

Después de la exposición y revisión de fuentes, abre la quinta y última parte el apartado dedicado a “Interpretaciones historiográficas” (pp. 213-233), en que el autor trata la evolución y las discrepancias entre las interpretaciones historiográficas de la cuestión.

Como cierre de este trabajo, hallamos las conclusiones generales (p. 237), apartado en que se abren futuras vías de investigación sobre los circunceliones. El autor puntualiza, en primer lugar, que este grupo nunca se autodefinió con el término de *circunceliones* y que se trata, sin duda, de un apodo despectivo que fue usado por sus enemigos católicos. De hecho, es la polisemia del término *cellae* lo que suscitó un fuerte debate historiográfico. Ellos utilizaban el nombre de *agonistici*, “militantes” o “combatientes” de Cristo, hecho que se plasma en su consigna *Deo laudes*, como se expone en el apartado dedicado a las fuentes epigráficas. Tuvieron sin duda un componente revolucionario y un elemento indígena, sumado a un desapego hacia el “siglo” que, en palabras del autor, los condujo a efectuar diversas prácticas suicidas y martirios voluntarios (p. 240). Cabe destacar que no hubo “mujeres circunceliones”; la presencia femenina queda relegada a *sanctimoniales* donatistas o vírgenes consagradas que acompañaban a los *agonistici*. Finalmente, el autor reflexiona sobre la tendenciosidad de las fuentes y el hecho de que no se conserven testimonios elaborados por los propios circunceliones, y concluye que *agonistici* y *circunceliones* son dos nombres contrapuestos que denominan un mismo fenómeno, una realidad que, si quiere comprenderse, debe ser contextualizada dentro del fervor religioso tardorromano.

Sin duda, la obra de Raúl Serrano Madroñal constituye un estudio exhaustivo de la historia de los circunceliones. Apostando por una metodología transversal, y desde la óptica de perspectivas complementarias, el autor ofrece tanto al experto como al lector interesado en el tema, un acercamiento completo que no elude el conflicto histórico sobre este tema y que revisa y actualiza las fuentes existentes.

ANAHÍ ÁLVAREZ AGUADO

Universidad de Barcelona / IMF-CSIC, Barcelona

Pierluigi TERENCE, *Gli Angiò in Italia centrale. Potere e relazioni politiche in Toscana e nelle terre della Chiesa (1263-1335)*, Roma, Viella editrice, 2019, 384 pp. (Italia comunale e signorile, 13). ISBN 978-88-3313-162-7.

Since the 1990s Angevin history has received increasing attention and an explosion of interest in recent years. A number of publications, academic meetings, and research projects explored various aspects of the Angevin rule across Europe, with a particular focus on political and institutional history, as well as on financial and fiscal administration. Within this historiographical framework, the book of Pierluigi Terenzi provides a detailed, well-written overview of the government of the Angevin monarchs in central Italy between 1263 and 1335, namely over a conglomerate of territories and municipalities which were located beyond the physical boundaries of the *regnum Sicilie*. In so doing, the author analyses how the monarchs operated politically and diplomatically in order to acquire legal authority and governmental positions in

the Papal states and in the Imperial Vicariate of Tuscany, while also discussing the practical means through which the Angevins maintained their control and influence over those conflicting areas.

After a brief historiographical introduction, which also sets out the scope and aims of the book, the first section of the volume (*La legittimazione*) discusses how the Angevin rulers gave legitimacy to their authority in central Italy. In three different chapters, Terenzi respectively analyses the various strategies adopted by Charles I of Anjou (1266-85), and by his successors Charles II (1285-1309) and Robert (1309-1343), attentively explaining to what extent those strategies varied according to the changing political context. If Charles I of Anjou, thanks to the support of Papacy, strategically built his political consensus through obtaining influential positions, such as those of Roman Senator for various years –becoming the *de facto* protector of the Church– and of Imperial Vicar of Tuscany (1267-79), Charles II mostly relied on his political influence and military force, but without obtaining formal offices (ch. 1 and 2). In the following chapter three, Terenzi shows that, through insistently relying on diplomacy, King Robert of Anjou obtained again the roles of Senator of Rome and of Vicar *in those parts of Italy subordinated to the Empire* (p. 93), in addition to the brief experience as a Rector of Romagna. In Tuscany, he also strengthened his authority by making agreements with various Guelph municipalities, such as Florence (1313-1321), thus obtaining urban lordships in exchange for military protection against the Holy Roman Emperor and his allies in the area. However, the strategy of Robert of Anjou was similar but not identical to the approach pursued by his predecessor Charles I. The latter's *pacta et conventiones* did not clearly describe the monarch's sphere of authority; rather, each agreement resulted in a sort of informal lordship over a municipality, built on mutual support between the monarch and the local political elite. As convincingly stated by Terenzi, King Robert of Anjou and his first-born, Charles of Calabria, acted in a different way. They relied on formal non-hierarchical pacts, which granted them temporal lordships, but within a legal framework of well-defined tasks, rules, and limitations. Unsurprisingly, the authority of the Angevin monarchs was subject to a continuous process of negotiation, and thus variously changed from place to place and in the course of time.

