

och mer inriktade på att försvara de politiska principer som stod Chydenius nära, än debatterna under frihetstidens sista år då det rådde en stämning av att stora förändringar i samhället var möjliga. Det är också uppenbart att debatterna delvis hade en annan form under den gustavianska tiden. Från pamflettdebatter flyttades diskussionen nu till tidningarna.

I en av de sista texterna som Chydenius skrev, den självbiografiska uppsatsen från 1803, betonar han själv just debatterna och den tävlan som han kastade sig in i under riksdagen (band 3, s. 531–534). Det är tacksamt att ACSS också innehåller inlägg av andra aktörer som deltog i debatterna. Många av Chydenius inlägg skulle vara svåra att begripa utan dessa.

Samtliga texter har kommenterats av en eller flera experter. Kommentarererna i ACSS är väldigt fokuserade på att granska texternas status i Chydenius författarskap, deras tillkomsthistoria och deras omedelbara svenska kontext. Valet är förståeligt, men en kontrastering till andra länder och diskussioner kring Chydenius plats i en internationell utveckling av politiskt och ekonomiskt tänkande skulle ha varit givande. Det framgår inte till exempel tillräckligt tydligt i ACSS att 1760-talets radikalism hörde ihop med sjuårskriget och en allmän aktivering av den politiska debatten, föreningslivet och nya visioner för framtiden. Den internationella, och något missvisande namngivna, volymen *Anticipating The Wealth of Nations: The Selected Works of Anders Chydenius (1729–1803)* som gavs ut 2012 hjälper här, men försöker onödigt starkt betona Chydenius koppling till 1700-talets intellektuella republik. Chydenius författarskap var trots allt knutet till uttryckligen svenska debatter, men det politiska läget i det svenska riket var i allra högsta grad sammanflätat med transnationella ekonomiska, politiska och kulturella mönster.

Kommentarernas styrka ligger i att varje text diskuteras avskilt eller ihop med en närliggande text. Nyanserna i Chydenius författarskap får ofta sin förklaring just genom en

diskussion om de yttre ramarna för texten. I stället för att enkelt påpeka hur 1760-talets radikala Chydenius blir försiktig och förvandlas till en anhängare av gustaviansk politik visar kommentarerna hur samma spår löper genom Chydenius författarskap, men anpassas till det rådande politiska klimatet och till de enskilda debatter som Chydenius deltog i.

De återstående två volymerna av ACSS och översättningarna av dessa är under arbete och torde komma ut under nästa år. Arbetet med att utge Chydenius texter ska inte sluta där. En elektronisk utgåva av materialet är planerad och den kommer att tjäna både det offentliga samtalet och forskarsamfundet. Den erbjuder också möjligheten att rätta fel (som är väldigt få), den gör texterna sökbara och kommer möjliggöra olika typers maskinläsningsmetoder som hela tiden utvecklas inom digital humaniora. Till exempel i de fall där man har ifrågasatt att Chydenius är den som har författat vissa texter kan programmerad läsning möjligen bidra med ny information genom en jämförelse av stilen i texter ur större textkorpus. För att den elektroniska utgåvan ska vara användbar på bästa möjliga sätt, är det viktigt att den förses med metadata, variationsbeskrivningar (de textkritiska kommentarerna kommer att fungera mycket bättre elektroniskt än de gör i bokform) och att den distribueras öppet till forskarsamfundet. En parallell utgivning av bilder på originalsidorna skulle också erbjuda en möjlighet att granska texten och få en känsla för originalet.

Jani Marjanen

Már Jónsson, *Arnas Magnacus Philologus (1663–1730)* (Odense: University Press of Southern Denmark, 2012). 274 pp.

Árni Magnússon's achievement was the preservation of manuscripts in Icelandic, Danish,

and Norwegian from the centuries before paper replaced vellum as the usual material. Collecting was his obsession for more than thirty years, but all might have been lost. His collection escaped the fire that destroyed Árni's house in Copenhagen on 21 October 1728, thanks to an old carriage and the help of a few friends and students. At the time there were few people much concerned with it, but as interest in ancient manuscripts increased, so Árni's reputation grew until he and his manuscripts acquired their present iconic status. The return of the Icelandic part of the collection to Reykjavík was a major national event. Since 1894 the manuscripts themselves have been known through the excellent catalogue in Danish produced by Kristian Kålund, who was keeper of the collection between 1883 and 1919. The man who formed the collection can be understood chiefly through his letters and his notes and diaries that relate to the manuscripts themselves. Using this evidence, Már Jónsson produced his biography of Árni, published in Icelandic as *Árni Magnússon Ævisaga* (1998) – the first since Finnur Jónsson's *Ævisaga Árna Magnússonar* (1930) – and the present volume gives the substance of it to a wider audience in English, though for greater detail one is referred to the original. The aim of the book is to see how and why Árni came to develop his obsession with older manuscripts and to see it in context.

