

Caesar's tyranny, Patrizi thought that Caesar's Ides of March assassination was an evil act.

Finally, Hankins characterizes Patrizi's significant impact on architecture and urban planning as one of his "most original contributions to political thought" (214). Patrizi believed that citizens sought a happy life in this world, as Renaissance humanists emphasized, and should not have to wait for their afterlife. As such, city planners should "provide an environment to civil tranquility" (216). He knew that architects and architecture were critical to achieving this, and Patrizi recommended that architects should learn not only the techniques of building but also history, philosophy, mathematics, and medicine. The author includes a copy of Patrizi's urban plan for cross streets leading to gates, broad piazzas, and private homes that would embellish the city. Patrizi also supported the city's need for public funding of education and a public library for the poor.

Hankins succeeds in demonstrating that Patrizi was "the greatest political philosopher of the humanist movement" (14). The book includes a helpful five-page "Timeline of Events in Patrizi's Life," an appendix on Patrizi's works, over forty pages of notes, and a seventeen-page bibliography. Today's thinkers can benefit from learning about Patrizi for "the priceless value of seeing ourselves and our times through the eyes of historical periods and places other than our own" (329).

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The Trial of Giordano Bruno. Germano Maifreda.
New York: Routledge, 2022. 258 pp. \$136.

In this volume, Germano Maifreda elevates the analysis of the trial of Giordano Bruno da Nola, the most prolific and intriguing intellectual/philosopher and renegade friar of early modern Italy, to the next level of sophistication and rigor. Maifreda, a renowned scholar of the economics of the Italian Inquisition, presents a microhistorical study that was originally published in Italian in 2018 but here includes a new introduction. The study brings to light new interpretations extrapolated from inquisitorial account books and ledgers kept during the eighty months of Bruno's imprisonment in Venice from 1592 to 1593 and in Rome from 1593 to 1600. Maifreda's main discovery is the recurring hovering presence of a Capuchin friar, Giovan Antonio Arrigoni, alias Celestino da Verona, who gave testimony against Bruno on more than one occasion, and who happened to be in prison at the same time as Bruno in both Venice and Rome. Maifreda traces the political factions, alliances, and dynamics that might have caused this monk to be placed in the same prison as Bruno, enabling him to persuade the philosopher to choose death rather than recantation.

Maifreda convincingly argues that the Roman Inquisition—an elitist group of clergymen who were expected to dedicate their time and energy to maintaining religious purity in Italy—were transparent in neither their operations nor their application of procedures. The lack of any records of their actions could well indicate deviation from inquisitorial law or even foul play. Maifreda meticulously attempts to discern the power dynamics behind the actions of powerful people such as popes Sixtus V and Clement VIII; Cardinal Giulio Antonio Santori of Santa Severina, protector of the Capuchin Order; Inquisitor General Giovanni Vincenzo Arrigoni of Venice; and the Jesuit scientist Roberto Bellarmino.

Their particular actions (which might have included blackmail) related to the clash between the papacy and the Holy Office regarding the king of France, Henry IV of Bourbon, and the theoretical and doctrinal hardening in the Catholic Church. Bruno's trial also gives us a window into the complex interactions that took place between the local Holy Office in Venice, where the presence of three deputized laymen could limit the power of Rome's inquisitors and the Supreme Congregation of the Roman Holy Office that managed to extradite Bruno to Rome.

In his introduction, Maifreda provides his reader with Giordano Bruno's historical background and asks two fundamental questions. He asks, first, why Bruno, accused of opposing and denying elements of the Catholic faith, would choose to be burned at the stake, and, second, what really happened during the long years of his imprisonment and trial to influence that choice. Maifreda believes that Bruno thought of his trial as a political enterprise. For most of the eight years, Bruno attempted to save the fundamental principles of his philosophy and showed a full willingness to recant in order to save his life. Maifreda sensed Bruno's excitement, once he had been moved to Rome, that he might finally be able to launch the political project that he had developed in France, England, and Germany before Pope Clement VIII—a single ethical and philosophical religion, free of heresies and dogmas, but fundamentally Catholic. It is clear that when, on 10 September 1599, the philosopher changed his position and refused to recant, he had abandoned these aspirations.

Maifreda divides the book into three parts. Part 1 (chapters 1–4) describes the inquisitorial trial, states its questions and unresolved problems, and proposes an interpretive lens for what occurred. Part 2 (chapters 5–8) introduces the character of Celestino da Verona, and suggests how the Capuchin, after his arrest by the Inquisition, might have been manipulated by the Holy Office in the 1590s, and exploited to denounce and spy on Bruno. Part 3 (chapters 9–12) examines meticulously the trial events of 1599 and what sort of contact and interaction Celestino might have had with Bruno and the effect of this. Why, when Celestino da Verona was also imprisoned in 1599 in Rome and sentenced to death, was he given incomparably more food, provisions, and clothing (of a very different type) than all the other prisoners, including Giordano Bruno?

Maifreda allows us to enter the day-to-day running of inquisitorial prisons, their culture, and the potential interactions of the inmates during their long days and nights

of incarceration. I conclude by emphasizing my enthusiasm for Maifreda's accomplishment. This is a profound and sophisticated study, and I have been enlightened by his provocative thinking.

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Tuscany in the Age of Empire. Brian Brege.

I Tatti Studies in Italian Renaissance History. Cambridge, MA: Harvard University Press, 2021. xii + 492 pp. \$59.

Tuscany in the Age of Empire is a detailed political and diplomatic history of the Tuscan state's and Medici dynasty's extra-European ambitions and policies between about 1550 and 1610. It complements recent work in global history, exploring the relationship between the Tuscan state and the wider world during a period in which Tuscany was neither fully integrated into nor independent of the imperial dominions of Spain and Portugal. It argues for a maximalist interpretation of the Tuscan state's engagement with and access to the wider world, despite the supposedly exclusive nature of Iberian imperial formations.

The first section, "Parasitism and Symbiosis," covers Medici engagement with the Atlantic and Indian Ocean worlds. Across three chapters, it shows how the Grand Dukes leveraged financial capital and expatriate Florentines' social networks to try and get direct access to Portuguese and Spanish oceanic empires, whether as regional governors or purchasers of monopoly rights to valuable commodities. Although the Grand Dukes succeeded at garnering influence, Brege argues that geopolitics predetermined Tuscany's failure in direct colonial activity, despite Tuscan flirtations with Dutch and English imperial ventures as an alternative or counterweight to Iberian networks.

The second section, "A Global Tuscany," discusses areas in which the Grand Dukes had the greatest success at global engagement: the collection of knowledge, plants, and animals from distant corners of the globe. The lack of direct imperial possessions did not prevent Tuscany from becoming a hub for the collection and study of items from the global world. Both through Iberian empires but also independently of them, the Medici intensively pursued intellectual inquiry and diplomatic gift exchange. This, Brege argues, turned Florence into a cultural capital of the Iberian empire. Here, Brege adapts the concept of the "shadow empire," a secondary cultural nexus created at the margins of a primary imperial formation, drawing an interesting analogy to the creation of Central Asian nomadic empires in the shadow of imperial China (322n16). The creation of the *Guardaroba Nuova*—a room encompassing the whole world in miniature by combining a mappa mundi and cabinet of curiosities (199–200)—epitomized