



LE FEU

AU MOYEN-ORIENT

Le Feu Au Moyen Age

Jean-Pierre Leguay



Le Feu Au Moyen Âge:

Le feu au Moyen Âge Jean-Pierre Leguay, 2008 Second volet d'un ensemble plus vaste consacré la perception des forces de la nature au Moyen Âge et qui compte déjà une étude sur l'eau cette présente recherche sur le feu s'intègre une composante ultra vivante de l'univers profondément ambivalente. L'homme tend en effet vers le sublime vers la beauté irrésistible travers le ruissellement de lumière. La flamme est tout à la fois utile la douceur de vivre la perfection artistique le mystère. La chaleur qu'elle apporte la maison le chemin est l'expression du parfait bonheur qui favorise les rencontres les veilles les conversations. Et pourtant ce même feu se révèle d'autres moments source de malheur instrument de torture ou voque la destruction travers le feu Saint Antoine ou la destruction avec le bal des Ardents. Ce travail de synthèse difficile repose sur un large éventail de sources littéraires administratives comptables religieuses. Il accorde une attention particulière aux ressources de l'ethnologie emprunte des exemples et des idées de la littérature s'intègre aux recherches archéologiques trouve des expressions dans les images picturales et sculptées. Le développement s'inscrit dans quatre ensembles thématiques. Le feu est d'abord intime d'une cellule familiale simple ou polynuculaire et son vocation se fait dans un logis devant une cheminée sous le clairage parcimonieux des flammes et des lampes huile. Il s'intègre au mobilier aux objets courants aux habits la maîtresse de maison et ses activités quotidiennes ou ses loisirs. Les plaisirs les futilités les amours conjugaux et extraconjugaux donnent matière à des situations cocasses et de propos rabelaisiens. Le feu est associé au travail rural au hasard de la découverte de forges de hauts-fourneaux de campements de charbonniers et de chaux-fourniers d'ateliers de potiers. L'artisanat urbain transparaît travers une analyse des métiers de bouche de l'orfèvrerie de la fabrication de canons ou de l'alchimie. Le feu accompagne les manifestations de joie les réceptions et les fêtes avec les illuminations ou les feux d'artifices les offices d'une dévotion moderne avec le luminaire des folies de la jeunesse autour des bûchers de la Saint-Jean avec la lessive des connards de Rouen ou les farandoles. Mais la tragédie n'est jamais très loin du plaisir. Les lanternes des morts les représentations de corps calcinés d'autres manifestations de l'ars moriendi rappellent une cruelle

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