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Retour à la Cité: Le Magnats de Florence 1340-1440  
(review)

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that turned Savonarola into a champion of Counter-Reformation orthodoxy. A discursive bibliography organized by chapter and an index of proper names complete the volume.

Aware that Savonarola was the most prolific Italian author of the Quattrocento, Dall'Aglío charts his course through the rocky waters of Savonarolism on the *portolano* of the publishing industry, carefully following the friar's excellent use of the printing press as an agent for change in the reform of morals and culture. The friar's sermons, for example, were published in record time and with high press-runs. This, plus their low price and their having been written in the vernacular, guaranteed their immediate diffusion and their success among a vast general public. Their message, however, was not always quietly embraced, but gave rise to heated controversies that engaged not only his fellow religious, but also laymen, who took pen in hand to accuse or defend the friar, as the case might be. Analyzing these debates with a keen eye firmly fixed on contemporary political events, Dall'Aglío chronicles the printing war between the *Piagnoni* and *Arrabbiati* well into the sixteenth century, providing the reader with a thorough, systematic history of the movement and its members.

Dall'Aglío's beautifully written volume is a pleasure to read for the clarity of its narrative voice and the thoroughness of its scholarly research. While the brevity of the volume (only 190 pages of text) might leave some readers hungering for more, it also ensures that the history of Savonarolism in the fifteenth and sixteenth centuries can be made readily available to a more general public of scholars and students. Because of this, the work will quickly find its place on the shelves of college and university libraries.

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Christiane Klapisch-Zuber. *Retour à la Cité: Le Magnats de Florence 1340–1440*.

Paris: Éditions École des Hautes Études en Sciences Sociales, 2006. 520 pp. index. tpls. bibl. €40. ISBN: 2-7132-2072-6.

Christiane Klapisch-Zuber has packed several careers into one. A meticulous scholar, she has investigated an array of topics, mainly Florentine. She began with a study of the Carrara marble works in 1969, yet within ten years she was coauthor, with David Herlihy, of a landmark demographic and economic study of Tuscany, based on analysis of the Florentine *catasto* of 1427. She then turned her attention to more discursive sources, mainly *ricordanze*, and mined them in a succession of brilliant essays. Many of these have been gathered in English (1985), Italian (1988), French (1990), and German (1995). These set her reputation as a leading scholar of the family and of women's history.

*Retour à la Cité* is thus the work of a masterful scholar making yet another career move. The Florentine magnates have been studied from their origins as a

disenfranchised violent group in the magisterial works of Gaetano Salvemini and Nicola Ottokar, and by more recent figures. Klapisch-Zuber picks up where others leave off, tracing the magnate lineages to the early days of Medici ascendancy, when the category of magnate was effectively emptied of most of its denizens, though not its meaning. What Klapisch-Zuber finds most interesting in this later period is the rehabilitation of magnate lineages in the anthropologically charged moment of changing names and symbols of family identity. This, she avows, is her point of entry.

Twelve chapters are evenly divided among three parts. The first, “Circonscrire, définir,” goes over the legal definition of the magnates, drawing vital distinctions between those of the city and those of the *contado*. Fiscal records loom large here, but Klapisch-Zuber also uses records of the oaths of surety required of magnates to determine their ever-diminishing numbers and wealth. What also diminished, Klapisch-Zuber finds in her fourth chapter, was their hauteur and violent demeanor, although she does not venture to investigate any broader civilizing process that may have been at work.

