

the subject of Nicola Di Cosmo, Valerie Hansen, Luo Xin, Andrew Eisenberg, Jonathan Karam Skaff, and Naomi Standen. In contrast, military and political relations between Iran and the Steppe are addressed in one chapter, by Daniel T. Potts. Three chapters reconstruct aspects of the political culture and structures of Steppe peoples—by Michael R. Drompp, Peter B. Golden, and Sören Stark. Questions of migration, ethnicity, and identity in the Steppe are examined from the perspectives of genetics (Patrick J. Geary), archaeology (Ursula B. Broseder) and historiography (Michael Kulikowski and Walter Pohl). Trade and exchange on the “Silk and Steppe Routes” (70) are discussed by Richard Lim, Rong Xinjiang, Peter Brown, and Scott Fitzgerald Johnson; Lim addresses routes and connectivity, while Xinjiang, Brown, and Johnson are more concerned with cultural exchange. The four remaining chapters are concerned with aspects of Eurasian political culture: Matthew P. Canepa on Rome and Iran’s imperial cosmologies, Max Deeg on the spread of Buddhism in China, Frantz Grenet on astrology in central, southern and western Eurasia, and Joel Walker on pearls in Iran and her neighbors.

Together, the chapters evoke a vision of the interconnected aspects of culture and politics in the lands between Rome and China in the middle of the first millennium. The importance of the Rouran (c. 400–552), Hephthalite (c. 450–c. 560), and Turk empires (552–630 and 682–742) comes across strongly; these were Steppe political formations with a new character and scale that impacted Rome, Iran, and China and were impacted by them. Of course, elsewhere other pastoralist peoples were also forming larger-scale political organizations; developments among the “Berbers” of the Sahara and the “Arabs” of the Arabian Peninsula are—understandably, given the geographical focus—not addressed in the volume. But “the cutoff point” (5), does not quite coincide “with the Islamic expansion.” Islamic conquest had already ended Sasanian rule in Iran in 651 and had reached the Caucasus, Sogdia, and the Indus Valley in the decades before 750. Indeed, the volume’s large-scale perspective invites Africa and Arabia’s future integration into the picture, together with the Indian Ocean that linked them with India and China.

Had the compilation been made a couple of years later, it is also likely that plague would have featured on more than one page (83, in Lim’s chapter). Despite the evidential difficulties, climate (particularly the cooling after 536), demography, and economics also invite further attention, as opposed to the volume’s emphasis on politics and culture.

With a Eurasian scope, “Late Antiquity” becomes a problematic category, as Cameron in particular acknowledges (424). Ultimately, it is a Eurocentric one. But institutional structures at least mean “Late Antiquity” will probably last for some time yet. What is perhaps more important than the chronological label are the editors’ and contributors’ claims—which resonate with contemporary concerns about scale and connectivity—that there are inter-related processes taking place across Eurasia in the same time period and that these interconnections are worthy of historians’ attention.

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JOËLLE DUCOS and CHRISTOPHER LUCKEN, eds., *Richard de Fournival et les sciences au XIII^e siècle*. (Micrologus Library 88.) Florence: SISMEL Edizioni del Galluzzo, 2018. Paper. Pp. vi, 443; black-and-white figures. €68. ISBN: 978-8-8845-0843-0.

Table of contents available online at <https://www.sismel.it/publicazioni/1620-richard-de-fournival-et-les-sciences-au-xiii-e-sicle>.

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Poet, bibliophile, surgeon, expert in mathematical disciplines, canon and chancellor of the Cathedral of Amiens, Richard of Fournival was a unique figure in the cultural panorama of the thirteenth century. Richard and his multifaceted activity have attracted scholarly attention in recent years, but this volume is the first comprehensive attempt to locate this atypical intellectual

in the context of the development of the sciences in the Latin world in his century and clarify his contribution to this process.

The fifteen essays contained in the volume examine different areas of his scientific activity. Christopher Lucken and Joëlle Ducos provide a general framework by respectively accounting for Richard's biography and its historical context and describing the main features of his unconventional bilingual production.

Of the remaining thirteen chapters, seven concern the *Biblionomia*, a catalogue of his personal library, where the students of the city of Amiens could be introduced into the "secret chamber of philosophy." At Richard's death in 1260, the collection was donated to Gerard of Abbeville, canon of Amiens, and from him, in turn, bequeathed to the library of Robert of Sorbon in 1272.

Jean-Marc Mandosio describes the *Biblionomia*, conceived by Richard as an allegorical garden divided into three *areolae*, or sections: philosophical, lucrative (medicine and law), and theological sciences. All three sections have an internal order, even if, as in the case of the mixed books of philosophers, the subsequence of the works and manuscripts may appear random. Regarding the scientific sources, Isabelle Draelants argues that the compilers of the main coeval encyclopedias did not use Richard's library. Moreover, while sharing with the encyclopedias the fascination with the new Arabic-Latin translations, Richard's catalogue was not intended to collect all learning for didactic purposes. On the contrary, it betrays a higher level of specialization, evident in its search for rare works of ancient authors, interest in the *originalia* and contemporary writings, and the richness of the medical section.

According to Marc Moyon and Laure Miolo, the *Biblionomia* is a witness to the corpus of mathematical sources available to the Latin West between the end of the twelfth and the beginning of the thirteenth century (the ancient Boethian quadrivium, the Greek and Arabic-Latin translations, and the Latin writings of Jordanus of Nemore, an important mathematician contemporary of Richard), with very few exceptions (Leonardo Fibonacci, John of Holywood, and Alexander of Villedieu). Miolo adds that Richard's manuscripts contributed to the renewal of the traditional quadrivium in use at the University of Paris and made the library of the Sorbonne a place where it was possible to read sources other than the basic texts included in the university teaching curriculum.

