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**Andreas Klein: *Early Modern Knowledge about the Sámi. A History of Johannes Schefferus' Lapponia (1673)*. Hannover: Wehrhahn 2023, 388 pages.**

Andreas Klein's *Early Modern Knowledge about the Sámi: A History of Johannes Schefferus' Lapponia (1673)*, published in late 2022, focuses on the book history of the early modern text and on the production of knowledge about the Saami in this period. Supplementing previous research on this work, with new insights into the many contributors to the book and into previously unpublished correspondence, Klein offers new and interesting perspectives on the political situations and cultural contexts that shaped the making of *Lapponia* itself. He also shows how *Lapponia* as a book shaped the »production of knowledge« (p. 16) on the Saami at the time, through the debunking of old ideas about the Saami whilst simultaneously creating and enforcing new stereotypes.

Andreas Klein's deep-dive into »possibly the earliest ethnographic book dealing with one particular people and its homeland«, Strasbourg-born Johannes Schefferus' *Lapponia*, published in 1673, provides, as it promises in the introduction, new insights into the production of knowledge about the Saami people in early modern Europe. Published in the series *Tromsøer Studier zur Kulturwissenschaft* (TROLL) edited by Michael Schmidt, the book focuses on the background, compilation, history, reception and legacy of *Lapponia* (and its several different contributors, editions, versions and adaptations). The book is weighty, coming in at 340 pages, in addition to an extensive bibliography and detailed appendix: it consists of four main chapters that relate to the author's two main research questions.

While Klein weaves an array of other thematic strands into the book, the two main research questions revolve around how the *Lapponia* came into existence as a book, and its many adaptations; and how various spheres of knowledge affected these developments. These questions are clearly answered through his methodical investigation of the texts.

In the first chapter, Klein examines the background of how the book came into being, both regarding the actual physical production and the compilation of its content, and emphasizes how the different editions that followed in other languages were altered to fit the aims of each respective publication (a notion he returns to in the fourth chapter). Criticizing current scholarship that sees these various versions as merely translations, Klein correctly and persuasively shows the differences between the versions that came into existence following the original in 1673, referring to these altered editions as »adaptations«, and demonstrating how the readers of the different editions would have arrived at widely differing conclusions on the Saami.

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The second chapter considers the sites of knowledge in *Lapponia* in what Klein calls a »Spatial Genealogy«. Here, the emphasis lies on the places that influenced the primary compiler, Johannes Schefferus, in the writing of *Lapponia*, focusing on formative cities such as Strasbourg, Leiden and Uppsala. In the two first chapters, Klein presents Johannes Schefferus as a writer and collector, referring to him as the compiler rather than the author of the book due to the numerous other contributors that facilitated its success, and thereby questioning classical concepts of authorship. Particularly innovative in this regard is Klein's emphasis on the Saami contributors to the book. The third chapter provides a clear and detailed overview of the various Saami people involved in the creation of *Lapponia*, their invaluable contributions (including two joiks), and their various individual situations and backgrounds, their agency and authority. Overall, this section undermines the assertion of Schefferus himself – held also by the learned elite of the time – that the Saami were a rare sight in Sweden. Klein eloquently shows that the Saami were far from isolated on the multi-ethnic Fennoscandian peninsula.

In the fourth and final chapter, Klein highlights how *Lapponia* was discussed in the *European Republic of Letters*, a long-distance intellectual network of communication between academics and writers across national borders, providing insight into the correspondence between Schefferus and European experts. This insight is especially productive as Klein articulately demonstrates how this correspondence directly (and indirectly) affected the work and its reception. The insight into how the influence of religion and contemporary politics, and events such as ongoing wars and the loss of territories, had an effect both on the creation and impact of the book are valuable conclusions from Klein's methodical research. Klein supports his arguments using direct quotations from (largely) previously unpublished correspondence: these letters prove to be particularly valuable for understanding how the contemporary political situation affected the genesis of the book, and also give a rare insight into the person of Schefferus himself.

Klein's close interaction with the primary source(s) is visible throughout the work. He refers actively to the various material accessible to him, such as the original Latin version of *Lapponia*, its various adaptations, and a range of »professional« correspondence and »private« letters. Klein also suggests future research prospects in cases where he has been unable to trace the relevant material, and refers to extensive scholarship for further reading. In his investigation of the history of *Lapponia*, Klein draws on two main theoretical tools, consisting of Gérard Genette's model of paratextuality and Christian Jacob's *lieux de savoir* (»places or realms of knowledge«), with the latter being especially influential throughout. The emphasis on such places of knowledge and how they affected the development of Schefferus' work is especially appropriate for Klein's presentation of the coming into existence of *Lapponia* and is constructive for the overall historiographic analysis that he undertakes.

Regarding terminology, Klein employs the Northern Saami terms for the Saami, namely »Sámi«, and »Sápmi« when referring generically to the Saami (both historically and contemporaneously), arguing that Northern Saami is the most widely spoken of the ten languages and the spelling therefore »underscore[s] the transnational perspective necessary for discussions about the Sámi«. In his own translation of the primary source(s), which are numerous,

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Klein chooses to use the now derogatory term »Lapp« (and Lapland) for the Saami. While this could be said to be a controversial choice, he argues that since the term is most closely related to the one used in Schefferus' text, namely Lappo (and Lapponia) and was regarded as the correct scholarly term at the time of compilation in the seventeenth century; this allows for the translations to stay as close to the source material as possible. However, Klein does not mention the problematic nature of this historically loaded term, which would have been beneficial for readers unaware of the derogatory nature of the term in present-day society.

Nevertheless, the emphasis that Klein puts on ethnicity as secondary to other factors such as class, education and religion, which he interprets as more significant for agency and authority at the time of compilation, is noteworthy and a valuable contribution that counters the oversimplified narrative of the Saami as only ever oppressed by the Swedes throughout history. Although he of course emphasizes the colonial nature inherent in Swedish-Saami interactions at the time of compilation without romanticizing it, Klein underscores this by noting the existence of several Saami individuals whom Schefferus leaned on in the compilation of *Lapponia*. Klein demonstrates through the inclusion of archival material how these individuals took strategic and informed choices that enabled them to participate at the highest level of Swedish society, and the inclusion of this previously neglected aspect of the creation of *Lapponia* is among the book's greatest strengths.

Ultimately, as Klein emphasizes, the reasoning behind Schefferus' compilation of *Lapponia* – to counteract rumors of the Swedish army employing Saami sorcerers – failed to do what it had set out to do. In contrast, Klein's book clearly answers its research questions and stands out as an excellent contribution to book history through its methodological analysis of *Lapponia*, its primary compiler, and, significantly, its many other contributors (including those from among the Saami themselves) that enabled its publication. The book demonstrates how *Lapponia* was made and shows how it shaped the production of knowledge on the Saami through the debunking of old ideas about the Saami whilst simultaneously creating and enforcing new ideas and stereotypes.



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