

Lutheran zeal was not the only motive of the violence—certainly not for the many Spanish and Italian soldiers who took part. In fact, Le Gall argues that armies in the Italian Wars were not motivated by religious hatred or zeal.

Much of the discussion of religion as a motive for military violence concerns the French Wars of Religion. Indeed, this book ultimately seems to be not so much an analysis of the role of religion in the Italian Wars as a contribution to a discussion among French historians about how religious the Wars of Religion really were. Throughout the book, the comparisons with other wars are generally with those wars in France. Although it could not be expected that a comparatively short study such as this, so wide-ranging, would provide close analysis of the Italian Wars, many of the generalizations made are based on just one or two authorities (and some of the references I checked for statements for which I wished to know the authority did not support them). The use of evidence, the tone, and the style of argument are more like those of an extended essay, one aiming to show that there was a religious dimension to the Italian Wars in order to support the position that the French Wars of Religion were not so distinctively religious but rather primarily a political civil war. It is as such a polemical essay that this book may be most profitably read.

Christine Shaw, *University of Oxford*

La fondazione di Carlentini nella Sicilia di Juan De Vega. Nicola Aricò. Biblioteca dell'“Archivum Romanicum” Serie I: Storia, Letteratura, Paleografia 453. Florence: Olschki, 2016. xii + 278 pp. + 16 color pls. €33.

The theme of newly founded cities in Sicily has been frequently touched upon in previous years: the interest arose from a period of studies that were strongly characterized by an emphasis on economic subject matters. An analysis of the trade of wheat and its role in characterizing the productive system of the island was carried out through the history of the settlements established during the seventeenth and eighteenth centuries. Aricò takes a profoundly different approach, concentrating his work on the foundation of the city of Carlentini not only because he is a historian of architecture, but also for the subject that he describes: a city that was born during a period of wartime conflict with Islam for defensive purposes. The book aims at filling a historiographical void and broadening the knowledge of a viceroy of Sicily, Juan de Vega, who has been the subject of very few studies to this day.

Cultured and a lover of architecture, Vega reached Sicily in 1547 after a lengthy period of time spent in Rome as an ambassador to Charles V at the Holy See. On the basis of evaluations carried out by the previous viceroy, Ferrante Gonzaga, Vega made every effort to equip Sicily with defensive structures. The establishment of Carlentini came

about under this very plan, dedicated to Charles V—the Lentini of Carlo (Charles), located at the ancient city of Lentini. It was a project that was assigned to Pedro de Prado, Vega's trusted military engineer and architect.

Aricò, drawing on firsthand documents, analyzes the stages of the city's construction, beginning with the primordial intention of Viceroy Gonzaga and the necessity to equip Lentini with a barracks for a large contingent of soldiers ready to protect the southwest coast of Sicily. Then he explains the idea of constructing a real urban center with defensive duties. The author shows the initial inspections of the zone in person by Juan de Vega and location of the plateau of Meta, capable of a visual domination over the surrounding territories; the acquisition of the initial land on behalf of the royal court; and, once their destination was noted, the speculation on the surrounding ones. Aricò describes the first reconnaissance on behalf of Prado and the translation of parts of this into the urban layout of a plan for a *castrum* destined for two legions, just as it was described in the sixth book of the *History of Polibio*, thanks to the unforgotten lesson learned by Prado from his maestro Luis de Escrivá during the construction of Castel Sant'Elmo in Napoli. Another important issue is the commitment of Prado to the organization of the defensive structures in the numerous Sicilian sites (Messina, Catania, Augusta, Siracusa, Noto, Licata, Agrigento, Sciacca, Marsala, Trapani, Palermo, Termini) and even Africa (modern-day Mahdia, on the coast of Maghreb) and Malta, which diverted the architect from Carlentini, but at the same time allowed him to acquire knowledge that would be used in a profitable manner in the new city. Aricò deepens the theme of the institutive laws and the government of Carlentini with clauses that attracted new inhabitants and their close relationship with the principles expounded by the humanist Paolo Caggio, a native of Palermo, in important works about urban life. Then the author analyzes the unease of nearby Lentini, deprived of many prerogatives by the nervous viceroy anxious to populate the new center that was in turn equipped with many privileges. On the one hand, he emphasizes the hiatus, from the idea of a "perfect city" destined in large part to the wealthy people pursued by Juan de Vega, and the down-to-earth reality that saw people flock to Carlentini, who were by and large from humble-mediocre origins and enticed by the advantages of relocation. On the other hand, he points out the distance from the Renaissance construction concepts of Prado and the initial constructions carried out in his absence by the local workers. Aricò concludes his study with the analysis of the speculation and abuse committed by the citizens during the construction of the houses and the measures aimed at bringing the situation to the boundaries of legality. His last look is on the tensions between Carlentini and Lentini that were not appeased by the departure of Juan de Vega from Sicily but soothed by the intervention of the new viceroy, Juan de la Cerda, Duke of Medinaceli.

