

Anna Agnarsdóttir (ed.), *Sir Joseph Banks, Iceland and the North Atlantic, 1772–1820: Journals, Letters and Documents*, Hakluyt Society, Third Series, 30), (London: Routledge, 2016). xxvi, 681 pp.

Among the colour plates included in Professor Anna Agnarsdóttir's outstanding edition of the letters and papers associated with Sir Joseph Banks (1743–1820) and Iceland are two contrasting portraits of the great English scientist and explorer: one from 1773 (by Sir Joshua Reynolds) and the other from 1809 (by Thomas Phillips). Each portrait tells its own tale. The former shows the young adventurer, newly returned from Iceland, and still basking in the fame generated by his earlier travels to Newfoundland and Labrador (1766), and Brazil, Tahiti, New Zealand and Australia (1768–71), as part of Captain Cook's famous expedition on board the *Endeavour*. Banks, just thirty years old and stylishly clad in a burgundy-coloured velvet suit, is seated at a document-strewn desk, with a terrestrial globe to his left, on which the (to him) familiar outlines of Madagascar, the Indian Ocean and Australia are visible. For Sir Joshua's subject, even the simple act of sitting quietly seems something of an effort. Charismatic, ambitious and independently wealthy (by 1764 his annual income was the equivalent of £700,000 today), Banks seems impatient to fulfil the Horatian injunction inscribed on the Reynolds

portrait: *Cras ingens iterabimus aequor*, 'tomorrow we set out once more on the boundless main'. In the 1809 portrait, however, innocence has given way to experience. The raven locks are now white, the bright eyes have dimmed, the trim figure is more comfortably upholstered, the suit (still expensively cut but more sober in hue) now carries an insignia and an honorific sash, his chair resembles a throne, and inexhaustible energy has given way to sagacity, authority and (even) anxiety. Banks, aged 62, is now President of the Royal Society, and the burdens of office and circumstance appear to be weighing heavily. One major concern was his beloved Iceland, caught up in an unwelcome mini-revolution initiated by visiting merchants from England, and sorely tried by the trade blockade that accompanied the 1807–14 conflict between Denmark and Britain.

The dire consequences of these disturbances for the inhabitants of Iceland find expression in many of the documents in Anna Agnarsdóttir's edition. The volume also includes all extant correspondence and journals from Banks' 'excursion' to Iceland in 1772, when his fascination with Icelandic affairs first took hold.

In her insightful 'Banks and Iceland: An Introduction', Anna Agnarsdóttir's discussion of Banks' last minute ('the Season was far advanced') Iceland expedition does not gloss over the impractical arrogance that had led to

his exclusion from Captain Cook's 1772 *Resolution* voyage to the Antarctic, or his insouciant disinclination to write up and publish his own 1772 Icelandic findings (Uno von Troil's role in this regard is rightly recognised). However, Banks' gradual emergence as patron, promoter and 'statesman of science', and as enlightenment Britain's most celebrated and influential *Íslandsvinur* is fully charted.

The volume's edited texts include the 1772 Iceland journals (by Banks and by James Roberts, his impressively articulate servant); 297 letters and associated papers from more than 60 correspondents, covering the period from April 1772 to September 1819; and a dozen appendices offering information about the 1772 enterprise (biographical details of expedition members, an inland itinerary, a list of books taken ashore, references in contemporary Icelandic annals, travel expense details), and about the 1807–14 blockade (trade ordinances, orders in council, tonnage regulations). Many of these documents are published here for the first time. There are also three maps, sixteen handsomely reproduced colour plates, and seven other manuscript-derived images, including a portrait of Count Trampe, the controversial Danish Governor of Iceland in 1809. The volume concludes with a comprehensive bibliography and a well-stocked index.

None of this archival material came knocking at the editor's door. The 1772 journals are fragmentary, and the Iceland correspondence is scattered widely in repositories in Britain, the United States, Canada and Australia. Assembling, ordering and editing this data must have seemed like herding cats. Despite these challenges, the editorial treatment of the texts is exemplary. Foreign-language documents are presented in pellucid English translations, accompanied by the Latin, French and Danish originals. The detailed annotation treats manuscript provenance; literary, historical and mercantile contexts; the identification of people, places and publications; and the cor-

rection of unfortunate slips by earlier editors or transcribers, as when (p. 101), a reading in Roy Rauschenberg's 1979 edition of Banks' journal, 'larger ones', is corrected to 'Laugarness' [i.e. Laugarnes].

