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political and national community for Protestantism. During the Marian era, the horrific rule transformed the energy of the sacrificial body into a medium of Christ's Eucharistic body.

Focusing on William Shakespeare's *Measure for Measure*, Rust explores the fiscally theological significance manifested by the community of Vienna and the two protagonists, Angelo and Isabella. In this play Shakespeare constantly portrays the characters in economical languages with a trope of "coinage." Within the rhetoric of coinage, the idea of *res nullius* represents the very central significance toward the mystical body in this play. *Res nullius*, "property of none," signifies that there is no single personal body but a communitarian one, or "the body politic." According to Rust, this way of employing the rhetoric of coinage illustrates the two larger and communitarian bodies in the play: the *Christus* and the *fiscus*. Kantorowicz, who borrows his idea from St. Augustine, notes that there is a mutual bonding between the *Christus* and the *fiscus*; the church and the state "are paralleled in aphorisms in the sixteenth century." The secularized body and the godly body are, by no means, separated.

In the context of seventeenth-century England, the body of Charles I and the political body of England become the core of the study. Dealing with John Milton's *Of Reformation, Areopagitica*, and other major prose works, Rust recapitulates the historical, political, and theological contexts of England and delineates the relations between the natural body of the king and the body of English community. As Kantorowicz notes, as the conflict between the king and the Parliament arises, the body of England is split into two bodies; one is the Parliament's medieval concept of sacramental body and the other is the natural body of the king. From the perspective of the radicals, Milton redefines the mystical body of the church and the political body within a country in ferment and turmoil. The mystical body is not a sacramental body of Christ, but something collaboratively experienced by the English mass. Different from Foxe's martyrological bodies, the body of seventeenth-century England is constituted by the shared memories of the contemporaries.

The engagement with the texts and the contexts in this monograph indicates Rust's excellent capability in close reading of both primary and secondary texts. She pins down the significance of every text she explores within different contexts of Reformation, from the early Reformation movement in England to late seventeenth-century England. She also provides conspectus of the current scholarship on the corpus mysticum and discusses it with the literary texts in order to illustrate different contexts of the English Reformation and the changes of the idea of the corpus mysticum. This monograph provides a concise and interdisciplinary analysis of the theological, historical, and literary studies of the corpus mysticum.



Vespucci, Firenze e le Americhe.

Ed. Giuliano Pinto, Leonardo Rombai, and Claudia Tripodi.

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The present, superb volume represents the output from a conference held in Florence in 2012 as part of the celebrations for the fifth centenary of Vespucci's death (1512–2012). The book is divided into two parts. The first focuses on Amerigo Vespucci, his world, and other Florentine merchants and navigators in the early modern era; the second addresses

the relationship between the city of Florence and America from the nineteenth century onward. The book comes with an accompanying CD-ROM edited by Luciano Formisano, which contains a reproduction of the four volumes (both manuscripts and printed books) of the collection of travel accounts by the Venetian humanist Alessandro Zorzi (Florence, Biblioteca Nazionale Centrale, B.R. 233–36). Completed between 1507 and 1538, the work (which comprises accounts, letters, annotations, side notes, and fascinating sketches) is still unpublished, except for some excerpts. This CD-ROM version is thus much welcome and timely, in that it makes Zorzi's collection easily available to scholars. At a first glance, parts 1 and 2 appear to be unrelated: two-thirds of the book offering a cohesive and comprehensive overview of the figure of Amerigo Vespucci in his historical context and sociocultural milieu, and the remaining third addressing rather disparate topics in the history of contacts between Florence and the United States of America in the nineteenth and twentieth centuries. Yet, upon overcoming the initial surprise of such an unusual juxtaposition, one will appreciate the drawing together of these essays into one volume for, as a whole, they attest to the continuity of Florentine interest in the American continent (and vice versa: many contributions focus on different aspects of the American fascination with Florentine culture).

This well-documented collection of essays is a much-welcomed contribution to the body of scholarship on the Florentine participation in the European overseas enterprises of the early modern era. Specifically, the last two decades of the twentieth century saw a renewed interest in the figure of Vespucci; after the "questione vespucciana" had reached a stalemate as a result of two prevailing and opposed historical views, much progress has been done in the last thirty years, mostly in light of the discovery of long-lost documents. All in all, the collection well summarizes the most recent scholarship on Vespucci; particularly useful are the essays by Luciano Formisano ("Le lettere di Amerigo Vespucci e la 'questione vespucciana': Bilancio di un trentennio") and Vittoria Chegai ("Amerigo allo specchio della critica moderna. I riflessi di 500 anni di ricerca storica, geografica e letteraria"). The first essay, Giuliano Pinto's "Cultura mercantile ed espansione economica di Firenze (secoli XIII–XVI)", lays the foundation for the entire book by exploring the roots of Florentine mercantile culture and its exceptional achievements. It shows how trading was not only an activity that was highly regarded by Florentines, it was also key to the acquisition of political power within the city. But how did inland Florence give birth to such outstanding navigators as Vespucci and Verrazzano (and numerous, lesser-known others, such as Giovanni da Empoli, Andrea Corsali, Leonardo Nardi, and Piero Strozzi), who greatly contributed to the exploration of the New World, and other not-so-known worlds, such as coastal Africa, India, Indonesia, and China? According to Pinto, the answer lies in the solidity of Florentine mercantile culture, its international representation, the constant search for new markets and investments, and the creation of an increasingly expanding knowledge of the world, all of which are among the themes addressed in this collection.

