

INSTITUTUM HISTORICUM ORDINIS FRATRUM PRAEDICATORUM

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## ABBREVIATURAE

Ad perspicuitatem bibliographiarum servandam abbreviaturas quam maxime vitandas censuit redactor. His tamen uti quae sequuntur visum est, ne eadem saepius plene citata paginam inutiliter gravent:

<i>AFP</i>	<i>Archivum Fratrum Praedicatorum</i>
AGOP	Archivum Generale OP (Convento di S.Sabina, Piazza P. d'Il-liria 1, 00153 Roma, Italia)
<i>ASOP</i>	<i>Analecta Sacri Ordinis Fratrum Praedicatorum</i>
BG	Bibliographia generalis in hoc volumine edita
Comp.	Compendia dissertationum in hoc volumine edita
CP	R.Coulon & A.Papillon OP, <i>Scriptores Ordinis Praedicatorum 1701-1750</i> (Roma & Paris in pluribus fasciculis 1909-1934, denuo in duobus voluminibus apud Bibl. SJ, heverlee 1961).
<i>DHN</i>	<i>Dominican History Newsletter</i>
Diss.	Tabula dissertationum in hoc volumine edita
<i>Documents</i>	<i>Documents pour servir à l'Histoire de l'Ordre de Saint-Domi-nique en France</i>
KP	Thomas Kaeppli OP – Emilio Panella OP, <i>Scriptores Ordinis Praedicatorum Medii Aevi</i> (S.Sabina, Roma 1970-94)
<i>MOPH</i>	<i>Monumenta Ordinis Praedicatorum Historica</i>
Not. Var.	Notitiae variae in hoc volumine editae
QE	J.Quétif & J.Échard OP, <i>Scriptores Ordinis Praedicatorum</i> (Paris 1719-1721) 2 voll.
<i>QF</i>	<i>Quellen und Forschungen zur Geschichte des Dominikaner-ordens (in Deutschland)</i>
RP	Repertorium peritorum (1996) in hoc volumine editum

In omnibus bibliographiis scripta recentius edita (1988-1993) asterisco (\*) notantur.

## PRAEFATIO REDACTORIS

Pro hoc fasciculo redigendo, quia multa alia inserenda erant, totam seriem unius tantum periodici scrutatus sum, *Escritos del Vedat*. Ut promisi autem Repertorium Peritorum integrum renovavi, inde excludens paucos qui nobiscum communicationem non iam tenent; bibliographiae tamen et cetera quae iam in fasciculis praeteritis nuntiata sunt hic non iterum eduntur. Gaudio est nobis fidelitas tot lectorum erga nunc quinquennem libellum nostrum.

Denuo omnibus gratias ago qui nos benigne certiores fecerunt de factis scriptisque eorum necnon et de aliis quae ad historiam ordinis praedicatorum spectant; praesertim autem iis qui etiam libros suos vel extracta nobis miserunt.

Ut omnia vobis prospere eveniant exopto. Valet.

Simon Tugwell OP

## NECROLOGIUM

Charles **Auth** OP. Born in Pittsburgh, Pa, on 19 December 1911, he studied at Providence College and then joined the Dominican province of St Joseph in 1933 and was professed on 15 October 1934; he was ordained priest on 31 May 1940. During nearly three decades as librarian at the House of Studies in Washington DC (October 1942 - June 1970) he embarked on the bibliographical work which occupied him for the rest of his life. Apart from a bibliography on the Rosary (*Rosary Bibliography. English language works*, Dominican House of Studies, Washington DC 1960, 112 pp.), he produced a four-volume *Dominican Bibliography* of works in English by and about Dominican writers, which he continued to update until his death. This bibliography was never formally published, but, with great generosity, Father Auth distributed it in manuscript to suitable institutions. In 1979 he became parish priest at Holy Rosary, Hawthorne, NY. He died, after a short illness, on 8 December 1995.

(Information received from the provincialate of the St Joseph province, New York)

S.T.

Filipp **Mallia** OP. Nato a l'Isla (Malta) il 14 ottobre 1909, entrò come novizio nella provincia domenicana di Malta il 28 settembre 1924 ed emise la professione semplice il 18 ottobre 1925 e quella solenne il 19 ottobre 1930. Dopo gli studi istituzionali, fu ordinato prete il 21 maggio 1932 e si trasferì all'Angelicum di Roma, dove completò gli studi fino al dottorato in teologia. Ritornato a Malta, si dedicò per molti anni all'insegnamento e alla predicazione e fu priore in diversi conventi. Nel 1969 fu nominato predicatore generale. Morì il 27 gennaio 1996 a Birkirkara.

Si dedicò anche agli studi storici, pubblicando due monografie:

*Il-fratellanza tas-Ss.mu Sagrament fil-parrocc ta' S.M. tal-Portu Salvu il-Belt, 1575-1975* (Malta 1975) XII+346 pp. [storia della confraternita del Sacramento di Valletta, di cui l'autore fu a lungo direttore spirituale].

*L-isqof li habbu kulhadd* (Malta 1982) 304 pp. [biografia di mons. Angelo Portelli OP (1852-1927), vescovo titolare di Selinonte e ausiliare di Malta].

(Sintetizzato da *Inform OP. Aħbarijiet u informazzjoni mill-Provinċja dumnikana*, Marzu 1996, 4)

Carlo Longo OP

## REPERTORIUM PERITORUM

R.P. Kieran **Adams** OP, Collegio Apostolico dei Penitenzieri, Piazza S.Maria Maggiore 8, 00185 Roma, Italia.

Mlle Sylvie **Allemand**, 182 rue Cardinet, 75017 Paris, France. Les ordres mendiants dans la province franciscaine de Bourgogne (XIII<sup>e</sup>-XV<sup>e</sup> siècles). Thèmes principaux: aspects économiques et politiques, diffusion de l'observance (XV<sup>e</sup> siècle).

R.P. Paul **Amargier** OP, Dominicains, 35 rue Edmond-Rostand, 13006 Marseille, France.

\* Vide **L(b) France** *Le couvent royal*.

R.P. **António do Rosário** OP, Arquivo Histórico Dominicano Português, Praça D.Afonso V 86, 4100 Porto, Portugal.

\* Vide **L(c)** *Encounter of Cultures*.

'Frades Pregadores em intercâmbio peninsular, séc. XIII', *Actas das II Jornadas Luso-Espanholas de História Medieval IV* (Instituto Nacional de Investigação Científica, Porto 1990) 1251-1272.

The Revd Fr Bede **Bailey** OP, Blackfriars, 25 George Square, Edinburgh EH8 9LD, Scotland, Great Britain.

\* 'Father Vincent McNabb, Dominican', and 'Father McNabb and Rome', *The Chesterton Review* 22 (1996) 45-55, 125-131.

Sr M.Martin **Barry** OP, Sisters of St Dominic, 1520 Grand Avenue, San Rafael, California 94901-2236, USA.

R.P. Louis-J.**Bataillon** OP, Commissio Leonina, Via Vecchia di Marino 24, 00046 Grottaferrata, Italia.

\* Vide **D(b)** Christian; **L(a)** *Les Ordres*.

Mlle Odile **Baucherel**, 42 rue de la Normandie, 79000 Niort, France.

R.P. Prof. Guy **Bedouelle** OP, Albertinum, Square des Places 2, 1700 Fribourg, Suisse.

\* Vide **L(b)** **France** *Le couvent royal*.

Prof.ssa Anna **Benvenuti Papi**, Università degli Studi di Firenze, Dipartimento di Storia, Via San Gallo 10, 50129 Firenze, Italia.

Vide **L(a)** *Les Ordres*.

Dr Nicole **Bériou**, 20 rue Croix-des-Petits-Champs, 75001 Paris, France.

R.P. Prof. Arturo **Bernal Palacios** OP, Padres Dominicos, Apartado 136, 46900 Torrente, Valencia, España.

The Most Revd Leonard **Boyle** OP, Biblioteca Apostolica Vaticana, 00120 Città del Vaticano.

\* Vide **D(b)** Christian.

Dr Edward T.**Brett**, Department of Social Sciences, La Roche College, Pittsburgh, Pennsylvania 15237, USA.

Prof. Dr. A.D. von den **Brincken**, St.-Apern-Straße 26, 50667 Köln (Innenstadt), Deutschland; Historisches Seminar, Universität zu Köln, 50923 Köln, Deutschland.

\* 'Lücken und Lückenlosigkeit in der Geschichtspräsentation des Martin von Troppau OP (H 1278)', in Herbert Hömig, ed., *Leben und Wahrheit in der Geschichte. Festgabe zum 90. Geburtstag von Hans Tümmeler* (Universitätsverlag Dr N.Brockmeyer, Bochum 1996, ISBN 3-8196-0435-9) 1-16.

Dr Lluís **Cabré** (Institut de Llengua i Cultura Catalanes, Universitat de Girona) 12 Essex Street, Oxford OX4 3AW, England. 'My research aims at setting some Catalan medieval writers against a broader doctrinal background, with particular reference to moral and natural philosophy. The case of Ausias March epitomises the dissemination of Aristotelianism and is specifically connected with the teaching of the Dominicans. Preaching as a pedagogic means has established itself as a parallel interest. Current research has a focus on *distinctiones* and their influence on the preaching of Ramon Lull and St Vincent Ferrer.' Dr Cabré's edition of selected sermons by Vincent Ferrer was noted in *DHN* 4 (1995) 65-66.

\* 'Aristotle for the Layman: sense-perception in the poetry of Ausias March', *Journal of the Warburg and Courtauld Institutes* 58 [Dominican teaching and thomistic psychology in 15th-century Valencia].

Dott. Luigi **Canetti**, Strada Ravasini 1, 43035 Felino (PR), Italia.

\* *L'invenzione della memoria. Il culto e l'immagine di Domenico nella storia dei primi frati Predicatori* (Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1996, ISBN 88-7988-468-9) 556 pp.

M.R.P. Benedetto **Carderi** OP, Convento S.Domenico, Piazza S.Domenico 1, 51100 Pistoia, Italia.

Dott.ssa Carla **Casagrande**, Piazza Gobetti 14, 20131 Milano, Italia.

The Revd Dr Romanus **Cessario** OP, St John's Seminary, 127 Lake Street, Brighton, MA 02135, USA.

\* 'Epieikeia and the accomplishment of the just', in G.Simon Harak, ed., *Aquinas and Empowerment. Classical Ethics for ordinary lives* (Georgetown University Press, Washington DC 1996, ISBN 0-87840-604-2) 170-205.

M.René **Charbonneau**, 14810 Rue de la Moisson, Mirabel (secteur St Augustin), Québec J0N 1J0, Canada.

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\* Vide **J(b)** Domenico Campanella.

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The Revd Prof. John W.**Coakley**, New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, New Jersey 08901-1196, USA.

Dr John W.**Dahmus**, Box 13013 SFA Station, Department of History, Stephen F.Austin State University, Nacogdoches, Texas 75962, USA.

Dr R.Iestyn **Daniel**, Gernant, Llangwryfon, Dyfed, Wales SY23 4HA, Great Britain.

\* *Ymborth yr Enaid* (Gwasg Prifysgol Cymru, Cardiff 1995, ISBN 0-7083-1283-7) 155 pp. [Critical edition of *Food of the Soul*, about which Dr Daniel says that it is 'a medieval Welsh vernacular prose tract on spirituality by an anonymous Dominican'; Dr Daniel believes it to have been composed c.1240-c.1260, though it could be argued that it is a 14th-century product. 'It consists of three parts corresponding to the three "ways" of the spiritual life, viz. the purgative, illuminative and unitive, and has as its high-point a vivid and lengthy description of a vision experienced by the author of the boy Jesus aged twelve. The work is practical in nature and was perhaps written for the benefit of novices unversed in Latin. Although echoing in places certain minor compositions by Hugh of St Victor and possibly the *Merure de Seinte Eglise* of St Edmund of Abingdon, the work is essentially original and would appear to be the earliest known specimen of a treatise on spirituality, in the vernacular or Latin, by a Dominican'.]

Prof. Carlo **Delcorno**, Viale Carducci 14, 40125 Bologna, Italia.

Vide **E** *La predicazione ...*; **L(a)** *Les Ordres*.

\* 'La tradizione manoscritta delle "Vite dei santi Padri": prime osservazioni', in Jacqueline Hamesse, ed., *Les problèmes posés par l'édition critique des textes anciens et médiévaux* (Université Catholique

de Louvain, publications de l'Institut d'Études Médiévales, Louvain-la-Neuve 1992) 421-491.

The Revd Prof. Philippe **Denis** OP, University of Natal, School of Theology, Private Bag X01, Scottsville, Pietermaritzburg, 3209 Republic of South Africa.

\* (ed.), *The Making of an Indigenous Clergy in Southern Africa* (Cluster Publications, Pietermaritzburg 1995, ISBN 1-875053-06-9) 211 pp. [Of particular Dominican interest are: Philippe Denis, 'Indigenous clergy in Portuguese South-East Africa (1560-1835)' (pp.26-39), which is largely about Dominicans; Ferrera Weinzierl, 'Vocations to religious life in the Zambesi mission' (pp.124-135), which is about Dominican sisters and other congregations established partly under Dominican influence.]

Dr Gary **Dickson**, Department of History, University of Edinburgh, Wm. Robertson Building, George Square, Edinburgh EH8 9JY, Scotland, Great Britain. E-mail: gary.dickson@ed.ac.uk. During this academic year he is to give the Wilde Lectures in Comparative Religion at Oxford, on 'Medieval Pentecostalism'; 'the Dominicans', he says, 'will not be ignored'.

\* 'Carisma e revivalismo nel XIII secolo', in Agostino Paravicini Bagliani e André Vauchez, edd., *Poteri carismatici e informali: chiesa e società medioevali* (Sellerio editore, Palermo 1992) 96-113. [Although mention is made of several Dominicans, there is little specifically about Dominicans].

Pater Michael M.**Dillmann** OP, Dominikanerkloster Hl. Kreuz, Lindenstraße 45, 50674 Köln, Deutschland.

R.P. Henry **Donneaud** OP, Couvent des Dominicains, Impasse Lacordaire 1, 31078 Toulouse Cedex, France.

\* 'La constitution dialectique de la théologie et de son histoire selon M.-D.Chenu', *Revue Thomiste* 96 (1996) 41-66.

The Revd Fr Christopher **Dowd** OP, Mannix College, Wellington Road, Clayton, Victoria 3168, Australia.

Dr Jean-Luc **Eichenlaub**, 33B Rue des Clefs, 68000 Colmar, France.



Prof. Dr. Kaspar **Elm**, Freie Universität Berlin, Fachbereich  
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Dahlem, Deutschland.

R.P. Alfonso **Esponera** OP, Casa de San Alberto Magno, Pouet de San  
Vicent 1, 46003 Valencia, España.

\* Vide **L(c)** Barrado.

\* 'Algunos aspectos de la historia económica de los Dominicos en  
América (siglos XVI-XVII)', *Escritos del Vedat* 22 (1992) 283-331.

\* 'Los dominicos en la isla de Mallorca en el siglo XIX, según  
documentación inédita', *Escritos del Vedat* 23 (1993) 431-512 [cum  
editione documentorum].

\* 'Las contribuciones económicas de los conventos al vicario  
general nacional independiente de los dominicos de España e Indias  
(1805-1809)', *Escritos del Vedat* 24 (1994) 359-385.

\* 'Los planes de estudios de los dominicos españoles en los siglos  
XVIII y XIX', *Escritos del Vedat* 25 (1995) 375-431.

M.R.P. Dr. Ambrosius **Eszer** OP, Pontificia Università S.Tommaso,  
Largo Angelicum 1, 00184 Roma, Italia.

\* 'Il Card. Tommaso Maria Ferrari O.P. e gli inizi della Pontificia  
Accademia Teologica Romana', *Divinitas* 40 (1996) 107-116.

The Revd Fr Hugh **Fenning** OP, St Mary's Dominican Community,  
Tallaght, Dublin 24, Ireland.

Dr. Barbara **Fleith**, Université de Genève, Département d'Allemand, 22  
Boulevard des Philosophes, 1211 Genève 4, Suisse.

\* 'Legenda aurea', *Enzyklopädie des Märchens* (Walter de Gruyter,  
Berlin) VIII 846-855.

Mrs Janet **Foggie**, 6 Drum Terrace, Edinburgh EH7 5NB, Scotland,  
Great Britain.

R.P. Prof. Mariano **Foralosso** OP, Padres Dominicos, Rua Atibaia 420,  
Perdizes 01235-010, São Paulo SP, Brasil.

Prof. Dr. Pater Isnard **Frank** OP, Dominikaner, Paulusplatz 5, 67547  
Worms, Deutschland.

'Zur gesellschaftlichen und kirchlichen Verwurzelung des Predigerordens', *Wort und Antwort* 25 (1984) 106-112.

\* 'Existenzsicherung und Armut bei den Bettelorden im 13. und 14. Jahrhundert', in Francesca Schinzinger, ed., *Christlicher Unternehmer* (Deutsche Führungsschichten in der Neuzeit 19, Harald Boldt Verlag, Boppard am Rhein 1994, ISBN 3-7646-1936-8) 43-65.

\* 'Mittelalterliche Bettelordensklöster als paraparochiale Kultzentren', *Wort und Antwort* 36 (1995) 78-83.

\* 'Ordensarmut und missae speciales bei den spätmittelalterlichen Mendikantenorden', in Bernd J. Hilberath & Dorothea Sattler, edd., *Ökumenische Beühungen um die Eucharistie. Festschrift für Theo Schneider* (Mainz 1995) 208-224.

\* 'Didacus von Azevedo', 'Dietrich von Apolda', 'Dominikanerorden', 'Dominikus', 'Durandus von Huesca', 'Échard, Jacques', 'Elger, Graf von Hohenstein', 'Fabri, Felix', 'Fabri, Wendelin', in *Lexikon für Theologie und Kirche* 3 (Herder, Freiburg etc. 1995, ISBN 3-451-22003-2) 208-209, 222, 309-318, 319-320, 410, 438-439, 590-591, 1147, 1149.

Dott.ssa Laura **Gaffuri**, Via del Santo 171, 35123 Padova, Italia.

Vide **E** *La predicazione ...*

R.P. Lorenzo **Galmés Más** OP, Convento de Santa Catalina, Bailén 10, 08010 Barcelona, España.

\* Vide infra **J(a)** **Raimundus de Pennaforti**, Valls i Taberner.

Prof. Gian Carlo **Garfagnini**, Via Stefano Türri 15, 50137 Firenze, Italia.

\* 'Una difficile eredità: l'ideale teocratico agli inizi del XIV secolo. Il *Tractatus de potestate papae* di Pietro de Palude', *Documenti e studi sulla tradizione filosofica medievale* 3 (1992) 245-270.

Prof. Dr. Karl-Ernst **Geith**, 291 Route de St Julien, 1258 Perly, Suisse.

M.R.P. Costantino **Gilardi** OP, Convento S.Maria di Castello, Salita S.Maria di Castello 15, 16123 Genova, Italia.

M.Charles **Gillen**, 6, Rue de la Corderie, 69009 Lyon, France.

\* 'Deux dominicains dans leur combat au service des peuples: Bartolomé de Las Casas – Louis-Joseph Lebret', *Documents* 31 (1996) 44-51.

\* *Bartolomé de Las Casas, une plume à la force d'un glaive. Lettres choisies* (Éditions du Cerf, Paris 1996, ISBN 2-204-053053-8) 412 pp. [L'auteur en dit: 'Il s'agit de la traduction en français du texte intégral des grandes lettres de Las Casas. Le but de mon ouvrage est de permettre au lecteur de plonger dans le monde de la "découverte" des Indes et de suivre les étapes majeures du combat de Las Casas. Ces lettres permettent de bien comprendre à la fois son parcours de constante militance, son œuvre sur les deux continents et les axes majeures de ses motivations intellectuelles, théologiques et chrétiennes. Les commentaires explicatifs qui précèdent chaque texte éclairent le contexte historique, la conjoncture spécifique, la position de Las Casas dans chaque circonstance'.]

\* 'Pedro de Córdoba et sa communauté: précurseurs de Las Casas', *Mémoire Dominicaine* 8 (1996) 129-143.

R.P. Prof. Antolín **González Fuente** OP, Pontificia Università S. Tommaso, Largo Angelicum 1, 00184 Roma, Italia.

\* Vide **D(b)** Christian.

\* 'El Beato Jacinto María Cormier y la vida litúrgica dominicana', *Teología Espiritual* 40 (1996) 191-226.

Prof. Gregory **Guzman**, Department of History, Bradley University, Peoria, Illinois 61625, USA.

T.R.P. Pierre-M. **Gy** OP, Couvent Saint-Jacques, 20 rue des Tanneries, 75013 Paris, France.

\* 'La documentation sacramentaire de Thomas d'Aquin. Quelle connaissance S. Thomas a-t-il de la tradition ancienne et de la patristique?', *Revue des Sciences Philosophiques et Théologiques* 80 (1996) 425-431.

Prof. Dr. Alois M. **Haas**, Deutsches Seminar, Universität Zürich, Schönberggasse 9, 8001 Zürich, Schweiz. Meister Eckhart, Heinrich Seuse, Johannes Tauler.

Bibliographiam scriptorum eius dispersam quaeras (*DHN* 2 [1993] 50, 54; 3 [1994] 48, 50), necnon multa sunt a nobis praetermissa

quippe quae iam adessent in Niklaus Largier, *Bibliographie zu Meister Eckhart* (vide *DHN* 1 [1992] 76).

*Sermo Mysticus. Studien zu Theologie und Sprache der deutschen Mystik* (Universitätsverlag, Freiburg, Schweiz 1979, ISBN 3-7278-0189-1) 505 pp.

\* Vide **J(a) Eckhart** *Revue des Sciences Religieuses*.

Pater Per Bjørn **Halvorsen** OP, B.P. 5036 Majorstua, 0301 Oslo, Norge.

**Helvetia Sacra**, Redaktion, c/o Staatsarchiv Basel, Martinsgasse 2, 4001 Basel, Schweiz.

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\* 'Les *Vitae Patrum* dans le *Promptuarium Exemplorum* de Jean Herolt (H 1468)', *Revue d'Histoire Ecclésiastique* 90 (1995) 5-48.

R.P. Dr. Ramón **Hernández** OP, Convento Santa Sabina (Aventino), Piazza Pietro d'Illiria 1, 00153 Roma, Italia.

\* Vide **L(c) Barrado**.

\* *Derechos humanos en Francisco de Vitoria. Antología* (Editorial San Esteban, Salamanca 1984, ISBN 84-85045-61-0) 234 pp.

\* 'Sorprendente doctrina de Domingo de Soto sobre la gracia', *Ciencia Tomista* 122 (1995) 519-529.

\* 'Domingo de Soto y Francisco de Vitoria en su proyección europea', *Anales Valentinus* 21 (1995) 177-191.

\* 'Ordenaciones de García de Loaísa para el Convento de San Esteban de Salamanca', *Archivo Dominicano* 17 (1996) 5-13 [cum editione textus; si tratta della visita effettuata nel 1521].

\* 'Semblanzas de Domingo de Soto (en la clausura del V Centenario de su nacimiento)', *Archivo Dominicano* 17 (1996) 321-357.

R.P. Bernard **Hodel** OP, Pontificia Università S.Tommaso, Largo Angelicum 1, 00184 Roma, Italia. Commence l'édition critique des sermons de Jourdain de Saxe.

P. Prof. Dr. Ulrich **Horst** OP, Dominikaner bei St Kajetan, Salvatorplatz 2a, 80333 München, Deutschland.

\* *Kurze Geschichte des Dominikanerordens* (Katholische Kirchenstiftung St. Kajetan, Salvatorplatz 2a, 80333 München, 1995) 30 pp. [reprinted from Georg Schwaiger, ed., *Mönchtum, Orden, Klöster ... Ein Lexikon* (Verlag C.H.Beck, München 1994)].

\* 'Mendikant und Theologie. Thomas v. Aquin in den Armutsbewegungen seiner Zeit (zu Contra retrahentes c.15)', *Münchener Theologische Zeitschrift* 47 (1996) 13-31.

