

verweisen ist auch auf die italienische Edition von TESTI RASPONI, A. (1924). *Codex pontificalis ecclesiae Ravennatis* (Rerum Italicarum Scriptores N. S. 2, 3). Bologna: Lanichelli, und die neue Ausgabe von DELIYANNIS, D.M. (2006). *Agnelli Ravennatis Liber pontificalis ecclesiae Ravennatis* (CChr.CM 199). Turnhout: Brepols. Der S. 22 Anm. 24 genannte ‚Konstantinbrunnen‘ in Limoges war ebenfalls eine Reiterstatue: ORLOWSKI, T.H. (1987). „La statue équestre de Limoges et le sacre de Charles l’Enfant. Contribution à l’étude de l’iconographie politique carolingienne“. *Cahiers de civilisation médiévale* 30, S. 131-44 und Tafel I-V. S. 22 Anm. 25: Die hier zitierten *Variae* des Cassiodor sind nicht nur von Theodor Mommsen ediert worden, sondern auch neu von FRIDH, Å. J. (1973). *Magni Aurelii Cassiodori Variarum libri XII* (CChr.SL 96). Turnhout: Brepols. S. 31 Anm. 52 f.: Der Anonymus Valesianus ist auch noch in der jüngere Ausgabe von König erschienen: KÖNIG, I. (1997). *Aus der*

Zeit Theoderichs des Großen. Einleitung, Text, Übersetzung und Kommentar einer anonymen Quelle. Darmstadt: Wissenschaftliche Buchgesellschaft. S. 72 Anm. 149 wird noch nach der alten Ausgabe von Alexandre Teulet von 1843 ein Brief zitiert, der aber von Karl Zeumer neu ediert und versuchsweise Abt Fardulf von Saint-Denis zugeschrieben wurde: ZEUMER, K. (Hg.) (1886). *MGH Formulae Merovingici et Karolini Aevi*. Hannover, S. 505 f. Nr. 18; vgl. auch JULLIEN, M.-H. (Hg.) (2020). *Clavis des auteurs latins du Moyen Âge. Territoire français 735–987. III: Faof – Hilduin*. Turnhout: Brepols, S. 8 [DOMINIQUE POIREL].

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WEILL-PAROT, Nicolas

Le vol dans les airs au Moyen Âge. Essai historique sur une utopie scientifique

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In this critical essay, Nicolas Weill-Parot, starting from the analysis of some rare sources and the existing scientific bibliography, traces a new history of the debate on flying in the Middle Ages. Overall, the author seems to suggest that evil contains good, in the way of the impressive movie of Andreï Tarkovsky *Andreï Roublev* (Soviet Union, 1966). In the movie, in fact, we have an apparently gratuitous prologue where a proto-hot air balloon takes off with a man aboard (Yefim). At first, the man is entranced, lulled by the vertigo of the ascent, but then the balloon crashes to the ground. The state of ecstasy of Yefim gives us the idea of

a divine love towards all things of creation, but when the man becomes aware (“I fly,” he tells himself), he immediately crashes to the ground, punished, like Icarus, for his pride, for his desire to go beyond the human.

The title *Le vol dans les airs au Moyen Âge* draws our attention to the historical intellectual context, which culminated with the flight of the Montgolfier brothers and of Jean-François Pilâtre de Rozier in 1783. The essay of Weill-Parot, written with an elegant syntax, a precise vocabulary, and a logical and impeccable methodology, represents a conceptual history of this topic, considered as a scientific subject. On the one hand, the

author relocates in a precise context the best-known facts in the history of flight, focusing on 13th and 14th centuries and detailing three different types of flight: natural (i.e. birds), supernatural (i.e. angels, demons, or souls), and technical (i.e. artificial wings, flying machine and boats). Some examples of the latter are the artificial wings of the Benedictine monk Oliver of Malmesbury (10th-11th centuries) illustrated on the cover of the book in a splendid stained glass from 1928; or, again, the flying machine and boats of the Franciscan friar Roger Bacon (c. 1214-1294) and Nicole Oresme (1323-1382). On the other hand, an analysis is provided of the way medieval scholars understood the foundations, the issues, and even the paradoxes of flight – or, more broadly, of the suspension of a heavy object in an environment lighter than it.

With the subtitle *Essai historique sur une utopie scientifique*, the author draws our attention to the idea of flight within a possible scientific utopia in the Middle Ages. Speaking of a scientific utopia for the Middle Ages is perhaps anachronistic from a lexical point of view, since – as we know – the term “utopia” was coined by Thomas More in 1516 with the homonymous socio-political satire. In this work, some intellectuals dealing with seemingly unsolvable problems find the solutions in a dream (the island of Utopia, in fact). Thus, our subtitle appears polemical in an intellectual way because Weill-Parot goes in an extremely rationalistic direction: flight, in the Middle Ages, cannot be a utopia in a literary sense. Despite this, it can be defined as a “scientific utopia”, in the sense that the flight issue takes scientific medieval thought to its extreme limits, but stops just before crossing the border of philosophical and technical references of the time. Therefore, once the possible political and anachronistic meaning of the expression has been discarded, the notion of “scientific utopia” seems fit. As the author explains in 2018 during a conference, the scientific utopia is

an elaboration of an imaginary and extraordinary project or prediction, expressed in the rational framework of science, and his status oscillates between the possible and the impossible in the eyes of those who express it.

