

## FROM THE EARLY DAYS OF FINNISH INDOLOGY, III: IVAR ULRIK WALLENIUS

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On three occasions I have described the beginnings of Finnish Indology in the 19th century.<sup>1</sup> This time I shall discuss that evasive figure who was the very first to teach Sanskrit at the University of Helsinki and probably also the very first Finn to learn even the elements of Sanskrit.

Ivar Ulrik Wallenius was born on 30th January 1793 in Akaa in southwestern Häme, where his father, Johan Wallenius (1758–1829), was an assistant curate<sup>2</sup> from 1782. Ivar Ulrik was the fifth of six children. His brothers were Johan Gustaf (1785–1849), provincial surveyor in Turku, and August Wilhelm (1795–1853), municipal doctor in Turku. Theirs was an old family of clergymen. The grandfather, Jeremias Wallenius (1717–87), was the vicar of Pirkkala, and his father, grandfather and great-grandfather had also been clergymen as was their earliest ancestor, Michael Michaelis, who was the assistant vicar in Naantali and Raisio near Turku and died in 1607.<sup>3</sup> Ivar Ulrik's mother was Anna Lovisa Favorin (1755–98), daughter of Gabriel Favorinus (1711–80), the vicar of Akaa, of another well-known clerical family. In 1799 the Wallenius family moved to Rymättylä, an island community near Turku, where the father had become an assistant vicar. In 1800 he married again, to Juliana Carolina Tammelander (1769–1808), daughter of Captain Karl Magnus Tammelander. There were no children from this second marriage.<sup>4</sup>

Ivar Ulrik was sent to the Turku School in 1804 and, after matriculation in 1811, he became a student at the Academia (university) Aboensia in Turku. It was then usual for students to attend lectures on many different subjects, but sooner or later Wallenius chose Oriental studies as his special field. At this time the subject included only Semitic languages (mainly Hebrew, but also Aramaic and Arabic), although Persian was soon added to the curriculum.<sup>5</sup> Oriental philology was taught at Turku by Professor Fattenborg,<sup>6</sup> by

<sup>1</sup> Karttunen 1984, 1991, and 1994. Margot Stout Whiting revised the language of this paper.

<sup>2</sup> Historical offices of the Finnish Lutheran church are somewhat difficult to render in English. In this paper I have translated 'kirkkoherra' as vicar, 'kappalainen' as assistant vicar, and 'pitäjänapulainen' as assistant curate.

<sup>3</sup> Bergholm 1901: 1343ff. on the Wallenius family. An older branch of the family included several scholars such as the cousin of Jeremias, theologian Johan Wallenius (1698–1746), his son, mathematician Martin Johan W. (1731–73), and his son, classical (Latin) scholar and administrator Johan Fredrik W. (1765–1836), all in Turku.

<sup>4</sup> Bergholm 1901: 1356.

<sup>5</sup> According to Halén (1990: 46), Persian was taught, probably for the first time, in 1826 by Sjöstedt (see note 15 below).

<sup>6</sup> Hans Henrik Fattenborg (1769–1849), Professor of Oriental Languages 1812–1831. On him see e.g. Carpelan & Tudeer 1925: 220f., and Aalto 1971: 34.

Associate Professor (Adjunct) of Tengström,<sup>7</sup> and until 1812 also by Docent Hirn.<sup>8</sup> Part of the curriculum for students was to defend in a public debate short dissertations written by professors and docents. Wallenius did this twice, and the works he had to defend dealt with Latin (1814) and with mathematics (his pro gradu thesis 1815).<sup>9</sup> As a student he belonged to the *natio borealis* (regional student's association), and from 1815 to 1817 he served as its curator.

Wallenius obtained his master's degree on 13th October 1815, and got a post as an assistant in the University Library, where he remained until 1824. In 1817–19 he also taught Russian at the Turku School, and a thesis on the Qur'an brought him a docentship in Arabic language in 1817. In 1824 he was made an Associate Professor (Adjunct) of Oriental Literature at the university.<sup>10</sup> The two parts of his one published dissertation were considered to be a sufficient qualification for the appointment. Soon after, in 1828, he moved with the university to Helsinki, the new capital of Finland.<sup>11</sup>

On several occasions Wallenius was acting deputy Professor for Oriental Literature. It is somewhat surprising that he himself never applied for the chair, but no reasons are known. In 1827, 1829, 1830, and 1831 he was acting Professor during Fattenborg's leaves, and in 1832–35 during the long interval after Fattenborg's retirement, until Gabriel Geitlin (1804–71) was finally nominated for the chair in 1835. A few years before his retirement Wallenius had again to do the same duty for one year in 1850, when Geitlin had moved to the Theological Faculty, and Wallin still had to complete his dissertation in order to obtain the chair.

