

# DOWNLOAD PDF CONCLUSION : THE VALORI FAMILY IN FLORENTINE HISTORIOGRAPHY.

## Chapter 1 : Valori Family in the Florentine Renaissance - Oxford Scholarship

*The conclusion integrates the book's various arguments and findings into the larger historiography on Renaissance Florence and Renaissance political culture. In particular, it considers the influential arguments of Hans Baron, J.G.A. Pocock, and Quentin Skinner, who have all advanced related arguments about the nature, function, and linguistic structure of Florentine republican thought.*

Isabella di Bartolomeo degli Alessandri b. Carletta di Boccaccio degli Adimari Maso Taldo m. The future of Medici power in Florence hung in the balance that day. No one, Cosimo included, expected him to assume the ducal throne—the assassination of his cousin Alessandro in January had thrust him rather unexpectedly to the forefront of Florentine politics. In addition to weak internal support and the enmity of an increasing gathering of Florentine exiles in Bologna, Cosimo could count only on obstacles to his rule from abroad. Throughout the previous century, the constitution and political culture of Florence had oscillated between a traditional republicanism, whether popular or oligarchic, and a more recent princely culture, whether hidden or overt, centred around the Medici family. But after and his victory over the exile army, Cosimo built a dynastic state more powerful and secure than that of any of his predecessors. The house of Medici never again faced an open republican challenge to their hegemony, though, as this book hopes to show, republican ideology persisted nonetheless in ducal Florence. A gifted and capable dynast, Cosimo immediately set to work laying the foundations for his new ducal state, commissioning a series of portraits, sculptures, and frescoes depicting him as the natural and rightful ruler of an autonomous territorial state. Filippo Strozzi was the eldest of the exiles, and it would make sense that Cosimo is pointing to Filippo Strozzi. The Valori Family in the Florentine Renaissance 3 acts of monarchical rule—the pursuit of war and administration of justice—that in this case merge into a single act of condemning the exiles. Bartolomeo had formerly been a key ally of the Medici, the leader of their military forces during the siege of the republic of 1493–1502, and one of the chief architects of restored Medici power. By doing so it reveals a hitherto hidden chapter in the history of Florentine republicanism. Vasari was as brilliant a propagandist as he was an artist and writer, fusing seamlessly an historical narrative of Tuscan artistic genius that was both 4 Introduction perfected and displayed to the world by the enlightened patronage of the Medici. Their patronage grew out of a conviction and instinct that Cosimo shared, that politics was in crucial ways legitimated by culture, though the Valori employed intellectual patronage to legitimate their republicanism whereas Cosimo deployed artistic patronage to legitimate his ducal identity. They expressed it discreetly and indirectly, a political style and conviction that persisted through family papers, diaries, and public patronage of intellectual projects that had political implications but that were not in themselves inherently political. Nevertheless, they espoused their distinctive brand of republicanism with remarkable consistency and continued to promote it long after the battle of Montemurlo, in a court culture of uncontested Medici power. For this reason, I argue that the patronage patterns of the Valori family reveal a lost republican language of Renaissance Florence. By the standards of the big Florentine aristocratic clans, the Valori were a small family—dangerously so from their perspective, since at several critical moments the lineage was in danger of dying out altogether. Valori di Firenze, tavv. The Valori Family in the Florentine Renaissance 5 the communal period of the late Middle Ages, where they comfortably remained for most of the fourteenth century. The family was also a central participant, however, in the expulsion of the Medici from Florence in 1494 and the republican revival that followed. The family split along political lines during the Florentine republic of 1494–1502. Owing to the intervention of the young pro-Medicean Valori, most of the Valori returned to political life relatively unscathed following the Medici restoration. The senior member of the Valori family on this occasion was committed to the fortunes of the Medici rather than the republic, and was entrusted by Clement VII to lead the combined papal-imperial army that besieged the republic until its downfall three years later in 1502. The Valori were nearly destroyed as a result: The family died out, of natural causes, shortly after his death in the early seventeenth century. He was a chancery secretary, informal

