

Reviews

Al Kalak, Matteo and Marta Lucchi. *Gli statuti delle confraternite modenesi dal X al XVI secolo*, preface by Nicholas Terpstra. Heuresis, Sezione di Scienze storiche, 9. Bologna: CLUEB, 2011. Pp. 259. ISBN 978-88-491-3490-2. Euro 22.

This volume gathers all the extant, pre-Tridentine statutes of confraternities from the Northern Italian city of Modena, at that time a duchy ruled by the Este family. As a result, the collection provides scholars with a cohesive and (nearly) comprehensive set of documents for the study not only of the normative structures that defined and governed such lay organizations in a clearly delineated spatial and temporal setting, but also for the study of their diachronic and synchronic evolutions. The collection also allows careful readers to analyze the motivations that inspired devout Modenese men and women to gather into such organizations, how they developed social kinship networks, and how they engaged with the wider community. To assist readers, the two editors have each contributed an introductory chapter that helps to contextualize the statutes. Matteo Al Kalak's introduction provides a general background and history to the development of confraternities in Modena from the Middle Ages to the mid sixteenth century (pp. 15–36) while Marta Lucchi's introduction describes their rituals and, especially, their musical life (pp. 37–56). The volume also benefits from a short but probing preface by Nicholas Terpstra (pp. 7–9), a description of transcription criteria (pp. 59–60), a brief description of each of the ten manuscripts transcribed (pp. 60–67), and a glossary of dialectal or archaic terms that might not be readily understandable to a non-Modenese reader (pp. 255–259).

Because of the usual vicissitudes of archives and documents, not all the statutes drawn up by Modena's pre-Tridentine confraternities are extant, but the two editors have managed to identify most of the lacunae and to provide an insight into them. What does survive and is transcribed are the following: the undated Latin statutes of the "Luminaria" confraternity in the city's cathedral, founded around 980 to assist in providing candles for the church and to venerate the city's patron, San Geminiano (pp. 69–70); the 1439 vernacular statutes of the flagellant confraternity of S. Pietro Martire, founded in 1261 and associated with the Cadè hospital in town (pp. 71–92); the vernacular statutes (1338) of the flagellant confraternity of S. Maria della Neve founded in 1332 that was famous for its *laude* singing (pp. 93–104); the vernacular statutes of the confraternity of S. Geminiano founded in 1348 (pp. 105–122), followed by an appendix of its thirty-nine "Ammonimenti" or "warnings" (pp. 123–124); the vernacular statutes (1492) of the confraternity of S. Giovanni Battista della Morte founded in 1372 to assist those condemned to execution (pp. 125–154); the vernacular statutes (1436) of the confraternity of SS. Annunziata founded in 1423 (pp. 155–164); the vernacular statutes (1452) of the confraternity of Gesù probably founded in 1423 probably as a result of

St Bernardine of Siena's preaching in Modena that year (pp. 165–173); the vernacular statutes (1450) of the confraternity of S. Bernardino founded in 1450 in the wake of that saint's canonization (pp. 175–195); the vernacular statutes (1501) of the confraternity of S. Sebastiano founded in 1501 during yet another recurrence of the plague (pp. 197–231); the vernacular statutes (1581–1623) of the confraternity of Gesù e S. Erasmo, created in 1552 by the amalgamation of two previous associations by those names (pp. 233–254). The only two confraternities whose pre-Tridentine statutes have not survived are those of S. Erasmo, founded in 1422, and of S. Giuseppe, founded in 1532 from within the guild of carpenters that had existed since 1426.

This nicely unified and well presented collection of pre-Tridentine confraternity statutes from Modena is an important addition to the growing number of statutes now available in reliable scholarly editions. It increases the resources available for future studies and points to yet another fascinating city with a rich and significant history in lay religious movements.

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Il mercante, l'ospedale, i fanciulli. La donazione di Francesco Datini, Santa Maria Nuova e la fondazione degli Innocenti. Eds. Stefano Filipponi, Eleonora Mazzocchi, Ludovica Sebgondi. Florence: Nardini Editore, 2010. Pp. 160 + colour illustrations. ISBN 978–88–404–0020–4 (soft cover) Euro 15.

Renaissance hospitals aimed to heal the soul as much as the body, and in pursuit of that goal they commissioned a wide range of religious art works to adorn internal chapels and mark public spaces. Many now remain the custodians of these artistic treasures even though the wards for whose benefit they were originally commissioned have long since passed away and, in most cases, the institutions themselves have metamorphosed to meet different needs. This volume is the exhibition catalogue produced for an exhibition of artworks originally commissioned for two Florentine institutions: the Ospedale degli Innocenti and Ospedale di S. Maria Nuova. The Innocenti is widely famous as one of the earliest purpose-built and dedicated foundling homes in Europe. S. Maria Nuova is less well-known as Florence's central hospital even though it, unlike the Innocenti, continues to fulfill the same role for which it was established centuries ago.

The catalogue provides an excellent record of the 2010–11 exhibition, which was aimed at presenting some newly-restored artworks and the results of extensive investigations into the architecture and construction history of the two institutions. Before and after photos and technical descriptions demonstrate clearly the extent of the restorations, which in some instances have