

## Summaries

*Mladen Ibler & Birgitta Fritz*

Royal guide in the Holy Land and castle commander in Sweden.

On the remarkable career and true identity of Johan Vale and Erik of Pomerania's visit to Dubrovnik in 1424

THE CASTLE COMMANDER Johan Vale or Franke was quite a stranger in medieval Sweden. His surname indicates a southern European origin. He is called so in Swedish sources and Giovanni Franco in a contemporary narrative, written by some shipwrecked Venetians, who visited him at the castle Ståkeborg in east central Sweden in 1432. After their return to Venice they told the story of their miraculous rescue and journey back. Since they called him a compatriot he has been regarded as a Venetian nobleman by historians. But it has been a mystery why two strong royal castles and their rich administrative provinces – contrary to the law – were entrusted by the king to someone from such a far-off country.

In this article the bailiff is identified as Ivan Anz Frankopan, the eldest son of Count Nikola IV, viceroy (banus) of Croatia from 1426. The identification has been made possible by means of Croatian historical literature and sources. Thus he was a member of one of the most noble medieval families of this country on the Dalmatian coast. The Scandinavian king Erik of Pomerania had met the young man at the court of his cousin King Sigmund in Budapest. After having decided to go on a pilgrimage to the Holy Land he had chosen this nobleman, who was familiar with Mediterranean conditions, to lead the tour. In Jerusalem the king knighted him and then afterwards recompensed him with the enfeoffments in Sweden.

Besides those connections between the Scandinavian king and the Frankopan family the article also presents proofs of the king's stay at Dubrovnik, both on the way to Palestine and on the way back. In the archives of the governing bodies (in particular the Consilium rogatorum) of the then independent Republic of Ragusa, data concerning the royal visit have been studied. As sovereign of the three Nordic monarchies, in union since 1389, King Erik was regarded as powerful, not forgetting that the English king was his brother-in-law and his cousin the future emperor. The king did not visit Venice on his journey back, and, according to the chronicle of Antonio Morosini, the galley he had rented

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for the journey returned to Venice with “Gian Franchi” on board. He is said to be in the king’s service but his title as found in the chronicle is often misleadingly translated “interpreter”.

*Patrik Hall*

**“War against everything and everybody”:  
the Strindberg feud as political public sphere**

THIS ARTICLE STUDIES the Strindberg feud (1910–12) as a construction of the public sphere. The Strindberg feud started with a fiery attack by the famous author August Strindberg on leading figures in the Swedish public sphere, primarily Verner von Heidenstam and Sven Hedin. These attacks led to a fierce debate which was more and more conceived of in rightist/leftist terms.

The conclusion of the article is that the construction of public debate in the Strindberg feud is primarily categorical – persons and views are categorised according to oppositional pairs such as national/unnational, upper class/working class, right/left, German/Jew, masculine/feminine. Tasks which are usually seen as vital in the public sphere – debate about ideas, problem-solving, managing conflict – are secondary to this categorising tendency. Strindberg’s method of deconstructing some of these categorisations, turning them upside down and reconstructing them, probably led to the fierce character of the debate, and the tendency among many debaters to restore order. The categorisations not only shape restrictions, but also opportunities. Thus debaters on the left wing of the Social Democrats managed to reconstruct the concept of the nation, and define Strindberg as a symbol of this new, progressive concept.

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*Stefan Björklund*

**Fredrik Böök on the downgrade**

*Svante Nordin*

**“I have just one thing on my mind”**

– Hjalmar Söderberg and Fredrik Böök in 1940

*Sverker Oredsson*

**Böök, 4 October and Lund**

THE COMMON THEME of the articles by Stefan Björklund, Svante Nordin and Sverker Oredsson is the role of the literary scholar and critic Fredrik Böök in the public sphere before and in the early phase of the Second World War.

Stefan Björklund asks why cultured humanists like Fredrik Böök could nourish sympathies for what was happening in Germany under the Nazi regime. He goes on to discuss Böök's attitude to the ideologies and to ideological issues such as nationality and class. He also examines the question of whether Böök was anti-Semitic or not. His conclusion is that the literary critic was on the downgrade in the 1930s. Since his youth he had been firmly rooted in a German cultural tradition and was enraged at what he felt was the unfair treatment to which Germany was subjected during and after the negotiation of the Peace of Versailles. Another contributory factor in his continued solidarity with “Germanness” after the Nazis came to power in 1933 was that the country was a bulwark against the threat from the east.

Svante Nordin has chosen a different angle of approach. In his article he compares Böök with the author Hjalmar Söderberg and examines their reactions to developments in the opening phase of the Second World War. Their differing views found particularly clear expression in the reactions to the attack on Finland by the Soviet Union in November 1939. The Anti-Nazi Söderberg loudly and clearly advocated Swedish intervention on the side of Finland. Böök, however, was silent. On the one hand he did not want to take up a stance against Finland. On the other hand he supported the Molotov–Ribbentrop pact, one consequence of which was the Soviet attack on Finland. Nordin underlines that Böök was not entirely enthusiastic about the subsequent development of events. The conclusion is that, although Böök wished for a German victory in the war, he did not take any great pleasure in it. He was too worried about the uncertain future.

Sverker Oredsson discusses some of the speeches at the Tegnér celebration and devotes particular attention to Böök's speech in October 1940 and the reactions it provoked in the Swedish press. The reason why Böök's speech quickly became known all over Sweden was his interpretation of the World Spirit. According to Hegel, it has been personified by Napoleon, whereas Böök suggested that it now wore a German uniform. Oredsson also analyses, as Björklund does, the view of Germany held by the historian Gottfrid Carlsson and the legal scholar Karl Olivecrona, but he stresses Böök's central position among the pro-Germans of the day, above all because of his powerful position in Swedish cultural life.

*Translation: Alan Crozier*