Notes on the contents

The theme of the Historical Journal 1/2013 is the 1800s. However, one of the articles makes a diversion into the 1700s.

Piia Einonen sheds light on the previously little-known linguistic conditions of Vyborg in the early 1800s in her article "Myyttinen Viipuri ja monikielinen todellisuus – Etnisen alkuperän ja kielen merkitys 1800-luvun alun kaupunkiympäristössä" (The mythical Vyborg and the multilingual reality – the significance of ethnic origin and language in an urban environment in the early 1800s). Using local-level source material, she creates new perspectives to everyday language use and ethnic relationships and performs a re-assessment of the multiculturality of Vyborg. The article poses the following questions: Did Finnish serve as a standard language, a lingua franca, in Vyborg, or was it possible to get by in the city using Russian? What was the attitude towards newcomers, and did their ethnic backgound have any significance?

Anne Ollila's article "Kuva modernisoituvasta Suomesta – Härmän häjyt kahleissa 1869" (A picture from Finland under modernisation – the Härmä knifemen in chains in 1869) discusses photograph as a tool of control but also as a reflector and promoter of the democratising culture. Ollila examines one of Finland's most famous photographs. It tells a tale from the modernising Finland where the authorities tightened their grip on the society and photography simultaneously offered new methods for more effective control. The young photographer who took the picture, Julia Widgrén, a representative of a new profession that was also available for women, reflects the other side of modernisation. As the prices of photograps gradually went down, meaning that everybody could get their picture taken, photography also began to undermine social hierarchies. The collection and exchange of pictures created an outright visiting card mania. The collectible pictures featured, among other subjects, the members of the imperial family as well as the Härmä knifemen.

In her article "Toimittajien ja itseoppineiden maaseutukirjevaihtajien suhde osana suomenkielisen lehdistön nousua 1847–1865" (The relationship between journalists and self-taught provincial correspondents as part of the rise of the Finnish press in 1847–1865), Laura Stark addresses the significance of early Finnish press in local communities and the prospects of provincial correspondents to participate in public discussion. Journalists are examined as gate-guardians of public discussion. Previous research into the birth of Finnish press has focused on the journalists, the printing, and the political content of the papers. However, the participation of self-taught writers in newspaper discussions and their co-operation with journalists since late 1840s have remained unaddressed.

In his article "Kansakunnan virittäjät – sivistyksen kirjallinen eetos ja rahvaan laulu" (Tuners of the nation – the literary ethos of civilisation and the song of the masses), Olli Heikkinen looks at the ideological background of the collection, recording and utilisation of folk tunes.

In the 1800s, many members of the Finnish educated class went around among the common people, collecting poems and tunes. At the same time, they strove to systematically eradicate the characteristic manner of the common people to sing their poems. As an example, the article discusses one of the manners in which folk tunes were utilised: their use to teach singing in elementary school. Heikkinen's explanation for this ambivalent attitude is that the civilisation of the educated class was permeated by a literary ethos and nationalistic thinking. The educated class preferred folklore that

could be easily nationalised, literised and literarised.

Joonas Korhonen's article "Wienervalssin kulkeutuminen Euroopassa 1800-luvun ensimmäisen neljänneksen aikana" (The propagation of Wiener waltz in Europe during the first quarter of the 1800s) discusses the methods used to examine interaction relationships within cultures. These methods were developed as both support and criticism of comparative history, and they have helped to create many useful models for the historical analysis of spreading of cultures. Korhonen applies these models to the examination of the early propagation of Wiener waltz, a dance fashionable in early 1800s, and discusses the usability of the models on the basis of his case study.

Soile Ylivuori shows in her article "Luonnollisuuden retoriikka 1700-luvun englantilaisessa naisten kohteliaisuuden diskurssissa" (The rhetoric of naturalness in the discourse of female courtesy in England in the 1700s) that että the rhetoric of naturalness played an important role in the courtesy literature of the 1700s that was particularly aimed at women. Naturalness held several meanings that were used to create gender-based behavioural expectations and to justify their importance to women. Naturalness was used to create discursive ideals, and, simultaneously, to hide the discursive roots of those ideals so that they would appear historyless and thus eternal. The conceptual ambivalence of naturalness made it a versatile rhetoric tool.

In her article "Miksi biologejakin kiinnostaa historiallinen kirkonkirja-aineisto?" (Why are biologists interested in historical church register material, too?), Mirkka Lahdenperä demonstrates how biologists have been able to utilise church registers in studying the evolution of life cycles. This type of studies examine the adaptation of features related to the reproduction of an individual to the environment from the point of view of evolution. In such studies, the collection of material spanning particularly long periods of time, typically, several generations, plays a central role. Accurate information on the reproduction of individuals and the numbers of their descendants is also of importance.