

THE ORIGINAL STATUTES  
OF THE ANCIENT AND ROYAL BROTHERHOOD OF  
OUR LADY SAINT ANNE

TRANSLATED BY BRYN STAFFORD

These are the Statutes of the Brotherhood of Our Lady Saint Anne founded in the year 1523

In the very noble and loyal city of Seville, I, Jerónimo Jaramillo, along with Julián Moreno of Seville and Jerónimo de Alcocer of Los Palacios, signed them on 28 March 1651. They were written down by Rodrigo de Vera.

[paraph]

The very noble and loyal city of Seville

May Jesus, Mary, and Joseph guide my hand so that it may be a good scribe both in *rotunda* and in *bastarda* hand.

Rodrigo Muñoz

[paraph]

**The beginning of the Holy Gospel according to John. Glory to you, Lord.**  
(John 1, 1–14)

In the beginning was the Word. And the Word was with God. And God was the Word. He was at the beginning with God. Everything was made by Him and without Him nothing was made. However much was made was made by Him. In Him is Life and Life is the Light of men. And the Light shines in the darkness. And the darkness did not extinguish it. There was a man sent by God whose name was John. He came as a witness to give testimony of the Light and every man believed because of him. He was not the Light, but rather a witness to the Light. True Light existed that enlightened every man with its arrival into the world. It was in the world and the world was made by Him. And the world did not know of Him. He came to his people and his people did not receive him. To all who receive him and believe in his Name he gives the power to be children of God *hiis qui credunt in nomine eius* [to those who believe in his name]. He was not born of blood or of the will of the flesh, but of the will of God, and the Word became flesh and lived with us. And we saw his Glory, the Glory of the only begotten Son of the Father, full of Grace and Truth.

***Inicium sancti euangelii secundum Ioanem. Gloria tibi domine.***

*In principio erat uerbum et uerbum erat apud Deum et Deus erat uerbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt et sine ipso factum est nihil, quod factum est. In ipso uita erat, et uita erat lux hominum: et lux in tenebris lucet, et tenebrae eam non comprehenderunt. Fuit homo missus a Deo cui nomen erat Ioannes. Hic uenit in testimonium, ut testimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, sed ut testimonium perhiberet de lumine. Erat lux uera que illuminat omnem hominem uenientem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognouit. In propria uenit, et sui eum non receperunt. Quotquod autem receperunt eum, dedit eis potestatem filios Dei fieri, hiis qui credunt in nomine eius: qui non ex sanguinibus, neque ex uoluptate carnis, neque ex uoluptate uiri, sed ex Deo nati sunt. Et uerbum caro factum est, et habitauit in nobis: et uidimus gloriam eius, gloriam quasi Unigeniti a Patre plenum gratiae, et ueritatis.*

**The beginning of the Holy Gospel according to Matthew. Glory to you, Lord. (Matthew 2, 19–23)**

In that time, after the death of Herod, an angel of the Lord appeared before Joseph in Egypt and said to him: “Get up, take the Child and his Mother, and return with them to the land of Israel. Those who were threatening the life of the Child have died.” He rose, took the Child and the Mother, and came to the land of Israel. Hearing that Archelaus was reigning in Judea in place of his father Herod, Joseph was afraid to go there. After being warned in his dreams, he retreated to the region of Galilee. And they came to live in a city called Nazareth, so as to fulfill what had been said by the prophets, that He will be called Nazarene.

***Inicium sancti euangelii secundum Matheum. Gloria tibi domine.***

*In illo tempore, deffuncto Herode, ecce angelus domini apparuit Ioseph in Egipto dicens: Surge, et accipe puerum et matrem eius, et uade in terram Israel, deffuncti sunt enim, qui querebant animam pueri. Qui consurgens, accepit puerum et matrem eius, et uenit in terra Israel. Audiens autem quod Archelaus regnaret in Iudeam pro Herode patre suo, timuit illo ire, et ammonitus in sompnis excessit in partes Galilee. Et ueniens habitauit in ciuitatem, que uocatur Nazareth: ut adimpleretur quod dictum est per Prophetas quoniam Nazarenus uocabitur.*

**The beginning of the Holy Gospel according to Luke. Glory to you, Lord. (Luke, 2, 21)**

After eight days had passed and he was to be circumcised, they gave him the name of Jesus. This is what the angel had called him before his conception.