The second part, “Contrôler,” rests on judicial and legislative sources. Following the interlude of the rule of Walter of Brienne (1342–43), who tried to establish social peace and bring magnates back into the city’s political class, the regime of the Guelph *popolo* tried to restrain the prepotent lineages of city and *contado*. Among the means of control was provision for a magnate to pass into the ranks of the *popolo*. This reward for peaceable behavior demanded symbolic rejection of kin and class solidarity. In her analysis of divisions of magnate lineages, Klapisch-Zuber makes clear that, contrary to positions advanced by Marvin Becker and Gene Brucker, “at no point in the history of the magnates did the fact of renouncing one’s kinship, name, and coat of arms result in automatic *popularitas*. It was the opposite that is regularly verified” (213). The seventh chapter, “Une politique des signes,” is the heart of the book. Here Klapisch-Zuber traces how *popolani* branches of lineages such as the Gherardini, Squarcialupi, Tornaquinci, and Visdomini maintained ties of solidarity with their magnate kin. The government could also move people in the other direction, creating a category of neomagnates on petition of *popolani* who sought to disable political enemies on grounds of excessively violent, magnate-like behavior.

Part 3, “S’adapter, s’insérer,” considers the rationale by which Florentines sought to break free of kin whose political, criminal, or financial dealings threatened them. “The tenacious persistence of ties of kinship” (333) in reality limited the effects of the legal fictions ex-magnates embraced. In time rehabilitated magnates appeared in offices. Some Bardi, Tornabuoni, and others were to enjoy political good fortune with the Medici. Klapisch-Zuber mines *tratte* and other records for statistical evidence of increasing magnate participation in officeholding, but here, as elsewhere throughout the book, accompanies the numbers with carefully drawn examples. The final chapter considers the classic dilemma for the would-be noble — sword or shop — while drawing attention to the category of

*miles populi*, by which one could act the part of the noble warrior but retain identification with the *popolo*.

It is clear that "anti-magnate legislation does not seem to have been as ineffective as one had thought" (444). It gave the magnates incentive, matched by generosity on the part of the *popolo*, to reintegrate themselves into the ranks of politically active citizens. The process also involved the government in conceptualization of kinship, rendering yet more fluid the boundary between public and private, where status in the former depended on descent and inheritance in the latter. It is also significant, as Klapisch-Zuber says, that the classification of magnate remained meaningful. It is a category whose history will now ever be before us thanks to a great historian at the peak of her abilities. It is a pity that the realities of academic publishing will probably preclude a translation to put this exemplary scholarship before a wider audience.

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Filippo Luti. *Don Antonio de' Medici e i suoi tempi*.

Fondazione Carlo Marchi Quaderni 27. Florence: Leo S. Olschki, 2006. x + 240 pp. + 5 b/w pls. index. illus. gloss. bibl. €28. ISBN: 88-222-5505-4.

In the burgeoning literature on early modern Italy, biographies do not take up much space. This makes Filippo Luti's short but careful volume on Antonio de' Medici, a minor figure in granducal Tuscany, all the more opportune. Readers are mostly familiar with the circumstances of his birth to Grand Duke Francesco I and his Venetian paramour Bianca Cappello. Seduced and carried off from her patrician parents' household in 1563 by an impecunious Florentine aristocrat, Bianca had become mistress to Francesco by 1567. Francesco married Giovanna d'Austria in 1565, and had seven children by her when she died in childbirth in April 1578. The grand duke then married Bianca in secret only two months later, before celebrating public nuptials in 1579. Neither the prince (prone to bouts of melancholy) nor his consort ever aroused much loyalty among their Florentine subjects.

Most readers know that the circumstances surrounding the birth of Antonio de' Medici in 1576 were murky. Luti shows us how it was kept secret from almost everyone at court, for Francesco was still married and desired imperial recognition of his granducal title. Antonio's very existence was not acknowledged until he was almost three years old. From the moment he moved to the palace, however, his parents raised him as the legitimate heir to the throne. There were no doubts then either of his paternity, or of his father's intention that he should succeed him. Francesco legitimated Antonio and obtained implicit approval from Philip of Spain (ultimate sovereign of Siena) in 1584 that the former bastard should rule one day. Bianca Cappello underwent a false pregnancy in 1586, rendering Francesco's younger brother, Cardinal Ferdinando, extremely anxious in his own desire for the throne.