Grammatik (1884), and Old Swedish, *Altschwedische Grammatik* (1904). He published also works in various fields: onomastics, etymology, orthography, language norms, and correctness. He also published editions and translations of old Scandinavian texts. His many articles on the grammar of Modern Swedish can be seen as precursors of his most important work, *Vårt språk*. This broad presentation of Modern Swedish was published successively from 1903 through 1924 in volumes numbered I–IV, V (incomplete), VII and IX (incomplete).

Noreen's language description in *Vårt språk* is based on form and function; it is strictly synchronic, and stands free in relation to traditional grammar. According to Noreen language can be seen from three points of view: material, content, and form. He divides grammar into phonology, morphology and the study of meaning, 'semology' (Noreen's term), which constitutes the most original part of *Vårt språk*. One semological category is that of 'status,' i.e., the relation of a secondary word to a main word, an amplification of the traditional category of case. It includes various types of nominal phrases. Sentences are also divided into numerous categories, such as 'impulsive' (emotional outbursts), 'repulsive' (onomatopoetic expressions) and 'narrative' sentences (with the subcategories 'declarative,' 'subjunctive' etc. sentences).

Noreen is a forerunner of modern linguistics. His influence, however, has been limited. This is due mainly to the late and prolonged publication of *Vårt språk* and, not least, to the delay of its presentation in a great European language. A translation of parts of *Vårt språk* into German by Hans W. Pollak appeared in 1923 as *Einführung in die wissenschaftliche Betrachtung der Sprache*. As a handbook on Modern Swedish *Vårt språk* is still of undisputable value, both for its wealth of facts and its ample exemplification.

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Norfolk Island: Language Situation

A quarter of the 2,350 people living on the Australian external Territory of Norfolk Island are speakers of the Norfolk dialect of Pitcairn-Norfolk (the creole status of which is disputed), the remainder being English speakers.

See also: Pitcairn Island.

Norm

A 'norm' is a general principle which makes it possible to judge human actions as right or wrong. This means that there are no norms in the inanimate world (although for humans there are, of course, right ways and wrong ways to think and speak about the inanimate world). In social theory the terms 'norm,' 'rule,' and 'convention' are in general used interchangeably. Most norms are liable to change and variation, but there are also 'eternally valid' norms (i.e., norms, or rules, of logic). Norms are distinguished from 'regularities,' because these lack, precisely, the normative dimension. That is, a regularity consists in the fact that people in general behave or act in such and such a way; but if someone acts differently, his action is not deemed wrong. It is clear that sometimes the difference between norms and regularities may be a matter of degree.

1. Norms of Language

It is a quite traditional idea that a language contains, or consists of, norms (or rules). Given this fact, linguists have been oddly reluctant to give examples of linguistic norms. These may be divided in two groups: on the one hand, norms for combining forms (either of lexemes or of grammatical morphemes) with (either lexical or grammatical) meanings; on the other, norms for joining (meaningful) forms together. The meaning(s) of every single morpheme is/are governed by corresponding norm(s). For instance, there is a norm to the effect that the thing which in German is designated by *Tisch*, is in English designated by *table*, as can be seen from the fact that if one, while speaking English, designates it by (almost) any other word-form (e.g., *rable*, or *tablex*, or *Tisch*), one is acting 'incorrectly.' As for the other principal type of linguistic norms, it is customary to single out the norms of agreement, governance, and word order. The norms of language may thus be characterized more narrowly as norms of 'correctness.' It is a general truth that the presence of an incorrect action reveals the presence of the corresponding norm.

The normative dimension is autonomous in the sense that it cannot be reduced to space and time. This can be shown as follows. First, 'norm of language' is conceptually interdependent with '(in)correctness.' Second, 'correct sentence' (qua the research object of grammatical theory) cannot be reduced to 'uttered sentence,' i.e., 'linguistic occurrence in space and time': on the one hand, some uttered sentences are not correct; on the other, the huge majority of correct sentences have never been uttered, and never will be.

2. Norms of Linguistic Behavior

Correctness is not the only normative notion that is relevant from the linguistic point of view. The other is 'rationality.' That these are indeed distinct notions, can be seen from the fact that one may act irrationally, while uttering a correct sentence, and vice versa. (Just think of saying either *It's not London* or *Five clocks* in answer to the question *What time is it?*) The Gricean maxims (of quality, quantity, relation, and manner) are good examples of norms of rationality that govern linguistic behavior (see *Conversational Maxims*).

3. The Ontology and the Epistemology of Norms

Ideally, the norms of a given language are common to all speakers of this language: there may be tens of thousands of speakers, but there is only one set of norms. This means that norms are social entities, which must be distinguished from their (individual–psychological) 'internalizations.' It

is impossible to reduce the former to the latter, as shown by Wittgenstein's 'private-language argument' (which is meant to show that knowledge in general, rather than being solipsistic, must be socially-based; see Saunders and Henze 1967; Itkonen 1978: ch. 4; see also *Wittgenstein, Ludwig*).

