

El autor aporta dos útiles anejos. En el primero, se presentan dieciséis genealogías (Anexo I. ‘Esquemas genealógicos’, pp. 240-254), en los que se reconstruyen o presentan los linajes de Braganza (Bragança), Bravães-Fornelos, Cabrera, Cameros, Celanova, Lima, Traba, Urgell y Vélaz; y los de las casas reales o nobiliarias de Aragón, Cataluña, Provenza, Castilla, Galicia, León y Portugal; y en el segundo se recoge un valioso y cuidado corpus de cuarenta y un documentos (Anexo II. ‘Documentação’, pp. 255-340), entre los que se incluye el *Ensenhamen* de Guerau de Cabrera a Cabra.

El volumen incluye una pormenorizada bibliografía (‘Fontes documentais e bibliográficas’, pp. 321-350), agrupada en ‘1. Siglas (Arquivos e bibliotecas, Manuscritos y Obras impresas)’ (pp. 323-325) y ‘2. Bibliografía’ (pp. 326-350).

Se trata, en suma, de un espléndido y documentado estudio que arroja luz sobre los primeros trovadores gallego-portugueses, y que pone de manifiesto, una vez más, la importancia del análisis de las relaciones de parentesco para comprender las sociedades medievales y el decisivo papel de las mujeres en ellas.

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Karen Sullivan, *The Inner Lives of Medieval Inquisitors*, Chicago: University of Chicago Press, 2011, 296 pp., ISBN: 978-0-226-78167-9.

Nowadays the Medieval Inquisition has a great number of studies. Most of them are focused on different fields of the history of the inquisition, which provide a deep knowledge of its historical framework and its procedure, but some studies are focused on works of inquisitors, their text and their representations. This is the case of *The Inner Lives of Medieval Inquisitors*, a book by Karen Sullivan. This book is an essential contribution to the literary history of the inquisition, for it provides a major understanding of the different aspects of the historical texts. It is able to do this by focusing on the inner lives of seven individual cases —of clerics and inquisitors— from the 12th to 14th centuries, such as: Bernard of Clairvaux, Dominic of Guzmán, Conrad of Marburg, Peter of Verona, Bernard Gui, Bernard Délicieux and Nicholas Eymerich. All of them represent the most important figures in the development of the notion of the inquisitor and take part actively in the development of the concept of heretic.

As Karen Sullivan points out, “this study is literary in its approach to inquisitors, but it has historical consequences” (p. 24). The book presents seven different

portraits of the heretics and their prosecutions. In many cases this is provided by examples of the individuals' own writings, and in other cases by writings about the individuals. In doing this the author is able to show what the notion of heretics for each one was, instead of allowing the difficulty of the individuals' personalities, or the initials purposes of the texts, to abstract this interest. In the introduction, the author advises the reader of the methodology and the problems on the text, which were conceived, for the most part, to condemn, ridicule or categorize heretic with the tendency of representing not the real person but an idealized person. The book also includes an index of names and concepts.

The first chapter of the book is devoted to the Cistercian monk Bernard of Clairvaux (1090-1153) who demonized heretics and presented them as a big danger for the Christian community. Here the author points out that Bernard expressed mixed opinions on heretics; he repudiates the violence against them but felt that for him heretics may need to be repressed forcibly. Bernard considered that the catholic clerics could not persuade the heretic to return to the church, neither through reason nor authority and for this reason his encounters with heretics advised him to use monologues rather than engaging in discussions or disputations. This was in contrast to Dominic of Guzmán (1170-1221), who was not an inquisitor but was implied with the procedure against heresy. Dominic, the figure of the book's following chapter, combines spiritual life with active preaching, ascetic and religious life. He chose to dispute with heretics instead of prosecuting them. For Dominic, the author points out, heresy remained external to an individual's identity, allowing the heretic to retain a portrait of goodness.

The third chapter analyses the case of Conrad of Marburg (1180/90-1233), probably the first inquisitor active in Germany from 1231 to 1233. As inquisitor Conrad was devoted to the heretics' prosecution, condemnation, investigation and judgment. This was done with a great zeal of faith, which was perceived as excessive by clergy and the German nobility. His zealotry brought him to accept all accusations of heresy as credible without any consideration for their veracity, and to treat everyone the same, whether heretic or Catholic or whether from social or familiar ties. In this case, Karen Sullivan remarks the textual representation of his prosecutions focused on the judicial and penitential language and the historical background of these years.

