

This point comes out again in chapter 5 on Aquinas's doctrine of analogy, presented in light of the aforementioned double movement. Thus, there is a "transcendental analogy" applied to being as common to all of the categories and also a "theological analogy" of the transcendent with respect to divine naming.

In chapter 6, te Velde considers in more detail the double movement from experience to transcendence, looking at the relation between the human intellect and the intelligible order of reality in light of three themes: 1) the limits of experience pointing to the need for a science beyond physics; 2) the limits of intellect coupled with the genuine possibility of metaphysics as a science; and 3) that same possibility accounted for through God's causally providing being with its intelligibility. Finally, in chapter 7, te Velde considers challenges posed to metaphysics by the present-day world. Here, he offers responses to a number of contemporary concerns, including the problem of naturalism; the legacy of a Suarezian-influenced ontology; and the Heideggerian critique of metaphysics as an ontotheology. On this last point, te Velde offers insightful responses to contemporary theologians who attempt a postmetaphysical way of thinking about God through a problematic "theology without being."

This book offers truly original perspectives on topics that will be familiar to students of Aquinas's thought. No doubt there will be scholars who differ with some of te Velde's interpretations on key metaphysical themes; nevertheless, all who read his book will benefit from its fresh approach and his unique insights. Among the various contributions that this volume makes, perhaps the most valuable is te Velde's success in showing the reader the abiding relevance of metaphysics as a science that still has value for our modern times.

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MATTHIAS M. TISCHLER, *Carlemany a Europa: Història i memòria*. (Filologia UB.) Barcelona: Edicions de la Universitat de Barcelona, 2022. Paper. Pp. 354. €35. ISBN: 978-8-4916-8896-9. doi:10.1086/733466

Written in Catalan, this impressively researched and documented book contains eight distinct chapters arranged into three sections. The arguments presented in these chapters are supported by extensive and detailed footnotes (approximately half of the text) and followed by a list of manuscripts (235–45), an extensive bibliography (Textos, 245–69; Estudis, 269–336), and the customary indices (persons, 337–46; places, 347–52). The chronological organization begins with Theodoric the Great (part 1, "Europa-Itàlia"), passes to Einhard (part 2, "Europa"), and concludes with *Pseudo-Turpin* (part 3, "França-Hispània-Catalunya"), with the final chapter focusing on the Carolingian legacy in ninth- to eleventh-century Catalunya ("Com de carolíngia fou Catalunya a l'edat mitjana primerenca?").

The first two chapters in part 1, "Europa-Itàlia: La cultura de l'antiguitat tardana a les corts i escoles carolíngies," are as follows: "Tipus i antitipus: Teodoric el Gran i Carlemany" and "El conseller exiliat: Boeci a les corts de Carlemany i de Lluís el Pietós." The first explores the degree to which the reception of late antique political culture, exemplified in the person of Theodoric the Great as romanized sovereign, as well as his courtiers, was necessary as a model for the effective governance of the Mediterranean in the final years of the eighth century. The author points out that this question has not been sufficiently studied in the context of the enormous problems associated with the integration of the recently conquered Lombard kingdom. He concludes that Carolingian interest in Ostrogothic culture was multifaceted, embracing not only historiography but also literary biography, philosophy, and theology, interest which was expanded by the son of Charlemagne, Louis the Pious (r. 813–40), with no example more significant than the writings of Boethius, to be examined in the next chapter.

The second chapter focuses on the importance of the portrayal of Theodoric in the last of Boethius's philosophical treatises, *De consolazione philosophiae*. The author considers that

this work offered Carolingian intellectuals the perfect opportunity to rediscover Neoplatonic thinking in the context of their increasingly Christianized society and that through this process, these intellectuals would come to the realization that philosophy could be a means to Christian salvation. Unexpected insights from this study center on the self-images of some of the most famous of the Carolingian intellectuals, those who worked in the sphere of conflict between political advising (*l'assessorament politic*) and academic teaching in the royal courts and religious centers.

Chapters 3 through 5 focus on the memory of Charlemagne, starting in the ninth and tenth centuries and culminating in the fifteenth. Chapter 3, “Silenciar i parlar en la literatura carolíngia,” is an effort to reorient the memory we have of Charlemagne by including the perspective of the repressed voices from sources other than Einhard. In doing so, the author returns to the familiar images of Carolingian memory and the events that they encode and shows how Einhard silenced the problematic passages of the early history of the Carolingian lineage.

Chapter 4, “Les deus vides d’un rei i emperador,” examines the memory of Charlemagne from the eighth through the tenth centuries. Initially, the family and intimates of the emperor were able to control the details of his life and exclude mention of his illegitimate wives and the family members more distant from the throne. Later, oral narratives generated from more distant quarters of the Carolingian empire began to take shape and produced a kind of regional use of the memory of Charlemagne. Examples include Charlemagne as an apostle of the Saxons appearing with Peter and Paul in the Last Judgment. In southern France an incestuous relationship with his sister Gisela is implied. In northern Iberia, a narrative recounts the famous incursion of his army into Spain that led to the disastrous destruction of his rear guard, the death of his most prized paladin, and the birth of the *Chanson de Roland*.