Three essays focus on medical sciences. Monica H. Green regards Richard of Fournival as responsible for creating a broad corpus comprising all medical traditions available in the Latin West at the beginning of the thirteenth century. Only after Richard assembled this corpus do we find evidence of significant circulation of hitherto neglected translations and of the emergence of a collection of new *Galenica*. Laurence Moulinier-Brogi gives an overall account of the science of urines in Richard's time by surveying the tradition of the uroscopic writings mentioned in the *Biblionomia*. Martina Giese investigates the tradition of the works of horse medicine listed in the *Biblionomia*, exploring their complex textual relationships with the so-called Albertus-Vorlage, the earliest medieval treatise on veterinary medicine also used by Albert the Great.

Four chapters deal with three different works allegedly ascribed to Richard. Antoine Calvet discusses the *De arte alchemica*, which he is inclined to take as authentic, and provides the edition and a French translation of the text. Jean-Patrice Boudet and Lucken confirm Richard's authorship of the *Nativitas*, his astrological chart, through the examination of Richard's astronomical and astrological competences witnessed in the *Biblionomia*, his astrological manuscripts, the *Roman d'Abdalane*, and the poem *De vetula*. Marie-Madeleine Huchet sees a hierarchy of the mathematical sciences in *De vetula*: rhythmomachy, a mathematical game inspired by Boethius's *De institutione arithmetica*, is subordinate to algebra, and both of them to astronomy and astrology, the latter being regarded as the crowning of the hierarchy. Cecilia Panti maintains that the attribution of the poem to Richard was only on circumstantial grounds, remarking, by contrast, that several features suggest a link between the poem and an English Franciscan context, and possibly Roger Bacon.

Another two chapters address Richard's relation to the *Speculum astronomiae*. Regarding the "secret books" evoked in the *Biblionomia*, Nicolas Weill-Parot investigates the concept of "secret" in a few astrological works and a magical text contained in two of Richard's extant manuscripts (Paris, Bibliothèque nationale de France, MSS lat. 16204 and lat. 16208) and in the *Speculum astronomiae*. Charles Burnett takes up the controversial issue of the authorship of the *Speculum* once again, adding further arguments in support of the attribution to Richard recently advanced by Bruno Roy. In particular, he remarks that in addition to the knowledge of the same books and verbatim parallels—both aspects already noted by David Pingree and Paola Zambelli—the *Speculum* and the *Biblionomia* share terminology, methodological concerns, and interest in names.

The volume, complemented by four indices (names, places, things, and manuscripts), affords us a deep insight into the scientific side (works, manuscripts, and interests) of Richard of Fournival's activity, specifically the *Biblionomia* and the other Latin works traditionally ascribed to him. Moreover, his library's connections with the library of the Sorbonne and the University of Paris are better clarified. In general, the volume sheds fresh light on the condition of medieval sciences in the thirteenth century, making a substantial contribution to the scholarship on this topic.

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NICOLAS EALY, *Narcissism and Selfhood in Medieval French Literature: Wounds of Desire*. (The New Middle Ages.) Cham, Switzerland: Palgrave Macmillan, 2019. Pp. ix, 238; black-and-white figures. €72.79. ISBN: 978-3-0302-7915-8. doi:10.1086/717857

Among the most enduring tales from antiquity, that of Narcissus has captured the imagination of poets, philosophers, and the general public for millennia. With its haunting imagery and fluid interpretations, it is a fountain of inspiration, inviting reflection on selfhood and desire. Medieval literature brims with references to, as well as retellings and reimaginings of, the myth; Nicholas Ealy's book adds a new angle to the ever-growing number of modern studies devoted to this topic. Acknowledging the influence of Claire Nouvet in particular, Ealy focuses on the notion of wounding, broadly construed, and offers a series of thought-provoking close readings that explore medieval representations of the self as vulnerable, frustrated, and divided. With this emphasis on desire and devastation, Ealy sees in his selected texts a "corpus of *pre-modern psychoanalysis*" (author's emphasis, 17). He succeeds in weaving in numerous challenging theorists, from Agamben to Žižek, without sacrificing readability.

The monograph consists of five discrete essays, flanked by an introduction and an epilogue. Each chapter treats a literary work from medieval France (one in Latin), through the lens of "a different aspect of the wounded self" (16). The impression that these chapters are distinct is strongly reinforced by the closure of each chapter with its own endnotes and works cited, which unfortunately robs the reader of a proper bibliography at the end of the volume. The chapters do not progress chronologically but rather thematically, being further divided into three parts: "Narcissism and Selfhood in Context," "Narcissism and the Open Wound," and "The Wounded Self as Witness." The term *narcissism* is, of course, not used in our modern sense of self-absorption but is instead applied to its near opposite: a fragmented and fragile self.

To present the major themes of selfhood and wounding, the introduction opens with the troubadour Bernart de Ventadorn and segues into the first part of the *Roman de la Rose*. Additionally, it introduces the keywords *mourning*, *melancholy*, *trauma*, and *testimony*, and makes a case for a psychoanalytical framework. Chapter 2 provides a much-needed baseline by examining a medieval version of the myth, the twelfth-century *Lay of Narcissus*. In this chapter, Ealy uses contrasts to mirror the unresolvable tension between selfhood and desire, resulting in a self that can be constructed only through its destruction.

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