

but he included woodcuts of Catholic saints in his publications when suspected of being sympathetic to the Augsburg Confession. Christ suggests that Leisentrit's irenic approach may have been intended eventually to bring Lutherans back to the Catholic fold, but it is clear that, as he puts it, "confessional boundaries remained porous, even toward the end of the sixteenth century" (152).

The three remaining biographical chapters are devoted to three Lutheran preachers and pastors: Sigismund Suevus (1526–96) in Lauben; Martin Moller (1547–1606) in Görlitz; and Friedrich Fischer (1558–1623) in Bautzen. The first denounced a mayor's reconversion to Catholicism but continued to share his church with nuns of the Order of Mary Magdalen. Christ sees his use of this sharing as reinterpreting Catholic space in Reformation terms and using spiritual pilgrimage as allegories of Lutheranism. Moller represents the limits of toleration and syncretism, since although he was accused by some Lutherans of crypto-Calvinism, he retained the support of city councilors and school leaders. But other non-Catholics (Anabaptists, followers of Jakob Böhme, and Schwenckfelders) were not tolerated. Fischer's church was one he shared with Catholics, but that relationship was sticky and closely defined: he was to deal with Catholics in a respectful and orderly manner even though he was expected to preach in harmony with Luther and Melancthon's texts and the Augsburg Confession. In practice, he often adapted his theology and liturgy to the actual situations he faced. It was also crucial that although he supported Lutheran teachings and practices, he had to do so in a way that would ensure the king of Bohemia would not intervene.

In his conclusion, Christ steps back to view the larger scene in Upper Lusatia, discussing ways developments there can both support and problematize larger, traditional Reformation narratives. For him, the received narrative that Reformation in this region was strictly and narrowly Lutheran needs to be looked at afresh. His book does just that, showing the complexity of the ways Reformation was negotiated. This book is based in impressive archival and often obscure secondary materials and raises stimulating issues for future Reformation scholarship.

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Bůžek, Václav. *Tod und Begräbnisse Ferdinands I. und seiner Söhne: Repräsentation katholischen Glaubens, politischer Macht und dynastischen Gedächtnisses bei den Habsburgern*

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Much was at stake for the Habsburg dynasty in 1558, after the death of Charles V (1500–58) and the formal division of the family into two separate Iberian and Central European ruling branches, led by the former emperor's son Philip II and his younger brother, Ferdinand I (1503–64), respectively. The funeral ceremonies in Brussels and Augsburg, hosted by Philip and Ferdinand to commemorate the deceased emperor in 1558 and 1559, the author of this monograph argues, acted as stages for the performance of concepts of Habsburg power and the notion of imperial continuity. These funerals also served as a template for future generations—a steady symbolic reference point in the representation of the death of other Habsburg rulers in the coming decades.

Acclaimed Czech historian Václav Bůžek, of the University of South Bohemia in České Budějovice, provides an in-depth, comparative study of the events surrounding the deaths and funerals of Ferdinand and his sons, Maximilian II (1527–76), Archduke Charles II of Austria (1540–90), and

Archduke Ferdinand II of Further Austria (1529–95). Bůžek presents a thought-provoking volume: a deep contextualized analysis based on a breadth of unearthed primary source materials. Saturated with archival research, the volume—an expanded German translation of a Czech monograph first published in 2020—offers a plethora of important findings and surprising insights. Beautifully written, the book is an exemplary study that deserves a wide international readership.

Bůžek makes an important contribution to historical–anthropological debates about early modern rulership in general and to the rich historiography on symbolic communication in particular. Habsburg funeral ceremonies served the glorification of the deceased ruler, and Bůžek meticulously reconstructs the extent to which symbolic practices helped establish the representation of Catholic faith, communicate notions of power over territory and subjects, and shape the Habsburg dynastic memory. The author builds on Kantorowicz’s seminal study *The King’s Two Bodies* (Princeton, 1957) to unbundle the mutual interactions between body politics and the body politic among the Habsburg ruling elite. One important result of the study is that it uncovers the prominence of the *miles christianus* motif, and the Burgundian symbolic tradition, in Habsburg dynastic funerals throughout the second half of the sixteenth century. Both served as crucial references to stage the concept of a family ruling by the grace of God and shaped “the construction ... of the political body of the deceased emperor” (55) in manifold ways, such as in highlighting his role as a wise and just ruler embodying Christian virtues, a steady Catholic and yet peaceful protector of the empire in times of confessional strife.

Bůžek examines a variety of topics with commendable sensitivity for the meaningful details of symbolic practices such as the *castrum doloris*, ephemeral architecture, or burial crypts, the order of participants of such ceremonies, their clothing, or the artifacts on display. He also discusses the tournaments involved, the decoration of houses or streets, and the funeral meal, as well as the preparations taking place in advance of the funerals, the changes involved in different stages throughout such preparations, and the motivations of different protagonists. Bůžek also highlights the conflicts surrounding symbolic practices; for instance, empress Maria of Austria’s (1528–1603) dissatisfaction with the steps taken by physicians to prepare her husband, Maximilian II, for death, or the clashes between German- and Czech-speaking participants of such events, or between participants of different confessions.

This monograph is a feast for readers with wide ranging interests. It examines vividly the impact of the rulers’ illnesses on the everyday business of imperial governance, as well as the different devotional practices in preparation for death. Moreover, the author discusses the role of the ruler’s wives and sisters in such matters, as well as the circumstances and symbolic practices involved in the deaths of Anna of Bohemia and Hungary (1503–47), Maria of Austria, Maria Anna of Bavaria (1551–1608), Philippine Welser (1527–80), and Anna Juliana Gonzaga (1566–1621).

Moreover, Bůžek presents a significant contribution to the early modern history of the body and medicine. It is with astounding detail that this volume recovers the symptoms and progression of various members of the Habsburg family’s diseases, their medical treatments, and the conflicts among those administering such cures. For instance, he examines the rulers’ physicians as they straddled the boundaries between Galenic and Paracelsian theories, and as competed with healing women like the Ulm resident Agatha Streicher (c.1520–81). Additionally, this volume features valuable discussions of autopsy reports and embalming procedures.

In fact, the depth of archival research and analysis is one of the monograph’s prime strengths. A real discovery is the breadth of detail covered in the reports sent to Duke Albert V of Bavaria (1528–79), the husband of Ferdinand II’s second-born daughter, Anna of Austria (1528–90). In addition, the author consulted a wide range of sources, such as diplomatic reports from the Venetian, Papal, and Spanish residents at the Habsburg court, private correspondence, courtiers’ writings, funerary sermons, as well as visual and material culture—though readers might miss figures of the latter in the book. The result is an impressive volume that further advances a flourishing historiography that recovers a “Czech’ view on the history of the Habsburg monarchy” (31), as well as a significant study of the pan-European panorama of sixteenth-century Habsburg deaths. The book unites thick source analysis with interpretative wit—a joy to read.