

Summaries

Ola Kyhlberg

**The Birgersson Graves in the Riddarholm Church
A Methodological Study in Historical Archaeology**

In connection with the restoration of the Riddarholm Church in Stockholm, the burial church for the royal family since the end of the thirteenth century, two crypts were investigated during the years 1914—1917. In the so-called Magnus Ladulås' grave were found the incomplete or defective skeletons of seven adult individuals, five men and two women. Two historical persons could, with the support of written source material, be supposed to have been buried there, Magnus Birgersson the Elder and his grandson of the same name, dead in the years 1290 and 1320, respectively. It could, likewise with the support of historical sources, be supposed that the two women were Magnus the Elder's wife Helvig and their common daughter Rikissa, dead in the years c. 1325 and c. 1350, respectively. The remaining individuals were, on the basis of weaker indices, and without applying true source criticism, supposed to be three generations of men who came after Magnus' brother Valdemar, namely the latter's son Erik, his grandson Valdemar and his great grandson Erik, dead in the years 1327/33, c. 1370 and c. 1390, respectively.

Through a quantitative archaeological analysis of the grave's stratigraphy, the burial succession has been able to be firmly established and synchronized with historical data. Consequently, the identifications of all except individuals I and II have had to be questioned and altered. Particularly noteworthy is the discovery that individual IV is Magnus Birgersson the Elder's own brother, the dethroned king Valdemar, who died in 1302.

Through a detailed analysis of the bones', skeletons' and coffins' horizontal and vertical chorology, the bodies' original positions have been able to be reconstructed. In this connection an intentional removal of bones, particularly collar bones, could be noted to have taken place, which probably reflected, among other things, a need for relics. The skeletons show themselves partly to have lost several long bones from the upper body and partly to have had a greater vertical spread the earlier in the series the burial took place. As a methodological control of the identifications, a rank order correlation calculation was made for the cranial and facial indices and gave positive results.

In the so-called Karl Knutsson grave were found bones from eight adult individuals including four bodies in their original position. In the process of disinterment none of the thirty-two loosely lying bones were able to be combined with each other or with the skulls, in contrast to what had been possible with the loose bones in Magnus Ladulås' grave. A quantitative comparison has shown a connection of a partly negative kind between the two graves' loose bones. This, in turn, offers a strong indication of a functional connection between the two graves. As an hypothetical explanation to the two graves and to the existence of

a vaulted room under the high altar, it may be supposed that the so-called Karl Knutsson grave was originally planned for Queen Helvig, but was used instead for the third brother, Bengt, Bishop of Linköping and Chancellor, who died already in the year 1291, perhaps within a year after King Magnus' death.

In order to argue that the dethroned king Valdemar Birgersson was buried close by his brother Magnus, it is necessary to examine the relations obtaining among the sons of Birgersson after their father's death in 1266 and after the battle of Hova in Västergötland in 1275. This examination has shown that, juridically speaking, Valdemar was not removed. He tried to oppose and intrigue against Magnus. This ended, after a couple of evidently turbulent years, in his imprisonment or house arrest, which probably extended over the rest of his life. In 1302 events occurred which, seen from this perspective, appear to have had an inner connection. King Birger allowed himself to be crowned. In connection with this, or afterwards, Valdemar's son Erik was set free. He was promoted to the Royal Council after having been imprisoned since 1285. In the fall of 1302 twenty-year old Erik Magnusson was betrothed to one-year old Ingeborg, daughter of King Håkon of Norway, a political arrangement aimed to guarantee Ingeborg's right of succession to the throne, in the event male heirs were missing. It is also the year when Valdemar Birgersson died.

The decision to let Valdemar rest at his brother's side in the more distinguished of the two crypts, a kind of posthumous rehabilitation, must have been sanctioned by the new king Birger and by the leading men around him and the queen dowager Helvig, and must have been caused by the shifts among the power groups during the fourteenth century's earliest years.

Gunila de Bejczy

War and the Poets in 18th century Sweden

This paper — originally presented as a lecture at the XIXth Conference of Scandinavian Historians, 1984 — deals with the attitude to war, peace, and the officer-warrior among Swedish 18th century poets. The poet has been taken to represent the intellectuals and the moral dilemma in their choice between power (which provides for them but may destroy them) and individual conscience.

