

devotee and replaces it with a leg from an Ethiopian man buried in the cemetery of San Pietro in Vincoli. Sebreghondi notes the consistent identification of the saints with medical iconography; rather than instruments of martyrdom they are routinely depicted with medical tools and instruments.

Since scholars so often link them to the Medici, Valeria Novembri examines the only Latin manuscript in Florentine libraries treating the lives of Cosmas and Damian (Biblioteca Laurenziana di Firenze, Laurenziano Pluteo 20.8); it is thought that this manuscript is the same "*Vita Beatorum Cosme et Damiani*" listed in the inventory of Cosimo de' Medici's books of March 1417/18. Though Novembri avers that Laur. Plut. 20.8 may not be a codex of the highest quality or import, its narrative nonetheless differs from other near-contemporary accounts, most notably Jacopo da Voragine's *Legenda Aurea*, and its provenance makes it important to understanding Medici conceptions of their patron saints. Happily, Novembri has edited the text of Laur. Plut. 20.8 and offers it as an appendix to the volume along with an Italian translation.

Angela Dillon Bussi's article examines three illustrated manuscripts dating between 1494 and 1520, all of which can be connected to the Medici. Bussi argues that although Cosmas and Damian found a home among the Medici, depictions of the saints are conspicuously absent in manuscript sources.

None of these essays deals with confraternities in great detail, but Novembri and Sebreghondi make reference to a couple Florentine brotherhoods involved in the veneration of the saints, namely the congregazione dei Buonomini di San Martino (p. 67) and the compagnia della Purificazione della Vergine e di San Zanobi of San Marco (p. 82). This collection offers fine scholarship as well as a variety of methodologies for approaching this worthy topic. Art historians and historians of medicine will find much to enjoy here, and Florentinists will welcome the contribution to the historiography of Medici mythology.

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Mario Fanti, *Confraternite e città a Bologna nel medioevo e nell'età moderna*. Italia Sacra: Studi e documenti di storia ecclesiastica, vol. 65. Rome: Herder Editrice, 2001. xvii + 645 pp. ISBN 88-85876-49-8.

Much of Italian scholarship on confraternities has been the work of local historians who have devoted a lifetime of research and writing to the brotherhoods of their cities or towns. In Bologna, Mario Fanti has been the scholar most dedicated to this particular labour of love, and a productive contributor to local medieval and early modern historiography generally. As an archivist at both the civic library of the Archiginnasio, and also the Archdiocesan archive, Fanti has had access to scores of hitherto inaccessible manuscripts and has brought out dozens of editions and studies on various aspects of Bologna's religious, political, and cultural history as a result. Yet while he has written on a broad variety of themes, he is most identified with the history of confraternities. This collection brings together

eight essays on Bolognese confraternities that were published between 1969 and 1998. It is a little misleading to call these 'essays' since three are approximately 100 pages long and a fourth is over 60 pages; one was itself originally published as a book. They are weighty pieces. This collection is particularly welcome because, as is frequently the case with local historical work, a number of the essays originally appeared in small volumes with even smaller circulation published by local banks, parishes, or institutions, and are difficult to get hold of outside of Bologna.

That said, not all of Fanti's work has had a purely local circulation. This collection opens with two essays that were published by the Centro di documentazione sul Movimento dei Disciplinati in Perugia when it was most active in the 1960s and 1970s. Two brotherhoods vied for primacy at the top of Bologna's confraternal pecking order, S. Maria della Vita, and S. Maria della Morte, and Fanti wrote an extended essay on each. They are undoubtedly his most famous articles, and they demonstrate clearly his careful archival scholarship as he works to sort through centuries of pious legend, hopeful fraud, and parochial loyalty in order to set the early history of both groups on a firm and documentary footing. There follow studies of the Compagnia dei Poveri (an early mutual aid brotherhood), S. Maria della Carità (an offshoot of the 1399 movement of the Bianchi), S. Maria dei Guarini (a laudesi confraternity which ran the syphilitics' hospital of S. Giobbe), S. Maria degli Angeli (administrators of the foundling home of the Bastardini), and S. Maria del Baraccano (operators of an shrine closely associated with the city's de facto Quattrocento rulers, the Bentivoglio). In some of these studies, Fanti carries the story up to the late eighteenth century, and the collection's final essay deals with the crises that gripped Bologna's confraternally run hospitals at that time.

Fanti declines to offer analytical overviews of Bolognese confraternal development or to engage in interpretive discussions on this theme. His focus is on intensely researched and tightly focused archival studies of individual confraternities. These essays are presented as they were originally published, with only minor errata corrected. It is a valuable collection, and one that demonstrates the great potential for further comparative work on a very rich subject.

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Francesco Santucci, *Il passaggio dei Bianchi in Assisi (1399)*. Assisi: Accademia Properziana del Subasio, 1999.

The lay religious movements that punctuated the late fourteenth century left their mark on contemporaries in numerous ways. Chroniclers noted with amazement and occasional incredulity the sight and effect of these apparently spontaneous outbursts of faith. Those caught in the moment composed *laude* and prayers, erected monuments, and painted images to commemorate their experience. The phenomenon of the Bianchi highlights this state of popular piety. Known for their