\* *Evangelische Armut und päpstliches Lehramt. Minoriten-theologen im Konflikt mit Papst Johannes XXII. (1316-34)* (Kohlhammer, Stuttgart/Berlin/Köln 1996, ISBN 3-17-013799-9) 164 pp. [Although the whole book is of indirect interest to Dominican historians, three sections explicitly concern Dominicans (pp.128-153): 'Die dominikanische Position vor *Cum inter nonnullos*' (Hervaeus Natalis and Durandus of S.Pourçain), 'Petrus de Palude: *De paupertate Christi et apostolorum*', 'Aeneas des Tolomeis: *Determinatio de paupertate Christi et de potestate summi pontificis*'.]

\* 'Neuchristen (conversos) und Dominikanerorden in Spanien. Ein Beitrag zum "Statut der Reinheit des Blutes"', *AFP* 66 (1996) 293-327.

The Revd Dr Peter **Howard**, Corpus Christi College, PO Box 1209 RMDC, Clayton, Victoria 3169, Australia.

\* *Beyond the written word. Preaching and theology in the Florence of Archbishop Antoninus 1427-1459* (Leo S.Olchski, Firenze 1996, ISBN 88-222-4378-1) 293 pp.

Pater Wolfram **Hoyer** OP, Dominikanerkonvent, Postgasse 4, 1010 Wien, Österreich.

Dr Andrew **Hughes**, Faculty of Music, University of Toronto, Edward Johnson Building, Toronto, Ontario, Canada M5S 1A1.

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**Instituto Histórico de la Provincia Dominicana de Aragón**, Cirilo Amorós 54, 46004 Valencia, España.

**Instituto Histórico Dominicano de Salamanca**, Estudio Teológico de San Esteban, Concilio de Trento 4, Apartado 17, 37080 Salamanca, España.

**Istituto Nazionale di Studi sul Rinascimento**, Palazzo Strozzi, 50123 Firenze, Italia.

R.P. Prof. Domingo **Iturgaiz** OP, Convento Santo Domingo, Padres Dominicos, Mercado 3, 31001 Pamplona, Navarra, España.

\* *Raíces castellanas del burgalés Domingo de Caleruega* (Lección inaugural del curso académico 1995-1996, Facultad de Teología del Norte de España, sede de Burgos) 45 pp.

\* (presentación del P.Iturgaiz, texto del P. J.M.Cuervos OP) Javier Serrano OP, *Domingo de Guzman* (Secretariado Dominicano de Palencia y el Archivo Iconográfico de Santo Domingo, Pamplona 1996, ISBN 605-5225-X) 115 pp. [Ristampa del libretto di immagini, destinato ai giovani, fatto per Javier Serrano nel 1994, quando Serrano era novizio dominicano; vi è stata aggiunta una seconda parte, che comprende i nove modi di pregare di S.Domenico. Non c'è niente di scientifico.]

\* 'Osma, plataforma espiritual de Santo Domingo de Guzmán', *Archivo Dominicano* 17 (1996) 231-249.

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Dr Kurt Villads **Jensen**, Department of History, Odense University, Campusvej 55, 5320 Odense, Danmark.

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Vide **BG Dictionnaire**.

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del Perú. Teología y derecho en las prácticas de la justicia ante las instituciones civiles y eclesiásticas en Hispano-América. Vide **Not. Var.** 4.

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\* (with Margaret Jewett) 'A newly discovered witness of Fishacre's Sentences-Commentary: University of Chicago MS 156', *Traditio* 50 (1995) 342-345 [cum editione prologi lib. IV].

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\* 'Prophetic patronage as repression: Lucia Brocadelli da Narni and Ercole d'Este', in Scott L. Waugh & Peter D. Diehl, edd., *Christendom and its discontents. Exclusion, persecution and rebellion, 1000-1500* (Cambridge University Press, Cambridge 1996, ISBN 0-521-47183-4) 168-176.

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\* *Le origini della Madonna dell'Arco. Il "Compendio" di Arcangelo Domenici. Introduzione, testo, note e illustrazioni* (Editrice Domenicana Italiana, Napoli/Bari 1995) 245 pp.

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\* Vide **D(b)** Christian; **L(b)** France *Le couvent royal*.

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Vide infra **Comp.**

\* 'The Poissy Antiphonary in its Royal Monastic Milieu (Melbourne, State Library of Victoria ms \*096 1/R66A)', *La Trobe Library Journal* 13 (1993) 38-49.

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\* *From Ignatius Loyola to John of the Cross* (Variorum, Aldershot 1995, ISBN 0-86078-459-2) [contains a previously unpublished edition and study of Melchor Cano's *Censura y parecer contra el Instituto de los Padres Jesuitas*, as found in British Library MS Egerton 453; also a reprint of 'Melchor Cano and the Spirituality of St Ignatius Loyola'].

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\* 'Libri di ricordanze di Santa Maria Novella in Firenze (XIV-XV sec.)', *Memorie Domenicane* NS 26 (1995) 319-367.

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\* 'L'agiografia di fronte a Federico II: l'esempio di Bartolomeo da Trento', in *Federico II e le nuove culture. Atti del XXXI Convegno storico internazionale* (Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1995) 439-473.

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\* *Antonio da Cannara: De potestate pape supra concilium generale contra errores Basiliensium. Einleitung, Kommentar und kritische Edition ausgewählter Abschnitte* (Veröffentlichungen des Grabmann-Institutes

41, Ferdinand Schöningh, Paderborn 1996). [‘Der Autor war weder Dominikaner noch Theologe, und diese Schrift blieb sein einziger Ausflug auf theologisch-kanonistisches Terrain. Deshalb mußte er sich mit guten Autoritäten absichern, und das waren C wie er selbst zugibt C vor allem Thomas von Aquin und Johannes de Torquemada. Um die theologischen Teile seiner Abhandlung überhaupt schreiben zu können, hat er *in extenso* die *Oratio synodalis* des Johannes de Torquemada und das Florilegium von Thomastexten desselben, die sog. *Flores sententiarum*, exzerpiert. Gleichwohl vertritt er eine sehr extreme Papaltheorie, die über die traditionelle Dominikanerschule hinausgeht. In einem Anhang (S.137-146) habe ich die einzelnen Quaestiones der *Flores sententiarum* aufgelistet und die Zitate aus dem Werk des Aquinaten nach den neuesten Editionen verifiziert. Soweit ich sehe, gibt es eine derartige Analyse der *Flores sententiarum* bisher noch nicht.’]

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\* ‘Motivics and Mariology: Maria in Sole in St Michael’s Church of Finström’, in *Icon to Cartoon. A tribute to Sixten Ringbom* (Taidehistoriallisia Tutkimuksia, Konsthistorisk Studier 16) 273-287. [On Dominican influence on the artwork in this church in the Åland Islands. Two 15th-century wall-paintings are reproduced, said to depict St Dominic and St Peter Martyr; St Peter Martyr is clearly identified, but

the identification of the other figure as Dominic, judging from the reproduction, seems questionable, since he is carrying a crosier and his habit is not unambiguously Dominican.]

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\* (con Esteban Arroyo González OP) 'Breve reseña de los monasterios de las monjas dominicas fundados en México desde el siglo XVI al XX', in *Dominicos en Mesoamérica - 500 años* (Provincia Santiago de México/Provincia de Teutonia 1992) 343-406 [elencus monasteriorum].

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Vide *DHN* 1 (1992) 70 (**E**), 3 (1994) 56 (**J(a)** **Rudolphus de Klingenberg**).

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- \* '*Opus nouum vero partium compilatione ... Die Ordnung der Rede über die Hexerei, ihre Autoren und ihre Adressaten im "Malleus maleficarum" von Institoris und Sprenger*', *Mittellateinisches Jahrbuch* 30/2 (1995) 99-121.
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\* *St. Dominic's. Yesterday and Today* (St Dominic's Parish, East Camberwell, Victoria 1995) 83 pp. [A historical celebration of the Dominican parish in Melbourne, Australia, and the brethren and sisters who have been associated with it.]

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'"ich sündig wip mûs schriben": religious women and literary traditions', in Albrecht Classen, ed., *Women as Protagonists and Poets in the German Middle Ages. An Anthology of Feminist Approaches to the Study of Middle High German Literature* (Göppinger Arbeiten zur Germanistik 528, Kümmerle, Göppingen 1991) 147-168 [including brief examinations of Mechthild of Magdeburg and the *Vitae Sororum* of Unterlinden].

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\* 'Antecedentes dominicanos de las Leyes de Burgos', in *Memorias del Coloquio Nacional "Entre el viejo y el nuevo mundo"* (Universidad de Guanajuato 1993) 52-56.

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\* 'Notes on the life of St Dominic', *AFP* 66 (1996) 5-200.

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\* 'Note sul movimento savonaroliano', *Memorie Domenicane* NS 26 (1995) 403-452 [I: 'A proposito di un importante libro sul movimento savonaroliano' (Polizzotto, *The Elect Nation*; vide *DHN* 4 [1995] 36); II: 'Verso la distruzione del mov. sav. L'allontanamento da Firenze e da Fiesole dei frati savonaroliani voluto nel 1547 dal Duca Cosimo' (con edizione parziale di vari documenti); III: 'Delibere estratte dai registri dei generali dell'ordine relative al mov. sav.'.]

\* 'Studenti e professori fra l'università di Ferrara e l'università di Firenze: fine del quattrocento - inizio del cinquecento', in Patrizia Castelli, ed., "*In supreme dignitatis ...*" *Per la storia dell'università di Ferrara 1391-1991* (Leo S.Olschki, Firenze 1995) 75-105. [Tra altre cose, tratta in modo particolare di tre domenicani Savonarola, Bartolomeo da Faenza e Ignazio Manardi.]

Prof. D.J.**Viera**, Tennessee Technological University, Department of Foreign Languages, Box 5061, Cookeville, TN 38505, USA.

The Revd David F.**Wright** OP, St Pius V Priory, 1909 S.Ashland Avenue, Chicago, Illinois 60608-2994, USA.

## NOTITIAE VARIAE

1. Frère Martin **Morard** o.p. (Couvent des Dominicains, 20 rue des Ayres, 33082 Bordeaux Cedex, France; fax +39.556.01.09.25) annonce qu'il entreprend 'une thèse de doctorat en théologie consacrée à l'*Expositio super Psalmos* de saint Thomas d'Aquin. Ce travail est dirigé par le P. J.-P. Torrell o.p. (Fribourg) en collaboration avec le P. Bataillon (Commission Léonine). Il a comme titre provisoire "*Expositio super Psalmos* de saint Thomas d'Aquin et lecture christologique des psaumes. Étude positive et doctrinale" et devrait aboutir à une édition semi-critique, avec analyse comparative des sources et étude théologique fondées sur les manuscrits. L'édition critique du prologue et du commentaire de quelques psaumes (2, 8, 15, 21, 39, en tout cas) aidera à prendre conscience des problèmes et à préparer les voies d'une édition critique complète, avec, en point de mire, l'espoir de poser des jalons pour une datation définitive du commentaire. La comparaison de l'exégèse des psaumes de Thomas avec d'autres commentaires médiévaux (Glose ordinaire, Lombard, Pseudo-Albert et Hugues de St-Cher principalement) aidera à mettre en lumière l'originalité de cette œuvre et son apport doctrinal propre. Sur ce point, je concentrerai mon attention sur la christologie du commentaire entendue au sens large: lecture des psaumes à la lumière du Nouveau Testament et rôle que Thomas attribue au Christ dans la vie chrétienne.'

2. In 1973 the Dominican sisters of Amityville established a Heritage Centre; in 1980 this was combined with St Albert's Library. In addition to the collection of documents, books and memorabilia, since 1980 there has been an Oral History project, in which interviews with older sisters are taped. A constant attempt is made both to retrieve the past and to ensure that the Heritage Center is kept up to date. The present director (since 1979) is Sr Frances Maureen Carlin (superior general 1967-1973). The address is: Sisters of St Dominic, Queen of the Rosary Motherhouse, 555 Albany Avenue, Amityville, NY 11701, USA.

3. Between 1990 and 1995 an archaeological investigation was carried out on the Dominican house at Vintu de Jos (Alvinc), Romania, under the direction of Dr Adrian Andrei Rusu (Romanian Academy Institute of Archaeology).

4. Sul suo lavoro el R.P. Prof. **M. Lassegue-Moleres** OP ci ha scritto: 'Linea fundamental de los estudios y de la investigación: la historia del derecho en la estructura de la teología: "la fe y las

costumbres en el pueblo de Dios". Basadas en la transcripción de manuscritos y en la edición crítica de impresos raros, nuestra investigación y reflexión versan sobre: (1) por un lado, los tratados jurídico-teológicos de corte hispano-latino-americano: examen crítico de los títulos de dominio y de posesión en la adquisición-translación-restitución de bienes temporales y espirituales en Indias por Vitoria, Las Casas, Martín de Azpicueta, recogidos y confrontados en el Siglo XVII por Suárez, Solórzano Pereira, Peña Montenegro, replanteados en el Siglo XVIII acerca de la administración del Patronato en España y de la mano de obra minera en las intendencias americanas. Son memoriales en los cuales la teología, la filosofía y el derecho intercambian sus enfoques con preocupación de formar una ciencia política y una técnica de gobierno providencialista. (2) Por otro lado, contratos, obligaciones y pactos de varia índole, depositados en archivos notariales, capitulares, conventuales etc. Ese acervo refleja el espíritu de los procesos-pleitos en la justicia ordinaria (sobre todo en materia de censos, capellanías, diezmos y testamentos) mientras que las transacciones y los arbitrajes negocian la composición de paz en el seno de la comunidad.

'Ambas series de tratados y memoriales, publicados o por publicarse en edición crítica, tienden a relieves, en el así llamado jusnaturalismo hispano y latino-americano, una vitalidad e incluso creatividad del derecho como fuente de ley: "verdaderos tesoros del Perú" y "fundamentales dudas peruanas" en sentido lato, esos documentos aportan no pocas luces en el debate moderno y post-moderno acerca de los fundamentos del orden jurídico.

'En el tratamiento metodológico de esos documentos, se procede a una reducción epistemológica: por un lado, se obvia a una calificación moral a priori de los hechos y derechos documentados, bajo el prejuicio del concepto unívoco de ley reducida a la categoría de mandamiento y obediencia; por otro lado, superando la mera tecnicidad de las instituciones e instrumentos ante los varios foros y en las varias jurisdicciones, se analiza el mismo discurso y proceso de la argumentación y narración jurídica. Así, en dichos documentos, palabras y conceptos circulan de un foro a otro, de una disciplina a otra, de una época a otra, por contaminación y polisemia, de manera a prestar movilidad a los hechos, derechos y conceptos como naturaleza, libertad, ley, estado, comunidad, pueblo, patria etc.

'Con ese método, en nuestros documentos, se destacan dos conceptos-claves en los fundamentos del orden jurídico, hispano y latino-americano: "la obligación" y la "consuetudo" (costumbre) que se aplican principalmente en el proceso jurídico de la "restitución integral" (caso y causa del menor de edad y de la comunidad despojada, por

tratos y contratos injustos e ilegales). La “obligación” se ubica entre el paradigma del derecho natural y la convención contractual: se trata de una experiencia categorial que ya ha sido objeto de una ordenación racional, codificada en normas, leyes y ordenanzas. La “consuetudo-costumbre” jurídica como experiencia concientizada de la comunidad: experiencia pre-categorial de la obligación común entre los miembros en sus relaciones espontáneas, cotidianas, constantes, conflictivas y renovadas. Mediante el conflicto entre jurisdicciones y mediante el conflicto de interpretaciones, la obligación y la costumbre elaboran el consenso (permanencia, coherencia y conciencia de conveniencia) en la sociedad étnica, civil, religiosa, política. La obligación o cadena vital entre costumbre-consenso-conciencia se expresa en la jurisdicción o sentencia pronunciada por dos figuras de gran relieve en dichos documentos: el “juez letrado” en el juicio ordinario y en las apelaciones y el juez árbitro (cacique, amauta, sacerdote) en el pleito propiamente arbitral.

‘Abreviando, se trata de elaborar y reflexionar una hermeneútica C ética y retórica C de la obligación consuetudinaria que se va expresando y confirmando en el discurso narrativo y pleitístico de los tratos, contratos y pactos en la vida del derecho hispano y latino-americano.’

5. M.Jacques **Berlioz** a eu la gentillesse de signaler deux bonnes nouvelles:

‘La traduction française du *De dono timoris* de Humbert de Romans a été faite par M.Gérard Blangez; je dois encore établir les notes et l’introduction; l’index est réalisé par J.-L.Eichenlaub. Parution chez Brepols (1997).

‘Le texte latin est en cours d’édition (achèvement, octobre 1997) par Christine Chevalier, en thèse d’École des Chartes, sous ma direction et celle de Pascale Bourgain.’

6. Father Michael **O’Connor** STL (Oriel College, Oxford OX1 4EW; from 1 Sept. 1996: Ushaw College, Durham DH7 9RH, England) is completing a D.Phil. thesis, whose provisional title is, ‘Exegesis, reform and doctrine in the biblical commentaries of Cardinal Cajetan’. The thesis is in three parts. In the first part, Cajetan’s exegetical methods are explored (his theory and his practice) together with his views of canonicity and authorship. The second part concerns his intention and argues that the commentaries are best understood as a contribution to back-to-the-sources reform and not, as conventionally stated, anti-Protestant polemic. The third part, illustrative of the conclusions of parts 1 and 2, examines specific texts (John 6, Romans, Genesis 1-3,

Job) and themes (eschatology, Christology) in some detail. The thesis will include an appendix of suggestions for further study of this unjustly neglected material.

7. Nirit Ben Aryeh **Debby**, Dept of History, Hebrew University of Jerusalem, Mount Scopus, Jerusalem, Israel (fax +972-2-322545 [Nirit Ben Aryeh Debby, Dept of History]; E-Mail msnirit@pluto.mscc.huji.ac.il) writes about her Ph.D. thesis in progress under the supervision of Prof. B.Z.Kedar of the Hebrew University and Prof. R.Fubini of the University of Florence):

'The preaching of Savonarola (1452-1498) and the period of his rule (1494-1498) constitute well-known chapters in the history of Renaissance Florence. Little research has been done, however, on his predecessors, the mendicant preachers in Florence of the first half of the fifteenth century. Of these, the Dominican Giovanni Dominici was perhaps the most prominent. He will be compared in my thesis with the Franciscan Bernardino da Siena.

'Dominici was a man of contradictions. He was born in Florence in 1356, the son of a silk merchant and a Venetian noblewoman, and joined the Dominicans at the age of 17. He studied in Pisa where he became a disciple of St Catherine of Siena. Dominici began his ecclesiastical career at Venice as a leader of the *Osservanza* and as a popular preacher. He had devoted followers but also enemies and was banished from the city in 1399 because he had joined the *Bianchi* movement. Dominici returned to Florence where he continued his activities as preacher and religious reformer. He taught at the university and became a spiritual guide to many individuals and religious houses. In 1406 he went to Rome as Florence's ambassador but decided to become an advisor to Gregory XII and remain there. The last period of his life is characterized by his quick ascendancy in the ecclesiastical ladder and by his diplomatic activity. Dominici was created archbishop and cardinal and died in Budapest during a mission against the Hussites in 1419.

'As diverse as his life were Dominici's literary works, which contain: letters, mystical treatises, poems, a treatise about the household and education, a polemical treatise against humanism, and sermons. The works and sermons can be divided into two large categories: mystical-theological works and social-didactic works. Dominici's sermons from Santa Maria Novella in Florence between 1400-1406 are conserved in one major manuscript (Ricc. 1301, 47 sermons, 179 folios). A few other sermons are in Ricc. 1414 and 2105.

'Ricc. 1301 is a *reportatio* in the Tuscan dialect written by an anonymous listener who does not indicate his motives for writing down the sermons nor spell out whether the version was authorized by the preacher. The sermons are from diverse liturgical occasions without a precise chronological order. Tentative assumptions about the manuscript are that it is a copy of a previous version and that the reporter did not know any Latin. Although the manuscript was discovered in 1907 by Alfredo Galletti, it has not yet been published or widely used in research. I am preparing a critical edition of it in addition to the historical analysis.

The style of Dominici was rigid and direct and he cited the Church Fathers, Aristotle, Thomas Aquinas, the Decreta and the Decretals. He used many images: some were conventional such as "virginity as a pearl" (Ricc. 1301 f.131'), "the scriptures as the sun" (f.21'), "our life as a boat in a stormy sea" (f.68'), and some of the images were taken from reality such as "the mother who chews the bread for her baby as the Lord protects us", an image that tells both about the ideal of motherhood and about contemporary practice. Dominici used *exempla*: some were traditional such as those about "the devil tempting the fasting man who went to St Benedict" or "the monks who tried to poison St Benedict" (f.88), but some of the *exempla* were taken from everyday life. During a long juridical discussion on wills, Dominici told a story about "the woman who did not have children and pretended to be pregnant in order to get her husband's inheritance" (f.63'), a story that reveals both the common negative image of the deceitful woman and current Florentine social problems. In other cases Dominici used *exempla* in order to translate abstract ideas and values into concrete terms. He preached the language and ideals of a mercantile society. Discussing the Christian value of charity, Dominici told a story about a kicking donkey who should not be killed in order "not to lose four florins, or three and a half, since the skin of a dead donkey is worth half a florin" (f.61'). Thus the preacher measured the value of mercy in the calculating manner of a merchant. There are also many passages about the theatrical aspects of preaching and the relationship between the preacher and his listeners.

'My aim in discussing this collection of sermons is to place Dominici's message in the social and cultural context of Florence of his times. I focus on its political aspect and its function as a weapon used by the preacher to influence reality. Dominici was active in Florence at a time when broad legal, institutional and cultural developments were taking place, such as the rise of the territorial state, the creation of new



centralized institutions, pragmatic legislation regarding fringe groups and educational changes. I describe the way in which Dominici responded to these changes regarding: (1) politics: the ideology of the preacher, criticism of the government, internal tensions; (2) morality: views on the family, on women and attitudes towards fringe social groups; (3) culture: programme of education, attitudes towards humanism; (4) economy: views on usury and attitude towards Jewish money lenders. On the whole, I try to evaluate the influence Dominici and Bernardino da Siena might have exerted in Renaissance Florence.

'I would be very grateful to receive questions, responses and additional material regarding this research project.'

8. Primis diebus mensis octobris anno 1996 novus archivista ordinis institutus est Romae apud conventum Sanctae Sabinae, R.P. Ramón Hernández OP, qui erat director Instituti Historici OP Salamanticae. R.P. Alain Kordel OP, qui erat archivista ordinis, Germaniam mox reversurus est. Vice directoris Instituti Historici salmanticensis pro tempore fungitur R.P. José Barrado OP.

## COLLOQUIUM IUVENUM FRATRUM OP

Diebus 13-15 mensis septembris anno 1996 Institutum Historicum OP colloquium iuvenum fratrum qui se indagini historiae ordinis dedicaverunt Romae celebravit. E quibus contionati sunt:

Henry Donneaud (e provincia Tolosana; Pères Dominicains, Impasse Lacordaire, 31078 Toulouse Cedex, France), 'Essai d'un état des lieux de l'ordre dominicain en France dans les années 1920'.

Eugenio Torres (e provincia S.Iacobi in Mexico; Convento de S.Tomas de Aquino, Apartado 23-161, Xochimilco, 16000 México, D.F.), 'Tres ejemplos de la relación fraile-indígena a través de las plantas: el tabaco, el cacao y las nopaleras'.

Laurent Lemoine (e provincia Franciae), 'Pierre-André Liégé OP (1921-1979): itinéraire d'un théologien dominicain'.

Radim T.Černušák (e provincia Bohemosloviae; Slovenská 14, 772 00 Olomouc, Āeska Republika), 'Das dominikanische "Studium Generale" in Prag im 14. Jahrhundert und die Einflüsse der gleichzeitigen Gedankenströmungen'.

