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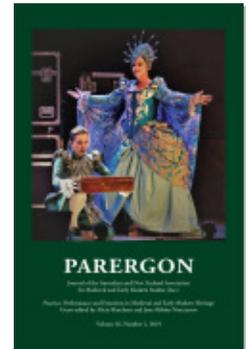
*Facing Otherness in Early Modern Sweden: Travel, Migration and Material Transformations, 1500–1800* ed. by Magdalena Naum, and Fredrik Ekengren (review)

Rajiv Thind

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transnational identities that went beyond temporal boundaries, and harked back to the ‘true’ *Respublica Christiana*.

Lockey states that the book is ‘about those English authors that helped to secularize the religious cosmopolitanism that was implicit in the Catholic notion of the transnational Christian commonwealth’ (p. 29). The book is thus focused on how religious conceptions were secularized over a century. In doing so, authors analogized and examined secular equivalents of deposition—a concept that could not be ignored after the papal deposition of Elizabeth I of England contained in *Regnans in Excelsis* (1570).

The book is refreshingly interdisciplinary, and Lockey does justice to both the religiopolitical (or polemic) texts—such as writings by Cardinal Allen and Edmund Campion—and the dramatic texts—such as works by Aphra Behn, Anthony Munday, and Thomas Killigrew—he marshals. His book, in showing the move from ‘the papal-centered Roman Catholic cosmopolitanism of Campion, [Nicholas] Sander, and [Robert] Persons’, to ‘the secularized imitations of this model found in fictional works by Munday, [John] Harrington, Sidney, and Spenser’ (p. 313), offers new and exciting perspectives on the texts that he has so closely analysed.

There are a few minor textual infelicities—such as the reference to James VI & I as ‘James Stuart’, and his cousin Arbella as ‘Arabella’ (p. 177)—but one cannot avoid being struck by the outstanding thoroughness of the book’s copy-editing and typesetting, which makes the demise of Ashgate all the more acute. Of course, a review of this length cannot do justice to the rich array of sources Lockey has assembled, and the thoughtful analysis he has provided. Suffice to say, this book will be of great interest to scholars interested in the intersection of religion, nation, and politics in the early modern period.

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**Naum**, Magdalena, and Fredrik **Ekengren**, eds, *Facing Otherness in Early Modern Sweden: Travel, Migration and Material Transformations, 1500–1800* (The Society for Post Medieval Archaeology Monograph Series, 10), Woodbridge, The Boydell Press, 2018; hardback; pp. 385; 14 colour, 74 b/w, 14 line illustrations; R.R.P. £40.00; ISBN 9781783272945

This collection of eighteen essays emerges from a conference held at Lund University in 2013. A frequent problem with such publications is that the contributions are too heterodox to offer a clear narrative. Still, the book succeeds in its desire to serve as an impetus for new research on Sweden and its ‘Others’. Most of the chapters bring together rich primary and secondary materials with abundant illustrations, notes, and bibliographic information. The book also has a very useful index at the end for quick reference.

The preface aims to introduce this new field of study and to present the essays ‘with an international audience in mind’ (p. xv). Most of the contributors come from History and Archaeology departments of Swedish and Finnish universities.

The first chapter by Per Cornell and Christina Rosén asks ‘Was there *other* or *Other* in 17th century Sweden? What actually is *Other*?’ (p. 6). Ideally, an exploration of the ‘Other’ should have begun with a comprehensive discussion of what constituted a Swedish identity. Later on, Göran Tagesson reveals how the architectural features in the town of Kalmar reflect the Lutheran concept of *Haustafel* that ordered society into three social hierarchies. Kimmo Katajala notes how the Swedish kingdom’s expansion brought its Lutheran subjects in contact with other Christian denominations. Katajala provides an interesting analysis of intermarriages between Lutheran Swedes and Orthodox Christians who inhabited the easternmost border. Adam Grimshaw focuses on the overlooked English immigrants in early modern Sweden and their notable commercial activities. Carl-Gösta Ojala gives a good overview of the Swedish state and church’s colonial encounters with the Sami people.

The book does not spare enough space to cover Sweden’s encounters with non-European peoples that could shed some light on modern Sweden’s fractured relationship with its African and Muslim immigrants and refugees. In the sixteenth chapter Joachim Östlund offers a thought-provoking conclusion that the enslavement of Swedes in North Africa was ultimately driven by political and economic motivations instead of a clash ‘between Muslim and Christian civilizations’ (p. 320).

The book’s various chapters fall short of providing an arresting or in-depth narrative. But, if read in parts, there is a lot of good material here for the curious minds and for those who wish to develop a more sustained and focused work on Sweden’s relationship with the ‘Others’.

RAJIV THIND, *The University of Queensland*

**Peck, Russell A. and R. F. Yeager**, eds, *John Gower: Others and the Self* (Publications of the John Gower Society), Cambridge, D. S. Brewer, 2017; hardback; pp. 392; 5 b/w illustrations; R.R.P. £60.00; ISBN 9781843844747.

Since its foundation in 1984, the International John Gower Society has promoted scholarship on John Gower, a major poet in three languages, and a contemporary and rival of Geoffrey Chaucer. This collection, arising from the Society’s third triennial congress in 2014, richly demonstrates the interest of his oeuvre and the intellectual liveliness of Gower studies. Its theme, *Others and the Self*, moves outwards from Gower’s self-awareness as a poet to his representations of otherness. In a short review, it is only possible to offer a sampling of the sixteen papers. In a keynote, Russell Peck expounds medieval ideas of how sense-experience of the world passed into an individual’s ‘thought-processing intellect’ (p. 8), and how Gower’s conception of the materiality of cognition informs his description of characters seeking to meddle with the minds of others. In an elegant study, Carla Taylor reflects on the interest in physiognomy—the art of reading faces or masking them—in manuals of statecraft. In the *Confessio Amantis*, Genius,