

items of added information that make reading her article both informative and pleasurable. Cristina Gnoni Mavarelli picks up where Sebreghondi left off, providing us with a final word on the restoration techniques, both good and bad, used in the past and how these techniques have impacted contemporary efforts to replenish fully the beauty of the various works of art. Mavarelli then delineates some of the contemporary restoration techniques used in San Giorgio and closes her article with an outline of the proposed curative projects for the coming years.

The photographs in the latter part of the volume are exquisitely prepared, with sharp, clear close-ups that bring into prominence the richness of the colours as well as the bold textures of the various art objects and artefacts. The excellence of the gloss (in English and German) and the commentaries that accompany each photograph accomplish their intended task of inspiring the reader to pay a first-hand visit to this church that is as small in size as it is large in historical religious significance.

Fabio Calabrese
Department of Italian Studies
University of Toronto

Pátková, Hana. *Bratrstvie ke cti božie. Poznámky ke kultovni činnosti bratrstev e cechů ve středověkých Čechách* (Praha: KLP, 2000) p. 213.

For a long time, Hana Pátková's research has revolved around the origins and activities of religious brotherhoods in Bohemia during the Middle Ages. Not only has Pátková published many articles on this topic, but also an impressive volume on Czech painters. We now have a monographic study from her that analyses the religious activities of brotherhoods and guilds in Bohemia during the Middle Ages. Pátková has limited her study geographically, concentrating only on the Bohemian lands, thereby excluding Morawskie and Śląskie brotherhood groups from her research interest.

Activities of the oldest brotherhood groups in Bohemia can be traced and documented in the sources from the 1330s onward. During this period, brotherhoods dedicated to the maintenance of a hospital located next to the Franciscan monastery in Prague, which soon gained the status of an independent red star Holy Cross monastery, have been noted. Other groups can be traced from the fourteenth century, which the author has set as a starting point for her research (the year 1520, on the other hand, corresponding to the beginning of the Reformation, has been selected as a *terminus ad quem*).

The purpose of Pátková's study is to investigate the religious activities of brotherhoods and guilds and to distinguish their principal forms of functioning. The author pays particular attention to the terminology associated with brotherhoods and guilds. Guilds are conceptualized as organizational corporations organized primarily by artisans who were involved with production and trade. The term "brotherhood" has been conceptualized, instead, as a more heterogeneous organization of members not limited to one particular type of profession nor to one

social group. The two terms, "brotherhood" and "guild", however, often appear interchangeably and alongside other terms such as *bruderschaft*, *fraternitas*, *confraternitas*. Pátková argues that for this time in history it is not possible to specify the character of the organizational corporation by relying simply on the terms "brotherhood" or "guild." It has been noted within the literature that during the fourteenth century and at the beginning of the fifteenth century organizational corporations were more often called "fraternitas", rather than "guilds" in Latin texts appearing in Prague. During the fifteenth and beginning of the sixteenth century, the Czech terms for "brotherhood" and "guild" appear interchangeably to describe artisan corporations and Czech dominates as the primary language used in these texts, in opposition to Latin and German.

In earlier studies, Czech brotherhoods were examined from various points of view, but rarely were their religious characteristics and activities discussed at length.

The primary sources of information on the nature and forms of brotherhood and guild activities are statutes, documents and testaments, as well as guild and brotherhood tomes, which are rare. Various sources of information on the membership of occupational associations from before 1520 have been found: goldsmith accounts in Prague (1324), Service to God Brotherhood from St. Wita Cathedral in Prague (1328-1403), Prague Old Town painters (1348-1527), bakers and sailors from Budziejowice in Bohemia. One such source is a volume, probably from the area between the Czech Krumlowem and the Czech Budziejowice, that is a list of members of the malsters' brotherhood for whom prayers were to be said. Similar volumes are believed to have existed in greater numbers, but they have not survived. To supplement written materials, physical historical sources have been used, such as coats of arms, seals and reliquaries. During the pre-Hussite period, brotherhoods existed and were active in large cities, such as Prague and Kutna Hora, as well as in smaller ones such as Most and Litomierzyce. Documents show that religious brotherhoods also existed in small towns, however the surviving documents do not allow us to understand fully the dynamics surrounding the activities of these associations within these environments. There were also brotherhoods of country priests and brotherhoods in the monasteries, such as in Sedlec. At the beginning of the sixteenth century one also finds rare accounts of a village corporation of farmers, for example in Litwinowice.

In a series of short chapters Pátková describes the activities of the Corpus Christi Brotherhood, the Virgin Mary Brotherhood, the Rosary Brotherhood, the 'litterati', the Fusiliers Brotherhood, and the spiritual brotherhood of St. Anne and of St. Jacob, as well as corporate associations. The essential function of this community was a shared religious life, which included participation in masses and church ceremonies, in church festivals and processions, altar blessings, the care of and religious masses for the dead, and the preparation of funerals according to cult provisions.

