

## SUMMARIES

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P. G. LINDHARDT. *The Valdemar Hansen Case.*

In 1904 Valdemar Hansen (1881-1967), a Danish undergraduate who had been studying theology at the University of Copenhagen for five years, applied for permission to present himself for the final University examination in theology although he had withdrawn from the Danish National Church with whose creed he was not in agreement on all main points. There was not unanimity within the theological faculty with which the decision rested, but the final result was a refusal. Since that time Valdemar Hansen devoted himself to the history of philosophy, and during the years 1911-51 he was a librarian at RL. The present paper places the case in question in relation to its background, demonstrating that in Denmark the preparation for holy orders did not become a monopoly of the University till the seventeenth century with the establishment of the National Church and a strictly Lutheran orthodoxy. During the nineteenth century a liberalization took place, slackening the confessional bonds, and as the University monopoly was still in force, conflicts were bound to arise between the traditional church institutionalism and the religious individualism of the century that attained its full scope just about 1900.

KNUD BØGH. *Thomas Browne and Gabriel Ackeleye. The Earliest Translation of Vulgar Errors.*

In RL is an unpublished translation into Danish of Sir Thomas Browne's *Pseudodoxia Epidemica*, commonly known as *Vulgar Errors* (Gl. kgl. Saml. 218, fol.). The manuscript, containing 1460 pages, was presented to Frederik III, the King of Denmark and Norway, in 1652, that is only six years after the work had been published in English. Printed translations did not appear till later: into Dutch (1668), German (1680), French (1733), and Italian (1737).

The translator was Gabriel Ackeleye Knudsen (1610?-1652), a young nobleman who is known to have been in Oxford in 1636 and in London in 1639. That Ackeleye was strongly influenced by his stay in England is evident from a posthumous manuscript, *Peregrinatoria prudentia praecepta* (RL, Ny kgl. Saml. 141 h, 8<sup>o</sup>), which includes many anecdotes, maxims, and metaphors taken from James Howell and Sir Philip Sidney and showing that the ideal of an English gentleman had gained ground in Christian IV's Denmark where literary relations with England were not otherwise

particularly advanced; the few translations appearing during the second half of the century were often made through the German. That the choice did not fall on Browne's more well-known and manageable *Religio Medici* was due to its free religious attitude which was not acceptable to the strict orthodoxy prevailing in Denmark. A contemporary thus said about the Danish polymath Ole Borch that although he read and appreciated Browne, his way of life was remote from the "irreligiosa Medici Religione Browniana".

In a notebook *De vulgi erroribus* (RL, Don. var. 26, 4°) the Danish philologist Peder Syv (1631-1702), who possessed Browne's two above-mentioned works, entered translated extracts from *Pseudodoxia Epidemica*, Bk. 3, of Animals. Browne's work was also to be found in the libraries of the King, Gersdorf, the Seneschal, and several scholars. In later editions of his book Browne inserted the conclusions of Danish savants like Ole Worm and Th. Bartholin regarding the horn of the unicorn. Browne confirmed Danish science in some of its prejudices, freed it from others, and produced abundant results of the new experimental methods that were being generally accepted in Denmark too.

At that time very few Danes were able to read English, but after his stay in England Gabriel Aceleye, who unlike most other Danes had not simply stuck to Latin, knew the language quite well. The copy of the first edition of *Pseudodoxia Epidemica* used by Aceleye for his work has been preserved in the University Library of Lund in Sweden, bearing marks and marginal annotations by the translator. Facing the title-page are a number of autograph maxims, chiefly quotations from English writers (see p. 65), indicative of a frustrated and resigned philosophy of life.

Sections 6-9 (above, pp. 43-62) adduce examples of the Danish translation and investigate how far it succeeds in giving Danish form to Browne's vocabulary, syntax, and imagery. Whereas the translation is successful as long as the vocabulary has to serve near and familiar matters, the translator must often have recourse to Latin words and phrases or even whole sentences when Browne is dealing with scientific concepts and endeavours to explain abstract ideas deriving from the new natural science. Confronted with this the Danish language anno 1650 still lacked a terminology. Browne himself had feared that certain parts of his book might "carry us into expressions beyond mere English apprehension", but in spite of this he decided to write in English and not in Latin. The treatment of the new branches of science sometimes forced him to make new English words from Latin roots. As these new concepts did not as yet exist in the Danish language, Aceleye had to go back to the Latin term, and so we are faced with the paradox that where Browne had anglicized Latin words, his translator had to trace them back to the Latin from which they were derived.