Qua social entities, norms exist at the level of 'common knowledge.' A norm is not known on the basis of observation (as spatio–temporal entities are) nor of introspection (as conscious individual–psychological occurrences are), but of intuition. This is equally true of norms of language (and of linguistic behavior) and of norms of logic (see Itkonen 1978: ch. 6).

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E. Itkonen

Norn

SEE Norse and Icelandic

Norse and Icelandic

The term 'Old Norse,' in its most general sense synonymous with Old West Norse, refers to the language of the western branch of the Scandinavian or Nordic group of languages in the period from about 800 AD towards the end of the Middle Ages. During this period it was gradually subdivided into Old Norwegian, Old Faroese, and Old Icelandic, represented in modern times by three separate and independent languages. In a narrower sense, viz., when referring to the literary language, Old Norse is often used interchangeably with Old Icelandic since most of the attested literature was written, or has been preserved, in Iceland. From the middle of the sixteenth century onwards the language of Iceland is traditionally termed Modern Icelandic.

1. Historical Relations

The Scandinavian languages form the North Germanic branch of the Indo–European language family (see *Indo–European Languages*; *Germanic Languages*). The earliest written records of North Germanic are runic inscriptions in the common Germanic writing system, the *futhark*, distributed over the area from Central Scandinavia to Denmark (to the River Ejder in Schleswig). The inscriptions date from the Proto-Nordic period (ca. 200–800 AD) and display a fairly homogeneous language (known as Proto-Nordic; Proto-, Primitive, or Runic Norse; or Proto- or Primitive Scandinavian) which, during the first half of this period at least, shows little deviation from Proto-Germanic, as reconstructed by comparison with the other Indo–European languages (see *Runes*). Towards the end of the period, however, the language had become clearly distinct from the other Germanic languages.

The Scandinavian language area was vastly expanded, though in part only temporarily, in the Viking Age (ca. 800–1050), when new linguistic colonies were formed on the eastern shores of the Baltic (and in Russia), in Normandy and the British Isles (the English Danelaw, parts of Scotland and Ireland, Shetland, the Orkneys, the Hebrides, Man), and in the Faroes, Iceland, and Greenland (briefly also in North America (Vinland)). At the same time dialectal differences became more clearly marked. Linguistic innovations, more prominent in the eastern part of the area, brought about a split into East and West Norse (East and West Nordic). East Norse gradually split into Old Danish, Old Swedish, and Old Gutnish (the language of the island of Gotland), while West Norse (Old Norse), as already mentioned, split into Old Norwegian, Old Faroese, and Old Icelandic. In other Viking settlements the Scandinavian language became extinct, leaving no noteworthy literary tradition; in these countries traces of Scandinavian influence can still be found in loanwords and in place names. The Scandinavian population of Greenland had died out by 1500, and Norn, the language of the northern islands of Britain, survived until the eighteenth century. Faroese and Norwegian are thus the closest of the surviving genetic relations of Icelandic. There is no general consensus on when to start speaking of Old Icelandic as a separate language. Phonological changes started to separate Icelandic and Norwegian in the late twelfth century, but the two did not become markedly different until the fourteenth century. The development of Faroese is too imperfectly known to permit an outline of its chronology.

Icelandic has remained the only language of Iceland and is still spoken by the country's population of about 250,000. In the late nineteenth and early twentieth centuries Icelandic speech communities arose through immigration in the USA (North Dakota, Minnesota) and Canada (Manitoba, Saskatchewan, Alberta, British Columbia). The position of Icelandic was relatively strong there for a long time but appears to have been rapidly weakening in recent decades.

2. From Old Norse to Modern Icelandic

Evidence about the earliest stages of the Icelandic language comes from the following sources:

(a) Poetry of two categories, 'eddaic' poetry, whose age and origin cannot be determined with certainty, and 'scaldic' poetry, going back to the tenth or even the ninth century. Though transmitted in much later writings, poetry preserves a more archaic stage of the language than other sources, and the metrical form provides valuable phonological information.

(b) Manuscripts in the Latin script from the twelfth century onwards.

(c) Runic inscriptions in Iceland from about 1200 onwards.

(d) Contemporary grammatical literature; in particular, the so-called *First Grammatical Treatise* (ca. 1150), an anonymous pioneer work in phonological theory, is of fundamental importance for the study of Old Icelandic phonology (see *First Grammatical Treatise*).

2.1 Phonology, Morphology, and Syntax

Umlaut, breaking, and other Proto-Nordic sound changes left Old Icelandic with an extremely complex vowel system