

about to be executed also served their city. Condemned souls were of great concern to medieval communities, leading to legislation that burials and even executions take place at great distances from the city walls. Placating a soul wrongfully condemned to death, as a telling figure shows, with the image of the crucified Christ or other martyrs, assured the condemned of a place in heaven. Similarly, the sufferings of true Christians would add to the torment of the wrongdoers who still had hope of redemption. Sebregondi also discusses popular beliefs touching on the use of parts of the dead (fingers, fat, and blood) as cures for dog bites and hernias, as well as necessary elements in necromancy.

Other articles include an examination of the *Libro dei Giustiziati*, tables of reconstruction, the festivals and music of the confraternity, an inventory from the early eighteenth century, and discussions of various efforts to restore the oratory and its frescoes. The volume is enriched with many vivid colour photographs of everything from the tunics worn by the members to photographs of the building as it stands today.

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Sant'Anna dei Fiorentini. Storia, fede, arte, tradizione, ed. Anita Valentini. Firenze: Edizioni Polistampa, 2003. 212 pp., illustrations ISBN 88-8304-553-X

When the short-lived government of Walter of Brienne, Duke of Athens, came to a sudden end on 26 July 1343, the city of Florence was quick to give thanks and to celebrate its 'liberation' from the 'tyranny' of its invited foreign ruler. That celebration quickly became an elaborate annual feast held in honour of that day's patron saint, Anne the mother of the Virgin Mary, and turned into an emblematic display of Florentine republican ideals. Not surprisingly, two hundred years later, when Florence and its territory were conquered by Emperor Charles V and turned into a hereditary duchy for the Medici family, the feast commemorating the city's liberation from a tyrant duke was soon suppressed. Then, in 2000, nearly five hundred years after that suppression, the civic government of Florence re-instituted that distant celebration, complete with fanfares and speeches, Renaissance costumes and flags, religious ceremonies, processions with the saint's relics, and, fortunately for us, a commemorative volume. Such, then, is the genesis of the beautifully produced and richly illustrated book under examination. The volume is part of the series sponsored by the Florence section of the Knights of Jerusalem, to whom we owe a number of other fine works on Florentine religious culture in the Middle Ages and the Renaissance.

The articles in this volume are organized into four groups: history, faith, art, and tradition. The first group ('History') contains a detailed narrative by Franco Cardini of the fateful events of 1342–1343 that saw first the election of Walter of Brienne as tyrant and then, only eleven months later, his expulsion from the city

(pp. 19–28). This is followed by an article by Ugo Barlozzetti on Walter de Brienne himself aptly titled ‘Wars and conflicts surrounding the Duke of Athens’ (pp. 29–41). Luigi Borgia’s description of heraldry in Florence at the time of the Duke of Athens (pp. 43–62) is informative but of dubious relevance to the topic; as is also Maurizio Vaglini’s short excursus on ‘St Anne and Women in the Middle Ages’ (pp. 63–70).

The second group of articles (‘Faith’) touches on topics of interest to historians of biblical and popular religion, focusing as it does on sources and devotion. Carlo Nardi looks at ‘St Anne and Ancient Texts’ (pp. 73–81) to point out that the silence of the canonical texts on Mary’s parents is countered by the generous descriptions of the apocrypha. Gilberto Aranci follows suit with a ‘theological-biblical reflection’ on the traditional Christian view of St Anne vis-à-vis Holy Scripture (pp. 83–85). Silvano Burgalassi studies the multiple meanings of the feast of St Anne (pp. 87–93) and Alessandro Bicchi writes about the meanings of the name ‘Anne’ (pp. 95–100).

