extension, Salonia claims, Genoese republicanism consisted in a deliberate strategy of keeping political power fragmented and arms primarily in the hands of private citizens.

This is an intriguing approach that certainly merits further attention, in part because Salonia's work is far from conclusive. For example, no mention is made of the role of force in opening foreign markets and establishing trading colonies. When discussing the Genoese presence in England no mention is made of Genoese involvement in the Hundred Years' War or Genoese naval attacks on Southampton. And finally, in the textual analyses aimed at reconstructing Genoese self-perception and a peculiarly Genoese notion of liberty, only sources representing the views of a single faction are discussed. Depicting the Genoese as a homogeneous group is always a pitfall. Salonia does not delve deeply enough into questions of identity, or the multiple layers of identity within the Genoese polity, all too often referring collectively to the Genoese, or even Ligurians, as a consolidated block.

Matteo Salonia takes on the quest to find the key to Genoa's undeniable success creating a far-flung medieval commercial network and its ability to create an equally impressive commercial and financial network in the early modern period, and he finds it in the city's entrepreneurial culture, a preference for fragmented political power, and a notion of liberty as freedom to carry on business. He has chosen to support his points not through a systematic analysis of the available sources, but through the use of a limited number of examples. Given the vastness of the subject that is a reasonable approach. The result, though, is impressionistic: sweeping conclusions drawn from the experiences and records of a handful of historical actors. The reader is also left with the suspicion that the sources may not be entirely representative, or at least may not faithfully represent the nuances of Genoese culture or the array of sharply contrasting views regarding liberty and republicanism.

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La construction du pouvoir local: Élites municipales, liens sociaux et transactions économiques dans l'espace urbain: Rome, 1550–1650. Eleonora Canepari. Collection de l'École française de Rome 511. Rome: École française de Rome, 2017. xviii + 400 pp. €25.

Adding to the scholarship of Renata Ago and Laurie Nussdorfer, Eleonora Canepari, in this meticulously researched study, examines the political, economic, and social foundations of power of Rome's civic nobility. Canepari demonstrates how both new and old members of this civic elite grounded their authority in the occupation of municipal offices at the Capitol and through the development of social and economic ties with social inferiors as "big men" in neighborhoods and in the larger political quarters. Through

their role as municipal officials and patrons, the civic nobility carved itself out a space of authority, exclusive of the papal curia and religious office, thus demonstrating the multilayered nature of power in early modern Rome.

Using a panoply of diverse sources, including rolls of Capitoline officeholders, family account books, parish census records, and petitions to the pope and powerful cardinals, Canepari reconstructs the relationship that the civic nobility, the untitled elite of lower ranking than the old Roman baronage or newly titled papal families, had with subordinates, whether urban neighbors or agricultural workers in the countryside. By means of their positions at the Capitol, especially as *caporioni* (civic officials in charge of matters of justice at the level of the political quarter, or *rione*), members of the civic nobility wielded influence throughout the neighborhoods near their ancestral palaces as patrons responsible for the redistribution of goods, charity, work, and favors. As landed nobility, this urban elite hired factors to watch over their *casali* (large farms in the Roman Campagna), employed seasonal workers (especially at harvest time), and sold the fruits of their farms to vendors living within their quarter. In the city, they hired domestic servants, offered credit to neighbors, servants, and buyers of their agricultural products, and sent letters of recommendation and *grazia* on behalf of their social inferiors. The epicenter of this patronage network was the family's ancestral home, which Canepari shows, despite losing its defensive function by the fifteenth century, continued to stand as a physical representation of family power and prestige.

The chief contribution of Canepari's tome is displayed in chapters 4 and 5 wherein she ventures into territory rarely explored by historians of urban elite: the study of economic relationships between elites and commoners. Investigating the account books of prominent civic nobles, Canepari reveals that prominent civic families, such as Santacroce and Velli, maintained regular economic dealings not only with vendors and shopkeepers near their palaces and in their immediate quarter, but also with those beyond their vicinity, in adjoining quarters. Heads of families recurrently sold wine, meat, grain, and vegetables to fruit vendors, grocers (*piazzagnoli*), innkeepers, and bakers, often taking an initial payment and accepting the rest as credit. In this way, civic elites acted as big men in the redistribution of credit and goods in the city and the maintenance of social relationships hitherto little studied.

The strengths of Canepari's book are its archival prowess, its sustained analysis of the foundations of the civic elite's authority, and its exploration of the economic and social relations between elites and commoners. The civic nobles of Rome based their power on a variety of means—topographical, economic, political, and above all social, as the big men of the neighborhood. As for the political base of civic power in Rome, Canepari gives a thorough examination of the open nature of its elite and the ready access to offices at the Capitol. Nevertheless, she ignores the magnified power of the Capitoline officials, especially the *caporioni* and conservators, during the *sede vacante*, the time between the death of the pope and the election of his successor. During this time,

the conservators competed with the College of Cardinals over law and order in Rome, and the *caporioni*, with their artisan militias, actively took over the policing of the quarters. The Capitoline elite jealously guarded the ephemeral power that the *sede vacante* accorded them. Surely, besides a brief taste of real authority, the power that these civic officials acquired must have had more enduring social and political repercussions among their neighbors and clients, well after the election of a new pope. Nevertheless, Canepari offers an important work that should be essential reading for scholars of Rome and early modern urban history.

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L'Inquisizione romana, i giudici e gli eretici: Studi in onore di John Tedeschi. Andrea del Col and Anne Jacobson Schutte, eds.
I libri di Viella 237. Rome: Viella, 2017. 246 pp. €26.

Curiosity, passion, modesty, generosity, and historical acumen—these rare gifts guide and inspire the work of John Tedeschi. Andrea del Col and Anna Jacobson Schutte invited eight scholars to contribute to this collection of essays, by way of thanks and tribute to Tedeschi, who was curator of rare books and manuscripts at the Newberry Library in Chicago. Jane Wickersham happily defines Tedeschi in *RQ* 67.3 as "the unofficial dean of Italian Inquisition studies" (1043), but his research includes heresy and Jewish history too.

This book is a festschrift, a tribute to John Tedeschi offered by senior as well as younger colleagues and friends, and by former students who then became authoritative scholars in their own rights. A range of different historiographical trends and themes are represented, and the outcome is an invaluable work, published in the elegant Viella series, which also includes a biographical profile of Tedeschi and a comprehensive bibliography.

The essays reveal Tedeschi's vitality and his passion for history, with each scholar acknowledging his generosity in suggesting fields of research, in revealing new sources and even in translating from Italian to English (almost all of Carlo Ginzburg's books, and many others). Tamar Herzig deals with the Jewish goldsmith Salomone da Sessa, *il molto virtuoso*, who converted to Christianity to escape a (possibly false) charge of sodomy in fifteenth-century Ferrara, while Guido Dall'Olio shows how Girolamo Menghi was deeply influenced by the *Malleus Maleficarum* when writing the *Compendio dell'arte esorcistica*. Drawing on inquisitorial sources, Marina Caffiero examines the Marrano identity and the Jewish conversos in seventeenth-century Rome, while Scaramella and Fonseca discuss the theme of marriage after the Tridentine decrees, with the growing problem of different interpretations and jurisdictions. Adriano Prosperi explores myths