Celia López Alcalde, Josep Puig Montada, Pedro Roche Arnas † (eds.), *Legitimation of Political Power in Medieval Thought. Acts of the XIX Annual Colloquium of the Société Internationale pour l'Étude de la Philosophie Médiévale, Alcalá, 18-20 September 2013,* **Turnhout, Brepols, 2018, XII+456 pp. ISBN: 9782503580180. Cloth: €70**

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The volume collects the essays profoundly debated at XIX Annual Colloquium of the International Society for the Study of Medieval Philosophy, organized by the «Société Internationale pour l'Étude de la Philosophie Médiévale», SIEPM, the «Sociedad de Filosofía Medieval», SOFIME, and the University of Alcalá, which took place in Alcalá de Henares in 2013, one of the philosophically liveliest medieval center. The Colloquium was sponsored and funded also by the Spanish Ministry of Education and Culture, Ramon Areces Foundation, Complutense University of Madrid, Center for Political and Constitutional Studies (Madrid), and Society for Medieval Philosophy (Zaragoza).

It reflects the results of the colloquium relying on several original texts (see the useful index of manuscripts). Contributions, in English, Portuguese, French, German, and Italian, focus on key Christian thinkers such as Marsilius of Padua, Thomas Aquinas, John Quidort of Paris, Giles of Rome, Dante, and William of Ockham. As you may notice not only philosophers in the strict sense. Other studies focus on major authors from the Jewish and Muslim traditions, such as Maimonides and Alfarabi. Lastly, several papers focus on peculiar philosophers which shaped the history of political thought: Manegold of Lautenbach, Ptolemy of Lucca, Guido Terrena, John of Viterbo, Pierre de Ceffon, John Wyclif and Pierre de Plaoul.

In detail, Abraham Melamed y Josep Puig focus on the Jewish interpretation of the law through the philosophical analysis of Abravanel and Maimonides' thought. Jesús de Garay shows two different positions on the legitimacy in the Byzantine empire (Temistio and Eusebe of Cesarea). To explore the Latin background in the Early Middle Ages, Vadim Prozorov and David Jiménez offer accounts developed by Gregory the Great and Manegold of Lautenbach. Adam Machowski and José Maria Silva Rosa present a political evaluation of people's power in Scholastic philosophy. Ptolemy of Lucca's political theory is the object of Delphine Carron's presentation.

Luis A. De Boni and Pedro Roche focus on the singular figure of John Quidort of Paris. Gregorio Piaia shows the hermeneutics of Gospel carried on by Marsilius to criticize the *plenitude potestatis*;

Gianluca Briguglia insists, in his contribution, on his political philosophy compared to reform projects of the Ghibelline faction in the Italian context. On the other hand, Alexander Fidora elects Guido Terrena as the political counterbalance of Marsilius' posi-

tion, a defensor of papal supremacy. Similar arguments were supported by Gille of Rome and Giles of Viterbo (see Thomas Dewender's article). Furthermore, a comparative study between Marsilius' theory and William of Ockham's political arguments is offered by Jürgen Miethke. The median account between the two powers is condensed in Dante's political works, like the *De Monarchia*: the legitimation descends from God (see the Diego Quaglioni's study) but Dante's conception of *dominium* manifest itself in tangible relationships of power, as shown by Francisco Bertelloni.

The volume significantly addresses Later Middle Ages' authors: Constantin Teleanu focuses on Pierre de Ceffons, while Luigi Campi and Stefano Simonetta dedicated their prolusions to John Wycliff. Pierre de Plaoul and the role of the university during West schism is the topic of Jeffrey Witt's intervention.

Antony Black presents the differences between Christianity and Islam on the community organization, whose right of rebellion against the vicious behaviour of the governors is defended in the Nāṣer Ḵosrow's poems (see Saeid Hooshangi's article). Lastly, on the influence of Neo-Platonism in Islamic philosophy, Charles E. Butterworth and Mokdad Arfa consider Abū Naṣr al-Fārābī as a major representant of such a Neo-Platonic tradition, offering new approaches to intercultural studies.

It can be noticed that the question of legitimacy, beyond toxic simplifications that have damaged research on medieval thought in the past, is present across different philosophical and cultural sensitivities. Indeed, all contributions share the need to analyze the problems that emerge from the relationship between rules and power. If God is the ultimate referent of the source of legitimacy, it is precisely in the discussion of the arguments adopted, in the rhetorical practices and in the logical tools used to justify obedience to the figure of the sovereign (as well as useful to the definition of sovereignty itself) that above mentioned authors trace the roots of the debates of modern political philosophy. Great value for this volume, therefore, to approach the «powers» that claimed legitimacy in the medieval centuries.

A further source of interest derives from the multiplicity of approaches and methodologies encountered in this volume. Because the matter of power and legitimacy certainly does not lend itself to a pre-established research direction. There we see the discussion of legitimacy tied to different clusters of concepts, e.g. the salvation, the interpretation of ancient thought and texts, the theological premises of the command acts, the history of popular movements, and the «multitudes». Lastly, the historical vicissitudes which resonated - we would say today - globally (e.g. schisms).

The issue of this volume suggests specialists gather this erudite, rigorous, functional heritage to elaborate on the research lines veiled in such pages: the relationship among the authors and the subsequent debates of the modern era, the need for comparative studies of the history of philosophy, the serious and scientific study of the relationships between Jewish, Islamic and Eastern thought and the constitution of the political and metaphysical arguments that still form part of the conceptual background of contempo-

rary thought. In addition to the comprehensive bibliography of the volume, I would suggest a brief list of later readings going in that direction: Canning, J., *Ideas of power in the late middle ages, 1296–1417*, Cambridge University Press, 2011; Davies, W., and Fouracre, F. (eds.), *Property and power in the early Middle Ages*, Cambridge University Press, 2002; Kern, Fritz. *Kingship and law in the Middle Ages: Studies*, Vol. 4, The Lawbook Exchange, Ltd., 2006; Peters, E., *Limits of Thought and Power in Medieval Europe*; Pryce, Huw, (2001).; Watts, J., and Davies, R.R., (eds.), *Power and identity in the Middle Ages: essays in memory of Rees Davies*, Oxford University Press, 2007.

In conclusion, the volume, part of the ambitious project of Rencontres de Philosophie Médiévale n. 17, therefore, allows us to open a window to a world that found itself justifying the quest around the source of norms and institutions with the tools of reason: it still does not cease to question the philosophical spirits of our age.