

Miracoli di Castel Rigone sono invece conservati *in loco* in un apposito spazio (ex-Lazzaretto); ne rende ragione Elisabetta Bogini in *Un lavoro in corso: il riordnamento dell'archivio della Confraternita del Santissimo Sacramento di Castel Rigone*, pp. 121–132. L'archivio della confraternita della Morte e di S. Rocco di Passignano sul Trasimeno giaceva “abbandonato” presso la chiesa di S. Rocco (sua sede storica); il trasferimento presso l'archivio del Comune ne ha consentito il recupero e l'inventariazione ed ha permesso la ricostruzione della vita della confraternita stessa (Francesca Tomassini, *L'archivio e la vita della Confraternita della Buona Morte e di S. Rocco di Passignano sul Trasimeno*, pp. 133–140). Mario Squadroni—*Un inedito manoscritto seicentesco sulla Congregazione dei nobili eretta a Perugia nel Collegio della Compagnia di Gesù*, pp. 141–178)—edita per intero il manoscritto in oggetto del gesuita Federico Trenta che parla della fondazione della Congregazione dei Nobili a Perugia, dei rapporti di questa con il Collegio dei Gesuiti; dell'origine della Congregazione degli Artisti, della sua attività, degli oratori che ospitavano le due Congregazioni, dei personaggi che hanno dato loro vita, dell'organizzazione interna. Il manoscritto lueggia anche aspetti di vita devozionale: culto per la statua del Salvatore; indulgenze; Quarant'Ore; gita alle sette chiese; gita straordinaria a S. Maria degli Angeli. Questo prezioso pezzo è conservato nell'archivio privato Donini-Ferretti di Torgiano. Dopo brevi cenni sull'archivio del Sodalizio Braccio Fortebracci—che raccoglie il materiale documentario delle storiche confraternite disciplinate di S. Agostino, S. Domenico, S. Francesco, federatesi nel 1472 (G. Civitareale, *Brevi cenni sul fondo archivistico del Sodalizio Braccio Fortebracci di Perugia*, pp. 179–182), si pone la *Bibliografia delle confraternite umbre in età moderna e contemporanea* di Letizia Vecchi (pp. 183–214): una sorta di “piccola” impresa nel tentativo di coordinare i contributi più disparati.

Se il volume conferma la diffusione di una tipologia confraternale ormai ben nota per l'Età Moderna (SS. Sacramento, SS. Rosario, compagnie della Morte ecc.), apporta contributi originali circa le norme di conservazioni degli archivi confraternali (dettate dagli stessi presuli); la tipologia documentaria; i luoghi di conservazione nonché il tentativo di redigere una aggiornata bibliografia estrapolata da un mare di scritti quanto mai variegato.

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*La confraternita e la chiesa dell'Annunziata di Pesaro. Il fenomeno confraternale in Italia*, ed. Antonio Brancati. Ancona: Fondazione Cassa di Risparmio, Pears / Il lavoro editoriale, 2005. Pp. 286 + 123 b/w and colour illustrations. ISBN 8-8766-3382-0, n.p.

This handsomely produced and richly illustrated volume is a tribute to the church of the Annunciation in Pesaro and to the homonymous confraternity that met in it from the fourteenth to the late eighteenth century. As such, it completes the “reclaiming” efforts that began with the acquisition of the building by the Cassa di Risparmio di

Pesaro (1998), its restoration, and its return to public but secular use when the Cassa donated it to the city (2001) as a venue for concerts, exhibitions, presentations, and other such cultural events. The process of acquisition, restoration, and re-integration of an old confraternity's site into the cultural life of a city is a growing phenomenon in Italy that, aside from its obvious value for current cultural activities, reminds the general public of the fundamental role medieval and early modern confraternities played in the social and cultural fabric of society. And this is exactly what the current volume seeks to do—to recall for a general but literate public the fundamental role played by lay religious confraternities in general and by the Confraternity of the Annunciation in particular in the spiritual, social, and cultural life of Pesaro from the fifteenth to the twentieth century.