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ambassador to the republic, and regular working collaborator with the Valori on matters of republican politics and diplomacy. The Valori Family in the Florentine Renaissance 7 politically charged nature of their ideas generated powerful enemies in Florence and Rome. More interesting still is the simple fact of their friendship to such a diverse and apparently contradictory trio of thinkers. Ficino, Savonarola, and Machiavelli were all republicans, but they differed substantially on the purpose of politics and the relationship between individuals and government. Unlike Savonarola, however, Ficino argued that a particularly useful guide for that understanding was Plato, who Ficino believed was a divinely inspired philosopher. For Machiavelli, classical authors were useful to a point for building a dynamic republic, but unlike his humanist predecessors he understood that times had changed and one could not expect classical writers to have real answers to sixteenth-century problems. On this topic, the Christian tradition was not only useless, but was actually damaging because its morality ran counter to the needs of a strong state. The Valori family consistently maintained a republican tradition in their family papers that borrowed equally from all three styles of republicanism. He continued to insist, as Augustine and Ambrose had done, on the harmony between Christianity and neo-Platonism. Donald Weinstein has shown the process by which that earlier Florentine Christian vision of politics was superseded by the secular vision of politics championed by the humanists. The two narratives followed the same structure: No one in Florence maintained that double allegiance with the energy, consistency, and longevity of the Valori family. And no other family during the Florentine Renaissance so carefully created, perpetuated, and deployed their collective memory and tradition for social and political purposes. The web of patronage they cast was substantial: At any given moment, there was rarely more than one patriline of the family in existence, the result of a tendency towards female births, one murder, and two executions. As a result, there was a very real awareness of vulnerability for this family, an understanding that extinction could easily be the consequence for poor political decisions. The Valori Family in the Florentine Renaissance 11 was elected to the priorate four times. The Valori were rewarded shortly after the Medici victory of Then and now, Francesco was the most famous and controversial member of the family, owing to his prominence in the Savonarolan movement. In the end, the Great Council never heard their appeal and they were beheaded in the main square of the city government. Many people wrote about Francesco, but he rarely wrote about himself—“at least nothing he wrote about himself has survived. The family kept a collective diary, a *ricordanze*, but Francesco was one of a very small number of Valori men who contributed nothing. For Savonarola, the future of the republic depended on its adoption of a broadly-based and inclusive political base. Thanks to Richard Goldthwaite for providing me with these references. On *libri di famiglia* in general, see Connell , “ Prior to , the Valori were second only to the Medici in their patronage of Ficino; after they became his principal patrons and became by far his most important political allies. The Medici viewed him with considerable suspicion because of his prominence in the republican regime and because of his friendship with Piero Soderini. Najemy discusses the Valori-Machiavelli correspondence in Najemy , As with Francesco Valori and the Medici in , relations soured between Bartolomeo and the Medici, the result of differing views on the constitutional ordering of Florence as well as the reluctance of the Medici to honour earlier promises to Bartolomeo of political appointment outside Tuscany. Their espousal of republicanism was no rhetorical posture: Bartolomeo and his son Filippo were both captured and beheaded by Duke Cosimo, but not before being dragged on display through the city and tortured. The Valori Family in the Florentine Renaissance 17 century. The family remained prominent members of grand ducal Florence until their extinction not many years later. The former he followed faithfully and actively; the latter he rejected in favour of his own vision of *governo stretto*. Chapters 3 and 4 turn to the literature that surrounded the Valori family. The conclusion situates my analysis and arguments more generally in the historiography of the Italian Renaissance. This chapter analyses the political career of Francesco Valori, his role in the expulsion of the Medici, and the origins and nature of his alliance with Savonarola. Ironically, in spite of his fame and notoriety, he was the most enigmatic and elusive member of the family. Francesco was the only member of the family not to contribute to the family diary and account books. Francesco and the Savonarolan Republic 21