Alberto Viganò (e provincia S.Marci et Sardiniae), 'Preparazione da parte della provincia di S.Marco e Sardegna per il V centenario della morte del Savonarola'.

Tommaso Violante (e provincia S.Thomae Aquinatis in Italia; Largo Abate Elia 13, 70122 Bari, Italia), 'La soppressione del convento domenicano di San Pietro Martire in Modugno-Bari'.

Bernard Hodel (e provincia Annuntiationis B.V.M. in Helvetia; Pontificia Università S.Tommaso, Largo Angelicum 1, 00184 Roma, Italia), 'Genève et Coppet: un exemple de querelle entre conventuels et observants (1490-1534)'.

Sequentes quoque iuvenes fratres aderant:

Alain Arnould (e vicariatu S.Thomae in Belgio), Ferme de Froidmont, 1330 Rixensart, Belgique.

David A.Díaz Corrales (e provincia S.Iacobi in Mexico), Couvent Saint-Hyacinthe, 8 rue du Botzet, C.P. 99, 1705 Fribourg, Suisse.

Marcello Di Tora (e provincia Trinacriae), Corso Umberto 86, 95024 Acireale, Italia.

Roberto Giorgis (e provincia S.Dominici in Italia), Convento S.Domenico, Via S.Domenico 1, 10023 Chieri (TO), Italia.

Wolfram Hoyer (e provincia Germaniae Superioris et Austriae), Dominikanerkonvent, Postgasse 4, 1010 Wien, Österreich.

Paweł Krupa (e provincia Poloniae), Commissio Leonina, Via Vecchia di Marino 28, 00046 Grottaferrata, Italia.

Augustin Laffay (e provincia Tolosana), Pères Dominicains, Impasse Lacordaire, 31078 Toulouse Cedex, France.

Massimo Mancini (e provincia S.Dominici in Italia), Convento Patriarcale San Domenico, Piazza San Domenico 13, 40124 Bologna, Italia.

Peter Vojtech Rakovsky (e provincia Bohemosloviae), Pontificia Università S.Tommaso, Largo Angelicum 1, 00184 Roma, Italia.

Alii quoque volentes adesse non potuerunt:

John Langlois (e provincia S.Ioseph in S.F.A.S.), Albertinum, Square des Places 2, 1700 Fribourg, Suisse.

Adriano Oliva (e provincia Romana), Commissio Leonina, Via Vecchia di Marino 28, 00046 Grottaferrata, Italia.

Daniel-Philippe Picard (e provincia Tolosana), Couvent des Dominicains, 8 rue Fabre, B.P. 2040, 34024 Montpellier Cedex 1, France.

Petar M.Radelj (e provincia Croatiae), Albertinum, Square des Places 2, 1700 Fribourg, Suisse.

## DISSERTATIONES UNIVERSITARIAE

\* Martino Antalóczy OP, *Il capitolo generale nell'Ordine dei Frati Predicatori agli inizi ed oggi. Comparazione storico-giuridica* (Dissertatio ad Lauream in Facultate Iuris Canonici, Pontificia Università S.Tomaso, Roma 1996) 262 pp.

Joanna Cannon, *Dominican patronage of the arts in central Italy: the Provincia Romana c.1220-c.1320* (Ph.D thesis, University of London 1980).

\* Daniela Caridi, *Exemplum ed esemplarità nella predicazione religiosa del Trecento: 'Lo specchio di vera penitenza' di Iacopo Passavanti* (Tesi di Laurea, Facoltà di Lettere e Filosofia, Dipartimento di Italianistica, Università degli Studi di Roma La Sapienza 1995).

\* Renée Chapat, *Le Tiers Ordre séculier dominicain en France aux 17<sup>e</sup> et 18<sup>e</sup> siècles* (Université de Paris IV-Sorbonne 1995).

\* S.Desmet, *L'ange et le démon dans la Légende Dorée* (Mémoire, Universiteit Gent, 1995).

\* Eötvös Lóránd, *Nicolaus de Mirabilibus és a predestinációról irt műve* (MA thesis, Latin studies, University of Budapest 1996) [de Nicolao de Mirabilibus et de suo tractatu de praedestinatione].

\* Joan Naughton, *Manuscripts from the Dominican Monastery of Saint-Louis de Poissy* (Ph.D thesis, Department of Fine Arts, University of Melbourne 1996).

\* Edmond Rohfritsch, *Balthazar Moncornet, graveur, éditeur et marchand d'estampes à Paris au XVII<sup>e</sup> siècle ou l'invention du portrait de notoriété de grande diffusion* (Université de Paris Sorbonne [Paris IV] 1996) [sur le père du peintre dominicain, Balthazar-Thomas Moncornet].

Marc Vaisbrot, *Édition critique de la "compilatio singularis exemplorum" (seconde partie) d'après les manuscrits d'Upsal, de Tours et de Berne'* (vide École Nationale des Chartes, *Positions des Thèses* 1968, 183-184). [La 'compilatio' 'a été composée par un frère prêcheur originaire d'Angers vers la fin du règne de Philippe III le Hardi. Le compilateur a fait ses études de théologie à Paris; il a séjourné au couvent de Chartres, et il est allé en Terre Sainte'.]

## COMPENDIA DISSERTATIONUM

1. Joan Naughton, *Manuscripts from the Dominican Monastery of Saint-Louis de Poissy* (Ph.D. thesis, Dept of Fine Arts, Univ. of Melbourne, submitted Oct. 1995):

The Dominican General Chapter of 1298 granted King Philippe le Bel permission to construct a monastery for over 100 Dominican choir-sisters of noble birth. A generous royal endowment was settled upon the nuns, including a yearly sum for the upkeep of 13 resident friars. The king made his first payment for the production of books for the monastery in April 1298. By the end of 1301 he had paid some 730 *livres paris* to four Dominican friars for the writing and other costs involved in producing books. Two of the friars are documented at the convent of Saint-Jacques. I have identified 8 manuscripts from this commission. They all date to about 1300 and show that the king's provision included not only books for use by the nuns in choir and for the priest celebrant at mass, but also books to be read in Chapter and during meals and communal work (a martyrology-rule-constitutions and two Lives of Saints). There was, as well, a copy of *De proprietatibus rerum* for the friars' general reference.

All these manuscripts are finely made and modestly illuminated in gold and colours. Small illustrations in the liturgical volumes enliven the pages in far greater number than in the books intended for public reading or for reference. A Dominican nun is depicted at worship in two of the choir-books. The style of illumination reveals that all these volumes were produced in Paris, probably in the neighbourhood of Saint-Jacques.

A second group of illustrated liturgical manuscripts was made during the decade 1335-1345. These extant works comprise a further missal and antiphonar, 3 breviaries and a gradual. Commission of these manuscripts may be associated with the term as prioress of Marie de Clermont (1333-1344), grand-daughter of St Louis. It is also significant that only in 1331 was the nuns' exceptionally large Gothic church dedicated by the primate of France.

Monastic records show that the senior nuns were responsible for the extensive affairs of the house, which they conducted through male intermediaries. It is likely, therefore, that they themselves commissioned this second group of very fine books, probably at the instigation of the prioress as is recorded for later periods. Apart from understandable stylistic developments, these manuscripts closely

resemble the first set of liturgical books made for Poissy, and a certain reticence again moderates their de-luxe character. Arguably this resemblance stems from both commissions being carried out through the agency of the friars of Saint-Jacques and the involvement of workshops near their convent. Depictions of Dominican nuns at prayer also personalise two of these breviaries.

By contrast to this institutional commission in which all books are of similar quality and therefore matched in price, the nuns' processional and psalter-processional books from the 1320s through the 1340s range from relatively inexpensive copies decorated only in red and blue scribal inks, although well-written on fine vellum using generous margins to those painted in gold and colours, including a sumptuously illustrated version whose illustrators have been identified as Jean Pucelle and his artistic follower Jean le Noir, two of the most highly accomplished and innovative artists of their time, who carried out numerous commissions for the royal family. It can be inferred, therefore, that individual nuns could privately obtain (or receive as gifts) books for personal use like these processional and psalters, and this would explain their disparate appearance. Extra-liturgical contents, when present, also vary from book to book.

Both de luxe and more modestly produced manuscripts continued to be associated with Poissy through the 1350s to the 1470s, a period when war and famine seriously affected the house from time to time. Royal princesses entered the monastery in 1351 and 1397, attracting gifts which included exceptionally richly illustrated volumes taken from royal and ducal libraries. These include one of St Louis's own psalters, which was probably treated later as a relic, and the celebrated Belleville Breviary. The illustrative didactic programme relating to the articles of the Creed, the seven sacraments and other Christian dogma which is depicted on the calendar and psalter pages of this Dominican breviary was arguably devised by a religious of the Order; its visual expression is the work of Jean Pucelle.

Five books intended for private reading survive from the 14th and 15th centuries. All but one are written in Latin. Two show that the nuns had access to accounts of the ascetic practices of their Dominican counterparts at other houses, namely the sisters of Unterlinden and St Margaret of Hungary. Although finely written within text blocks which bear harmonious proportion to generous margins, these two books are fabricated from unprepossessing material: one is on paper, the other mainly on stiff, thick vellum, although here and there a few fine folios have been interleaved. Each is decorated in

inexpensive scribal inks but, like the script, all work is perfectly executed. Possibly such manuscripts reflect not so much a lack of monetary means but rather a deliberate expression of "high-born humility". Such an attitude is documented for some of the noblest nuns at Poissy at this time. Even an expensively produced work from the 15th century, a *Meditationes de vita Christi*, though it displays exquisite ornamental borders at the contents page and the start of the text, keeps to undecorated borders on all subsequent pages.

Rather basic processional and other manuscripts, probably written by the nuns, also survive from this period. Processionals in particular were continually updated and rebound over the centuries so as to remain liturgically useful for successive nun-owners. Illustrated psalters made in the 13th century for various locations also came into use at the house during the 15th century. The nuns altered one of these by carefully scraping away the inappropriate litany and collects and substituting that used at the house in a hand resembling that of the original scribe. They serially updated their martyrology in a similar manner and, apparently to give the appearance of a single entity, replaced the opening decoration of works dating from different periods which they had bound together.

Similar aesthetic concerns characterised the nuns' duplication of earlier illuminated processional and other books in their possession, re-creating the original scribal and decorative styles. A number of surviving examples shows that, in contrast to other houses where such making of ornamented manuscripts follows upon reform, at Poissy this practice was in place by the late 15th century, even before a protracted and bitter attempted reform which lasted from 1506 to the 1520s. At least two scribes were responsible for more than one manuscript each, while the development of border decoration can be traced from simply copying in the late 15th century to involved patterning in the 1540s. The confident, deliberately archaising script and ornamentation contrasts markedly with adjacent illustration which is in a contemporary Parisian renaissance style. This means that although the nuns themselves transcribed and decorated small manuscripts like their processional and prosars (which contained items proper to Poissy and so were not available in print), they looked to Paris for professional illustration. The distribution of nun-portraits in some of these individually-owned books strongly reflects the owner's choice and indicates that she was able to transmit her quite special requirements to the illuminator. No breviary or other relatively large liturgical

compilation has survived from the 16th century, so probably the nuns purchased these books in printed copies as is documented for the next century.

The last extant manuscript is a gradual, written unevenly and with onerous effort by a nun, Marie de Fortia, for her aunt. It dates from 1580-1590 and its homespun quality demonstrates that by this time the nuns' considerable scribal and artistic skills had been all but lost. Additions to other manuscripts in about 1600, written in a loose, jagged hand imitating the humanist script of contemporary printed books, were ornamented with pasted-in illumination that had been excised from earlier, presumably obsolete, manuscripts. The change in intellectual activity which this implies is well documented for the house by this time. Fortia's nun mentor was Anne des Marquets, a poet of religious works including translations from Latin to French, who was greatly admired and encouraged by male humanist contemporaries. Her final, posthumous publication was a collection of contemplative poems, printed in 1601 by an establishment in the vicinity of Saint-Jacques; it provides further argument that since its foundation the monastery continuously patronised this one area for its bookmaking requirements.

The establishment of a Poissy provenance for such a large number of manuscripts is due in part to recognition of identifying characteristics in worship at the house. These are detailed in the thesis, which is also accompanied by a catalogue of the 75 manuscripts that can so far be associated with the monastery.

## **INDAGINES LAUREANDIS ALIISVE PROPONENDAE**

1. It would be extremely useful, and could make a good doctoral topic, to examine the Dominican 'chronica ordinis'; in addition to the two published in MOPH I by Reichert, there is one as yet unpublished, found in a 13th-century manuscript originally belonging to the Dominicans in Venice (cf. *AFP* 65 [1995] 106, 155ff.), of which photographs are available in the Historical Institute in Rome (the manuscript seems to have disappeared). It would be necessary to look for manuscripts containing one or other of the texts published by Reichert, since his own edition is very perfunctory and misleading, and only a small number of the manuscripts is listed in Kaeppli-Panella. My own very casual investigation has already uncovered significant variants of which there is no trace in Reichert's edition. An obvious



place to start would be manuscripts of the *Vitas Fratrum*, which are listed in Kaeppli-Panella. Then it would be desirable to edit the texts, in the light of all identified manuscripts, and to consider the nature, purpose and authorship of this/these chronicle(s) and the relationship between the so-called *cronica prior*, *cronica posterior* and the 'Venice' chronicle.

## QUAESITA ET DESIDERATA

1. Does anyone know any other manuscript of the poem attributed to St Thomas Aquinas in cod. Rossianus 3 (f.15<sup>v</sup>), or can anyone shed any light on where it comes from? The text is printed here with a few necessary and obvious corrections:

Cundo me celle, cibor interius quasi melle.  
Inuenio pacem, quia linguam freno loquacem.  
Nunc lego doctorum celeberrima dicta piorum,  
Nunc psalmos dico, summo sic iungor amico.  
Aut est scriptura michi libri congrua cura.  
Externum celle me replent aspera felle.  
Desturbo pacem, nam linguam laxo loquacem.  
Audio prauorum conuicia, dicta malorum.  
Noxia que dico male me tradunt inimico.  
Perdo iactura mea tempora non reditura.  
Ergo manere uolo cellamque relinquere nolo.  
Cèllam secteris si Christum cernere queris.  
Si pacem queris, hinc tardius egredieris.

Both Fr Leonard Boyle and Fr Simon Tugwell would be grateful for information.

2. *Historia de milite polono a demonibus possesso*

Mme Polo de Beaulieu voudrait présenter aux lecteurs ce texte qu'elle a repéré au cours de ses recherches pour l'édition de la *Scala Coeli* de Jean Gobi. Nous en donnons une édition provisoire.

Göttingen Theol. 140 f.213<sup>v</sup>-215' (s. xv)

Bruxelles, Bibl. Royale 3651-53 f.102<sup>v</sup>-103<sup>v</sup> (s. xv)

\*

Miles quidam in prouincia Polonie a septem demonibus qui corpus eius,  
 diuino permittente iudicio, ingressi fuerant uexabatur. Qui, sicut in sua  
 [in sanitate?] fratribus predicatoribus facturus [familiaris?] extiterat, sic  
 et demonum uexacioni subiectus in eadem fratrum familiaritate, diuina  
 5 permittente clemencia, persistebat. Nam in conuentu in refectorio cum  
 fratribus comedebat, ita tamen quod nullum cibum penitus sumere  
 uolebat benedictum; unde, postquam mensa a fratribus fuerat bene-  
 dicta, apportabatur sibi cibus alius, super quem non fuerat editum  
 signum crucis. Interdum tamen is qui uinum uel panem apportabat de  
 10 foris faciebat desuper, extra refectorium, signum crucis et postea dicto  
 militi afferebat. Sed demon, hoc immediate cognoscens, huiusmodi  
 cibum respuebat nec inde miles poterat degustare, sed oportebat statim  
 alios cibos afferri non benedictos; alias non comedisset. Intra  
 conuentum quiescebat sed, licet porte omnes adueniente tempore  
 15 nocturno firmiter clauderentur, nichilominus tamen mane quolibet, ante  
 apercionem portarum, extra cepta monasterii a demonibus portabatur et  
 inueniebatur in quodam fundo cominus sub quadam arbore sedens et  
 postea, hostiis conuentus reseratis, ad fratres reuertebatur. Et, cum  
 quereretur ab eo quare uel quomodo sic exhibat priusquam seratura  
 20 alicuius hostii solueretur, demon per os militis respondebat, "Conue-  
 nimus hic illic [hinc illinc?] ego et socii mei et de lucris illis que de  
 nocte acquisiuimus ibi reddimus rationem." Inter demones autem qui  
 sic corpus huius militis obsidebant unus erat principalior ceteris, qui  
 Nochir [vel Nothir] dicebatur.  
 25 Dictus autem miles tota die permanebat in claustro ubi [dum?]

post completorium *Salue Regina* ad laudem Beate Virginis cantaretur.  
 Tunc enim a demonibus crudeliter uexabatur et prodibat ab ore militis  
 miserabilis ululatus. Quodam autem die demon dixit fratribus qui  
 astabant, "Voluimus uobis predicatoribus malum ferculum ministrare, ;  
 30 sed illa lata extendit super uestrum ordinem et contra nos manum  
 suam, et consummari quod per nos inceptum fuerat non permisit, et  
 quod studio nostro iam dispositum fuit illius patrocini fuit dissi-  
 patum." Vocat autem demon "latam" Virginem Mariam beatissimam  
 Dei genitricem, que [quia?] adeo [a Deo *codd.*] lata est quod sua  
 35 beneficia ad uniuersos extendit. Bene quidem dictum est supra militem  
 sic uallatum demonibus "diuina miserante clemencia in conuentu cum  
 fratribus manere", quia uidelicet non est uerisimile quod dyabolus  
 libenter ibi militem habitare permetteret; ymmo libentius ipsum per  
 campestria a cetu fidelium hominum longe crudeliter furiis agitaret, nisi  
 40 diuina pietas demonis impetum cohiberet, ut inter fratres miles habitans  
 et adiutus ordinum suffragiis minus acriter lederetur et tandem a

Sathane uinculo solueretur. Unde quidam frater de eodem conuentu, Hinricus nomine, ab ipius militis corpore uirtute oracionis, inuocato nomine Ihesu Christi, demones effugauit, non tamen simul omnes sed per multa temporum interualla, ita quod, facta adiuracione siue lectis super militem exorcismis, unus illorum recedebat, ille uidelicet cui per principem qui, ut premissum est, dicebatur Nochir [*vel* Nothir], fuerat imperatum. 45

Questiones quantumcumque difficiles facillime dissoluebat, licet miles talia, quando incolumis erat, ignoraret nec sciisset ad talia respondere, quando fuerat sane mentis. Quesiuit autem a demone quidam frater de quodam principe iam defuncto quid de ipsius anima factum fuisset et ubi iam mortuus habitaret. Princeps iste, de quo frater erat sollicitus, crudelis fuerat et ferocis animi dum uiuebat. Unum immanitatis eius indicium inter cetera mala fertur quod, cum ab episcopo contra eum excommunicationis sententia lata esset, ex hoc fratres predicatorum eum ad diuina admittere recusarent. Quibusdam tamen religiosis aliis ipsum intrepide admittentibus, uoluit hoc princeps iste perfectius experiri et, ueniens ad conuentum, requisiturior autem cepit eum dulciter exhortari ut deferret sententiae nec ingereret se diuinis quia, si sententia [*hic lacuna statuenda uidetur: supplendum esset v.g. iuste lata esset ...; si uero sententia*] iniuste lata esset, sibi e conuerso non obsesset sed potius mereretur si pastoris sententiam humiliter obseruaret. Hec et hiis similia blanda uerba proposuit sibi prior, sed iste contempnens omnia dixit quod omnino uoluit ut coram eo faceret celebrari missam. Prior autem nullatenus acquieuit, recessitque princeps monuitque priorem ut haberet consilium quatenus ipsum reciperent ad diuina, quia reuerteretur in crastino securius [*sciturus?*] quid super hoc fratres uellent. Prior autem, habita deliberacione cum fratribus, principi in crastinum reuertenti constanter rennuit quod petebat. Tunc ille priori et fratribus precepit ut suum principatum exirent, ita quod ipsa die intra sui principatus ambitum nullus posset ex quacumque fiducia inueniri quia, si aliquis remaneret, exerceret in eo exquisita tormenta, qualia non fuerunt circa corpus cuiusuis martiris applicata. Exierunt fratres continuo libere, libros et calices asportantes secum. Princeps autem, clauso diligenter conuentu, fecit claues custodiri et per triennium quo fratres quasi exules extra conuentum permanserunt fecit locum absque omni iniuria obseruari. Sed cum duo fratres non potuerunt ipso die quo exierunt fines attingere principatus illius, oportuit eos iacere intra terminos terre illius una nocte apud quamdam matronam, fratrum familiarem, que, mundanis spreis deliciis, Deo in uiduarum habitu seruiebat. In crastino autem 80

surgentes diluculo abierunt. Quo audito princeps nimis furere cepit  
85 contra matronam et eam incendi fecit crudeliter et iniuste. Fratri igitur  
de statu huius principis percunctanti respondit demon et dixit, "In uico  
nostro habitat iste princeps." Cui frater "Mentiris" inquit. Cui demon,  
"Non mentior." Et iterum frater dixit, "Numquam [numquid?] non uera  
est fides nostra?" "Verer "quoniam tu dicis in uico tuo hunc principem  
90 habitare, qui a uita recessit receptis deuotissime ecclesie sacramentis,  
nonne fuit in articulo extreme necessitatis et infirmitatis inunctus?"  
Dixit demon, "Ideo melius ardet." Dixit frater, "Ipse corpus Christi  
sumpsit fideliter, quod est salutis uiaticum omni catholico hinc exeunti."  
Dixit demon, "Respondeo tibi in problemate: Qui tarde cenat, male  
95 est agere pro salute et potius ista fecit ut penitenciam in humanis oculis  
mentiretur quam quod in dei oculis peniteret."

Accidit autem die quodam, cum unus demonum esset de  
corpore militis expellendus, ut frater cuius imperio cobeatur egredi ei  
preciperet quod in suo exitu se in forma uisibili demonstraret. Sed  
100 demon exterius respondit, "Nunquam. Ego sum spiritualis et inuisibilis  
creatura, quomodo ergo tu dicis ut tibi uisibiliter me ostendam?" Dixit  
frater, "Scio quod ex natura tua inuisibilis es nec oculis corporeis cerni  
potes, sed uales aerem condensare et, inde tibi assumpto corpore, te  
potes, si uoueris, sub forma uisibili demonstrare." Annuit demon quod  
105 frater imperauerat se facturum, et in egressu apparuit unus puerulus  
quasi totus sanguineus, qui statim resolutus est quasi fumus. Cepit  
autem post hoc miles nimis dissolute ridere et, cum quereretur ab eo  
quenam esset causa leticie, dixit demon, "Quia socius meus, qui iam  
egressus est, nunc durissime uapulatur quia tsu'logniam† [*sic Brux., om.*  
110 *Gött.]* in specie uisibili uobis se monstrare presumpsit."