C. RISE HANSEN. *The Earliest Danish Attempt at Life Assurance. An Abortive Tontine.*

The project in question, dating from May 1653, was the first tontine in Europe to obtain Government approval, but it failed immediately owing to insufficient support from the population and lack of funds. The initiative was taken by the able Postmaster

General, Poul Klingenberg, who won King Frederik III for his idea, and the printed prospectus is prefaced with a Royal proclamation. The bill for the preparation of the Danish and German versions of this printed paper is reproduced in the present article, and the front page is facsimiled on p. 73. Among unpublished sources the writer has made use of documents in the Public Record Office in Copenhagen and a bundle of notes concerning "Det frugtbringende Compagni" ("The Fruitful Company") as the project was named, found among Klingenberg's papers in the manor house of Jarlsberg in Norway.

Frederik III would not fall in with Klingenberg's original idea of making entering mandatory on the well-to-do public, and voluntary subscriptions were not readily forthcoming when it was a question of entrusting money to the king of a country where he was not regarded as a prompt payer.

OYVIND ANKER. *The First Shakespeare Production in Danish. "Hamlet" at the Royal Theatre 12 May 1813. A Find and Some Research.*

The first Shakespeare production in Copenhagen was a *Hamlet* at the Royal Theatre in 1813, translated and produced by Peter Foersom who also played the title part and who criticized Garrick's version of *Hamlet* severely in an afterword to his translation. The present writer has brought to light three revised and annotated copies of the printed text that were used by the actors and other members of the staff. By this means we receive a detailed impression of the adaptation for the stage by cuts and other alterations, culminating in a rewriting of the ending of the drama. On the basis of records the writer also gives detailed information about costumes and scenery. War and national bankruptcy caused shortage of money, and new acquisitions were restricted to a minimum. The undated, coloured print (p. 00) issued in Paris (chez Martinet), which is said to represent the *Hamlet* of Copenhagen, Hamburg and Königsberg, dates from the same time as the performance at the Royal Theatre, but the exact nature of the connection has not been established. It is one of a long series of costume pictures, *Petit galerie dramatique*, that was issued between the years 1796 and 1843.

H. TOPSØE-JENSEN. *Hans Andersen's Letters to Robert Watt. I.*

The Danish journalist and translator Robert Watt (1837-1894) was one of a fair number of young people with whom Hans Andersen formed a friendship during his later years. In 1861 Watt had returned from Australia and had attracted attention by describing his experiences and conditions on the distant continent in a series of articles. When Andersen made his acquaintance in 1863, Watt had already made a name for himself as a journalist; during the following years he was attached to "Dagbladet", the leading paper of the capital, as a special correspondent. In 1866-68 he published his own weekly, "Figaro", and in 1868-73 he edited its successor, the daily paper "Dagens Nyheder". In 1869 he was present at the opening of the Suez Canal, and during 1871-72 he visited the United States, where he witnessed the fire of Chicago.

The serials from his journeys he collected in a number of lively, well-written and widely read books.

A total of 46 letters from Hans Andersen to Robert Watt has been preserved, dating from the years 1865-74 and unpublished till now. (For reasons of space the letters will be divided between two consecutive vols. of *Fund og Forskning*.) Two of the letters are family-owned. The rest belong to RL; 40 of them were acquired at an auction in Marburg in 1966. After Hans Andersen's death Watt's own letters were returned to him by the estate; apart from an unimportant note overlooked by the executors and still among Andersen's papers they are apparently no longer extant. Most of Andersen's letters date from the years 1866-68 when the writer was a frequent contributor to the "Figaro". Many were written during his travels: to Sweden in 1865, to Portugal in 1866, to France and Switzerland in 1867 and 1868, to Germany, Austria and France in 1869-70. Hans Andersen relates the adventures on his journeys, tells about his health and his work; he takes a vivid interest in Watt's newspaper work and writes letters of recommendation for him to take along to America. Indirectly the letters convey a strong impression of Watt's amiable ebullience and radiant youthfulness that amused and fascinated the great writer of fairy-tales, who felt young again in his company. Through Andersen's diaries we can follow their being together in 1867 in Paris, the city that Watt loved above all else in the world.