

Calzolari, Carlo Celso. *Vaglia in Mugello*, ed. Gilberto Aranci. Firenze: Giampiero Pagnini editore, 1998. 141 pp. ISBN 88-8251-030-1. L. 28,000

Despite its small size, its few inhabitants, and the obscurity of its name, the tiny village of Vaglia, in the Tuscan Mugello, is rich in history and tradition. Though its official elevation to the status of a *comune* dates back only to 1809, its history can be traced throughout the centuries. This volume by Carlo Celso Calzolari offers an account of Vaglia's long and unexpectedly interesting presence in the Tuscan cultural landscape from pagan prehistory to the Second World War.

The volume is articulated into sixteen brief and yet detailed chapters, plus a long appendix. Most chapters deal with moments in the history of Vaglia. The second chapter, for example, examines the first primitive inhabitants of the region and then refers briefly to the periods of Etruscan and Roman civilizations up to the consolidation of the Christian faith in the area. The third chapter gives an account of the foundation of the *pieve* named in honour of St. Peter, a place destined to be a central landmark in the village's social life. The fifth and sixth chapters illustrate the village's major historical moments up to the Renaissance, while the last chapters deal with more recent years (the rise of fascism, World War Two, and the reconstruction). Other chapters deal with more domestic aspects of Vaglia's life. The seventh, for instance, is a brief and interesting survey of the families who lived in the area in the sixteenth and seventeenth centuries, while the ninth recounts the religious celebrations held in the seventeenth century. The appendix contains ample excerpts of texts taken from the archives of the *pieve di San Pietro* that shed light on daily life in the community, among them the register of births and deaths, the 1679 inventory of the ecclesiastical goods of the *pieve*, a chronicle of the main events that occurred in Vaglia between 1745 and 1853 (the years of good and bad harvest, the visits of notable people), and a list of the *pieve*'s records from 1260 to 1953.

A scholar interested in the presence of confraternities in Vaglia will find useful information at the beginning of chapter 8 (pp. 49–50) where, briefly, Calzolari refers to the presence of a confraternity in Vaglia in 1592 that had been founded in much older times. After the Council of Trent, this *Compagnia della Madonna della Neve* changed from its original Marian cult into a Eucharistic devotion. On 12 April 1584 the confraternity inaugurated a new oratory for itself next to the main church; the site was conceived as a space suitable for the functions of the confraternity and consisted of a small church, a dressing room, and a *refettorio* where members could share meals together. Although Calzolari's information on this confraternity is limited, the details he provides, the accuracy of the numerous annotations, and the rich bibliography can be very useful to scholars wishing to investigate the presence of confraternities in "secondary" areas of Tuscany, such as Vaglia and its surroundings.

Nunzio Rizzi  
Department of Italian Studies  
University of Toronto