The investigation concerns essentially official attitudes and their change. Censure is consciously used as a means of reconstructing such attitudes. What was possible to publish was acceptable to those in power. Even minor changes are thus of great interest.

The statements arrange themselves along certain thematic lines. As regards war and peace, there are six main themes. The theological theme deals essentially with an Old Testament God and with war as punishment. The main secular themes: the democratic one — describing the people as a victim of the martial desires of the princes; the misanthropic one — considering man as a victim of his own prejudice and of delusive ideas of war and honour; and the sentimental one — regarding even the enemy as a brother and equal, are closely related to one another. Less occupied with human feelings are the two remaining secular themes, the rational one and the theme of “civilisation”, where the arguments insist on the foolishness of war and the necessity of peace and enlightenment to develop a prosperous world.

The theological theme belongs almost exclusively to the period before the Russo-Swedish war of 1741—43, while the themes of reason and civilisation appear later in the century. The democratic and misanthropic themes also emerge mainly during the latter part of the 18th century, and the sentimental one is found especially in the decades 1780—1790.

As regards the officer-warrior, there are four main themes: the true hero — who remains during the whole period; the destroyer — who belongs to the latter part of the 18th century and is closely related to the secular themes of war and peace; the phoney hero — an object of satire, modelled mainly upon Swedish officers in the 60's and 70's; and the gallant conqueror — whose erotic victories are glorified above martial ones in the 80's and the early 90's.

K-G Karlsson

Some Aspects of the Teaching of History in Sweden and the Soviet Union

By studying and comparing the teaching of history, and its goals, over a long time period in both Sweden and Russia/the Soviet Union, the paper draws attention to the close relationship that exists in a country between the view on history teaching, on scholarship and the structure of society.

The nineteenth century's German inspired "classical" understanding of the tasks of history teaching had, as its point of departure, a common set of values both within and among the prominent strata of society. In Sweden the latter were represented above all by the officials of the church and the state, in Russia by the autocratic administration. For these groups the emphasis put in contemporary history teaching on the educational ideals of the Bible and antiquity, which ignored the present, was of help in the fight to maintain their position of power. However, even the rising bourgeoisie's interests could be satisfied by the fact that history teaching emphasized development and was strongly patriotic. Events which threatened this evolutionary and nation-state scheme — for example, those of a revolutionary or separatist kind — were dismissed in strongly censorious terms. The classical teaching of history was very much in harmony with the statist scholarly ideals that prevailed in both countries, to which not least the interest the time's foremost historians showed for teaching gave witness.

In conformity with an important western research tradition, the author points out the considerable similarities that exist between the czaristic goals of education and the goals for history teaching found in the socialist Soviet Union from Stalin's day to the present. The nation-state perspective plays the same central role within the Soviet form of classical history teaching, which means that the history of the different peoples of the Soviet Union needs be toned down. Since the period of the Stalinist building of the state, chronology has been a central requirement in the efforts made within history teaching to stress the continuity and the gradual progress during the epoch of socialism, a dish which is often spiced with assertions about the Soviet Union's mission as a forerunner in the law-bound development of history. Characteristic also is the implacable attitude toward, and the denigrating attacks against, phenomena and ideological systems which do not fit into the pattern of interpretation. This uniformly and consistently pushed historical understanding is reinforced by, among other things, the fact that leading Soviet historians participate in the production of course books and give support to the same goals.

God and country are no longer lodestars for pluralistic Sweden's history teaching, and the division in values of recent decades has been characterized in Swedish schools by an ever diminishing place accorded to the subject of history. The ideal of objective scholarship and teaching has apparently weakened the

subject's position. The recent years have thus meant an increased interest in questions of history teaching's "utility". Behind the focus given to history's ability to give students a certain preparedness for action and a confidence in their ability to change things lies a new way of thinking, whose roots probably can be sought in the Frankfurt School and in the Freirian liberation pedagogy. The new ideas' close ties to Swedish historical scholarship are more difficult to find.