Expulsis itaque demonibus multis de corpore sic afflicto, cum  
tamen adhuc a principe predicto Nochir [*vel* Nothir] torqueretur,  
quidam sacerdos, audiens quod sic unus frater predicator demones  
expulserat, acriter indignatus est dicens quia ipse posset adhuc  
115 obsessum eciam militem liberare. Acceptis igitur exorcismis ad militem  
properauit et, dum aliquos legisset et miles quietissimus esset ad pedes  
illius sacerdotis, iam crligendo iam peruenisset ad quemdam  
exorcismum in quo per duodecim nomina apostolorum demon  
adiurabatur, ad legentem presbiterum se conuertit et quomodo illud  
120 diceret inquisiuit. Tunc sacerdos illud repetiit dicens, "Te Sathanam  
per duodecim apostolorum nomina adiuro." "Male" inquit demon "hoc  
dicis, sed adiura me per duodecim nomina concubinarum tuarum,  
quarum una uocatur [*nomen erasum est*], et tali die cum illa talia scelera

perpetrasti, et alia uocatur sic, et cum illa multa flagitia commisisti.” 125  
 Sacerdos autem hec audiens et nimis de malorum suorum reuelacione  
 confusus immediate recessit. Predictus autem frater Hinricus precepit  
 demoni ut exiret. Ille autem rogabat eum ne eum expelleret, quia  
 quolibet die quo ipsum sineret in corpore militis remanere sibi solueret  
 unam difficillimam questionem quam proponere uellet. Frater autem  
 respondit, “De tua autem sciencia uel questionum solucione non curo, 130  
 sed uolo et te in uirtute Ihesu Christi precipio ut statim illum militem  
 deseras quem nequiter inuasisti. Volo etiam quod michi signum aliquod  
 tue egressionis ostendas.” Dixit demon, “Quod signum uis tibi in  
 argumentum mei exitus demonstrari?” Dixit frater, “Tubeo ut asportas  
 [asportes?] mox ut egressus fueris pomum illud quod maioris ecclesie 135  
 supereminet campanili.” Demon autem non libenter impotenciam  
 confitens cepit per quedam uerborum inuoluta declinare ne sibi quod  
 precipiebatur impleret. Unde dixit, “Inuidi estis uos predicatores, quare  
 magis moueris ad campanile illud quam ad campanile tui ordinis?”  
 Dixit ei frater, “Non cures de mea inuidia, sed fac que precipio tibi.” 140  
 Tunc demon, compulsus dicere ueritatem et sancte crucis uirtutem  
 suamque inpotenciam confiteri, respondit, “Signatum est pomum illud  
 cruce posita super illud, unde non ualeo exsequi quod iussisti. Sed  
 aliud signum tibi ostendam: quedam uetule conuenerunt [conueniunt?] 145  
 die quolibet sumpto prandio ad ecclesiam quando est omni populo  
 uacuata, et ibi student clerum et nobiles huius patrin illis ergo nostri  
 exitus signum manifeste perpendes.” Reliquit igitur diabolus corpus  
 quod diu inhabitauerat, et statim quasi mortuus cecidit miles ille. Ad  
 ecclesiam illam, in qua consueuerant uetule conuenire, multi continuo  
 properauerunt et inuenerunt uetulas sic stupidas, sic absortas quod situs 150  
 corporis indecens et mencium stupefactio nimia apercius indicauit circa  
 ipsas spiritum malignum operatum fuisse. Quas erigentes qui uenerant  
 et eas, donec ad se reuerse sint, consolantes, audiuerunt tandem ab eis  
 quemdam turbinem aduenisse qui eas, dum inter se confabularentur,  
 inuoluit et impetu nimio depulsas ad terram prostrauit. Miles autem 155  
 supradictus ad se rediens, diuina misericordia per dictum fratrem  
 operante, conualuit, deinceps incolumis diuino munere perseuerans.

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Mme Polo de Beaulieu demande aux lecteurs s'ils connaissent d'autres textes du même type. En outre elle demande si quelqu'un peut éclairer:

— d'où vient le nom du septième diable, Nochir?

- les dominicains avaient-ils en effet l'habitude de garder auprès d'eux des laïcs possédés par le diable et de les exorciser?
- il semble qu'il y ait ici concurrence entre le frère dominicain et un prêtre; connaît-on des documents à ce sujet?
- ces symptômes de la possession démoniaque décrits ici (ne pas manger de nourriture bénie, voyages nocturnes surnaturels, furie ...);
- quelqu'un connaît-il par ailleurs cette histoire de prince cruel?
- l'apparition d'un diable sous la forme d'un petit enfant couvert de sang est-elle répandue?

Enfin les collègues spécialistes de l'histoire religieuse d'Europe Centrale voient-ils dans ce texte une contamination avec le folklore de ces régions?

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\* Mirella Galletti, 'The Italian contribution to Kurdology (13th to 20th century)', *The Journal of Kurdish Studies* 1 (1995) 97-112 [includes Dominicans, notably Domenico Lanza, Maurizio Garzoni and Giuseppe Campanile; there is also a mention of Riccoldo da Montecroce].

\* Brian Golding, *Gilbert of Sempringham and the Gilbertine Order c.1130-c.1300* (Clarendon Press, Oxford 1995, ISBN 0-19-820060-9) 508 pp. [contains a brief account of the abortive involvement of the Gilbertines in S.Sisto, pp.259-262, though there is little that is new there].

\* James Hardin & Jörg Jungmayr, edd., "Der Buchstab tödt – der Geist macht lebendig." *Festschrift zum 60. Geburtstag von Hans-Gert Roloff* (Peter Lang, Bern 1992, ISBN 3-261-04552-1) [(223-259) Jörg Jungmayr, 'Die Legenda Maior (*Vita Catharinae Senensis*) des Raimund von Capua in Italien und Deutschland'; (1237-1247) Ernst Koch, 'Taulerzeption im Luthertum der zweiten Hälfte des 16. Jahrhunderts'.]

C.Horstmann, 'Prosalegenden. Die legenden des ms. Douce 114', *Anglia* 8 (1885) 102-196. [The manuscript contains inter alia 'þe lyfe of S.Cristyn þe meruelous', i.e. a Middle English translation of Thomas of Cantimpré's life of Christina, edited here pp.119-134; 'þe copy of a letter touchynge þe lyfe of S.Kateryn of Senis', i.e. a translation of the letter of Stefano of Siena to Thomas Antonii de Senis, edited here pp.184-195, and 'a tretys of þe seune poyntes of trewe loue and euerlastynge wisdame, drawn oute of þe boke þat is writen in latyne and callyd Orogium sapiencie', not edited here C cf. Pius Künzle OP, ed., *Heinrich Seuses Horologium Sapientiae* (Fribourg 1977) 270.]

\* Alain de Libera, *La querelle des universaux. De Platon à la fin du Moyen Age* (Éditions du Seuil, Paris 1996, ISBN 2-02-024756-9) 511 pp. [Inter alios, tractat scripta Alberti Magni et Thomae Aquinatis.]

\* *Livres et bibliothèques (XIII<sup>e</sup>-XV<sup>e</sup> siècle)*, Cahiers de Fanjeaux 31 (Privat, Toulouse 1996, ISBN 2-7089-3431-7) 565 pp. [Outre les articles notés ailleurs: Donatella Nebbiai-Dalla Guarda, 'Les bibliothèques médiévales des abbayes bénédictines du Languedoc et de la Provence. État de la question et perspectives de recherche'; Jacques Vergier, 'Les bibliothèques des universités et collèges du Midi'; Marie-Henriette Jullien de Pommerol, 'Les papes d'Avignon et leurs manuscrits'; Matthieu Desachy, 'Les livres et les bibliothèques des chanoines de Rodez aux XIV<sup>e</sup> et XV<sup>e</sup> siècles'; Dominique de Courcelles, 'La bibliothèque du chapitre de la cathédrale Saint-Just de Narbonne'; Joseph Avril, 'Les manuscrits des conciles provinciaux et des statuts synodaux des diocèses du Midi de la France'; Marie-Henriette Jullien de Pommerol, 'Les livres dans les dépouilles des prélats méridionaux'; Henri Gilles, 'Les livres juratoires des consulats languedociens'; Jean-Louis Gazzaniga & Sophie Peralba, 'La bibliothèque imaginaire d'un official à la fin du XIV<sup>e</sup> et au début du XV<sup>e</sup> siècle'; Susan Blackman, 'Observations sur les manuscrits religieux de Jacques d'Armagnac'; Christian de Mérindol, 'Jacques d'Armagnac bibliophile et commanditaire. Essai sur l'aspect religieux et la part méridionale de sa bibliothèque' (aux pp.389-412 l'auteur traite en particulier les manuscrits enluminés des traductions françaises de la *Légende Dorée* [Paris, BN fr. 6448], du *Miroir Historial* de Vincent de Beauvais [BN fr. 50-51; Chantilly, Musée Condé MS 1196] et du *Miroir de l'Église* de Hugues de S.Chér [BN fr. 19810] et leurs enlumineurs). Plusieurs auteurs signalent la présence d'ouvrages dominicains dans les bibliothèques méridionales.]

\* Diarmaid MacCulloch, *Thomas Cranmer. A Life* (Yale University Press, New Haven/London 1996, ISBN 0-300-06688-0) XII+692 pp. [Contains a certain amount on some of the Dominicans brought to England under Queen Mary, notably Juan de Villagarcia, Regius Professor of Divinity at Oxford, and Pedro de Soto, both of whom accompanied Cranmer to his execution. On the former, see pp.586-589, 593-596, 600, 603-604, 606; on the latter, pp.581-582, 595-596, 600. The author also notes that Cranmer incorporated into his Homily on Justification passages from Cajetan, though without the slightest respect for Cajetan's underlying theology: pp.375, 630.]

\* J.R.Maddicott, *Simon de Montfort* (Cambridge University Press, Cambridge 1994, ISBN 0-521-37493-6) 404 pp. [An excellent biography of the 'English' Simon de Montfort, son of St Dominic's friend. Despite



the family's Dominican connections, this Simon had closer links with the Franciscans (esp. p.93). Dominicans feature occasionally in the book, but there does not seem to be anything new in this regard. Cf. pp.85-86 (Simon's copy of Peraldus, which his son, Amaury, gave to the nuns of Montargis in 1270); 102 (Simon and Montargis), 103 (Dominicans of Wilton), 162 (Dominicans of Oxford), 190 (Dominicans of Paris), 255 (Henry III and Oxford Dominicans), 270 (Dominicans as Simon's envoys to Henry), 369 (Eleanor, Simon's wife, and Montargis), 370 (Amaury and Montargis).]

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\* Xavier de la Selle, *Le Service des Ames à la Cour. Confesseurs et aumôniers des rois de France du XIII<sup>e</sup> au XV<sup>e</sup> siècle* (École des Chartes, Paris 1995, ISBN 2-900791-10-3) 364 pp. [Il y a des 'notices biographiques' sur les confesseurs, les aumôniers et les sous-aumôniers du roi, les confesseurs et les aumôniers de la reine, les confesseurs du dauphin et les confesseurs du commun. Depuis c.1248 jusqu'à 1389 tous les confesseurs du roi sont des dominicains: Geoffroy de Beaulieu, Laurent d'Orléans, Nicolas de Gorran, Nicolas de Fréauville, Guillaume de Paris, Renaud d'Aubigny, Imbert Louvel, Nicolas de Clermont, Jean d'Arches, Pierre de Treigny, Adam de Nemours, Guillaume de Rances, Pierre de Villiers, Maurice de Coulanges, Guillaume de Vallan. La plupart des confesseurs de la reine étaient des franciscains, mais quelques-uns étaient des dominicains: Jacques de Corvo, Jean Taurin, Yves Mahieuc. Les quatre premiers confesseurs du dauphin (avant 1340 - 1362) étaient des dominicains: Henri de Chamoy, Guillaume Clément, Jean le Fourbisseur, Jean de Congis.]

\* Suzanne L.Stratton, *The Immaculate Conception in Spanish Art* (Cambridge University Press, Cambridge 1994, ISBN 0-521-41437-7) 176 pp. [with occasional references to Dominicans: see Index].

\* Christian Trottmann, *La vision béatifique, des disputes scolastiques à sa définition par Benoît XII* (École Française de Rome, Rome 1995, ISBN 2-7283-0321-5) 899 pp. [Multa ibi sunt de theologis OP, praesertim: première partie, chapitre II 'Du *quid* au *quomodo* de la vision béatifique: autour des condamnations de 1241-1244', de sententiis Stephani de Varnesia Parisius proscriptis et de aliis fratribus qui quaestiones inde exortas tractaverunt, quales sunt Hugo a Sancto Caro, Guericus, Ricardus Fishacre necnon ipse Thomas Aquinas; chap. III 'L'averroïsme latin, apports et dangers pour la vision béatifique', ubi disseritur de Alberto Magno et de sancto Thoma; chap. IV 'La solution intellectualiste d'Albert le Grand et de Thomas d'Aquin: le *lumen gloriae*'; chap. V 'La réaction augustinienne', de correctoriis etc.; chap. VI 'Théorie de la connaissance et vision béatifique au début du XIV<sup>e</sup> siècle', ubi occurrunt Durandus de Sancto Porciano, Hervaeus Natalis, Petrus de Palude, Iohannes de Neapoli; deuxième partie, chap. I 'Contribution de Jean XXII au débat sur la vision béatifique', ubi breviter disseritur de sancto Thoma sententiam mutante et de primis controversiis eius doctrina provocatis; chap. II 'Premiers opposants et défenseurs du pape', III 'Une vraie controverse théologique', IV 'La controverse s'envenime', ubi praesertim loquitur auctor de Thoma Waleys, de Durando de Sancto Porciano, de Armando de Bellovisu, de Iohanne de Neapoli, et de quolibet cuiusdam fratris OP anno 1332 Parisius disputato.]

## BIBLIOGRAPHIAE PARTICULARES

### A

#### DE S.DOMINICO

##### (a) Manu scripta

Cod. Troyes, Bibl. Mun. 401 ff.102<sup>v</sup>-117<sup>r</sup> non, ut vult KP IV 300 #3677, libellum Theodorici de Appoldia tenet, sed legendam Humberti de Romanis, omissis tamen eis quae pro festo translationis praebebantur salvo solo App. 62.

Cod. Bibl. Apost. Vat., Ross. 3, ff.13<sup>v</sup>-15<sup>r</sup>, post novem modos orandi S.Dominici, continet duo extracta de eodem sancto (I.Taurisano, *Quomodo Sanctus Patriarcha Dominicus orabat*, ed. altera, Romae 1923, 4; L.Boyle, *AFP* 64 [1994] 15). Primo extracto, ubi de moribus sancti et de eis quae moriens fratribus dixit tractatur, praemissus est titulus 'ex uita beati Dominici patris ordinis predicatorum compilata per Vincencium istorialem', sed re vera textus excerptus est e legenda a Bernardo Guidonis compilata in suo *Speculo Sanctoralium*. Secundum extractum, cui praemissus est titulus 'ex uita eiusdem sancti', narrationem Iacobi de Varagine complectitur de diabolo quem coegit sanctus ut sibi manifestaret quomodo in variis locis conventus fratres tentaret (Graesse 477-478).

##### (b) Typis edita

Vide **RP** Canetti, Frank, Iturgaiz, Koudelka, Lippini, Ringbom [an alleged 15th-century painting of Dominic in a Finnish church], Tugwell; **E** *La Predicazione dei Frati ...* (Rusconi); **E** Gieben [de ss. Dominico et Francisco]; **L(b)** Dodsworth [sull'arca di S.Domenico a Bologna], *La Chiesa* (Venchi).

\* Cándido Aniz Iriarte OP & Luis V.Díaz Martín, edd., *Santo Domingo de Caleruega. Contexto cultural. III Jornadas de Estudios Medievales* (Editorial San Esteban, Salamanca 1995, ISBN 84-8260-000-1) 395 pp. [De ipso sancto vide praesertim pp.113-142: Gregorio Celada, 'La enseñanza de la Teología en los estudios medievales y Santo Domingo' (paucum tamen ibi est quod non iam bene cognoscebatur); p.184, de festo sancti Dominici Palentiae celebrato; pp.189-194 de

studio Palentino (auctor, Santiago Francia Lorenzo, autumat Dominicum ibi professorem fuisse); pp.319-338: Juan José Vallejo, 'San Domingo de Guzman y el monasterio de Santa María de la Vid. La tradición vitense sobre la filiación premonstratense del Santo'; pp.339-359: Pedro Ontoria Oquillas, 'Apuntes históricos de la familia y época de Santo Domingo de Caleruega'; 381-385: Luis Joaquín Rivas Arroyo, 'Santo Domingo de Guzmán y la cantiga 204 del rey Alfonso X el Sabio'. Vallejo prudenter rogat (pp.324-325) quomodo sciamus illum D. vel Dominicum qui se sacristam anno 1199 vel subpriorem anno 1201 subsignavit eundem esse qui ordinem praedicatorum fundavit et non alium qui iam 1191 canonicus Oxomensis erat; sed patet eum testimonia a Koudelka ad textum statuendum adducta (MOPH XXV 4-8) nescire, nec satis ponderavit testimonium Iordanis, qui et ipse sanctum Dominicum subpriorem Oxomensem fuisse narrat.]

Joanna Cannon, 'Dating the frescoes by the Maestro di S.Francesco at Assisi', *The Burlington Magazine* 124 (1982) 65-69. [Contains a brief account of the iconographical tradition of the dream of Innocent III in both Franciscan and Dominican circles.]

\* A.D'Amato OP, 'Le reliquie di S.Domenico vengono tolte dopo tre anni dalla tomba-rifugio', *Bollettino di S.Domenico* 77 (1996) 139-148 [ricordando gli avvenimenti del 3 agosto 1946].

\* V.Ferrua OP, 'S.Domenico, uomo giusto (da un antico e inedito manoscritto)', *La Stella di San Domenico* 92 (1996) 168-170 [traduzione del sermone di Giovanni da Torino su san Domenico].

\* Marie-Christine Gloton, 'Richesses et perspectives d'une exposition: Le Miracle de Soriano', *Marseille* 177 (1996) 46 [sur une toile de Pierre Puget conservée à Marseille qui 'met en scène, avec une certaine fantaisie, la vision qu'eut en 1530 un frère convers dans l'église du couvent dominicain de Soriano'].

David Knowles, 'The portrait of St Dominic', *Blackfriars* 39 (1958) 147-155.

\* Grado Giovanni Merlo, 'Gli inizi dell'ordine dei Frati Predicatori. Spunti per una riconsiderazione', *Rivista di Storia e Letteratura Religiosa* (1995) 415-441 [soprattutto sulle fonti e sulla prima storiografia di S.Domenico].

\* Jacques van der Lee OP, *San Domenico y e Orden di Predicadoran* (Aruba, Nederlandse Antillen 1996) 49 pp. [The part concerning St Dominic is a translation of S.Tugwell, *St Dominic and the Order of Preachers*; the work is written in Papiamento, the language of Curaçao, Aruba and Bonaire.]

**B**  
**DE HISTORIA GENERALI ORDINIS**  
**ET DE DIVERSIS REBUS QUAE EAM TANGUNT**

(a)

Vide **RP** Frank, Horst, Manion, Verde [sul movimento savonaroliano].

\* Colette Beaune, 'Clovis dans les miroirs dominicains du milieu du XIII<sup>e</sup> à la fin du XIV<sup>e</sup> siècle', *Bibliothèque de l'École des Chartes* 154 (1996) 113-129 [en particulier sur Vincent de Beauvais, Bernard Gui et Robert Gervais].

\* William J.Courtenay, 'Between Pope and King: The Parisian Letters of Adhesion of 1303', *Speculum* 71 (1996) 577-605. [With specific reference to the Dominicans of S.Jacques, pp.596-599; inter alia, the author warns against the assumption that has been made that each province had the right to send a certain number of students to the studium generale *each year*, rather than to have a certain number of students there *in toto*.]

\* Jacques Le Goff, *Saint Louis* (Gallimard, Paris 1996, ISBN 2-07-073369-6) 976 pp. [Although the author several times alludes to the role of the Dominicans in the life of St Louis, he never elaborates on it, and what he says about the order in general is sometimes rather inaccurate; Anglo-Saxon readers, at least, should be warned that this is a highly self-conscious 'meditation' gravitating around the figure of St Louis and the sources for his life, rather than an informative biography.]

\* Abelardo Lobato OP, 'El Papa Juan XXI y los dominicos', *Mediaevalia. Textos e Estudios* 7-8 (1995) 303-327.

\* F.Donald Logan, *Runaway religious in Medieval England, c.1240-1540* (Cambridge University Press, Cambridge 1996, ISBN 0-521-47502-3) 301 pp. [On Dominicans see pp.14, 28-29, 46, 48-49, 51-52, 61-62, 70, 86 n.65, 98-100, 102, 108-109, 114, 117, 127, 128, 148-149, 148 n.110, 158 n.6, 180-181, 241-243 (a list of known 'runaway' Dominicans).]

Laureano Robles, 'Tratados sobre el cisma escritos por dominicos de la Corona de Aragón', *Escritos del Vedat* 13 (1983) 191-231 [de Gundisalvo de Aragonia (192-196), Nicolao Eymerici (196-203), Vincentio Ferrerii (203-212), Iohanne de Montesono (212-219) et Petro Correger (219-227)].

\* Andrew G.Traver, 'William of Saint-Amour's two disputed questions *De quantitate elemosynae* and *De valido mendicante*', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 62 (1995) 295-342 [cum editione textuum].

\* Alberto Viganò, 'S.Filippo Neri e i domenicani di S.Marco', *Rivista di Ascetica e Mistica* 20 (1995) 239-261. [L'A. tratta i contatti che aveva S.Filippo con il convento di S.Marco a Firenze, i suoi contatti con frati di S.Marco alla Minerva, ed il 'savonarolismo' del santo.]

### (b) De Haereticis et de Inquisitoribus

Solange Alberro, *Inquisition et société au Mexique 1571-1700* (Centre d'Études Mexicaines et Centraméricaines, México 1988, ISBN 968-6029-01-X) 489 pp. [Il n'y a rien sur les dominicains.]

\* Hans-Georg Deggau, *Befreite Seelen. Die Katharer in Südfrankreich* (Dumont, Köln 1995, ISBN 3-7701-3429-X) 258 pp. [A synthetic account, in which there does not seem to be anything new.]

\* Jean Duvernoy, 'Le livre des hérétiques', *Cahiers de Fanjeaux* 31 (1996) 315-331 [de libris Albigenensium].

\* Amalie Fössel, 'Das spiritualistische Schriftverständnis der Ortliebersekte im 13. Jahrhundert', *Historisches Jahrbuch* 113 (1993) 411-426 [with reference particularly to the Passauer Anonymus and Stephen of Bourbon].

\* Titus Heydenreich, 'Vom Directorium zum Manual, vom Manual zum Arsenal. Spanische und italienische Inquisitionshandbücher im Vergleich', *Germanisch-Romanische Monatsschrift* NS 43 (1993) 383-398 [de scriptis Nicolai Eymerici, Thomae de Torquemada et Elisei Masini].

Francesca Lomastro Tognato, *L'Eresia a Vicenza nel Duecento. Dati, problemi, fonti* (Istituto per le Ricerche di Storia Sociale e di Storia Religiosa, Vicenza 1988) XI+267 pp. [C'è poco sui domenicani; tutti gli inquisitori menzionati furono francescani.]

\* B.Netanyahu, *The origins of the Inquisition in fifteenth century Spain* (Random House, New York 1995, ISBN 0-679-41065-1) 1384 pp. [Contains a great deal on Tomás and, especially, Juan de Torquemada, and a certain amount on St Vincent Ferrer and other Dominicans. The author argues that Juan de Torquemada's testimony on the *conversos* is particularly reliable inasmuch as he was one of them himself.]

\* Janet Shirley, ed. and trans., *The Song of the Cathar Wars* (announced by Scholar Press for September, London 1996, ISBN 1-85928-331-4) 224 pp. [the first English translation of *La Chanson de la croisade albigeoise*].

Walter L.Wakefield, 'The family of Niort in the Albigensian Crusade and before the Inquisition', *Names, Journal of the American Name Society* 18 (1970) 97-117, 286-303 [clarifies and corrects what has been said about this important and generally Albigensian family].

### (c) De missione ad Graecos

\* John Doran, 'Rites and wrongs: the Latin mission to Nicaea, 1234', in R.N.Swanson, ed., *Unity and Diversity in the Church* (Studies in Church History 32, Blackwell, Oxford 1996, ISBN 0-631-19892-X) 131-144 [this mission consisted of friars, both Dominican and Franciscan].

