

pagnia di San Sebastiano in Florence, the work invites closer scrutiny of the artist/patron relationship.

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Liana Bertoldi Lenoci, *Il sinodo di Giovinazzo. 1566. Studio e testo originale*. Biblioteca della ricerca, Puglia Storica 2. Edited by Giovanni Pinto (Fasano di Brindisi: Schena Editore, 1989), 104 pp. L. 18,000.

This is the second volume in a series dedicated to research on and publication of the documents left by provincial councils, diocesan synods, pastoral visitations, and *relationes ad limina* in Puglia between the close of the Council of Trent in 1563 and the end of the seventeenth century. The editors have chosen to publish these documents in chronological order. Thus, Bertoldi Lenoci presents in this short volume an analysis of the decrees of the 1566 synod of Giovinazzo (pp. 30-68) and the decrees themselves in an accompanying appendix (pp. 69-104).

The synod of 1566, under the direction of bishop Juan Antolinez Brecianos de la Riveira, was the first diocesan synod in Giovinazzo following the closure of the Council of Trent. Its decrees, therefore, reflect the earliest attempts to implement the reforms of Trent in this diocese in Puglia. Antolinez had himself been a member of the Council and was eager to establish its reforms in his diocese. The decrees are an indication of Antolinez's concerns for the religious practices of the clergy and the laity of his diocese. Bertoldi Lenoci considers them a valuable source for studying popular religion as long as they are used in conjunction with other documents that are more closely linked to local realities rather than tridentine ideals (p. 68).

An introductory chapter by Giovanni Pinto (pp. 5-28), the director of the Centro Ricerche di Storia Religiosa in Puglia, offers the reader a description of the broader provincial back-

ground of the synod of Giovinazzo by placing it in the context of the provincial councils of Bari that took place in the century following Trent. He highlights the problems and the opportunities facing scholars who study the variety of ecclesiastical materials available for this period. He sees the provincial councils and diocesan synods as the link between general norms and the multiplicity of diocesan realities in which such norms had to be applied (p. 7).

The transcription of the statutes of the synod of Giovinazzo should be read carefully in conjunction with the analysis by Bertoldi Lenoci. This is not only because of their intrinsic value, but also on account of the fact that in more than one place either the Latin transcription has been misinterpreted in the analysis or the transcription itself has been incorrectly printed (compare the reference on p. 88 to those in minor orders in the statute "De sacramento ordinis" with the explanation of the statute in the analysis on p. 52).

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Oretta Muzzi, *Le confraternite di San Donato in Poggio. Solidarietà e religiosità in un comune rurale* (San Donato in Poggio: Associazione Culturale San Donato in Poggio, 1992), 59 pp.

Muzzi describes the place of confraternal organizations in the life of the rural commune of San Donato in Poggio from the late Middle Ages to the 17th century. Her principle theme is the transformation of confraternities from lay organizations neatly intertwined with communal institutions in the Middle Ages to ones that came to stand aside from institutions of civic solidarity and reflected a clericalized tridentine Catholicism. After a brief introductory section on the social role of Italian confraternities