

Reseñas

Édouard Mehl et Isabelle Pantin, eds. *De mundi recentioribus phaenomenis*. Cosmologie et science dans l'Europe des Temps modernes, XV^e-XVII^e siècles. Essai en l'honneur de Miguel Ángel Granada. Turnhout: Brepols; 2022. 484 p. ISBN: 978-2-503-60092-5. 95 €

The volume originated as a *Festschrift* in honour of Miguel Ángel Granada. The motives behind this rich collection of texts are appropriately underlined by the two editors, Édouard Mehl and Isabelle Pantin, in the generality of Granada's work, which "a profondément renouvelé le paysage de l'histoire de la philosophie au seuil del l'époque modern" (p. 9); more precisely, this renewal passed through the definition of new frameworks of the cosmological and astronomical debate in the 16th century, for which Granada has compiled unpublished documentation and illuminated a series of so-called secondary figures in the course of an intense career, of which one can have an immediate insight thanks to the opportune list of publications, prepared by Nicolas Rudet (pp. 13-29). The volume is structured in four sections; the first entitled *Nouveautés célestes» et révolution scientifique*, the second *Philosophie et cosmologie dans l'Europe moderne*, the third *Kepleriana* and the fourth, finally, *Sources inédites*.

In the first section there are three essays that address the cosmological question, the first, by Dario Tessicini, sets out to appropriately backdate the notion of cosmology itself, drawing on the case of Antoine Mizauld, to whom we owe a clear example of transition from the theme of *cosmographia* to the properly cosmological. Pietro D. Omodeo and H. Darrel Rutkin contribution is dedicated to the exploration of the political dimension of Tommaso Campanella's astrological production. And Peter Barker paper is directed towards a reappraisal of the comparison with Islamic science, taking Guillaume Postel's work as a motif.

A block of essays linked to the two discoveries made by Tycho Brahe, that of the supernova of 1572 and that of the passage of the great comet in 1577, follows this first block. The theme of the two discoveries is the focus of Isabel Pantin's article; more specifically, attention is given to the phenomenon of the comet, which in its traditional inclusion in the list of *prodigia* was the subject of reflection in the context of the clash between the two Lutheran factions; pivoting on the work of David Cytraeus, Pantin emphasizes Cytraeus' loyalty

to Melanchthon, noting his influence in the way classical and biblical sources are used and especially the way history is treated, the comet's appearance is seen under the theme of providence, in view of a stringent underlining of the link «entre l'apparition des prodiges célestes et le grandes crises» (p. 51) of history, where the reference to current events obviously lies in the thoughtful situation Chytraeus, one of the drafters and defender of the *Formula concordiae*, experiences first-hand within the clash within the Lutheran Church. Taken as a whole, these essays are fully in keeping with Granada's lesson, who, as the two editors note, has helped to produce an "élargissement de l'horizon historique" based on the "diversification des domaines auxquels l'histoire doit prêter attention (poétique, politique, scientifique, philosophique, religieux [...])" (p. 9). Of a more 'internal' characterization, if one may use this formula, are the two remaining essays, that of Víctor Navarro Brotons, intended to provide an overview of the debate in Spain on the various appearances of stellae novae and comets, in which the figure of Jerónimo Muñoz stands out, defending a cosmology that breaks away from Aristotelianism to embrace forms of approximation to Stoic philosophy. And, finally, Patrick J. Boner paper, dedicated to Kepler's reflections on the appearance of the stella nova in 1604, in which the German astronomer, although "reluctant to compare the heavens and earths", looks to medicine and natural philosophy "to consider the causes of celestial changes" (p. 124); thus, in comparing the heavens and the earth to the human body he succeeds in balancing movement and alteration with the prerogative of the unity of the cosmos.

The second section includes an initial collection of essays focusing on the tradition of natural philosophy in southern Italy, namely Telesio, Campanella and Bruno, authors were the subject of several Granada studies. That by Saverio Ricci, "Chi paga i ribelli. Aristocrazie e filosofia nella Napoli di fine Cinquecento", addresses the issue of aristocratic patronage towards philosophy in order to reconstruct the cultural profile of the ruling classes. It is followed by Natacha Fabbri's essay dedicated to one of the pivotal themes of Bernardino Telesio's natural philosophy: his vision of nature as a dialectic of contraries, with an interesting reference to Machiavelli's political model. Finally, Antonella del Prete's essay on Bruno's reflections on the nature of the elements reveals, albeit with fluctuations, "une structure à la fois duale [...] et anti-dualiste, car tous ces principes interagissent pour composer un univers homogène" (p. 205).