The volume is laid out in three chapters and four appendices. The first chapter, by Antonio Brancati, presents a general overview of the origins and evolution of the confraternal movement in Italy from ancient Roman times to the nineteenth century (pp. 9–52). Clearly aimed at a general public that is not aware of the history and importance of confraternities in the peninsula, this overview will also be of interest to a more learned readership seeking a *longue durée* perspective on the phenomenon. The second chapter, again by Antonio Brancati, offers an excellent description of the various administrative positions in the confraternity and their various duties (pp. 53–76). In many ways, these are fairly well known structures for scholars working in the field, but for others the chapter will serve to point out the diversity of roles and functions present in an early modern lay religious organization as well as the very democratic and popular system of government in place in these associations. This second chapter also discusses the typology of early modern confraternities, dividing them into four major categories: devotional, penitential, professional, and charitable. The third chapter, by Adele Brancati, constitutes the core of the volume and narrates in detail the history of the confraternity and church of the Annunciation from the fourteenth to the twentieth century (pp. 77–205). This chapter begins with an examination of the social and religious context in which the confraternity was founded and operated—a description of the city of Pesaro in the thirteenth-fifteenth centuries and then a discussion of the impact of the Franciscan movement on the city. It describes the origins and founding of the confraternity (1347), which was supposedly started by, or under the influence of, two local holy persons, the Blessed Cecco (1270–1350) and the Blessed Michelina (1300–1356). It then moves on to outline its original charitable purposes (burials of the indigent deceased, assistance to pilgrims and to the sick), its governing structures as laid out in the statutes of 1575, 1758, and 1840, its membership figures, its entrance requirements and rituals, its various suppressions (the first one in 1782) and reopenings, its move to the church of San Rocco because its original church of the Annunciation has been confiscated by the state and sold to private owners (1786). This chapter concludes with the confraternity's much more recent history (during the period of Italian unification, then in the aftermath of the Concordat of 1929, and then in the second post-war period) to finish with a discussion of how the post-

war rise of Azione Cattolica contributed to the demise of the confraternity. In 1955 the confraternity sold its church of San Rocco (which, badly damaged during the Second World War, had already been deconsecrated two years earlier) and donated the proceeds from the sale to the archbishop in order to assist the diocese in the building of the new parish church of Christ the King. With the sale of its church, the confraternity stopped meeting. Adele Brancati notes that there seems not to have been any actual confraternity decision or diocesan directive to close the organization and adds that the three surviving members from the 1950s claim not remember anything about it any longer (p. 133). In short, once the confraternity sold its church, it simply faded away.

These chapters are followed by four appendices. The first is a study by Adele Brancati of the Statutes of the confraternity and their various printed editions (pp. 207–214); the second a description/analysis by Grazia Calegari of the works of art in the church of the Annunciation (pp. 215–273); the third a brief note on the various restorations carried out over the centuries (p. 285); and the fourth a short report by Celio Francioni, who oversaw the recent restoration (pp. 277–278). A long index of names concludes the volume.

No expense has been spared to enrich the volume visually with excellent black/white and colour illustrations drawn from local and other sources. A few of these images are fairly well known (such as that of St. Bernardino preaching in the Campo in Siena), but the vast majority are not and thus their publication in this volume helps to increase the visual resources available for confraternity studies.

In short, this volume makes a solid contribution to confraternity studies both for the fine scholarship it presents, based on solid archival and printed sources, as for the excellent illustrations that accompany it.

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Rollo-Koster, Joëlle. *The People of Curial Avignon. A Critical Edition of the 'Liber Divisionis' and the 'Matriculae' of Notre Dame la Majour*. With a Foreword by Kathryn L. Reyerson. Lewiston: The Edwin Mellen Press, 2009. Pp. viii, 445. ISBN 978-0-7734-4680-9. n.p.

Given the paucity of demographic data in medieval archives, the existence of both a partial census (the *Liber Divisionis*) of the population of papal Avignon and two sets of matriculation records for the city's large confraternity of Notre Dame la Majour, comprising thousands of names in total all from the same period in the second half of the fourteenth century, has great potential for historians.

Until now, however, the difficulty of these sources has severely hampered their usefulness. First, their dating and interpretation has been difficult, not only because of the cryptic nature of the records themselves but also because of the complexity of the political and demographic context during a period in which the papal court was