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although clearly a committed fratesco, retained a good measure of tactical and ideological independence. On the presence and impact of Savonarolan moral reforms see Landucci , 2; Trexler , ; Guicciardini , 8; Polizzotto , 37; Martines , 2. Aubenas , 76, and see also Ercole , 7. Whereas Savonarola believed the regime should expand its electoral base, and that a popular variety of republicanism was directly related to and inextricable from the more purely moral issues, such as gambling, sumptuary legislation, and sodomy, Francesco separated the two. He supported the moral reforms, often in the face of criticism, but believed that the government should establish a conservative variation of *governo stretto*, rule by a handful of elite and experienced oligarchs, of which he of course considered himself one. The chapter is divided into three parts. It concludes by explaining the developments that led Francesco to approach Savonarola and the piagnoni. Under the Medici, few histories were written other than the government-commissioned chancery histories. Francesco and the Savonarolan Republic 23 pursued Savonarolan moral and social reforms, but that on political and constitutional questions he operated independently and rarely received guidance from Savonarola. Cosimo and his grandson Lorenzo had shifted power and authority from the sizable, unwieldy, and unpredictable councils of the Commune and the People to the smaller and more tightly controlled councils of the Seventy and the Hundred. The latter became the model for the Medicean Council of the Hundred. All systems have weaknesses and vulnerabilities, of course, and the stability of this system crucially depended on the ability of the Medici to convince their inner circle of council members that their best interests lay in the preservation of the existing order. The chronicler Bartolomeo Cerretani began his history of the period between the death of Lorenzo and the fall of the Republic in by relating the spirit of optimism in Florence of Lorenzo appeared to rule the city in complete harmony with a small ruling group around him of around twenty citizens. The Cerretani were an elite family, boasting entrance to the Priorate in only fourteen years after the Medici and who maintained close contact with the Medici. Parenti , The political context in certainly explains the timing of action against the Medici, but not all the motives for the politicians who turned against Piero the causes and origins of their dissatisfaction goes back further. There is a discernible pattern of discontent with Piero among the group of *ottimati* who engineered the coup of , led by Francesco Valori and others. The Pazzi conspiracy of had made Lorenzo painfully aware of the need to restaff his regime with dependable and trusted allies. In the following year, Valori was one of two ambassadors appointed to pay respects to the new Duke of Milan. On this subject, see Mallet, Rubinstein, Fubini, and Bullard . Rubinstein , Francesco and the Savonarolan Republic 27 in addition to the inner councils of Seventy and Hundred. Lorenzo and his son Piero began a policy of introducing new men into the government, in an attempt to gain independence from the *ottimati*. All were participants in the coup against Piero and several became future piagnoni. But Piero, who failed to imitate so many of the better qualities of his father, chose to continue this dangerous practice. They did not, however, and they suffered the consequences. Both Cerretani and Parenti describe cabals of *ottimati* planning seizure of the government well before November Francesco and the Savonarolan Republic 29 problem of *ignobili* and *giovani* in the government more than the loss of Florentine fortresses, and second, that two of the future leaders of the piagnoni, Francesco Valori and Piero Capponi, played instrumental roles in the revolt. The popular revolt was led, among others, by Francesco Valori, recently returned from Pisa, and soldiers under his command. For a synthesis, see Hale Antonio Miniati was tortured in prison and executed. The methods employed to establish the new regime and the characteristics of its constitution suggest that these *ottimati* envisioned for the city the traditional aristocratic notion of *governo stretto* republicanism.

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## Chapter 2 : Guardians of Republicanism: The Valori Family in the Florentine Renaissance

*Guardians of Republicanism, a masterful examination of the political life of the Valori family of Florence as it was recounted in Florentine historiography, is as much a story of historiographic record as it is one of family memory.*

