

tions and a list of the goods of the hospital and confraternity of Santa Maria della Neve taken from the 1427 Florentine catasto.

Paul V. Murphy
University of Toronto

* * *

Bernardi, Claudio. *La drammaturgia della Settimana Santa in Italia*. La città e lo spettacolo, 2 (Milano: Vita e Pensiero, 1991), 554 pp., 35 ill.

The volume examines the Easter Week celebrations in Italy from a variety of points of departure—history, festivity, theatre, anthropology, popular piety, ritual, etc. In his "Introduction" (pp. 3-10) the author argues for an interdisciplinary approach to the week-long series of events culminating on Easter Sunday and points out that this period of collective festivity has remained particularly important in Italy not only because of that society's Judeo-Christian traditions, but also because the Easter festivities themselves offer a totality of ritual, expressive, and symbolic aspects not to be found in other feasts (p. 8). At the basis of this study, however, is the author's own interest in public festivity as theatre, that is, as a "collective dramaturgy that finds its fullest expression in the festive act" (p. 9).

The study is divided into three major sections. The first, "Pasqua, la festa delle feste" (pp. 11-45), traces the development of Easter celebrations from their origins in the springtime feast of ancient nomadic tribes in the Middle East to early and Medieval Christian celebrations up to the 10th century. The second section, "La Settimana Santa in Italia. Il quadro festivo" (pp. 47-161), examines the various components of the festivities in chronological sequence from Palm Sunday to Easter. The third and longest section, "Il dramma pasquale nella storia" (pp. 163-504), traces various developments in the feast from the 10th century to the present. A conclusion (pp. 505-513), and three indices (names, places, and subject) bring the volume to a close.

Confraternities played an important—and quite visible—role in certain moments of the Easter Week festivities. For example, they participated significantly in the Good Friday processions, often providing a vivid and, literally, bloody reminder of Christ's suffering. The author thus mentions confraternities throughout the volume. He also devotes several subsections to confraternity practices. He describes, for example, confraternity visits to the "Sepulchres" set up in churches and oratories, penitential and flagellant processions, Easter celebrations in confraternities in Assisi, Perugia, Rome, the Veneto and Abruzzo, etc.

Although the major emphasis of the volume is on the theatricality and dramatic context of the Easter "feast" as a whole, scholars working on confraternities will find the book useful for the information on rituals and devotional practices in which confraternities themselves also participated.

Konrad Eisenbichler
Victoria College
University of Toronto

* * *

Benvenuti Papi, Anna. *"In castro poenitentiae". Santità e società femminile nell'Italia medievale*. Italia Sacra Studi e Documenti di Storia Ecclesiastica, 45 (Roma: Herder Editrice, 1990), xxxii, 713 pp. ISBN 88-85876-12-9

This rather hefty volume is a collection of many of the author's previously published articles on women and religion in Tuscany in the 13th and 14th centuries. Aside from bringing together and thus making readily accessible articles published over the course of the past fifteen years in a variety of venues—from conference proceedings to journals—that are not always easy to find, the volume illustrates the development, and hence the general direction of research into female religiosity in late-medieval/early Renaissance Europe. Such research has pointed to the relation-