***Inicium sancti Euangelii secundum Lucham. Gloria tibi domine.***

*In illo tempore, postquam consumati sunt dies octo ut circuncideretur puer: uocatum est nomen eius Iesus, quod uocatum est ab angelo prius quam in utero conciperetur.*

**Here begin the Statutes of the members and brothers of the Confraternity and Brotherhood of Our Lady Saint Anne in the town of Dos Hermanas. The said Statutes begin in the following manner:**

**Chapter I: On the Granting of the Rule.**

In honour and praise of God the Father, God the Son, and God the Holy Spirit, who are three People and one true God, and of the blessed Lady Saint Mary, from whom the Son of God took true flesh to save the human race. And He wanted to be born of her and she was a virgin before and after the delivery. And Our Lord Jesus Christ wanted to die for us and did so to save us sinners. And He resurrected on the third day and rose to the heavens, where he is to the right hand of God the Father. And He is to come to judge the human race, and He will reward the good and punish the bad according to their merits: for the good, the glory of Heaven; for the bad, the pains of Hell. And this is why we, the good people of the town of Dos Hermanas, have established and ordained this confraternity and brotherhood, in honor, praise, and service of God and Lady Saint Anne, who is our advocate in this said town of Dos Hermanas. We, the said brothers, ask and beg the Lord Vicar (*provisor*) to examine and confirm this confraternity so that we may use it for good in the service of Our Lord Jesus Christ, for the salvation of our souls, and for the growth of this Confraternity of Our Lady Saint Anne.

**Chapter II: Which speaks of how we must go to the Vespers of Saint Anne.**

First, we order and see fit that we hold the Feast for Our Lady Saint Anne, whom we take as our advocate, on the date of her most holy birth which falls on 26 July. All brothers and sisters must come to our hospice to attend the Vespers of the Feast day of Our Lady Saint Anne. Our prior (*prioste*) will give a candle to each brother and sister, who will carry it in his or her hand, have it at the Vespers, and light it at the Magnificat. The brother or sister who does not come [...] to the church must pay a fine of one *maravedí*. Anyone who does not come until the Magnificat of the Vespers must pay three *maravedís*. We will return to our hospice with candles in hand and the brother or sister who does not come to all of the Vespers must pay a fine of half pound of wax. The next day we will go to the High Mass of the said feast, leaving from our hospice just as we did during the evening of the Vespers. The brother or sister who does not come from the hospice to the church will pay a fine of one *maravedí* and a fine of three *maravedís* for coming after the Gospel is finished. The brother or sister who does not come to Mass must pay a fine of half pound of wax. Everyone must light his or her candle from the Gospel until the end of the Mass. Once the Mass has ended, we will return to our hospice in procession with our extinguished candles in hand, as before. And anyone who does not return to the hospice in said manner, must pay a fine of half a pound of wax, unless he or she give a legitimate excuse both at the Vespers and at Mass.

**Chapter III: On the General Councils that must take place annually.**

We also order and see fit that three general councils be held annually. The first must be held eight days before the Feast of Our Lady Saint Anne in order to prepare the Feast and whatever else might be necessary. And the other council must be held after the Mass for the Dead in order to elect our prior (*prioste*), mayors (*alcaldes*), deputies (*diputados*), accountants (*contadores*) and majordomo (*mayordomo*) each for a year, and bring to account the former prior and majordomos and anyone else the council commands.<sup>5</sup> The old prior will give an account of the things that the hospice has to the new prior, such as the wax as well as [...] like all of the other things that [...] [hospice]. And the other council be held after analyzing the accounts in order to inform the council. Upon receiving the report of the accounts, the council approves them and ends the terms of the outgoing prior and majordomos. During the first council that takes place eight days before the Feast, these Statutes must be read so that all are aware of its orders and chapters in order to serve Our Lord God and Our Lady Saint Anne. Anyone who wishes to enter as a brother or sister into this confraternity and brotherhood must do so during this said council or any other council, and pay an entrance fee of one and a half *Reales* plus a one pound wax candle. Any brother who is summoned to the general council and does not come or leaves and is not present at the said three councils must pay one *Real* for each unattended council.

