

Thesis Completed (Abstract)

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This thesis analyzes collective religious behaviour in the Kingdom of Navarra during the Ancient Regime by focusing on the kingdom's confraternities and their historical evolution, their introduction in the politics of Navarra, their different activities, and their relationship with the established powers (the Church and the civil organizations: common councils, Royal Council of Navarra). No such study had previously been carried out that took as its source the confraternities in Navarra, a region that had its own identity within the territories belonging to the Spanish monarchy. There were, however, partial studies on confraternities in Pamplona and many informative articles that proved useful for our research. We also benefited from research conducted from an ethnographic point of view. The existence of many studies on confraternities for other regions of Spain (Asturias, Cantabria, Murcia, Andalucía) and in other areas in Europe (Bari, Rennes, Vannes, Saint Brieuc, France and Italy in general) guided us in our research on confraternities in Navarra.

We used two kinds of first hand materials, manuscript and printed sources, and gave greater importance to the first. The census of confraternities and fraternities in Navarra also proved very useful. It was conducted on the order of the Count of Aranda in 1771 and its documents are still available at the National Archive in Madrid. The thesis draws on civil court records involving confraternities and other persons (Royal Court and Royal Council of Navarra), as well as ecclesiastic court records from the Diocese of Pamplona. Finally, confraternity record themselves were also used, especially financial and statutory records.

The thesis is divided into three sections. The first is titled 'Confraternities: their types and their times' and contains a diachronic study on the phenomenon of the confraternities in Navarra as well as a typology. The second analyses the life of the different institutions and their main activities by examining their record books, their statutes, and their financial books. The latter were particularly useful in determining the confraternities' sources of income and spending patterns. The last section, 'Confraternities and powers,' examines the relationship between these institutions and the established powers, civil and ecclesiastical, by looking at the records of litigations at the different courts in Navarra.

In Navarra confraternities are documented from as early as the eleventh century. After the Council of Trent there was an attempt to introduce into village life a more concrete religious life based on the sacraments and the liturgy. The Church eventually achieved its purpose, though slowly, by controlling con-

fraternities, for these were very popular in town and village life. The most popular confraternities were those dedicated to Our Lady of the Rosary. We discovered the presence of one such confraternity in every town or village in the kingdom. This makes Navarra similar to many dioceses in France, as far as religious sociology is concerned. In the seventeenth and eighteenth centuries many pious associations were founded in response to missions. At the end of the eighteenth and the beginning of the nineteenth century the number of confraternities in the Kingdom of Navarra decreased dramatically for a variety of reasons.