

private devotion, the Archicofradía del Rosario paid more attention to solemn public liturgy in Latin.

The “Cofradía de las Benditas Almas” (1813–1873) is youngest of the three sodalities and also the one with the shortest life. It was founded by Antonio Terragrosa, a former member of the Archicofradía del Rosario, for the purpose of commemorating the blessed souls in Purgatory and pray for them. Another of its aims was to support the creation of new parishes, encourage confession and communion on All Souls’ Day (2 November). Governance was originally in the hands of a three-persons executive, but over time it devolved to a single person. Aside from the usual information to be found in the records (income and expenditures, membership lists, donations, festivities, etc.), we find that the confraternity held several raffles during the course of the year. A note from 1862 indicates that the confraternity was undergoing a severe crisis, but the records do not expand on the causes. From that point on, there is mostly silence until the confraternity eventually closes down in 1873.

The last part of the volume contains a number of transcriptions from the registers of the three confraternities and a brief chapter on a sermon for the feastday of Our Lady of Sorrows (15 September) entitled *Les dio un corazón tan grande como el mar* and a series of illustrations from the documents and religious celebrations in Torreveja.

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Masala, Cesare. *L’Arciconfraternita della Santissima Vergine d’Itria in Cagliari. Profilo storico 1607–1700*. [Rome: Cesare Masala / Cagliari: Grafiche Ghiani, 20130]. Pp. 391 + 28 colour illustrations. ISBN 978-88908-7081-1 (paperback) €35.

Cesare Masala’s book explores the origin and growth of the confraternity of the Holy Virgin of Itria in Cagliari between 1607, the year when Pope Paul V officially recognized the sodality, and 1700, the Jubilee year announced by Pope Innocent XII, when the confraternity was 92 years old and in great shape. The book consists of nine chapters gathered into two parts. At the end of the book there is a summary of the most important events in the confraternity’s life from the seventeenth to the twentieth century and a selection of unpublished documents.

In the first part (chaps. 1–2, pp. 13–35), the author discusses the origin and spread of the cult of Our Lady of Itria, that is, of the *Odegéttria* (“she who is a guide”) from its origins in Constantinople to its diffusion in the Byzantine Empire and then, finally, in Sardinia. According to tradition,

the icon of the Blessed Virgin Mary that is at the centre for the cult was deemed to be a true portrait of the Virgin allegedly painted by Saint Luke while she was still alive. The icon was discovered in Jerusalem by Empress Aelia Eudocia Augusta (also known as Saint Eudocia, ca. 401–460 A.D.), who brought it to Constantinople as a gift for her sister-in-law, Pulcheria. Thanks to the legendary attribution to Saint Luke the icon immediately became so popular that it was venerated by everyone. The *Odegéttria* was considered the main protector of Constantinople and its inhabitants. Pilgrims, soldiers, monks, missionaries, and merchants helped to spread of the cult abroad. For the Sardinian case, the earliest surviving documents of the cult of the *Odegéttria* on the island dates from the middle of the sixteenth century (there is no surviving evidence from the Byzantine period).

In the second part of the book (chaps. 3–9, pp. 37–221) Masala provides a comprehensive overview of the history, rituals, and customs of the confraternity of the Holy Virgin of Itria in Cagliari, where there already were a church and a chapel consecrated to the *Odegéttria*. Membership in the confraternity was limited to a maximum of 72 people, males or females, over the age of twenty, in remembrance of the original 72 disciples sent forth by Jesus (Luke 10:3). Confraternity members had to be inspired by the rule of Charity, which was deemed to be the best example of their community, and by their veneration of the Blessed Virgin Mary. According to an unproven tradition from the last part of the nineteenth century, the confraternity was founded by a group of ex-slaves from Constantinople who, while on their way home after their liberation, were forced by a storm to land in Cagliari, where they were helped by the friars of the convent of Saint Augustine and the local population. From the beginning, the confraternity's relationship with the friars was good and characterized by reciprocal respect. After the confraternity officially aggregated with the convent, membership increased significantly and the confraternity became an important element in Cagliari's society. This aggregation was recognised by the Church, which elevated the confraternity to the rank of an arch-confraternity. The confraternity's life gravitated around its headquarters and especially its oratory. With its regular rituals, memorials for deceased members, and festive celebrations the confraternity reinforced its religious traditions and strengthened the bonds that united its members. Thanks to very generous donations, by the end of the seventeenth century the confraternity owned various houses and parcels of land in the area.

The sixty-nine documents in the appendix (pp. 223–327) range from artistic commissions to papal briefs, descriptions of confraternity rituals, confraternity statutes, account records, inventories of confraternity goods and possessions, and so forth. They are presented chronologically and date from 1601 to 1699. The ten sets of tables in the appendix (pp. 329–342) illustrate the geographical range of the cult of Our Lady of Itria in Sardinia

in the seventeenth century, the chronology of principal events in the cult, various works of art in Sardinia that depict the *Odegéttria*, donors and donations, and lists of confraternity members.

One of the most fascinating aspects of this book is the comprehensive descriptions and analyses it provides of the various expressions of the confraternity's cult. These allow the reader to gain a richer understanding of the historical geography of the cult of the *Odegéttria*, as well as its transformations in relation to social and historical changes. Because the confraternity of the Holy Virgin of Itria counted among its members many merchants, artists, nobles, and notaries, it represented an important point of reference for Cagliari and, more generally, for Sardinia. Because it gathered merchants from different countries, the confraternity was also an important professional association. Lastly, as Cesare Masala points out, this confraternity illustrates the ability of spiritual institutions to reinvent themselves in order to adapt to the needs of the times and of their membership.

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Terruggia, Angela Maria (†), Francesco Santucci, Gina Scentoni, and Daniele Sini. *Il laudario «Illuminati» e la costellazione assisiata, con un saggio di Mara Nerbano. Testi e documenti della Fraternita dei Disciplinati di S. Stefano di Assisi*, 3. Perugia: Deputazione di storia patria per l'Umbria / Assisi: Accademia Properziana del Subasio, 2017. Pp. 317 + 55 b/w ill. ISBN 978-88-95331-32-4 / ISBN 978-88-88661-32-2 (paperback) n.p.

As its surviving archival documentation reveals, the fourteenth-century flagellant confraternity of St Stephen in Assisi is exemplary under various categories—religious/devotional, liturgical, institutional/administrative, legal, charitable, linguistic/literary. For this reason, the Deputazione di storia patria per l'Umbria and the Accademia Properziana del Subasio started the “Project St Stephen” (*Progetto S. Stefano*) that has already published the edition of ms. 36 from the Archivio di S. Rufino in Assisi (*Il Laudario Assisano 36 (dall'Archivio di San Rufino)* (2007), reviewed in *Confraternitas* 19 :1 (2008): 17–18), its the statutes, roll books, and documents (*Statuti, Matricole e Documenti* (2011), reviewed in *Confraternitas* 23:1 (2012): 33–35) and now its *laudario* *Illuminati*.

The *laudario* *Illuminati* (Biblioteca Comunale di Assisi, ms. 705) takes its name from its previous owner, Emanuele Illuminati, from whom the city library of Assisi acquired it in 1922. It is of great interest to scholars