

ance was no longer open to him in Norway. Finding that his cousin Malene shared similar goals, he married her and they struck out together for the New Land, where they faced cruel hardships and tragic loss, but also managed to rise from lowly farm laborers to influential agricultural entrepreneurs.

Harstad deftly interweaves a combination of well-chosen secondary sources and sometimes unique primary ones (such as the three eyewitness accounts written by Per's nephews). We follow the arduous emigrant voyage endured by the Tjernagel party and their continued journey to and eventual settlement in Scott Township, Hamilton County, Iowa. Supplementing his own family stories with information drawn from immigrant guidebooks (Ole Rynning's and Nathan Parker's) and current respected historians of immigration (including Odd Lovoll, Jon Gjerde and Alan Bogue), Harstad gives Per's story a rich texture and informative context that pleurably initiates readers into the myriad economic, social, agricultural, industrial, and psychological factors that determined daily life in nineteenth-century Norway and Norwegian America.

Harstad manages, moreover, to engage readers' senses to make Per's story memorable: "As the Tjernagel party inched its way westward they heard a cacophony of languages emanating from other boats, met scores of east-bound grain boats, and heard swine squealing their way to market" (80). Drawings and maps help guide readers, as does an additional family document: a painting his ancestors commissioned 50 years after their immigrant journey that shows Per playing his violin to calm the nerves of his party as they sit, abandoned in the wilderness, surrounded by their immigrant trunks and apprehensively eyeing an approaching band of Indians.

Always welcome company with his fiddle playing and even-keeled personality, Store Per, as portrayed here by Harstad, is definitely a pleasure to meet and well worth knowing.

*Norwegian American Women: Migration, Communities, and Identities*, edited by Betty A. Bergland and Lori Ann Lahlum. St. Paul: Minnesota Historical Society Press, 2011. xii, 356 pp. Illustrations, maps, tables, notes, bibliography, index. \$24.95 paper.

Reviewer L. DeAne Lagerquist is professor of religion at St. Olaf College. She is the author of *In America the Men Milk the Cows: Factors of Gender, Ethnicity and Religion in the Americanization of Norwegian-American Women* (1991).

The nine chapters in this fine collection are remarkable and welcome for their consistently excellent quality and the range of topics addressed.

Dina Tolfsby's bibliography and the extensive notes to each chapter document the wealth of primary source material available for such a study of Norwegian American women as well as the growing scholarly attention to women and immigration. Along with Hasia Diner's *Erin's Daughters in America: Irish Immigrant Women in the Nineteenth Century* (1983) and Joy Lintelman's more recent "*I Go to America*": *Swedish American Women and the Life of Mina Anderson* (2009), three dozen theses and dissertations and an equal number of journal articles and book chapters concerned specifically with Norwegian American women are cited in the bibliography—many by the authors in this collection. Nonetheless, this book is something of a first in its sustained attention to "heretofore neglected dimensions of women in Norwegian American communities" (319). Bringing the questions and methods of feminist history to bear on the rich tradition of Norwegian American history is overdue and promises an enriched understanding of that tradition. May this volume open the presses to longer works by its authors.

The book is arranged in three parts along with a substantial introduction by editor Bergland that locates the book in the scholarship of American history, migration history, and, most specifically, Norwegian American studies; it also includes an epilogue pointing toward areas for further research. Readers who come to the book without prior knowledge of Norwegian conditions and immigration will find particularly useful Elisabeth Lønna's and Odd S. Lovoll's essays in part one, "Gendered Contexts: Norway and Migration." Part two, "Creating Gendered Norwegian American Communities," includes five essays of varying scope. Lori Lahlum focuses on rural settings from early Norwegian immigration (1840) until restrictive legislation (1920), and David C. Mauk considers urban areas (including Chicago, Minneapolis/St. Paul, New York, and Seattle) from the 1880s through the 1920s. The remaining essays are more topical, treating textile production (Laurann Gilbertson) and health (Ann M. Legreid) and comparing Norwegian and Dakota female landholding near Devil's Lake, North Dakota, in the first third of the twentieth century (Karen V. Hansen). Bergland's essay on life writings and Ingrid K. Urberg's on fiction constitute part three, "Constructing Gendered Identities and Meanings." Particularly in the second and third parts some sources and names recur, offering readers a sense of joining a community that spanned several states and decades. Photographs, such as Thalette Glaby Brandt's 1883 wedding portrait and a shot of women working inside the Rossing Department Store, reinforce that sense by giving faces to the women discussed. Iowans will recognize references to Gro Svend-

sen from Estherville along with pastors' wives Linka Preus and Elizabeth Koren, who lived in the orbit of Luther College.

These essays will repay careful reading, singly and as a set. Each yields new insights, even when returning to familiar materials, and reading them together produces a multi-layered conversation about the book's common concern for a gendered investigation of Norwegian American life. One longs to attend a conference where the authors discuss their findings, offering additional perspectives on their overlapping topics. Although the chapters on textile production, health, and work and community take up examples from across the Midwest and Texas, even the cases not from Iowa are suggestive about women's experience in that state. The location of Hansen's fascinating study is sharply bounded; it nonetheless offers provocative suggestions for a more nuanced understanding of interactions between Dakota women and white women who were also outsiders to American culture. Urberg's use of the folkloric notion of a "hungry heroine" adds depth to her reading of fiction by Norwegian American women and hints at ways to understand the experience of the characters' real-life counterparts. Adding census data and other quantitative sources to the usual mix of letters, memoirs, oral history, and material objects, Mauk is able to trace changes in urban work patterns between generations and thus suggest how women adapted to the American setting. His move from description to analysis is typical for the whole collection.

*Putting Down Roots: Gardening Insights from Wisconsin's Early Settlers*, by Marcia C. Carmichael. Madison: Wisconsin State Historical Press, 2011. xviii, 237 pp. Illustrations (most in color), sidebars, recipes, appendix, notes, bibliography, index. \$24.95 paper.

Reviewer Jill M. Nussel is a lecturer at Indiana University–Purdue University Fort Wayne. In her research and writing, she has used cookbooks to shed light on immigrants and their communities. She is completing a book manuscript, "From Stewpot to Melting Pot: Charity Cookbooks in America's Heartland."

Gardeners looking for gardening advice to create picturesque landscapes might be disappointed in this book, but historians and historical horticulturalists looking to increase the contributions to midwestern or rural historical narratives will appreciate Marcia Carmichael's *Putting Down Roots*, a book that examines the rich cultural heritage that European immigrants brought to Wisconsin in the nineteenth century. Carmichael is the historical gardener at Old World Wisconsin, where she specializes in the historical accuracy of the gardens at that 576-acre complex.