Learning and Politics in Renaissance Italy. Essays and Studies, Centre for Reformation and Renaissance Studies, One could be forgiven, then, for thinking that his reflections on government derived from personal experience. The relationship between the rhetoric of civic humanism and the realities of Florentine politics during the Renaissance has formed the basis of debate among scholars for half a century now. Despite the ongoing contention over the civic construct and exhortations for the development of new paradigms the thesis first articulated by Hans Baron fifty-years ago continues to hold a dominant position in Anglophone scholarship of the Renaissance. Three essential elements distinguished this intellectual shift. First, a new politico-historical outlook that praised an idealized republicanism and especially the Roman Republic—rather than monarchy and the Roman Empire—and which located the foundation of Florence during the former period. Third, a desire to apply classical learning to the politics of fifteenth-century Florence: A second variety of criticism has demonstrated that many of the strands of republican thought that Baron located only after emerged much earlier in scholastic writings during the thirteenth century. This last group of critics has argued that in the very period that civic humanist praise of public service and republican virtue emerged the government of Florence became increasingly dominated by a narrow oligarchy. The city of freedom and equality hailed by Bruni in his *Laudatio*, they observed, was a fiction. Moreover, the questions that Baron asked—about the 3 Later revised into a one-volume edition: Introduction 17 relationship between political thought and political action, between meaning and experience—remain important ones for historians to answer. In intellectual historical circles on both sides of the Atlantic the focus has been on increasing the accessibility to humanist texts among scholars and the general public. After centuries of these texts languishing in the special collections of European libraries, historians of humanism have begun systematically publishing and in many cases translating editions of humanist texts from the fourteenth, fifteenth, and sixteenth centuries. Politics provided the catalyst for civic humanism and the field in which its own effects would play out. It had first appeared in nineteenth-century historical writing, but in the mid-twentieth century it received impetus from contemporary events. Anglo-American scholars viewed the politics of fifteenth-century Italy through the lens of the struggle against anti-democratic forces in the Second World War and the Cold War. The dominance of this vision of Renaissance politics actually received a significant challenge only a decade after the initial publication of *The Crisis*. Philip Jones argued that, in fact, little practical difference existed between the communal and seigniorial regimes of fourteenth- and fifteenth-century Italy. As an analytical tool, the civic paradigm proved valuable—flexible enough to serve both traditional political histories as well as innovative approaches inspired by the theoretical and methodological shifts occurring in the broader discipline of History. On the role of humanism, see the multiple publications of Riccardo Fubini, especially *Storiografia*. In the interests of keeping the citations to a reasonable length, we have offered only a few, indicative examples, principally monographs published in English, in notes 10—Introduction 19 explored the endurance of communal institutions and civic republican ideas despite the increasingly princely rule of the Medici in the fifteenth century. More recent studies, including works on Florence and Venice, have begun to complicate and problematise understandings of Renaissance politics even further. Some scholars have attempted broad, comparative studies that have tackled head-on the old Baron-favored binary opposition between communal and despotic regimes in favor of promoting a model that looks much closer to the Jones thesis. Italian historians of Renaissance politics instead pursued questions about how the experience of the fourteenth- and fifteenth-century polities fit with the larger picture of the development of the European state. Their investigations continue to produce a rich, variegated picture of the development of governance and the nature of power during the Renaissance. In this regard, then, recent moves