The careful analysis of the events of Carlentini, for the multiplicity of themes touched upon, marks a promising starting point for further reflections lying outside the history of architecture to arrive at a broader range of issues of a political and social history. It makes an even more compelling necessity to clarify the personality and gov-

ernment of Juan de Vega, a viceroy who was not well loved by the Sicilians but nevertheless a promoter of a series of initiatives that were of great importance in the largest cadre in the Mediterranean.

Nicoletta Bazzano, *Università degli Studi di Cagliari*

This Happened in My Presence: Moriscos, Old Christians, and the Spanish Inquisition in the Town of Deza, 1569–1611. Patrick J. O'Banion, ed. and trans. Toronto: University of Toronto Press, 2017. lxxx + 184 pp. \$26.95.

“When asked by the inquisitor, he said: What can this confessant know of their hearts? He imagined they had done it for fun and a laugh, but they might well have been performing some ceremony of their sect” (87). A notary recorded this testimony during an inquisitorial visitation in the Castilian town of Deza in 1581. The witness recounted a suspected Islamic burial ceremony performed by local Moriscos, or New Christian descendants of Muslim converts to Catholicism. This testimony is one of ninety-one primary sources written about and by the Moriscos of Deza at the center of O'Banion's excellent new book. English-language scholarship on the Moriscos and on relations between Old and New Christians in early modern Spain has grown in recent years, yet there remains a need for English translations of archival materials. This book makes a fascinating collection of records accessible to a wide audience. It also succeeds as a device for reflecting upon and learning about the work done by historians—collecting, transcribing, translating, organizing, questioning, representing, curating—and invites readers to participate in the analysis of those historical records.

One of O'Banion's most important contributions lies in his identification and discussion of early modern documents about the daily lives of common people—sometimes difficult to trace—bringing meaningful insight into how individuals and communities interacted with religious and political authorities. This becomes clear throughout the book, in which the Moriscos of Deza appear as witnesses, defendants, negotiators, correspondents, petitioners, and prisoners. O'Banion's opening essay introduces Deza, its resident Old and New Christians (the former had no known Jewish or Muslim ancestry; the latter refers to Moriscos and Judeoconvertos), and the local involvement of the Spanish Inquisition; he also touches on the broader context of Spanish politics during the late sixteenth century. Following this useful introduction, the first four chapters comprise records related to inquisitorial visitations to Deza in 1569 and 1581, including testimonies, confessions, and examinations related to the Moriscos' religious beliefs and practices. Chapter 5 presents the sentencing of Román Ramírez the Younger, a Morisco gardener, healer, master storyteller, and central figure throughout the book. Posthumously found guilty of Islamic activities and a demonic pact, Ramírez was burned in effigy at an *auto-da-fé* in 1600. Chapter 6 contains letters written by Moriscos imprisoned in the royal jails