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D'Avenia, Fabrizio.

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I libri di Viella 398. Rome: Viella, 2021. Pp. 352. ISBN 978-88-3313-809-1 (paperback) €32.

Fabrizio D'Avenia's study of Cardinal Giannettino Doria follows naturally from his earlier book, *La Chiesa del re: Monarchia e Papato nella Sicilia spagnola (secc. XVI–XVII)* (Rome: Carocci editore, 2015), which investigated the long consolidation process of Spanish control over the Sicilian church. Identifying and dissecting the tangled jurisdictions, customs, and ambitions of native Sicilians, Spaniards, and other Italians in this kingdom is the first important step before showing them in action. D'Avenia's recent book presents an example of this world in action. Doria's life (1573–1642), as a Genoese patrician-cleric and grandson of Admiral Andrea Doria, brought him into close contact with the most important members of the Habsburg elite. Arising from a deep knowledge of the subject and its complexities, this study is crafted out of extensive archival work and set against important historiographical reflection. D'Avenia's detail-rich study offers a compelling and complex portrait from an important part of early modern history. Scholars of Italy and the Habsburg world will find this book to be a useful contribution to current historiography.

Born into a Genoese patrician family that supported Spanish influence in Italy, Giannettino Doria witnessed and supported the early decades of post-Tridentine Spanish Italy. From his adolescence, as a student of canon law at Salamanca, Doria pledged his loyalty (both personal and political) to the Spanish monarchy. In return, in 1604, Philip III succeeded in having Pope Clement VIII name him to the College of Cardinals. Having achieved the family's long-sought goal of being one of Madrid's men in Rome, Doria's nomination as coadjutor of the archbishopric of Palermo was a complication. With the death of the archbishop in 1608, Doria found himself "in exile" as a resident pastor from 1609–42. His predecessor's inability to balance the island's competing needs and powers had spurred Doria's appointment, but it also offered an opportunity to gain influence that required great energy and skill. What he first saw as exile became a jealously guarded position from which Doria could accumulate authority (for himself, the Roman Church, and the Spanish Crown), and strengthen city life by upholding Tridentine and baroque religious expectations. As archbishop, Doria celebrated three synods (in 1615, 1622, and

1633); cultivated veneration of Santa Rosalia; supported many churches, convents, and other religious organizations in Palermo; and made ten *ad limina* visits between 1611 and 1640.

In addition to serving as the *de facto* primate of Sicily, Doria also acted as interim viceroy four times. His staunch defence of his own authority brought him into frequent conflict with other Spanish, Roman, and local office-holders. As D'Avenia notes, Doria's continued contribution to Spanish hegemony in Sicily has mostly been ignored by 400 years of historiography. Reflecting the needs of local Sicilian or central Roman historians and antiquarians, who sought to highlight great civic and religious moments, accounts of the archbishop have emphasized his actions during the plague of 1624–26, which killed around 30,000 people, and his efforts to spread the cult of Santa Rosalia throughout Sicily and Liguria. Moving beyond these events, a general hagiographical perspective began only in 1992 with Matteo Sanfilippo's entry "Doria, Giannettino" in *Dizionario Biografico degli Italiani*, vol. 41 (Rome: Istituto dell'Enciclopedia Italiana, 1992) and the larger emphasis on thorough archival investigation that now characterizes most contemporary biographies of cardinals and their contemporaries.

With this legacy in mind, D'Avenia's goal is to flesh out Doria's historical character by balancing the personal and the political activities that preoccupied him chiefly during his three decades spent in Sicily. As a cardinal with ample extant historical records, Doria seems like a typical choice for a biography. Sitting at the nexus of power plays involving the Spanish Crown, the Roman Church, the Kingdom of Sicily, and the Republic of Genoa, Doria's life reminds readers of the difficult position that rulers and their proxies occupied. A prickly personality seems to have attracted both conflict and compromise, which underlines the challenge faced by Madrid in governing effectively the sprawling Spanish Empire. Local leaders could not be ignored, as many of them represented the confluence of several constituencies and through blood, marriage, and allegiance were supported by others at various levels of power. Moreover, as a cardinal with ties to Spanish and Italian noble families, Doria served as a negotiator for his nieces and nephews as they and their children married and extended the family's *parentele* network. D'Avenia's goal of illuminating the versatility of elites at this time is well illustrated through Doria's long career and as an heir and echo of his father's and grandfather's careers. Although their "transnational" experience is characteristic of European

elites who corresponded with and visited courts and frequently mobile courtiers, this project also reveals the historian's own impressive skills. The conclusion that Doria was a man of his time, both politically and spiritually, is not surprising, but D'Avenia's study shows how complicated and all-consuming that achievement was.

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