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away from the civic paradigm in Anglophone historiography have opened the prospect of increasing common ground with the work of Italian political historians. The studies outside the Machiavelli industry that have recently given prominence to the links between politics and learning in Renaissance Italy remain few. By moving beyond Baron, civic humanism, and the sub-disciplinary barriers that tend to divide the history of Renaissance learning from rest of the scholarship on the Italian Renaissance, this book attempts to breathe new life into the fascinating interplay of politics and learning in Renaissance Italy. It surveys both republican and princely polities, both communal and monarchical political values, and ranges from well-known, professional humanists to less familiar, less educated protagonists. It considers the concept of civic humanism as only one of several analytic categories and the scholarly concerns of Baron as just one tessera of a much larger mosaic of political cultures and operations. The contributions to this volume demonstrate the multiplicity of connections between learning and politics in Renaissance Italy. Introduction 21 continuing viability but also stretching its application to prove the limitations of its original expression. Others move beyond Baron by examining the actual practice of various individuals and groups engaged in both political and learned activities in a variety of diverse settings. Christopher Celenza, in the second chapter, offers compelling answers to two basic historiographical questions: Celenza suggests that Baron traced a compelling genealogy, later elaborated upon by J. Pocock, of the political features associated with modern western democracies, particularly secularization. Celenza proceeds to tie humanist discussions about the mutability of language to this intellectual chain traced by Baron and Pocock. After these initial historiographical chapters, the book follows a chronological scope from the fourteenth into the sixteenth centuries. Tromboni shows that the work had far greater influence on fourteenth-century Florentine politics and learning than the survival of only a single vernacular translation of the work might suggest. Together, the contributions of Lee and Tromboni offer new insights into pivotal texts and figures through methodologies rooted in a deep understanding of their political context. Scholars from Baron onwards have viewed fifteenth-century Italy, especially Florence, as the peak of the civic humanist ideal. The four essays presented here on the Quattrocento support the basic, abnormally strong connection between politics and learning during that century, but they do so in ways that paint a far more multifaceted and complex portrait of this relationship. Brian Jeffrey Maxson offers a new interpretation of the surviving humanist orations delivered during the ceremonies marking the transfer of military command from the Florentine government to their chosen mercenary captain. Scholars have previously used these speeches along Baronian lines, seeking in them the presence of republican ideas or the praise of the citizen militia. By contrast, this article returns these speeches to their original context to show how the constraints of ritual and contemporary conceptions of magic were the primary factors shaping the content as well as presentation of these speeches. Other humanists like Leon Battista Alberti turned their pens towards modifying the civic conduct of their contemporaries. From papal Rome, the essays shift to the courtly cities of the north. Gary Ianziti examines the place of Pier Candido Decembrio in the development of humanist historiography, particularly in Milan. Ianziti argues that, despite never writing a full political history, Decembrio nevertheless slowly introduced to Milan in the sixteenth century the form of hybrid history and political propaganda developed by Leonardo Bruni for Florence in his *History of the Florentine People*. Jennifer Cavalli looks at how female consorts used humanist learning to expand and solidify their political power. Historians and chroniclers shifted their approach to document-based contemporary narratives as a result of the explosion of information available, desired, and collected in chanceries and other governmental offices during the second half of the fifteenth century. The last four essays in the collection turn to the sixteenth and early seventeenth centuries, balancing the usual predominance of the Quattrocento. Nicholas Scott Baker examines how the writing of history—that quintessential activity of so many Italian humanists and scholars—became itself a political act for the exiled Florentine republican, Jacopo Nardi. The final two essays offer reinterpretations of grounds tilled by Hans Baron and his followers. Mark Jurdjevic, by contrast, contextualizes the work among other contemporary works and argues that the *Histories* reflect a continuing republican sentiment in the enigmatic Machiavelli, even as he condemned many of the historical problems of

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the Florentine republic. This last outpost of Italian civic humanism remained until the power of the Venetian Republic waned to such an extent that it lost its ability to influence the thought and actions of others, and a different form of political ideal took hold in Europe based upon northern thinkers like Thomas Hobbes. The collective impression of all the contributions is a complex, ever-shifting mosaic of learned enterprises in which the well-examined civic paradigm emerges as just one of several modes that explain the interaction between learning and politics in Italy between and The model that emerges rejects any single category of explanation in favor of one that emphasizes variety and multiplicity. It suggests that learning was indispensable to all Introduction 25 politics in Renaissance Italy, that, in fact, at its heart the Renaissance was a political event as much as a cultural movement. The tenuous, even illegitimate, claims to independence of many Italian states and similarly of the sociopolitical elites that dominated them required a political currency that was understandable and transferable across the European landscape and beyond. The governments of Renaissance Italy dealt not only with each other but also with popes, emperors, kings, and sultans. In classical antiquity, the elites of the Italian states found a flexible and variable political language, adaptable to the multiplicity of forms and structures that existed on the peninsula. Classical antiquity provided models, precedents, exempla, and modes of communication with which both governors and governed could frame ideas, debates, and conflicts within a common context and via a shared set of referents and media. Not only did a language of politics drawn from classical antiquity provide justifications for power but also the imitation of ancient cultures literary and visual provided a form of capital that translated across Europe. Indeed the imitation of Italian imitation spread the Renaissance style from the Mediterranean to the North Sea, from the Atlantic to the Baltic. The sample in this volume is too small to make a grand claim about long-term trends, but some outlines of a pattern do emerge. Overall a long-term shift, although neither neat nor always linear in its progression, appears to unfold by which learning became an increasingly established and indispensable component of the political life of Renaissance Italy. At the same time, a related shift seems to occur from a quite self-conscious and earnest use of classical learning “for practical or ideological purposes” and perception of politics in the fourteenth and fifteenth centuries to a more jaundiced view of both politics and antiquity that remained, nonetheless, ever more attuned to the disruptive, political potential of language in the sixteenth and seventeenth centuries. The Crisis of the Early Italian Renaissance: Princeton University Press, [rev. Johns Hopkins University Press, Politics and Culture in Renaissance Naples. Princeton University Press, Review of Renaissance Civic Humanism: Reappraisals and Reflections, ed. The English Historical Review , No. Introduction 27 Bouwsma, William. Venice and the Defense of Republican Liberty: Renaissance Values in the Age of the Counter Reformation. University of California Press, Stanford University Press, , 5 “ Florentine Politics and Society, “ Culture, Society and Politics in Renaissance Italy, ed. Peterson and Daniel E. The Lost Italian Renaissance: Creating the Florentine State: Peasants and Rebellion, “ Cambridge University Press, Structures and Practices of Power. The Origins of the Platonic Academy in Florence. Politics in Renaissance Venice. Rutgers University Press, The Career of Hans Baron. Edizioni di Storia e Letteratura, Gamberini, Andrea and Isabella Lazzarini, eds.