## C

### DE IURE OP

#### (a)

#### Manu scripta

Siena, Bibl. Comunale, G.XI.36. Hic codex constitutionum fratrum certo indagine profundiori dignus est, sed quia adhuc falso de eo scriptum est, visum est eas saltem partes accuratius describere, quas apud nos photographice reproductas habemus. Codex, versus finem saeculi XV scriptus, conventui Senensi Sancti Dominici pertinebat (f.0<sup>v</sup> legitur 'Conuentus S.Dominici de Senis, nouitiatus', ut mihi retulit P. Arturo Bernal OP, qui Senis ipsum codicem cursim inspexit), sed patet eum primitus pro aliquo conventu reformato congregationis Hispaniae compilatum esse; quomodo vel quando Senas pervenerit non liquet. Post bullas diversas, f.25<sup>v</sup> incipit 'Tabula in constitutiones fratrum predicatorum per alphabetum'. Deinde post regulam S.Augustini (f.37<sup>v</sup>-42<sup>v</sup>) incipiunt constitutiones f.42<sup>v</sup>, una cum ordinationibus capitulorum generalium annorum 1327 et 1374 quae, utpote auctoritate papae vim constitutionum habentes, in fine constitutionum scribi debebant (f.74<sup>v</sup>-76<sup>v</sup>). Deinde (f.76<sup>v</sup>-79<sup>r</sup>) legitur rubrica, 'Due sequentes lictere, scilicet domini cardinalis de Fox (*sic*) et reuerendissimi magistri ordinis fuerunt denuntiate omnibus fratribus nostre congregationis per reverendum

patrem vicarium generalem et diffinitores capituli Salamantice celebrati anno domini M<sup>o</sup>CCCC<sup>o</sup>LXXX<sup>o</sup>IX<sup>o</sup> pro festo natiuitatis beate uirginis in hunc modum' (eaedem litterae ut pars actorum capituli congregationis in *Archivo Dominicano* 1 [1980] 46-48 editae sunt). Sequuntur (f.79<sup>o</sup>-80<sup>o</sup>) 'Forma decreti electionis prioris' et 'Forma electionis socii prioris'; nota has formas ad usum conventuum reformatorum alicuius congregationis adaptatas esse. Deinde incipit (f.80<sup>o</sup>) 'De officio legendi de calendario et luna et martirologio et aliis his annexis' (cf. F.M.Guerrini OP, *Ordinarium iuxta ritum S.O.F.P.*, Romae 1921, 219ss). Deinde, post praefationem Usuardi ad martyrologium (f.89<sup>o</sup>-90<sup>o</sup>), incipit 'Tabula declarationum capitulorum generalium super constitutionibus'. Textum ipsarum constitutionum adeo antiquatum in aliquibus locis praebet hic codex ut non solum varia decreto diversorum capitulorum generalium mutanda ibi minime sint mutata, sed etiam nonnumquam locutiones quas iam Humbertus vel etiam Raimundus dimisit in codice nostro superstiterint. E.g. in prologo, primitivae constitutiones ordinis, testantibus famoso codice nostro Ruthenensi et constitutionibus fratrum Saccatorum, e statutis Praemonstratensium retinuerunt 'quod profecto eo competentius et plenius poterit obseruari et memoriter retineri, si ea que agenda sunt scripto fuerint commendata'; sed 'et memoriter retineri' suppressit Raimundus, quem secutus est Humbertus et post eum alii codices saeculorum XIII, XIV et XV (Porto, Bibl. Publ. Mun. 101; AGOP XIV L 1; British Library add. 23965, f.74<sup>o</sup> et f.572<sup>o</sup>; Praha, Univ. Knihovna VIII.B.23; Firenze, Bibl. Naz. conv. soppr. J.IX.24; Cremona, Bibl. Governativa 44; Wien, Österreichische Nationalbibliothek 1507; Würzburg, Univ. Bibl. M.ch.o.16) necnon editiones typis impressae. Sed in hoc loco codex noster senensis omnino codici Ruthenensi concordat, 'et memoriter retineri' conservans quasi numquam extitissent redactiones Raimundi et Humberti.

[S.T.]

### Typis impressa

Cf. **RP** Esponera [sobre el vicario general nacional independiente de los dominicos de España e Indias]; **Diss.** Antalóczy; **G(a)** O'Dwyer.

\* Vito T.Gómez García OP, 'Los primeros tiempos de la aplicación de la bula "Inter graviores" en la Orden dominicana (1804-1826)', *Escritos del Vedat* 23 (1993) 401-429.



Gert Melville, 'Zur Funktion der Schriftlichkeit im institutionellen Gefüge mittelalterlicher Orden', *Frühmittelalterliche Studien* 25 (1991) 391-417 [praesertim de Cisterciensium, Praemonstratensium et Ordinis Praedicatorum constitutionibus].

(b)

**De capitulis provincialibus**

\* Adolfo Robles OP, 'Actas de los capítulos provinciales de la provincia de Aragón de la Orden de Predicadores, correspondientes a los años 1345, 1347, 1350, 1351', *Escritos del Vedat* 23 (1993) 257-321.

\* Adolfo Robles OP, 'Actas de los capítulos provinciales de la provincia de Aragón de la Orden de Predicadores, correspondientes a los años 1352, 1353, 1354 y 1355', *Escritos del Vedat* 24 (1994) 229-297.

\* Adolfo Robles OP, 'Actas de los capítulos provinciales de la provincia de Aragón de la Orden de Predicadores, correspondientes a los años 1357 y 1358', *Escritos del Vedat* 25 (1995) 327-374.

**D**

**DE TRADITIONE INTELLECTUALI ORDINIS**

**(a) De S.Thoma sequacibusque eius**

Vide **RP** Gy, Horst, Schenk, Thompson; **Not. Var.** 1; **Quaesita** 1; **BG** Libera, Trottmann; **D(b)** Christian; **E** *La Predicazione dei Frati* ... (Vecchio).

*The Sermon Conferences of St. Thomas Aquinas on the Apostles' Creed*, translated from the Leonine Edition and edited and introduced by Nicholas Ayo (University of Notre Dame Press, Notre Dame 1988, ISBN 0-268-01728-X) 201 pp. [with Latin text too].

\* *Die Gottesbeweise in der "Summe gegen die Heiden" und der "Summe der Theologie"*, lateinisch-deutsch, mit einleitung und Kommentar übersetzt und herausgegeben von Horst Seidl (Meiner Verlag, Hamburg 1996, ISBN 3-7873-1192-0) XL+204 pp.

\* Jan A.Aertsen, 'Was heißt Metaphysik bei Thomas von Aquin?', in Ingrid Craemer-Ruegenberg & Andreas Speer, edd., *Scientia und ars im Hoch- und Spätmittelalter* (Miscellanea Mediaevalia 22, de Gruyter, Berlin 1994, ISBN 3-11-014058-6) I 217-239.

\* Jan A.Aertsen, *Medieval philosophy and the transcendentals. The case of Thomas Aquinas* (Brill, Leiden 1996, ISBN 90-04-10585-9) 468 pp.

Raúl de Almeida Rolo OP, 'A Universidade de Salamanca e a renovação teológica e tomista em Portugal no século XVI', *Escritos del Vedat* 11 (1981) 379-407.

\* D.J.Billy, 'Narrative movement in Aquinas' *Summa Theologiae*', *Studia Moralia* 34 (1996) 43-61.

\* Vivian Boland, *Ideas in God according to Saint Thomas Aquinas. Sources and synthesis* (E.J.Brill, Leiden 1996, ISBN 90-04-10392-9) 353 pp.

\* Graziano Borgonovo, *Sinderesi e coscienza nel pensiero di San Tommaso d'Aquino. Contributi per un 'ri-dimensionamento' della coscienza morale nella teologia contemporanea* (Éditions Universitaires, Fribourg 1996, ISBN 2-8271-0742-2) 355 pp.

\* Rocco Caccòpardo, *Se veramente Tommaso d'Aquino, come scrisse Dante, fu assassinato* (Rizzoli, Milano 1995, ISBN 88-17-84442-X) 136 pp. [edizione postuma di un'indagine incompiuta e perciò senza conclusione].

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\* Gilles Emery OP, 'Le traité de saint Thomas sur la Trinité dans la *Somme contre les Gentils*', *Revue Thomiste* 96 (1996) 5-40.

\* Michael Ewbank, 'Doctrinal precision in Aquinas's *Super librum de causis*', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 61 (1994) 7-29.

\* Giuseppe Ferraro, *Lo Spirito e l' "Ora" di Cristo. L'esegesi di San Tommaso d'Aquino sul quarto vangelo* (Libreria Editrice Vaticana, Città del Vaticano 1996, ISBN 88-209-2139-1) 222 pp.

\* Marco Forlivesi, 'Rapporti tra intelletto e volontà nell'opera di Tommaso d'Aquino', *Divus Thomas* 13 (1996) 222-258.

\* David M.Gallagher, 'Free choice and free judgment in Thomas Aquinas', *Archiv für Geschichte der Philosophie* 76.3 (1994) 247-277.

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- \* Marie I.George, 'Aquinas on reincarnation', *The Thomist* 60 (1996) 33-52.
- \* Gilbert Gérard, 'Contribution au problème du lien onto-théologique dans la démarche métaphysique de S.Thomas d'Aquin', *Revue Philosophique de Louvain* 92 (1994) 184-210.
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- \* G.Simon Harak, ed., *Aquinas and Empowerment. Classical Ethics for ordinary lives* (Georgetown University Press, Washington DC 1996, ISBN 0-87840-604-2) 211 pp.
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- \* Ludger Honnefelder, 'Naturrecht und Normwandel bei Thomas von Aquin und Johannes Duns Scotus', in Jürgen Miethke & Klaus Schreiner, edd., *Sozialer Wandel im Mittelalter: Wahrnehmungsformen, Erklärungsmuster, Regelungsmechanismen* (Thorbecke, Sigmaringen 1994, ISBN 3-7995-4235-3) 197-213.
- \* William Innis, 'Spontaneity in the Summa: St Thomas on free choice', *Aquinas* 38 (1995) 575-592.
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- \* John D.Jones, 'Poverty and subsistence: St Thomas and the definition of poverty', *Gregorianum* 75 (1994) 135-149.
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\* Ghislain Lafont, *Structures et méthode dans la "Somme théologique" de Saint Thomas d'Aquin* (Cerf, Paris 1996, ISBN 2-204-05356-2) 530 pp. [édition corrigée de l'ouvrage publié en 1961, augmentée d'une nouvelle préface].

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\* C.J.F.Martin, *An Introduction to Medieval Philosophy* (Edinburgh University Press, Edinburgh 1996, ISBN 0-7486-0790-0) 148 pp. [contains quite a lot on Aquinas].

\* Felicísimo Martínez OP, *Estudio y predicación en la Orden de Predicadores* (Dossier Cidal 8, 1994; rivolgersi a: Casilla Postal 1107, Calle Santa Domingo 949, Santiago, Chile) 93 pp. [ristampa di due articoli apparsi sulla rivista *Studium* 30 (1990) 3-37 e 21 (1992) 283-321].

Auguste Maydiou OP, 'The influence of St Thomas on French politics', *Blackfriars* 28 (1947) 395-405.

\* Timothy B.Noone, 'The originality of St Thomas's position on the philosophers and creation', *The Thomist* 60 (1996) 275-300. ['There is no originality in that Aquinas seems to know just about as much (or as little) about the philosophers as his contemporaries and attributes to them fundamentally the same doctrines; there is great originality in that Aquinas, blessedly ignorant of the historical genesis of the philosophers' thought, is reading their doctrines in terms of a quite different metaphysical outlook.']

\* Catherine Osborne, *Eros unveiled. Plato and the God of Love* (first published by Oxford University Press in 1994, ISBN 0-19-826761-4; in paperback Clarendon Press, Oxford 1996, ISBN 0-19-826766-5) 246 pp. [Makes frequent reference to Aquinas, with occasional formal discussion of some texts by him; the author writes against a background in which it is taken for granted that Aquinas is totally discredited, and she seeks to rehabilitate him.]

\* John Peterson, 'Law and Thomistic exemplarism', *The Thomist* 60 (1996) 81-108.

\* Giorgio Pini, 'La dottrina della creazione e la ricezione delle opere di Tommaso d'Aquino nelle *Quaestiones de esse et essentia* (qq.1-7) di Egidio Romano', *Documenti e studi sulla tradizione filosofica medievale* 3 (1992) 271-304.

\* Joseph Polzer, 'The "Triumph of Thomas" panel in Santa Caterina, Pisa. Meaning and date', *Mitteilungen des Kunsthistorischen Institutes in Florenz* 37 (1993) 29-70. [St Thomas is depicted with a halo before his canonization.]

\* Géry Prouvost, *Thomas d'Aquin et les thomismes* (Éditions du Cerf, Paris 1996, ISBN 2-204-05360-0) 204 pp.

\* Patrick Quinn, *Aquinas, Platonism and the Knowledge of God* (Avebury, Aldershot 1996, ISBN 1-85972-242-3) 102 pp.

Adolfo Robles Sierra OP, 'Nuevo fragmento autógrafo de Santo Tomás de Aquino', *Escritos del Vedat* 7 (1977) 381-388 [de cod. Neapolitano, Bibl. Naz. B.54].

Adolfo Robles Sierra OP, 'El manuscrito 51 de la Biblioteca del Cabildo de Pamplona en la transmisión del tercero de las Sentencias de Santo Tomás de Aquino (Hipótesis y sugerencias)', *Escritos del Vedat* 4 (1974) 403-424.

Adolfo Robles Sierra OP, 'Fragmento autógrafo del IV de las Sentencias de Santo Tomás', *Escritos del Vedat* 10 (1980) 565-581.

Adolfo Robles Sierra OP, 'Fe y cultura, clave para una interpretación de santo Tomás', *Anales de la Cátedra de Teología en la Universidad de Valencia* (Valencia 1984) 307-325.

\* Henk J.M.Schoot, 'Aquinas and supposition: the possibilities and limitations of logic *in divinis*', *Vivarium* 31 (1993) 193-225.

\* Gudrun Schulz, 'Die Struktur mathematischer Urteile nach Thomas von Aquin, *Expositio super librum Boethii de Trinitate* q.5 art.3 und q.6 art.1', in Ingrid Craemer-Ruegenberg & Andreas Speer, edd., *Scientia und Ars im Hoch- und Spätmittelalter* (Miscellanea Mediaevalia 22, de Gruyter, Berlin 1994, ISBN 3-11-014058-6) I 354-365.

\* Horst Seidl, 'Sulla concezione tomista del rapporto tra anima e corpo dell'uomo. Commenti ad una interpretazione informatica di essa', *Angelicum* 73 (1996) 21-65.

\* Ian Ward, 'Natural law and reason in the philosophies of Maimonides and St Thomas Aquinas', *Durham University Journal* 86 (1994) 21-32.

\* Daniel Westberg, 'Emotion and God: a reply to Marcel Sarot', *The Thomist* 60 (1996) 109-121 [de S.Thoma].

(b) alia

Vide **RP** Esponera; **BG** Stratton [on the immaculate conception]; **B(a)** Courtenay [on the number of students each province could have at the studia generalia at any given time]; **J(a)** **Raymundus de Pennaforti**, *Escritos del Vedat* [de studiis linguarum]; **L(a)** Szende [de studiis in provincia Hungariae]; **L(c)** Barrado.

\* Giulia Barone, 'Les couvents des Mendians, des collèges déguisés?', in Olga Weijers, ed., *Vocabulaire des collèges universitaires (XIII<sup>e</sup>-XVI<sup>e</sup> siècle)* (Brepols, Turnhout 1993, ISBN 2-503-37006-3) 149-157.

Vicente Beltrán de Heredia OP, 'La Facultad de Teología en la Universidad de Santiago', *La Ciencia Tomista* 39 (1929) 145-173, 289-306. [Inter regentes fuerunt hi fratres praedicatores: Diego de Chaves (pp.151-153), Juan Gallo (154-157), Domingo de Guzmán (160-163), Pedro Portocarrero (163-165), Antonio de Sotomayor (166-173), Juan Sánchez Sedeño (291-292), Jerónimo González (293-294), Nicolás de San Pedro (295), Jerónimo de Ulloa (295-296), Luis de España y Moncada (297-302), Pedro de Miranda (302-303), Francisco Ayllon (303-304), Gregorio de Otero (305-306). Hoc studium reeditum est in quarto tomo miscellaneorum eiusdem auctoris: *Miscelanea Beltrán de Heredia* IV (Editorial OPE, Salamanca 1973, ISBN 84-7188-123-3) 191-243.]

Maximilano Canal Gómez OP, 'De gradu Magisterii in S.Theologia apud fratres Praedicatores, disquisitio historica', *ASOP* 20 (1931-1932) 101-107, 158-169, 225-233, 405-412. [Auctor optime enodat quomodo magisterium, quo nemo decorabatur nisi intervenientibus universitatibus seu ipso summo pontifice, factum sit gradus ad quem accedi poterat auctoritate solius ordinis.]

\* Robert Christian OP, ed., *La Formazione integrale domenicana al servizio della Chiesa e della società. Atti del Congresso internazionale Pontificia Università S.Tommaso, Roma 23-24 novembre 1994* (Edizioni Studio Domenicano, Bologna 1996, ISBN 88-7094-246-5) 453 pp. [Molti dei contributi hanno qualche aspetto storico. 23-30: Leonard E.Boyle OP, 'Has the Dominican Order accepted the integral formation conceived by St Thomas?'; 31-51: Bernard Montagnes OP, 'Le Père Cormier devant les questions intellectuelles'; 52-80: Marcel Sigrist OP, 'L'enseignement de la Bible dans la *Ratio Studiorum* dominicaine au siècle dernier'; 95-102: Louis Bataillon OP, 'Le rapport entre l'étude et la prédication chez les Frères Prêcheurs au XIII<sup>ème</sup> siècle'; 119-133: Fernanda Sorelli, "'Io Caterina ... scrivo a voi." Donne spirituali e frati predicatori nell'età medievale (XIII-XV secolo)'; 134-155: Águeda Ma. Rodríguez Cruz OP, 'La primera paideia en América Latina'; 156-179:

Carlo Longo OP, 'Fr. Juan Solano OP (1505 ca.-1580) e la fondazione del "Collegium S.Thomae de Urbe" (1577)'; 180-198: Mary Plata Cordero OP, 'Marie Poussepin educadora de la vida cristiana y religiosa'; 199-214: Raymond Deville P.S.S., 'Mère Agnès de Jésus et sa contribution à la fondation des séminaires en France au XVII<sup>ème</sup> siècle'; 223-252: Liam G.Walsh OP, 'St Thomas and study'; 253-272: Federigo Uboldi OP & Pio Camilotto OP, 'Educazione e affettività. Il ruolo dell'affettività nell'educazione degli abiti intellettuali secondo S.Tommaso'; 293-332: Antolín González Fuente OP, 'El Beato Giacinto Maria Cormier e la vita liturgica domenicana'; 333-356: Alfred Wilder OP, 'Master of the Order Hyacinthe Cormier on Master of the Order Vincent Jandel'; 406-421: Giacomo Grasso OP, "'Paideia domenicana" nella storia di un movimento giovanile' (cioè lo scautismo).]

\* Ignacio Jericó Bermejo, 'Una ecclesia Christi. El nacimiento del moderno tratado sobre la Iglesia y la escuela de Salamanca (1559-1584)', *Revista Española de Teología* 55 (1995) 331-389. ['Este artículo destaca las aportaciones de Juan de la Peña, Mancio de Corpore Christi, Juan de Guevara, Domingo de Guzmán y Domingo Báñez al problema concreto de la "unidad en la Iglesia", ante las divisiones originadas por la Reforma protestante'.]

\* Ignacio Jericó Bermejo, 'Pertener a la Iglesia y ser miembro de ella. La importancia de la fe y del bautismo según la Escuela de Salamanca (1559-1584)', *Ciencia Tomista* 122 (1995) 531-575 [Juan de la Peña, Mancio de Corpore Christi, Juan Gallo, Domingo de Guzmán, Domingo Báñez].

\* Ada Lamacchia, ed., *La Filosofia nel Siglo de Oro. Studi sul tardo rinascimento spagnolo* (Levante Editori, Bari 1995, ISBN 88-7949-091-5) 592 pp. [Nota praesertim: A.Lamacchia, 'Francisco de Vitoria: le *Relectiones* e l'innovazione filosofico-giuridica nell'Università di Salamanca'; Saverio Di Liso, 'Melchor Cano e i *Loci Theologici*'; G.De Iuliiis, "'Uniformiter difformis motus". Domingo de Soto e la nascita della fisica moderna'.]

A.G.Little, 'The Friars v. the University of Cambridge', *English Historical Review* 50 (1935) 686-696. [On the dispute between the mendicants and the University in 1303-1306, with an edition of relevant archival pieces; other documents relating to the same dispute are edited in J.R.H.Moorman, *The Grey Friars in Cambridge* (Cambridge University Press 1952) 227-238.]

\* Nuria Martín Belloso, 'La escuela de Salamanca y la acción ultramarina hispánica. La conquista de Nueva España', *Ciencia Tomista* 120 (1994) 79-112.

\* Simona Negruzzo, *Theologiam discere et docere. La facoltà teologica di Pavia nel XVI secolo* (Cisalpino, Bologna 1995, ISBN 88-205-0766-8) 433 pp. [Sui domenicani v. specie pp.70-92, dove sono raccolti vari elenchi dei reggenti, maestri, lettori e studenti dello *studium* domenicano di Pavia. Di valore sono gli elementi che risultano dalla ricerche effettuate dall'A. sui rotuli dell'università di Pavia; sfortunatamente però non seppe interpretare i documenti ufficiali domenicani, né consultò importanti documenti inediti come i registri dei maestri generali.]

\* Clara Inés Ramírez González, 'El colegio de Santo Domingo de la Cruz, una fundación dentro del convento de San Esteban de Salamanca', *Archivo Dominicano* 17 (1996) 187-207.

\* Paolo Rosso, 'I "Rotuli" dell'Università di Pavia nella seconda metà del Quattrocento: considerazioni sull'entità degli stipendi assegnati al corpo docente', *Schede Umanistiche* 10.1 (1996) 23-49. [Non tratta in particolare i docenti domenicani; ma su Paolo da Moneglia e Gaetano v. p.30, su Bernardino di Barruti OP v. p.44.]

\* Leland E. Wilshire, 'The Oxford condemnations of 1277 and the intellectual life of the thirteenth-century universities', in Gunar Freibergs, ed., *Aspectus et Affectus. Essays and Editions in Grosseteste and Medieval Intellectual Life in honor of Richard C. Dales* (AMS Press, New York 1993, ISBN 0-404-64163-6) 113-124.

## E

### DE PRAEDICATIONE

Vide **RP** Howard, Schiewer, Stoudt; **D(b)** Christian (Bataillon), Martínez; **J(a)** Pelagius Pacheco.

\* Blake Beattie, 'The preaching of the cardinals at papal Avignon', *Medieval Sermon Studies* [formerly *Medieval Sermon Studies Newsletter*] 38 (1996) 17-37 [a study of Valencia, Cat. bib. 215 (olim 258), with occasional remarks on the three Dominicans represented in the manuscript: Pierre de Palme (from whom a juicy quotation is included), Hugues de Vaucemain and Luca Mannelli].

Servus Gieben, ed., *Francesco d'Assisi nella storia, secoli XIII-XV* (Istituto Storico dei Cappuccini, Roma 1983) [21-61: Théophile Desbonnets, 'Le saint François de la communauté des origines au Concile de Vienne' (cum editione sermonis Aldobrandini de Tuscanella de s.Franco necnon duorum sermonum de eodem Iohannis de Opreno); 173-199: Jacques Guy Bougerol, 'S.François dans les premiers sermons



universitaires' (praesertim 182-186 ubi de praedicatoribus OP tractatur). NB 'Cette admiration et cette espèce de fascination qu'exerçait sur les dominicains italiens et français du XIII<sup>e</sup> et du XIV<sup>e</sup> siècles la figure de saint François leur sont spécifiques. Je n'ai trouvé que dans l'Ordre de S.Dominique cette compréhension profonde de S.François et cette sympathie fraternelle pour les frères mineurs' (p.185); e sermone Iohannis de Rupella in sex codd. reperto auctor citat (p.183): 'O quam concordia fuit in beatis patribus Francisco et Dominico, qui ad omnimodam convenientiam testimonii voluerunt ordines unire ut unus esset ordo. Sed divina ordinatione impeditum est, quia melius est duos esse quam unum: quia si duo sunt fovebunt se mutuo; si unus ceciderit ab altero fulcietur'.]

