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Jarzebowski, Claudia, *Kindheit und Emotion. Kinder und ihre Lebenswelten in der europäischen Frühen Neuzeit* (Berlin/Boston: Walter de Gruyter, 2018).

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Claudia Jarzebowski, professor of early modern history at Freie Universität Berlin, combines in this book the history of childhood and of emotions from the perspective of the child in early modern Europe. She strongly opposes scholars who would understand early modern Europe as a world without emotions, with the Enlightenment as the transition to a modern – that is, an emotionally expressive – world, and therefore the book starts as follows: ‘the history of childhood was from the beginning a history of emotions’. The book’s title and contents do not immediately clarify its organisation and scope, but on further reading it turns out that the focus is on four socio-economic groups in north-eastern Lutheran Germany treated chronologically in four periods from 1450 to c.1800, each based on a different source. The education of German princes in the first period, 1450–1600, is based on humanistic educational tractates, with much attention on texts by the influential and trendsetting Catholic Erasmus of Rotterdam, an exception among his contemporaries in fiercely exposing violence against children as child abuse instead of necessary acting to break the wrong will of the child born with original sin. Grief about deceased children is the subject for the second period, the early seventeenth century, and is based on a diary and a sample of funeral sermons or *Leichenpredigten*, a typically Lutheran genre. Sixteen children of convicted or suspected witches in the seventeenth century, aged between six and fourteen and some of them themselves convicted and brought to death, are central in the next chapter, based on seventeenth-century judicial sources showing extensive interrogations that look like those by Jacques Fournier, bishop of Pamiers and inquisitor of Montailou, well-known through Emmanuel Le Roy Ladurie’s book (1975). Children taken on a world tour in the eighteenth century together with their family or their father are central in the last chapter, based on four travel diaries. The variety of topics, sources and periods in *Kindheit und Emotion*, a reworking of Jarzebowski’s Habilitationsschrift, offers a fascinating insight in the world of children and emotions but makes it also, by selecting a different topic and source for each period, almost impossible to reach a conclusion about continuity and change of children’s emotions throughout the period.

Much space is used in criticising many authors of the history of childhood and emotions who according to Jarzebowski consider early modern Europe as a society not oriented to children, treating its children as mini-adults or,

even worse, neglecting and maltreating them, and with hardly any emotions to be detected from the sources. However, most historians would agree with Jarzebowski that modern psychological concepts fall short when investigating emotions in early modern Europe and that affection for children and parental responsibility were not absent before the nineteenth century, and they thus do not follow interpretations by authors such as Lawrence Stone, Edward Shorter and Elisabeth Badinter. Jarzebowski's frequently repeated criticism of such authors, together with presenting her study as something totally new and a reconfiguration of childhood and emotion in history, could be a bit shorter. For the rest, the classic *L'Enfant et la vie familiale sous l'ancien régime* (1960) by Philippe Ariès was indeed wrongly interpreted by authors criticised by Jarzebowski, but she treats it in an unnuanced way, for example wrongly attributing the thesis of the 'invention of childhood' in the eighteenth and nineteenth centuries, on which her research should shed new light, to Ariès (244).

Jarzebowski's fascinating research is driven by a mission to detect in the sources a child's world full of emotions in a configuration of relationships with adults and institutions, and with God. She in fact lets the sources speak, following the recommendation of Marc Bloch (co-founder of the *Annales* School with Lucien Febvre) in his *Apologie pour l'histoire ou métier d'historien*, not referred to in the book, and of Johan Huizinga (also a forerunner of the history of emotions). Indeed, the children do speak in her book, thanks to the creative, precise and fruitful close-reading of the sources. Also, thanks to the many quotes from the original sources, the reader can follow her convincing treatment of the sources; therefore the book is, apart from being a rich history of children's emotions, also a successful methodological example of getting stories about the child's inner world by creatively reading the sources. One of those appealing examples is that of two deceased children described in *Leichenpredigten*. One of them, Esther Wegener, ten years old, was murdered by her father; the other, Maria Elisabeth Niederstädt, aged fourteen, died of a disease and was strongly loved by her father. In this deeply religious society, childhood is *Gotteskindschaft*, meaning that a child is above all a child of God. Only with that in mind is it understandable how two seemingly totally different events are turned into the same frame of Godly punishment and hope for salvation. Both fathers were punished by God, the one for killing his daughter, the other for loving his daughter too much at the expense of his love to God. Both fathers, including Esther's father who murdered her but performed this act led by Satan and was convicted and beheaded, got a view of salvation. Indeed, modern psychological concepts fall short in making this

understandable. Jarzebowski shows the value of children – including those not yet baptised or stillborn – for this society and makes clear how relationships between children and parents are dominated by emotions and structured by religion.

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