In 1853 Wallenius retired from his office, which was subsequently suspended as were all associate professorships at that time. He lived to a great age, but of his retirement we know next to nothing. He died in Helsinki on May 23th 1874, and three local newspapers offered him brief obituary notices. In 1869 this unmarried man had donated 8000 marks – a large sum – for a fund to be given as scholarships for students of Oriental languages.<sup>12</sup>

Very little is known of his personality. His papers were not preserved, and he is hardly ever mentioned in the memoirs of his contemporaries. Probably he was a shy person living mostly among his books.<sup>13</sup> The only glimpse I have found is the deed of inventory of estate made after his death in 1874 and kept in the City Archives of Helsinki. It

<sup>7</sup> Carl Jacob af Tengström (1788–1823), son of the Archbishop Jakob Tengström, Associate Professor of Oriental Literature from 1813.

<sup>8</sup> Gabriel Hirn (1782–1849), Docent of Hebrew (or of Oriental Languages) in 1807–12, then Associate Professor (Adjunct) of Theology and vicar of Ulvila.

<sup>9</sup> Both are listed in the References.

<sup>10</sup> Bergholm 1901: 1356; Lagus 1895: 511; Carpelan & Tudeer 1925: 1046.

<sup>11</sup> The present University of Helsinki was founded in Turku in 1640, and for nearly two centuries it was thus known as *Academia Aboensia* or, in Swedish, *Åbo Akademi*. In 1828 the university was moved to Helsinki. It must be noted that the present Swedish University of Turku, also known by the name *Åbo Akademi*, was founded only in 1918.

<sup>12</sup> Heikel 1894: 304; Stenij 1925: 273; Aalto 1971: 35. To give an idea of the sum we may note that in 1874 the value of his house was estimated at 10.000 marks.

<sup>13</sup> Aalto 1971: 35; Autio 1981: 174.

contains a detailed list of his possessions, starting with the house at Andreasgatan (now Lönnrotinkatu) 11 in the Parrot quarter, which he had bought in 1852 and where he lived until his death. In addition to this house, valued at 10.000 marks, he had more than 9.000 marks in savings. His other possessions were modest, their total value was estimated at only 1.200 marks. Five hundred of this consisted of books, but to our disappointment we are told that they were listed separately. This list is not appended to the deed and I have been unable to find it.<sup>14</sup> Among other items in the list one particularly notes the number of musical instruments: a piano, two violins, two flutes, and a psaltery. The heirs were his three nieces from Turku, the daughters of August Wilhelm Wallenius, the physician.

Wallenius' only publication contains the Arabic text and Swedish translation of Sura LVII of the Qur'an, published in two fascicles in 1816 and 1819. According to the prevailing custom, both parts of this dissertation were defended by his pupils. In 1816 this task was performed by his younger brother August Wilhelm Wallenius, in 1819 by Adolph Axel August Alleen.<sup>15</sup>

In addition to his own dissertation, Wallenius performed at least twice the duty of the official opponent for others. In both cases these dissertations dealt with Arabic studies, and the written statements he gave to the faculty are preserved. First, Wallenius examined Sjöstedt's *In Ahmedis Arabsiadae vitae et rerum gestarum Timuri historiam animadversiones I-IV*, 1830,<sup>16</sup> and second, the target of his scrutiny was no lesser person than Georg August Wallin (1811-52), who on 19th October 1850 presented the small dissertation *Carmen elegiacum Ibnu-l-Faridi cum commentario Abdu-l-Ghanyi* as his thesis of qualification (*dissertatio pro munera*) for the chair of oriental literature.<sup>17</sup>

We know very little of his examination. Wallenius' official statement was extremely brief and stated only that

the above-mentioned dissertation, presented by Magister Docens Wallin, according to my opinion, with respect both to its luckily chosen subject matter and its treatment as well as to its representation by the author in the public disputation, must be accepted as an entirely sufficient specimen for qualification in the field of Oriental Literature.<sup>18</sup>

In a letter to his son, the future Professor of Oriental Literature Wilhelm Lagus (1821-1909) who was at that time studying Modern Greek in Odessa, Wilhelm Gabriel Lagus has briefly described this occasion.<sup>19</sup> According to his statement, Wallenius was ordered against his will by the faculty to undertake this duty, but did his work rather well

<sup>14</sup> There are a few such lists among auction lists kept in the City Archives, but Wallenius' is not included.

