

1995

Review of *Poder, familia y consanguinidad en la España del antiguo régimen*, edited by Francisco Chacón Jiménez and Juan Hernández Franco

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McDonogh, Gary W. Review of *Poder, familia y consanguinidad en la España del antiguo régimen*, edited by Francisco Chacón Jiménez and Juan Hernández Franco. *Journal of Interdisciplinary History* 25 (1995): 491-493, doi: 10.2307/205718.

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and argues that Modena fashioned “his sermons according to Christian specifications while their content remained predominantly Jewish in theme and source” (105). As a preacher, significantly, he found a model in Francesco Panigarola, a copy of whose manual on composing sermons Modena owned. Modena’s message, however, was directed squarely at his Jewish audience, for whom he “intended to underline the meaning of Jewish tradition in contemporary society” (121).

Elliott Horowitz’s closing essay, “Speaking of the Dead: The Emergence of the Eulogy among Italian Jewry of the Sixteenth Century,” identifies a significant development in Jewish preaching that parallels humanist-inspired eulogies for the dead: the use of epideictic in funeral orations for notable deceased members of the Jewish community. Its use by rabbis suggests another fertile area of cross-cultural enrichment between Jewish and Christian communities.

These thoughtful and stimulating essays represent an important starting point for further studies on Jewish preaching that apply a wide range of disciplines for exploring highly nuanced cultural contexts and elusive historical material. They also invite scholars to explore with fresh questions those regions where Jewish and Christian cultures shared common ground. Their success in identifying such relationships makes this work ground-breaking in its own right.

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Poder, familia y consanguinidad en la España del antiguo régimen. Edited by Francisco Chacón Jiménez and Juan Hernández Franco (Barcelona, Editorial Anthropos, 1992) 255 pp. n.p.

These essays reassess family strategies, the reproduction of social difference, and political economic changes as facets of the shifting life of preindustrial Spain. The authors, senior academics and younger scholars, represent multiple university and regional communities as well as disciplines; seven are historians and two, anthropologists. The extensive use of local knowledge reveals the authors’ painstaking, yet inventive, command of archival resources—a strength of contemporary Spanish scholarship. Unfortunately, themes which otherwise might prove valuable and intriguing for nonspecialists remain underdeveloped because of the lack of comparative framing within many chapters and the absence of dialogue among them which might underscore common themes or processes of differentiation vis-a-vis modern Europe.

The editors begin with three essays on inheritance with little indication as to how readers might situate them in broader contexts of Iberian scholarship or international studies. Nonetheless, each has its individual interest. Angel Rodríguez Sánchez illuminates relations among property, noble titles, and power in early modern Cáceres, ex-

emplifying his extensive work on Extremadura. He draws on complex local genealogies to clarify relationships of consolidation through endogamy and elimination of heirs through religious life. Rafael Benítez Sánchez-Blanco, by contrast, focuses (in a more preliminary fashion) on the relations between family and property in rural and urban Valencia in the sixteenth and seventeenth centuries. His readings of archival data contrast choices of transmission of property through sale, donation at marriage or testament within a changing politicoeconomic framework. The essay's second half turns to judicial sources for formal models of family, although not yet synthesizing these two vantages. A third article by Antonio Moreno Almárcegui explores sources on social variation in an Aragonese village between the seventeenth and nineteenth centuries. Detailed parish data are used to assess the variations in status and gender over time as well as the factors that determined whether a new household might establish itself within changing contexts.

The second and more cogent section of the text focuses on marriage (although not to the exclusion of descent). Here, two excellent articles by Joan Bestard Camps and M. Dolores Comas d'Argemir, Catalan anthropologists, immediately insist on situating Spanish materials within a wide reading and critique of other European trends, drawing on a more polyglot bibliography as well. Bestard's panoramic view of kinship as a model and market praxis brings into play aspects of memory, strategy, and invention which value "near-kin" as marital partners. He explores these general hypotheses, in turn, through fieldwork on the Balearic island of Formentera. Comas d'Argemir poses an even broader relation of systems of matrimony and inheritance which also must encompass strategies of exclusion (bachelorhood/spinsterhood/out-migration/bastardy). Beginning from an established model of Spain that contrasts the single heir of the north (from the Balearics to parts of Galicia) and the division of property characteristic of the center and south, she shows how formal differences must be understood with regard to supplementary processes of control and consolidation of goods attached to persons. Placed earlier in the volume, these chapters could have framed historical/quantitative local studies and provided a much more cogent whole.

The final historical studies continue the comparative perspective. Juan José Sánchez Baena and Celia M. Chaín Navarro concentrate on marriage patterns in the naval center of Cartagena in order to underscore a class-based endogamy as well as the differential manipulations of kin relations in marriage in a century of dramatic transformation (1750–1850). Francisco Chacón and José Hurtado Martínez, examining marriage, consanguinity, and affinity between 1723 and 1850 in Lorca (near Granada), also develop the importance of individual cases, especially in parish records that reveal anomalous postmatrimonial "discoveries" of kinship.

The volume underscores the power of local social history in both archival craftsmanship and integration of knowledge. It insists that any

historical characterization of Spain's (and Europe's) ancien régime must encompass variations in time and space that reflect cultural and ecological constraints as well as politicoeconomic changes interpreted through local settings. Although only suggesting the richness of Hispanic studies and comparative materials, these ideas should contribute to an expansion of dialogue across disciplines and national boundaries of research.

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The Hispanic World in Crisis and Change, 1598–1700. By John Lynch (Cambridge, Mass., Blackwell, 1992) 448 pp. \$59.95

This is a slightly enlarged revision of the second volume of Lynch's *Spain under the Habsburgs* (Cambridge, Mass.; 2d ed., 1981). Like the earlier work, this book is not the outcome of primary research, but is a summary and synthesis of the research of many others, especially of those who have participated in the great resurgence of work on early modern Spain and its empire that has taken place since the 1950s.

Lynch's main concerns are politics and economics, and the relationship between them. The relationship was one of which Spanish seventeenth-century governments were all too conscious, as they struggled to reconcile the activist role in European affairs, which Charles V and Philip II had bequeathed them, with a Castile suffering industrial decay, famine, disease, and depopulation; an Iberian periphery ever more fractious and unwilling to pay to solve the center's domestic and foreign problems; and an American empire that no longer could be relied upon to pump silver obligingly across the Atlantic (or at least not to pump it into the royal coffers).

Lynch is admirably succinct in relating the schemings and writhings of royally favored ministers and state councils as they sought to stretch the shrinking supply of money in every direction to keep the peninsular monarchy and its European outliers together. Inevitably the effort failed, and Spain passed in the seventeenth century from mover to shaken, from actor to object of others' actions. Still—and in this the book, thanks to recent research, is particularly revealing—even in the darkest years of depression, the 1680s, amid the deepest gloom of the lamentable Charles II's reign, administrative, fiscal, and economic reform was astir, anticipating change that has long been seen as the creation of the new, post-1700, Bourbon administration.

America's relationship with the metropolis has always been viewed by Lynch as crucial to an understanding of Spanish history in the seventeenth century. He was, in the 1960s, one of the first proponents of the thesis of growing political and economic autonomy in Spanish America after c. 1600, resulting in a declining yield for Spain from the transatlantic empire. With the data provided by recent research, he is