

A partir del Renacimiento (siglo XVI), la curiosidad por los siglos del pasado se transforma progresivamente en una nueva ciencia: la arqueología.

¿Una historia fija?

Hasta esta época, el saber de la civilización romana se establecía exclusivamente a partir de textos de autores latinos, como Virgilio o César, transmitidos mediante manuscritos por los copistas de la Edad Media. La historia del pasado ya está escrita en los libros antiguos, sagrados o profanos, que bastan para la explicación del mundo. En la época de Galileo, quien sufre en 1633 un proceso judicial por brujería porque sostiene que la Tierra gira, era peligroso cambiar el orden de las cosas establecido por la tradición.



¿Cuál es el futuro?

Los cálculos de un futuro lejano han sido siempre el primer día de la historia. Cada uno de los siglos ha sido el primer día de la historia.

Las primeras excavaciones respetan los libros antiguos

En sus inicios, la arqueología sólo sirve para ilustrar lo que hay en los libros. Las primeras excavaciones importantes evocan la grandeur de Roma, con Herculano y Pompeya (1738), o los héroes de la Ilíada, con Troya, descubierta por Schliemann (1871). En Roma, las ruinas se explotan como canteras de piedra, que los papas y los príncipes necesitan para edificar iglesias y palacios. Las obras de arte —estatuas, vasos— halladas durante los saqueos, que el papa Pablo III (1468-1549) prohíbe bajo pena de muerte, aumentan las colecciones privadas de los grandes personajes, que reúnen en sus «gabinets de curiosidades» todo un hazar de objetos antiguos o extraños traídos de viajes lejanos o recogidos en los campos.

Glosopetros y piedras de rayo

Entre los objetos atribuidos a fenómenos sobrenaturales, los glosopetros, lingües de serpientes de piedra, y las «piedras de rayo», que son pedruzcos de flecha de sílex y trozos de piedra pulida.



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