

care for Vespasiano, the Gonzaga heir for whom she had fought fiercely, and who, she had hoped, would be a prince in his own lands and not merely a courtier in the employ of Philip II.

Although the religious upheaval of the time, in which Giulia famously participated, is convincingly illustrated with its novelties and difficulties, the strength of this book lies in the representation of Giulia's world and the world around Giulia; she is portrayed as a veridical and non-idealized woman, with her passions and fears.

The detailed historical reconstruction of the time, a complex and convulsive period—of Charles V and Popes Medici, Carafa, Farnese, and Ghislieri; of the Inquisition, the Council of Trent, and the Counter-Reformation; and of the clash between the Toledos and the Duke of Alba for control not only of the kingdom of Naples but also of Spanish Italy—makes this volume an intriguing read.

Credit must be given to the author for her wide-ranging explication of a world that was rapidly changing to accommodate new imperial policies, a world in which Giulia no longer found her place. This book is an example of how to write in a historically impeccable manner about the social, political, religious, and women's history of sixteenth-century Italy.

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Governare l'odio: Pace e giustizia criminale nell'Italia moderna (secoli XVI–XVII).
Paolo Broggio.

I libri di Viella 383. Rome: Viella, 2021. 378 pp. €32.

How does a society cultivate local peace, whose interests does peacemaking serve, and how does that society explain conciliation practices to itself? Paolo Broggio tackles these questions with gusto in a compelling account of peace in early modern Europe, ranging thematically from discourses and representations to the complex realities of local vendetta and peacemaking in Italy and beyond.

Broggio's approach emphasizes containment and conciliation, rather than the social discipline paradigm more common to studies of criminal justice. Deep-seated animosities based upon conflicts over resources and status were taken for granted in the early modern world: elites and governments aimed not at eliminating vendettas, but rather at channeling them into state-supervised forums and procedures.

How did they do so? Broggio showcases the multiple discursive and judicial tools that ecclesiastical, seigneurial, and central authorities deployed to constrain interpersonal conflicts. The book's first chapter introduces premodern European thinking on vendetta, justice, and peace. It provides a solid grasp of the conceptual tools early modern Italians had available when pursuing their own feuds and/or peacemaking efforts, and justifying them to each other and themselves.

Chapters 2 and 3 are the book's social history core: Broggio deploys a range of sources—from Italy's local communal archives, council deliberations of papally governed cities such as Bologna, and reports of itinerant papal troubleshooters to localities—to provide a close look at how peacemaking worked in practice. Central to Broggio's analysis is the *potestas oeconomicus*, granting a ruler power to fine subjects in order to keep the peace. The *de non offendo* procedure, whereby the accused was required to post a surety with the issuing authority for good behavior, highlights Broggio's approach: peacemaking was not an alternative to, but a financial variant of, coercion. This lay in the collective responsibility that it imposed on the accused's relations. Because they were liable for payment and ensuring good behavior, the procedure incentivized the social containment of conflict before it produced a full investigation. Throughout, Broggio is sensitive to the medieval antecedents underlying the containment mechanisms discussed and stresses the enduring utility of mechanisms such as arbitration-based peacemaking. This reader was surprised and amused to find English justices of the peace enforcing summary arbitration on conflicting parties in preference to common law processes around the time of Trafalgar (1805).

Chapter 3 uses Bologna's fraught relationship with the papal curia as a showcase for how disputes over the right to impose fines crystallized struggles between center and periphery. The papacy's aim was not to suppress so much as absorb local peacemaking practices into the pope's jurisdiction (and treasury). The Papal States' unique, ecclesiastical-secular status allowed papal troubleshooters to devise a variety of hybrid magistracies, such as the Congregation of Concord, to foster peace.

The book's last two chapters pull back to address comparative European cultures of judicially and socially imposed social containment, and the ways in which post-Reformation Europeans valorized peacemaking and condemned legal caviling as un-Christian behavior. Broggio highlights changing representations of peacemaking in iconography, stressing the general opprobrium in which legal procedure and cultures of caviling was held.

Two issues are worth noting. The lack of chapter conclusions sometimes leaves the reader grasping for a through line. The transition from the chapters on Italy to those on wider European and Christian cultures of peace and violence-interruption felt particularly abrupt. The general conclusion rectifies this, but it's a long wait for enlightenment. Second, Broggio is largely silent on the sordid side of the system of pardons and deposits he so richly evokes. What role did official opportunism and practices of resource extraction—graft, in other words—play in perpetuating Broggio's peacemaking mechanisms? One would like to know how the frequency of use and alterations to such mechanisms varied with changing patterns within the pontifical tax system, for example.

These are quibbles, however. The book more than compensates in thematic and empirical breadth. Broggio's ability to weave together local case studies of Central

Italian surety-based justice with theological, philosophical, and iconographic evidence from a variety of European countries is impressive: the work of a scholar in peak form.

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L'“Ytalia” di Dante e dei fiorentini scellerati: Un caso di comunicazione politica nel Trecento. Amedeo De Vincentiis.

La storia. Temi 89. Rome: Viella, 2021. 316 pp. €28.

2021 was the seven hundredth anniversary of Dante's death: such an event sent shockwaves through the scientific community, and books, conferences, and papers on the Florentine flooded our bookshelves, with mixed results. Among them, *L'“Ytalia” di Dante* will survive the anecdotic frenzies of the day and will remain not only as an important contribution to Dante's role in fourteenth-century Italy but also as a groundbreaking work on the political culture of the Peninsula in the late Middle Ages.

The book focuses on the long-lasting existence of the widespread idea of an *Italia di Dante* as at once a literary space immediately recognizable by Italians of all ages—the mountains, the cities, the people that everyone knows from school—and an imaginary space created on this basis and molded to suit a political agenda quite far from the Florentine's interests—that is, the nineteenth-century Italian effort toward national unity and the grand narrative that followed its success. This is not the whole story, though: Dante lived in, and fought for, a Peninsular political space in which the network of internal alliances and external influences was defined according to his city's needs and aspirations. The Florentine space foreseen by Dante (which—as he knew all too well—did not necessarily coincide with his fellow citizens' aspirations) conflicted with other projects, imagined and carried out by other actors such as the empire, the papacy, the Angevin kings, and the Northern cities. Starting with the analysis of a specific letter addressed by Dante, already in exile, to his fellow citizens in 1311 and rediscovered in 1837, De Vincentiis builds around this one text the polyhedric story of the political idea(s) lying behind the word *Ytalia* and their use, and at the same time weaves a groundbreaking discourse on political communication and its ways.

The book is organized in six chapters framed by a short introduction and a brief epilogue: the first three chapters are devoted to the *traditio* of the letter (1. *Testimone unico*; 2. *Nella tradizione del comune*; 3. *Le letture dei savi cittadini*), while the last three focus on the main political frameworks of its reception (4. *L'“Ytalia” ricordata*; 5. *L'“Ytalia” in questione*; 6. *La nuova “Ytalia” degli scellerati*). Dante's Letter 6 was among the last writings to be attributed to him. Discovered in the Vatican Library in 1837 by Theodor Heyse, a Saxon young scholar who found it in the *Palatino Latino* 1729 together with the 1311 letter to Henry VII, and after the *De Monarchia* and Petrarch's *Buccolicum liber*.