

is, among its other credits, one of the most important and interesting achievements of this work.

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Il Laudario Assisano 36 (dall'Archivio di San Rufino). Edizione critica, note linguistiche e filologiche, appendici, indici, ed. Maurizio Perugi and Gina Scentoni. Perugia-Assisi: Deputazione di storia patria per l'Umbria / Accademia Properziana del Subasio, 2007. Pp. liii, 532, ill. 14. ISBN 978-88-95331-02-7.

The flagellant confraternity of Santo Stefano of Assisi, founded in 1324, has left us a rich corpus of documents that are currently housed in the Archivio di San Rufino in Assisi. Among them, the confraternity's statutes, datable to the early 1320s, are an important document for the history of confraternities in Umbria—in fact, they quickly became a sort of model for those of other confraternities in the area, such as the confraternity of San Lorenzo in Assisi or of the SS. Crocifisso in Gubbio. Not surprisingly, these statutes have recently been the object of various studies. Aside from this fundamental text, the confraternity has also left us an *Ordo ad faciendam penitentiam* datable perhaps to before 1329 that describes the flagellation ritual as carried out by the brothers in their private oratory. We also have the confraternity's membership rolls (*matricole*), prayers, account books, inventories, and two collections of *laude*: the Laudario Assisano 36, which is the subject of the current publication, and the Laudario "Illuminati" transcribed by Angela Maria Terruggia but not yet published.

The current volume is a careful and integral edition of five "fragments" bound in a single volume now at the Archivio Capitolare di S. Rufino in Assisi (ms. 36/A), partly in paper and partly in vellum, datable between the fourteenth and fifteenth centuries. The "fragments" contain poetic and dramatic *laude*, mostly unpublished. The first "fragment" (ms. As¹) contains three dramatic *laude* from Perugia. The second (ms. As²) contains seven *laude* "Pro defunctis", mostly from the Assisi tradition, that have already been published in 1925 by A. Del Pozzo in the *Giornale storico della letteratura italiana*. The third "fragment" (ms. As³) contains five more *laude* in the Assisi tradition. And the fourth, (ms. As⁴), compiled by Luca di Ercolano, a canon of S. Rufino sometime after 1381, contains 58 *laude* arranged according to the liturgical calendar; these are mostly dramatic *laude* and are similar to those produced by the flagellant brotherhoods of Perugia. The fifth "fragment" (ms. As⁵) contains several *laude* for the deceased composed in the fifteenth century.

There is no need to underline the importance of such fundamentally important editorial work, useful not only for the history of religion, devotions and confraternities, but also for the history of language, literature, and theatre. The two editors of the current volume are to be highly commended for their high scholarly

rigour based on solid palaeographical and codicological skills, not to mention on their vast philological and linguistic-literary knowledge.

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Andrea Maiarelli. *La "Congregatio clericorum Perusinae Ecclesiae". Edizione e studio del Codice 39.20 della Biblioteca Capitular di Toledo. Con un saggio di Pietro Messa.* Italia Sacra, Studi e documenti di storia ecclesiastica, 81. Roma: Herder, 2007. Pp. xxxiii, 351. ISBN 978-88-89670-22-4. Euro 79.

The current volume is focused on ms. 39.20 of the Biblioteca Capitular of Toledo (Spain), a codex datable to between the thirteenth and fourteenth centuries, originally produced in Perugia for a clerical confraternity. In 1770 the canons of the cathedral of San Lorenzo in Perugia donated it to Cardinal Francesco Saverio Zelada, who subsequently passed it to the Archive and Chapter Library of Toledo. The author/editor of the current volume narrates the codex's various movements and brings it back to light (after its "disappearance" from Perugia in 1770, it had been thought lost).

The codex is divided into three subsections: a necrology (fols. 1r–7v), a *constitutio* (fols. 8r–17r), and a *libellus liturgico* (fols. 174–81v). It is clearly the product of an ancient, original *congregatio clericorum* that began in the 1030s–40s and was approved by Andrea, bishop of Perugia (active 1032/3–1048/9). The *congregatio* appears to have gathered clerics from various churches who sought to lead a more intense religious life, to offer each other material and spiritual assistance as well as a dignified funeral and funeral devotions (78). This was, therefore, a confraternity of secular priests that was part of the flowering of brotherhoods of clerics documented in Italy throughout the Middle Ages.

The text of the *constitutio* reveals a number of variations from the Rule of Aachen (ratified in 816) for the manner of living for clerics. The "suggestions" of the so-called Rule were adapted by the Perugian clerics to a more secular/confraternal manner of life by eliminating references to communal life. As a result, the Rule of Aachen, an obligatory point of reference for the life of a canon, becomes the basis for a normative text meant to govern the life of secular clergy (97).

The necrology allows us, instead, to identify the confraternity's growth and development over the course of the twelfth to fourteenth centuries. It is compiled by about fifty different hands active in the fourteenth century and registers 541 obituary notes. An analysis of these notes brings to light some very interesting points: 1) the absence of any bishop of Perugia; 2) the clerics come mostly from *pievi* and parishes belonging to the cathedral chapter; 3) lay people also participate in the *congregatio*; 4) both the clerics and the lay persons in the necrology come from Perugian territory where the cathedral chapter either had an institutional presence or owned the land.