In the seventeenth century little interest was taken in older manuscripts, and even where there was interest in the texts, a modern transcript was easier to read than an old vellum manuscript. Manuscripts in Iceland were not made obsolete by print to anything like the same extent as they were in most of Europe, but older books fell victim to the Northern taste for using their vellum leaves as covers for newer books and administrative papers. The National Libraries in Stockholm, Oslo, and Helsinki house thousands of such leaves from medieval Latin books, stored after the dissolu-

tion of religious houses in the sixteenth century and used to wrap government accounts. In Iceland the episcopal printing press at Hólar became a particular threat, since vellum leaves were used in binding its products as late as the 1630s. By the 1680s attitudes had changed. Both the Danish King Christian V and the Collegium Antiquitatum in Stockholm sent delegates to Iceland to bring back old manuscripts, while Icelanders from good families, coming to Copenhagen to study, might take vellum books with them, knowing that they were valuable. Árni saw their enduring interest and, with single-minded passion, dedicated himself to collecting. It was not a simple business of gathering them, for the loss had been going on apace for decades, and early books were not so easy to find. Nonetheless, with the help of friends, he acquired as many books as he was able, nor did he neglect charters. As for fragments, none was too small, and eighty per cent of Icelandic fragments still extant were Árni's, who would break up printed books if necessary to obtain them. His employment as secretary in the royal archives in Copenhagen, with the later addition of a chair in the university, allowed him the time and, at a pinch, the resources to pursue his obsession, while the government also found occasion to send him to Iceland, where he could serve both his masters and his interests.

Már has provided an account of his career, his professional and personal contacts, and his collecting, interwoven in a single chronological narrative. The book is clearly written and well articulated, but it serves two masters. The personality of Árni would come across better if we were given more in the way of quotation from his correspondence; but that is not really why an international reader will turn to this book. What makes it so valuable to have this study in English is the opportunity for readers outside Iceland to see how Árni's collection was formed and to see the occasions that delivered books and fragments

into his hands. During some periods he kept a diary of his finds and acquisitions, and to have seen more continuous extracts from this would have been advantageous. To be able to see the collection, its shape over time, its variety, and the sources from which so much was brought to light and safety, would have required a much more comprehensive book, but this reader would have appreciated a clearer sense of the collection's growth and its organization. Árni added notes to many of the volumes, frequently cited here, but such a mass of information is not readily digested. A biography of the collection is as important as a biography of the collector. Nonetheless, for someone concerned less with Icelandic texts than with the scholarly interest in medieval manuscripts that saved them – just the kind of reader who needs an account of Árni's life in English – his personal achievement commands our attention. Books in Old English, for example, have survived in far fewer numbers, despite wider interest in them, with at least half a dozen learned collectors in England in the sixteenth and seventeenth centuries. Irish manuscripts from before 1600 survive in far fewer numbers. The men most responsible for their preservation in the seventeenth century can hardly be given this level of biographical treatment: men such as Br Mícheál Ó Cléirigh (who copied more than he secured in older manuscripts) or Sir James Ware, though Edward Lhwyd's much more varied career deserves attention and his collection merits more careful analysis of his sources. Although Lhwyd's Irish manuscripts are numbered in tens rather than hundreds, he was collecting for no more than a few months in Ireland in 1699–1700. One can only wonder what an Árni in Ireland might have preserved. Lhwyd's Welsh collections, on the other hand, which might equally have transformed our knowledge of medieval Welsh literature, perished in two accidental fires at the beginning of the nineteenth century.

Collectors are vital for their real success in saving the manuscripts, but they are also important to us as a means of humanizing and understanding the survival of the books and at the same time assessing whether what was preserved is in any sense representative of what once existed. Individuals have contributed in bigger and smaller ways to the preservation of medieval books, whether Scipione Maffei and Carlo Carinelli, who rediscovered the ancient cathedral manuscripts of Verona in 1712, or Humfrey Wanley, who both catalogued the surviving books in Old English between 1695 and 1701 and managed the formation of the great Harleian Library over the years from 1705 to his death in 1726. Their lives and letters deserve our attention. Árni Magnússon, however, made the biggest difference of any such scholar when his achievement is judged by the very high proportion of all Northern manuscripts now known that we owe to his vision and his arduous endeavour. We read his story with enjoyment and appreciation.

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Olof Kåhrström (ed.), *För den värmländska lantbushållningens väl: landsbövdningar, akademiker och bushållningssällskap i arbete för agrar modernisering 1790–1820 skildrat i samtida och nyskrivna texter*, Skogs- och lantbrukshistoriska meddelanden nr 69 (Stockholm: Kungl. Skogs- och Lantbruksakademien, 2015). 224 pp.

Värmland är knappast känt som något stort jordbrukslän. Idag utgör dess åkerareal fyra procent av Sveriges totala odlade yta och endast tre procent av rikets kor är värmlänningar. På 1860-talet var Värmland lite mer framstående om än inte på något sätt dominerande. Motsvarande siffror var då sju procent av åkermarken och sex procent av den bovina populationen. Ändå har länet begåvats med en