\* *La predicazione dei frati dalla metà del '200 alla fine del '300* (Società Internazionale di Studi Francescani, Centro Interuniversitario di Studi Francescani, Atti del XXII Convegno internazionale; Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1995, ISBN 88-7988-434-4) 496 pp. [Carlo Delcorno, 'La lingua dei predicatori. Tra latino e volgare' (molti dei predicatori trattati furono domenicani); Jacqueline Hamesse, 'La prédication universitaire'; Laura Gaffuri, 'Nell'"Officina" del predicatore: gli strumenti per la composizione dei sermoni latini' (specie su Bartolomeo da Breganza); Letizia Pellegrini, 'I predicatori e i loro manoscritti' (soprattutto sull'uso dei libri tra i domenicani); Enrico Artifoni, 'Gli uomini dell'assemblea. L'oratoria civile, i concionatori e i predicatori nella società comunale'; Maura O'Carroll, 'The friars and the liturgy in the thirteenth century' (contains several tables giving details of liturgical texts used in preaching, as found in various rites, including that of the Dominicans); Cataldo Roccaro, 'La "scrittura" dei sermoni latini: struttura e tecnica compositiva fra enunciazioni teoriche ed applicazione pratica'; Jacques Berlioz et Marie-Anne Polo de Beaulieu, 'Les prologues des recueils d'*exempla* (XIII<sup>e</sup>-XIV<sup>e</sup> siècles). Une grille d'analyse' (plusieurs des recueils traités furent compilés par des dominicains); Silvana Vecchio, 'Le prediche e l'istruzione religiosa' (tratta i sermoni sul Credo, sul Pater e sul Decalogo di tre domenicani: Tommaso d'Aquino, Aldobrandino da Toscanella, Ugo da Prato); Jacques Dalarun, 'Francesco nei sermoni: agiografia e predicazione' (tra altri tratta Jacopo da Varagine); Roberto Rusconi, '"Trasse la storia per farne la tavola": immagini di predicatori degli ordini mendicanti nei secoli XIII e XIV' (tra altri, tratta le immagini di S.Domenico e di S.Pietro Martire); Franco Dal Pino, 'Conclusioni'].

\* Adolfo Robles OP, 'La predicación dominicana en el contexto medieval', *Communio* 27 (1994) 159-185.

## F DE LITURGIA

### (a) *Manu scripta*

Budapest, Országos Széchényi Könyvtár, clmae 69: processionale iuxta ritum OP saec. xiv (1309-1319), Michaelis de Buda dictum: vide Katalin G.Szende & Péter Szabó, edd., *A Magyar Iskola Első Évszázadai (996-1526)* [*Die ersten Jahrhunderte des Schulwesens in Ungarn*] (Xántus János Múzeum, Győr 1996, ISBN 963-7207-14-7) 154.

### (b) *Alia*

Vide **RP** Fuente, Naughton; **Comp.** 1; **D(b)** Christian (Fuente); **E** *La predicazione ...* (O'Carroll).

Robert Amiet, *Missels et bréviaires imprimés (supplément aux catalogues de Weale et Bohatta): Propres des Saints* (C.N.R.S., Paris 1990, ISBN 2-222-04434-0) [missels OP (117-121), bréviaires OP (204-210), propria OP (454-457)].

Roland Gauthier, 'Les origines du culte liturgique de saint Joseph chez les Frères Prêcheurs', *Escritos del Vedat* 12 (1982) 395-412.

\* John Stinson, 'The Poissy Antiphonal: a major source of late medieval chant', *La Trobe Library Journal* 13 (1993) 50-59.

## G DE SPIRITUALITATE DOMINICANA

### (a)

Vide **RP** Lippini.

\* Enrique Aranda OP, *El Profetismo Dominicano* (Dossier Cidal 9, 1994; rivolgersi a: Casilla Postal 1107, Calle Santa Domingo 949, Santiago, Chile) 51 pp. [ristampa del libro edito a Bogotá nel 1979 nella collana 'Biblioteca Dominicana'].

\* Peter Dinzelbacher, *Christliche Mystik im Abendland. Ihre Geschichte von den Anfängen bis zum Ende des Mittelalters* (F.Schöningh, Paderborn 1994, ISBN 3-506-72016-3) 463 pp. [13. Jahrhundert: Dominikaner (190-194), Dominikanerinnen in Italien (252-256); 14. Jahrhundert: Dominikaner (281-330)].

Vicente Forcada OP, 'La vida religiosa en el convento Dominicano a través del "Tratado de la vida espiritual" de san Vicente Ferrer', *Escritos del Vedat* 18 (1988) 241-269.

Gervase Mathew OP, 'Dominican spirituality', *Blackfriars* 17 (1936) 650-657.

\* Malachy O'Dwyer OP, 'Reclaiming the Dominican Vision for the 21st Century (pursuing communion in government; role of community Chapter)', *Dominican Ashram* 15 (1996) 78-89.

### (b) De Rosario

Vide **RP** Koudelka; **L(c)** Barrado (Tellez); **M(f)**.

\* Franco Baggiani, 'Statuti cinquecenteschi di confraternite del Rosario in Toscana', *Memorie Domenicane* NS 26 (1995) 195-317 [cum editione textuum].

\* Alejandra González Leyva, 'La devoción del Rosario en Nueva España', *Archivo Dominicano* 17 (1996) 251-319.

Herbert Kildany, 'Pauline Jaricot and the Rosary', *Blackfriars* 18 (1937) 752-756 [on the origin and development of the Living Rosary movement].

## H

### DE SANCTIS ET BEATIS ORDINIS

#### (a) Manu scripta

Anno 1993 (*DHN* 2 [1993] 42) retulimus codicem hagiographicum Civalansensem (de quo vide KP IV 290-291), a conventu Bononiensi deperditum, nuper in Bibliotheca Vaticana in lucem regressum esse, ubi numerum accepisset Vat. lat. 15237. Idem codex nunc Bononiam reversus in archivo fratrum eiusdem conventus designatus est APUL VII-10160.

#### (b) Edita

##### B.Aemilia Bicchieri:

Sr Mary Frances OP, 'Blessed Emily Bicchieri, 1238-1314', *Life of the Spirit* 2 (1947) 175-179 [quite seriously researched, even if this short article does not cite its evidence in detail].

**B.Agnès de Langeac**

\* Renée de Tryon-Montalembert, *Agnès de Langeac* (Mame, Paris 1993, ISBN 2-7289-0608-4) 230 pp.

**B.Angelus Orsucci a S.Vincentio Ferrer**

\* Vide **L(c)** Delgado.

**S.Catherina Senensis**

Vide **BG** Hardin, Horstmann; **M(e)**.

\* Agostino Selva OP, 'S.Caterina da Siena nel duomo di Milano', *Bollettino di S.Domenico* 77 (1996) 101-108 [de cultu S.Catherinae in cathedrali mediolanensi].

**B.Catherine Jarrige**

Vide **M(c)** Serres, Venchi.

**B.Colomba da Rieti**

\* Ileana Tozzi, *Colomba da Rieti. Sacro e parola di donna* (Demian Edizioni, Teramo 1993) 89 pp. ['Una genealogia di donne: il Magistero di Sante e Beate Domenicane'; 'Colomba da Rieti, mistica della prima età moderna'; 'Chiostro di San Domenico (prima metà del sec. XVIII): le Storie della Beata Colomba'; 'Agiografia ed iconografia: le Storie della Beata Colomba nel chiostro di San Domenico a Rieti'].

**B.Francisco Coll**

Vide **J(c)** Coll.

**B.Isnardo** da Chiampo.

Vide **BG** *Dictionnaire*.

**B.Jacinto Orfanell**

José Delgado OP, 'Beato Jacinto Orfanell OP, religioso de la Provincia dominicana de Aragón: Cartas y Relaciones', *Escritos del Vedat* 13 (1983) 317-385, 14 (1984) 41-112.

**B.Lucia da Narni**

Vide **RP** Matter.

## **S.Luis Bertrán**

Vide **J(b)**.

*Cuadernos San Luis Bertrán* (apud provinciam Aragoniae, Valencia 1981) 577 pp.

Adolfo Robles OP y M.Llop OP, edd., *Procesos informativos de la Beatificación y Canonización de san Luis Bertrán* (apud provinciam Aragoniae, Valencia 1983, ISBN 84-300-8871-7) 527 pp.

Adolfo Robles OP, 'Nicolás Factor y san Luis Bertrán, dos almas gemelas', in *Beato Nicolás Factor Franciscano* (Valencia 1986) 50-71.

*San Luis Bertrán. Reforma y contrarreforma española* (con la cooperación de la Caja de Ahorros y Monte de Piedad de Valencia, Valencia 1973, ISBN 84-300-5853-2) 415 pp. [A.Robles OP, 'Ensayo bibliográfico'; J.M. de Garganta OP, 'San Luis Bertrán, Santo de la reforma católica' y 'Cronología'; M.García Miralles OP, 'Esquema biográfico'; V.Forcada OP, 'Introducción a los Tratados' y 'El Tratado del Santísimo Sacramento' (cum editione textus); V.Forcada OP, 'El Tratado de la dignidad de los Apóstoles' (cum editione textus); M.Llop OP, 'Introducción a la selección de sermones' (cum editione sermonum selectorum); A.Robles OP, 'Correspondencia de San Luis' y 'Introducción y presentación' (del magisterio oral del santo); F.Vidal y Micó OP, 'Escuela de espiritualidad de San Luis Bertrán'].

## **B.Mamés (Manés), frater s.Dominici**

\* Juan José Vallejo, 'Manés de Caleruega en un documento desconocido del archivo del Monasterio de la Vid', in Cándido Aniz Iriarte OP & Luis V.Díaz Martín, edd., *Santo Domingo de Caleruega. Contexto cultural. III Jornadas de Estudios Medievales* (Editorial San Esteban, Salamanca 1995, ISBN 84-8260-000-1) 334-338. [Secundum auctorem Mames erat monachus apud Gumiel Benedictinus primo et postea Cisterciensis; sed idem eum a fratre suo Parisius et postea ad moniales Madritenses missum ignoravisse videtur. Instrumentum hic editum, anno 1188 scriptum, inter monachos Gomelenses nominat 'Don Manes de Caleroga'.]

## **B.Margarita de Città di Castello:**

William R.Bonniwell OP, *The life of Blessed Margaret of Castello* (TAN books, Rockford Ill. 1983, ISBN 0-89555-213-2) 114 pp. [third, revised edition of a popular book first published in 1952; this book is not listed in Lugarotti's bibliography].

\* *La Cieca della Metola 1287-1320* 81 (1995) 1-3, pp.3-22: 'La vita di Beata Margherita: come la videro' [sull'iconografia della beata Margherita].

\* Maria Cristiana Lungarotti, *Le Legendae di Margherita da Città di Castello* (Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1994, ISBN 88-7988-543-X) XXVI+130 pp. [Editio critica duarum legendarum latinarum beatae Margaritae; redactor putat eam quae 'minor' vocari solet a fratre quodam praedicatorum dictatam esse, alteram autem minime.]

\* Daniele Solvi, 'Riscritture agiografiche: le due "legendae" latine di Margherita da Città di Castello', *Hagiographica* 2 (1995) 251-276.

Ubaldo Valentini, *Beata Margherita de la Metola. Una sfida alla emarginazione* (Petrucci Editore, Città di Castello 1988) 333 pp. [Oltre un'edizione divulgativa della leggenda 'maior', questo volume contiene, secondo Lungarotti, 'una biografia romanzata della beata ed altre opere a lei ispirate'.]

### **S.Margarita de Hungaria**

\* Tibor Klaniczay & Gábor Klaniczay, *Szent Margit, Legendái és Stigmái* (Argumentum Kiadó, Budapest 1994, ISBN 963-7719-46-6) 255 pp. [indagine scientifica, ungherese dictata, de legendis stigmatibusque s.Margaritae].

### **B.Margarita de Savoia**

\* Silvia Mostaccio, 'Una santa cateriniana tra Savoia e Paleologi? Caratteri della santità di Margherita di Savoia-Acaia', *Alba Pompeia* N.S. 17 (1996) 57-65.

### **S.Petrus martyr**

Vide **RP** Ringbom [for a 15th-century painting of him in a Finnish church]; **E** *La Predicazione dei Frati ...*

\* Thomas Berger, *Biographisch-Bibliographisches Kirchenlexikon* 7 (1994) 383-384.

Grado G.Merlo, 'Pietro da Verona C S.Pietro martire. Difficoltà e proposte per lo studio di un inquisitore beatificato', in Sofia Boesch Gajano & Lucia Sebastiani, edd., *Culto dei Santi, Istituzioni e classi sociali in età preindustriale* (Japadre Editore, L'Aquila/Roma 1984, ISBN 88-7006-016-0) 471-488.

**S.Raimundus de Pennaforti**

Vide **J(b) Antist**.

**S.Vincentius Ferrer**

Vide **J(a)**.

Ubaldo Tomarelli, *San Vincenzo Ferreri. Apostolo e taumaturgo* (Ed. Studio Domenicano, Bologna 1990, ISBN 88-7094-023-3) 333 pp. ['Fioretti' edificanti piuttosto che biografia; contiene una traduzione del *Trattato della vita spirituale*.]

**J**

**DE FRATRIBUS OP SCRIPTORIBUS**

**(a) De scriptoribus medii aevi**

**Adam de Nemosio (KP I 5)**

Vide **BG** de la Selle.

**Aeneas de Tolomeis (KP I 19, IV 14-15)**

Vide **RP** Horst.

**Albertus Magnus**

Vide **BG** Libera, Trottmann.

\* Maarten J.F.M.Hoenen & Alain de Libera, edd., *Albertus Magnus und der Albertismus. Deutsche philosophische Kultur des Mittelalters* (E.J.Brill, Leiden/New York/Köln 1995, ISBN 90-04-10439-9) 391 pp. [Apart from articles on Albert and Albertism in general, there are specific articles on Hugo Ripelin of Strasbourg and on Eckhart.]

\* Christian Hünemörder, 'Hochmittelalterliche Kritik am Naturkundlich-Wunderbaren durch Albertus Magnus', in Dietrich Schmidtke, ed., *Das Wunderbare in der mittelalterlichen Literature* (Kümmerle, Göppingen 1994, ISBN 3-87452-851-0) 111-135.

\* Robert Ineichen, 'Zur Mathematik in den Werken von Albertus Magnus. Versuch einer Zusammenfassung', *Freiburger Zeitschrift für Philosophie und Theologie* 40 (1993) 55-87.

Laurence Moulinier, 'Un échantillon de la botanique d'Albert le Grand', *Médiévales* 16-17 (1989) 79-185.

\* Laurence Moulinier, 'Deux jalons de la construction d'un savoir botanique en Allemagne aux XII<sup>e</sup>-XIII<sup>e</sup> siècles: Hildegarde de Bingen et Albert le Grand', in A.J.Grieco, O.Redon & L.Tongiorgi Tomasi, edd., *Le monde des plantes. Savoirs et usages sociaux du XII<sup>e</sup> au XIII<sup>e</sup> siècle* (Presses Universitaires de Vincennes 1993) 89-105.

\* Jan-Dirk Müller, 'Naturkunde für den Hof. Die Albertus-Magnus-Übersetzungen des Werner Ernesti und Heinrich Münsinger', in Jan-Dirk Müller, ed., *Wissen für den Hof: Der spätmittelalterliche Verschriftlichungsprozeß am Beispiel Heidelberg im 15. Jahrhundert* (Fink, München 1994, ISBN 3-7705-2880-8) 121-168.

Esteban Pérez, 'La epiqueya en los "comentarios" de san Alberto Magno a los evangelios', *Escritos del Vedat* 12 (1982) 175-193.

**Aldobrandinus de Tuscanella** (KP I 40-46, IV 19-20)

Vide **E** *La Predicazione dei Frati ...* (Vecchio).

*Sermo de s.Francisco*, ed. Th.Desbonnets: vide **E** Gieben.

**Alexander Rinuccini de Florentia** (KP I 47-48, IV 21)

\* Giacinta Maiorana, 'Il viaggio al Santo Sepolcro di Alessandro Rinuccini (1474)', *Libri e documenti* 2 (1993) 23-28.

**Antoninus Florentinus** (KP I 80-100, IV 27-31)

Vide **RP** Howard.

**Armandus de Bellovisu** (KP I 120-125, IV 34-35)

Vide **BG** Trottmann.

**Arnoldus Leodiensis** (KP I 130-133, IV 36)

\* Vincent DiMarco, 'Nero's nets and Seneca's veins: a new source for the *Monk's Tale*?', *Chaucer Review* 28 (1994) 384-392. [Argues that the *Alphabetum narrationum* is the closest known analogue to Chaucer's tale.]

**Bartholomaeus Tridentinus** (KP I 172-174, IV 46-47)

Vide **RP** Paoli.

\* Silvio Ceccon, 'Per il *Corpus* delle opere di Bartolomeo da Trento', in Domenico Gobbi, ed., *Florentissima proles ecclesiae. Miscellanea hagiographica, historica et liturgica Reginaldo Grégoire OSB XII lustra complenti oblata* (Civis, Trento 1996) 79-93.



\* Silvio Ceccon, 'Modalità di *abbreviatio* nell'opera di Bartolomeo da Trento: l'esempio della *Vita sancti Prosdocimi*', *Civis* 59, anno XX (1996) 87-101 [cum editione ipsius vitae].

\* Domenico Gobbi, 'I santi nordici nel *Passionale de sanctis* del domenicano Bartolomeo da Trento', *ibid.* 269-303 [cum editione vitarum sanctorum Floriani, Servatii, Germani, Udalrici, Willibaldi (cum Wunnibaldo Walpurgaque), Oswaldi, Aefrae, Egidii, Heinrici (cum Chunegunda), Mauricii, Dionysii, Cholomanni, Galli].

**Bartholomaeus Vicentinus** (KP I 179-182, IV 47)

Vide **E** *La Predicazione dei Frati ...* (Gaffuri).

**Bernardus Guidonis** (KP I 205-226, IV 50-51)

Vide **B(a)** Beaune.

\* Anne-Marie Lamarrigue, 'La croisade albigeoise vue par Bernard Gui', *Journal des Savants* 3-4 (1993) 201-233.

**Bertholdus de Moosburg** (KP I 240, IV 54)

\* Carlo Riccati, 'La presenza di Proclo tra neoplatonismo arabizzante e tradizione dionisiana (Bertoldo di Moosburg e Niccolò Cusano)', in Gregorio Piaia, ed., *Concordia Discors: Studi su Niccolò Cusano e l'umanesimo europeo offerti a Giovanni Santinello* (Antenore, Padova 1993) 23-38.

**Conradus de Liebenberg** [saec. XIII]

Vide **RP** Schiewer.

**Conradus Schlatter** (KP I 287-288)

Vide **RP** Schiewer.

**Dominicus Cavalca** (KP I 304-314, IV 67-69)

Vide **RP** Delcorno.

**Durandus de S.Porciano** (KP I 339-350, IV 73-74)

Vide **RP** Horst; **BG** Trottmann.

Ramón Arnau, 'La aportación de Durando de S.Porciano OP a la teología del sacramento del orden', *Escritos del Vedat* 8 (1978) 95-121.

\* Christian Trottmann, 'A propos de la querelle avignonnaise de la vision béatifique: une réponse dominicaine au chancelier John Lutterell', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 61 (1994) 263-301. [Codicis Saint-Omer 129 nusus auctor edit et praesentat tractatum 'De visione Dei' (KP #944), quem Maier et Dykmans potius Durando de Aureliaco tribuerunt, sed Trottmann sentit eum probabilius, etsi non certo, Durando de S.Porciano adscribendum.]

**Eberhardus de Sax** (KP I 352, IV 74)

Vide **RP** Schiewer.

**Eckhart** (KP I 354-358, IV 74-76)

Vide **RP** Stoudt.

\* *Werke I (Predigten)*, Texte und Übersetzungen von Josef Quint, herausgegeben und kommentiert von Niklaus Largier (Deutscher Klassiker Verlag, Frankfurt am Main 1993, ISBN 3-618/66200-9 [Leinen], 66205-X [Leder]) 1106 pp.

\* *Werke II (Traktate, Lateinische Werke)*, Texte und Übersetzungen von E.Benz, K.Christ etc., herausgegeben und kommentiert von Niklaus Largier (Deutscher Klassiker Verlag, Frankfurt am Main 1993, ISBN 3-618/66210-6 [Leinen], 66215-7 [Leder]) 1026 pp.

\* *Sermons C Traités*, traduction par Alain de Libera (3<sup>e</sup> édition corrigée, G.F.Flammariion, Paris 1995, ISBN 2-08-070703-5) 554 pp.

\* *Du détachement et autres textes*, traduit et présenté par Gwendoline Jarczyk et Pierre-Jean Labarrière (Rivages/Poche, Paris 1995, ISBN 2-86930-859-0) 103 pp. [*Von Abgeschiedenheit*, Sermon 52 *Beati pauperes*, Sermon 71 *Surrexit autem Paulus*].

\* Cristoph Asmuth, 'Meister Eckharts *Buch der göttlichen Tröstung*', in Maarten J.F.M.Hoenen & Alain de Libera, edd., *Albertus Magnus und der Albertismus* [vide supra, **Albertus Magnus**] 189-205.

\* Ria van den Brandt, 'Die Eckhart-Predigten der Sammlung *Paradisus anime intelligentis* näher betrachtet', in Maarten J.F.M.Hoenen & Alain de Libera, edd., *Albertus Magnus und der Albertismus* [vide supra, **Albertus Magnus**] 173-187.

\* Donatella Bremer Buono, 'La lingua mistica nell'opera tedesca di Maestro Eckhart', *Studi Medievali* ser. 3, 33 (1992) 337-400.

\* *Eckhart Review* (Spring 1996) 64 pp. [Loris Sturlese, 'A portrait of Master Eckhart'; Robert L.Gram, 'Eckhart as Preacher'; John Orme Mills OP, 'Was Eckhart an Elitist?'; Ayya Khema, 'Mysticism is no Mystery'].

- \* Susanne Köbele, "biwort sîn". "Absolute" Grammatik bei Meister Eckhart', *Zeitschrift für deutsche Philologie* 113 (1994) 190-206.
- \* Freimut Löser, 'Pahncke versus Quint: zu einem Streitfall der Eckhart-Philologie', *Zeitschrift für deutsches Altertum und deutsche Literatur* 123.2 (1994) 173-200.
- \* Bernard McGinn, 'Ocean and desert as symbols of mystical absorption in the Christian tradition', *Journal of Religion* 74 (1994) 155-181 [treats of Eckhart among others].
- \* Cyril O'Regan, 'Balthasar and Eckhart: theological principles and catholicity', *The Thomist* 60 (1996) 203-239 [primarily about Balthasar's somewhat ambiguous attitude to Eckhart, but with some consideration of Eckhart himself].
- \* Hervé Pasqua, 'Maître Eckhart: l'oubli de l'être et l'avènement de l'intellect', *Revue Philosophique de Louvain* 91 (1993) 535-547.
- \* *Revue des Sciences Religieuses* 70 (1996) i: 'Les Mystiques Rhénans' [M.Enders, 'Une nouvelle interprétation du Traité eckhartien *Du détachement*'; B.Mojsisch, "'Ce moi": la conception du moi de maître Eckhart. Une contribution aux "Lumières" du Moyen-Age'; A. de Libera, 'L'Un ou la Trinité?'; E.-H.Wéber, 'La théologie de la grâce chez Eckhart'; M.-A.Vannier, 'L'homme noble, figure de l'œuvre d'Eckhart à Strasbourg'; W.Wackernagel, 'Vingt-quatre aphorismes autour de maître Eckhart'; G.Fournier, 'Un sermonnaire allemand du temps de maître Eckhart: Le "Paradisus animae intelligentis". Conditions d'une redécouverte'; P.Capelle, 'Heidegger et maître Eckhart'; F.Rapp, 'Un prédicateur strasbourgeois à l'époque de Tauler'; D.Delattre & J.Devriendt, 'Un portrait de Jean Tauler selon Rulmann Merswin?'; A.-M.Haas, 'Suso'].
- \* Gwendoline Jarczyk & Pierre-Jean Labarrière, *Maître Eckhart ou l'empreinte du désert* (Albin Michel, Paris 1995, ISBN 2-226-07919-X) 266 pp.
- \* Udo Kern, 'Erkennen als Erkennen Gottes. Epistemologische Aspekte der Intellekttheorie Meister Eckharts', in Ingrid Craemer-Ruegenberg & Andreas Speer, edd., *Scientia und Ars im Hoch- und Spätmittelalter* (Miscellanea Mediaevalia 22, de Gruyter, Berlin 1994, ISBN 3-11-014058-6) II 569-585.
- \* Denys Turner, *The Darkness of God. Negativity in Christian Mysticism* (Cambridge University Press, Cambridge 1995, ISBN 0-521-45317-8) 278 pp. [contains two chapters on Eckhart].
- \* Geert Warnar, 'Meester Eckhart, Walter van Holland en Jan van Ruusbroec', *Ons Geestelijk Erf* 69 (1995) 3-25. [In diesem Artikel wird untersucht, wie man aus dem Studium des mittelniederländischen

*Dialoog van meester Eckhart en de leek* (aus dem vierzehnten Jahrhundert) Einsichten über die historischen und literaturhistorischen Hintergründe des Werkes von Ruusbroec gewinnen kann'.]

