

prominent citizens. We do not have a wealth of documentation regarding Giovanni's personal role in these confraternities, but we do know that he served as deacon in the first. In the absence of specific evidence, Fletcher is content to assume that Bellini's confraternal participation followed normal practice ("His duties *would have* involved ensuring that members attended processions and hearing claims for alms from the deserving poor of the Scuola who happened to live in his area," p. 22; "*If* Giovanni ever marched with the Scuola *it may have been* behind the Trecento standard by Giovanni da Modena...", p. 25; italics mine); however, her suggestions seem reasonable and she is careful not to overstate them. Bellini's friendships seem to have included leading members of this pair of confraternities, including their Guardiani Grandi, through whom he may have been exposed to important art collections and even humanist libraries.

The book is equipped with a collective bibliography, extensive notes to the essays, and a careful index which includes a list of Bellini's works by name so that anyone interested in any of the artist's many altarpieces done for a confraternity, for example, will have some chance of at least being able to follow this up through the documentation. Overall, however, this collection will appeal far more to art historians than to scholars of confraternities in Venice in the decades around 1500.

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Le confraternite cristiane e musulmane: storia, devozione, politica, ed. Enrico Fasana. Special issue of *Quaderni storici* 2. Trieste: Edizioni Università di Trieste, 2001. 278 pp., b/w illustrations. ISBN 8-8830-8072-9 Lire 25,000. [Contains: Cosimo Damiano Fonseca "Presentazione" pp. 5-6; Enrico Fasana "Introduzione" pp. 9-31; Liana Bertoldi Lenoci "Le confraternite cristiane. Legislazione, devozione, committenza" pp. 35-84, with an "Appendice iconografica" by various authors pp. 85-125; Paolo Roseano "La Veneranda Fraggia del Glorioso San Rocco di Agrons e Cella in Carnia negli atti notarili" pp. 127-151; Franca Mian "Sviluppi di una confraternita. L'Ordine Teutonico e la 'Pietra del Principe' slovena (XIII-XV sec.)" pp. 155-163; Leonardo Lenoci "La Confraternita della Comunità Serbo-Ortodossa di Trieste" pp. 165-177; Diego Abenante "Il Raj e le dargah: Rappresentazioni dell'autorità nel Panjab tra Ottocento e Novecento. Il caso del distretto di Multan" pp. 181-215; Ottavia Schmidt "La confraternita muride in Senegal: un'alternativa allo Stato?" pp. 219-239; Federico Battera "Storicità e fenomenologia dell'Islam nella Somalia contemporanea" pp. 241-278.]

This eclectic collection of essays published in Italian and edited by Enrico Fasana, portrays the inescapable impact of globalization on confraternal studies. Published in Trieste, the papers in this book are mainly written by Italian scholars.

Ranging from the Medieval to contemporary era, and covering Western and Eastern Europe, Asia, India and Africa, this collection takes as its central theme the political, cultural, and intellectual divide between Christian and Muslim communities. Marc Bloch's critical methodology, which uses specific examples from various locations and historical periods to construct a comparative historical framework, underscores this collection. The reader is asked to recognize that social change is long-term, global, and pluralistic. Confraternities are not static entities. Rather, they are as much secular as they are religious, and define the individual as much as they cater to the needs of the state, changing according to time and place, society and culture. This special issue of *Quaderni Storici* 2 compares Western Christianity, with Italy as its example, and East European Christian communities in Slovenia and Trieste, to Islamic brotherhoods in India and Africa, both past and present. An excellent appendix of Italian iconographic art can be found in this collection, along with a useful bibliography of both Catholic and Islamic confraternities.

Liana Bertoldi Lenoci's excellent overview of confraternities in Italy, in particular Puglia, shows that ritual practice in this region was defined by lay organizations which preserved medieval customs and cults, such as the worship of Mary. Paolo Roseano studies the Brotherhood of San Rocco in the region of Carnia. Describing the origins, structure and function of this association through notarial records, Roseano unfolds the intricate connection between personal devotion and civic norms.

In contrast, Diego Abenante, Ottavia Schmidt and Federico Battera describe ritual devotion in India and Africa. Abenante analyzes the representation of authority in Punjab between the 1800s and 1900s. The complexity of administration in this region, with its proliferation of shrines and influential holy men, forced the British to incorporate carefully Islamic institutions into colonial structures. Schmidt considers the role of the confraternity in Senegal as an extension of local government. The city of Touba, during French occupation, became the epicentre of civic ritual, serving as a place of pilgrimage for the return of its exiled founder, the "Magal" of Touba. Meanwhile, in Somalia, Muhammad Abdulla Hassan, a well known Somali Salihyah figure, rebelled against the British until 1920. Battera describes how three Somali Sufi orders preserved local practices and political independence during colonial rule. The Qadiriyyah, the earliest Islamic order, established the first religious centre in the form of a farming commune on the Jubba river in 1819. The Salihyah and Ahmadiyah orders, less interested in proselytizing, turned their attention to a joint community along the Shabeelle and Jubba rivers. Brotherhoods in this region, often based on lineage, became a substitute for a kin group. They also aided in spreading Islam into communities by melding Islamic faith with popular piety, particularly in the southern regions colonized by Italy. The introduction of Islam in parts of West Africa thus helped preserve local rituals and communal practices.

Confraternities, although religious, allowed for laity to secretly espouse political ideals outside of the community at large. In the case of the Slovenes, Mian focuses on the 13th to 15th centuries, and the Teutonic Knights, the Patriarchy of Aquileia, and the duchy of Karantania. The Teutonic Knights arrived in Slovenia in 1199. Karantania, the first state of Old Slovenians and arguably the first stable and independent Slav state, was founded in the sixth century. The author describes the ancient installation ritual of Karantanian dukes, conducted in Slovene, which was held at the Duke's Stone, in present day Austria. In the action of investiture, rich in both religious and national symbolism, Slovenian peasants sat on the stone and became dukes after agreeing to respect both the decrees of the Catholic Church and that of the Slovene people.

The quest for national sovereignty is also evident in the case of the Serbian Orthodox community of Trieste, detached from the Greek community at the end of the 1700s by the Habsburgs. The Serbs in Trieste, dedicated to St. Spiridione, were granted freedom of migration and religious practice, commercial independence and rights to private ownership. Lenoci argues that the Serbs were thus able to assert within the confines of the Habsburg state their own identity. Trieste's multi-confessional tolerance allowed the Serb population, comprised mainly of merchants, to find their own space within a foreign land and to maintain it to the modern day.

Quaderni Storici 2 opens the doors to wider confraternal study outside of the realm of the Western European world. With its multi-ethnic, comparative approach, this book contributes to the ever growing interest in a more global understanding of ritual devotion and kinship.

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Dehmer, Andreas. *Italienische Bruderschaftsbanner des Mittelalters und der Renaissance*. Italienische Forschungen des Kunsthistorischen Institutes in Florenz Max-Planck-Institut, I Mandorli, 4. München and Berlin: Deutscher Kunstverlag, 2004. 399 pp. ISBN 3-4220-6460-5. Euros 68.

This book is the first systematic study on confraternity banners (*gonfalon*) of Central and Northern Italy, highly valued paintings for symbolic, ritualistic, and aesthetic reasons. The book, which focuses on canvases (*Leinwände*) only, is an excellent source of information for thirteenth/sixteenth-century Italian confraternities and their need for representative objects. Andreas Dehmer examines the significance of confraternities as art patrons for the development of Italian art and also considers the physical aspects of *gonfalon*.

To explain the origins of the presence of mobile images in Western lay or religious rituals, Dehmer examines the influence of Byzantine liturgy and the use