**Chapter IV: On the brother who does not accept the office to which he is elected.**

We also order and see fit that the brother elected as prior in our confraternity who does not accept said position must pay two hundred *maravedís* for being disobedient and that another be elected who will accept. And brothers elected to be mayor, deputy, and majordomo who do not accept their position must pay a penalty of two hundred *maravedís* and others be elected who will accept. We must accept the judgments of the mayors regarding penalties and their treatment of facts as good and we cannot appeal these decisions except to our council. Appeals will be considered in our council fairly along with legitimate explanations.

**Chapter V: On not speaking during the council without the Statutes in hand.**

We also order and see fit that each brother of the confraternity who wishes to speak in our council must rise, take the Statutes in his hand, and explain his reasoning, under pain of half a *Real* if he speaks without them, and if another brother impedes him before he is finished speaking, the interrupting brother must pay a penalty of ten *maravedís*.

---

<sup>5</sup> In the left margin there are additional details: There is another chapter that commands that it take place on the first Sunday of July 28.

## **Chapter VI: On the brother who speaks poorly of the confraternity and brotherhood.**

We also order and see fit that any brother who, due to rage or ill will, speaks injurious words against this brotherhood, such as by saying that it is poorly organized, or the same about these Statutes and its chapters, for the least of such occasions, will incur a penalty of six *Reales* and be at the mercy of the council.

## **Chapter VII: On the brother that quarrels with another.**

We also order, that if by chance one brother has a quarrel with another, he should discuss it in our council and said council, using its authority, will remedy the situation. The brother who does not acknowledge the Order of the council must pay a penalty of two hundred *maravedís* for the first offence. For the second act of disobeying the council, the brother must pay all that is owed to the confraternity plus a penalty of two hundred *maravedís*. Furthermore, he will be expelled the confraternity for life.

## **Chapter VIII: On the poor and others that must be fed for the love of God.**

We also order and see fit that we give food to the poor in the quantity that the council orders. It will be given on the day specified by our council.

## **Chapter IX: Let no brother bring arms into the council under penalty.**

We also order as fit that no brother be so bold as to dare enter into our council with arms under pain, for each occurrence, of half a *Real* to be levied immediately.

## **Chapter X: Which speaks about the brother who enters into our brotherhood for the first time.**

We also order and see fit that if a man or woman wishes to enter into our confraternity and brotherhood and become our brother or sister, he or she must wait until the first general council we hold and appear with his or her petition in our council so that all of the brothers might see and meet him or her. If one of the brothers has or has had a quarrel with the candidate and does not wish for him or her to enter, he must make it known without delay, say it there in the council, and be friendly. If he does not make it known there, it will not be heard later. The candidate may respond to this protest. If the brother who protests still does not want to accept him or her, then he must not be allowed to enter this confraternity and brotherhood. Upon entering, the new brother or sister must pay 51 *maravedís* and one pound of white wax, as has been said. And once he has paid the entry and the candle, the candidate will be received as our brother or sister. After being received in this manner, he or she must put his or her hand on these Statutes and respond to the following questions asked by the appointed person:

- You, friend, wish to be our brother or sister and enter into our confraternity and brotherhood in order to be honored during your whole life and later,

upon your death, when God wishes for you to leave this life of such good company as is here assembled.

Let him answer: Yes, I do.

- Put your right hand here upon these Statutes. What is your name?

Let him answer: So-and-So.

- So-and-so, as a good and loyal Christian conscientious of the honour of Our Lord Jesus Christ and His Glorious Mother Our Lady, do you wish to be loyal and true to this Confraternity of Our Lady Saint Anne and to all of its brothers and sisters?

Let him answer: Yes, I do.

- And that wherever you may be, you will honour the house of your brother or sister and that you will make it known, and that you will deny any evil or dishonour towards it.

Let him answer: Yes, I do.

- And that you will be obedient to your prior when commanded to do something in service and honour of the confraternity and all of your brothers.

Let him answer: I will.

- And that when you are guilty and must be fined, you and your wife [*compaña*] will willingly pay the fine to our beadle (*muñidor*).

Let him answer: Yes, I will.

- If you do this, God will reward you with a good prize in this world while you are alive and in the other, paradise for your soul.

Let him say: Amen.

And then let him be inscribed in the book of the brothers.

