La quinta ed ultima parte del volume è dedicata alla speculazione sul concetto di cosmopolitismo ed isolazionismo: emerge precipuamente come il primo appartenga all'impresa boiardesche di Brandimarte che attraversa nazioni e continenti e come il secondo sia proprio di Ariosto e del suo Rinaldo lungo le rive del fiume Po. Il "sincretismo culturale" di Boiardo è illimitato, intrecciando temi, stili, fonti e generi tratti "dall'intera letteratura universale" (Villoresi 2000). I personaggi nati dalla creatività letteraria dell'autore si mescolano alle tradizionali figure dell'epica carolingia secondo i termini del codice cavalleresco, trascendendo mere barriere nazionali, religiose, etniche e linguistiche. L'intento dell'*Orlando Innamorato* appare chiaramente quello di creare un mondo migliore grazie alla confluenza, all'incontro e all'unione di culture diverse. Ariosto, da parte sua, deve confrontarsi con il 1494 e la discesa in Italia di Carlo VIII e le sue truppe, scardinando la *ratio mundi* dell'epoca precedente, esplodendo in un'irrefrenabile violenza che si abbatte sulla penisola che presto diverrà "battuta, spogliata, lacerata, corsa" nelle ben note pagine del *Principe* di Machiavelli (1513).

Il libro di Cavallo è infine corredato di una lista degli appellativi e delle origini dei personaggi fittizi, di note e di un indice dei nomi al fine di dare completezza ai dati letterari, socio-culturali e geopolitici del grande affresco tratteggiato dall'autrice, la sinopia di un mappamondo che si dilata e si restringe in base ai differenti punti di visti dei due magistrali poeti italiani, cantori di un'epopea sovranazionale.

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Francis W. Kent. *Princely Citizen: Lorenzo de' Medici and Renaissance Florence*. Ed. Carolyn James. *Late Medieval and Early Modern Studies*, 24. Tournhout (Belgium): Brepols, 2013. Pp. 369. ISBN 9782503541716. € 80 (hard cover).

The sad and too early death of Bill Kent in 2010 meant that the project of his last years, a comprehensive biography of Lorenzo the Magnificent, would never be completed and see print. Nevertheless, much research had been done for this ambitious project, and he had already published a good deal on Lorenzo, his family and the Florence of Lorenzo's age before cancer silenced his scholarly voice.

Carolyn James has brought together 15 of Kent's articles into a compendium with Lorenzo the sustaining unity. Some of these essays had been published in the context of the 500th anniversary of Lorenzo's death in 1492; others are English translations of work previously only available in Italian or in obscure journals or collections; and the final essay on the death of Lorenzo is new scholarship, printed here for the first time.

The organization is both chronological and thematic, beginning with "The Young Lorenzo, 1449–69", and then following his career, interests, patronage, ambitions and family until his untimely death at 43. Several important general observations emerge from a close reading of these essays. First, there is the depth of scholarship, informed both by the vast secondary work on the Magnificent Lorenzo and by the rich archival resources in Florence and elsewhere in Italy. The archival research results in rich veins to be mined in the footnotes: Kent had an encyclopedic knowledge of those original sources, as he succeeded the great Nicolai Rubinstein as general editor of the correspondence of Lorenzo de' Medici in 2002. Consequently, the bibliography at the end of the volume provides perhaps the most useful assembly of scholarship on Lorenzo currently available.

Second, Kent reveals the catholic interests and complex personality of Lorenzo. The essays that deal with his relationships with women are particularly insightful. Lorenzo's close collaboration with his adored mother, Lucrezia Tornabuoni, reveals Lucrezia's very deep engagement with the Medici patronage network and her role in helping her son manage the complex correspondence his position in Florence required. His long amorous affair with Bartolommea Nasi is discussed, as is his almost Petrarchan worship of his muses, first Lucrezia Donati, then Simonetta Vespucci, before she like Dante's Beatrice was taken by an early death. And, among his most interesting relationships was his respectful and fruitful friendship with the aristocratic abbess of Le Murate, Madonna Scolastica Rondinelli.

