

LE GOFF, Jacques. *Pour l'amour des villes: entretiens avec Jean Lebrun*. Les éditions Textuel, 1997. 153 p. R\$ 46,74.

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In this work, the medievalist is one of the key figures of the Annales School. Jacques Le Goff, talking to Jean Lebrun, gives us the keys to understanding the period of the urban rupture, which is our period.

According to Le Goff, there are more similarities between the contemporary city and the medieval city than between the medieval city and the old city.

The language of the text is fluid, dynamic, didactic, and explanatory; the form of talking to Le Brun facilitates the understanding of concepts and the role of institutions, and the highlighted analytical categories are clarified by the rigorous and sophisticated didacticism of Le Goff.

The use of illustrations refines the accurate and perspicacious analysis of Le Goff regarding the deepening and association of the medieval cities with contemporary cities.

The central subject of the book consists of questioning the city during the long period that begins in the Middle Ages. The city extends to all directions, and most of the world population lives in cities, although it does not mean that all citizens, according to Le Goff, had renounced the agricultural activities.

The book is divided into four themes: "1) place of exchange and dialogue; 2) place of greed, which gives rise to the utopia of urban security; 3) place of power, wants to establish good government concerned with the justice, but multiplies the injustices and the marginalized people; and 4) place of pride, which innovates in all areas, aspires to the beauty, reinvents the urbanism and creates a popular imagery."

In the first part, "the innovative city, stage of equality and exchange party", the medieval city is an abundant society, little concentrated, a place of production and trade in which the handicraft and trade mix with each other, supported by a monetary economy. According to Le Goff, it is the cradle of a new system of values, creator of work, taste for business and money. According to Le Goff, the medieval city promotes an ideal of equality and a social division in the city in which the Jews are the first victims. However, in his opinion, the city also represents the pleasures: the parties such as the Carnival and Corpus Christi, and the dialogues on the street, in the taverns, schools, churches, and cemeteries. Goff points out the important role of universities that acquire power and prestige. It is noteworthy the change and questioning of the negative conception of work from the emergence and increase in the number of vagrants, unemployed and miserable people. The role of universities and collegian is ambivalent to the cities, while they are recognized as a source of prestige and profit; on the other hand, they are seen as a producer of hostilities. Le Goff understands the symbiosis between universities and cities as a dynamic process of intellectual and social innovation walking hand in hand with agitation.

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In the second part, "the city in security, the protected property and the common good"; the city is a place of greed; today, the city acquires security. Le Goff warned that the city is a source of idealization: the harmonious coexistence between classes. There is a clear and present idea that townsfolk should be better than the peasant Christian. Le Goff highlights that sufferers such as the lepers cannot work, and the refuge structures do not take so long to become imprisonment and confinement structures, promoting exclusion. Le Goff stresses that the medicant orders would have a decisive role in denouncing inequalities from the social and urban organization, developing the ideal thing: the common good. However, these orders did not prevent the multiplication of delinquents in the late Middle Ages. The odd thing in this part is that Le Goff points out that the policing would be entrusted to belittle people in a certain way. Finally, he mentions that the theft was severely repressed in the Middle Ages, seen as a much more serious crime and more harshly punished than it is in our time.

In the third part, "the power in the city, the ideal of good government", Le Goff ponders that the city respects the Church and sees the injustice as a scourge to be combated more than corruption. He reveals the need for regulations of hygiene and urbanism that were multiplying in the cities.

In the last part, "the pride of the city, urbanism and invention of beauty", Le Goff signalizes the movement of verticality, and that the urban pride is made between the possible and the desirable, between the real city and the imaginary city.

In conclusion, Le Goff believes in urban dynamism, despite the criticism to the substantial changes that affect the monuments impacting/changing the historicity of the cities.

The work "*Por amor às cidades*" by Jacques Le Goff is a detailed study and contributes to the understanding of the evolution of urban dynamics, mainly regarding the European cities.