### **Chapter XI: On the brother who wishes to leave the confraternity.**

We also order and see fit that if a brother or sister wishes to leave this confraternity of ours in a rage, in anger, or for a trifle, he or she must say so on the day of a general meeting. He or she will be told to pay what is owed as penalty to the confraternity and for other things. He or she will also be charged two hundred *maravedís* for contempt and will be released from our brotherhood and will not be received again. But if he or she returns to our council to ask for mercy and forgiveness, we order that he or she be received and pay a fine of one *Real*. We want it done in said manner so that it will be a lesson for some and an example for others.<sup>6</sup>

---

<sup>6</sup> In the right margin there are additional details: It is ordered that it take place before the officers in the General Council.

**Chapter XII: On when the beadle (*muñidor*) asks a brother to pay the fee.**

We also order that when our beadle asks a brother for the fee and said brother does not pay the fee and creates a stir, that brother or another in his place must pay a fine of twenty *maravedís*. The beadle will be taken at his word.

**Chapter XIII: On the brother who does not pay the fee to the beadle.**

We also order and see it fit that if a brother or sister does not pay the fee to the beadle, then the prior, the majordomos, the beadle, and other brothers will go to collect the fee from said brother or sister that did not originally pay the beadle. If he still does not pay, then he will be fined 40 *maravedís* in addition to everything else owed to the confraternity. If this situation causes him to wish to leave the confraternity, then he must pay the penalty of two hundred *maravedís* according to the contents of the relevant chapter and will thus no longer be our brother or sister.

**Chapter XIV: Which speaks of the fine the beadle must pay for not summoning a brother.**

We also order and see fit that if a brother or sister is not summoned by the beadle, the beadle must pay the fine that is imposed on the brother or sister because it is due to the beadle's failure that the brother or sister accrued this fine, not having been summoned.

**Chapter XV: On the value of votes during the meeting of Council.**

We also order and see fit that when points of business or other things produce different opinions between brothers in our councils, we hold and it is our will that the point of view to be followed and valued most is that which receives the most votes.

**Chapter XVI: On the brother who says injurious words to another or harms another.**

We also order and see fit that any brother or sister who shares untruths with his brother or sister or injures him or her with a stone, knife, or any other weapon, and it is witnessed by two brothers or sisters, must pay a penalty of one hundred *maravedís* and return to friendly terms. If he or she does not wish to do so, then he or she must pay a penalty of two hundred *maravedís* and leave the confraternity as indicated in the relevant chapter.

**Chapter XVII: On the alms that must be given to a poor or captive brother.**

We also order and see fit that if a brother finds himself in need then he be given for his maintenance, as charity on our feast day, two *maravedís* by each brother. If a brother or sister is made captive and comes up to be freed, then we each give him or her, with reverence to Our Lord God, four *maravedís* to aid in his or her liberation.

**Chapter XVIII: On how we must honour the brother who is to marry.**

We also order and command that when a brother or sister or a son, daughter, or maid of a brother or sister is to marry, he or she must make it known to our prior so that all can be summoned in honour of the ceremony. We will all be there and accompany him or her to the church and from the church to his or her home. Any brother who is summoned and does not come or comes and leaves without a legitimate excuse before the business is ended will be fined 10 *maravedís*.

**Chapter XIX: On a brother who must be excused.**

We also order and command that any brother who is unable to serve or be present like the other brothers due to legitimate reasons must present such excuses the day of the General Council that takes place after the Mass for the Dead, when a new prior is elected. If they consider his excuses legitimate in the council, they will approve his absence. To be excused for the whole year he must pay one pound of wax, unless he is a major leader and he does not come after being summoned, then he must pay a fine of one *Real*.

**Chapter XX: Which speaks about informing the prior of the house where someone has died so that he may summon [the brothers and sisters].**

We also order and command that when a brother or sister dies, those in his house must make it known to the prior of our confraternity so that he may send to call and summon all the brothers and sisters to go to the burial and to the house of the deceased brother or sister to bring him to the church. The brother or sister who does not come on time to escort the body from the house to the church will be fined four *maravedís*. And the one who does not come to the church until the *Parce mihi* must pay a fine of five *maravedís* and the one who does not come to the vigil must pay ten *maravedís*. And he who does not come until the Gospel must pay a fine of five *maravedís*. If he does not come until after the burial he must pay a penalty of a half pound of wax. And he who, after the burial, does not come at the house of the deceased for the thanks (*a las gracias*), must pay a fine of six *maravedís*. The prior brings the candles for the confraternity to the house of the deceased so that the brothers and sisters may carry them alight in their hands as they escort the body to the church. The prior will ask the brothers to carry the deathbed to the church or to the tomb at the burial site where it is to be covered with dirt and to do other things that are beneficial to our confraternity. Each time that a brother is told to do something yet neglects to do so without giving a legitimate excuse, he must pay a penalty of a half pound of wax.

