

## Reviews

**Andrades, José María and Silvia María Pérez González (eds.). *Religiosidad sevillana. Homenaje al profesor José Sánchez Herrero*. Sevilla: Aconcagua Libros, 2012. Pp. 452 + b/w ill. ISBN 978-84-96178-67-0 (paperback) €18.**

José Sánchez Herrero's significant scholarship on Andalusian and Sevillian religiosity is recognised by his former pupils in the present volume, which brings together fifteen papers, all dealing with aspects of Sevillian religiosity and with areas of keen interest to the contributors' mentor: history of the Church (Ch. II), of confraternities (Ch. III), of music (Ch. IV), and of women (Ch. V). There is also, at the beginning of the volume, a biography of the scholar (Ch. I).

The first of five papers that deal with confraternities, "Un estado de la cuestión sobre el Rosario y sus cofradías en España" by Carlos José Romero Mensaque (175–230), is the longest and is included in the section on Church history. Romero Mensaque begins with a concise history of the Psalter / Rosary of the Virgin and its initial spread from Douai to the rest of Europe (176–180), before turning to examine the cult's first confraternities in Spain, over which the Dominican Order held tight control (183–192). A second phase in the development of the cult can be discerned following the Battle of Lepanto, whose victory was attributed to the Rosary (191–193); between 1571 and the first half of the seventeenth century, the Marian devotion continued to gain in popularity, leading to its proliferation in lay and monastic confraternities, even outside the Dominican ambit (193–198). According to Romero Mensaque, a European-wide outbreak of the plague was responsible for the deepening of religious sentiment in the second half of the seventeenth century, thus marking a third phase in the development of the rosary in Spain, one that becomes increasingly administered by the laity (198–199). The author argues that the movement toward a more popular devotion in Seville was aided by the various missions that travelling members of the religious orders conducted, because these visitors brought the rosary out of the churches and into the streets, thus allowing confraternity members to express their spirituality in their own way over time. Romero Mensaque's study follows the history of Rosary and its confraternities all the way to the beginning of the twentieth century, and is useful for anybody interested in this particular devotion, both in Seville and abroad.

Cristian Acosta Anaya's "La Hiniesta. La historia de la refundación y constitución de la Hermandad de María Santísima de la Yniesta a través de sus reglas" (301–316) is the first contribution to the section on confraternities and is divided into two parts: the first provides a brief history of the Hiniesta brotherhood from c. 1412 to 1649 (301–307), while the second examines the new statutes introduced into the confraternity in 1671 (307–316). The confraternity, which developed around the adoration of a recovered image of the Virgin Mary, counted among its brothers members of Seville's most

illustrious families. As a result, the confraternity was particularly well endowed (310–311), allowing it to take part every year in the feasts of the Nativity of the Virgin and the penitential rites of the Holy Week (308). In 1649, the outbreak of the plague (see above) killed the majority of the Hiniesta's members. Consequently, religious activities slowed down and were eventually suspended (1659); however, this was not due to a decline in faith on the part of the confraternity's members, but to a decline in funds (308–309). In 1667, La Hiniesta became active once again and resumed its activities celebrating Mary's nativity (309). Acosta Anaya gives a useful summary of the new statutes, which have yet to be studied in great detail. The author concludes with a few brief observations on the organisation of the confraternity and on its treatment of members, feasts, and processions (311–316).

In “Algunas percepciones sobre la antroponimia masculina en las reglas de hermandades y cofradías sevillanas (ss. XIV–XVI)”, Juan Carlos Arboleda Goldaracena examines the names of 279 males registered in the rolls of various Sevillian confraternities between 1336 and 1601 (317–325). While the analysis of the data is short (just under six pages), the author provides much useful information in a brief amount of space: for example, he correlates the most popular first names with those of the city's most popular saints, whose feasts and devotions were celebrated by a large part of the population of Seville (322). Arboleda Goldaracena also observes that the use of last names became widespread only after the Council of Trent, when the Church sought to “regularise and control parish registers” (322–323); he then explains the formal conventions for composing last names that appeared once their use became common (323). More importantly, the author publishes the entire list of names he has gathered, as well as the frequency with which they appear. Arboleda Goldaracena's aim is clearly not to provide an exhaustive study, but a preliminary one; he suggests some of the possible uses of a historico-linguistic methodology for analysing confraternity rolls and concludes by inviting other scholars to join him in making use of the data he has provided.

