

Jouni Kuurne (ed.), *Mikael Hisinger: balki vanhan Euroopan. Matkapäiväkirja 1783–1784*, Suomalaisen Kirjallisuuden Seuran Toimituksia 1369, Tiede (Helsinki: Suomalaisen Kirjallisuuden Seura, 2012). 307 p.

In 1783 two Swedish officers, lieutenants Mikael Hisinger (1758–1829) and Carl Råbergh (1747–1817) started a grand tour in Europe. Their travels that lasted almost 18 months took them through countries, areas and kingdoms in today's Sweden, Denmark, Germany, Switzerland, France and Belgium. Their journey was funded partly privately, partly by a grant given to Råbergh by the Swedish Army. During the Enlightenment period the objects of a grand tour were both pleasure and education, or, as in Hisinger's and Råbergh's case tourism and espionage.

Throughout his travels Hisinger kept a diary in Swedish that has been preserved in the private archives of his home estate Fagervik Manor. I am reviewing a Finnish edition of his travel diaries. Jouni Kuurne, chief intendant at the National Museum of Finland, edited and translated the manuscript into Finnish and the Finnish Literature Society published it in 2012. Soon the Swedish Literature Society in Finland will also publish the manuscript in its original Swedish: *Resedagbok från Europa 1783–1784*, edited by Jouni Kuurne.

Mikael Hisinger belonged to one of the wealthiest Swedish merchant and industrial families and his father had been ennobled in 1770. His father Johan Hisinger owned manors, estates and iron works all over the Swedish Kingdom as well as a town house in Stockholm. In Finland their main manor, estate and iron works were called Fagervik. Mikael Hisinger started his career in the Swedish army but after the death of his father he took over the family estates. Both father and son were interested in gardening and created a beautiful European style park and garden in Fagervik Manor.

The diary itself is a detailed description of sights, especially art galleries and private and public gardens and parks, as well as fortresses, regiments and military institutions. In Prussia, their main object was to observe a huge and possibly secret army manoeuvre ordered by King Frederick the Great near Potsdam and send information to the King of Sweden, Gustav III. Hisinger and Råbergh sent their report to Stockholm but there is also a little description of the manoeuvres in the diary. Since the knowledge of architecture and the study of different kinds of fortifications was part of their education as officers, Hisinger and Råbergh also visited and described as many forts and battlements as they possibly could. Because they were sometimes more or less accurately considered to be spies, their access was often denied. However, for example, in Strasbourg and Lille the Swedish officers were able to make detailed notes about the fortresses.

In Hisinger's diary the military descriptions are given most space but the two men also visited cities and places like Berlin, Sanssouci, Geneva, Chamonix, Orange, Marseille, Paris, Versailles, Antwerp, Brussels and Aachen. The diary thus also consists of many descriptions and comments about other places they found interesting or, as was the vogue of the day, most emotionally stirring. It is a pity that the edition does not contain better maps. The two maps do not include all the places the gentlemen visited or any borders, neither eighteenth-century nor modern ones. This makes it difficult to follow their route. Also the maps are in the middle of the introduction instead of the first or last pages of the book. Different placing or a thumb mark would have made the maps easier to find during reading.

Knowledge of classical antiquity was required from young Swedish eighteenth-century gentlemen. Hisinger was familiar with ancient mythology and history and was therefore very keen to observe and learn from both genuine

Roman remains and the replicas he saw in various galleries, museums and parks.

Even if Hisinger was ready to admire the paintings and sculptures of both old and modern masters, modern for him being the neo-classical style of the late eighteenth century, he was most in raptures over English style parks and the way illusions of Antiquity were created with replicas of ruins and statues. For him, ultimate beauty and usefulness was achieved when nature was controlled but not tamed by a human hand.

As for wild nature, Hisinger was most impressed by the Alps around Geneva and Chamonix. He described their journey to the glacier near Mont Blanc as one of the most notable experiences. He called it “a perfect philosophical excursion”. He is excited about the dramatic peaks, cliffs and waterfalls and their encounter with a spring that was violently bursting out.

The published diary has no pictures other than a black-and-white portrait of Mikael Hisinger and some simple sketches Hisinger made in his diary. It also includes an introduction by the editor, short lists of explanations for words and expressions that are used to describe the Swedish iron works and fortifications. There are lists of sources and literature and indexes of places, persons and concepts. A detailed description of the manuscript including a list of watermarks found in the paper is at the end of the book.