The fifth and concluding chapter of this section, “Alcuí, biògraf de Carlemany,” examines the literary production of this prolific author, relying initially on an extensive list of his works included in the *Vita Alcuini*, written between 821 and 829 by an anonymous monk from the monastery of Ferrières, of which Alcuin had been abbot. The author then proceeds to review a variety of accounts of the writings of Alcuin, concluding with the tradition of scholars mistakenly attributing to Alcuin the authorship of anonymous manuscripts of the *Vita Caroli*.

Chapters 6 through 8 initially focus on the image of Charlemagne in the *Pseudo-Turpin* in contrast with his portrayal by Einhard, before concluding with an examination of the degree of assimilation of Carolingian culture in the Catalan counties in the ninth through eleventh centuries. The anonymous *Pseudo-Turpin* narrates a legendary version of the historical incursion into Spain by Charlemagne. It transforms a disastrous military venture into a heroic feat of vengeance against an imagined Muslim enemy (the attack on Charlemagne’s rear guard was carried out by Basques, as reported by Einhard). Equally important in this context, Charlemagne’s victory culminated with his opening the pilgrim route to Santiago de Compostela, for his benefit initially but ultimately for all of Christendom.

Chapter 7 focuses on “el duel entre Pseudo-Turpí i Pere el Venerable” in the Iberian Peninsula. This duel is described as competing visions for the confrontation between the Christian and Islamic religions, projected through two twelfth-century texts, the anonymous *Pseudo-Turpin* on the one hand and on the other *Contra sectam Saracenorum*, a refutation of Islamic beliefs by Peter the Venerable, abbot of Cluny (1122–56). Both texts are understood as encouraging dialogue between the two faiths, although the fictional tale of Charlemagne’s incursion into Spain resorts to violence as the final arbiter while the venerable abbot promotes reasoned dialogue. The monumental pan-European appeal of the legendary martial exploits of Charlemagne, Roland, Bishop Turpin, et al. simply overwhelmed the abbot’s more reasoned approach, which never really circulated outside the confines of the Cluniac community.

The final chapter of this section, chapter 8, “Com de carolíngia fou Catalunya,” examines the extent of absorption of Carolingian culture in the Catalan counties in the ninth through eleventh centuries. There are two ways in which this acculturative process is measured. One

is the development and use of Caroline miniscule; the second is the introduction and transformation of Carolingian religious texts in the incipient transcultural society of the period. A variety of influences from different regions seem to have been imported and ultimately produced a gradual transition from traditional Visigothic script to the adoption of Caroline miniscule by c. 900. The author provides a review of texts introduced in Catalunya, such as monastic texts (“monaquisme benedictí,” *la regla d’Aquisgrà*), early examples of autochthonous Bibles, known through surviving fragments only, and exegetical, liturgical, and homiletic texts with possible traces of Catalan influence.

For this reviewer, it is interesting to consider the Catalan reception of the Carolingian legacy in the context of the visceral response in the Western Pyrenees to texts such as the *Pseudo-Turpin*. In the case of Charlemagne and the legendary tales inspired by his historical incursion into Spain, countless counterlegends emerged in Iberia. In some of these Christians and Muslims joined forces against the Frankish invaders and gained legendary immortality. Bernardo del Carpio (allied with the Muslim king Marsil), Fierabras (a Muslim prince), the young Cid, and Fernando I of Castile all had their glorious moments fighting the Franks.

This book is a marvel of scholarship and insightful reading. It presents a treasure trove of texts for its own purposes, some of which seem to have escaped the notice of earlier scholars. Its analysis of the governing principles, reception, and cultural impact of the Carolingians in Europe and more specifically in Catalunya is well documented. The rich textual history detailed in this study and the implications of that history for an understanding of early Catalanian culture are impressive in their own right, while also providing a solid foundation for future research by equally ambitious and like-minded scholars.

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KISHA G. TRACY, *Why Study the Middle Ages?* (Past Imperfect.) Leeds: ARC Humanities, 2022. Paper. Pp. 111. \$17.95. ISBN: 978-1-6418-9197-4.  
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The Past Imperfect series sets an almost impossibly ambitious goal: for its slim volumes to address everyone from fellow scholars to students to interested lay readers. Which of these audiences Kisha Tracy seems to be addressing shifts throughout this volume, which might be better titled “The Middle Ages across the Disciplines.” Successive chapters address how medieval scholarship can contribute to, and be used within, the liberal arts, the humanities, STEM, and the social sciences. Case studies at the end of each chapter are clearly designed to be accessible to nonmedievalists working across the disciplines, as well as to scholars within medieval studies. Each case study provides a worked example of how students might be introduced to thinking about the Middle Ages in new ways, or thinking about particular social issues, such as disability rights or domestic abuse, using medieval texts. Although societies from Africa, the Americas, and the Middle East are discussed in multiple chapters, each of the case studies focuses on evidence from Western Europe. I had some reservations about the case study investigating remedies from medieval medical manuscripts, which does not mention the lively scholarly debate about the use of medical “effectiveness” as a measure of significance and about the methodology of recreating medieval medical remedies. In the same chapter, the discussion of “leprosy” and *leprosar* in medieval Europe cites scientific and archaeological articles but none of the recent work examining the cultural definition of this iconic medieval disease (e.g., Elma Brenner and François-Olivier Touati, eds., *Leprosy and Identity in the Middle Ages* [2021]). But the pointed framing of medieval texts and ideas with reference to contemporary concerns is a strategy useful in the undergraduate classroom, helping to provoke curiosity and undermine assumptions.

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