David Granado Hermosín's “Reglas primigenias y organización de la Cofradía de Nuestra Señora de Consolación de Utrera en el siglo XVII” (329–338) looks at the earliest statutes of the confraternity of Our Lady of Consolation in Utrera, in the province of Seville. The confraternity was founded in 1649 when the plague ravaged Seville and its surrounding area. The reason for the choice of titular saint is explained in the introduction to the statutes: when Rome was struck by the plague in 591 A.D., Pope Gregory the Great successfully called on Mary *consolatrix afflictorum* to save the city, so now, in choosing Mary “the consoler” as its titular saint, the confraternity hoped that she would intercede once again, this time on behalf of the citizens of Utrera (329–330). The author divides his examination of the actual statutes into three parts: organisation of the confraternity, such as elections, officials, membership, etc. (330–334); rituals and devotions within the confraternity, consisting primarily in the observation of the feasts of the Virgin Mary and the other saints worshipped alongside her (334–336); and the required charitable acts

mentioned in the statutes, i.e. taking part in the funerary rites of any deceased member of the confraternity (336–337).

The final paper is José Antonio Mingorance Ruiz's "Aportación documental a la historia de la Cofradía del Nombre de Jesús de Jerez de la Frontera", which looks at the religious role of the Genoese community at Jerez (339–365). According to Mingorance Ruiz, the Ligurian colony was first associated with a late-fifteenth-century "congregation" dedicated to St. Catherine of Siena located in the convent of St. Dominic, which was in charge of a religious hospice that helped those in need (348). In 1546, the congregation moved the Church of St. Catherine of Siena and became known officially as the Confraternity of the Name of Jesus. Devotion to the Name of Jesus first developed among the Franciscans, who wished to emphasise Christ's humanity, but later spread to the Dominican Order, where it was used to combat the sin of blasphemy (346–347). Mingorance Ruiz posits that it is in the latter context that the Genoese confraternity developed (349). The paper is rich in information and, while its arguments become muddled at certain points, they are clarified in the conclusion (354) and also by the inclusion of an appendix of the many primary documents cited (355–363).

This collection of fine articles is a testament to the rigorous scholarship practiced and taught by the volume's honoured recipient, professor José Sánchez Herrero. While there is still much that remains to be said about the confraternities of Seville, the research included in this collection makes significant headways into previously unstudied areas. The reader will be left in happy anticipation of future studies to come.

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**Casagrande, Giovanna and Thomas Frank, Paola Monacchia, Daniele Sini. *Statuti, Matricole e Documenti. Testi e documenti della Fraternita dei Disciplinati di S. Stefano di Assisi, 2. Perugia and Assisi: Deputazione di Storia Patria per l'Umbria / Accademia Properziana del Subasio, 2011. Pp. 367 + 8 ill. ISBN 978-88-95331-24-9 (paperback) € 40.***

Il "Progetto S. Stefano", ideato nel 2000 da Attilio Bartoli Langeli, presidente della Deputazione di storia patria per l'Umbria e subito sostenuto anche dall'Accademia Properziana del Subasio di Assisi, intende pubblicare le fonti tre-quattrocentesche più significative della Fraternita dei Disciplinati di S. Stefano in Assisi. Il carattere eccezionale di tale documentazione (in ambito confraternale non solo umbro) giustifica l'impresa che ha già portato ad un pregevole contributo nel 2007 con l'edizione dei Laudari contenuti nel ms. 36 dell'Archivio di S. Rufino, a cura di Gina Scentoni e Maurizio Perugi. Questo secondo volume presenta invece l'edizione critica di testi istituzionali (Statuti e matricole) e di altri documenti rinvenuti nel fondo diplomatico della