

Robert Devereux, both inspired dread in his political opponents and was spurred toward his ill-fated rebellion by psychic instability and terror tantamount to dread.

Emotion in the Tudor Court thus presents a departure from previous treatments of early modern emotion in that Irish is primarily interested in understanding key emotional states themselves, rather than how early moderns understood emotion. Irish flips the historicist approach that has widely privileged humoral readings of early modern literature on its head by insightfully drawing from current research on emotions and affectivity in the sciences and social sciences to illuminate the emotionality of the Henrician and Elizabethan courts. For example, Irish frames the circumstances leading up to the Essex rebellion through the lens of terror-management theory (TMT), an approach founded in cultural anthropology that explains “emotion within the context of self-esteem, culture-building, and interpersonal conflict” (141). A core component of TMT is regulating terror over one’s mortality by recognizing the self as a valuable contributor to society. Few would argue the claim that existential feelings of dread over the fate of the monarch, the nation, and the future standing of England’s most established political families saturated the final years of the Tudor reign. Far from feeling anachronistic, TMT instructively describes the emotional climate of Elizabeth’s late court, where courtiers like Essex had profound personal and cultural capital at stake. This approach also helpfully contextualizes the extreme measures Essex utilized not only to secure the political upper hand, but also to fashion a greater sense of psychic equilibrium to counter those dreadful times. In this fashion, Irish breaks with the critical trend to spotlight the alien otherness of the Renaissance, a seemingly unavoidable outcome of criticism inflected only by humoral theory. Instead, Irish begins to draw out the emotional affinities that may exist between men and women of the Renaissance and ourselves. This is where *Emotion in the Tudor Court* is most compelling: in its commitment to an interdisciplinarity that illustrates how emotion has always been, and continues to be, a multidimensional experience, shaped by a complicated interplay between biological and cultural phenomena.

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doi:10.1017/rqx.2019.182

The English People at War in the Age of Henry VIII. Steven Gunn.
Oxford: Oxford University Press, 2018. xvi + 298 pp. \$47.95.

This book, a product of Steven Gunn’s 2015 Ford Lectures, covers a century of war, from the 1470s to the 1570s, and makes a significant contribution to our understanding of the impact of Tudor conflicts on English society. Gunn assesses how the English thought about, prepared for, fought, and died in war, persuasively arguing that Henry’s subjects (and those of his children) shared the woes of the “busy world of

war” with their Continental neighbors. While historians have not necessarily overlooked Henry’s wars, the author finds they have not fully recognized their transformative effect on the formation of the English state. While not disputing the importance of the Reformation or the Elizabethan poor laws, Gunn sees the military demands placed upon the center and the periphery, and the response of the king’s subjects to those demands, as equally important to the state-building process, owing to the fact that “warfare also generated paperwork” (52). Henry’s wars, as Gunn makes very clear in this superb study, also generated their fair share of human and financial costs.

Readers will find the eight compact chapters filled with fascinating stories and vignettes that reveal the extent to which war touched the lives of men and women from all orders of English society. Crisscrossing the country, we meet strangers exchanging news of “our soldyeres” fighting in France; clergy selling plate to aid troops in suppressing rebellion; nobles willing to risk life, limb, and fortune for the sake of reputation; and townsfolk grumbling over new taxes or having to supply arms or armor for yet another of the king’s wars. Gunn has mined county and municipal record offices and a cornucopia of manuscript and printed sources to produce an impressive work of scholarship. In fact, the 147 pages of endnotes and bibliography are worth the price of the book alone and should be the first stop for anyone interested in pursuing research on war and society in Tudor England.

The book opens with a brief historical overview of England’s wars in the late Lancastrian and Tudor periods, weighing the extent of English participation in the military revolution. Where some have found Henry’s wars peripheral and dull in comparison to those of his contemporaries—Francis I, Charles V, and Suleiman the Magnificent—Gunn notes that the growth of the English army and the country’s military mobilization rates were increasing faster than the population as a whole. Wars and threats of wars required the state to find innovative ways to organize, administer, and pay for its national army and navy. The changes that accompanied the military revolution in England took place at a slower pace than on the Continent. With that in mind, Gunn challenges the notion of the demilitarization of the English nobility, suggesting “ideas of gentility were mutating” (54) with younger sons and bastards replacing their fathers and eventually becoming the professionals who served in Ireland and the Low Countries. Similarly, by the reign of Elizabeth, the lieutenancy had assumed a greater role in the administration of military affairs, resulting in a “broader reconfiguration of the landed elites participation in war” (70). Though Gunn points out that the majority of Englishmen never fought in a war, Tudor conflicts touched rural and urban communities alike. In his chapter on towns, the author points to the constant pressures urban communities faced in mustering recruits, provisioning local defenses, and cajoling rate payers into coughing up more money to pay Henry’s taxes. While there were tensions, it was not all grumbling. Civic pride was evident at musters where men were cheered by nobles and commoners, and councils sent off soldiers in new coats embossed with their town’s badge.

No historian can overlook the sinews of war, and Gunn's chapter on finances reveals that the Henrician state was "remarkably successful" (74) in raising revenue, though the methods of direct taxation weighed heavily on the population. Similarly, England may never have "turned Germany" in Henry's day, but border and coastal communities could suffer significant losses in raids, with cattle, goods, and prisoners often taken by Scots, French, and Spanish marauders. Yet, war also paid well, with many profiting, including merchants shipping coal to London, builders supplying the construction of fortifications and ships, and even goose farmers, who provided feathers for the thousands of arrows required by Henry's armies. Finally, Gunn does not shy away from the miseries of war, noting that English soldiers were just as capable of carrying out atrocities on civilian populations as Continental mercenaries. But even amid all these horrors, Gunn can just as easily raise a chuckle. His comparison of the Tudor gun shield to a "lethal dustbin lid" (91) and almain rivets to a Ford Capri suggest that the lectures, like the book they produced, were as enjoyable as they were informative.

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doi:10.1017/rqx.2019.183

Bejewelled: Men and Jewellery in Tudor and Jacobean England.

Natasha Awais-Dean.

Research Publication 209. London: British Museum, 2017. vi + 166 pp. £40.

Focusing on the period from the accession of Henry VIII (1509) to the death of James I (1625), this beautifully and richly illustrated book examines jewelry worn by men. Drawing on objects within the British Museum's collection, archaeological materials, inventories, household records, wills (not only of the elites, but of everyday citizens), and references to drama, Awais-Dean makes a strong case for the importance of jewelry for men from all classes, who wore and prized the objects, whether they were made of gold and precious gems or more base materials. Much has been written about women, clothing, and accessories, but this text is not only a fine contribution to the growing scholarship on material culture and attire, but also to masculine studies as well. Awais-Dean seeks not only to describe what jewelry men were wearing during this period, but also to consider the social, cultural, and political attitudes and practices behind these bejeweled men. While she deals with the male desire for "magnificence" (1), she also argues against the assumption that male jewelry was only about adornment. She reveals how jewelry played a role in the construction of masculinity, creating and sustaining social and political affiliations, ensuring marriage and familial bonds, and establishing and securing lineage status. Further, while items of jewelry signified wealth and political power, they were also concrete, visible signs of mourning and reminders of the inevitability of death.