

participated as a display of the “harmonious corporate organization of the city.” Fenlon views this participation in the context of the expansion of celebration, which had once been limited to a display of ducal authority, and which in the sixteenth century was increasingly placed into the hands of lay men and women. By incorporating lay members of the *scuole* into the procession, “civic and liturgical acts which were usually associated with ducal authority were able to broaden their audience, which could participate not only passively (by observing) but also actively by walking in the procession, chanting litanies, and singing *laude*” (169). Fenlon’s essay sets into motion an expanded view of the world in which Titian worked. His valuable contribution to our understanding of this context is essential to our understanding of Titian himself.

While the texts in this volume are sensitive and respond to some timely interests in art and music history such as David Rosand’s “Inventing Mythologies: The Painter’s Poetry”, and Laurie Schneider Adams’ “Iconographic Aspects of the Gaze in Some Paintings by Titian”, the overall usefulness of the volume is impaired by the lack of good images. Both figures and plates are black and white, and many are a mere 2”x 3”. Further, the works not included in the volume are often referred to merely by location, without other references as to where these images have been published. In spite of this problem, however, the high quality of this *Cambridge Companion*’s essays make a significant contribution to Titian studies, and it will surely be a good reference point for scholars working on Venetian confraternities.

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La Chiesa di San Giorgio Maggiore in Borgo di Grazzano. Vol. 1. *Vicende, istituzioni e arte di una comunità udinese dalle origini al secolo XVIII*. Vol. 2. *La parrocchia di S. Giorgio Maggiore in Udine nei secoli XVIII–XX e la sua chiesa dalla fondazione ai restauri del 1997–2001*. Ed. Alessio Persic. Udine: Parrocchia di San Giorgio Maggiore, 2001. 223, 262 pp. b/w illustrations.

This two-volume study on the history of the church of S. Giorgio Maggiore in Borgo di Grazzano in Udine from the Middle Ages to the present was published on the occasion of the completion of extensive restoration of the church in 2001. It is comprised of a considerable number of chapters dealing with many different aspects of that history. Written by various authors, including among them the chief editor, Alessio Persic, the individual chapters have numerous “schede” or framed insertions interspersed in the text that serve to provide additional information on places named, and on legends and fables, for example, that relate to the subjects being discussed. Interesting to note, some of these documents are in Friulan, the language spoken by the people of the Grazzano quarter of Udine right up to the middle of the twentieth century.

The chapter of greatest interest to the readers of this journal is certainly the one entitled “La Confraternita udinese di S. Giorgio”, on pp. 107–136 of the first volume. In it the authors, Rossana Mandalà, a trained archivist, and Alessio Persic, who teaches Christian and ancient literature at the Università Cattolica in Milan, describe an institution dating from the late Middle Ages that, as the authors state, is not mentioned in the fundamental work on mediaeval confraternities in Northern and Central Italy by G.M. Monti. They trace the history of the confraternity of St. George (known as San Zorz, in Friulan) from its founding early in the fourteenth century in Grazzano—a quarter dating from ancient Roman times located to the south-west of Udine and, at that time, still outside the walls of that developing city—right up to its suppression in the 1700s. (The church of San Giorgio was deconsecrated in 1785, we learn from Angela Borzacconi’s essay on the archaeological investigation of the site, vol. 1, p. 48).

Well documented on the basis of archival materials, and supplemented with appendices, bibliographies, and illustrations (as most of the chapters in this publication are), the Mandalà-Persic essay begins with an analysis of the Statutes which were drawn up in Latin on 24 August 1321 at the time of the founding of the Confraternity or shortly thereafter and are preserved in the Archive of the Parrocchia di San Giorgio Maggiore di Udine. Quoted in its entirety on pp. 116–18, it defines the institution as a “confraternity of honest workers [*probi viri laboratores*] of Grazzano, founded for the glory of God and the most glorious Virgin Mary his mother and the blessed martyrs George and Christopher, and in honour of the Holy Church of Aquileia for the prosperity of the city of Udine” [my English translation of the Latin original and Italian rendition cited in the essay on p. 107]. The authors comment on the importance of this dedication, which displays “serietà di impegno religioso unita a sincera lealtà verso lo stato patriarcale e a solidarietà per la nascente realtà cittadina di Udine” (107)—ideals, it is pointed out, that were appropriate to the social class of free men and small landowners who constituted its members. A summary of the content of the 14 articles comprising the statutes highlights the obligations undertaken by the members, namely, regular masses and donations, along with assistance to members and their families in the event of illness, impoverishment, or death. The sole requirement for membership was a good reputation, the causes for expulsion, instead, being the refusal to make peace with a confraternal member in the case of a dispute, or persistent and public adultery and, in the case of female members, the commission of personal sins.

