

I will instead deal with the collection as a whole. Fortunately, it is a credit to the nineteen contributors and the two coeditors that, across the board, all the chapters are written clearly and comprehensively. In short, there is not a single weak chapter—a remarkable feat. Taken as a whole, the volume provides a thorough picture of Pietro Aretino’s literature: his activities of self-promotion through the visual arts, including his friendship with Titian and the circulation of medallions; his satires, beginning in Rome with the voice of Pasquino and his pioneering of pornographic language; his hagiographies and epistolary; his networks of support and rivalries—sometimes violent—with contemporaries. The volume presents a complete composite view of the author’s activities during the sixteenth century.

In conclusion, the volume functions as a compendium of the criticism of Aretino, synthesizing the work of many scholars into chapters that are accessible and easy to read. It will serve as a type of one-stop shopping for those wishing to understand the “scourge of princes,” whether in part or in whole. Consequently, the volume will also serve as the starting point for future studies, providing the background necessary upon which future critics can build. Coeditors Marco Faini and Paola Ugolini are to be commended for this major contribution to the field of literary criticism.

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*Del Santo Uffizio in Sicilia e delle sue carceri.* Giovanna Fiume.

La storia. Temi 90. Rome: Viella, 2021. 356 pp. €34.

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The Palazzo Chiaramonte complex in Palermo houses the remnants of the Inquisition prison, whose large cells are profusely decorated with astonishing graffiti, drawings, quotations, and poems; I personally admired them in 2016. Giuseppe Pitrè uncovered much and in 1906 published a short book on the subject. Now Giovanna Fiume has done justice to this impressive material. The book is replete with names and complex life stories, and contemporary quotations in Sicilian, Spanish, and English as well as old recondite Italian. Building on the crucial research of the late Maria Sofia Messina, to whom I have been heavily indebted, Fiume’s first chapters on the Inquisition’s history in Sicily are excellent.

Chapter 1 stresses the stumbling development of the Sicilian tribunal and the complex relations between kings, viceroys, and local nobles, documenting variations in the *Concordie* from 1552 that tried to settle jurisdictional disputes. Viceroys resisted the Holy Office’s attempts to create a theocratic state. As with all Inquisitions, privileged familiars, supposedly assisting the Inquisitors, provoked many disputes, including with secular officials. Fiume has some important comments on the work and writings of the famous Inquisitor Luis de Páramo.

Chapter 2 shows how the tribunal worked toward judgments, utilizing several manuals; again Páramo features. Fiume discusses the use of torture (including water torture), more prevalent and harsher than in mainland Italy. The well-illustrated and documented pages on the auto-da-fé are noteworthy, particularly the 1724 one, which interestingly exemplifies those condemned to death. Between 1487 and 1782, 201 condemned were burned to death or otherwise executed, with 279 “relaxed in effigy” (92). A section discusses attempts to ensure secrecy in proceedings and imprisonment, but also how this could break down, and how prisoners communicated between cells. By the eighteenth century, criticisms of the tribunal were widely publicized. Note the anonymous *Il Calunniatore*’s writings (105–07).

Chapter 3 exemplifies how the different heresies and alleged crimes were treated: impeding the Holy Office, bigamy, concubinage, sodomy (Adam’s original sin according to several), solicitation in the confessional, magic and *stregoneria*, necromancy, blasphemy, the moriscos and Judaizers, “cristiani di Allah” or renegades coming back from Muslim captivity (with many absolved), and young persons pressed to convert to Islam. Fiume shows how Inquisitors differed in harshness and leniency. After commenting on Lutherans and *perfetti*, or Molinist conventicles, she has some fascinating examples of individuals dabbling in the three religions.

Chapter 4, on the prison complex and cells, starts with the shifting location of a Palermo prison, documenting the slow development and expansion of the Chiaramonte complex (also known as the Steri) and its floors of cells, secret prisons (*carcere segrete*), and its separate women’s prison. It was part of a “prison archipelago,” especially with the Holy Office needing to use public prisons (220–26). Twenty-seven in-text figures and twenty-two black-and-white and color plates support subsequent analyses of the prisoners, their origins, and their alleged offenses, as well as how they lived, ate, suffered, entertained, fought, argued, and defended their views. One Inquisitor was killed by an intriguing prisoner, Diego La Matina (315).

Pictures and comments express their miseries, frustrations, and hopes; how they coped with the Alcaide official running the cells and got complaints to Inquisition visitors periodically sent to check on the prisons; and even how they removed Inquisitors. They depicted their background lives, illustrating their experiences in naval battles (especially Lepanto), their memories, and the natural environments outside. Walls spoke: prisoners communicated with each other via graffiti as they moved between cells (255). A prison city was visually created, a *grafosfera* (264–68). They expressed ranges of religious and political views: Catholic and non-Catholic, Jewish, Muslim, and deeply skeptical. Saints are shown to be very important, adding to the sacralization of space (268–73).

Many prisoners contributed to the graffiti and designs, interlocking their activities in a palimpsest and creating a complex scene. Medics, writers, learned clergy, and teachers contributed to a broad cultural scene; Fiume highlights the contributions of poets (some members of the *Accademia dei Riaccesi*) in creating a *canzoniere*, a second Sicilian poetic

school, with poems in Latin, Tuscan, and Sicilian (295–302). The multilingual, multinational community even included some notable English graffiti-writing prisoners!

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*Korčula: Ländliche Lebenswelten und Gemeinschaften im venezianischen Dalmatien (1420–1499)*. Fabian Kümmeler.

Südosteuropäische Arbeiten 165. Berlin: De Gruyter, 2021. 516 pp. \$80.99.

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This book is a study of rural society and communal life on the island of Korčula (Curzola), from 1420, when its inhabitants acknowledged Venetian sovereignty, to 1499 and the beginning of the third Venetian-Ottoman war (1499–1503). The island and its port were part of the mosaic of small territories that constituted the Venetian *Stato da Mar* and allowed Venice to maintain her commercial and political links with the Eastern Mediterranean, the Near East, and the Black Sea at the face of Ottoman expansion.

The author adopts a microhistorical approach in reconstructing the village community and its dynamic interaction with its political, legal, economic, and natural context. This work on late medieval rural society is quite unique because of the rich documentary material on which it is based.

The communities of Korčula are reconstructed through investigation of specific themes: social conflict; mediation for the settlement of disputes; and finally, a reenactment of interpersonal relations in conflict-free situations. The interplay between communal statutes and customary law on the one hand and the Venetian legal environment and jurisdiction on the other added to the complexity of the situation in late medieval Korčula. The author constantly converses with both Western and Dalmatian-Croatian historiography. The concepts of mutual agreements, commonwealth, integration, handling of internal conflicts, and commonality of economic interests take precedence over more colonialist approaches, representative of the Venetian *Stato da Mar* in previous decades. This shows the impact of the pioneering work of O. J. Schmitt.

Research on the concept of community (chapter 2) borrows from history, sociology, and anthropology. Communities are no longer conceived in the traditional way, as legal entities in urban centers extending to their hinterlands; instead, they are seen as rooted in religion, spatial proximity, common socio cultural practices, common juridical and legal status, and common work. There were multiple communities in one location, which overlapped and were subject to change, with alternative possibilities for affiliation and interaction with more extended social categories and political authorities. Simultaneously, the sense of community does not rely exclusively on the perception of cultural similarity or social contiguity but also on concepts of exclusion and