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Manetti, Giannozzo.

***Historia Pistoriensis*. Eds. Stefano U. Baldassarri and Benedetta Aldi, with a historical commentary by William J. Connell.**

Il ritorno dei classici nell'Umanesimo: Edizione nazionale dei testi della storiografia umanistica, 7. Firenze: Sismel-Edizioni del Galluzzo, 2011. Pp. xviii, 274. ISBN 978-88-8450-442-5 (hardcover) 54 €.

The prestigious series Edizione nazionale dei testi della storiografia umanistica, which is part of the project Il ritorno dei classici nell'Umanesimo, has now grown by a new volume: the *Historia Pistoriensis* ("History of Pistoia"), in three books, by Giannozzo Manetti (1396–1459), a very interesting figure of Florentine humanism. Published with the contribution of the foundation Cassa di Risparmio di Pistoia e Pescia and under the patronage of the association Amici di Groppoli, this is the first critical edition of Manetti's work; the *editio princeps*, we owe to Ludovico Antonio Muratori, who printed it with the arbitrary title of *Chronicon Pistoriense* (in *Rerum Italicarum Scriptores*, Vol. XIX [Milan: Ex Typographia Societatis Palatinae, 1731]), while Stefano U. Baldassarri himself had previously published an Italian translation of the *Historia* (Alessandria: Edizioni dell'Orso, 2000). The current edition consists of an ample introduction by Baldassarri, a detailed textual note on the manuscript and print tradition (by Baldassarri and Benedetta Aldi), the classification of the seven surviving codices (by Baldassarri), the text itself (including variants), the historical footnotes, and an appendix of archival documents selected by William J. Connell.

During his six-month mission as *capitaneus custodie* in Pistoia (1446–47) on behalf of Florence, Manetti wrote a history of the ancient Pistorium which, according to Sallust, was founded by Cataline's supporters after the battle against the official Roman troops (62 BC). When Florence captured Pistoia for the first time (1254), the town became directly involved in events along the Arno: the internecine conflicts between Black and White Guelfs; the Florentine–Lucchese alliance and subsequent intervention of Robert d'Anjou (1306); Castruccio Castracani's hegemony (1325–28); the arrival of kings and emperors with consequent broken balances in the region; the struggles against Giangaleazzo Visconti (1390–1402).

Manetti claims to have made use of three sources: the *Historiae Florentini populi* by Leonardo Bruni, the *Nuova cronica* by Giovanni Villani, and the

anonymous *Storie pistoresi*. Manetti's relation to his first source has two facets: on the one hand, Manetti considered himself (and is considered) the cultural heir to Brunì ("Leonardus noster," *HP* II 131, p. 171), whose works he admired and collected and whose life he celebrated in the official funeral oration. As in the case of the translation theory put forth in the *Apologeticus* (extensively inspired by Brunì's *De interpretatione recta*: see Stefano U. Baldassarri, *Umanesimo e traduzione: da Petrarca a Manetti* [Cassino: Università degli Studi di Cassino, 2003]), Manetti constantly echoes his model and compares it with the two other authorities that Brunì, in turn, had consulted. On the other hand, Manetti adopts quite a different historical method, for example when he quotes even poets as sources: in his rather bombastic Latin, Manetti mentions Vanni Fucci, the thief of the "belli arredi" from the cathedral in Pistoia and then paraphrases Dante's invective against the town (*Inferno* XXV 10–12): "Ah Pistorium, Pistorium..." (*HP* I 49, p. 112). Like fathers like sons, one might say: the citizens of Pistoia are presented as (generally speaking) deceitful and quarrelsome, following in the footsteps of their ancient founders. Furthermore, the decision to direct a historical work to the local governing group again recalls Leonardo Brunì; the latter had sent a manuscript of his version of Aristotle's *Politics* to the "Magnifici Domini Senenses" as a tribute for the favourable welcome they reserved for him, adding a dedicatory letter — as published in Francesco P. Luiso, *Studi su l'epistolario di Leonardo Brunì*, ed. Lucia Gualdo Rosa (Rome: Istituto storico italiano per il Medio Evo, 1980), pp. 140–41.

The *Praefatio* as well as the end of the *Historia* reports how the Pistoians had tried to extend Manetti's mandate. His Florentine contemporary, Paolo Soldini, maliciously suggested that Manetti himself had urged them to do it; whatever the case, Manetti did not rebut such criticisms with the *Adversus Soldinum* he had promised to write. After the preface, the *Historia* opens with a long excursus on the complex issue of Tuscany's Etruscan heritage — a much debated topic that would have political reverberations well into the sixteenth century, when Duke Cosimo I relied on it to extol Florence's antiquity and prestige.

The accurate analysis of the manuscript tradition allows us to assess this work's wide circulation: the editors have investigated the relations among its various codices, mostly from Tuscany, and identified MS Vat. Pal. lat. 932 as the copy owned by Manetti, and probably produced under his supervision. Another codex — now Vat. Urb. lat. 387, coming from the workshop of

Vespasiano da Bisticci, Manetti's best-known biographer — was originally part of Duke Federico da Montefeltro's library in Urbino. The copy sent to Pistoia by the author and a further manuscript deriving from it are no longer extant; at least one of the two was destroyed during a fire in the cathedral in 1558.

The useful appendix compiled by William Connell collects a number of documents that help us reconstruct Manetti's relation with Pistoian authorities, and even includes a list of individuals who borrowed the *Historia* from the local library during the Renaissance.

Edited in line with the best and most professional philological practices, this new edition of the *Historia Pistoriensis* provides modern scholars with valuable insight into fifteenth-century Tuscan history.

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Ménager, Daniel.

La Renaissance et le détachement.

Études et essais sur la Renaissance, Paris: Classiques Garnier, 2011, 243 p. ISBN 978-2-8124-0214-2 (broché) 26,37€

Si le détachement, concept bien antérieur à Corneille, qui, le premier, l'a désigné sous ce terme, caractérisait seulement les derniers siècles du Moyen Âge et une certaine morosité médiévale, s'il devait être purement assimilé au *contemptus mundi*, le livre de Daniel Ménager, selon les propres termes de l'auteur, serait inutile. Mais justement, à la Renaissance, le détachement est un concept aux multiples métamorphoses et constitue, sous les aspects les plus divers, « l'une des conduites offertes à l'homme pour qu'il devienne le maître de sa vie » (p. 10). À la lecture de l'essai de Daniel Ménager, on découvre la plasticité d'un concept ingénieusement mis en valeur, et les ressources qu'il offre à un esprit agile pour éclairer la Renaissance d'une lumière tout à fait nouvelle. Suivons maintenant le parcours de l'auteur.

Chapitre : *De Maître Eckhart aux « saintes conversations »*. Le détachement prôné par les théologiens, de Maître Eckhart à Ignace de Loyola, ne s'identifie pas au simple et radical *contemptus mundi*. L'inspirateur de la mystique rhénane montre qu'on peut accomplir les œuvres du monde tout en restant détaché