L'unico neo del volume – sicuramente non da imputare all'autore, ma a qualche scherzo di impaginazione tipografica – è la mancanza di corrispondenza tra l'indice dei nomi e i riferimenti alle pagine. Una tale svista è tuttavia sopperita dal fatto che ogni capitolo è ulteriormente diviso in sezioni, tutte con titolo e facilmente individuabili. Inoltre, nell'arco dell'intero volume, il carattere grassetto identifica i termini e gli argomenti di possibile consultazione. Il volume è anche corredato da un'ottima bibliografia, anche se diversi libri citati nel corso dell'analisi non figurano in essa. Con questo non si vuole affatto sminuire il valido contributo del Mignone, che con una capacità analitica superiore ci presenta un'immagine positiva e reale dell'Italia, un'Italia con i suoi problemi, ma anche con le sue virtù, un'Italia piena di contraddizioni ma anche di forza di volontà per superare le difficoltà e tornare immediatamente a galla; un'Italia che sembra quasi statica, e che "eppur si muove". Il lavoro del Mignone acquista maggiore valore anche in vista del fatto che in tantissime università nordamericane si insegna un corso di cultura italiana e che i libri di testo idonei per simili corsi sono scarsi.

SALVATORE BANCHERI

University of Toronto

Angelo Principe and Olga Pugliese. *Rekindling Faded Memories: The Founding of the Famee Furlane of Toronto and Its First Years (1933-1941)*. *Ravvivare ricordi affievoliti. La fondazione e i primi anni della Famee Furlane di Toronto (1933-1941)*. Toronto: Famee Furlane, 1996. Pp. 164.

As a symbol of Friulian culture, as well as of the history of the Friulian associational life in Toronto – characterized by a strong communal feeling – the cover of this book presents a photograph of the mosaic table around which the first discussions on the formation of the Friulian organization took place in the early thirties. In this informative volume, with sections written either in English or Italian (and with some excerpts in Friulian), Principe and Pugliese have collected a substantial amount of material pertaining to the first years of the Famee Furlane of Toronto, the Friulian local association founded in 1933.

The book is composed of two basic parts: the first presents essays on the early history of the organization and profiles of its first three presidents; the second consists of appendixes that present biographical information on some of the founding and executive committees' members, and the material found and collected by the authors on the life of the Famee in its early years. While much of the historiography of Italians in Canada is frequently based on census material and field-research, rarely have we had the opportunity to see studies that present us with a collection of sources coming from Italian regional communities' institutions, such as lists of associations' memberships, organizers, activities and statutes. The importance of this kind of material lies in the contribution it can provide in understanding the degree of "ethnoverion," as Robert F. Harney called it, of an Italian regional community, that is, the intensity and frequency of involvement of Italian immigrants with their local regional institutions as a way of

maintaining and expressing their ethnocultural identity. Also, as Raymond Breton stated in his important study on the "institutional completeness" of ethnic groups in Canada, the presence and development of organizations created by and for an ethnocultural community give a measure of its self-sufficiency, and signify a dimension of their sense of solidarity, cohesiveness and belonging, as well as of their ability to create forms of social organization parallel or complementary to those present in the mainstream society. It is important to have studies that illustrate the creation of such institutions, both with regards to understanding their role for the maintenance of ethnic cultures in Canada, and to give younger generations a sense of the history of their community, (to set an example and present those role models in the life of the community that otherwise would be forgotten).

Historically, Friuli passed through Celtic, Roman and Germanic periods and gained local autonomy between 1077 and 1140 under the Patriarch of Aquileia. It then was joined to the Venetian Republic until annexed by Austria around 1800, and finally restored to Italy after voting for union in 1866. Reflecting its history as a border region, immigrants from Friuli were bound together by a distinctive local culture (including a unique cuisine) and folklore, by their common experience as itinerant building tradesmen, and by a Romansch Alpine dialect. Moreover, Canada's Friulani have been successful in involving women and youth in their community organizations (the Società Femminile Friulana of Toronto dates back to 1938).

