



Migration und Kulturtransfer im Ostseeraum während der Frühen Neuzeit (Acta Bibliothecae Regiae Stockholmiensis, 80). Hrsg. von Otfried CZAİKA, Heinrich HOLZE. Stockholm: Kungliga biblioteket, 2012. – 237 S. ISBN 978-91-7000-276-2

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It is difficult to define communication and mobility, some of the main globalisation-driven challenges, as a new field of interest for historians. In Europe, not only have ‘migration studies’ become a field of deep historiographical interest.¹ For more than a decade, historians have been interested in the movement of goods, the history of means of communication, and the interrelationships between and the accessibility of people living in different physical spaces. Furthermore, for at least three decades, the transfer of ideas has been undergoing historical analysis, with the aim of finding out how ideas travel from one cultural environment to another, how they are adapted, and how they acquire new meanings. In the collection of papers *Migration and Cultural Transfer in the Baltic Region in the Early Modern Period*, an attempt has been made to put together most aspects covering the theme of movement, and conceptualise it through the German concept of *Bewegung*, of which the best equivalent would be the concept of *mobility*.

Until now, mobility in the Baltic region has been studied from more than one point of view. Most of the studies are related to the role of the sea. This is not surprising, since it was the networks of ports, trade and shipping that were mainly objectivised in the historical research in the functioning of migration and mobility in maritime regions.² The authors and editors of this collection of papers focus on the Baltic region; however, they do not limit themselves to issues of ports and trade. The majority of aspects discussed in the book are primarily related to cultural and confessional mobility in the Early Modern Period, characterised by religious conflict. From that point of view, the collection of papers further develops issues already discussed in previous publications relating to different aspects of confessional migration and religious mobility.³ The collection of papers stands out from others by its concentration

¹ The first generalisations of the theme covered ‘western’ Europe, see, e.g.: MOCH, Leslie Page. *Moving Europeans: Migration in Western Europe since 1650*. Bloomington, Ind., 1992; *Europeans on the Move: Studies on European Migration, 1500- 1800*. Ed. by Nicholas CANNY. Oxford, 1994. For a concentrated generalisation of the research in the theme to date, covering all the European continent, see: *Enzyklopädie Migration in Europa. Vom 17. Jahrhundert bis zur Gegenwart*. Hrsg. von Klaus J. BADE, Pieter C. EMMER, Leo LUCASSEN, Jochen OLTMER. Paderborn, München, Wien, Zürich, 2007.

² Cf., e.g., *Comparativ: Zeitschrift für Globalgeschichte und vergleichende Gesellschaftsforschung*, 2007, Hf. 2: *Hafenstädte: Mobilität, Migration, Globalisierung*. Hrsg. von Lars AMENDA, Malte FUHRMANN; MILLER, Michael B. *Europe and the Maritime World. A Twentieth-Century History*. Cambridge, 2012.

³ SCHUNKA, Alexander. Glaubensflucht als Migrationsoption, Konfessionell motivierte Migrationen in der Frühen Neuzeit. *Geschichte in Wissenschaft und Unterricht*, 2005, 56. Jhg., Hf. 10, S. 547-564; *Glaubensflüchtlinge*.

on the Baltic region; however, even in this case, its editors try to go beyond the 'traditional' perceptions.

From the point of view of the German, and to a somewhat lesser degree, the English-American historiographical tradition, the Baltic region has always been perceived in at least four ways. First, it was the area of the 'Baltic Germans' in contemporary Estonia and Latvia. Second, it was the three 'Baltic states'. These perceptions, permeated by cultural and political connotations and expressed mainly by concepts of mental geography, such as *die baltische Länder*, *das Baltikum*, *the Baltic States* (and, incidentally, the Russian *Прибалтика*), should be considered as imposed by the great powers, and already 'morally obsolete'. The third perception of the Baltic region was 'the area around the Baltic Sea', for a longish period conceptualised in German historiography through the concept of *Ostseeraum*. The fourth concept was the area covering all the regions that in certain historical periods had interests in the Baltic Sea and communicated through it. This one, expressed by the notion of *Nordosteuropa*, was conceptualised by Klaus Zernack, Jörg Hackmann, and other authors.⁴ Not only in the introduction to the book (p. 16), but also in the paper by Jānis Krēsliņš (pp. 23-24), the definition of the spatial frames was obviously oriented towards the concept of 'North-Eastern Europe'. There were arguments that the historical processes which involved the regions around the Baltic Sea in the Early Modern Period covered more than those regions. At different periods, active participants in these processes were the Netherlands, lands in Norway and Friesland, German-speaking regions on the North Sea coast, and even Bohemia and France.

In short, the editors of this collection of papers have formulated a very broad research topic; however, it should be said that the collection tends more to demonstrate the opportunities of the 'broad' approach than to present comprehensive and final answers.