**Chapter XXI: On the deceased: son, daughter, brother, sister, father, or mother of a brother or sister.**

We also order and declare that when a son or daughter of brother or sister dies, and that son or daughter is single and residing in the home under the care of said brother or sister, we offer the same burial and the same honour



as we offer to a brother. If a brother does not come to the events after being summoned, then a fine will be imposed just like the penalty regarding a major leader mentioned in the previous chapter. If the deceased is a father or mother of a brother or sister, and dies in the house of said brother or sister and does not have any wealth and is maintained by his son or daughter, then we will carry out his or her burial as we do for a major leader. But if the parent has means with which to pay the confraternity, then one thousand *maravedís* will be paid for the burial even if he or she dies in the house of a brother or sister. If a brother or sister is summoned and does not attend said burial, a fine in the amount mentioned in the last chapter on the death of brother or sister will be imposed.

**Chapter XXII: On a deceased brother, sister, father-in-law or mother-in-law of a confraternity member.**

We also order and command that when, in the house of a brother or sister, a mother-in-law, father-in-law, brother, sister, or any other person who is not dependent on said brother, dies and had means, a fee of one thousand *maravedís*, like that mentioned in the previous chapter, must be paid for a burial similar to that of a major leader, with the exception that the Mass should not be said because he or she is not a member of the confraternity. If the deceased does not have means to pay for this type of burial, the confraternity is obliged to bury him with the honour of minor leader. The brother or sister who is summoned and does not attend will pay a penalty of half a pound of wax.

**Chapter XXIII: On how we must hold a wake for a deceased brother.**

We also order and command that we hold a wake for a deceased brother or sister. The six brothers closest to the deceased will spend all night in vigil, taking turns. Whoever is summoned and does not come at the convened time must pay half a pound of wax to the confraternity.

**Chapter XXIV: On what the brothers must pray while burying the deceased.**

We also order and command that while the Mass for the Dead is being said and the burial is taking place, each brother must pray for the soul of the deceased by saying twenty Our Fathers and twenty Hail Marys so that God may provide for the person we pray for and for our own souls.<sup>7</sup> Amen.

**Chapter XXV: On the brother who dies outside of the city.**

We also order and command that if any brother or sister dies outside of the city, we all must go for him or her. If they take him outside the city, that we all go along as far as we can come and go in one day, and that the sisters go

---

<sup>7</sup> In the left margin there are additional details: And that a wake is held for he or she who is it at the point of death.

outside the town to bring or to take the body. If a brother or sister, after being summoned, does not go and has no legitimate excuse, he or she will be fined one *Real* by the confraternity.

**Chapter XXVI: On the beadle and the annual salary that he is to receive.**

We also order and command that we give our beadle a salary that is convenient and as we are accustomed to do each year. He must serve us truly and loyally. He must be obedient to our prior and do what is commanded. He must support and honor this confraternity. He must be taken at his word and by the oath he makes to this confraternity regarding what he asked. And that he be given six *maravedís* for summoning major or minor leaders.

**Chapter XXVII: On holding the General Council to plan the Feast of Saint Anne on the first Sunday in July.**

We also order and command and say that when the General Council takes place eight days before the Feast of Our Lady Saint Anne, there is little time to plan the feast, so we believe and consider it appropriate that said Council take place the first Sunday of the month in which the Feast of Our Lady Saint Anne falls. The brother who is summoned and does not come to said Council is fined one and a half *Reales* that must be paid to the confraternity. And on the day that we celebrate it, the Feast of Our Lady Saint Anne is to consist of: Vespers, which we say during the vigil, and then on the day the solemn Mass. The brother or sister who does not come to the Vespers or to the Mass incurs the fines indicated in the first chapter.

