

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

in flux. On top of this difficulty, the confraternal records are illegible to the naked eye as a result of water damage.

In *The People of Curial Avignon*, Joelle Rollo-Koster, using her extensive experience of the Avignon archives and meticulous detective work, has finally pieced together the puzzle of these records. She not only solves their dating and the interpretation of their cryptic annotations, but also provides a complete transcription of every legible piece of these valuable documents, finally making them fully available to the community of scholars.

Readers of *Confraternitas* will be particularly interested in her analysis of the large, wealthy confraternity of Notre Dame la Majour and the two lists of its members dating from 1364 and 1374, which she has carefully deciphered using infrared light.

Notre Dame la Majour was an interesting example of a “civic” confraternity, one whose mandate extended across the whole city rather than focusing on a defined community such as parish, profession or nationality. Although it was primarily Italian and its records are in Tuscan, no one nationality predominated (the largest group were the Florentines, but they comprised less than half its members, and had a separate “national” confraternity of their own). The confraternity also included locals and non-Italian foreigners, and encompassed a wide range of professions from skilled artisans to cardinals. The connecting factors were that the members were reasonably wealthy, and had some business or other connection with the papal court.

The existence of matriculation lists compiled a decade apart enables Rollo-Koster to show that the confraternity struck off members once they were, in her words, “corporately dead” (that is, they had died, moved away, or stopped paying). She concludes that the confraternity had little spiritual focus on its dead members, but was rather oriented towards supporting two hospitals and other charitable work, as well as providing funeral services for members who were often a long way away from their families. Its social purpose lay in bringing together all those associated with the papal court, connecting newcomers with old-timers, merchants with their customers, and foreigners of different origins with each other and with locals.

Rollo-Koster’s work shows how much potential these confraternal records have to illuminate Avignon society when used in conjunction with the *Liber Divisionis* and the other extensive material available in the records of papal Avignon. By deciphering their meaning and transcribing them for the world at large, she has laid the groundwork for additional valuable scholarship in the future.

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