This last association had much to do with Lorenzo's patronage of art and building. That theme is elegantly developed in the essay on Lorenzo's gifts to and interest in the Duomo in Florence, a church he clearly loved and wished to make even more beautiful. Lorenzo's support for the convent at the Porta San Gallo is a useful analysis of Medicean patronage, and one we can only know from written material, as it was destroyed in the 1529–30 siege of the city. Finally, the lovely essay on Lorenzo's acquisition of the villa at Poggio a Caiano in 1474 and

his almost obsessive interest in its construction and decoration reveals the young Lorenzo's appreciation for and knowledge of architecture. Other articles discuss new documents relating to the composer Heinrich Isaac's *Alla Battaglia* (Sarzana), a true Florentine crowd pleaser, and one on Lorenzo's genuine sadness at the death of the sculptor Bertoldo, who had lived in his household.

The essay concerning Lorenzo's management of the oligarchic Florentine patrician families is masterful; and the articles discussing his patronage of ambitious clients seeking office, favour or merely a clear decision on a rural estate reveal Lorenzo's subtle intelligence, broad knowledge and tireless attention to such matters throughout his life. Just to note the over 2000 letters of his that survive and the many more thousands sent to him or his agents indicate the burden of work Lorenzo sustained, including, as Kent shows us, when he was ill and even dying.

The missing portion of this collection are articles dealing at length with the later years of Lorenzo's political hegemony, after 1480 and the end of the War of the Pazzi Conspiracy, the creation of the Council of 70 and his increasingly princely, if not despotic, behavior. There is no doubt but that the murder of his brother, Giuliano, in 1478 and the subsequent war changed Lorenzo and changed his attitudes to the city, the memory of the pristine republic and even his family. He became more of a dynast, exulting in his son Giovanni's elevation to the sacred college in 1489 which secured Medici prestige and power outside of Florence, an ambition reinforced by his older son's marriage the year before to Alfonsina Orsini from the same Roman extended baronial clan that had provided Lorenzo with his wife, Clarice. There might have been more on Lorenzo as a diplomat as well, given the important role he played in the dangerous years leading up the French invasions of 1494, two years after his death, an event that would result in the humiliation of his family and their exile from Florence, as well as the destruction of some his artistic donations, particularly in the Duomo.

Because the volume is a collection of 15 essays written over many years and for various purposes there is a certain amount of unnecessary repetition, but all the articles are capable of standing fully on their own. And, there is at times a tendency to self-reference that is hardly required in such a collection; but I understand why the editor decided not to intervene in the content of the individual articles, except to translate some into English.

These are small flaws in a wonderful collection that celebrates the life's work of a great Renaissance historian whose unfinished legacy on Lorenzo de' Medici is

recorded here as a partial compensation for a comprehensive biography that was never written.

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***Friendship and Sociability in Premodern Europe: Contexts, Concepts, and Expressions.* Edited by Amyrose McCue Gill and Sarah Rolfe Prodan. Toronto: Centre for Reformation and Renaissance Studies, 2014. Pp. 320. ISBN 9780772721709. \$ 39.95.**

This volume joins a growing body of literature on the varied conceptions of friendship in premodern Europe. With a rich selection of case studies that examine a range of social relationships, the volume reveals that premodern Europeans categorized, conceptualized, and experienced friendships in increasingly complex and varied ways.

The essays are organized into three parts: “Individual Friendships”, “Networks of Friends”, and “Friendship in Political and International Relations”. Part I begins with Adriana Benzaquén’s essay on the waxing and waning of friendship between John Locke and Edward Clarke. Her case study introduces two concepts frequently explored in this volume—utility-based friendship and personal affinity. In the case of Locke and Clarke, the two concepts were intertwined; given the obligations and duties imposed upon the two men, the formalities of their friendship persisted even as actual affinity declined. Malina Stefanovska’s contribution, on the French nobleman and soldier Louis de Pontis, explores the personal memoir as a window into early modern conceptions of friendship. Pontis’ memoir is used here both as a record of diverse manifestations of friendship and as a case study in how friendship structures the genre. The Italian literary tradition is the focus of Francesco Ciabattini’s essay; the literary evolution of Dante’s salvific friendship with Beatrice Portinari is juxtaposed here with the negative conception of love put forth by Dante’s friend and correspondent Guido Cavalcanti.

In Part II, Steven Baker’s essay on Petrarch’s attempt to mend the rift between Giovanni Barrili and Niccolò Acciaiuoli, both in the service of the king of Naples, illustrates the gulf between current notions of the friend and the term’s use in the premodern period. Baker traces Petrarch’s deployment of classical conceptions of