



Nevola, Fabrizio. Street Life in Renaissance Italy

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whose lives intersected with his subject's, but rightly is more concerned with Paracelsus's own thoughts on these matters. That leads helpfully into the sixth chapter, "Invisible Beings and Invisible Diseases: Magic and Insanity in an Age of Faith," where the unity of Paracelsian thought and medicine are made clear. Moran reveals his subject's deep thoughts on the body, the mind, and the soul, drawing on occult, spiritual, and medical wisdom. Readers learn how Paracelsus understood and advised treating disorders such as mania, epilepsy, or melancholy, grounded in the particular mixture of wisdom he had carefully cultivated in his widespread studies. In his conclusion, Moran explores Paracelsus's long and shifting legacy, from early interests in his medical scholarship through the Romantic revival as a Faustian knowledge-seeker and even to a strained reinvention by some Nazi propagandists as a nationalist Teutonic icon.

Just as Paracelsus's life defies easy categorization, so does this study. It is not a simple popularization of the polymath's career and innovations, although these elements are the chief focus. Nor is it a handy reference for students needing details on the inquiries and events of the man's career or publications, although Moran does draw heavily upon Paracelsus's treatises to flavour his work. *Paracelsus: An Alchemical Life* is an engaging, sometimes audacious, eclectic life story well-suited for readers outside the academy but also rewarding for those within.

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Nevola, Fabrizio.

Street Life in Renaissance Italy.

New Haven: Yale University Press, 2020. Pp. 320 + 150 ill. ISBN 978-0-3001-7543-1 (hardcover) US\$60.

Investigations of urban architectural typologies have long dominated the history of Renaissance cities. Studies of churches, government halls, and palaces, for example, have produced a narrative of top-down city planning and improvement that places administrators, princely rulers, and theorists at the

centre of urban interventions. More recently, however, a shift to understanding built spaces through cultural and social activities has resulted in a rethinking of the evolution of Renaissance cities. Fabrizio Nevola's works on public spaces and urban identity have persuasively demonstrated the key role of ordinary people in shaping Renaissance built environments, and his latest book is no exception. Here, Nevola compellingly argues that cities emerged and matured through dynamic interactions between people and their inhabited landscape. While authorities and governments designed urban spaces to convey power, it was everyday activities of citizens that truly gave these spaces their vibrant forms.

A distinctive feature of Nevola's book is the use of contemporary urban theory to unlock Renaissance street life, which he defines as the interplay of people and place (12). Throughout the book, he engages with the works of Jan Gehl and Kevin Lynch, among others, to contextualize and assess built forms and urban activities in Renaissance cities. Connecting ideas from their respective works, Nevola proposes that focusing on how people used city streets and public squares and exploring why certain urban sites helped familiarize people with their surroundings is the most effective way to capture the human experiences and physical constructions underlying Renaissance cities. Applying these outlooks to his examination of evidence ranging from building plans and genre scenes to maps and treatises, Nevola reveals that understanding Renaissance cities requires looking beyond their planning and design to the ways that community politics, pedestrian encounters, and retail activities—the happenings of everyday life—shaped them into being.

The central focus of chapter 1 is streets, which Nevola considers the most valuable component of the Renaissance city fabric. The main infrastructure underlying the whole of urban networks, streets had incredible performative potential for rulers. Nevola illustrates this point with a detailed account of the Gonzaga's commission of San Sebastiano and a network of paved streets connecting the church with Mantua's main civic and commercial sites. Not only did these roadways function to extend Gonzaga power over diverse city spaces, their layout served as a strategic backdrop and pathway during ceremonial occasions. Yet street design and construction were not uncontested undertakings. The relocation of malodorous and subsidiary trades, such as butchers or tanners, to outlying or under-developed areas, and mandates ordering the decoration of residences on major thoroughfares, saw rulers and

governments alike dealing with resistance from local communities and social groups on a regular basis.

In chapter 2, Nevola emphasizes movement as a key activity that shaped both built environments and senses of belonging. Through systematic movements for work, family life, and pleasure, people created a variety of overlapping bonds of civic, occupational, and religious importance. Over time, these bonds often became ingrained in cities' physical forms through the growth of neighbourhoods associated with particular trades and the construction of local devotional landmarks. This chapter demonstrates the utility of extending Gehl's notion of examining life between buildings to an early modern context, illustrating that public spaces can reveal much about how a city's physical forms help to create and mediate community encounters and group identities. Interpersonal bonds were also the basis for community surveillance, the focus of chapter 3. Nevola acknowledges the role of judicial powers in exercising control over public spaces, but emphasizes the equally important contribution of citizens and architectural forms to processes of surveillance. He addresses how urban infrastructure was designed to encourage the city's participation in law enforcement. For example, the creation of Florence's *tamburi* and Venice's *bocche di leone*, anonymous denunciation boxes integrated into building walls, encouraged people to contribute to the development of a culture of public patrol.

The focus of chapter 4 is an investigation of the division and specialization of city spaces according to social stratification and use during the fifteenth and sixteenth centuries. In many cities, the presence of what Nevola calls "mixed-use buildings" (171), namely those containing both commercial and residential spaces, diminished as urban areas became professionally and socially ordered. As civic and religious institutions became increasingly sophisticated, they embarked on building projects that physically expressed their identity and purpose. These projects resulted in what Nevola describes as street ecologies, city structures and spaces that arose in relation to specific economic, religious, or social powers.

In chapter 5, Nevola tackles people's spatial cognition and experience of cities within the frame of nodes, one of Lynch's urban design elements. As bustling and central sites of gathering and interaction, nodes had the ability to capture and emanate a range of community interests and values. Nevola's discussion of churches clearly illustrates how these sites could capitalize on their

locations. By constructing pulpits for their exterior façades, and decorating them with images of patron saints and devotional shrines, churches could extend the reach of their teachings and rituals to broad community audiences. In the final chapter, Nevola advances the idea that Renaissance palaces, as multi-use spaces, were built to integrate with existing surrounding forms. He thus suggests that we consider palaces as architectural constructs that sustained a variety of public and domestic activities within the wider urban ecosystem. Equipped with façade benches, retail and storage space, and shielded windows, palaces offered public amenities, spaces for social encounters, and familial privacy.

This is a wonderful book that astutely captures the before and after life of a variety of Italian Renaissance cities. Nevola's narrative is as lively as the wide net of activities—festivals, mischiefs, pageants, and transgressions—that contributed to the establishment and growth of Renaissance city spaces. At the core of this book is a reminder of the value in looking beyond formal design and toward lived human experiences to understand the ways in which urban spaces take on and reflect various physical and social forms. Bringing together familiar and new Renaissance spaces, Nevola's work illuminates the interconnections among the characters, communities, and events that constitute the civilization of the Italian Renaissance.

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Nummedal, Tara.

Anna Zieglerin and the Lion's Blood: Alchemy and End Times in Reformation Germany.

Philadelphia: University of Pennsylvania Press, 2019. Pp. xii, 288 + 16 ill., 1 map. ISBN 978-0-9122-5089-3 (hardcover) US\$49.95.

In 1574 Anna Zieglerin was executed in Wolfenbüttel, convicted of conspiring with others to commit murder and mayhem at the court of Duke Julius of Brunswick-Lüneburg. Her death was spectacular, her skin assaulted with hot pinchers before being burned alive, a fate thought fitting for someone deemed