One of the essential features of the cult activity of the brotherhoods and guilds was ensuring salvation after death. Brotherhood and guild chapels were used, first and foremost, as places where mourners gathered, where masses for

the dead were celebrated, and where prayers were recited for the souls of the members. During the late Middle Ages funerals were regulated by church norms. The funeral began at the home of the deceased where relatives, friends, and fellow brothers took part in prayer. The deceased was then transferred to the church on a bier, around which candles were lit. Pátková argues that in the fifteenth century definite distinctions for funeral services existed based on the age and social position of the deceased. The funerals of journeymen, novices and children were less ostentatious than the funerals of masters. The funeral of the wife of a master was the same as the funeral of a master, whereas the funeral of a servant girl corresponded to that of a journeyman. There existed, however, certain regional differences. At the beginning of the sixteenth century, on the Rosenberg estates, the funeral of a journeyman was comparable to the funeral of a master.

Apart from funerals and divine services for the dead, corporate associations organized other ceremonies and masses. Among the various church services that did appear, the principal ceremony was the celebration of the feast day of the corporation's patron saint. Painters honoured St. Luke, goldsmiths revered St. Eligius, merchants celebrated St. Nicholas. Pátková establishes a link between the calling of these organizations and issues of religiosity in Bohemia, especially in the wake of the Hussite wars. By studying religious rituals that suggest how exterior behaviour might be seen as a measure of religious practices, Pátková relates these phenomena to conceptions of time and space, as well as to an analysis of those social groups that took part in brotherhoods and guilds.

On the basis of her extensive examination of previously untapped manuscript data, Pátková concludes that both in the Catholic and Utraquist milieus there appeared associations of fusiliers and brotherhoods of 'litterati'. Associations linked with the new cult of saints, St. Anne and St. James brotherhoods and the Rosary Brotherhoods, however, appear only in the Catholic milieu.

In the chapter entitled "Brotherhoods, Church Organizations and Help for the Layman", Pátková shows the gradual influence of diocesan administration on the organization of brotherhoods. The data available does not allow us to establish clearly the exact period in which this influence can be seen. It can be noted, however, that the secular administration did consistently interfere with the activities of the corporation. Statutes for brotherhoods of 'litterati' and for fusiliers in Ústí over Labem seem to have existed in 1490 when brotherhood superiors, being also guild superiors, swore an oath to the City Council. In layman brotherhoods, administrators were themselves laymen. The introduction of priests into positions of corporate administrators can be observed by the end of the fifteenth century.

Pátková also examines the openness of the corporation as well as its possible hermetic aspect. By the end of the fourteenth century there existed a clear predisposition on the part of guild communities to limit both the introduction of new members and the number of guild fellows. In opposition to the guilds, brotherhoods were open to both men and women who wished to join the community. Spiritual corporations accepted not only representatives of their order, but also men and women from the secular realm of society. An example of this can be found with the Prague curate and altar server brotherhoods in St. Vinus

Cathedral. Church corporations, to which suburban and rural dwellers were subject, constituted one association. Members of the brotherhood created social groups, financial alliances and, primarily, religious congregations. They were responsible for the organization of religious life within the city. At the end of the fifteenth century singing became a new activity in the brotherhoods. Members began to divide themselves between those who wished to sing and those who did not.

Pátková also discusses the question of tolerance within guilds and brotherhoods. An article which appeared consistently within the statutes of Utraquist occupational associations was in fact a postulate that maintained that those entering the organization be themselves Utraquists. This condition did not appear within the guild statutes of Catholic cities. On exception, as argued by Hana Pátková, is the Stonemason Brotherhood of the St. Benedict church which, in 1496, began insisting that its members be of the Catholic faith. Aside from these cases, from the 1480s onward articles contained within the statutes were specifically articulated in such a way as to allow for both Catholic and Utraquist interpretation. A precise analysis of the sources allows Pátková to conclude that corporations in post-Hussite Bohemia were tolerant of various faiths.

Pátková concludes with an assessment of the brotherhoods within the literature of Bohemian reformers. Mention of these religious corporations are short and refer to their functioning, which, according to learned theologians, did not serve to praise God and did not reflect Christian morality. In the treatises of Matthew of Janów, Nicolas of Drezno, Thomas of Štitneho, Jana Husa, Jana Milicza of Kromieryž there is a strong critique of brotherhood activities, suggesting that their members were hooligans, murderers, and thieves.

This volume includes an alphabetical index of 85 brotherhoods and 163 guilds as well as an edition of brotherhood statute sources.

Pátková's study is a synthesis of her wide research on religion in the cities of Bohemia during the Middle Ages, and as such it allows for comparative studies withing a larger European context.

Beata Wojciechowska
The Świętokrzyska Academy
Kielce, Poland