The papers included in the collection are published by Stockholm Royal Library in Sweden, on the basis of presentations given at a conference held by the library in November 2009. The papers were prepared by researchers from Denmark, Germany, Sweden, Finland, Poland and the USA, and the editors were Heinrich Holze (Faculty of Theology, University of Rostock) and Otfried Czaika (Norwegian School of Theology,

Ursachen, Formen und Auswirkungen frühneuzeitlicher Konfessionsmigration in Europa. Hrsg. von Joachim BAHLCHE. Berlin, 2008; *Migration und kirchliche Praxis. Das religiöse Leben frühneuzeitlicher Glaubensflüchtlinge in alltagsgeschichtlicher Perspektive*. Hrsg. von Joachim BAHLCHE, Rainer BENDEL. Köln, Weimar, Wien, 2008; SCHUNKA, Alexander. Konfession und Migrationsregime in der Frühen Neuzeit. In *Europäische Migrationsregime* (Geschichte und Gesellschaft, 2009, 35. Jhg., Hf. 1). Hrsg. von Ute FREVERT, Jochen OLTMER, S. 28-63; *Religion und Mobilität. Zum Verhältnis von raumbezogener Mobilität und religiöser Identitätsbildung im frühneuzeitlichen Europa*. Hrsg. von Henning P. JÜRGENS, Thomas WELLER. Göttingen, 2010.

⁴ ZERNACK, Klaus. *Nordosteuropa: Skizzen und Beiträge zu einer Geschichte der Ostseeländer*. Lüneburg, 1993, S. 7, 9-21; *Journal of Baltic Studies*, 2002, Vol. 33, Issue 4 (Special Issue: *Mapping Baltic History: The Concept of Northern Eastern Europe*); HACKMANN, Jörg; SCHWEITZER, Robert. Nordosteuropa als Geschichtsregion – ein neuer Blick auf den Ostseeraum? In *Nordosteuropa als Geschichtsregion. Beiträge des III. Internationalen Symposiums zur deutschen Kultur und Geschichte im europäischen Nordosten vom 20.-22. September 2001 in Tallinn (Estland)*. Hrsg. von Jörg HACKMANN, Robert SCHWEITZER. Helsinki, Lübeck, 2006, S. 13-25.

Oslo), whose research interests cover theology, the Reformation, and confessionalisation in the Early Modern Period. As is noted in the introduction, the conference sought an interdisciplinary dialogue on different subjects to do with migration and cultural transfer (p. 9); however, all the authors of the papers in the collection are historians.

The different aspects of mobility covered were divided by the organisers of the conference and the editors of the collection into two large areas of 'case studies': the mobility of ideas, and the mobility of people. The first topic is viewed through the prism of the concept of 'cultural transfer', in the sense that it was introduced to science by Michel Espagne and Michael Werner.⁵ In the second case, the approach followed is migration history. Most articles in the collection are accordingly divided into two parts. The topics of the first part include the Christianisation of Sweden in the Late Middle Ages (Heinrich Holze) and the role of Finland as a 'border region' in the context of Lutheranism and the reform of the Catholic Church (Jason Lavery). In that part, an attempt is made to adapt the concept of 'cultural transfer' for a definition of the dissemination of the Reformation in the Baltic region (Otfried Czaika). The emergence of diplomacy in the Baltic region and the role of lawyers from German-speaking regions in the process is analysed (Mia Korpiola), as is the role of the Rostock printer Christoph Reusner Sr in the dissemination of knowledge in the Baltic region (Christian Wedow). The second part deals with: cases of migration and cultural transfer between Sweden and Poland (Janusz Małłek); cases of the treatment and acceptance of infidel religious refugees, and the change in attitudes towards them in the lands of the King of Denmark in the mid-16th to the late 17th centuries (Carsten Bach-Nielsen); an analysis of the adaptation and self-positioning strategies of the Evangelical Reformist *John Casimir*, Count Palatine of Kleeburg, during his emigration to Sweden in the first half of the 17th century (Andreas Kappelmayer); and a comparative analysis of relations between the Swedish nobility and peasants in the 16th and 17th centuries is presented based on cases from Pomerania and Estonia-Livonia (Werner Buchholz).

Both part of the collection of papers can be considered attempts to present issues through case studies. However, it is more difficult to evaluate the first (introductory) and the final (prospective) chapters of the publication. Both the ideas of Hartmut Lehmann, the outstanding German historian and the author of the last chapter, and the reviews by the editors of the collection and Jānis Krēsliņš, should be seen more as attempts to present new insights into the subject of mobility in North-Eastern Europe than as generalisations or conceptualisations of the subject. Therefore, although the attempts by the authors to analyse aspects of mobility in the region should be congratulated, conceptual arguments on issues of migration and cultural transfer in the Baltic region in the Early Modern Period should crystallise in future research guidelines.

⁵ Cf. ESPAGNE, Michel; WERNER, Michael. Deutsch-Französischer Kulturtransfer im 18. und 19. Jahrhundert: Zu einem neuen interdisziplinären Forschungsprogramm des C.N.R.S. In *Francia: Forschungen zur westeuropäischen Geschichte*, 1985, Bd. 13. Sigmaringen, 1986. S. 502-510; ESPAGNE, Michel. *Les transferts culturels franco-allemands*. Paris, 1999.