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### Chapter 3 : Valori (family) - Wikipedia

*The introduction provides a narrative overview and survey of the five generations of the Valori analysed in the book. It explains the principal actions, conflicts, and outcomes of the family's political careers between the late fifteenth century through the late seventeenth century.*

Mark Jurdjevic, *Guardians of Republicanism*: Reviewed by Judith Allan University of Birmingham

The history of the Valori, one of the most prominent families of the Florentine elite from the fifteenth to the seventeenth centuries, has been left relatively unexplored by scholars of the Renaissance. *Guardians of Republicanism* fills this void. Jurdjevic argues that previous studies of Francesco have been incorrect in attributing his actions to republicanism or to religion. These families wanted to restore power to the oligarchy who had traditionally been responsible for the running of the republic. Francesco, in leading the popular rebellion against Piero, was therefore more concerned with personal prestige than the common good. They attempted to return to favour by writing or commissioning works that revised the political career of Francesco. In his later, post- *Nature di huomini fiorentini*, however, Francesco is depicted as a patriotic statesman working for the public good. Coming to the conclusion that the *Nature di huomini fiorentini* was intended to be part of the Medici-commissioned *Istorie fiorentine*, Jurdjevic convincingly interprets the work as a defence of the Medici enemies with whom Machiavelli was connected, created in order to prove his own blamelessness. His means of doing this, Jurdjevic argues, was to rewrite history, transforming Francesco into a patriot whose tendencies were conservative rather than radical. Although superficially a simple biography of Bartolomeo, Jurdjevic persuasively argues that it is also intended subtly to defend Francesco, drawing parallels between him and Bartolomeo. Bartolomeo is depicted as an ideal citizen, whose beliefs about freedom from tyranny coincide with those later expressed by the frate. Overall, Jurdjevic argues compellingly that the Valori are portrayed by Baccio as interested in the common good with Medici rule, and as being without vested political ambition but happy to serve the city, in line with their Platonic traditions. Both writers had the blessing and assistance of Baccio, and their accounts of the family are full of praise. However, they differ widely. The main aim of the account is to demonstrate the benefits of political absolutism. Razzi, on the other hand, was a Dominican and Savonarolist. Both accounts, Jurdjevic argues, were of use to Baccio. Overall, this book presents a fascinating take on the nature of Florentine republicanism, its relationship with the intellectual movements of the day, and the ways in which families fought for survival and to maintain their traditions in the constantly changing political climate of Renaissance Florence. It is persuasively argued throughout, written with great clarity, and has evidently been meticulously researched. Its combined methodology, drawing on both exegetic and historical approaches, is particularly convincing. Its flaw, if any, is an occasional tendency to repeat itself. This can perhaps be explained by the fact that earlier versions of two of the chapters have been published in article form. This aside, *Guardians of Republicanism* is essential reading for students and scholars of Florentine politics and intellectual life.

