

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.

Unlike most of his colleagues and contemporaries, Fredenheim succeeded in travelling to the South. While visiting Italy in 1788–1790, he made copies of manuscripts on Scandinavian history in the Vatican Library. He even succeeded in organising excavations in Rome. Fredenheim hired workers to dig in the southern parts of the Forum Romanum. It is likely they managed to find some remnants of the Basilica Julia. Fredenheim's networks in Rome were especially wide for a Scandinavian and he utilised them in acquiring books for the Academy of Turku as well as collecting ancient sculptures and their copies for King Gustav III. Gustav's collection of antiquities in the Royal Palace is a testimony to Fredenheim's activities. The visit to Rome and the contacts created there enabled the rise of Fredenheim's career in his later years. Both Gustav III and Gustav IV appreciated the work of the loyal antiquarian. He was nominated as the first curator of the Gustav III's Museum of Antiquities.

Laine's careful study of Fredenheim's life is a valuable piece of scholarship, because we still do not have a book-length biography of him. Some of Laine's standpoints, however, are rather vague. She analyses Fredenheim as an archaeologist in a period when the existence of modern archaeology is contested. Moreover, Laine sees Fredenheim's career as part of "new humanism", a concept utilised in the Nordic scholarship to simplify the tumultuous field of the eighteenth century classical scholarship, which fragmentary and contentious nature has recently been studied, for example, by Salvatore Settis, Suzanne Marchand and Constance Guthenke. Their studies would have helped Laine to consider the role of Fredenheim's book collection in a different kind of context.

Fredenheim's published letters testify to his activities in scholarly and court circles. His book collection as well his description of it aids us to estimate his interests to which Laine pays a special attention. I would say that

the most important finding of the book is that ultimately classical antiquity was only one of Fredenheim's interests. As Laine shows, in his library only 11 % of the books were concerned with Greek or Roman culture. For comparison, Fredenheim owned many books on Scandinavian history. The information we have on his library does not tell us about a scholar obsessed with antiquity but about a learned person who had a wide array of interests.

Together with the biography of Fredenheim, the description of his library and its catalogue are valuable sources for the study of eighteenth-century European classicism as well as the classical studies during the period. In particular closer analysis of the books Fredenheim's library housed would open new paths to study the interaction between texts, monuments and objects especially in those parts of Europe, where scholars did not live near the classical sites.

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Vetle Lid Larsen, *1001 natt: den utrolige historien om to norske slaver i Alger* (Oslo: Cappelen Damm, 2013). 350s.

Den norske forfatteren Vetle Lid Larssen sin siste bok, *1001 natt*, er en dokumentarroman. Undertittelen på boken er *Den utrolige historien om to norske slaver i Alger* og det er akkurat det boken handler om. Basert på en rekke kilder, både publiserte og ikke publiserte, både førstehånds kilder og andre-hånds kilder, har han skrevet 350 sider om to nordmenn som ble tatt til fange av pirater i 1769 utenfor Spania og solgt som slaver i Algerie. Historien Larsen forteller er spennende, nærmest en thriller. Det er vanskelig å legge boka fra seg fordi vi lurer på hvordan det går, eller retttere sagt hvordan det gikk, med de to hovedpersonene Niels Moss og Christian Børs.