Unlike those of other organizations, the constitution being analyzed does not deal specifically with the administrative offices or duties of the officers, but it does indicate that there existed both a General Council and a Council of Rectors. Decisions reached by these bodies were acted upon by the *camerari* or officers, who admitted new members and, together with the rectors, issued warnings to errant members or, when circumstances warranted, worked to establish peace

among them. These *camerari*, the authors deduce, must have had greatest authority, administering the “bona” (monies and goods) and collecting monthly dues and any fines levied against those who failed in their duties. Although there is no information as to the exact number of members at the beginning of the confraternity’s history, or about the methods adopted for electing officers and the duration of their terms of office, Mandalà-Persic are able to determine, on the basis of the documentation for a somewhat later period, that there must have been 2 *camerari* and 12 rectors, an arrangement that would have corresponded to the structure of the local neighbourhood government.

On the basis of their general familiarity with the historical scholarship on confraternities and on the Middle Ages in general, the authors also comment on the “open” nature of this confraternity, which imposed no professional or ethnic restrictions and required, instead, for admission only moral integrity and monetary contributions based on the individuals’ means. In exchange it offered them obvious spiritual advantages and socio-economic protection. Women too were admitted to the confraternity of San Giorgio and, although they do not appear to have held any office, their numbers are believed to have been significant.

The authors conclude their analysis of the constitution noting its simplicity and adherence to the more ancient type of lay association. It reflected, they note, an increase in Christian devotion and the need felt, at a time of transition in the history of Friuli, to participate actively in the religious cult in a manner that was not possible in the official church in order to seek salvation after death and community solidarity in moments of difficulty (usually poverty brought on by illness).

The following sections of the essay by Mandalà-Persic deal with the evolution of the confraternity in the following centuries. Using documents held in various archives and libraries, like the Biblioteca Comunale of Udine, the authors outline how the confraternity, which had been granted special indulgences by the Patriarch in the fourteenth century and also received many bequests consisting of some properties or income tied to the celebration of masses, was probably responsible for the upkeep of the church. Changes in the administrative structure of the association are also noted: one of the two *camerari* was replaced by a prior (*priûl*, in Friulan), who assumed the duties of accountant for a certain period and then emerged as the officer with supreme authority in the seventeenth century. The Council of Rectors evolved into the Secret Council and the mechanisms for the election of officers were modified, as a limit was placed, for example, on the number of members from a single family who could sit on the Secret Council. Another confraternity of the Holy Sacrament was introduced in the parish in 1578, probably in response to edicts of the Council of Trent suggesting reforms especially in regions like Friuli that bordered on Protestant countries, but this organization merged with the confraternity of San Giorgio a few years later in 1606. A major change occurred when, in the seventeenth and eighteenth centuries, the

confraternity became more elitist, as voting privileges were restricted, and admission was granted to increasing members of the nobility who eventually had full control of the priorate.

Mandalà-Persic devote the last section of their chapter to the topic of “Ritualità e carità”, that is, aspects of the cult and forms of mutual aid, and describe, for example, the communal meal with which the celebration of the Purification of the Virgin Mary culminated on 2 February, and also, according to documentation found in the Archivio della Curia arcivescovile di Udine, the general festivities for the patron saint that included the distribution of bread and candles. On occasion, it is noted, in spite of the precarious income of the confraternity, alms and assistance were offered to poor and ailing inhabitants of Grazzano who were not members of the confraternity.

