Boccaccio's poem, which was written with a commentary by the author, gave rise to three other principal commentaries, including the *Scripto sopra Theseu Re*. At the time of the production of the *Scripto*, there were two other commentaries in circulation: Boccaccio's own self-commentary and the relatively popular glosses written in the d'Este court in Ferrara by Pier Andrea de' Bassi between 1418 and 1475. As Maggiore shows, the *Scripto* is independent of both earlier commentaries, but quotes liberally from other forms of commentary, including glosses on Dante's poem, Pier Bersuire's *Ovidius moralizatus*, and Nicholas Trevet's commentaries on Seneca and Boethius. The anonymous commentator seems also to have no knowledge of Boccaccio's *Genealogie deorum gentilium*, which enjoyed a degree of popularity in the Kingdom of Naples. Maggiore's reconstruction of the commentator's cultural background and interpretative methodologies fills in a gap in the study of the reception of Boccaccio's works and provides a snapshot of the intellectual culture of an often overlooked region of medieval Italy.

This edition will be of value to scholars of Boccaccio and of the reception of his works, but also to historical linguists and scholars of the history of the Italian language. The language itself of the commentary can be categorized, according to Maggiore, among the koiné of the Kingdom of Naples in the fifteenth century, but at points it also intersects with the southeastern dialect of the Salentino region. Maggiore's study of the language of the commentary offers a full linguistic profile of the text, including analyses of the handwriting, phonetics, morphology, syntax, and lexicon. The study highlights the interaction between various cultural influences behind the text's language, including local characteristics, more generally southern characteristics belonging to the koiné of the Kingdom of Naples, and the influence of Tuscan models used as sources. The section on the text's language occupies about one-half of the first volume, whereas the study of the sources (in reduced form compared to the dissertation) occupies less than one-fifth.

Maggiore's edition and analysis of this unique commentary on one of Boccaccio's most influential works is to be praised for the care that went into its production. There is very little that can be criticized. Those who work on the Italian Middle Ages remain in debt to material philologists like Maggiore who continue to make even the most marginal texts accessible to literary, cultural, and historical criticism.

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Relief for the poor, hospitals, and begging in Thuringia in the late Middle Ages and the Reformation are the themes of the research undertaken by Julia Mandry in her doctoral dissertation. The results fill a book of one thousand pages. Whereas the state of art is limited to the Reformation in eastern Germany, a long chapter deals with the definition of poverty: its different forms, reasons for it, and judgments on it. A second chapter is devoted to poor relief, its theological foundation, and the development of hospitals on a rather general and abstract level. Based on secondary literature, the author assesses the communalization of most hospitals, the rise of bureaucracy and regulation, the emergence of benefices, and the shift in functions performed by hospitals from the fourteenth to the seventeenth century.

The next chapters, based on an exhaustive study of historical sources of many kinds, analyze the situation in seven greater Thuringian towns: Nordhausen, Mühlhausen, Erfurt, Altenburg,

Langensalza, Arnstadt, and Grez. In each chapter, the author presents poor relief policies before and after the Reformation and describes the hospitals, their organization and inmates. In chapter 11, these results are embedded in a broader perspective when the author also takes into account smaller towns and villages. This chapter—some 220 pages—could have been a thesis on its own. The discussion by the author of the representation of poverty, the poor, and their characteristics in some eighty pieces of art (fifty-six of which are well reproduced in an appendix), provides a welcome contribution to the analysis of how people judged poverty during the period.

Mandry emphasizes the continuity of poor relief between pre-Reformation and post-Reformation times in Thuringia, but she also stresses some changes. In artistic representations, more important than nowadays because of illiteracy, the Reformation eliminated the saints (such as Saints Martin and Elizabeth) as models and replaced them with pious citizens. While regulation of begging had begun in Thuringia as early as in the beginning of the fourteenth century, restraining begging to town dwellers, for instance, the Reformation strengthened this development, leading to isolation and stigmatization of the poor, disabled, deranged, and ethnic minorities like Roma. Whereas Luther's theology devalued good works with regard to salvation, so that alms generally diminished, at the same time Luther urged the creation of a public box (*Gemeiner Kasten*) in each parish in order to collect alms. This was the most important innovation triggered by the Reformation. Mandry could identify 247 localities where such a box was attested, but she omitted to explain how these public boxes were financed and who controlled them. However, she shows that in many cases the money was spent in salaries (for whom?) and constructions (of which kind?), and often large-scale stockpiling for civic purposes, but less for poor relief. Therefore, traditional donations, private foundations, hospitals, and municipal measures were as necessary as before. Mandry counted more than two hundred hospitals all over the country, which should have been enough to receive between one and three percent of the urban population. Nevertheless, many poor fell through the cracks, and begging could never be stopped anywhere. On the contrary, begging soon became an object of criminal business, with municipalities issuing begging letters, that is, certificates limiting begging to their own poor people. A longer development, based on lively court records, deals with migrant beggars and the criminal milieu.

