

Nota *et al.* (4 vols., Paris, 2002–2006) but with some variations, is accompanied by a good Italian translation that is useful in clarifying Petrarch's sometimes-puzzling Latin. This final volume attests to the seriousness of the endeavor. It contains over thirty pages of additions and corrections to the preceding four volumes, along with the indices that will facilitate the use of those volumes: an *indice delle rubriche*, *indice degli incipit*, *indice dei destinatari*, *indice dei nomi*, *indice dei luoghi citati*, *indice dei luoghi petrarcheschi*, *indice delle citazioni di lettere a Petrarca*, and *indice dei manoscritti*. It is a pleasure indeed to note that what will be the standard edition of the *Seniles* has been completed, and to the highest of standards at a very reasonable price. (Craig Kallendorf, Texas A&M University)

◆ *Historia disceptativa tripartita convivialis*. By Poggio Bracciolini. Edited and translated with commentary by Fulvio Delle Donne, Teodosio Armignacco, and Gian Galeazzo Visconti. Edizione nazionale dei testi mediolatini d'Italia, 50. Florence: Edizioni del Galluzzo, 2019. VI + 202 pp. €52. As any reader of *Neo-Latin News* knows, Poggio Bracciolini (1380–1459) is a name-brand humanist, one of the Italian Renaissance scholars whose linguistic studies produced a Neo-Latin that came very close indeed to what had been written 1,500 years earlier. Famous for his discovery of lost works by Cicero, Lucretius, and Vitruvius, Poggio was also famous for the polemic he conducted with Lorenzo Valla, which ostensibly revolved around the relationship between humanism and theology but also descended into sniping about the quality of each other's Latin, with Valla penning a devastating scene in which a passage of Poggio's is read aloud so that a cook and groom can judge the quality of its Latin. The treatise found in this edition is valuable in and of itself, but equally valuable is the picture that emerges of a Poggio who is not a polemicist, but who values the divergence of opinion in an atmosphere of mutual respect and openness.

The *Historia disceptativa* consists of three dialogues that are joined together with a prefatory dedication. The subject of the first one is banqueting, which serves as an excuse to consider proper manners and the importance of conversation. The second dialogue concerns the so-called “disputa delle arti,” in which the merits of various disci-

plines, especially law and medicine, are debated; Coluccio Salutati's *De nobilitate legum et medicinae* lurks in the background, with Poggio's preference inclining toward medicine. The last dialogue takes up a question that engaged some of the best minds of the day, whether or not literary Latin and the language spoken by the masses were one and the same language; here the antagonist in the background was Leonardo Bruni, whose advocacy of bilingualism may well have been tied to his social and political role as a Florentine.

Each of these subjects was important to the early humanists, but as the editors show in a concise, insightful introduction, what was being said must also be examined in relation to how it was said. It is true that as we move from the first to the third dialogues, we move from three positions to two to one, such that the room for debate and the openness to opposing positions seem to constrict. But we cannot get around the fact that Poggio chose the genre for these works, and that the dialogue is the form that maximized indeterminacy and the contingency of knowledge. As the editors put it, "I suoi dialoghi riflettono non solo l'aspetto precipuo della spiritualità umanistica, ma anche il suo limite stesso, che è nella capacità di illuminare i contrasti e combinare le conoscenze, senza la decisa volontà di risolverli sempre e necessariamente in maniera univoca, come capita anche in queste *Disceptationes*" (8). The picture of Poggio's letters being judged by a cook and groom as part of his polemic with Valla will not go away, nor should it, but the fact that this same Poggio recognized that civilized dialogue among *virī faceti* (see the review of Pontano's *De sermone* below) is an important part of the humanist project should also play its role in our assessment of his character.

For a variety of reasons, this edition was some thirty years in the making, but it was worth the wait. The manuscript tradition is complicated, and the stemma presented in the introduction (47) justifies the critical edition that follows. There is one apparatus for textual variants and another for intertextual references, along with notes that serve as a brief commentary and indices of manuscripts and names. This is, in sum, an excellent edition of a work that deserves to be better known and studied by specialists in Neo-Latin. (Craig Kallendorf, Texas A&M University)