

merchants and the usually accommodating responses provided by Livorno's officials gradually generated the main elements that would become central to the definition of the free port. Tazzara effectively shows this process through the analysis of 772 supplications received by Livorno's two main bureaucratic centers, the Customs Office and the Governor's Office. The gradual development of the free port was therefore the product of the interaction of economic operators with the institutions in charge of regulating economic life. In fact, Tazzara argues quite effectively that the genesis of economic ideas should not be considered purely a matter of intellectual history, as the early history of political economy relies on a pragmatic, bureaucratic foundation. The case of Livorno demonstrates clearly how the expansion of the marketplace and the impact of commercial realities were more relevant than mercantilist policies in shaping European commerce. Only in the eighteenth century, when scholars and academic societies replaced merchant councils and customs offices with the development of a science of commerce, were expertise and experience finally separated.

Tazzara has written a first-rate work that, through a rigorous examination of a broad array of primary and secondary sources, provides an effective synthesis of the histories of Livorno and the early modern Mediterranean commercial networks, as well as a thought-provoking analysis of the development of the ideas and policies of free trade.

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Peace and Penance in Late Medieval Italy. Katherine Ludwig Jansen.
Princeton, NJ: Princeton University Press, 2018. xxii + 254 pp. \$39.95.

Peacemaking, or *fare la pace* in the common parlance, was a ubiquitous means of settling disputes in late medieval and early modern Italy. Commoners and elites alike had recourse to peace agreements officiated by notaries, a less expensive alternative to using the official justice system. In her tome, Katherine Ludwig Jansen makes a laudable contribution to the growing scholarship on medieval peacemaking by adopting an interdisciplinary approach that unites the fields of history, religious studies, and art history. Moreover, Jansen attempts to place peace settlements within the culture of penance that emerged after the Fourth Lateran Council, of 1215. Although she situates her study in Florence, she expands her purview to include examples from Rome, San Gimignano, and smaller centers in Umbria and Lazio.

In the first two chapters, Jansen establishes a connection between settling disputes through peace agreements and the peace movements that swept through Northern and Central Italy in the thirteenth and fourteenth centuries. Examining rituals associated with the Battuti and the Bianchi, sermons of Franciscan and Dominican friars, and

political tracts on good government, Jansen not only situates the peace movements in the context of internecine feuding of Italian city-states but also grounds them in the church's growing emphasis on penance in the thirteenth century. Preachers and, to a lesser extent, the political theorists she examines posited that the outer peace, based on civic harmony and concord, required individuals to seek inner peace, through contrition and charity. Jansen, thus, links the growing use of peace acts to the penitential movements by examining the exempla found in the sermons of Saint Bernardino of Siena and other mendicant preachers.

The next two chapters focus primarily on peace acts made by people of all ranks in late medieval Florence to settle hostilities, feuds, and other disruptions in the social fabric. In chapter 3, Jansen concentrates on peace acts between commoners in Florence from 1257 to 1343. Analyzing a sample of 526 peace acts, she finds that Florentines made peace to repair a variety of disagreements, most notably violent altercations (57 percent of the cases), but also family disputes, theft, kidnapping, and rape. As other scholars have also demonstrated, ordinary people preferred the *pax* as an economical way of resolving quarrels, especially violent ones, without recourse to expensive, drawn-out litigation. Making the peace through notarial acts mended strained relationships and restored lost honor among individuals and, furthermore, helped establish peace and concord at the local level.

Jansen attempts to tie penance to these peace agreements by asserting that Florentines who resorted to them truly came to the notary with contrite hearts. Here Jansen imposes the preachers' ideal of peace and penance on the actions of ordinary people, who often made peace with others as an expedient rather than from any religious motivation. The problem is her source base, the notarized peace acts, which, unlike Inquisition and court trials, are formulaic, offering little insight into the interior worlds of their users. Much of the evidence from chapter 4, where Jansen examines peace pacts between the magnate and merchant families of Florence, contradicts her arguments. Many elite Florentines, like their common counterparts, made peace as a means to an end—to stop spiraling violence, to terminate feuds, and, as she demonstrates, to reintegrate banned members of the community. Moreover, her examination of ritual in peace acts in Rome and San Gimignano, found in chapter 5, shows that public humiliation also motivated elite members of society in their peace negotiations. Part of the formal peace made between the Selvucci and Mangeri families of San Gimignano in 1528 stipulated that the Selvucci men had to keep their beards long and wear coarse, black robes for a period of ten years. As she notes, this was the magnate Mangeri family's way of putting the upstart Selvucci in their place. While the punishment might have been penitential in tone, neither party entered into the peace agreement in the spirit of contrition.

Despite this caveat, Jansen provides an admirable work of interdisciplinary scholarship. Her analysis of images to demonstrate the ritual, symbolism, and memory of

peacemaking is innovative. The questions she poses both highlight the vitality of the field and supply a blueprint for future studies.

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Languages of Power in Italy (1300–1600). Daniel Bornstein, Laura Gaffuri, and Brian Jeffrey Maxson, eds.

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While the horizons of early modern Italy have opened up well past Florence, the city still casts a long shadow over even recent historiography. The complex polities of early modern Italy have invited intense study, but comparative work often remains a desideratum. The fifteen essays in this volume, the result of a series of panels organized at the 2010 meeting of the Renaissance Society of America, in Venice, address this lacuna. Drawing together Anglophone and Italian scholars from a variety of institutions, the collection showcases current scholarship on the legitimation, expression, and extension of power in Italy in the fourteenth through the sixteenth century, embracing less-studied centers like Genoa, Pisa, and Savoy alongside the familiar Florence, Venice, and Milan. The resulting comparisons, dissonances, and crosscurrents make the volume a rich and varied read, presenting opportunities for further exploration.

Daniel Bornstein's introduction devotes special attention to the historiographic tendency to weigh problems and developments, in Italy as elsewhere, against their resemblance to modern solutions and institutions, as well as past scholarly attempts to locate the origins of the modern state. Invoking Giorgio Chittolini and his followers, who since the 1980s have emphasized the multivalent nature of state authority in Italy, Bornstein refrains from offering general definitions of *state* or *power*. Each essay can thus be read as a separate meditation upon these linked concepts, sensitive to the existence of diverse power sources, whether political, judicial, or sacral, and to the delicate interplay of innovation and tradition that characterized early modern Italy.

The essays appear in three sections, across which there is much overlap: the first ("Words of Power and the Power of Words") considers written and spoken discourses of power; the second ("Picturing Power: The Articulation and Display of Civic Values") explores expression of civic values, especially, though not exclusively, visual; and the third ("Religion, Power, and the State") examines religious strategies to legitimize state power. While religious texts and discourses are the explicit focus of the third section, religion permeates the entire collection as one of the most potent languages of power. Thus, essays on hagiography (for example, contributions by Corinne Wieben and Cecilia Iannella) and religious iconography (Guido Cariboni and Jessamyn Conrad) emphasize how familiar narratives and images were skillfully adapted by new actors.