The third group of articles (‘Art’) presents us with seven different insights into the representation of the saint in Florence. The first provides us with an analysis of the evolution of the image of St Anne in Florence (Anita Valentini, pp. 103–134); the second speaks to the contradictory needs for beauty and gravity in depictions of the saint (Cristina Acidini, pp. 135–137); the third on the theological aspects of the image (Timothy Verdon, pp. 139–148); the fourth on Mariotto di Nardo’s fresco of St Anne in Orsanmichele (Francesca Nannelli, pp. 149–153); the fifth on the iconography of the saint in 12th–13th century Tuscan illustrated liturgical codices (Maria Grazia Ciardi Dupré, pp. 155–165); the sixth on the confraternity of St Anne (Ludovica Sebreghondi, pp. 167–173); and the seventh on expenses for the building of the Chapel of St Anne (Veronica Vestri, pp. 175–198).

The fourth and last group of articles (‘Tradition’) contains only two offerings. The first, by Luciano Artusi, describes traditional ceremonies for St Anne in the context of the church of Orsanmichele (pp. 201–204), while the second, by Eugenio Giani, touches on the renewal of the traditional celebration of St Anne in Florence (pp. 205–208).

Colleagues working on confraternities will be particularly interested in Ludovica Sebreghondi’s informative and well documented article on the Confraternity of St Anne ‘of the Grooms’ (that is, of the horse grooms). Founded in 1673, the sodality gathered not only the men who worked as horse grooms for the ruling, noble, and wealthy households of the city, but also their wives and daughters. Curiously enough, it also welcomed as members the ‘padrone’ (women employers) of these men as well as the female servants of the ‘principal ladies of the city’ (p. 167). In other words, this was a mixed-gender confraternity that began as a corporative association, but soon opened its doors to a wider range of individuals loosely connected with its original membership. Its stated purpose was not only

to offer grooms and their families a devotional focus and a religious context, but also to attend to their more material needs so as to spare them ‘from having to go begging’ (p. 168). Shortly after its founding, the confraternity affiliated itself with its much older Roman counterpart (founded in 1378), but, as Sebreghondi points out, the exact nature of that relationship is not yet clear. In 1690 the confraternity was granted the use of an oratory in the Dominican convent of Santa Maria Novella, where it remained until the 1785 general suppression of confraternities by Grand Duke Peter Leopold. That site has now been converted, in part, into the current pharmacy of Santa Maria Novella, a 1847 neogothic construction that has completely removed any trace of its earlier confraternal use.

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Tóth, János. *History of the Scapular Confraternity in Barka / A barkai Skapuláré Társulat története*. Devotio hungarorum, 8. Ed. and intro. by Gábor Barna. Szeged: Néprajzi Tanszék, 2002. 88 pp., 6 illustrations.

This volume contains an edition of János Tóth’s history of the first fifty years of the Scapular Confraternity founded in Barka (Hungary) in the mid seventeenth-century. The work has survived in a manuscript dated 1809 held by the parish library in Barka. The editor’s introduction (pp. 11–20) is fortunately repeated in English (pp. 22–32); but Tóth’s history (pp. 37–64), regrettably, is not – had it been, it would certainly have been very useful to the wider community of confraternity scholars.

The Scapular Confraternity in Barka, dedicated to Our Lady of Mount Carmel, was founded in the mid-eighteenth century on the model of its namesake in Buda. Its members were obliged to wear the “scapular,” a small garment with an image of the Virgin engraved on it, recite a number of prescribed prayers, fast on Wednesdays, preserve their chastity as appropriate to their station in life (single, married, or widowed), and offer alms. It is still extant today, though much hampered by the re-shuffling of national borders in the past century. In fact, a large part of the territory over which the confraternity traditionally exercised spiritual and devotional influence as now been incorporated into Slovakia, whose recent history of secularization and hostility towards the Church and religion (p. 28) clearly affected the nature of popular Marian devotion, thereby reducing the importance of Barka as a Marian pilgrimage site.

Although the volume has limited scope for those of us who do not read Hungarian, the editor’s brief introduction does offer a brief insight into Marian and confraternal devotions in Hungary from the mid-eighteenth century to the present. It also raises the interesting question (that I do not believe has yet been examined) of the effect of shifting national boundaries on confraternities and