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### Chapter 4 : Valori Family in Florentine Historiography - Oxford Scholarship

*"Guardians of Republicanism analyzes the political and intellectual history of Renaissance Florence - republican and princely - by focusing on five generations of the Valori family, each of which played a dynamic role in the city's political and cultural life.*

Oxford University Press , According to Jurdjevic, the Valori were unparalleled in their determination to use their collective memory for social and political reasons and to focus their considerable artistic and intellectual patronage upon this agenda. Jurdjevic is among a new generation of scholars enriching our understanding of the concept of republicanism in Florence. Pocock, Jurdjevic defines a nuanced republicanism that embraces oligarchic features. Florentine political life was characterized by the unresolved tension between republican, oligarchic, and princely government. The six-hundred-pound gorilla of the story is, of course, the role of the Medici family. From the consciously sub rosa control exercised by Cosimo il Vecchio in the mid-fifteenth-century republic to the overt display of ducal power pursued by Cosimo I, Duke of Tuscany, a century later, Medici authority or challenges to that power defined Florentine politics. In fact, one of the virtues of this study is its demonstration of the labile nature of such political relationships. Vasari executed the painting in the newly renamed Palazzo Ducale, signaling the end of the republican governments that had been housed in the former Palazzo della Signoria. Patently, the Medici were now in charge. For all its signal importance to the narrative, no illustration of the painting is included in the text; it appears only on the dust-jacket. These actions established important precedents for future generations of Valori, many of whom maintained deep partisanship toward both republicanism and the legacy of Savonarola. Rather, Francesco, like many *ottimati*, defined republicanism as oligarchical, with political power held in the hands of the few, ironically and tellingly not unlike the system promoted and exploited by the Medici. Jurdjevic emphasizes that the myth of the so-called Platonic academy patronized by the Medici was, in fact, based upon such *ottimati* patronage of Ficino well apart from any Medici support. In the s, in a notebook draft of his *Istorie Fiorentine*, Machiavelli defends Francesco as a misunderstood republican patriot. Like the Valori, the Della Robbia had been supporters of Savonarola, and Jurdjevic elucidates the Savonarolan influence that was still felt in early cinquecento Florence. If early cinquecento opponents of the Medici found making up hard to do, the Valori under the Medici grand dukes of Tuscany had an even more difficult task. This must have been especially challenging for Baccio Valori, whose father and uncle were put to death by the Medici after the Battle of Montemurlo in . In order to fashion an identity that accommodated the new ducal culture, Baccio crafted an image of a family devoted to public service and humanist patronage. Baccio evidently succeeded in mollifying the Medici, since he became an important political and cultural figure at the Medici court. The final chapter is devoted to a study of early seicento Valori biographies by Scipione Ammirato and Don Silvano Razzi. Both make liberal use of the earlier biographies, both were written with the cooperation and likely patronage of Baccio Valori, and Savonarolan and Ficinian elements are common to both; but here the similarities end. Ammirato served as court historian to Grand Duke Ferdinand and thus presented the Savonarolan years as evidence of the danger of populist politics. Francesco returns to his status as Savonarolan martyr to the cause of the popular republic. In his conclusion, Jurdjevic attempts to situate the Valori story in the larger context of Renaissance historiography. While this book might appear tangential to art historians, we ignore such studies at our peril. As Jurdjevic makes clear, assumptions regarding Florentine republicanism and politics have been reductive. Families such as the Valori were engaged in a continuously shifting relationship with both the Florentine state and the Medici family. As we tease out the story of Renaissance and early modern patronage, we would be well-served to consider the many permutations of republicanism and the dynamic relationship that families such as the Valori had with the Medici. Reviews and essays are licensed to the public under a under a Creative Commons Attribution-NoDerivatives 4.

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## Chapter 5 : Guardians of Republicanism - Mark Jurdjevic - Oxford University Press

*Guardians of Republicanism* analyses the political and intellectual history of Renaissance Florence-republican and princely-by focusing on five generations of the Valori family, each of which played a dynamic role in the city's political and cultural life.

## Chapter 6 : Guardians of Republicanism: The Valori Family in the Florentine Renaissance - PDF Free Down

*The Valori Family and Luca Della Robbia's Vita di Bartolomeo* 5. *The Valori Self-Portrait Under the Medici Grand Dukes* 6. *The Last Portraits of the Valori Family Conclusion: The Valori Family in Florentine Historiography Bibliography Index Index of Manuscripts.*

## Chapter 7 : The Strozzi of Florence

6 *The Last Portraits of the Valori Family Conclusion: The Valori Family in Florentine Historiography Bibliography General Index*