

the patronage involved point to the profound role confraternities played in the development of the cultural heritage of Dalmatia.

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Silanes Susaeta, Gregorio. *Cofradías y religiosidad popular en el Reino de Navarra durante el Antiguo Régimen*. Pamplona: n.p., 2006. 331 pp., b/w photos, charts. ISBN 84-611-0627-X

This thorough and systematic analysis of confraternities in the ancient Kingdom of Navarre from the Middle Ages to the end of the Ancien Regime originated as the author's doctoral dissertation in history at the Universidad Pública de Navarra (Pamplona, 1998), where it was approved with a unanimous *Sobrasaliente*. This is not at all surprising, for the work is firmly grounded in archival sources, the author is fully cognizant of current scholarship on confraternities carried out elsewhere in Europe and across the Anglo-American community, and the analysis is keenly attentive to the particular history of the Iberian peninsula. A thoroughly instructive, yet at the same time easy and comfortable read, the volume basically provides an overview of confraternities in Navarre that describes their history over just over five centuries, analyses their activities, and comments on available statistics.

The volume is divided into seven sections. The first is the introduction, where Silanes Susaeta outlines the scope of his study, the current state of scholarship on the subject, and the published or manuscript sources available. Though, by nature, somewhat dry and obligatory, this section does provide readers with an excellent entry point into the topic.

The second section is a synopsis of the origins of confraternities in Navarre and a systematic typology for them during the early modern period. In constructing the typology, the author capitalizes on the 1771 census of all religious organizations in Spain decreed by the *contador* of the Consejo de Castilla, Manuel Navarro. According to this census, there were 19,024 such associations in the Crown of Castille, of which 1,166 in Navarre and 6,557 in the territories of Aragon. Further number crunching lets the author point out that Navarre, with only 2.22% of the population of all of Spain, could boast of 4.15% of the country's confraternities. In short, while in Spain there was a confraternity for every 391 persons, in Navarre there was one for every 195 inhabitants (p. 41). The rest of this second section describes the various types of confraternities in Navarre and provides examples for each of them. This second section ends with an analysis of the criticisms levelled at confraternities during the Enlightenment, their re-evaluation after 1770, and their crisis in the nineteenth century.

Section three focuses on the "life of the confraternities". Here the author examines their membership, their charitable activities, and their devotional

life. Under the last rubric, Silanes Susaeta looks at the confraternities' religious rituals as the "forge" of their community. In particular, he focuses on the role of confraternities of the Rosary in maintaining peace and unity in the community; on the charitable works carried out by confraternities; and on their devotions for, and remembrance of the deceased. The section ends with a chapter on the role of Christian "brotherhood" in the socio-political sphere, a topic that provides a natural segue into the fourth section, devoted to an examination of the relationship between confraternities and "power".

Section four thus opens with some preliminary considerations of the relationship between confraternities and "power" in the Middle Ages. It then moves quite effectively into a fairly thorough analysis of how confraternities re-negotiated that "medieval" relationship in the wake of the traumatic developments rising from the reforms decreed at the Council of Trent. The pastoral imperative is highlighted, as is also the role of the Capuchin and Jesuit orders. The second half of this section looks at how confraternities negotiated their relationship with the other side of the coin, that is, with secular powers, in particular with the Royal Council, with local city councils, and with the nobility.

In section five Silanes Susaeta concludes with a brief summary of his major observations and conclusions. The Council of Trent, he points out, constitutes a watershed in the religious life of the laity in Navarre. While during the Middle Ages confraternities served as a glue that held the community together, providing it not only with a devotional life but also with charitable assistance of all types (hospices, hospitals, poor relief, etc.), after Trent, instead, confraternities sought to bring the masses in line with religious practices more characteristic of the religious elite that found its spiritual fulfilment in the sacraments and the liturgy.

There follows a very useful appendix based on the 1771 census of all the confraternities in Navarre. It provides us with a listing of all the confraternities in the Kingdom listed by town/village within each county (*merindad*). A thorough bibliography of manuscript and published sources brings the volume to a close.

Though casting his net wide over a rather sizeable chunk of material, Silanes Susaeta has managed to organize and synthesize his information admirably well. His survey of confraternities in the Kingdom of Navarre not only narrates their origins, history, and metamorphoses, but also underlines the closely linked components of their daily life: their religious practices, their charitable contribution to their community, and their complex *paso doble* with the establishment.

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