

Conclusion

1888	Kipling, <i>Plain Tales from the Hills</i> (Calcutta: Thacker, Spink)
1929	Faulkner, <i>The Sound and the Fury</i> (New York: Jonathan Cape & Harrison Smith)
1963	Lessing, "To Room Nineteen," in <i>A Man and Two Women</i> (London: MacGibbon & Kee)
1971	Naipaul, "One Out of Many" in <i>In a Free State</i> (London: Deutsch)
1981	Gordimer, <i>July's People</i> (New York: Viking)
1983	Morrison, "Recitatif," in <i>Confirmation</i> , ed. Baraka and Baraka (New York: Quill)
1989	Ishiguro, <i>The Remains of the Day</i> (London: Faber & Faber)
1994	Gurnah, <i>Paradise</i> (London: Jonathan Cape)
2003	Coetzee, <i>Elizabeth Costello</i> (London: Secker & Warburg)
2013	Munro, <i>Dear Life</i> (New York: Knopf)

We must distinguish two standard Norwegian languages [*bokmål* and *nynorsk*].... The two written standards are equal before the law, but in actual practice B-Norwegian is the majority variety, used by 85–90 per cent of the population....

N-Norwegian (known today as *nynorsk*) also goes back to the efforts of a single man, the self-taught linguist and language reformer Ivar Aasen (1813–1896). His work was done from 1836 to 1873, including a definitive grammar (1864) and a dictionary (1873). His N-Norwegian, officially acknowledged by the Norwegian parliament in 1855, was a reconstructed form, a standard based on the spoken dialects, which he was the first to investigate. He was guided also by the Danish and Swedish standards and by Old Norse, which led him to build on the more conservative dialects of western Norway. His norm has been considerably modernised by later users and grammarians, but has won only about one-sixth of the school districts of the country. Even so, it must be taken seriously as the standard of a not inconsiderable section of the Norwegian people, including many authors, scholars and institutions.

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