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and elsewhere (Maria Giulia Barberini), an account of Cafà's seven year period in Rome (Elena Bianca di Gioia) and a very short piece focusing on the artist as he features in the historical archives of Rome's St. Luke Academy (Angela Cipriani).

The volume also includes essays focusing on specific works: the commission for the 'Baptism of Christ' group for St. John's (Keith Sciberras); the statue of St. Catherine at Magnanapoli (Gerhard Bissell); the statue of the dying (or dead) St. Rose of Lima (Alessandra Anselmi) and the various related casts that belong to different collections, including that of the renowned Italian art critic, politician and TV personality, Vittorio Sgarbi; the already mentioned statue of the Apostle Paul for St. Paul's Grotto at Rabat (John Azzopardi); two reliefs at the Descalzas Reales in Madrid (Tomaso Montanari); the thesis broadsheet of Giovanni Francesco Rota (Louise Rice); three models, including two situated at Malta's National Museum of Fine Arts (Tuccio Sante Guido). The models at Malta's Fine Arts Museum, featuring martyr saints, could well have been intended, according to Sciberras (p. 11), as preparatory works for the Vatican colonnade.

This book is a boon for history of art scholars, art lovers and anyone interested in Baroque studies. Naturally, as is often the case with edited compendia of essays focusing on the same person, there tends to be a lot of repetition throughout the volume, with respect to biographical background. This is understandable and probably inevitable.

We tend to use the word 'genius' rather loosely these days, but this book certainly pays due homage to one of the very few artists of truly international

calibre that Malta has ever produced. It provides considerable insight into the history and development of different strands of the Baroque and into the politics of representation connected with the Counter-Reformation.

Reference

Mayo, P. (1997), *Treasures of Art in Malta: The National Museum of Fine Arts*, Malta; Midsea Books.

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Bono Salvatore. 2008. *Un Altro Mediterraneo Una storia comune fra scontri e integrazioni*, Roma: Salerno Editrice, ISBN 978-88-8402-615-6, p21.

In this work, Salvatore Bono tries to adopt a holistic approach to the Mediterranean world, recounting its history from the premonial until modern times to move on to discuss how contemporary European politics is effecting this region. He undertakes the task to outline the geopolitical contours of the Mediterranean; a sea, Bono notes that could not exist without the Black Sea that through its rivers, in particular the Danube, indirectly supplies the Mediterranean with water thus compensating for the high evaporation that takes place.

From the first chapter, Bono sets the Ariadne thread to his entire work; the Mediterranean world is a world of contrasts. It is a world depicted bright in colours, a world full of light. At the same time, it is a world where man has to battle against the elements; a world stricken by earthquakes, where seasonal heavy rains cause more harm than good.

Bono follows Braudel's reasoning that the islands are an isolated world but also observes that, nowadays, practically all the Mediterranean Islands are part of the European world. The sense of isolation that was once experienced by the Mediterranean islands is a phenomenon being experienced by a contemporary European culture. Since the Euro-Mediterranean zone has now been extended with the recent enlargement of the EU by including Poland and the Baltic States, Bono pleads for a political extension of the Mediterranean and sees no harm that the Southern zone is extended to countries such as Iraq if not Iran. Europe's culture stands to gain from such expansion.

Bono refers to demography in support of his claims. Originally, it was thought that the Mediterranean was a region of demographic contrast between the Mediterranean North and the Mediterranean South. This is only partially true. The South is now more populated than the North. Bono acknowledges that in recent times, the South too began to experience a decrease in birth rate. More importantly, recent demographic studies conducted by Pierre Chaunu and Jacques Renard, in their book *La Femme et Dieu*, have convincingly shown that even the Southern part of the Mediterranean has entered what in demography is called 'the demographic transition', that is when a population begins to operate methods of birth control, which leads to a slow decrease in the fertility rate. Europe is already seeing the first results of such methods. Migration to the Northern Mediterranean coasts are no longer dominated by people from North Africa, as was the case up to ten years ago, but mostly by migrants hailing from Central Africa and Western Asia.

In chapter 3, Bono delves into his field of specialisation which is the history of corsairing and emphasizes the semantic difference between the word corsair and pirate. Both sides had their seamen and soldiers who were ready to risk their life fighting against the enemy of the faith. For this reason both Christian and Muslim corsairs were considered heroes in their respective countries. Bono details the world of slavery in the Mediterranean during early modern times where slaves were the result of corsairing on both sides. Most of the slaves captured in the Muslim world were held to ransom. The use of slaves as oarsmen was of secondary importance. Bono calculates that between the sixteenth and the eighteenth century some 4 to 5 million individuals were captured and made slaves throughout the Mediterranean. This is a global figure comprising both the Christian and Muslim worlds. Slavery expresses an early modern form of integration: they or their children were eventually absorbed by the receiving society.

However, slavery in the Mediterranean was not only subject to religion; black people were also subjected to slavery, a system that continued in the Muslim world up to the early twentieth century. Also Orthodox and Jews were captured and made slaves by both European Catholics and the Turkish and North African Regencies. Yet Bono rightly insists that a distinction should be made between Mediterranean slavery and the Black slave trade to America. The first were slaves who during captivity were held in a world which was similar to their own. These slaves were allowed to practise their religion and in the big cities they had their own religious centres. Moreover, since they stood a chance of

being ransomed there was always that spark of hope of one day returning back home. In the case of the black slaves, the trade routes from Africa to America represented an exodus for which there was no hope of ever returning to their home land. Besides, slaves on both sides of the Mediterranean could be set free during the innumerable battles that took place between the Cross and the Crescent or when, sometimes, both sides exchanged slaves. Some slaves were fortunate enough to escape and succeeded in returning back home.