Nevertheless, this idea seems to resonate with Weill-Parot’s original interests, which are historical and philological sciences, dealing with astrological images and the medieval scientific rationality in the West and its confines. In this sense, he focused on the way in which medieval scientists built rational models paying attention to the external borders – alchemy, magic, astrology – and the internal ones, which coincide with Nature itself. *Le vol dans les airs au Moyen Âge* is in the same vein as his previous publications, namely *Les “Images astrologiques” au Moyen Âge et à la Renaissance. Spéculations intellectuelles et pratiques magiques (XII^e-XV^e siècle)* (Paris, 2002), and *Points aveugles de la nature: la rationalité scientifique médiévale face à l’occulte, l’attraction magnétique et l’horreur du vide (XIII^e-milieu du XV^e siècle)* (Paris, 2013). Weill-Parot points out that in scholasticism, specific to time, there was a real concrete natural rationalism. A sincere belief that Aristotelian philosophy and science could explain the entire natural world. There was a sort of trust in reason, instead of experimentation conceived in a modern sense: “experiment” was important in Aristotelian science, but not with the modern meaning of experimental device; “experiment” meant the sensible experience of things, the everyday contact through our five senses. This theme calls extremely interesting reflections into play and rectifies the idea of a medieval thought hostile to progress.

The aim of this essay is less to reveal new insights into the history of flight technologies – because, actually, these technologies were rarely considered in the Middle Ages – than to immerse us in the way of thinking of the scholar of that time. For this reason, I believe, it offers an innova-

tive attempt to address the topic. Whether performed by the natural force of birds, by souls, angels, demons, or by artificial wings, flying machine and boats, flight involves rich explicit or indirect speculations.

The book is enriched with a well-endowed bibliography and a selection of beautiful pictures from European manuscripts. It offers an original point of view on medieval and early modern science, and – on the top of it – provides a very

good example of the new field of study of the conceptual history of science. It is a solid piece of research, which deserves consideration.

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GARCÍA JUAN, José Francisco

La traducción latina interlineal de los LXX en la Biblia Políglota Complutense: Libro de los Proverbios

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La Biblia Políglota Complutense (desde ahora BPC o simplemente Políglota), motivada por el cardenal Cisneros e impresa en seis volúmenes (es decir, vols. I-V con texto bíblico + vol. VI con instrumentos gramaticales) por Arano de Brocar en Alcalá de Henares entre 1514 y 1517, requiere todavía la atención que merece. Ofrece además un campo de estudio enorme. En torno a los años de su 500 aniversario, es decir, hacia 2014 en adelante, se celebraron actos de conmemoración que dieron lugar a una bibliografía fundamental para el estudio de esta edición de la Biblia. Con anterioridad, no se pueden citar demasiadas cosas, incluyendo los resultados del proyecto *Biblia Polyglotta Matritensia* a partir de 1947, en los que la BPC ocupó un lugar más relevante para la reconstrucción de la tradición bíblica hispano-hebreo y aramea que para la griega y la latina. Es obligado mencionar el estudio del padre Mariano Revilla Rico (*La Políglota de Alcalá*, 1917), lleno de notas a la espera de ser desarrolladas y de intuiciones que se muestran correctas a quien las han querido comprobar. Por esa época, los trabajos preparatorios de Henri Quentin (*Mémoire sur l'établissement du texte de la*

Vulgate, 1922) para la edición oficial de la Vulgata Latina dedicaron pocas páginas a la *Polyglotte de Ximènes* (apenas solo las p. 99-100), de manera que la Vulgata de la BPC quedó fuera de la consideración del aparato de la última edición crítica de la Biblia *iussu Pii PP. XII* (en sucesivos volúmenes a partir de 1926) antes de la *Nova Vulgata Latina* (1979).

Sin embargo, parece que en el erial en el que quedó instalada la BPC van brotando en los últimos años nuevos signos de vida. Después del formidable contexto dado por Marcel Bataillon en los años 60 y después por José López Rueda (*Helenistas españoles del siglo XVI*, 1973), en 1983-1984, la Gregoriana de Roma publicó mil ejemplares facsímiles de la BPC, ahora difíciles de conseguir, pero subsanados por el acceso en abierto a ejemplares digitalizados en varios sitios web (así, por ejemplo, los que ofrece la Biblioteca Nacional de España). Y luego, un paso más, el fenómeno de la celebración del 500 aniversario, que ha dado lugar, como hemos dicho, a un verdadero renacer de los estudios sobre la Políglota.

Es evidente que quien se propone emprender el estudio de la BPC elige un