**Chapter XXVIII: Which speaks of the Masses that must be said for a dead brother, for his deceased wife, son or daughter in his custody, or for a deceased sister.**

We also order and command that two Masses be said for a deceased brother or sister, and for the wife of a brother or the husband of a sister, or for the sons and daughters of brothers and sisters who are in their custody. At said Masses, two Requiems be recited, one sung and the other spoken in front of the body if the burial takes place in the morning, and if it is in the afternoon then they should be said within three days. The prior is responsible for them under penalty of half a pound of wax to be paid to the confraternity.<sup>8</sup>

I, Vicar of Seville, whereas Pedro Ruiz, a resident of the town of Dos Hermanas and prior of the confraternity of Our Lady Saint Anne, appears before me, at his request declare the contents of the following chapters: regarding the General Council that takes place on the first Sunday of July, one should know

---

<sup>8</sup> In the left margin there are additional details: It is ordered that the officials who do not attend the General Councils who state that they were not summoned are not considered excused and consequently must be fined what is written.

that I am aware that it is normal that the brothers of the confraternity need not be summoned to said general meeting, because they, on their own, come and attend said meeting.

A brother who fails in this, even though he has not been summoned, must pay the fine mentioned in the relevant chapter. Furthermore, in the chapter that deals with the excuses of said brothers, I am aware that many of brothers do not ask to be excused, yet expect to be excused without asking and do not pay what is enforced in the Statutes; by means of the present document I declare that the brother who wishes to be excused must appear in council to explain the situation and pay what the Statutes mandate with regards to excuses. He who both does not appear and does not pay must pay the fines outlined in the relevant chapters [...]. Also with regards to the contents of the chapter that deals with those who wish to be buried in the manner of major leaders by paying what the chapter commands, with this letter I declare that the person who wishes to be buried in this manner, by paying 1,500 maravedís, will be buried with the same solemnity as if he was a brother and major leader of the confraternity. And the brothers of the confraternity are obligated to bury him as is said, and the brother who does not attend said burial pays the fine mentioned in the said chapters on the burial of a major leader with the [...] I order that the chapters contained in these statutes, and what is said above, be noted and carried out, spoken of, and I send it to the said brothers so that they may guard them and adhere to them as indicated. Written on 12 of December [...] fifteen hundred and [...].

Doctor

Valdecañas y Arellan Andrés López

[paragraph] [paragraph]

Written in Seville on 29 February 1562. Having, the most magnificent and most reverent *licenciado* Juan de Obando, Vicar General of the Archbishopric of Seville, seen that these Statutes and their last chapter address the need to say two Masses for the brother, the sister, the wife of a brother, the husband of a sister, or the dependent sons and daughters of a brother or sister at the expense of the confraternity, this regulation was brought forth so that His Mercy might command that these said two Masses not be said for the children of brothers and sisters because the confraternity is poor, and leaving completely aside all that this said chapter firmly says, I say that said obligation be removed from the abovementioned chapter and command that it not be adhered to, nor that the said brothers and sisters be obliged to carry it out as per above [...] [while however] leaving the said [chapter] in full force.

Witnesses

Francisco de Carroza y Alonso [...] notaries

Francisco Aragonés, notary [paragraph]

I, Vicar of Seville, on behalf of the brothers of the confraternity and brotherhood of Our Lady Saint Anne of the town of Dos Hermanas, having been made aware that the 23<sup>rd</sup> chapter of the Statutes of said brotherhood, in which the brothers are obliged to hold a wake for a deceased brother or sister, and that, in the same way, they have to hold a wake for he or she who is at the point of death, and having been asked to intervene and command, with regards to said chapter and by means of the present, that said brothers, are obliged to hold a wake for a brother or sister who is at the point of death as detailed in the 23<sup>rd</sup> chapter, I command that it be understood that the brother or sister who is at the point of death be watched over as if he or she was deceased with the same procedures and penalties contained in the 23<sup>rd</sup> chapter. Similarly, having been made aware of the custom whereby each brother entering into this confraternity gives four and a half Reales, in accordance with the council of the Confraternity, which is aware of current shortages and wishes that seven Reales be paid upon entry along with a candle, I hereby demand that from now on each brother or sister who is to be received into the confraternity must pay upon entry seven Reales, which include the candle. And I declare that this rule be kept and enforced under the penalty contained in the chapter of these Statutes that deals with these entry fees, and I approve and confirm the act that in the council of this confraternity was discussed and command that it be enforced as written. Written in Seville on 14 July 1572.