<sup>15</sup> A. A. A. Allén (1800-22), student in Turku since 1815 (Lagus 1895: 540).

<sup>16</sup> Autio 1981: 174. Carl Gustaf Sjöstedt (1799-1834) was a Docent of Oriental Languages in 1821-32 and the Professor of Biblical Exegesis in 1832-34 at the University of Helsinki (Carpelan & Tudeer 1925: 907f.).

<sup>17</sup> See also Kantokorpi 1981: 143 and Autio 1981: 176; on Wallin in general, Tallqvist 1905. The chair was given to Wallin in 1850, and the inauguration took place on 1st January 1851, but after less than two years, death put an early end to his activities at the University of Helsinki.

<sup>18</sup> Quoted in Tallqvist 1905: ciii. Original in KA 106/1850.

<sup>19</sup> Published in Lagus 1936: 208. Wilhelm Gabriel Lagus (1786-1859) was a Professor of Law.

and spoke good classical Latin. The room was quite full and a considerable number of interested persons had to remain in the corridor. They could understand little when Wallin recited long extracts in Arabic. From another letter (Lagus 1936: 262), by Robert Lagus, we see that afterwards there were some critical voices heard, such as Kellgren and Castrén. The latter claimed that he could have written such poor dissertation in two days.

Wallenius can be seen as a pioneer from his teaching, although very little is known of it. There is one rather negative testimony about his teaching, but I do not think that we can make too much out of it. Kellgren's low opinion was probably too hard; the young man (he was barely twenty) aspired himself to be the first to introduce Indian studies in Helsinki, and therefore it was perhaps natural for him to belittle his predecessor, especially as he did this in a private letter to his father, where he also begged for money in order to pursue further studies of Sanskrit in Germany. In addition, at the time of this letter he had studied Sanskrit the venerable period of two weeks and was thus hardly able to say much of Wallenius' knowledge.<sup>20</sup>

Nevertheless, it was Wallenius, who started Indological teaching in Finland. He began in 1835, after Geitlin's appointment to the vacant chair of Oriental Literature had given him more freedom to arrange his own teaching. As an acting Professor he had had to teach Hebrew and Arabic, but now he was free to make his choice. As a text-book he used the Nala episode of the Mahābhārata,<sup>21</sup> but in addition to that we know hardly anything of his Sanskrit teaching. According to the printed announcements of lectures he continued with Nala up to 1839.<sup>22</sup> After this, other subjects were announced (see below), but he must also have taught Sanskrit privately, at least in 1843, when Herman Kellgren was his pupil. Besides Kellgren, his pupils must have been very few, indeed.

Still less can be said of Wallenius' Armenian studies. According to the printed announcements of lectures, he lectured on classical Armenian in 1839–42 using Vartan's fables as the text, and again in 1850–53.<sup>23</sup> We have no idea of who might have been listening to these lectures.

In addition to Sanskrit and Armenian, Wallenius also taught the customary languages of the curriculum. During his docentship, in 1817–24 he taught Arabic, probably elementary, but the exact content is no longer known. His first subject as Associate was the Qur'an in 1824–25. Arabic, without any specification, was again the subject in 1826–27, 1828–31, and 1832–33.<sup>24</sup> As acting Professor he also had to teach Hebrew, the Psalms in 1829–30, Job in 1830–31, and Isaiah in 1834–35. Every year from 1842 to 1850 he an-

<sup>20</sup> On A. H. A. Kellgren (1822–56) and his Sanskrit studies see Karttunen 1994 where also the relevant parts of his letter mentioning Wallenius and his teaching are quoted in English translation from Castrén 1945: 36.

<sup>21</sup> *Nalus, carmen samscritum e Mahabharato*. Edited by Franz Bopp, London 1819, second edition, with the new title *Nalus Maha-bharati Episodium*. Berlin 1832.

