

Pérez Gonzáles, Silvia María (dir.), Juan Carlos Arboleda Goldaracena (co-ord.). *CXXII reglas de hermandades y cofradías andaluzas. Siglos XVI y XVII*.

Arias Montano, 124. Huelva: Universidad de Huelva, 2017. Pp. 138. ISBN 978-8-4170-6616-1 (paperback) € 6.

This very useful volume is both a supplement and a complement to José Sánchez Herrero's ground-breaking edition of Andalusian confraternity statutes from the fourteenth to the sixteenth centuries published in 2002 by the Universidad de Huelva under the title *CXIX Reglas de Hermandades y Cofradías Andaluzas. Siglos XIV, XV y XVI* (for a review of that edition, see *Confraternitas* 14:1, 2003, pp. 14–15). The current volume extends the cataloguing effort into the seventeenth century and supplements it with a number of newly discovered sixteenth-century statutes, for a total of 122 new statutes (on top of the previous 119). The transcriptions and brief introductions to the statutes are provided in a CD to be found under the back flap of the volume, while the volume itself offers its readers an introduction by the project's director, a very useful listing of the statutes included in the CD, complete with a note on the location of the document, its "discoverer", transcriber, and "corrector" (*corrigidor*) for the edition, as well as three indices.

The current project was begun in 2006 in order not only to bring more Andalusian confraternity statutes to the attention of scholars and researchers, but also to document some of the fundamental changes that took place in the Andalusian lay religious spirit during the crucial seventeenth century when the edicts of the Council of Trent had their greatest impact. The aim of the project director and its coordinator was to publish the complete statutes digitally in as scholarly and objective a way as possible and to preface these transcriptions with a brief note that indicates the repository where the document is to be found, the document's state of conservation, the presence of illustrations, and any other relevant information. Transcription standards adhered to the Spanish *El arte de leer escrituras antiguas* (2003), but the orthography, punctuation, and chapter division were standardized to facilitate searches and use. The project is thus not only easily accessible digitally, but also of great benefit to scholars in various disciplines.

While the project focused on confraternities in Andalusia (where it located 114 such organizations), it also included six from the Canaries islands and two from Castile (for a total of 122). Looking at the statistics by diocese, we find that the most "confraternal" see was Seville with 73 confraternities in the city and province, followed a long way behind by Huelva with 11, Jerez with 7, Cádiz, Jaén, and the Canary Islands with 6 each, Córdoba and Granada with 4 each, Málaga with 3, and Madrid with 2. The centrality of Seville as a site of confraternal fervour is thus undisputed. Chronologically, the earliest statute in this survey to receive

episcopal approval dates from 1517 and belongs to the *Remedios de Jerez de la Frontera*, while the latest (two) date from 1698 and come from the confraternities of the *Esclavitud de Santa Ana de Sevilla* and of the *Sacramental del Castrillo de las Guardas*. Most of the time two statutes were approved in a given year (though not every year), but there are some years that mark a high point in episcopal approvals and thus invite us to inquire further into the reason(s) for such a surge; in 1696, for example, six different sets of statutes were approved, in 1673 and 1675 there were five each year, and in 1573 there were four. One clearly wonders what might have led to such a noticeable increment—was it episcopal interest in, or pressure on, lay confraternities, or were there some local dynamics that prompted official ecclesiastical recognition?

What also comes to our attention from a quick survey of the statutes is the predominance of confraternities dedicated to the Virgin Mary in its various forms and attributes (*de la Anunciación, de la Soledad, de la Estrella*, etc. for a total of 39), followed by those dedicated to the Christ or his attributes (*Gran Poder, Sudario de Cristo, Cristo del Amor*, etc. for a total of 20), the Eucharist (12), Souls (*Animas*, 10), True Cross (6), Rosary (6), Cross (4), priests (*Clerigos*, 4), Charity and Mercy (4), Trinity (1), Doctrine (1), and then various saints, among which the foremost are St Bartholomew (3 confraternities), St John the Baptist (2), and then one each for saints Anne, Anthony of Padua, Clement, Cosmos and Damian, Gregory the Great, Hermenegild, James, Joseph, Justus and Pastor, Louis, Peter and Anthony, Peter Martyr, and Sebastian.

The volume also includes three indices to help users identify and cross-reference the information. A topographic index identifies the 82 cities and towns where these confraternities were located, an index of 166 names (156 of men, 10 of women) refers to the 2,143 early-modern people referenced in the project, and a subject index helps the reader navigate through some of the major topics dealt with in the statutes and the supporting materials.

This kind of meticulous work, carried out by a large team of scholars, their colleagues, and their senior students, is of fundamental importance for our more nuanced understanding of early modern lay religious spirit, practices, and dynamics. One warmly wishes other regions on the Continent would follow suit and systematically search for, and digitize these primary sources.

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