

traces the idiosyncratic ‘un-Spanish’ cultural policies of the Spanish viceroy of Naples, the marquis de Carpio. The quality of all the essays is of a uniform high standard, displaying fine examples of original and innovative research on the complex interaction between Italians and Spaniards, which was often determined by alternative forms of identification to the nation state, including social denominations, political and religious affiliations, and divisions according to varying national and regional lines. It is a matter of regret that this otherwise illuminating collection does not cover such traditionally neglected Spanish territories as Sicily and Sardinia. This book should be of great interest not only to students and scholars of early modern Spain and Italy, but also to specialists in imperial history.

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*Mixed matches. Transgressive unions in Germany from the Reformation to the Enlightenment.* Edited by David M. Luebke and Mary Lindemann (afterword Joel Harrington). (Spektrum. Publications of the German Studies Association, 8.) Pp. vi + 246. New York–Oxford: Berghahn, 2014. 978 1 78238 409 0

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Opponents of same-sex marriage frequently appeal to the supposedly unchanging norm of heterosexual monogamy. *Mixed matches* shows the historical inaccuracy of this view and illustrates the highly flexible nature of marriage in early modern Germany. Luebke’s introduction neatly sets the scene and provides a useful link to present debates. The first three chapters address the impact of the Reformation on marital norms. Whitford’s chapter on Luther’s advice on marriage and bigamy demonstrates that political expediency and subjective sympathies trumped theological absolutes. Breul provides a case study of Hersfeld in Hesse where in 1523 the civic authorities compelled priests to marry their concubines or depart, thereby simultaneously denying ecclesiastical jurisdiction and rejecting clerical celibacy. Plummer examines the problems that arose when monks and nuns began to marry: not only Catholics considered them bigamists (they were married to God), self-perjurers (they broke vows of celibacy) and – when monks married nuns – incestuous by dint of their spiritual kinship. Fuchs and Sikora study transgressions of social rank. Fuchs examines honour disputes resulting from socially unequal unions and shows that marriage became increasingly risky for the honour of both parties. Sikora explores relationships between nobles and commoners, focusing especially on the social consequences that the (morganatic) wives and their children faced. The following three chapters address unions across confessional boundaries. Freist illustrates the considerable pragmatism with which marriage partners of different denominations resolved problems such as the faith in which their children should be raised. Riches details the marriage negotiations between Christina of Sweden and Elector Friedrich-Wilhelm which failed not least because of their confessional differences. Schunka examines inter-denominational Protestant royal marriages and their impact on confessional dialogue around 1700. Flüchter studies trans-ethnic marriages between Europeans and non-Europeans in India, arguing that the ethnically and socially transgressive aspects of these unions were easily negotiable while relationships between

Christians and ‘heathens’ were taboo. Jarzebowski provides a fascinating analysis of the changing conceptualisations of kinship in the early modern period and the resultant redefinitions of what constituted incest. Especially noteworthy is her observation that love had to be performed – not merely felt – in order to take effect. Lindemann, finally, re-examines the Guyard affair, an eighteenth-century case of incest in Hamburg which in many ways focussed on ‘smutty’ literature as a tool for grooming. The volume concludes with a very perceptive afterword by Joel Harrington. This well-researched and well-edited collection is a stimulating contribution to the historiography of marriage. The present reader was, however, surprised by the lack of interest in the emotions evident in most chapters. Especially because transgressive unions were never the easy option, it seems unlikely that marriages were just sober socio-economic contracts, and one wonders about the importance of love or at least emotional attraction. Irrespective of this minor point, this is a remarkable book.

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*Politics, gender, and belief. The long-term impact of the Reformation. Essays in memory of Robert M. Kingdon.* Edited by Amy Nelson Burnett, Kathleen M. Comerford and Karin Maag. (Cahiers d’Humanisme et Renaissance, 121.) Pp. 320. Geneva: Librairie Droz, 2014. €37.63 (paper). 978 2 600 01820 3; 1422 5581 JEH (67) 2016; doi:10.1017/S0022046915001803

This volume of essays brings to a close a series of events in memory of Robert Kingdon, one of the most influential Reformation historians of his generation. In 2011, at the Sixteenth Century Society Conference in Fort Worth, Texas, ten sessions were organised *in memoriam*, and the contributions edited here are a selection from those papers. The contributors include some of Kingdon’s former doctoral students as well as some of his fellow scholars, and their essays seek to honour both aspects of his legacy: ‘his own areas of research, focused mainly on Geneva and France, and his ever-present curiosity about other places and subjects that intersected in rich and sometimes surprising ways with his own fields of endeavor’ (p. 10). Accordingly, the ten chapters are presented in three thematic sections (‘Calvinism and its Impact’; ‘Church and State in Early Modern Europe’; ‘Gender, Family, and Marriage’). Reflecting Kingdon’s emphases on thorough source analysis and extensive archival research, these essays cover considerable terrain while grounding the discussions in local, sometimes intimate, detail. Three examples may be taken as representative of the whole. In James Tracy’s consideration of Reformed perspectives on the Habsburg-Ottoman conflict during the 1560s and 1570s, broader military and political developments set the scene for more particular areas of agreement and disagreement between Geneva and Zurich; here the correspondence of Beza, Bullinger and Gwalther illustrates particular concerns and provides local colour. Sean Perrone’s examination of Church-State relations in Spain between 1530 and 1558 demonstrates the close monetary relationship between the dioceses and monarchy; here we learn (*via* several impressive maps and tables) of the financial collections as well as the crown’s desperate need for ecclesiastical subsidies to repay funds borrowed from bankers across Europe. William Naphy’s contribution on infanticide uses ten