Reading through the documents, the breadth of Banks' Icelandic preoccupations—personal and professional, scientific and diplomatic—catches the eye. We read of Ossianic sublimity and whisky tasting on Islay, food and feasts on Viðey, bed lice, chronic gout, Geysir ('this wondrously curious well'), Hekla (Banks' visiting card features a map of Iceland dominated by the volcano), geological specimens and speculations, the collection of Hólar books and the copying of saga manuscripts. We encounter prominent Icelanders (Bishop Bjarni Jónsson of Skálholt, Bjarni *landlaknir* Pálsson of Seltjarnarnes, Ólafur Stephensen of Viðey and his son Magnús, and Bishop Geir Vídalín), and other British Icelandophiles, well-known in Iceland (John Thomas Stanley, Sir George Mackenzie and W.J. Hooker). We also catch a glimpse of the cast of minor characters thrown up by the 1807–14 conflict, as they enjoy their fifteen minutes of fame: the slippery James Savignac, the quixotic Jurgen Jurgensen, the hapless Guðrún Johnsen, and the disreputable Ólafur Loptsson.

The letters also reveal how the Anglo-Danish hostilities generated new strategic possibilities (British annexation could free Iceland from its 'Egyptian captivity') and commercial imperatives (desperate merchants requesting Banks' 'kind Interference and influence', 'powerfull assistance' and 'benevolent care' in obtaining the trading licences that would help them alleviate the plight of hard-pressed Icelandic natives). Banks understood their problems; no British spokesman for the Icelandic cause ever had a more detailed knowledge of north Atlantic commerce than Sir Joseph. He was fully at home in the world of Icelandic swanquills, foxskins, sheepskins, mittens, worsted stockings, eiderdown, fish-liver oil,

dogfish, saltfish, klipfish and the like. Moreover, Banks had friends in high places and lobbied tirelessly, but he was often frustrated by the fog of war and Whitehall bureaucracy. The Foreign Office, the Board of Trade, and the British and Danish authorities in Reykjavík rarely sang from the same hymn sheet.

In presenting the volume's rich collection of documents, Anna Agnarsdóttir is an illuminating and meticulous guide. Typos are very few and far between. The present writer does wonder, however, whether the individual identified on p. 193/note 7 as Dr Henrik Gahn (1747–1816) may help to explain a reference on p. 183, where the editor notes that 'No Dr Gawn has been identified'.

The volume's final item, a Latin poem entitled 'Apotheosis Joseph Banks', was composed to mark the Englishman's death in 1820. The poet, Ólafur Ólafsson (1753–1832), an Icelander newly-elected to the Norwegian parliament, salutes the creative hand of Banks, which had helped to banish all the ills that arose when (in Hjalti Snær Ægisson's elegant translation):

the evil and ferocious war-god barred Icelanders from
Access to the sea, imposing swift death,
hunger and fear
[Islandis pelagum mars malus & rapax
Claudendo rapida cæde, fame & metu]

Future inhabitants of Iceland are urged to lament the passing of their benefactor and to celebrate his achievements.

Through her field-commanding edition, Anna Agnarsdóttir has responded heroically to her countryman's challenge. *Sir Joseph Banks, Iceland and the North Atlantic, 1772–1820* is a scholarly *tour de force*. The editor and her publisher have done Anglo-Icelandic and North Atlantic studies a memorable service.

Andrew Wawn

Christer Ahlberger & Per von Wachenfeldt (red.), *Den glömda kyrkan: om herrnbutismen i Skandinavien* (Skellefteå: Artos, 2016). 213 s.

Den som studerar en nordeuropeisk stad kring mitten av 1700-talet lär förr eller senare stöta på *herrnbutare*, *moravians* eller *das Brüdergemeinde*. Det kanske tar en stund att inse att alla tre termerna åsyftar samma rörelse: den som grundades av greve Ludvig von Zinzendorf 1722 i tyska Herrnhut (därav termen herrnhutare), på gränsen till provinsen Mähren (därav termen *moravians*). Trakten var vid det laget välkänd som vagg för den senmedeltida reformatorn Jan Hus och hans många efterföljare. Namnet *Brüdergemeinde* anspelade på husiternas självbenämning på sin rörelse, *Unitas fratrum*.

Djungeln av beteckningar är talande. Ilikhet med den mångfacetterade grupp som kallades pietister var herrnhutarna svåra att klassificera redan i sin samtid. De var både intellektuella och känslosamma, naturvetenskapligt nyfikna och djupt fromma. De kunde framställas som ett hot mot stat och kyrka samtidigt som de välkomnades i adelskretsar och kungahus runtom i Nordeuropa. Men även om herrnhutarna framstår som komplicerade att placera in i tidens politiska, religiösa och kulturella meningssammanhang, är det däremot tämligen enkelt att ringa in rörelsens karaktärsdrag. Ett omistligt kännemärke var blodsmystiken, som i synnerhet tog sig uttryck genom besjundandet av den enskilda människans möte med Jesu sår, ett drag som går tillbaka på senmedeltida fromhet och under 1700-talet också anammades av katolska religiösa rörelser. Ett annat typiskt drag – som de hade gemensamt med andra rörelser från samma sekel, både mer och mindre fromma – var utvecklingen av ett egalitärt sällskapsliv som inbegrep både män och kvinnor, såväl adelsmän som hantverkare och tjänstefolk. Ett tredje drag, som de delade med Hallepietisterna, var fokuseringen på mission till icke-europeiska kulturkretsar.