It is a bit unclear which kind of audience the edited diaries are meant to attract. The editor, Jouni Kuurte, has made an effort to give both background information and notes to explain some aspects of the manuscript and the places the two travellers visited in the introduction, but even then there is not enough to make it accessible to others than history readers who have more than basic knowledge of the eighteenth-century Europe. Some omissions are quite critical. For example the editor does not explain the meaning of the word “philosophical”

Hisinger uses when he describes the excursion to the glacier. The modern meaning of the word “philosophical” would be “scientific”.

On the other hand, to benefit historians and other experts it would have been essential to publish the original text alongside the modern Finnish translation. Now a version in Swedish will come as a separate book published by another publishing house. Since both the individual and place names are modernized and the variations are not always given it makes comparison with other texts more difficult. Even Hisinger’s orthography could have possibly been interesting. Also, in some cases modern language possibly hides Hisinger’s meaning. For example, in an entry he made on July 30, 1784 he mentions many factories in Montauban. To better understand what kind of industry he talks about it would have been good to know the exact Swedish word he uses.

The publication would have benefited from the consistent use of footnotes. Numbered footnotes are used in the introduction. In the main text, however, there are endnotes indicated by single asterisks even where there are several notes belonging to the same page. It would have been clearer if longer explanations were given either in the introduction or with the help of more extensive indexes, so that numbered footnotes could have been used throughout and the information they contain easier to read. On balance, it would have benefited from more extensive background work and higher publishing standards.

Despite these critical remarks, it is obvious that both the editor and the publisher have made a laudable effort in publishing this very interesting diary. In its entirety Hisinger’s diary is a glimpse into the ways European cities, countryside and nature were observed and described in the late eighteenth century. Mikael Hisinger was familiar with both the genre of travel diaries and the conventions and recommended sites of the grand tour. For those in-

terested, for example, in the eighteenth-century warfare and cultural history of travelling the diary is a valuable source. Nevertheless, there still remains room for more scholarly research about Mikael Hisinger's and Carl Råbergh's grand tour.

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Tuija Laine, *Carl Fredrik Fredenheim: en nyhumanist och hans klassiska bibliotek* (Helsingfors: Svenska litteratursällskapet i Finland, 2010). 184 p.

The history of eighteenth and nineteenth century classical scholarship is traditionally considered as the clash between two scholarly camps that were rarely open to each other's ideas. Philologists and literary scholars emphasised the scrupulous study of textual sources while archaeologists and art historians stressed material sources such as pictures and objects as the sole guarantee of objective information. This inherent dualism between the study of texts and objects is contested in many recent studies. The disciplinary borders in the eighteenth and early nineteenth century were not as solid as they were later. Even the father of modern art history, J. J. Winckelmann, was dependent on the texts, the work of classical authors and modern philology, as Elisabeth Décultot has shown.

Besides Winckelmann, there were many other scholars who were as eager to combine the information different disciplines had acquired. Tuija Laine's *Carl Fredrik Fredenheim: en nyhumanist och hans klassiska bibliotek* takes a look at one of them. Carl Fredrik Fredenheim (1748–1803) was a Swedish booklover, antiquarian and civil servant, who organised one of the earliest excavations in Rome. The publication edited by Laine consists of three parts. Laine has written a 60-page introduction, which discusses Fredenheim as a book collector and humanist. She

has also edited Fredenheim's own description of his library, which has not been printed before. In addition, there is a copy of the printed list of Fredenheim's books compiled for the book auction after his death.

Laine, a professor of book history, is naturally fascinated with the library of Fredenheim. Carl Fredrik Fredenheim was the son of a Swedish professor and later Archbishop Carl Fredrik Mennander. The son came to be known as Fredenheim after he was ennobled. Fredenheim bequeathed the love of books arguably from his father, who was one of the most notable Swedish bibliophiles. Compared with his father's zest for books, Fredenheim's library was a scholar's working library intended to aid his studies.

Laine has thus to justify why she studies the son instead of the father. There is at least one good reason: Fredenheim's life was more internationally orientated than his father's and his interest in antiquities was shared by the most European scholars and writers in the late eighteenth century. For Laine, Fredenheim is above all the representative of Nordic neoclassicism and his library should be studied as an integral part of the movement. Fredenheim's book acquisitions helped many other classical scholars as well. Laine's biographic essay concentrates sensibly on Fredenheim's work as an antiquarian and classicist.

Laine traces carefully the major events of Fredenheim's life and draws his character as a likable and diligent person who adjusted ideally to the late eighteenth century hierarchies in the academic life and the Swedish court. He was educated mostly in the Academy of Turku, which had some first-class Latinists as its professors. While Mennander the elder was selected as the archbishop of Uppsala, the son moved to the family of Henrik Hassel, the prominent philologist. Later in life, the legendary scholar, and Fredenheim's cousin, Henrik Gabriel Porthan collaborated with him.