whom were denounced by fellow citizens and displayed escalating patterns of disobedience, therefore reveals the limits of tolerance the community had for misbehavior. Coy connects these attitudes to the Reformation, arguing the majority of expelled citizens violated some aspect of reformed moral law and therefore had to be purged to protect the moral standard of Christian living.

Coy's observations are often insightful, but he could have examined the religious aspect of punishment in greater detail. This is especially important for a punishment like expulsion, which removed the individual from participation in the local church community. Coy frequently states that one goal of policing the community's boundaries was to purify a "godly community" based on evangelical morality. This claim is more asserted than developed as a separate theme, however, since Coy does not show how religious motivations might have fused with or buttressed the social control objectives he details. Indeed, Coy places great emphasis on the creation of a new patrician-led council in 1548, but he does not consider how the contemporaneous establishment of an institutional Lutheran church in the city might have affected penal policies. The city's official shift to Lutheranism culminated in the 1550s and therefore coincided with the rise in prosecution during the second half of the sixteenth century. An analysis of how this development accentuated the late medieval emphasis on communal religiosity, and how it compared to developments in Catholic or other Protestant territories, would have augmented the persuasiveness of Coy's argument. The religious dynamics in the city may well have played a lesser role for magistrates and citizens than power or social concerns, but since Coy falls back on the idea of a *civitas christiana* to describe many motivations, he needed to engage more fully with how local religion shaped sixteenth-century punishment.

This critique aside, Coy has done a great service in exposing an English-speaking readership to Ulm's plentiful archives. This monograph will help shift discussion of public punishment away from execution and gruesome maiming to the more quotidian methods utilized by magistrates. It makes an important contribution to our understanding of early modern punishment, and Coy's analysis of expulsion will likely spur more research into this neglected yet crucial area of penal practice.

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G. Geltner, *The Medieval Prison: A Social History,* Princeton, N.J.: Princeton University Press, 2008. Pp. 224. $29.95 (ISBN: 978-0-691-13533-5).
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Ever since the publication of *Surveiller et Punir* by Michel Foucault, a book of theorizing luster and poor historical research, medievalists have set out to straighten out yet another claim laid at their door, this time concerning the premodern mentality with regard to the punishment of criminals. Foucault suggested that the use imprisonment as a punitive measure is mainly a product of the Enlightenment, and therefore absent in the premodern state, which preferred corporal punishment. *The Medieval Prison* leaves no doubt that such an assertion is simply false, and ahistorical.

The book, born out of a Princeton dissertation, is essentially based on original research in thirteenth- and fourteenth-century documents at the state archives of Florence, Venice, Bologna, and Siena. The title of the book is a misnomer, as non-Italian prisons are rarely referred to, and then only for comparative purposes. Yet, this is hardly a blemish on the value of this fascinating study. Its contribution to medieval social and legal history is substantial, as there is no comparable recent study in this field. In the words of the author, the goals of this study are twofold: "First to delineate the variety of processes by which medieval society developed practices of punitive imprisonment," and second, "to offer a living image of medieval imprisonment by focusing on the various persons comprising the human fabric of these institutions and the relations among them" (4). The narrative is framed in four chapters followed by a conclusion. The first and second chapters respectively discuss profiles of the prisons in Venice, Florence, and Bologna, and aspects of imprisonment. The third chapter, which describes life in medieval Italian prisons, is full of fascinating details, and is a must in the syllabus of both undergraduate and graduate courses on medieval crime and punishment. The fourth chapter is of particular interest for scholars of medieval literature, as it focuses on the use of "prison" as a metaphor in medieval Italian literature starting from early Christian texts all the way to fifteenth century.

The differences between the medieval and modern prisons are striking. We learn for example that medieval prisons were right at the heart of urban centers, unlike modern ones that are tucked away in some remote countryside. Medieval prisoners were allowed to go out occasionally to ask for alms. The sanitary conditions inside the prisons were not exactly ideal, but they were tolerable—and there was some care for the health and well-being of the prisoners. This is illustrated in the prologue, where the administrators of Florence are shown to have made a real effort to save the prisoners at the public prison *Le Stinche* during the 1333 flooding of Arno. Although Geltner agrees with recent historiography suggesting that most inmates were imprisoned due to unpaid debt, he calls attention to the many facets of the concept of "debt." There were public debtors and private debtors—private debtors constituted a straightforward category, public debtors (those who owe money to the commune) did not. The poor public debtors in the prisons, for example, were largely those who were unable to pay pecuniary penalties and hence became debtors to the treasury.

Despite being a feat of scholarship, the book is not without shortcomings. It is very disappointing that often there are no transcriptions of the related passages in the archival documents, on which Geltner's facts and arguments are based. The only content of the endnotes are the simple references to the archival material. Perhaps, this was an editorial decision and not Geltner's own choice, but the absence of transcriptions prevents the reader from verifying Geltner's conclusions and from examining the language and terminology of the medieval prison records. A great opportunity is therefore missed, as it is extremely difficult and/or unlikely for many readers to consult the original records in the archives.

In the second appendix, Geltner gives some examples of prison-related poetry with the Italian text and English translation juxtaposed. It is not clear who did the English translations, as some of them are puzzling. Ariosto is translated as Aristotle (113), which is quite odd and requires some convincing argumentation. One would rather naturally think of Ludovico Ariosto, the author of *Orlando Furioso*, which has quite a few references to prison life. (If it is indeed Ariosto, the poem must date from the sixteenth century instead of fourteenth, and its author cannot be Dino di Tura.)

The medieval Italian communes are quite fascinating with their extensive criminal law, as Trevor Dean has shown remarkably well. Geltner's study of prisons confirms this degree of sophistication, unmatched anywhere else in Europe, and also reminds us of the sheer amount of surviving material in the Italian archives whose study will continue to revise our understanding of the Middle Ages.

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Jeremy Hayhoe, *Enlightened Feudalism: Seigneurial Justice and Village Society in Eighteenth-Century Northern Burgundy,* Rochester, N.Y.: University of Rochester Press, 2008. Pp. 309. $80.00 (ISBN: 978-1-58046-271-6).
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The subtitle rather than the unexplained title captures the subject of this study of fourteen Burgundian seigneurial justices. Jeremy Hayhoe masters the intricacies of rural life and legal practices and navigates skillfully a plethora of archives in order to argue that "seigneurial courts were true venues of local justice that allowed villagers to police themselves by providing the coercion that was sometimes required to enforce communal norms" (x). In doing so, he contributes admirably to the literature on old regime justice, the debate on the nature of seigneurial courts, and the field of Burgundian social history.