**Gaufridus de Bello loco** (KP II 15, IV 91)

Vide **BG** de la Selle.

**Guerricus de S. Quintino** (KP II 61-70, IV 96)

Vide **BG** Trottmann.

**Guillelmus de Moerbeke** (KP II 122-129, IV 103-105)

\* Fernand Bossier, 'Le problème des lemmes du *De Caelo* dans la traduction latine du commentaire *De Caelo* de Simplicius', in Jacqueline Hamesse, ed., *Les problèmes posés par l'édition critique des textes anciens et médiévaux* (Université Catholique de Louvain, publications de l'Institut d'Études Médiévales, Louvain-la-Neuve 1992) 361-397.

**Guillelmus de Parisiis** (KP II 130-132)

Vide **BG** de la Selle.

**Guillelmus Peraldus** (KP II 133-152, IV 105-106)

\* *De eruditione religiosorum*. Mss. add.: St Petersburg, Russian National Library Lat. Q.I.N 152 (xv) f.9<sup>v</sup>-178<sup>v</sup>, Q.I.N 203s (xv) f.49<sup>r</sup>-96<sup>v</sup> (compendium sive extracta). [Vide Vladimir Vasilik, 'Franciscan manuscripts in Russia', *Archivum Franciscanum Historicum* 88 (1995) 541-542. The author of the article does not identify the text contained in these manuscripts. In both of them the work is ascribed to Humbert of Romans; in the second manuscript no title is supplied but, judging from the incipit and explicit, there is either an abbreviation of or selections from *De eruditione religiosorum*.]

**Gundisalvus de Aragonia** (KP II 173)

Vide **B(a)** Robles.

**Henricus de Burgeis** (saec. XIII)

\* Max Siller, 'Der Südtiroler Dichter Heinrich von Burgeis und die Entstehung des Bozner Dominikanerklosters (1272-1276)', *Bolzano*.

*Dalle origini alla distruzione delle mura* (Comune di Bolzano 1991, ISBN 88-7014-559-X) 223-231. [Auctor monstrat Henricum fratrem praedicatorum fuisse, non minorem ut alii putaverant.]

**Henricus Institoris** (QE I 896-897)

Vide **RP** Schnyder.

*Le Marteau des Sorcières*, présentation et traduction par Amand Danet, édition revue et corrigée (J.Millon, Paris 1990, ISBN 2-905614-41-2) 603 pp.

**Henricus de Scaphusa** [saec. XIII]

Vide **RP** Schiewer.

**Henricus Suso** (KP II 218-220, IV 117).

Vide **RP** Stoudt; vide etiam supra **Eckhart**, *Revue des Sciences Religieuses*.

\* Walter Blank, 'Heinrich Seuses *Vita*: literarische Gestaltung und pastorale Funktion seines Schrifttums', *Zeitschrift für deutsches Altertum und deutsche Literature* 122 (1993) 285-311.

\* Rüdiger Blumrich, "'Vera scientia christianae philosophiae". Zu Heinrich Seuses *Horologium Sapientiae* II.1 und 3', in Ingrid Craemer-Ruegenberg & Andreas Speer, edd., *Scientia und Ars im Hoch- und Spätmittelalter* (Miscellanea Mediaevalia 22, de Gruyter, Berlin 1994, ISBN 3-11-014058-6) II 620-632.

**Hervaeus Natalis** (KP II 231-244, IV 119-120)

Vide **RP** Horst; **BG** Trottmann.

\* *Opinio de difficultatibus contra doctrinam fratris Thome*, ed. crit. Paolo Piccari, *Memorie Domenicane* NS 26 (1995) 5-193.

\* Dominik Perler, 'Peter Aureol vs. Hervaeus Natalis on intentionality. A text edition with introductory remarks', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 61 (1994) 227-262 [edition of Petrus Aureoli's attack on Hervaeus in his commentary on I Sent. d.23, from Vat. Borgh. lat. 329].

**Hieronimus Savonarola**

Vide **RP** Verde.

\* *Itinerario spirituale* (introduzione e traduzione di Tito S.Centi OP) (Edizioni Studio Domenicano, Bologna 1993, ISBN 88-7094-138-8)

302 pp. [traduzioni in italiano moderno di: *De contemptu mundi, Solutium itineris mei, Trattato dell'umiltà, Trattato dell'amore di Gesù Cristo, Sermone dell'orazione, Expositio orationis dominicae, Regulae quaedam brevissimae, Lettera VII a Fra Stefano da Codiponte, Diligam te domine, Expositio Psalmi LXXIX*].

\* M.G.D'Apuzzo, 'Girolamo Savonarola e la politica dell'immagine nella storiografia artistica e nella critica d'arte', *Sacra Doctrina* 41 (1996) 5-75.

\* Tito S.Centi OP, *La scomunica di Girolamo Savonarola. Santo o ribelle? Fatti e documenti per un giudizio* (Edizioni Ares, Milano 1996, ISBN 88-8155-118-7) 135 pp.

\* Claudio Leonardi, 'Gerolamo Savonarola e le teorie sullo Stato di Firenze nella predicazione e nel Trattato', in Alberto Melloni, Daniele Menozzi, Giuseppe Ruggieri e Massimo Toschi, edd., *Cristianesimo nella Storia. Saggi in onore di Giuseppe Alberigo* (Società editrice il Mulino, Bologna 1996; l'uscita del volume era prevista per ottobre 1996).

Roberto Weiss, 'Savonarola and the Renaissance', *Blackfriars* 34 (1953) 320-328.

### **Hugo lector Constantiensis (Hugo de Scaphusa) (KP II 255, IV 122)**

Vide **RP** Schiewer.

### **Hugo de Prato (KP II 258-260, IV 123)**

Vide **E** *La Predicazione dei Frati ...* (Vecchio).

### **Hugo Ripelin de Argentina (KP II 260-269, IV 123-124)**

\* Georg Steer, 'Das *Compendium theologiae veritatis* des Hugo Ripelin von Strasburg. Anregungen zur Bestimmung seines Verhältnisses zu Albertus Magnus', in Maarten J.F.M.Hoenen & Alain de Libera, edd., *Albertus Magnus und der Albertismus* [vide supra, **Albertus Magnus**] 133-154.

### **Hugo a Sancto Caro (KP II 269-281, IV 124-126)**

Vide **BG** *Livres et bibliothèques*, **BG** Trottmann.

\* Guido Hendrix, *Hugo de Sancto Caro's Traktaat De Doctrina Cordis. (1) Handschriften, receptie, tekstgeschiedenis en authenticiteitskritiek; (2) Pragmatische editie van de Bouc van der Leeringhe van der Herten naar handschrift Wenen, ÖNB, 15231* (Bibliotheek van de Faculteit Godgeleerdheid, Leuven 1995, ISBN 90-73683-15-7) 529+262 pp.

**Hugo de Vaucemain** (KP II 281-282, IV 126)

Vide **E Beattie**.

**Humbertus de Romanis** (KP II 283-295, IV 128-129)

*De dono timoris*: vide **Not. Var.** 5.

*Legenda s. Dominici*: cod. Troyes, Bibl. mun. 401 ff.102<sup>v</sup>-117<sup>r</sup> C  
vide supra **A(a)**.

\* Vladimir Vasilik, 'Franciscan manuscripts in Russia', *Archivum Franciscanum Historicum* 88 (1995) 541-542, notes two manuscripts in St Petersburg containing works by Humbert of Romans, which he does not identify; both times in fact the work in question is the *De eruditione religiosorum* of Peraldus (vide supra **Guillelmus Peraldus**).

**Iacobus Passavanti** (KP II 332-334, IV 134-135)

Vide **Diss. Caridi**.

\* Giorgio Varanini, 'Un probabile esempio di discorso indiretto libero nello *Specchio di vera penitenza* del Passavanti', in *Omaggio a Gianfranco Folena* (Editoriale Programma, Padova 1993, ISBN 88-712-3105-8) 523-528.

**Iacobus Sprenger** (KP II 341-343, IV 137)

Vide supra **Henricus Institoris**.

\* Willehad Paul Eckert, 'Jakob Sprenger', *Wort und Antwort* 37 (1996) 89-90.

**Iacobus de Varagine** (KP II 348-369, IV 139-141)

Vide **E La Predicazione dei Frati ...** (Dalarun); **BG Livres et bibliothèques**.

\* *Legenda aurea*. Mss. add.: le légendier de Sorèze (vide Nelly Pousthomis-Dalle, 'Le décor du manuscrit des *Flores sanctorum* de la bibliothèque monastique de Sorèze', *Cahiers de Fanjeaux* 31 [1996] 441-469 ['le légendier de Sorèze serait donc un exemplaire inédit de la *Legenda aurea*'. Depuis 1992 le manuscrit a été mis en dépôt aux Archives départementales du Tarn, sans cote.]

\* T. Baarde, 'The etymology of the name of the evangelist Mark in the *Legenda Aurea* of Iacobus a Voragine', *Nederlands Archief voor Kerkgeschiedenis* 72 (1992) 1-12.

\* Stefania Bertini, 'Il mito di Genova in Iacopo da Varagine tra storia e satira', *Studi umanistici Piceni* 14 (1994) 63-69.

Hilary Maddocks, 'Pictures for Aristocrats: the Manuscripts of the Légende Dorée', in M.M.Manion & Bernard J.Muir, edd., *Medieval Texts and Images. Studies of Manuscripts from the Middle Ages* (Harwood Academic Publishers, Chur 1991, ISBN 3-7186-5133-5; Craftsman House, Roseville NSW 1991, ISBN 9768097175) 1-23.

\* Miléna Mikhailova, 'Travestissements narratifs dans les vies de saints de la Légende dorée de Jacques de Voragine', in Danielle Buschinger & Wolfgang Spiewok, edd., *Jeux de Carnaval et Fastnachtspiele* (Reineke-Verlag, Greifswald 1994, ISBN 3-89492-040-8) 77-86.

Werner Williams-Krapp, *Die deutschen und niederländischen Legendare des Mittelalters* (Max Niemeyer Verlag, Tübingen 1986, ISBN 3-484-36020-8) 520 pp. [35-52: 'Die "Elsässiche Legenda Aurea"'; 53-187: 'Die "Südmittelniederländische Legenda Aurea"'].

\* Anders Winroth, "'Thomas interpretatur abyssus vel geminus.'" The etymologies in the Golden Legend of Jacobus de Varagine', in *Symbolae Septentrionales. Latin Studies Presented to Jan Öberg* (Runica et Mediaevalia, c/o Runverket, Riksantikvarieämbetet, Box 5405, 114 84 Stockholm, Sweden; 1995) 113-135.

**Iohannes Dominici Florentinus** (KP II 406-413, IV 148-149)

Vide **Not. Var.** 7.

**Iohannes Forbitoris** (KP II 423-424)

Vide **BG** de la Selle.

**Iohannes Gobi sen.** (KP II 442, IV 153-154)

Vide **L(b) France** *Le couvent royal*.

**Iohannes Gobi iun.** (KP II 442-446, IV 153)

Vide **L(b) France** *Le couvent royal*.

\* Giancarlo Bosco, 'I sacramenti in una raccolta di *exempla*. La "Scala Celi" di Giovanni Gobi', *Sacra Doctrina* NS 6 (1995) 5-87.

**Iohannes Herolt** (KP II 450-460, IV 154-155)

Vide **RP** Hermand.



**Iohannes de Montesono** (KP II 487-490, IV 163)

Vide **B(a)** Robles.

**Iohannes de Neapoli (I. de Regina)** (KP II 495-498, IV 163-164)

Vide **BG** Trottmann.

**Iohannes de Opreno** (KP II 516, IV 165)

*Sermones duo de s. Francisco*, ed. Th.Desbonnets: vide **E** Gieben.

**Iohannes Parisiensis Quidort** (KP II 517-524, IV 165-166)

Ramón Arnau, 'La eclesiología de Juan de París OP y sus implicaciones políticas', *Escritos del Vedat* 14 (1984) 7-39.

**Iohannes de Ragusio** (KP II 532-533, IV 169-170)

\* Johannes Helmrath, Heribert Müller & Helmut Wolff, edd., *Studien zum 15. Jahrhundert: Festschrift für Erich Meuthen* (Oldenbourg, München 1994, ISBN 3-486-56078-6) I 123-143 (Hermann Josef Sieben, "Non solum papa definiebat nec solus ipse decretis et statutis vigorem praestabat". Johannes von Ragusas Idee eines römischen Patriarchalkonzils'), 145-167 (Johannes Laudage, "Certum est quod papa potest errare". Johannes von Ragusa und das Problem der Unfehlbarkeit').

**Iohannes de Sancto Geminiano** (KP II 539-543, IV 170)

\* *Giovanni da San Gimignano, Un Encicopedico dell'Anima*, a cura di Massimo Oldoni (Quaderni della Biblioteca 3, Comune di San Gimignano, San Gimignano 1993 [1994] 181 pp. [Contiene, in latino ed in italiano, estratti dei libri IV-VI del *Liber de Exemplis* e la *Legenda S.Finae*; i testi latini sono presi da edizioni stampate leggermente controllate al confronto dei codici che si trovano a Firenze.]

**Iohannes Tauler** (KP III 20-21, IV 172)

Vide **RP** Stoudt; **BG** Hardin; vide etiam supra **Eckhart**, *Revue des Sciences Religieuses*.

\* Johann Kreuzer, 'Vom Abgrund des Wissens. Denken und Mystik bei Tauler', in Ingrid Craemer-Ruegenberg & Andreas Speer, edd., *Scientia und Ars im Hoch- und Spätmittelalter* (Miscellanea Mediaevalia 22, de Gruyter, Berlin 1994, ISBN 3-11-014058-6) II 633-649.

**Iohannes de Taurino** (KP III 21-22, IV 172)

\* V.Ferrua OP, 'S.Domenico, uomo giusto (da un antico e inedito manoscritto)', *La Stella di San Domenico* 92 (1996) 168-170 [traduzione del sermone di Giovanni da Torino su san Domenico].

**Iohannes de Turrecremata** (KP III 24-42, IV 173-176)

Vide **RP** Prügl; **B(b)** Netenyahu.

\* Johannes Röhl, 'Beobachtungen zu den Holzschnitten der *Meditationes* des Kardinals Juan de Torquemada', *Gutenberg-Jahrbuch* 69 (1994) 50-59.

**Iohannes de Westerfeld** (KP III 46-47)

Cautius distinguendum est inter sermocinatorem Oxoniensem annorum 1292-1293, cui codex solum nomen 'Westerfeld' tribuit, et Iohannem de Westerfeld(e) qui, testante instrumento de concordia inter fratres et universitatem, procurator fuit anno 1306 conventus Cantabrigiensi (A.G.Little, *English Historical Review* 50 [1935] 689-690), qui idem potest esse ac 'frater Iohannes' qui eiusdem conventus procurator fuit pro eadem causa annis 1303-1304 (J.R.H.Moorman, *The Grey Friars in Cambridge* [Cambridge 1952] 227ss). Nec certum est num uter re vera magister esset utriuslibet universitatis.

Ad bibliographiam de sermocinatore add. B.Smalley, 'Oxford University Sermons 1290-1293', in J.J.G.Alexander & M.T.Gibson, edd., *Medieval Learning and Literature. Essays presented to Richard William Hunt* (Clarendon Press, Oxford 1976, ISBN 0-19-822402-8) 307-327.

**Iordanus Catalani de Severaco** (KP III 51-52, IV 177)

\* *Mirabilia Descripta*. Présentation, édition du texte et traduction française par Jean Delmas, *Mémoire Dominicaine* 7 (1995) 149-194.

J.C.Marsh-Edwards, 'A Catholic bishop of Medieval India: Friar Jordanus OP, 1330', *Blackfriars* 20 (1939) 757-764.

**Iordanus de Saxonia** (KP III 53-55, IV 178-179)

\* Franco Morenzoni, 'Les sermons de Jourdain de Saxe, successeur de saint Dominique', *AFP* 66 (1996) 201-244 [étude des manuscrits contenant des sermons attribués ou attribuables à Jourdain].

\* Paolo Vanzan OP, *Santità e amicizia. Lettere del Beato Giordano di Sassonia alla Beata Diana degli Andalò* (Edizioni Studio Domenicano,

Bologna 1993, ISBN 88-7094-142-6) 159 pp. [presentazione e traduzione delle lettere di Giordano, sistemate secondo la cronologia proposta nell'edizione di Walz (MOPH XXIII)].

**Israel Erlandi** (KP III 55-56)

Vide **BG** *Dictionnaire*.

**Iulianus Hungarus** (KP III 56, IV 180)

\* Richard A.E.Mason, 'The Mongol mission and Kyivan Rus', *Ukrainian Quarterly* 49 (1993) 385-402.

**Laurentius Aurelianus** (KP III 63-64, IV 185-186)

Vide **BG** de la Selle.

**Lucas de Mannellis** (KP III 89-90, IV 190-191)

Vide **E** Beattie.

**Lupus de Barrientos** (KP III 98-99, IV 194)

\* Angel Martínez Casado, 'La situación jurídica de los conversos según Lope de Barrientos', *Archivo Dominicano* 17 (1996) 25-63 [cum editione textus latini responsionis eius, KP #2918, necnon versionis castellanae].

**Marquardus Biberli** (KP III 105, IV 195)

Vide **RP** Schiewer.

**Martinus Oppaviensis** (KP III 114-123, IV 196-197)

Vide **RP** Brincken.

**Nicolaus Eymerici** (KP III 156-165, IV 205-207)

Vide **B(a)** Robles; **B(b)** Heydenreich.

**Nicolaus de Gorran** (KP III 165-168, IV 207-208)

Vide **BG** de la Selle.

**Nicolaus de Mirabilibus** (KP III 177-179, IV 209)

Vide **Diss.** Lóránd.

**Nicolaus Trevet** (KP III 187-196, IV 213-215)

\* Fabio Stok, 'Nicholas Trevet e Giovanni da Firenze', *Studi Umanistici Piceni* 12 (1992) 233-242 [de auctore expositionis in Bucolica Vergilii].

**Pelagius Parvus Lusitanus** (KP III 209-210, IV 222-223)

Maria Cândida Pacheco, 'Exegese e pregação em St. António de Lisboa e frei Paio de Coimbra', *Actas das II Jornadas Luso-Espanholas de História Medieval* IV (Instituto Nacional de Investigação Científica, Porto 1990) 1293-1307.

**Petrus Correger** (KP III 223)

Vide **B(a)** Robles.

**Petrus de Palma** (KP III 241-243, IV 233-234)

Vide **E** Beattie.

**Petrus de Palude** (KP III 243-249, IV 234)

Vide **RP** Garfagnini, Horst; **BG** Trottmann. De eius bibliotheca cf. **BG** *Livres et Bibliothèques* p.290.

**Petrus de Presslove** (KP III 252)

Vide **RP** Schiewer.

**Petrus de Rancia** (Ranga, Raysa) (QE I 677)

Ei attribuunt Ludovicus de Valleoleti et Albertus de Castello 'repertorium sacre scripture quod Paragraphum abscondibilis sacre scripture' et 'aliud opus quod vocavit Solilogum' necnon 'homelias devotas' (*AFP* 1 [1931] 262, 30 [1960] 275; cf. etiam R.Creytens, *Archives d'Histoire Dominicaine* 1 [1946] 125). Echardus asserit Petrum eundem esse ac confessorem regis qui Guillelmus de Ranse a Laurentio Pignon vocatur (*MOPH* XVIII 12), quem sequens Xavier de la Selle (vide **BG**) Guillelmo adscribit opera alias Petro attributa. Sed non liquet utrum re vera Petrus idem sit ac Guillelmus an potius distinguendi sint; de ea quaestione tacet utique de la Selle.

'**Philippus Iadrensis**' [s. XV] (?)

University of Notre Dame MS 53 contains a most peculiar collection of material, on the basis of which S.A.Ives conjured up the figure of Philip of Zara OP in 'Philippus Iadrensis, a hitherto unknown

poet of the Renaissance', *Rare Books. Notes on the History of Old Books and Manuscripts* 2.2 (H.P.Kraus, New York 1943) 3-16. The author of a complaint about adulterated coinage is said to identify himself as Philippus, professor at SS.Giovanni e Paolo, Venice; this Philip is presumably a Dominican. But Ives's interpretation rests on the assumption that the monastery of St Chrysogonus, Zara, was Dominican, which it was not. Thus the 'apparently autobiographical' account of someone being ostracised there after the death of abbot Deodatus and the complaint about the monks' pederastic practices cannot, on the face of it, be ascribed to the same author as the complaint about the coinage in Venice. A new study of the manuscript is needed to try to disentangle just how much of its contents can be attributed to Dominican authorship. And further research is needed to see if Philip of SS.Giovanni e Paolo can be identified more precisely.

**Raimundus Martini** (KP III 281-283, IV 244-246)

Adolfo Robles OP, 'Ramón Martí: una presentación del mensaje cristiano a musulmanes y judíos del siglo XIII', in *La proclamación del mensaje cristiano. Actas del IV Simposio de Teología* (Facultad de Teología S.Vicente Ferrer, Valencia 1986) 129-139.

**Raimundus de Pennaforti** (KP III 283-287, IV 248)

De aliquibus codd. Senensibus summarum *de Poenitentia et De Matrimonio* sic scripsit P. Arturo Bernal OP:

'Siena, Bibl. Comunale G.VII.4 (s.XV). Este manuscrito es un resumen de ambas sumas. En el texto faltan todas las referencias o citas legales. Se han tomado sólo las ideas que gustaban al que lo ha hecho. Una mano posterior, pero no mucho, ha puesto "in marg." al principio de cada libro una nota diciendo el número exacto de rúbricas que cada libro debería tener. El autor del resumen ha eliminado bastantes de estas rúbricas. Está, por tanto, hecho a la medida del que lo realizó, en vista de sus intereses particulares.

'G.VII.5 (s.XIV). Se trata de la segunda redacción (o Vulgata) de la *Summa de casibus poenitentiae*, es decir, todas las citas son de las Decretales de Gregorio IX y no de las Compilationes anteriores. Sin embargo, el texto en muchas ocasiones es más breve que el de la Vulgata editada en Roma, 1603, elegida por Kuttner como término de referencia. Por tanto, puede ser una redacción anterior al texto usado para la edición. Esto vale también para el manuscrito G.VI.27 (s.XIII<sup>1</sup>).

'La *Summa de Matrimonio* aparece en los tres manuscritos como libro IV de la *Summa de Poenitentia*.'

