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important duties of Neo-Latin scholarship, the rescue and presentation of material that was important in its own day but has dropped aside since then. (Craig Kallendorf, Texas A&M University)

◆ *Claudio Tolomei: umanista senese del Cinquecento, la vita e le opere*. By Luigi Sbaragli. Anastatic reprint, with an introduction by Luigi Oliveto and a note by Vittorio Sgarbi. Florence: Leo S. Olschki, 2016. XVI + 200 pp. 30 euros. Born in Asciano (Siena) around 1492, Claudio Tolomei, who died in Rome in 1556, is the perfect example of the mid-level humanist who made noticeable contributions in his time, especially in the spread of Neo-Latin learning into vernacular culture, but has passed into virtual oblivion today. His relationship with his native Siena was rocky—the politics of the time were complicated and his personality did not endear him to everyone—but he ended up serving as ambassador to King Henry II of France. When Siena fell to the Spanish-Florentine army, he went to Rome, where he entered the court of Cardinal Ippolito de' Medici and helped found the Accademia della Virtù, later known as the Accademia Vitruviana, in which environment his grand, but unrealized, plan to construct an ideal city on Monte Argentario was born. He ended up in Parma, where he became (somewhat unwillingly) the president of the Supremo Consiglio di Giustizia and wrote *La libertà di scritto e di parola*, which took up the question of whether princes should castigate or support those who wrote or spoke ill of them. His principal contribution came through his *Trattato del raddoppiamento da parola a parola, Il Polito*, and *Il Cesano de la lingua toscana*, which helped establish the dominance of Tuscan within literary Italian and articulated orthographical rules that have survived to this day. Seven years before his death, Pope Paul III named him bishop of Curzola, an island in Dalmatia; he did not, however, take up residence there and died in Rome.

Sbaragli's survey of Tolomei's life and works was originally published in 1939, so in a certain sense, this book is not an obvious candidate for review here. For the last several years, however, I have been preparing a series of bibliographies for the Renaissance and Reformation unit of Oxford Bibliographies Online, in preparation for a larger bio-bibliographical introduction to Italian humanism, and I have been struck by how many times the key intellectual biography

for a humanist is something that is decades, even a century, old. Books like this, based in solid archival research and invariably containing a generous selection of extracts from primary sources, can be updated, but they do not lose their value. Unfortunately, however, they are often very difficult to find, such that a scholar outside Italy, even one working in a major research library, is often driven to interlibrary loan. Even then, a copy of a late 19th- or early 20th-century intellectual biography is not always available, which in turn often means that Google Books has not digitized a copy either. It therefore makes sense to reprint volumes like these, and I hope that Olschki, which has long been a serious supporter of Neo-Latin studies, will give us more books in this genre in the near future. (Craig Kallendorf, Texas A&M University)