



disenchantment (*Entzauberung*) of the world via rational enlightened, scientific thought. Responding to a trend by now so well established that it is beginning to feel traditional—see, e.g., Alexandra Walsham, “The Reformation and ‘The Disenchantment of the World’ Reassessed” (*The Historical Journal* 51 [2008]: 497–528)—Malmstedt points out that during the latter half of the seventeenth century, at least Sweden was not disenchanted but, rather, bewitched: the modernization process that should have started a few centuries before was progressing slowly, if not failing to do so altogether.

Nevertheless, the author does not question the connection between secularization and modernization; his critique stays firmly within the modernization model. He includes an interesting discussion on the nature of premodern reality as multifaceted, porous, and layered. From the perspective of enhanced and alternative realities in media and games studies or AI science—or even quantum physics—inspired popular culture—this might no longer seem so solely premodern as the author leads his readers to believe.

Witch trials in general, and the type of witch panics that occurred in Bohuslän specifically, were dramatic exemptions from everyday life. Do testimonies given in such exceptional circumstances reflect general everyday worldviews? This is a question the author asks often enough. Perhaps a wider picture would have been gained by further comparison to scholarly works on witchcraft in the neighboring areas that belonged, at one point or another, in the same country (Norway, Denmark, Finland, Estonia). Instead, Malmstedt carefully close reads the differences, ambiguities, and small additions by different narrators within his sources, qualifying his results in their immediate context. This forms one of the most enjoyable parts of reading this book. Pointing out differences caused by class, education, and other variables in exposure to learned and foreign cultures, Malmstedt concludes that the witch trial testimonies nevertheless reflect a range of opinions that were more or less generally shared.

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*The Orient in Utrecht: Adriaan Reland (1676–1718), Arabist, Cartographer, Antiquarian and Scholar of Comparative Religion.* Bart Jaski, Christian Lange, Anna Pytlowany, and Henk J. van Rinsum, eds.

The History of Oriental Studies 10. Leiden: Brill, 2021. xiv + 516 pp. \$152.

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Today the Protestant Oriental scholar Adriaan Reland may be known to specialists only. His academic career is linked with the University of Utrecht, where he stood in a tradition of Oriental and Arabic scholarship in the Netherlands, even though he never visited the Orient himself. The present volume is the first broad attempt to assess Reland’s significance not only as an antiquarianist and scholar of religions but also as

cartographer, linguist, and poet. The book contains an introduction, thirteen chapters written by international scholars of several academic disciplines (history, Arabic and Islamic studies, classics, Neo-Latin, anthropology), as well as a number of helpful appendixes, providing an invaluable basis for further research. It originates from an international symposium in Utrecht in 2018, on the occasion of the three hundredth anniversary of Reland's untimely death at age forty-one.

Born as a Reformed pastor's son, Reland was in touch with Reformed, Cartesian, and humanist influences since his school days (see the chapter by Henk J. van Rinsum). From 1701 onwards, he spent the rest of his short life as a professor of Oriental studies in Utrecht. His most famous accomplishment was the book *De religione Mohammedica* of 1705, with an expanded edition in 1717, in which, as the contributions of Lot Brouwer and Christian Lange show, he did not aim to refute Islam but took quite a sober and balanced stance on the topic. Reland relied on firsthand Islamic sources, presented a state-of-the-art summary of scholarly knowledge, and thus made possible a reception of his work beyond the realm of specialists. Reland's work contributed to the development of a view of Islam not as a Christian sect but as a religion in its own right. His message was that "Muslim culture has much to recommend itself" (6). At the same time, knowledge about the so-called Orient, including its cultures and languages, was also considered to have a very practical value in colonial contexts of an early global age (as the contribution by Richard van Leeuwen underlines with respect to the Hajj).

The volume presents Reland as a founder of a modern *Religionswissenschaft* with an enlightened Protestant and humanist background. He was a bible scholar interested in Jewish antiquities, but he also composed the Neo-Latin poem *Galatea* (as analyzed in Dirk Sacré's contribution and printed in the appendix of the volume). Moreover, he worked as a commentator of Arabic writings (as in Remke Kruk's and Arnoud Vrolijk's chapter) and studied the languages of the world in a comparative way and against the background of biblical Hebrew (as highlighted by Toon van Haal). Reland was also popular among Christian Hebraists for his involvement in sacred geography, as Ulrich Groetsch's article underlines, and he drafted maps of the Holy Land, Persia, and Japan, whose construction principles are investigated by Tobias Winnerling.

Compared to the Orientalist tradition in neighboring Leiden (represented by seventeenth-century orientalists Erpenius and Golius), Reland remained a solitary figure in Utrecht who was nevertheless well-connected within a wider scholarly world—through his philological and antiquarian interests and also as a scientist and collector, as Anna Pytlowany shows (a fitting translation of Reland's *De gemmis arabicis* is provided by Jan Just Witkam at the end of this volume). He acquired a rich private collection of Oriental books and manuscripts that were auctioned after his death. Since the library of his university was not interested in purchasing them, many went to Leiden and to the Vatican (as illustrated in Bart Jaski's and Arnoud Vrolijk's chapters, including the list in appendix 2). Reland's own publications as well as his maps appear in a separate bibliography in another appendix.

The contributions of this highly recommendable, well-written, and splendidly illustrated volume present Reland within a broad cultural network of learned collaborators and intermediaries. The collection offers a multifaceted picture of an important scholar of the early Enlightenment. It provides a tool for further research into the intellectual universe of Reland and his collaborators, as well as contributing to our knowledge of the place of Islamic culture in early modern Western Europe.

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*Confessionalism and Mobility in Early Modern Ireland.* Tadhg Ó hAnnracháin. Oxford: Oxford University Press, 2021. xii + 374 pp. \$115.

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Irish historians have long recognized the importance of early modern migration, outward and inward, although the subject has sometimes been treated as ancillary to the main business of conflict between “native and newcomer” (316). Tadhg Ó hAnnracháin’s latest book therefore makes an especially significant contribution by drawing on an incredible body of research to illustrate the centrality of “mobility” to “religious identity and practice” (3) in the period from ca. 1580 to 1685. Indeed, the author’s treatment of mobility ensures that the book offers an important case study beyond its Irish subject matter.

The first part of the book examines the manner in which mobility influenced the development of the three main confessional groups in Ireland: Catholics, Church of Ireland Protestants, and Dissenting Protestants. The first three chapters cover reasonably well-known territory (not least thanks to the author’s groundbreaking earlier work): the influence of migration in shaping clerical and lay Catholics. This involves detailed discussion of a number of themes: the continental colleges (quite correctly described as “a haphazard and untidy web” of institutions [55]), the formation of bishops and clergy abroad, their impact on Church reform and reconstruction at home, and the European migration of what the author terms “secular Catholics.”

Chapter 4 is devoted to the Church of Ireland. It shows in detail the centrality of mobility, including migration, to the experience of the state Church, with a strong emphasis on the careers of a number of key bishops, although lay Protestants also merit significant attention. Chapter 5 necessarily adopts a slightly different chronology to chart the impact of migration and mobility on Protestant dissent in Ireland, beginning in the 1620s before the establishment of the first Presbytery in 1642. The chapter tracks movement between Scotland and Ireland, and discusses mobility more generally, not only for Presbyterians but also for smaller dissenting groups.

The second part of the book turns to images and practices of mobility, as well as the ways in which mobility, and especially migration, shaped confessional identity. Chapter