David Abulafia ("Dal Mediterraneo all'Atlantico, dall'Europa all'America: Il mondo delle isole atlantiche e la visualizzazione dell'Atlantico") discusses the crucial role played by the Atlantic islands in bridging the Mediterranean, Northern Europe, Western Africa, and the Americas. Maria Elsa Soldani ("Dal Mediterraneo all'Atlantico. Gli uomini d'affari fiorentini nella penisola Iberica fra Tre e Quattrocento") and Hilario Casado Alonso ("Il mondo spagnolo della mercatura e le Americhe nei secoli XV e XVI") trace the origins and development of the prosperous Florentine mercantile network in the Iberian peninsula that served as background to the voyages of Columbus and Vespucci. Angela Orlandi ("Dall'Andalusia al Nuovo Mondo: Affari e viaggi di mercanti toscani nel Cinquecento")

traces the fate of many less-known Tuscans who made their way to the New World in the sixteenth century. Supported by substantial archival data, the essay demonstrates that the number of Tuscan businessmen active in Andalusia who later reached the Americas was more significant than previously thought. Francesco Guidi Bruscoli (“Capitali fiorentini nei primi viaggi verso il Nord America: Giovanni Caboto e Giovanni da Verrazzano”) shows that the English voyages, previously seen as an exception, were financed by London-based Florentine bankers and should thus be situated within the broader context of the transoceanic enterprises organized by the Atlantic European States and financed by Italian capital. Claudia Tripoli (“Mercanti scrittori, mercanti viaggiatori tra città e famiglia: Firenze e le famiglie Vespucci, Da Empoli, Corsali, Da Verrazzano”) examines the family circumstances that led Florentine navigators to their fame, and the relationships that these adventurers maintained with their original families throughout their lives.

Sebastiano Gentile (“Da Paolo Dagomari a Vespucci: Gli studi astronomici e geografici a Firenze tra Tre e Quattrocento”) and Leonardo Rombai (“Le possibili basi geografiche e cartografiche di Amerigo Vespucci e degli altri navigatori fiorentini”) highlight the role played by Florentine science and humanism (especially cartography, astronomy, and the use of instruments for the calculation of geographic coordinates) in attracting commissions by the Atlantic European States, while Carla Masetti (“L’immagine del nuovo mondo nelle xilografie delle lettere a stampa vespucciane”) analyzes the iconography in the engravings that enriched subsequent editions of Vespucci’s letters in the early decades of the sixteenth century. Adele Dei (“Nel bagaglio dei viaggiatori. Punti di riferimento e retaggi culturali di due fiorentini nelle Indie”) shifts the focus of attention from the New World to other regions through the writings of two Florentine merchants, Filippo Sassetti and Francesco Carletti, who were active in Asia and elsewhere. Francesco Surdich (“Le potenzialità economiche e mercantili del Nuovo Mondo nelle Decadi di Pietro Martire d’Anghiera”) analyzes the masterpiece by Italian humanist Peter Martyr of Anghiera, *De Orbe Novo Decades* (a work usually considered to provide highly exoticizing descriptions of the new lands and peoples) for its value as a source of information on the economic potential of the new territories; Daniela Ottria (“Riferimenti intertestuali fra le fonti vespucciane e l’utopia di Tommaso Moro”) demonstrates the influence of the geographic discoveries on the genesis of Thomas More’s *Utopia*. Finally, Enrico Spagnesi (“Angelo Maria Bandini alla scoperta del Vespucci gentiluomo fiorentino”) roots the reasons of Bandini’s interest in the life and deeds of Vespucci not in Vespucci’s discoveries, but rather in the explorer’s belonging to a prominent Florentine family.

All in all, this volume is an important addition to the field of studies on Vespucci and his milieu. It comprises a rich array of essays that examine the more general patterns of Tuscan trade in Europe, the Atlantic islands, and the Americas, on the one hand, and focus specifically on the economic and cultural contribution of the city of Florence to the great European geographic expansion, on the other. Scholars working on these and related topics will find much of interest here, for the book is a mine of information supported by thorough, well-documented archival research.

