

Kimberly Lynn and Erin Kathleen Rowe (eds), *The Early Modern Hispanic World: Transnational and Interdisciplinary Approaches*. Cambridge: Cambridge University Press, 2017. xxxiii+392pp. £90. ISBN: 978-1-107-10928-5.

The academic career of Richard L. Kagan and a transformative expansion of scholarship about Early Modern Spain have both taken place since the mid 1960s. The informative and exemplary contributions in this appreciative *Festschrift* for Kagan attest to the fact that this coincidence was not accidental. The editors, Kimberly Lynn and Erin Kathleen Rowe, have used the occasion of Kagan's retirement to present a 'state-of-the-art' for studies of the Hispanic World in this period. This is not done, as they themselves emphasize in their introduction, through an holistic re-appraisal of the subject but through essays representative of the field. Those essays employ a variety of methodological approaches ranging from the broad historiographical survey to the sharply focused case study. As Lynn and Rowe put it, they 'map some of the major ways that current scholarship is rethinking the boundaries of the early modern Hispanic past and how to analyse the extent of continuity and discontinuity among the places and populations which made up that world' (p.10). As such, this volume is an important addition to the scholarly literature and it certainly provides a fitting tribute to the mentorship of the man whose life and work it celebrates.

We learn from Geoffrey Parker's preface, a brief but valuable intellectual biography of Kagan, that Kagan has served as doctoral advisor to more than twenty-one graduate students. A good proportion of those students would appear to have contributed to the volume. The fourteen substantive chapters which constitute the bulk of those contributions are divided into four sections. Part I, 'City and Society', contains three: Ida Altman's detailed exploration of why urban centres were so central to Spanish colonization, James S. Amelang's penetrating analysis of how Iberians narrated their experience of cities and city-life, and Erin Rowe's considered reconstruction of the politics behind two religious processions which took place in 1620s Madrid. Part II, 'Religion, Race, and Community', engages Catholic Iberians' encounters with the 'other'. Sara T. Nalle excavates inquisitorial records to show how *judeoconverso* communities evolved in the decades after 1492. Mercedes García-Arenal and Felipe Pereda rethink how we should classify *alumbradismo* within the spectrum of early modern dissents. Benjamin Ehlers recounts the ways in which anxieties about and confrontations with Islam shaped and disrupted Spaniards' lives. Lastly, Allyson Poska draws attention to the dramatic shift in status and identity experienced by lowborn landless Spaniards who crossed the Atlantic to become slave-owning landowners.

Part III, 'Law and Letters', shifts the focus to another of Kagan's interests, intellectual history, and reframes a number of well-explored topics in the light of recent developments in the history of Early Modern Catholicism. María M. Portuondo challenges preconceptions of Spain's declining importance within the history of science in this period. Kimberly Lynn highlights one of the Inquisition's many paradoxes: its members held the written word suspect and yet felt the need to write treatises. A. Katie Harris uses the case of Dionisio Bonfant and Lucas Holste to rethink core epistemological issues in the genre of 'sacred history'. Xavier Gil reflects on the

influence of Giovanni Botero over early seventeenth-century Spanish political thought and what its interest in his ideas about demographic expansion and human capital might reveal. Part IV, 'Performance and Place', contains the remaining three essays: Fernando Marías on the censorship of images, Elizabeth R. Wright on Lope de Vega's Battle of Lepanto, and Marta V. Vicente on staging femininity in Early Modern Spain. These three essays, collectively, underscore the rich possibilities for interdisciplinary approaches to the study of Spanish culture in this period and achieve some important insights: that we can use visual material to broaden our understanding of dissidence, that place had to be performed, especially when it was an exotic place on the Islamic frontier, and that arcane regulations about the theatre can open windows into broader debates about morality and the family in Enlightenment Europe. The volume ends with a brief concluding essay by Kagan's own supervisor Sir John Elliott, in which Elliott sets down his own observations about the state of the field as it has evolved over the last fifty years. Thanks to scholars like Kagan, Spain and her history have moved from the European periphery to the mainstream: these essays fully reflect that, not only in their diversity and vitality but also in their intellectual and methodological preoccupations. How far these preoccupations have resulted in a loss of distinctiveness for Spanish History is a question which Elliott raises but never truly answers. Perhaps this was not the occasion.

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