Attached to the chapter are several appendices, one containing the text of the Statutes, as mentioned, another the list of names of the *camerari* and priors from 1440 to 1808, in which one observes, interestingly, for the earlier period only, the indication of the trades of the persons named, that is, weavers, millers, blacksmiths, leather workers, and the like. A brief list in the third attachment provides the names of the *cancellieri* (or secretaries) from 1493 to 1805.

The illustrations accompanying this chapter consist of facsimiles of some of the confraternity manuscripts, including the statutes and the *catapano* (*catapàn* in Friulan) or manuscript record books, and also some photographs of the building once occupied by the confraternity across from the old church and of part of the fresco discovered on the outside of the building depicting both the lion of St. Mark and the Castle of Udine as it was before the earthquake of 1511. A “scheda” on pp. 110–111 presents an excerpt of an article from the year 1900 announcing the discovery of the fresco.

From other chapters in the volumes, which also touch tangentially upon matters relating to the confraternity, more information may be gleaned that adds some pieces to the picture provided of the association. Chapter 2 of the first volume, also by Mandalà and Persic, traces the early stages of the history of the church of San Giorgio dating back perhaps to the seventh or eighth century and deals with the tension between the church and the confraternity, after it was established, over the selection of the parish priest. This dispute is mentioned again by the same two authors in yet another chapter on the official founding of the parish of San Giorgio in 1446, where it is stated (p. 79) that the confraternity elected the parish priest and also had the duty to support and house him. In another two pertinent essays the romance philologist Federico Vicario discusses some documents in the confraternity archives including those written in Friulan, and the art historian Annamaria Poz writes about Sebastiano Florigerio, the artist responsible for the painting of St. George and St. John the Baptist, commissioned by the members of the confraternity on 16 October 1528, that was praised by Vasari and is still found in the church. Finally, in a separate chapter in volume 2,

Mandalà deals with the archive of the Parish and describes the condition of the documents including those of the confraternity which provided the basis for the research.

The two volumes edited by Persic provide a wealth of new material based on original documents written in Latin, Italian, Venetan, and Friulan, and add to our knowledge both of the veneration of St. George in Friuli and of one early confraternity in Udine in particular that bore at its inception some peculiar social characteristics. Carefully documented and detailed studies such as these are most welcome and indeed essential if scholars are to have the necessary data to be able to test general existing notions about lay confraternities and eventually to formulate new interpretations of them.

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Ethnology of Religion. Chapters from the European History of a Discipline, ed. Gábor Barna. Studies in Ethnology 1. Budapest: Akadémiai Kiadó, 2004. 367 pp. ISBN 9-6305-8179-5

The subtitle is important, since it clarifies the essential nature of this book: a collection of histories by different authors, covering scholarship and research in the ethnology of religion in fourteen different geographical locations: Croatia, the Czech Lands, Flanders/Belgium, Greece, Hungary, Lithuania, Macedonia, Norway, Poland, Portugal, Russia, Slovakia, Spain, and Sweden. Each chapter fulfils a common brief in a different way. We are presented with definitions of the field itself, discussions of its relationship with other fields (ethnology, anthropology, cultural studies, theology, philosophy, among others), information on specialist journals and newsletters, and accounts of the emergence of dedicated research institutes (or their absence). Most chapters include pen portraits of major scholars and their principal publications, and every chapter concludes with a detailed bibliography (with titles of publications often helpfully translated into English).

All of the authors contribute something towards a definition of their field. Even its name is not settled: ethnology of religion, anthropology of religion, the study of popular religion, of vernacular religion, of folk religion, of traditional religion. All agree that its auxiliary disciplines are the social sciences, though there is less unanimity concerning its relationship to theology. The common threads in ethnology of religion seem to be these: it is a study of popular religion as something distinct from official religion, less concerned with doctrine than with practice, always local and particular, often sensual and materialistic, with a predilection for concrete rites and actions over abstractions of doctrine and legislation. Nevertheless, the boundary between 'official' and 'popular' remains dynamic and porous: the Church adopts folk customs, and the people adapt ecclesiastical practices. (While most of the authors are