Four essays follow, not homogeneous in terms of subject matter, but they are of great interest; the first by Didier Kahn is devoted to the problematic issue of the notion of uncreated matter in Paracelsus natural philosophy and how

this notion is treated ambiguously, as is the complementary notion of *creatio ex nihilo*. Olivier Ribordy's essay on Johann Baptis Cysat's observations of comets in 1618-19 follows; the novelty introduced by the Jesuit emerges, according to which, contrary to the usual interpretation, "der beobachtete Komet kein sublunares Phänomen [...], sondern ein supralunares Phänomen" (pp. 242-43). Massimo Bucciantini's article deals with the figure of Galilei, albeit indirectly on the basis of an analysis of Paolo Antonio Foscarini's *Lettera sopra l'opinione de' Pittagorici e del Copernico*, in which Bucciantini highlights, apart from the plausible Copernicanism professed by the Carmelite, the strange affair of this treatise that, "considered temerarious and dangerous by the establishment of the Church, made no real changes in the relation between theology and sciences" (p. 266). This section closes with the Chantal Grell's essay, which illuminates the enormous difficulties, due to political and confessional rivalries, that Tycho Brahe's legacy suffered, for which "ni le roi de Denmark, ni le roi de France, ni même celui d'Angleterre, n'ont finalement attaché leur nome à cette enterprise" (p. 280).

The third section, *Kepleriana*, opens with Édouard Mehl's essay on the relationship between Kepler and Tycho Brahe, specifically on the problem of parallax, which for the latter constituted the most significant obstacle to rejecting the Copernican system. Mehl points out how from the *Mysterium cosmographicum* to the *Epitome astronomiae* Kepler toned down his criticism of Brahe, ending up attributing to his vision of cosmic harmony a difference of degree, no longer absolute. The question of cosmic proportions also concerns Guy Classens' subsequent essay, focusing on Kepler's relationship with Proclus; one notices the fragmented and instrumental use that Kepler makes of the Neo-Platonist's commentary on Euclid's *Elements* in *Harmonice mundi*, whose ileomorphic interpretation he rejects, while Classen argues for a limited use of the commentary in the construction of his philosophy of mathematics. The *Harmonice Mundi* returns in Natacha Fabbri's essay and specifically in the *Epilogue on the Sun*, where Kepler, in defending the centrality of the sun, also argues in favor of the presence of angelic creatures inhabiting it; thus, participating in a question that is both theological and astronomical, namely that of the position of the underworld and paradise, which, on the assumption that there should be a maximum distance between the two places, was guaranteed in the geocentric system by placing the former at the center of the earth and the latter in the empyrean. The section closes with an essay by Pierre Jeandillou, dedicated to the presence and function of Kepler in the *Dissertatio philosophica de orbitis planetarum* that Hegel wrote as soon as he arrived in Jena in 1801 to obtain

a teaching post; the instrumental use of Kepler in Hegel's criticism to Newton emerges, for whom "l'harmonie, la reminiscence et les archetypes képleriens constitueraient ainsi à la fois les conditions de possibilité de la connaissance de la nature, en même temps qu'ils maintiendraient une distance entre philosophie naturelle et theologie" (p. 364).

The volume closes with a documentary appendix, consisting of two "Sources inédites". The first, edited by Nicolas Roudet, proposes the edition of two unpublished Helisaeus Roeslin's horoscopes; the second, edited by Friedrich Seck, gathered a handful of letters written by Kepler or addressed to him. This appendix is a proper conclusion to pay tribute to a scholar like Miguel Ángel Granada, whose talents as a historian are combined with those of a philologist. ■

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■ **Alfred Garcia Femenia.** Un país de lletrats i analfabets. Pràctiques d'escriptura en el llinde de la modernitat. València: Publicacions de la Universitat de València; 2024. 200 p. ISBN 9788411183291. 18 €

Hoy en día la gran mayoría de los españoles sabe escribir, con mayor o menor calidad según los casos. Para muchos es algo menor, que se da por hecho. Obviamente no siempre ha sido así. El libro de Alfred Garcia Femenia estudia un periodo, el paso del otoño medieval al Renacimiento, en que la lectoescritura estaba en manos de unos pocos y era una herramienta de promoción social, deseada por muchos, pero no al alcance de la mayoría.

La historia nunca es simple y está llena de grises. ¿Qué significaba ser analfabeto? ¿Quién podía leer y escribir en el ocaso medieval? ¿Qué uso se hacía de la escritura? Son preguntas a las que este libro se enfrenta y que, obviamente, no tienen una respuesta fácil. Para resolverlas, el autor ilumina con su investigación fragmentos de las vidas de millares de personas que redactaron albaranes para dejar constancia de un pago. Estos documentos justificativos siguen una estructura más o menos fija y permiten desarrollar una compleja investigación sobre los distintos grados de alfabetización de un amplio conjunto de la población. Carpinteros, notarios, campesinos, gentes de todo tipo, se vieron obligados a