

(chapter 15). A different form of dialogue is chosen by the natural philosopher Bernardo Torni, who is engaged in a polemic not only with Pico but also with the Renaissance Thomists (chapter 12).

Similarly, Galgani da Siena, Torni's pupil, enters the polemic from the position of a natural scientist, and criticizes not only Pico but also Aristotle (whom he also defends), Albert the Great, and Thomas Aquinas (chapter 13). Pietro Pomponazzi, a representative of Paduan Aristotelianism, debates with Pico on the nature of astrology (chapter 17). Subsequently, Antonio Cittadini di Faenza asks Pico and his nephew Gianfrancesco Pico to clarify different metaphysical issues—for example, the relationship between good and evil, and the relationship between being and essence (chapter 16).

Edelheit's monograph undoubtedly represents a significant advance in the study of Pico's thought. In this context, it must also be said that it is based on a precise analysis of sources (many of them newly discovered). There is no doubt that it will transform the hitherto constructed portrait of Pico as a Renaissance humanist, philosopher, and mystic. Therefore, it can be useful for all scholars who are interested in the field of medieval and Renaissance culture and philosophy.

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*Andalus and Sefarad: On Philosophy and Its History in Islamic Spain.*

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*Andalus and Sefarad: On Philosophy and Its History in Islamic Spain* by Sarah Stroumsa continues her innovative exploration of Islamic intellectual history with what she deems an “integrative approach” across social and religious boundaries in Islamdom during the ninth through twelfth centuries. In a sense, this singularly important aspect of her work mirrors the challenge scholars of the Cairo Geniza pose to Islamic studies historians who have made scant use of this documentary resource. Stroumsa also breaks with some students of philosophy in interrogating its practice and textual manifestations in time and place—that is, as inseparable from the historical process. This method is critical for the study of philosophy in al-Andalus/Sefarad because of the reputation it acquired for tacking in a distinctive direction. Here too Stroumsa's preferred term (*integrative*) applies in how she masterfully incorporates social, economic, and political developments in her study of the history of Andalusian philosophy. In the process she challenges more than a few conventional notions in the history of scholarship regarding speculative thought in al-Andalus derived from highly constructed, ideologically infused literary sources.

Following the introduction devoted to the geographical, linguistic, intellectual, and political terrain of al-Andalus and its three religious communities, *Andalus and Sefarad* is organized chronologically and thematically. Andalusian Christians belong to this tableau but do not figure in the narrative of Andalusian philosophy. Chapter 1, "Beginnings," identifies the tenth century origins of philosophy in al-Andalus with the influx of books arriving from the Islamic East and the influential but controversial figure of the mystic Ibn Masarra. Stroumsa also discusses the significant social phenomenon of Muslim and Jewish philosophical networks. The Jews' shared language (Arabic), terminology, and texts with Muslim thinkers represents the strongest argument for considering them as party to a specifically Andalusian philosophical tradition and for the study of Islamicate philosophy as transcending religious boundaries in the West as well as in the East. Stroumsa applies her paradigm-shifting method in the ensuing chapters. Chapter 2, "Theological and Legal Schools," proceeds to detail the intellectual orientations and intersections of the Mu'tazilis (whose heterodox rationalist ideas already appealed to Jewish thinkers in the Islamic East), Zāhiris, Rabbanites, and Karaites respectively. It also explores the intersection of religion and theology in religions based on divine law. Chapter 3, "Intellectual Elites," turns to the philosophical curriculum and the social settings in which Andalusian intellectuals engaged in speculative thought including philosophical friendships and the scarcely realized ideal of philosophical solitude. Stroumsa observes an important distinction between the experiences of the most prominent Muslim and Jewish thinkers since the former were enmeshed frequently in political life with its typically unforeseen consequences. So too when Andalusian rulers soured upon philosophy or banned Muslims from engaging with it, Jews continued to carry out speculative thought without impediment. Chapter 4, "Neoplatonist Inroads," traces the influence of *The Epistles of the Pure Brethren* and the penetration of Ismā'īlī inspired Neoplatonism among Andalusian Muslim (al-Baṭalyawsi) and especially Jewish thinkers (Ibn Gabirol, Ibn Paqūda, and later Abraham ibn Ezra) during the eleventh century. Chapter 5, "Aristotelian Neo-Orthodoxy and Andalusian Revolts," analyzes the twelfth-century turn to neo-Aristotelian philosophy (albeit incorporating Neoplatonic elements) in the work of Ibn Bājja (Avempace), Ibn Rushd (Averroes), and Maimonides within the complex Almohad religious and legal context. In the process, Stroumsa provides an important revisionist account of the relationship between the Ash'arite Almohads and philosophy, which challenges long-held views of their supposed sponsorship of a philosophic program. The conclusion follows the afterlife of Andalusian philosophy in its classical age, principally in the form of translations from Arabic into Latin in the Iberian Christian kingdoms and from Arabic into Hebrew in Provence.

Sarah Stroumsa is widely appreciated as a meticulous reader of primary sources, a pioneering interpreter of Islamicate intellectual life, and a consummate historian of ideas. She employs these skills and practices her craft with great insight and analytic clarity in *Andalus and Sefarad*. The book proves to be an invaluable contribution to a fuller understanding of Andalusian philosophy in the context of Andalusian history. At every

turn, it further illuminates one of the significant traditions and practices that contributed to what was unique about al-Andalus.

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*Spenser's Ethics: Empire, Mutability, and Moral Philosophy in Early Modernity.*  
Andrew Wadoski.

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Andrew Wadoski's new book, *Spenser's Ethics: Empire, Mutability, and Moral Philosophy in Early Modernity*, aims to reconcile the competing scholarly views on the moral and mimetic purpose of Spenser's *Faerie Queene*. Wadoski contends that Spenser's allegorical epic participates in the early modern transition from didactic portrayals of classical virtue ethics to reconceptualized moral philosophies focused on efficacious political and social activity. Spenser's work thereby attempts to address the increasingly complex and informational necessities of Elizabethan England's nascent empire. In so doing, Wadoski seeks to recast Spenser as a moral philosopher whose chief work contributes to the evolving conceptualization of "moral life answerable to the realities of its cultural and historical moment" rather than a mere poet reflecting on the "various ethical modes" (2).

Wadoski elucidates the framework of Spenser's new ethics across six enterprising chapters, each centering on key moments or figures in *The Faerie Queene*. Chapter 1 discusses Guyon and the Palmer of book 2 in conjunction with Milton's desire for ethical modes that can function in a mutable or fallen world. Wadoski examines how Milton affirms Spenser's rendering of virtue not as the "perfection" of "self-sufficient excellence" but as the "practice" of social collaboration in the formation of civil society (63). Chapter 2 posits that moral valences of Britomart and her search for Arthegall in book 3 reconstitute the teleology of human virtue as the "generative desire" of empire building and so challenge Aristotelian moral theory with the notion that imperial expansion offers an achievable *eudaimonia* or flourishing (86). Chapter 3 reconsiders Spenser's characterization of Prince Arthur and his association with the virtue of magnificence. Wadoski insists that Spenser's Arthur represents a critique of Aristotelian virtue and claims that the moral function of magnificence signals a need for a new civic class whose "generative and expansive communities" will form the basis of a flourishing empire (113).

Chapter 4 investigates the Garden of Adonis episode from book 3, revealing how Spenser's moral vision comes to embrace the organic body, through which virtue becomes a "collaborative and self-extensive project of sustaining life" and, by extension, civilization (134). Chapter 5 investigates the Mutabilitie cantos alongside the