Doctor Santo Esteban [paraph]

Francisco Aragonés, notary [paraph]

I, Vicar General of Seville, caring for both the spiritual and temporal to the best of my ability, having read in a book of the agreements and councils produced by the brothers of the Confraternity of Our Lady Saint Anne of the town of Dos Hermanas, in the fourth chapter of these Statutes that you have ordered and demanded that a brother who is elected as prior or majordomo yet does not wish to accept said offices must pay a penalty of two hundred *maravedís*, since the penalty is so small, all or at least a good number of those who you elect for said offices prefer paying the said fine of two hundred *maravedís* than accepting a position, which causes the confraternity a notable problem because there is no one to assume said offices, in order to deal with this situation starting this year the penalty will rise from two hundred *maravedís* to seven hundred and fifty *maravedís* to make sure that no one who is elected refuses to accept a position due to the higher fine, and you asked and begged of me to confirm, approve, and issue this change, therefore, by the means of the present, I approve that from now on the brother or sister who is elected to an office yet chooses not to accept must pay a penalty of seven hundred and fifty *maravedís*, and I accept and understand the fourth chapter of these Statutes and I command that this act of the council be enforced under the penalty there included. Written in Seville on 11 March 1573.

*Licenciado* Juan Rodríguez [paraph]  
[paraph]

I, Vicar of Seville, approve and confirm, by means of the present document, the Statutes and chapters written in the fifteen sheets with the following [...] firstly that the charity requested is not spent on anything other than the saying of Masses for the benefactors or deceased of those who made the donation, or for helping the poor, or for giving alms to the preacher who preaches to them during the indicated feasts, which are three, and that they do not spend them on disputes or other things, and that the earnings and gifts (*encomiendas*) made at the burials of brothers and comply with other things that they are accustomed to do, and which touch on disputes, must be paid out of the pockets by the brothers and that they must no longer [...] [...] of the [...] and if some do [...] of them without confirmation from me or from the Vicar at that time. Written on 11 April 1555.

*Licenciado* Cervantes de Gaete [paraph]  
Juan Perez [paraph]

### **The chapters of these Statutes are as follows:**

- \* First Chapter on the granting of the Rule.
- \* Chapter II: On the vespers for the feast of Lady Saint Anne.
- \* Chapter III: On the general councils.
- \* Chapter IV: On the brother who does not accept the office.
- \* Chapter V: That no-one speak at council without the Statutes in hand.
- \* Chapter VI: On the brother who speaks badly of the confraternity and brotherhood.
- \* Chapter VII: On the brother that has a quarrel with another brother.
- \* Chapter VIII: On the poor that the confraternity must feed.
- \* Chapter IX: That no brother bring arms into the council.
- \* Chapter X: On the brother who enters into our brotherhood for the first time.
- \* Chapter XI: On the brother that wishes to leave the confraternity.
- \* Chapter XII: On when the beadle asks a brother to pay the fee.
- \* Chapter XIII: On the brother who does not pay the fee to the beadle.
- \* Chapter XIV: On the fine the beadle must pay for not summoning a brother.
- \* Chapter XV: On the majority of votes at council.
- \* Chapter XVI: On the brother that says injurious words to another.
- \* Chapter XVII: On the alms that must be given to a poor or captive brother.
- \* Chapter XVIII: On how we must honor the brother that is to marry.
- \* Chapter XIX: On a brother who must be excused and for how long.

- \* Chapter XX: On informing the prior of the house of a deceased Brother so that he may issue the summon.
- \* Chapter XXI: On a deceased son, daughter, father, or mother.
- \* Chapter XXII: On a deceased brother, sister, father-in-law, or mother-in-law of a brother.
- \* Chapter XXIII: On how we must hold a wake for a deceased brother.
- \* Chapter XXIV: On what the brothers must pray while burying the deceased.
- \* Chapter XXV: On the deceased brother who dies outside of the city.
- \* Chapter XXVI: On the beadle and the annual salary he is to be given.
- \* Chapter XXVII: On the general council on the first Sunday of July to plan the feast of Lady Saint Anne.
- \* Chapter XXVIII: On the masses that must be given for a dead brother.

These Statutes were completed in 1523

From the hand and pen of Juan Ximenez pedor [sic] Basques Cordoba  
I gave four *Reales* to Bartolomé Mateos on the day of the Mass of the Dead.