

charged itself with providing the newly founded brotherhood with a hundred pounds of wax in perpetuity, and was promoted by Abbot Donato Pacilius and a group of local nobles. As Martino Cazzorla explains in his contribution to the volume, the Body of Christ brotherhood was given the chapel of the Holy Spirit in the city's Romanesque cathedral. In her second contribution, Liana Bertoldi Lenoci provides the transcription of the confraternity's statutes. Emanuela Elba focuses instead on the beautiful illuminated frontispiece of the statutes, a work by the well-known miniaturist Reginaldo Piramo. Clara Gelao, director of the Pinacoteca Provinciale "C. Giaquinto" in Bari, describes the most ancient chapels of Santissimo Sacramento that date back to the sixteenth century as well as the sculptures by Stefano da Putigliano (1470–1539). Anna Maria Aversa provides instead a description of the silverware that belongs to the confraternity and, in a long catalogue that bring the volume to a close, offers a detailed description for each piece.

With its various articles and rich array of images, this volume offers its readers a rich array of information for the study of the confraternity of the Sacratissimo Corpo di Christo di Monopoli over the course of the last five centuries, as well as a fine example of successful confraternal activity in southern Italy to the present day. This, in turn, will provide scholars with a firm basis for further research on early modern and modern piety, charity, not to mention Italian economic and cultural history in general.

ANNA MARIA GROSSI

CENTRE FOR REFORMATION AND RENAISSANCE STUDIES
VICTORIA COLLEGE, UNIVERSITY OF TORONTO

Di Pinto, Daniela. *Le confraternite laicali dell'arcidiocesi di Trani. Fonti archivistiche e note storiche.* Bibliografica, 12. Cargeghe (SS): Editoriale Documenta, 2014. Pp. 286 + 16 colour & 26 b/w ill. ISBN 978-88-6454-271-3 (paperback) € 25.

This volume on confraternities in the archdiocese of Trani (Italy) originates in the author's own doctoral thesis that, with great professionalism, reconstructed the history of lay brotherhoods in Trani, Barletta, Bisceglie. The earliest references to confraternities in this diocese are found in notarial documents and wills; the earliest one from 1313. As this confraternity's preamble notes, "confraternities must walk on the way of the Lord with prayer, alms giving, works of mercy, and participation in the sacraments." (p. 47) In short, confraternities must focus on worship, charity, and social assistance.

The statutes transcribed and examined by Di Pinto all date from after 1741, the year when King Charles III of Naples and Pope Benedict XIV agreed to have the statutes sent for royal approval. After suffering a

temporary suppression in the early years of the nineteenth century (a consequence of French revolutionary ideas), confraternities in the archdiocese were re-established and continue to flourish to the present day.

As Di Pinto points out, "The basic document of each confraternity is its statutes, which enables the sodality to acquire, after ecclesiastical and civil approval, its own particular character and its own religious and legal relevance." (p. 52) Because of this, Di Pinto selects fifteen different diocesan statutes and focuses on them: the first and most important is that of the confraternity of the Most Holy Sacrament, followed by those of the five Marian confraternities in the archdiocese (confraternities that clearly point to local devotion to the Immaculate Conception, the Virgin of Sorrows, Our Lady of Mount Carmel, the Sacred Heart of Mary, and on a more local basis, to Saint Mary of the Apparition and Dionysius). These six are then followed by confraternities dedicated to various saints, such as Saint Michael the Archangel, Saint James the Apostle, Saint Vitus, Saint Joseph, Saint Nicholas the Pilgrim, and Saint Roch, protector against the plague, and then, lastly, the one dedicated to Saint Anne. As indicated in the introduction by Marina Raffaeli, Di Pinto has contextualized and then described these confraternities from a normative and juridical perspective, but she has also included further information that she has then analyzed, not to mention an updated, precise, and complete bibliography.

Confraternities are presented in chronological order from the last decade of the 1700s to the present day. A chart of standard information is provided for each that includes not only information on that specific confraternity's history, but also points to its social substratum and its internal regulations. This is then followed by a transcription of the confraternity's statutes.

The information one can draw from all this is both varied and useful: from population data to the social and economic impact of confraternities on their members, on the needy and poor in their area, and on the territory in general.

The surviving archival documentation (about 1400 files) has been analyzed, surveyed, re-organized, and catalogued in detail using software especially devised for the Italian Episcopal Conference (CEIAR) and approved by the Italian Ministry of Heritage and Cultural Activities. The software was designed to be an electronic aid for the reorganization and description of ecclesiastical archives. Its flexibility supports a multi-level description of the materials. First, it allows the creation of a description of the archival collection according to a pyramid model of representation (which does not, however, prevent several possible other representations of any given archival collection). Second, it allows for the representation of the physical arrangement of the material and the drawing of a topographic map of the archive. Third, it allows for an independent management of the data touching on institutions, people, families, places and administrative areas related to the documents.

The volume is divided into two parts, the second of which is further divided into four subsections or chapters. The first part provides a historical description of the archdiocese and its brotherhoods. The second part provides a detailed description of the proposed reorganization of the documents and its criteria; the ISAAR entries with their seven different data entry fields; the confraternity archives; and specimens of inventory (with examples of printed inventories for three of the confraternities). The entire inventory has been drawn up in both print and electronic form.

This book is thus a fine example of solid archival work and a model to follow in the future. Firmly focused on a small and well defined area, it reveals how work of this type can have a broad intellectual and scholarly impact, and how a good scholar can benefit from important elements of everyday life that often are considered things of the past. A past that looks to the future.

ELENA BRIZIO

GEORGETOWN UNIVERSITY IN FIESOLE