

Magdalena Naum and Fredrik Ekengren, eds. *Facing Otherness in Early Modern Sweden: Travel, Migration and Material Transformations, 1500–1800*. Woodbridge: The Boydell Press, 2018. xvii + 367 pp. \$70.00. Review by MARY ELIZABETH AILES, UNIVERSITY OF NEBRASKA AT KEARNEY.

This book is a collection of eighteen articles analyzing the characteristics and impact of migration to Sweden, as well as Swedish involvement in overseas migration and colonial expansion during the early modern period. As the editors note in the Preface, their goal is to tap into the current scholarly reevaluation of Sweden as a kingdom that took part in, and was shaped by, the growing interconnectedness between Europe and the rest of the world that occurred throughout the early modern era. Rather than viewing the Swedish realm as an insular state on the periphery of Europe, the articles depict the kingdom as one shaped, changed, and challenged by the introduction of new ideas, economic trends, immigrant groups, and colonial experiences. Additionally, many of the articles employ new developments in early modern archaeology to address issues surrounding the changing nature of material culture and the interactions between different groups of people during this time period. The articles are grouped into three different sections that analyze the impact of immigrants on material culture in the Swedish realm, the characteristics of immigrant communities in Sweden, and the experiences of Swedes overseas.

Section one, titled “Material Transformations,” contains five articles that analyze how the introduction of new ideas, commodities, and immigrant groups impacted the Swedish kingdom’s material culture. The section begins with Cornell and Rosén’s article, which provides a very general overview of settlement and economic practices within Sweden. Their goal is to illustrate the complexity of early modern Swedish society and the possibility of uncovering the kingdom’s diverse characteristics. The next three articles investigate aspects of Swedish urban history. Employing findings from recent archaeological excavations, Tagesson examines how housing in Kalmar illustrates the royal regulations and policies that shaped urban centers in the seventeenth century. Salmi, Tranberg, and Nurmi’s article also uses archaeological discoveries to analyze the food culture in the northern Finnish town

of Tornio. They view the town's food culture as representative of a mixture of the many different ethnic groups found within the town and conclude that the choices people made about their food reflect strategies they used to define their status within the community. Heimdahl, in his article, also uses food as a means to study diversity. In investigating the town of Nya Lödöse, he focuses on archaeological finds regarding beer brewing, and reveals that beers from different regions in northern Europe were brewed in the town. He believes this finding suggests that Nya Lödöse was a diverse community that did not have set patterns of alcohol consumption among the town's various groups. Finally, Nordin turns to a discussion of Native American artifacts that Swedish elites collected as well as European goods that colonists in New Sweden traded with the Native Americans. He concludes that these items illustrate Sweden's colonial interests in North America, and that the exchange of such goods influenced and shaped cultures on both sides of the Atlantic.

Section two, *Migration and Neighbourly Interactions* discusses groups that moved within the Swedish empire as well as groups that moved to Sweden from overseas. Katajala's article begins the section with a study of marriages that occurred between Orthodox and Lutheran couples living in the eastern border province of Kexholm. According to Katajala, while mixed marriages were not the norm, they did occasionally happen. Investigating them reveals instances and circumstances in which spouses would convert to a different religion, as well as the difficulties that some individuals experienced with being accepted by the broader community. Pettersson then turns to a discussion of German weavers in Jönköping. Using archaeological finds, he concludes that the German craftsmen were an economically successful group, that they enjoyed a high standard of living, and that they represented the multiethnic characteristics of the town during the early seventeenth century. The following two articles investigate foreign merchants in Sweden. Dalhede gives a very detailed analysis of the familial and economic networks that merchants constructed and convincingly illustrates that such networks shaped immigrants' success in their new homeland. In contrast, Grimshaw provides a less detailed discussion of British migration to urban centers within the Swedish empire. While his article gives a general overview of Scottish

and English merchants' experiences, it would have benefitted from a more thorough engagement with the historiography of the field. The last three articles in the section discuss the interaction between groups that migrated within the Swedish realm. Elfwendahl uses archaeological findings to analyze the characteristics of households belonging to Finns who migrated from Finland to Sweden and the impact of this migration upon the immigrants' lifestyles. Ojala also employs archaeological sources in his discussion of Swedish missionary activities among the Sami during the seventeenth century. He sets his study within the context of seventeenth-century Swedish colonial expansion to illustrate the connections between Swedish colonial activities in the north and the broader European colonialism of the time period. The section concludes with Enbuske's article that analyzes the Swedish crown's taxation system in Lapland to investigate its impact upon the Sami and the role it played in unifying the region with the rest of the kingdom.

The last section, *Overseas Travel*, focuses on the varied experiences of Swedes who traveled or settled abroad during the early modern period. The first two articles analyze Swedish involvement in the North American colony of New Sweden. Naum's article discusses cultural practices among Swedish colonists to address how they both preserved their Swedish identity and at the same time adapted to their new surroundings. In contrast, Ekengren focuses upon the Native American communities already present in North America at the time New Sweden was settled. His purpose is to illustrate the connections between the two groups and the contributions of both to the region's cultural and economic systems. Hellman turns the discussion to merchants associated with the Swedish East India Company and their involvement in Canton. In her article, she addresses tactics merchants used to establish trust with both Chinese and other foreign merchants. Her purpose is to illustrate the social techniques used to successfully conduct business and how the merchants adapted in a foreign setting. Östlund also investigates economic activities, but his focus is upon merchants captured and enslaved by Barbary pirates in the Mediterranean. His article analyzes accounts of these events and how these stories shaped Swedish perceptions of Muslims in the Mediterranean region. The section ends with Nyberg's examination

of Pehr Löfling, a student of Carl Linnaeus, who served as a naturalist in a Spanish expedition to present-day Venezuela. Nyberg discusses Löfling's impressions about the peoples, cultures, and places that he encountered to show the fluid and changing nature of Löfling's ideas about foreign cultures and places.

The volume ends with a conclusion by De Cunzo that provides a good overview of the articles and draws the variety of themes addressed throughout the book together. Additionally, De Cunzo ends by posing questions for further thought and suggesting avenues for further research. Overall, the collection showcases new and innovative approaches to the study of Swedish encounters with foreign places, ideas, and groups during the early modern period. While some of the articles seem preliminary in nature, others provide detailed analyses of the issues under discussion. This volume is particularly valuable because it showcases recent developments in Swedish archeology and history and highlights how scholars from both fields are challenging accepted ideas about early modern Swedish society and culture.

Kirsteen M. Mackenzie. *The Solemn League and Covenant of the Three Kingdoms and the Cromwellian Union, 1643–1663*. Abingdon and New York: Routledge, 2017. xii + 210 pp. + 6 illus. \$119.96. Review by SIMON KOW, UNIVERSITY OF KING'S COLLEGE.

Kirsteen M. Mackenzie's monograph is a meticulously researched historical study of the "Covenanted interest" during the British civil wars, Protectorate, and early Restoration in the seventeenth century. The book's innovation for British historians is in providing "the first major analysis of the covenanted interest from an integrated three kingdoms perspective," and thereby countering the tendency to overlook "the corruption and dysfunctionality of the English government across the kingdoms" (2). For seventeenth-century specialists who are not scholars of British constitutional or ecclesiastical history, the appeal of Mackenzie's book should lie in its elucidation of the fortunes of Presbyterian Covenanters in England, Scotland, and Ireland in this cataclysmic period in British history. Those who saw the Solemn League and Covenant as the basis of settled religious reformation in