The Famee Furlane of Toronto holds a special place in the history of the Italian regional associations in Canada, being the first to have been founded, in a moment certainly not favourable to the expression of a regional identity, when the Italian national identity was being promoted by the representatives of the Italian fascist government in Toronto in the thirties. Gathering various information, including newspapers and other printed material, the authors illustrate the creation of this organization in the difficult political and socio-economic context of the time, when fascist propaganda and pressure tried to influence the life of the Italian colony in its multivariied forms, but especially with regards to activities promoted by the Italian local associations existing in that period. Principe and Pugliese show how resolved the Friulian community was to withstand that pressure and maintain its independence. There are several factors which contributed to the establishment of the Famee Furlane: among them, the celebrations organized by the regional community in Toronto on the occasion of the Friulian world-boxing champion Primo Carnera's visit in 1931, and the ability and desire manifested by the Friulian community to be actively involved in social gatherings. The Friulian community of the time was not among the largest Italian regional communities in Toronto, thus probably making it easier for its members to gather under a single organization. Thanks to the moral strength and personality of its first leaders, the Famee Furlane was able to affirm itself as an independent and autonomous association, free from any form of political instrumentalization. Indeed, its independent spirit was also shown in the overtly regional character of the association's name, itself in sharp contrast with the emblems of fascist nationalism.

Once it had been established for recreational activities, the organization later widened the scope of its initiatives and also dedicated itself to the mutual assistance of its members: recent immigrants who had been seriously affected by the economic crisis that took place in the thirties. While the book covers only the first nine years in the life

of the organization, it foreshadows the fact that the Famee Furlane would later on survive the war-time disintegration which destroyed many other Italian community organizations, and was later able to grow with the arrival of a large number of Friulian immigrants in the 1950s.

What makes this volume especially appealing is its effective synthesis of information taken from a wide range of sources, from relevant newspaper articles to original interviews with community protagonists and their relatives and friends, hence providing a sense of how the same events were perceived by different onlookers. More detached and "official" accounts characterizing articles published in Canadian mainstream newspapers are counterpoised with personal anecdotes recounted by members of the community. At the beginning of the book we are introduced to the associational life in the Italian colony according to a socio-historical approach, and later we become familiar with the lives of the association's leaders and organizers, as well as of past members who gave a significant contribution to several social and recreational initiatives undertaken by the Famee. The combination of the informal accounts with the more formal ones into one single narration testifies how, "era quell'aspetto di vita sana, semplice e faticosa che accumulava i friulani ai siciliani, e gli uni e gli altri ai calabresi, ai toscani, agli abruzzesi, ai campani, ai piemontesi, ecc. Era questa dimensione di vita provinciale o, meglio, pre-industriale, che accumulava gli emigranti delle diverse regioni d'Italia, come rami dello stesso tronco. Negli anni trenta, la Famee Furlane [...] col suo sviluppo organizzativo e le sue attività socio-culturali in senso strettamente regionale riuscì meglio di quelle organizzazioni che ostentavano l'italianità a conservare viva la cultura dell'Italia reale: contadina e operaia, laboriosa e onesta" (45-46).

The origins of the Famee Furlane are represented by the strong-willed, determined people who started it, individuals who laid the foundations of communal life for the Friulians and set the mould for future endeavours by following generations of Canadians of Friulian origin.

MONICA STELLIN
University of Toronto

Patricia Bianchi, Nicola De Blasi and Rita Librandi. *Storia della lingua a Napoli e in Campania. I' te vurria parlà*. Napoli: Tullio Pironti, 1995. Pp. 402.

I' te vurria parlà, which is dedicated to Francesco Bruni, constitutes an invaluable contribution to the history of Italian and to the linguistic history of Campania. The book consists of two main components: the first half (15-210), comprising seven chapters, examines the rise of Italian and attitudes towards it in Naples and in Campania from the Middle Ages to the present;¹ the second half of the book (211-343) is a substantial textual anthology, presented in chronological order, containing twenty-nine texts or excerpts of texts discussed in the preceding historical analysis. As stated on p. 6, each of the authors is responsible for different parts of the book: P. Bianchi wrote chapters 6 and 7, and edited texts 22-29 of the anthology; N. De Blasi wrote the