<sup>22</sup> Aalto 1971: 70; Halén 1990: 43.

<sup>23</sup> Halén 1990: 47. The text-book was *Choix de fables de Vartan*, edited by A.-J. Saint-Martin and J. Zohrab, Paris 1825.

<sup>24</sup> According to Tallqvist 1905: viii, Wallin, who started his university studies in 1829, was introduced to Arabic by Wallenius.

nounced the Tūtīnāme, the Persian translation of the Sanskrit Śukasaptati, as his subject.<sup>25</sup>

It seems that after Wallenius' death his books were sold by auction. Otto Donner (1835–1909), the future Professor of Sanskrit at the University of Helsinki,<sup>26</sup> was already then interested in Sanskrit and was able to acquire at least some of the scholarly books for his library. After Donner's death they went to his son, Kai Donner (1888–1935; a Fenno-Ugric scholar), and in the 1960s were donated by the Donner family to the Helsinki University Library. Unfortunately, there seems to exist no list of them. Just through a random search I have been able to locate a few of them. The books are in a good condition and contain no marginal notes, unfortunately for us. The shy man has added his name in a smallish signature on the inside of the back-cover of each book. In the bibliography I shall give a list of the books, where I have seen his signature.

#### TEACHING OF IVAR ULRİK WALLENIUS at the University of Helsinki (according to Halén 1990)

- 1817–24 unspecified lectures in Arabic
- 1824–26 Qur'an (in Arabic)
- 1826–33 unspecified lectures in Arabic
- 1829–35 Biblical texts in Hebrew (1829–30 Psalms, 1831–34 Job, 1834–35 Isaiah)
- 1835–39 Nala (in Sanskrit)
- 1839–42 Fabulas Vartani (in Armenian)
- 1842–50 Tūtīnāme (Persian)
- 1850–53 Fabulas Vartani (in Armenian)
- No details known of additional private teaching.

#### REFERENCES

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- 1b. Dissertations written by others but defended by Wallenius (according to Vallinkoski).
  - Linsen, Johannes Gabriel. *Dissertatio critica de ortu et incrementis linguae latinae*. Pars. III. pp. (2+) 33–40. Resp. Ivarus Udalr. Wallenius. 12.11.1814.
  - Palander, Gabriel. *De divisione judiciorum ex respectu qualitatis oriunda*. pp. (2+)20. Resp. Ivarus Udalricus Wallenius. 21.6.1815.
- 1c. Manuscript sources.
  - Deed of inventory of estate, made on 10th July 1874 after Wallenius' death (Helsingin kaupunginarkisto)
  - Microfilms of minutes of the meetings of the Faculty and of the Senate of the University of Helsinki (Konsistorin arkisto, in notes referred to as KA).

<sup>25</sup> Halén 1990: 23ff. (Arabic), 15ff. (Hebrew), and 46 (Persian). For the Tūtīnāme, probably the old Calcutta edition was used.

<sup>26</sup> On him see Carpelan & Tudeer 1925: 164ff., and Karttunen 1984 & forthcoming.

## 2. Books which belonged to the Library of Ivar Ulrik Wallenius<sup>27</sup>

- D = Donated to the Helsinki University Library from the library of Kai Donner (which before belonged to his father Otto Donner).
- Bopp, Franc. *Glossarium sanscriticum*. Berol. 1830 [now belongs to A. Parpola].
- Chézy, A. L. *Ślokaracanāvidhiḥ. Théorie du sloka ou mètre héroïque sanskrit*. Paris 1827 [D].
- Burnouf, Eugène & Lassen, Christian. *Essai sur le Pali ou langue sacrée de la presqu'île au-delà du Gange*. Paris 1826 [D].

### 3a. Obituary notices of Wallenius<sup>28</sup>

- *Helsingfors Dagblad* 24.5.1874 (14 lines).
- *Hufvudstadsbladet* 26.5.1874 (18 lines).
- *Morgonbladet* 26.5.1874 (13 lines).

### 3b. Other literature

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<sup>27</sup> By necessity the list includes only such works which Otto Donner as an Indologist found interesting enough to purchase. At present I have no idea of what happened to his Semitic books.

<sup>28</sup> My thanks are due to my friend, Mr. Kalevi Koukkunen, Lic. phil., who found and copied these notes for me from old newspapers he was studying.