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Venice public ritual (Civic Ritual in Renaissance Venice, Princeton, N.J., 1981, passim). Goffen's assertion that "the Assunta of the high altar may refer to the identity of Venice herself, suggesting thereby the affiliation of the Franciscan institution with the state" (147), really requires more concrete evidence.

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Central questions that drive the study of Renaissance civic ritual revolve around the extent to which ceremonies simultaneously confirmed political power yet enabled its contestation by different classes or social groups; the nature of the interface between high culture and the culture of the crowd enacted in various rites; the ways in which visual and musical aspects of ceremonial life helped ...

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Venice proved their commitment to these processions by creating a grander urban fabric. While every society had special ceremonies and occasions, civic ritual in Venice was notable for exceptional glory, and this theatrical tradition only grew after the end of the Middle Ages. 4. 3. Howard, The Architectural History of . Venice, 13; Patricia ...

Procession in Renaissance Venice

Edwar Muir's guide is a very illuminating look into the fascinating social functions of Renaissance Italy, as looked at through the lens of Venice. He has many important things to say to both the historian and the anthropologist, whether interested in the Renaissance, Italy, or the nature of ritual in Early Modern Europe.

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His publications include Civic Ritual in Renaissance Venice (1981) and Mad Blood Stirring: Vendetta in Renaissance Italy (1998). Edward Muir is Professor of History of the Northwestern University. His publications include Civic Ritual in Renaissance Venice (1981) and Mad Blood Stirring: Vendetta in Renaissance Italy (1998).

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