

devastated landscapes). Usher further interprets the demons believed to inhabit mine shafts and to sometimes retaliate against miners as an example of the Earth's vibrant being: these spirits, he argues, enact a kind of Terra's revenge. Equally admirable are those pages that look beyond the mythological and anthropocentric themes sculpted out of Renaissance limestone to the material itself: "the locally sourced stone" in the form of the limestone blocks mined in Normandy—the "geomedia" appearing in the title of chapter 6. "By choosing to see both what is carved into the limestone *and* the limestone itself," writes Usher, "we look on with eyes from the Anthropocene. But . . . humanists perhaps already looked on with similar eyes" (125).

With its tightly focused intervention, *Exterranean* engages theoretical debate within ecocriticism. Some authors are, as a result, given rather cursory treatment. Such is the case, for example, of Paracelsus, a complex thinker to say the least, who is here expedited in roughly two pages (110–11). However, in Usher's defense, this economy of scale is required in order to deliver an argument capable of being received by scholars outside the confines of early modern studies. *Exterranean* is a study written to shape current thinking as much as to deliver an authoritative reading of a given author or work. Moreover, although Usher exercises restraint in order to maintain a tight focus, his work in no way takes liberties with his literary corpus. He clearly brings to this study a depth of knowledge, but displaying his knowledge is not his purpose here. True to its title, *Exterranean* is groundbreaking: a book that will shape and generate scholarly discussion for years to come.

Virginia Krause, *Brown University*  
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*La scuola pubblica a Sansepolcro tra Basso Medioevo e Primo Rinascimento (secoli XIV–XV)*. Robert Black, ed.

Biblioteca del Centro Studi "Mario Pancrazi" Testi 7. Umbertide: University Book, 2018. 130 pp. €19.

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This short book brings to light documents concerning teachers in Sansepolcro. It publishes 195 documents, dated 1361 through 1486, concerning forty-four teachers in Sansepolcro. The documents come from the communal (city government) archive of Sansepolcro housed in the Biblioteca Comunale, supplemented by notarial records from the Archivio di Stato of Florence. Lorenz Böninger did the initial archival research of locating and transcribing the documents; why isn't he listed as coeditor? Black checked the transcriptions against the originals and presents a nine-page introduction which summarizes the development of schooling in Tuscany and

focuses on some of the documents. Not everything in this book is new. Some of the documents and some of Black's introduction were previously published in Robert Black, *Education and Society in Florentine Tuscany* (2007), 112–16, 757–78, et passim.

The documents deal with lay teachers, all of them male, of civil schools; ecclesiastical schools and teachers in Sansepolcro are omitted because another scholar has studied them. The vast majority of the teachers taught Latin at various levels as communal masters, that is, the city of Sansepolcro paid them a stipend, which was supplemented by student fees, and sometimes by funds to rent a house in which to teach. The documents list only one abacus (commercial mathematics) teacher, who was paid by the city to be its surveyor and to teach abacus and geometry in 1394.

Many of the documents concern appointments and payments, which are useful for identifying the teachers and their tenure in Sansepolcro. Some documents present fee schedules, that is, the amounts of money that students paid for different levels of Latin instruction, information that helps to explain the stages of mastering Latin. Documents involving three teachers are of particular interest for the larger history of late medieval and Renaissance pedagogy. A 1424 inventory of the books of a teacher who taught Latin in Sansepolcro from 1396 to 1400 lists about seventy works, a very substantial collection for the times. The books and authors listed were the texts on which fourteenth-century Latin schooling was based. Documents of 1404 and 1405 bring to light another issue. A Latin teacher was apparently denounced for heresy because he taught pagan authors. He defended himself vigorously. He told the city that he taught Lucan, the tragedies of Seneca, and Boethius in accordance with the doctrines of the Catholic Church, and that he was willing to submit himself to correction and admonition by any prelate. But he did not promise to stop teaching these texts. In the introduction Black wonders if the denunciation, about which nothing is known, might have been a consequence of the preaching and writing of Giovanni Dominici (1357/58–1419), a Florentine Dominican cardinal who railed against teaching the ancient classics because they were morally corrupting.

But the classics triumphed. The 1468 inventory of the books of a Latin teacher paid by the commune who taught in Sansepolcro from 1452 to 1465 included the *Satires* of Juvenal, the *Comedies* of Terence, an oration of Cicero, and the Greek grammar (*Erotemata*) of Manuel Chrysolaras. Black comments that this was a clear sign that humanism had arrived in Sansepolcro in the middle of the fifteenth century. This statement is another step in the evolution of Black's position. In 2001 he denied that humanism influenced Tuscan and Italian education before 1500, and he strongly criticized scholars who saw it happening earlier. In 2007 he stated that the change occurred in Florence about 1470. His current position, at least for Sansepolcro, brings him in line with this reviewer who wrote in 1989 that "By about 1450 schools in a majority of

northern and north-central Italian towns taught the *studia humanitatis*" (Paul F. Grendler, *Schooling in Renaissance Italy* [1989], 404).

Paul F. Grendler, *University of Toronto, emeritus*  
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*Network and Migration in Early Renaissance Florence, 1378–1433: Friends of Friends in the Kingdom of Hungary*. Katalin Prajda.

Renaissance History, Art and Culture 2. Amsterdam: Amsterdam University Press, 2018. 260 pp. €95.

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Katalin Prajda's *Network and Migration in Early Renaissance Florence, 1378–1433* is an argument for the importance of social networks among elite Florentine men into the fifteenth century. It focuses on the network of the Scolari family as they built their fortune and standing in Florence by establishing themselves in the Kingdom of Hungary. Prajda relies on an incredible depth and variety of sources, both Italian and Hungarian, to detail the shape and functioning of this elite Florentine network as representative of contemporary Florentine social norms and as shaped by the centralized monarchy of Hungary.

As Prajda demonstrates in chapter 1, Florentines abroad relied on a rich network of their compatriots and the ties that those compatriots had formed in local areas. She argues that the networks themselves were perhaps the most valuable asset that the Florentines had, and they cultivated them carefully. The Scolari, at the center of Prajda's study and the focus of chapter 2, built, used, and supported such networks as they simultaneously established themselves in Hungary and raised their status in Florence. Brothers Pippo and Matteo travelled to Buda around 1380 to apprentice in a Florentine firm. They then worked for the archbishop and finally for the king in an administrative capacity. Pippo earned Hungarian noble titles and married the daughter of a wealthy Hungarian noble; Matteo eventually returned to Florence, married an elite Florentine, and bought properties in Florence. A third member of the family, Andrea, was selected in 1405 to serve as the bishop of Zagreb, an important local trading hub, and eventually of Varadinum, near an area governed by his cousin and housing the salt chambers that were an important resource for trade, almost certainly at Pippo's urging. While in office, Andrea also engaged in trade himself and turned his bishop's palace into a center of the Florentine community.

Chapters 3 through 5 focus on increasingly wide circles of the network surrounding the Scolari family. Chapter 3 examines ties of kinship between the Scolari and other men. This includes kinship through marriage, which Prajda argues continued to be factor in business relationships into the early 1400s. Chapter 4 expands the circle to friends