

against John Foxe in either 1541 or 1549 (pp. 416, 26) – these minor foibles do not detract from the overall significance of this work. It skilfully overhauls the scholarly understanding of Joye and makes an important contribution to the history of the early English Reformation.

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*The Spanish presence in sixteenth-century Italy. Images of Iberia.* Edited by Piers Baker-Bates and Miles Pattenden. (Transculturalisms, 1400–1700.) Pp. xiv + 278 incl. 18 ills. Farnham–Burlington, VT: Ashgate, 2015. £65. 978 1 4724 4149 2  
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The surprisingly swift ascent of Spain from a marginal European player to the strongest continental and colonial super-power in the sixteenth century was felt particularly in Italy. During this time Spain succeeded in bringing under its direct rule the kingdoms of Naples, Sicily and Sardinia, and the duchy of Milan, and in establishing a close alliance with the papacy in order to promote the Catholic Reformation. However, as this collection of essays clearly emphasises, despite the common interests shared by Italians and Spaniards the relationship between the two peoples could vary on a wide spectrum that went from deep identification to outright rebellion. A useful introduction by Simon Ditchfield traces the complexities of the Ibero-Italian interaction, thus setting the scene for the studies that follow. The book is divided into three sections which consider the areas where the Spanish presence was particularly felt: politics and society, religion, and art. Opening the first section, Catherine Fletcher portrays the largely negative stereotypes of Italian ambassadors to Spain (particularly those from Venice) regarding their host country and its people. Nicholas Davidson complements this by looking at the political consternation of the Venetian Republic at the constant Spanish threat, and the resulting feelings of Hispanophobia that it generated. Steven Cummings's fine essay focuses on the largely neglected interaction between Spaniards residents in Naples and Neapolitan plebeians. In the second section, Miles Pattenden outlines the limitations of Spanish imperial power in Rome, despite Philip II's heavy investments in religious patronage. Paolo Broggio's essay fleshes out the political implications of doctrinal disagreements between a relatively dogmatic Spanish monarchy and a more flexible papacy. Clare Copland contextualises the decision to sanctify four Spaniards in 1622, ably showing that support for canonisation transcended national lines, to religious orders, communities, and external territories. The section on art opens with Piers Baker-Bates's study of the relationship between Spanish patrons and Italian artists, debunking the widespread dichotomy between a sophisticated Italian model versus a decadent and derivative Spanish style. Robert Gaston and Andrea Gáldy, in a revisionist reading of Pedro de Toledo's tomb in Naples, demonstrate that it owes more to Spanish religious traditions than to Renaissance Italian art. Elena Calvillo shows how the miniaturists Clovio and Holanda succeeded at the Habsburg court by combining Italian ideals with Spanish taste. Finally, Jorge Fernández-Santos Ortiz-Iribas

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