The other chapters represent an attempt to analyse the contemporary period. Chapter IV is a short history of the Mediterranean from Napoleon's expedition to Egypt up to the debacle of the Second World War. It covers the history of the European Colonisation of North Africa and particular attention is paid by Bono to the Italian colonisation of Libya.

The North African post-colonial period is dealt with in Chapter V. Here the chapter opens with the movement for independence, passing on to discuss the decolonisation period and concludes with the different attempts at creating a Mediterranean partnership between the Northern and the Southern countries of the Mediterranean.

The last three chapters are dedicated to the author's views on how he envisages the future of the Mediterranean. In reading these chapters, Bono clearly reveals his total love for this region and he is sincere in wishing it well. But here lies Bono's dichotomy. As a young boy, who has fallen in love with an ideal, he is not prepared to accept that such an ideal is destined to remain an ideal with only a marginal chance of ever becoming reality. But as all men of principle, he is not ready

to trade his ideals.

Chapter VI is about ideas and images of the Mediterranean where he speaks about poetry and other literary aspects related to the Mediterranean. He explains that the modern image of the Mediterranean as a place for leisure, bikinis and sun bathing has its origins in the Grand Tour. Slowly, the Mediterranean has been reinvented into a new region that has been turned into a basin for tourism. Ironically enough, Bono observes that while the Mediterranean was being marginalised and losing its political focus in respect of Europe, at the same time, it began to be mythicised. Here, he is expressing the same line of thought as David Abulafia's, who also qualified the present-day Mediterranean World as a unique basin for tourism, creating a focus whereby all the countries, including Libya. Bono observes, are seeking to become participants in this market.

But, in this modern Mediterranean, there are aspects of identity which Bono is not ready to accept. He disagrees with the concept that the Mediterranean identity is Christian or Roman centric and is more than willing to accept Islam as part of this bigger Mediterranean identity, even though Islam was a sixth century intruder. In itself, this represents an element of controversy and for this reason challenges DUBY's ascertainment that the end of a Mediterranean Unity came about with the advent of Islam.

In chapter VII, Bono expresses the need for the publication of a holistic history of the Mediterranean. This is a project which is dear to Bono. He also gives his views as to how this project should be tackled. He believes that the people of this sea have lived a shared history and there is need that this history be told.

Unfortunately, the peoples of the Mediterranean do not seem to have been so keen to record their history. The first history of the Mediterranean was written by German scholars. Bono remarks that Mediterranean history tends to focus on the study of politico-diplomatic relations and considers this rather frustrating as it allows very little space for the study of intellectual, cultural and economic aspects. Such lacunae indicate the need for a historiography of the Mediterranean. Bono himself wants to set the example. He is rather critical of the *Enciclopedia del Mediterraneo* of Jaca Book of Milan. He completely disagrees with its *raison d'être*. He does not think that it is correct to associate the history of the Mediterranean with the concept of an encyclopaedia.

Finally, Bono overviews the current situation, in particular a number of European initiatives vis-a-vis the Mediterranean. The Barcelona Process heads the debate. Bono maintains that the cultural initiatives, as a result of this political process, have not produced the expected results. Within this political scenario, Bono remarks that in the 90s, the concept of frontierland began to be used in relationship to the Mediterranean but at the same time the concept of a Mediterranean World continued to take root.

Bono believes that there is room for a third option, the existence of 'Un'Altro Mediterraneo'. The creation of a United Europe is slowly bringing about changes in the geographical and political context of Europe. Independent states that have joined Europe are slowly being conceived as regions of a larger Europe. Bono believes that there is room for all the Mediterranean within this new geographical concept. At the same time, he is also at loggerheads with the concept of a

EuroMediterranean world, since he feels that the 'European' component is receiving an advantageous qualification.

In the same polemical vein, he disagrees with Huntington's theory since, as he rightly points out, it does not leave much space for the Jewish perspective that is neither Christian nor Islamic. At the same time, he maintains that one can rightly speak of the entire Mediterranean having Christian roots as this faith spread across this region as well as the North African countries that can boast to have given Christian philosophers, such as Saint Augustine or Tertullian; men who have helped form the European world. In itself, such an assertion contradicts his previous affirmation whereby he denies a Roman centric Mediterranean identity.

A final comment should go to the language used in this book. Avoiding a pedantic style, Bono writes in an easy and flowing Italian, making you take the book in your hands and urging you not to put it down before having finished reading it.

All in all, this book is not only an interesting read but it also provides the student with a good summary of the history of the Mediterranean that extends from pre-historic times to today. Definitely, this is not the last book on the subject and I am sure that this had never crossed the author's mind. It is a book that confirms that one can still continue to speak about this area and dream of a better future by seeking not to repeat the mistakes of the past. It should not be forgotten that the people of this sea share a common history; that of always having lived in an atmosphere of fear and conflict but also of integration.

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