The following two sections of the book –which include two chapters each– move from the Angevin monarchs' theoretical legitimacy to their practical government in Tuscany and in the various lands of the Church, which are presented as two distinct case-studies. Both drawing on the abundant archival sources and literature, Section II (*La Toscana angioina*) explores the operation of the Imperial Vicariate apparatus through which the Angevin administered Tuscany. In so doing, Terenzi brings together detailed examinations of officialdom, military policy, and management of justice (ch. 4). Moreover, the author investigates how the Angevin operated at the local level through a network of vicars and various other officers. In so doing, he shows the complexity of the Angevin rule in various Tuscan communities, ranging from huge municipalities such as Florence to minor towns such as San Gimignano. From the appointment of urban officers to the development of local institutions, the decisions and actions of the Angevin were significantly affected by the precarious political balance of the municipalities under their control. The latter were constantly marked not only by the traditional conflict between Guelphs and Ghibellines, by also by clashes between other social and political factions (ch. 5). Indeed, as convincingly stressed by

the author, in such a conflicting environment the urban ruling classes aimed to reduce internal political conflict and promote the proper administration of justice by relying on high-profile external authorities.

The following section III (*Le terre della Chiesa*) concisely examines –due to lack of records– the Angevin rule in Rome and in the Papal states. Chapter 6 analyses the administrative structure and network of officers through which the Angevin monarchs governed Rome for almost thirty-eight years, namely while they held the office of Senator. A difficult job, which required extensive negotiation not only with the popes –who relied on the Angevin monarchs to control Rome– but also with a heterogeneous ruling elite, composed of aristocratic families, bishops, merchants, and the main representative of the *Popolo*. Although in Rome the Angevin monarchs inaugurated a long-lasting rulership, in other lands and towns of the Church their authority was ephemeral or continuously challenged. This is well demonstrated, for instance, by Angevin rectorship in Romagna, which also resulted in various political and military conflicts (ch. 7). The book finally offers an epilogue and a conclusion, summarising the main findings of the author. It also includes two maps, respectively concerning the Angevin rule in central Italy under Charles I and Robert of Anjou, as well as bibliography and index.

Overall, the present monograph is an important study which illustrates the crucial political and military role the Angevin dynasty played in central Italy –in Rome and in Guelph Tuscany in particular. Angevin rule was not a brief and episodic domination, but a proper regime which lasted for about seventy years and relied on governmental apparatuses and networks of officers. The book is therefore a must for both the Angevin historians and scholars of Communal Italy. At the same time, I recommend this book to anyone interested in the government of medieval empires and political unions, and to the historians of the Crown of Aragon in particular. Pierluigi Terenzi –whose previous monograph focused on the Italian *universitas* of L'Aquila under the Neapolitan-Aragonese dynasty (*L'Aquila nel Regno. I rapporti politici fra città e monarchia nel Mezzogiorno tardomedievale*, Bologna, Il Mulino, 2015)– raises a series of themes which have been –and currently are– broadly debated within Catalan-Aragonese historiography. I am referring in particular to the government of distant dominions through systems of delegated authority, and to the bargaining process to which the Crown was forced to exercise their own rule. The original solutions and strategies the Angevin dynasty applied in Central Italy –as thoroughly discussed in the present book– could indeed be a significant point of comparison.

ALESSANDRO SILVESTRI  
IMF-CSIC, Barcelona

Irene VILLARROEL FERNÁNDEZ, *Flores philosophorum et poetarum: tras la huella del Speculum doctrinale de Vicente de Beauvais*, Basel, Fédération Internationale des Instituts d'Études Médiévales, 2020, 754 pp. (Textes et études du Moyen Âge, 95). ISBN 978-2-503-59067-7.

En junio de 2017 se otorgó el VII Premio Internacional de Tesis Doctoral Ana María Aldama Roy a la tesis elaborada por Irene Villarroel Fernández y defendi-