

Public acts of religion and gender, as well as how they varied during the Reformation, are discussed in the book's second chapter. Both men and women, for instance, participated in pilgrimages, yet the length of the journey tended to be codified by sex. While men were permitted to make long journeys, women were encouraged to visit local shrines. The relationship between women and the practice of worshipping saints, particularly with the help of wax votives, prayers, fasting, and/or chants, is also examined. Men, by contrast, used their positions at work and at home to facilitate their religious experiences, namely through concepts of independence, authority, and responsibility. Secular and clerical masculinities are also discussed, along with the concepts of male chastity, willpower, and role-twisting, further queering traditional gender norms.

The third and final section examines performed religion and gender in the religious sphere, spanning sainthood and episodes of spiritual ecstasy to demonology and witchcraft. According to Katajala-Peltomaa and Toivo, early modern bodies appeared to be dualistic entities, forced onto a continuum that stretched from holy to diabolical and understood as vessels that could connect with God or the devil. As a result, one's corporeality, especially in relation to male and female monasticism, needed to be continuously monitored and controlled. The hierarchical distinction between virginity and chastity is similarly explored. Katajala-Peltomaa and Toivo also discuss the rise of demonology and witchcraft cases in fifteenth-century Europe. They caution against an oversimplification of these events and note that cases varied by geography, time period, dominant local religion, and source material. In territories located in the northeast of Europe—like Finland, for instance—the popular image of the witch was male, as men were convicted at higher rates in the fifteenth and sixteenth centuries.

Although the vast range of topics can leave the reader feeling a bit overwhelmed at times, Katajala-Peltomaa and Toivo provide an extremely thoughtful and convincing analysis based on archival sources from an assortment of geographical locations. Gender categories most certainly existed, yet Katajala-Peltomaa and Toivo demonstrate their consistent instability, encouraging historians to look more carefully at the complex systems used to negotiate identities in the lived experience of many distinct historical communities.

Victoria Bartels, *Aalto University*  
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*Mediterranean Crossings: Sexual Transgressions in Islam and Christianity (10th–18th Centuries)*. Umberto Grassi, ed.

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This short book packs a real punch. Comprised of six chapters plus a detailed introduction, it contributes in new and interesting ways to our knowledge of gender and sexual diversity in the late medieval and early modern Mediterranean.

Umberto Grassi's introduction, "Sexual Nonconformity: A Mediterranean Perspective," is an exemplary discussion of the questions prompted by the collection's theme: eroticization of Mediterranean peoples, racist stereotypes of sexual vices ascribed to the religious Other, connections between religious and sexual unorthodoxy, and cultural hybridity. The review of the literature alone makes this introduction invaluable.

Chapter 1, Serena Tolino's "Normative Discourses on Female Homoeroticism in Pre-Modern Islamicate Societies," adds lexicographical, medical, and legal perspectives to existing scholarship on female homoeroticism from literary sources. She notes that *sihaq* (Arabic, to rub or grind), the usual legal term for female homoerotic acts, was mostly ignored by lexicographers. Jurists, in contrast, debated the extent to which *sihaq* should be punished as *zina* (unlawful, usually penetrative sex) or *liwat* (anal intercourse). Ibn Sina offered the medical opinion that a woman with too large a vagina or whose husband had too small a penis might seek satisfaction in *sihaq*.

Chapter 2, Selim Kuru's "Generic Desires: Homoerotic Love in Ottoman Turkish Poetry," examines the literary phenomenon of love poems to boys. Originating in Persian poems that praised the glory of God incarnate in youthful male beauty, the abstract nature of such praise became specific devotion to named boys in fifteenth-century Turkish poetry. Poems took three forms: *gazal*, rhymed lyric poems repeating the name of the beloved; *şehrengiz*, poetic lists of beautiful boys in a particular city; and *mesnevi*, narrative poems of falling in love with a boy. Kuru explains the movement, which fell out of favor in the nineteenth century, as "eloquent self-fashioning" (46) through "transgressive experiments" (49).

Chapter 3, Vincenzo Lavenia's "Between Heresy and 'Crimes against Nature': Sexuality, Islamophobia and the Inquisition in Early Modern Europe," explores one facet of the Christian accusation of sexual vice against Muslims in a deliberate misinterpretation of a Quranic passage said to permit anal intercourse. "Your brides are like a field for you. Come to your field as you wish" (72; Qur'an 2.223), probably intended to reject the prohibition on sex during menstruation, became in the sermons of Jaime Bleda a justification for the expulsion of the Moriscos: "Muhammad, that nefarious, filthy and ignoble man . . . granted that: your wife and your servant are your property; plow them and spread your seed from whichever side you like" (84).

Chapter 4, Tomás Antonio Mantecón Movellán's "Beyond Repression: Gender Identities and Homosexual Relations between Muslims and Christians in Sixteenth- and Seventeenth-Century Spain," documents prosecutions of men for sodomy in Sevilla, including Africans and Moors. He summarizes the cases, compares them to other European regions, and concludes that "homoeroticism offered a chance for social interaction across certain cultural frontiers" and even "facilitated the overcoming of barriers of the forbidden" (110).

Chapter 5, Luiz Mot's "Muslim Sodomites in Portugal and Christian *Bardassi* in North Africa in the Early Modern Period," analyzes thirty-three instances of Moriscos and others charged with sodomy in early modern Portugal. He reviews

what is known about these men and their lives, revealing a complex network of sodomites from all religious and ethnic groups, regions, and professions—as diverse as the Mediterranean itself. He adds the stories of another eighteen men described as *bardaxos*, *bardajes*, *bardassi*, or *berdaches* in Mediterranean languages: Christians who were enslaved, converted to Islam, and who served as sexual companions to men.

Chapter 6, Umberto Grassi's "Nonnormative Sexualities, Gender and Conversion in the Mediterranean World: The Case of Susanna Daza," investigates a curious case of a Sicilian Morisca who denounced herself twice to the Inquisition. She confessed at first to having formed sexual relationships first with a Turk and then with a Jew, converting from Christianity to Islam to Judaism before developing "a personal hybrid religion" (140). Then she admitted to invoking the devil to help her to seduce a third partner, a Christian friar. Grassi explores the meanings of her actions within official discourse and popular religion on conversion, female agency, and sexual stereotypes.

This review only scratches the surface of the richness in this collection. The promises made in the preface—to consider the Mediterranean cross-culturally, including religious hybridity, as well as to engage with female as well as male sexual transgressions—are amply fulfilled.

Mathew Kuefler, *San Diego State University*  
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*Modus Vivendi: Religious Reform and the Laity in Late Medieval Europe.*

Miri Rubin, ed.

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As Miri Rubin notes in her introduction to this collection of essays, the historiography of reform largely focuses on monastic and ecclesiastical contexts, often sidelining lay people. It remains one of many areas wherein the place of the laity in the history of medieval Christianity is not yet fully understood. The present volume seeks to address this, focusing on the later period for which we have more sources. To explore how reform shaped relations between clergy and laity, and how dialogue between them shaped reform, it takes up case studies from Italy, the Low Countries, and other locations, including Austria, Bohemia, and Silesia. Each, in its own way, examines novel interactions between the laity and their religious counterparts. Given all we still do not know, and the dramatic religious transformations looming in the rapidly approaching sixteenth century, it is impossible to disagree with Rubin's argument that this field deserves more research.

Most historians will agree that reform, and the role of the laity in relation to it, is an important subject, but that it is also extremely challenging. Most evidence relates to or was produced by clergymen. Historians must scrutinize it for hints of engagement with,