettämään viimeistään perjantaina 6.5.2005 osoitteella Pirkko Leino-Kaukiainen, Jollaksentie 43 B, 00850 Helsinki (p. 0400-872 404). Lisätietoja antavat myös päätoimittaja Juha Sihvola (040-8676970) ja hallituksen puheenjohtaja Heikki Talvitie (050-5115802).