Mandry calls for comparisons with the situation in other countries and regions. Several such studies already exist, for instance for the Rhine-Meuse-region, Alsace, and Hesse (by Elisabeth Clementz, Michel Pauly, Bettina Toson, and Martin Uhrmacher). Had she taken them in account, she could have gained a confirmation that the density of hospitals in Thuringia was not so special: hospitals formed an area-wide network in most countries (between the Rhine and the Meuse, I could identify one hospital per 143.2 square kilometers; I had no population figures that could be compared to Mandry's). Furthermore, hospitals were not as rare in the countryside as Mandry seems to assume, judging from her surprise as regards Thuringia. In other regions, only one diagnosis center like Aemilienhausen near Mühlhausen was also sufficient. However, the (poorly justified) finding that in Thuringia most rural hospitals were leprosaria is unexpected; in the Rhineland leprosaria were mostly connected to towns. Another similarity between Thuringia and western regions of the German-Roman empire is the increasing number of benefices in hospitals at the cost of the real poor. However, unlike hospitals in western regions, the inmates in Thuringian hospitals do not seem to be compelled to give their legacy to the institution after death.

Obviously Thuringian archives provide a rich documentation, which allowed Mandry to publish a big and interesting book, in which theoretical chapters alternate with lively descriptions of individual fortunes. I regret that the author continues to use the notion of communalization forged by Siegfried Reicke, and that she does not systematically differentiate between traditional hospitals receiving all kinds of people in need, and new types of hospitals privileging those who

can pay for a benefice. But these reserves do not restrict my admiration for the important work she has done.

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Maya Maskarinec, *City of Saints: Rebuilding Rome in the Early Middle Ages*. (The Middle Ages Series.) Philadelphia: University of Pennsylvania Press, 2018. Pp. 290; 21 color plates, 25 black-and-white figures, and 8 maps. $55. ISBN 978-0-8122-5008-4. doi:10.1086/709567

Medieval Rome's network of churches dedicated to various saints allowed residents to make sense of the city's Christian topography. This is explored in detail in Maya Maskarinec's *City of Saints: Rebuilding Rome in the Early Middle Ages*, which traces how early medieval audiences perceived both foreign and Roman saints at the city's historical markers. It has been more than a century since Louis Duchesne and Albert Dufourcq linked Roman church dedications to hagiographic texts, making room now for a discussion about worshippers in Rome who venerated nonlocal saints. The lives of saints present challenges due to the numerous textual strands recounting distinct versions of each saint's biography. Maskarinec ably navigates this complex terrain, having mastered the subtle points of Rome's built environment, in order to deliver an engaging account of why Romans paid such reverence to foreign saints alongside the local ones. The significance of Maskarinec's investigation lies in accounting for how sanctity was perceived by general audiences in Rome between the sixth and ninth centuries, which she accomplishes by examining a great deal of material originating from outside the papacy. Implying that bishops did not necessarily shape the popular beliefs about the saints, Maskarinec interprets early medieval Rome in a surprisingly fresh way.

One receives the impression that there was no central authority responsible for accepting saints from elsewhere into the Roman assembly during the early Middle Ages. There is sparse testimony about who actually imported the nonlocal saints into Rome; assumedly, both popular fervor and official acts propelled Roman martyrs to be venerated along with saints from abroad. Given this situation, Maskarinec wisely avoids claims about intentional goals by focusing on the public's responses to foreign saints who were essentially repatriated. Maskarinec demonstrates that the Byzantine elites administering Rome after the Gothic Wars benefited ideologically from the veneration of eastern Mediterranean saints in the Italian city during the sixth and seventh centuries. Later, during the eighth century, these foreign saints served Roman goals when inscriptions, paintings, and relic collections attest to the city's popular fervor for assembling eastern saints together with local ones. In light of veneration gaining momentum long after the original foundation of a church, Maskarinec traces examples in which the spread of hagiographic legends was dissociated from the rites of dedication. For example, Pope Zacharias (r. 741–52) claimed to discover Saint George's head relic so as to transport it from the Lateran to the church of San Giorgio in Velabro, legitimizing this Byzantine soldier saint as one who bolstered the position of military elites in Rome. Yet Saint George's church and charity center (*diaconia*), located near the Tiber River banks at the edge of the Palatine Hill, had already been dedicated to the saint prior to Zacharias's relic transfer. The rediscovery of Saint George's head sanctioned Zacharias's advocacy for relics, and by implication icons as well, at the very moment when the Iconoclastic rulers of Byzantium objected to both. While the eighth-century bishops of Rome dissented from Byzantine emperors over images and relics, the papal city already identified itself as holding a diverse yet well-integrated concept of sanctity. Eastern saints eventually fostered Rome's religious independence from Byzantine imperial policies.

In addition to Pope Zacharias's support for integrating foreign saints into Rome, private individuals affiliated with and yet acting outside the papal sphere also established some