

LUEBKE, David M. and Mary Lindemann, eds. – *Mixed Matches: Transgressive Unions in Germany from the Reformation to the Enlightenment*. New York: Berghahn, 2014. Pp. 246.

On 26 June 2015, the Supreme Court of the United States ruled that state laws banning the marriage of same-sex couples were unconstitutional, giving gay and lesbian men and women who had been previously unable to obtain a marriage license the right to marry. The legalization of gay marriage in the US reflects a global movement that has been gathering speed since before the introduction of the first same-sex marriage laws in the Netherlands in 2000 as countries have widened the legal definition of marriage. It is within this context that David M. Luebke and Mary Lindemann situate their edited volume, which seeks to historicize the concept of marriage. In particular, it queries the stability and ‘naturalness’ of marriage by examining how ideas of “transgressive” unions have changed in Germany and Europe through the Reformation and into the Enlightenment. As the introduction highlights, the debate over gay marriage is only the most recent iteration of a much-longer public, legal and religious discussion on what makes a relationship ‘appropriate’ for marriage, which has also historically included concerns over mixed-race and interfaith relationships. By examining how anxieties over intimate relationships have changed, Luebke and Lindemann critique the “modern defenders of tradition” showing just how constructed these notions of ‘traditional marriage’ really are (p. 3).

From this contemporary foundation the volume proceeds chronologically with a series of chapters focusing on marriage and social development in early modern Europe. While the focus is primarily on the German-speaking lands, several of the contributions address relationships that crossed European boundaries, such as those present in colonial spaces or within/between royal families in the case of the Hanoverian accession in the UK and the potential marriage between Queen Christina of Sweden and Friedrich Wilhelm, the Elector of Brandenburg. The volume is particularly well-constructed, with each chapter building on the previous, underscoring how anxieties over what constituted a proper union grew and waned. The early chapters, such as those from Whitford, Breul and Plummer, largely focus on religion and religious commentaries on marriage. Where Breul and Plummer discuss the marriage of priests and monastics, Whitford examines Martin Luther’s flexible position on bigamy. Together these chapters highlight the significant role the Reformation and Luther’s work played in establishing the importance of marriage to healthy heterosexual relationships. Specifically, Whitford’s discussion of Luther’s exhortation that marriage works as an antidote to men’s lustful desires, providing a channel for their sexual energies, is repeated throughout the text.

With the contributions of Fuchs and Sikora the volume turns to examine how distinctions of rank and class were negotiated in relationships that blurred these lines. For nobles and commoners alike, as Fuchs clearly shows, marriages that transgressed social hierarchies brought dishonour and needed remedy. Whether by bringing legal cases of slander (Fuchs) or by turning to morganatic marriage

(Sikora), both chapters highlight the importance of marriage to the construction and reproduction of hierarchy. Interestingly, while not examined in depth, Fuchs and Sikora both provide insight into the possibilities of everyday agency during and after marriage, as widows and illegitimate children sought to improve their station following the death of their socially superior husband or father.

Taking up this theme of difference in marriage, the following three chapters look at inter-confessional marriage. In particular, Riches and Schunka examine the role of religion in elite relationships, looking at how different iterations of Protestantism were dealt with in royal bi-confessional marriages. Although the confessional differences between the Queen of Sweden and her potential husband the Elector of Brandenburg proved too great, King George I successfully navigated his role as both the ruler of a Lutheran territory and Anglican King of England, giving Ireneists hope for greater unity between Protestants. In a similar vein, Friest's excellent chapter on bi-confessional marriages and religion within the family shows how the question of the religious education of children had important consequences for ideals of gender and childhood. Specifically, in a move challenging patriarchal authority, in bi-confessional families, typically daughters were raised in the religion of the mother and sons in the religion of the father, again drawing the reader's attention to paths available for women's agency in the Holy Roman Empire.

The final section focuses on inter-ethnic (Flüchter) and incestuous relationships (Jarzebowski and Lindemann), before finishing with a cogent afterword from Joel F. Harrington. These contributions successfully tie the volume together, as they reflect on the social tensions present throughout the preceding chapters. In particular, they underscore the transforming importance of religion and social status in the definition of appropriate intimate relationships. Flüchter makes this case most concretely as she weighs the tensions present in marriages between colonizer and colonized, arguing that while "skin color and social status could all be successfully negotiated...religion could not" (p. 160). Jarzebowski similarly highlights how during the Renaissance the emotion of love was transformed from a Platonic ideal of male friendship and mentorship to a connection signifying the relationships between elite, well-educated men and women. In making these arguments, both Flüchter and Jarzebowski draw interesting parallels from the contributions of Fuchs and Sikora, with respect to how marriage raised issues of hierarchy that were both a source for potential social improvement or dishonour, depending on one's perspective. Lindemann's study of a case of incest in 18th century Hamburg, where Denis Martin is alleged to have had relations with his daughter again draws out questions of gender, kinship and patriarchal authority within the family initially raised by Friest. Just as the religious education of children challenged *patria potestas*, cases of incest similarly brought the role of the father into question, as Lindemann asks "If fathers should rule and direct, what happened when their guidance proved deeply flawed" (p. 198)? In doing so, these contributions not only help to destabilize ideals of the tradition of marriage, but also complicate our understanding of gender roles, the possibilities for everyday resistance, and ideals of childhood and parenthood.

What this volume could further examine is why marriage persists at all. Although Whitford highlights the importance of marriage to Luther and for living a moral life away from sinful lust, the fact that people continued get married at all is taken for granted throughout the volume (Jarzebowski is one exception). The question of why and how marriage became the norm for intimate relationships, and how this has changed is all the more important given the stated goal of historicizing the stability of marital unions. In spite of this, the volume of Luebke and Lindemann provides important insight into changing ideals of what constitutes an appropriate marital relationship. While not suitable as an entry-level text into the history of early modern Germany, it does elucidate the significant role of marriage and its definition to the processes of religious and social development in Germany.

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MASON, Courtney W. – *Spirits of the Rockies: Reasserting an Indigenous Presence in Banff National Park*. Toronto: University of Toronto Press, 2014. Pp. 195.

In *Spirits of the Rockies* Courtney Mason sets out to explain how and why the Nakoda (Stoney) were excluded from their traditional territories in the Banff-Bow River Valley after the signing of Treaty 7 and the formation of Banff National Park, and how the Nakoda, through their participation in Banff Indian Days, were able to return to these important sites and reassert their cultural links to these landscapes. These are important topics in the history of national parks and the relations between the colonial state and Indigenous peoples in Canada, but Mason's approach is uneven at best. On the one hand, historians will find little new in Mason's treatment of how the Nakoda were excluded from Banff National Park. On the other hand, his treatment of Nakoda participation in Banff Indian Days and their intervention in the production of "Indigeneity" is more interesting and original.

Mason's approach to these topics is heavily influenced by postcolonial and post-structural theories of how power is exercised. In particular, he relies heavily on the theories of Michel Foucault. While it is important to know where Mason is coming from, the repeated eruptions of Foucauldian theory serve more to distract the reader from Mason's analyses than to enlarge them. He also claims to have engaged in archival and ethnographic research but this is more a gloss than reality, and he as much as admits this when he writes in the introduction that he is uncomfortable "locating my research and interests solely in history" (p. 20). He is most effective in his use of oral sources, and he positions his research strategy as privileging Indigenous perspectives centered on Nakoda experience.

Given this position it is not surprising that the weakest sections of the book are those dealing with Treaty 7, reserves, and the exclusion of the Nakoda from Banff National Park (chapters 2 & 3). These topics are explained largely in relation to