Peter of Verona or Saint Peter Martyr, the Martyr of the faith (1203/05-1252), is presented in the next chapter. Peter grew up in a heretical family and his conception of the heretic world was very different from Conrad's. Peter was active as inquisitor in some regions of Italy and he was also the victim of a murder; his death gave a new dimension to the figure of inquisitors as martyr. The contradiction of his penitential life with the condemnation of heresy shows, as the author

points out, Peter as someone who seeks in the inquisitor not a person who will kill heretics but one who will save their souls. Chapter five is devoted to Bernard Gui (1261/62-1331), an important figure not only for his task as inquisitor but also for his work as an administrator and historian. Bernard Gui wrote the *Practica inquisitionis heretice pravitatis*, an important treatise on how to proceed against heretics. This treatise had great importance as a “Manual” for inquisitors. Karen Sullivan focuses attention on some aspects of his prosecution in order to understand his conception of heresy and heretics. She does this by looking through his *Practica*, and more specifically, through his general sermon of 23rd October of 1309 in the Cathedral of Saint Stephen in Toulouse; a sermon against the Cathar heretic Amiel of Perles who was later condemned.

In opposition to Gui the next chapter provides the case of Franciscan friar Bernard Délicieux (1260-1319/20) who turned his efforts against inquisitions and its procedures, and who finally suffered the adversity of an inquisitorial trial himself. The case of Bernard, with his criticism to the inquisitorial procedure and his movement to suppress the Inquisition, provides an approach to the limits of such a procedure, such as the one in Carcassonne and the treatment of prisoners in the prison known as “Wall”. Last chapter is devoted to Nicholas Eymerich (c. 1320-1399), who dedicated all of his life to the task of inquisitor and wrote more than forty works of theology, of which a great part speaks about the action of the inquisitor. In this field, Eymerich’s major work is the *Directorium inquisitorum*, composed in Avignon in 1376 and edited by theologian Francisco Peña in 1578; along with his comments (comments which had great historical importance to the inquisitorial procedure). Eymerich represents, again, the prototype of a zealous inquisitor, even fanatical, conceiving his inquisitorial work as something divine which serves a higher purpose. In this way, the author provides a deep analysis of Eymerich’s, and his editor Francisco Peña, conception of inquisitorial procedure in trying to understand the reasons why the torture or the death of the heretic can be the way of the resolution.

This question of inquisitorial procedures provides great contradiction between most of the subjects mentioned. Regarding the notion of heretics by such friars and inquisitors we find distinctions between concepts, or ideals, of “charity” and “zeal”. Some inquisitors struggled to reconcile their religious lives with the spread of heresy. Finally, the zeal of prosecution triumphed over all their Christian values. This situation can, in turn, explain the complexity of their conduct, attitude or even their thoughts against heretics. Karen Sullivan provides interesting selections of individual cases from different regions of Europe, from the 12th to 14th centuries. Here, the reader can approach not only the contribu-

tions to the construction of the notion of heretic but also their representation, motives and reasons for acting as they did against heretics.

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*La voz del olvido. Música de tradición oral española - Cantigas de amigo*, Vox Suavis, Aparte (AP034), 2012, 65'09".

No nos debiera extrañar que aparezca una nueva grabación de la lírica medieval gallego-portuguesa, concretamente de las seis *cantigas de amigo* del Martin Codax. Es uno de los repertorios medievales con más grabaciones en el mercado discográfico de música medieval o “antigua”. Contamos con grabaciones de todo tipo: interpretaciones con gran profusión de instrumentos y rítmicas, *a capella* en pretendidas interpretaciones arqueológicas, al estilo folk-tradicional, o recreaciones como las del espectáculo del grupo de danza y música de Minas Gerais (Brasil) *O Corpo*. Pero no olvidemos que cualquier interpretación del repertorio monódico medieval con pretensiones arqueológicas es pura hipótesis, y expresiones como “música medieval rediviva” son pura entelequia. Mientras algunas de las interpretaciones/grabaciones comercializadas responden a la intuición de los intérpretes, otras están respaldadas por minuciosos estudios musicológicos y filológicos y llevan detrás largas investigaciones y a ninguna de ellas les podremos negar un valor estético. Normalmente las grabaciones más populares o al gusto contemporáneo no son las que responden a una interpretación arqueológica, ni filológica ni musicológica, ya que las primeras —como las de estética arabizante, por poner un ejemplo— responden a criterios comerciales sustentados en hipótesis más románticas que científicas o académicas. En realidad el gran problema de los intérpretes actuales es que desde los años 50 del siglo pasado se “creó” una