*Escritos del Vedat 7* (1977): Narcís Jubany i Arnau, 'Popularitat de sant Ramon de Penyafort' (13-27); Adolfo Robles Sierra, 'La biografía inédita de san Ramón de Penyafort escrita por Vicente Justiniano Antist OP (s. XVI)' (29-60, cum editione textus); Baudoin de Gaiffier, 'Saint Raymond de Penyafort témoin d'un miracle' (61-67); Josep Baucells i Reig, 'Documentación inédita de san Ramón de Penyafort y cuestiones relativas al supuesto canonicato barcelonés' (69-96, cum editione documentorum); Ramón González Ruiz, 'El Infante D.Sancho de Aragón, Arzobispo de Toledo (1266-1275)' (97-121); Angel Cortabarría Beitia, 'San Ramón de Penyafort y las Escuelas dominicanas de lenguas' (125-154); Justo Formentín Ibáñez, 'Funcionamiento pedagógico y proyección cultural de los Estudios de árabe y hebreo promovidos por san Ramón de Penyafort' (155-175); Juan Tusquets, 'Relación de Ramón Lull con san Ramón de Penyafort y con la Orden de Santo Domingo' (177-195); Antonio García y García, 'Un antecedente ibérico de la actividad compilatoria de san Ramón de Penyafort' (199-207); Steven Horwitz, 'Magistri and magisterium: Saint Raymond of Penyafort and the Gregoriana' (209-238); Isaac Vázquez, 'Manuscritos de san Ramón de Penyafort y de otros dominicos medievales en la antigua biblioteca de San Juan de los Reyes de Toledo' (239-257); Josep Perarnau, 'Tractats catalans "De Poenitentia" de sant Ramon de Penyafort (1239) al bisbe de la Seu d'Urgell, Guillem Arnau de Patau (1364)' (259-298, cum editione textus); J.Gilchrist, 'Saint Raymond of Penyafort and the Decretalist Doctrines on Serfdom' (299-327); Rudolf Weigand, 'Zur Lehre von der Dispensmöglichkeit des Gelübdes in Raymunds "Summa de poenitentia" und bei ihren Bearbeitern' (329-354); Francisco Elías de Tejada, 'Problemas jurídicos en el capítulo XI del libro I de la "Summa Juris"' (355-365).

\* Ferran Valls i Taberner, *Sant Ramon de Penyafort* (Editorial La Formiga d'Or, Barcelona 1996, ISBN 84-85028/52-X, 55-4 [tela]) 329 pp. [edición catalana della biografía già pubblicata in castigliano, tradotta da Corinne Vancells i Guérin, con una ampia presentazione dal P. Llorenç Galmés OP, e con aggiornamenti bibliografici e storici dello medesimo P. Galmés, più tre articoli di Valls i Taberner (1888-1942): 'Sant Ramon, compilador de les Decretals', 'El problem de la licitud de la guerra', 'L'acció política i el pensament moral, jurídic-públic i jusinternacionalista'; tre appendici contribuiti dal P. Galmés: 'Fra Ramon de Penyafort i el legat cardenal Jean d'Abbeville', 'Ramon de

Penyafort i Ramon Llull', 'La transfretació'; e ancora tre appendici: Albert Collell OP, 'Sant Ramon de Penyafort, patró de la ciutat de Barcelona'; J.M.Mas i Solench, 'Sant Ramon de Penyafort, patró del Col·legi d'Advocats de Barcelona'; M.Teresa Insenser, 'Sant Ramon de Penyafort, patró de la ciutat de Vilafranca'].

**Raimundus de Vineis Capuanus** (KP III 288-290, IV 249)

Vide **BG** Hardin.

**Ricardus Fishacre** (KP III 303-306, IV 261-262)

Vide **BG** Trottmann.

*In I-IV Sent. Petri Lombardi*: add. ms. University of Chicago 156 (s.xiii-xiv) (excerpta): vide **RP** Long.

**Robertus Gervasii** (KP III 311-312, IV 265)

Vide **B(a)** Beaune.

**Robertus Holcot** (KP III 313-320, IV 266-267)

M.Santos, 'El camino en el pensamiento de Ramón Llull, Roberto Holkot y Martín Lutero', *Compostellanum* 36 (1991) 363-381 [369-373: 'Roberto Holkot: la peregrinación como síntesis de vida cristiana'].

**Robertus de Usecio** (KP III 327-328, IV 269)

Raimondo Michetti, 'Le immagini del nemico nelle visioni di Robert d'Uzès', *Clio* 4 (1990) 661-670.

**Rodericus Cerratensis** (KP III329, IV 270)

\* José Martínez de la Escalera S.I., 'Casiano, el Cerratense y Pedro de la Vega OSH', *Hispania Sacra* 47 (1995) 681-693. [L'autore ha scoperto una 'abbreviatio' delle *Collationes* di Cassiano fatta dal Cerratense, edita a Zaragoza nel 1510; mostra che l'attribuzione all'autore delle *Vitas Sanctorum* è ben fondata.]

**Rudolphus de Klingenberg** [saec. XIII]

Vide **RP** Schiewer.

**Simon de Hinton** (KP III 345-347)

The claim that he was bachelor c.1239 rests entirely on G.Lacombe's dating of British Library Royal 9 E XIV, which contains part of

Hinton's *Quaestiones*, to before 1240 (*Mélanges Mandonnet* II [Bibliothèque Thomiste XIV, Paris 1930] 165); but this dating has not been generally accepted (Beryl Smalley, 'The *Quaestiones* of Simon of Hinton', in R.W.Hunt, W.A.Pantin & R.W.Southern, edd., *Studies in Medieval History presented to Frederick Maurice Powicke* [Clarendon Press, Oxford 1948] 214).

The claim that he was at some stage a member of the Cambridge community (repeated by P.Zutshi and R.Ombres with a cautious 'may have been' in *AFP* 60 [1990] 326) rests on the identification of Simon of Hinton with the Simon of Hunton 'qui est de conuentu Canteb.' who was granted long-term use of two manuscripts; but this identification is not now accepted. See Neil R.Ker, 'Cardinal Cervini's Manuscripts', in R.Creytens & P.Künzle, edd., *Xenia Medii Aevi Historiam Illustrantia oblata Thomae Kaeppli OP* (Edizioni di Storia e Letteratura, Roma 1978) 64-65.

Kaeppli (#3601) and J.B.Schneyer, *Repertorium des lateinischen Sermones des Mittelalters* 5 (Aschendorffsche Verlagsbuchhandlung, Münster 1974, 459-460) ascribe to Hinton the *collatio* in Oxford, Bodleian Lib. Laud. misc. 511 f.73<sup>v</sup>, but this ascription is quite gratuitous. Sr Maura O'Carroll, in her unpublished dissertation, points out that there is no link between it and the preceding sermon, which is ascribed to Hinton, and the sermon and the collation are said to be derived from different sources (the former comes from *Liber niger minor*, the latter from *Liber rubeus maior*). Cf. O'Carroll, *AFP* 54 (1984) 114 note 6.

The dates given in Kaeppli for Hinton's provincialate (1254-6) should be corrected to 1254-1261.

### **Stephanus de Borbone** (KP III 354-355, IV 280)

\* Amalie Fössel, 'Das spiritualistische Schriftverständnis der Ortliebersekte im 13. Jahrhundert', *Historisches Jahrbuch* 113 (1993) 411-426 [with reference particularly to the Passauer Anonymus and Stephen of Bourbon].

### **Stephanus Irmii** (KP III 356)

Vide **BG** *Dictionnaire*.

### **Stephanus de Varnesia** (KP III 359-360)

Vide **BG** Trottmann.



**Thebaldus** (KP IV 290-291)

De cod. Vat. lat. 15237 vide supra **H(a)**.

**Theodoricus de Appoldia** (KP IV 297-301)

#3677 *Liber de vita ... s. Dominici*: del. ms. Troyes C vide supra **A(a)**.

**Tholomaeus Lucanus** (KP IV 318-325)

\* Harald Dickerhof, 'Der Beitrag des Tolomeo von Lucca zu *De regimine principum*. Monarchia Christi und Stadtstaat', in Karl Rudolf Schnith & Roland Pauler, edd., *Festschrift für Eduard Hlawitschka zum 65. Geburtstag* (Michael Lassleben, Kallmünz 1993, ISBN 3-7847-4205-X) 383-401.

**Thomas Antonii de Senis** (KP IV 329-342)

De cod. Vat. lat. 15237 vide supra **H(a)**.

**Thomas de Cantimprato** (KP IV 344-355)

Vide **BG** Horstmann.

*De natura rerum*. Add. ms. Longboat Key, Fl., Bibliotheca Schoenbergiensis. The owner, Mr Lawrence J. Schoenberg, PO Box 8460, Longboat Key, Florida 34228, USA (fax 813-383-2536) has kindly said that he is willing to provide information about the manuscript and that anyone who wishes to see it will be 'more than welcome'. According to Sam Fogg's catalogue, *Text Manuscripts and Documents 2200 BC to 1600 AD* (London 1995), this is probably one of the earliest manuscripts of the second edition of *De natura rerum*. It contains part of *De piscibus, de vermibus, de arboribus communibus, de septem regionibus aeris, de septem planetis, de herbis aromaticis, de fontibus, de lapidibus preciosis, de passionibus aeris, de quatuor elementis, de ornatu coeli et eclipsibus solis et lunae*.

**Thomas de Torquemada** (QE I 892-893)

Vide **B(b)** Heydenreich, Netenyahu.

**Thomas Waleys** (KP IV 401-408)

Vide **BG** Trottmann.

Aliqua de vita eius accuratius dicenda sunt: Sententias Oxonii legit post differentiam inter universitatem et fratres OP anno 1320 exeunte compositam; unde vix ante 1323 ut magister incepit. Eum Bononiae apud fratres lectorem esse 1326-1327 certum est, eum ibi usque ad 1331 remansisse probabile est. Sermocinando 3.1.1333 non solum sententiam papae de visione beatifica impugnavit, sed etiam varias 'haereses' a fratribus minoribus propalatas; id quod inquisitor franciscanus ei improperavit, ut ipse ait. Tractatum *de modo et forma praedicandi* Avenione dictavit anno 1336 vel haud multo post; eum *Campum quoque Florum* ante 1340 compilasse credi potest. Ante 1349 in Angliam reversus Oxoniam rediit. Vide infra **N** 1.

### **Vincentius Belvacensis** (KP IV 435-458)

Vide **BG** *Livres et bibliothèques*; **B(a)** Beaune.

MSS. add.: Longboat Key, Florida, Bibliotheca Schoenbergensis 16 (c.1400) (*Speculum Historiale*).

\* Eva Albrecht, "'Epilogus speculi historialis continens tractatum de ultimis temporibus": a first introduction to Vincent of Beauvais as compiler of the "Speculum Maius"', *Vincent de Beauvais Newsletter* 20 (1995) 13-18.

\* Irena Backus, 'Some remarks on the theology of Vincent of Beauvais' *Speculum naturale* C two versions of the treatise on angels (c.1240, 1256/59', in Anny Raman & Eugène Manning, edd., *Miscellanea Martin Wittek: Album de codicologie et de paléographie offert à Martin Wittek* (Peeters, Leuven 1993, ISBN 90-6831-497-1) 15-26.

\* Denis Hue, 'Au bout de l'histoire: Vincent de Beauvais', in *Fin des temps et temps de la fin dans l'univers médiéval* (Centre Universitaire d'Études et de Recherches Médiévales d'Aix, Aix-en-Provence 1993, ISBN 2-901104-33-9) 237-257.

\* Stefan Schuler, 'L'encyclopédie médiévale en tant que véhicule de l'écriture pragmatique C le cas de réception et de transmission du "De architectura" de Vitruve dans le "Speculum maius" de Vincent de Beauvais', *Vincent de Beauvais Newsletter* 20 (1995) 8-11.

### **Vincentius Ferrerii** (KP IV 458-474)

Vide **B(a)** Robles; **B(b)** Netenyahu; **H(b)**.

*Colección de Sermones de Cuaresma y otros según el Manuscrito de Ayora*, presentación y edición de Adolfo Robles Sierra OP (Ayuntamiento De Valencia, Valencia 1995, ISBN 84-88639-61-9) 503 pp. [editio textus latini].

Mauricio Beuchot OP, 'Un antecesor de Frege: Vicente Ferrer (s.XIV) y la estructura proposicional', *Escritos del Vedat* 16 (1986) 389-397.

Mauricio Beuchot OP, 'El problema ontológico de los universales en San Vicente Ferrer (1350-1419)', *Escritos del Vedat* 20 (1990) 375-384.

\* Mauricio Beuchot OP, *Pensamiento filosófico de San Vicente Ferrer* (Ayuntamiento de Valencia, Valencia 1995, ISBN 84-88639-62-7) 126 pp.

\* Lluís Cabré & Xavier Renedo, 'Et postea aplicetur thema: format in the preaching of St Vincent Ferrer OP', *AFP* 66 (1996) 245-256.

\* Antonio Claret García Martínez, 'El valor didáctico de la metáfora en los sermones de San Vicente Ferrer', in Eufemio Lorenzo Sanz, ed., *Proyección histórica de España en sus tres culturas* (Junta de Castilla y León, Valladolid 1993, ISBN 84-7846-190-6) II 355-362.

Vicente Forcada OP, 'Momento histórico del Tratado "De suppositione" de San Vicente Ferrer (1350-1419)', *Escritos del Vedat* 3 (1973) 37-89.

Vicente Forcada OP, 'Vicente Ferrer, predicador de la reforma en la "Cristiandad"', *Escritos del Vedat* 10 (1980) 155-182.

Vicente Forcada OP, 'La vida religiosa en el convento Dominicano a través del "Tratado de la vida espiritual" de san Vicente Ferrer', *Escritos del Vedat* 18 (1988) 241-269.

Alvaro Huerga OP, 'La edición cisneriana del "Tratado de la Vida Espiritual" y otras ediciones del siglo XVI', *Escritos del Vedat* 10 (1980) 297-314.

Miguel Llop Català OP, 'La predicación de san Vicente Ferrer en la línea de la evangelización bajomedieval', in *La proclamación del mensaje cristiano. Actas del IV Simposio de Teología* (Facultad de Teología S.Vicente Ferrer, Valencia 1986) 141-152.

Miguel Llop Català OP, 'Observaciones socio-económicas en la predicación de san Vicente Ferrer', *Escritos del Vedat* 18 (1988) 201-240.

Miguel Llop Català OP, 'Categorías sociales y funciones en la predicación de san Vicente Ferrer', *Escritos del Vedat* 19 (1989) 133-213.

Miguel Llop Català OP, 'La riqueza en el pensamiento de S.Vicente Ferrer. La riqueza y los ricos', *Escritos del Vedat* 21 (1991) 177-214.

\* Miguel Llop Català OP, 'Los pobres y la riqueza en los Sermones de San Vicente Ferrer', *Escritos del Vedat* 22 (1992) 179-245.

\* Miguel Llop OP, *San Vicente Ferrer y los aspectos socio-económicos del mundo medieval* (Ayuntamiento de Valencia, Valencia 1995, ISBN 84-88639-60-0) 286 pp.

Adolfo Robles OP, 'Correspondencia de san Vicente Ferrer', *Escritos del Vedat* 17 (1987) 173-216 [cum editione epistolarum].

\* Adolfo Robles OP, 'San Vicente Ferrer y los poderes especiales ejercidos en su itinerancia apostólica', *Communio* 27 (1994) 63-78.

\* Adolfo Robles OP, 'Cuatro sermones inéditos de san Vicente Ferrer', *Escritos del Vedat* 24 (1994) 311-358 [cum editione textuum latinorum].

\* Manuel Antonio Sánchez Sánchez, 'Predicación y antisemitismo: el caso de San Vicente Ferrer', in Eufemio Lorenzo Sanz, ed., *Proyección histórica de España en sus tres culturas: Castilla y León, América y el Mediterráneo* (Junta de Castilla y León, Valladolid 1993, ISBN 84-7846-190-6) III 195-203.

\* Kathrin Utz Tresp, 'Hérétiques ou usuriers? Les Fribourgeois face à saint Vincent Ferrier', *Mémoire Dominicaine* 7 (1995) 117-137 [sur les sermons prêchés par Vincent Ferrier à Fribourg; l'article est une traduction de 'Ein Dominikaner im Franziskanerkloster. Der Wanderprediger Vinzenz Ferrer und die Freiburger Waldenser (1404) C Zu Codex 62 der Franziskanerbibliothek', in Ruedi Imbach & Ernst Tresp, edd., *Zur geistigen Welt der Franziskaner im 14. und 15. Jahrhundert. Die Bibliothek des Franziskanerklosters in Freiburg/Schweiz* (Fribourg 1995) 81-109].

### *Adespota*

*Compilatio singularis exemplorum*

Vide **Diss.** Vaisbrot.

*Ymborth yr Enaid*

Codices: Cardiff, Nat. Lib. of Wales, Llanstephan 3 (s.xv in.), Llanstephan 27 (a. c.1400), Peniarth 15 (s.xv), Peniarth 190 (s.xv in.); Oxford, Jesus College 20 (s.xv in.), 23 (s.xv), 119 (a.1346).

\* Ed. R.Jestyn Daniel: vide **RP** Daniel.

English translation in Robert Williams & Hartwell Jones, *Selections from the Hengwrt MSS* (London 1876-1892) II 730-746. [Dr Daniel comments: 'this was a good attempt for its age but was based mainly on one MS, an inferior one, and inevitably contains inaccuracies and falls short of modern standards of readability.']

\* Oliver Davies, "On divine love" from *The Food of the Soul: a Celtic mystical paradigm*, *Mystics Quarterly* 20 (1994) 87-95 [with English translation of part 2 of *Ymborth yr Enaid*].

\* Oliver Davies, *Celtic Christianity in Early Medieval Wales* (University of Wales Press, Cardiff 1996, ISBN 0-7083-1287-X) chapter 6 (pp.120-141, notes pp.176-179) is on *Ymborth yr Enaid*.

### (b) aetatis recentioris

Bartolomé de **Albornoz** [saec. XVI]

\* José Carlos Martín de la Hoz, 'Bartolomé de Albornoz OP y la esclavitud', *Archivo Dominicano* 17 (1996) 85-111.

Vincentius Iustinianus **Antist** (QE II 325-326)

Adolfo Robles OP, 'La biografía inédita de san Ramón de Penyafort escrita por Vicente Justiniano Antist OP (s.XVI)', *Escritos del Vedat* 7 (1977) 29-60 [cum editione textus].

Francisco **Ayllon** (QE II 638b)

Vide **D(b)** Beltrán de Heredia.

Domingo **Báñez** (QE II 352-353)

Vide **D(b)** Jericó Bermejo (bis).

\* Ignacio Jericó Bermejo, 'Sobre la fe perpetua e indefectible de la Iglesia. Los comentarios de Pedro de Aragón y Domingo Báñez', *Studium* 36 (1996) 35-68.

**Bartolomé de Pavía** [1540-1574]

*Opuscula moralia: De sacrificio missae; de missa; de electionibus; de restitutione beneficiorum; de condemnatione innocentis; de monte pietatis; quaestiones in sacram scripturam*, ed. Adolfo Robles OP & V.T.Gomez OP, 'Opúsculos morales de Bartolomé de Pavía OP', *Escritos de Vedat* 6 (1976) 233-263.

Simón **Bauzá** [1552-1623]

Laureano Robles, 'Documentos para un estudio sobre el obispo de Mallorca fr. Simón Bauzá OP (1552 H 1623)', *Escritos del Vedat* 20 (1990) 287-312.

**Benedictus** papa XIII vide **Orsini**.

Giordano **Bruno** (QE II 342)

\* *Œuvres Complètes*, I: *Chandelier (Candelaio)*. Introduction philologique de Giovanni Aquilecchia, texte établi par Giovanni Aquilecchia, préface et notes de Giorgio Bárberi Squarotti, traduction de Yves Hersant (Les Belles Lettres, Paris 1993, ISBN 2-251-34443-8) LXXXII+423 pp. [Édition critique avec traduction française; le but de cette collection est d'offrir ('pour la première fois') une édition critique complète des textes italiens et latins et en même temps la première traduction en français des œuvres complètes de Bruno. Nous espérons présenter les autres volumes parus dans le prochain numéro de *DHN*.]

\* *Giordano Bruno. Note filologiche e storiografiche* (Fondazione Luigi Firpo, Quaderni I, Leo S.Olschki, Firenze 1996, ISBN 88-222-4400-1) 64 pp. [Michele Ciliberto, 'Bruno ieri e oggi'; Giovanni Aquilecchia, 'I dialoghi italiani (varietà di varianti)'; Diego Quaglioni, 'Il Bruno di Luigi Firpo'].

\* Christiane Bacmeister, *Giordano Bruno. Von den heroischen Leidenschaften* (Meiner Verlag, Hamburg, announced for 1996, ISBN 3-7873-1292-7) XL+232 pp. [new paperback edition of this translation, with introduction by Ferdinand Fellmann].

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\* *Philosophische Gedichte. Eine Auswahl. Italienisch-Deutsch*, ed. Kurt Flasch & Thomas Flasch (Vittorio Klostermann, Frankfurt am Main 1996, ISBN 3-465-02870-8) 292 pp.

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\* Maurizio Calvesi, *La "Pugna d'Amore in Sogno" di Francesco Colonna Romano* (Lithos editrice, Roma 1996, ISBN 88-86584-06-7) 389 pp. [Secondo l'autore l'*Hypnerotomachia Poliphili* deve essere attribuito a Francesco Colonna signore di Preneste, non al frate omonimo domenicano.]

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François **Dooms** (QE II 483)

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**Pedro de Córdoba** (QE II 64)

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\* Lucio Gutiérrez OP, 'Domingo de Salazar O.P. (v.1512-1594). Premier évêque des Philippines, un émule de Las Casas', *Mémoire Dominicaine* 7 (1995) 17-38.

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Vide **BG** Galletti.

Luis J.Alonso **Getino** [12.11.1877-9.7.1946]

Justo Formentín OP, 'Relación del Padre Getino con la Junta para Ampliación de Estudios', *Escritos del Vedat* 14 (1984) 113-118.

Seraphim **Isselbecher** [1692-1756]

Vide **BG** *Dictionnaire*.

Thomas **Kaeppli** [10.7.1900-6.5.1984]

\* Thomas Berger, *Biographisch-Bibliographisches Kirchenlexikon* 3 (1992) 930-931.

Bonaventura **Krotz** [1862-1914]

\* Thomas Berger, *Biographisch-Bibliographisches Kirchenlexikon* 4 (1992) 695-696.

M.J.**Lagrange** [1855-1938]

L.Hugues Vincent OP, 'Père Lagrange', *Blackfriars* 19 (1938) 397-411, 475-486.

Domenico **Lanza** [† 1782]

Vide **BG** Galletti.

Louis-Joseph **Lebret** [1897-1966]

Vide **RP** Gillen.

Marceliano **Llamera Fernández**

Vicente Forcada OP, 'Padre Marceliano Llamera Fernández. Apuntes para un esquema biográfico', *Escritos del Vedat* 12 (1982) 18-54.

Giocondo Pio **Lorgna** [27.9.1870-8.7.1928]

\* *Lettere a Sr. Imelde Zappieri*, studio critico di P.Venturino Alce OP (Congregazione Suore Domenicane della B.Imelda, Roma 1995) 149 pp.

Vincent **McNabb** [1868-1943]

\* *The Chesterton Review* 22/1-2 (1996) 1-285, special issue.

Bernard Delany, 'Father Vincent McNabb in the field', *Blackfriars* 35 (1954) 295-305.

Francisco **Marín Sola** [22.11.1873-5.6.1932]

Angel Rodríguez Bachiller, 'La evolución tomista sobre la "moción divina" según Marín Sola (cartas inéditas)', *Escritos del Vedat* 2 (1972) 145-183 [cum editione textuum].

Angel Rodríguez Bachiller, 'Marín Sola, maestro de la teología moderna (cartas inéditas)', *Escritos del Vedat* 3 (1973) 351-390 [cum editione textuum].

Ramón **Martínez Vigil** [1840-1904]

\* José Barrado Barquilla OP, *Fray Ramón Martínez Vigil, OP. Obispo de Oviedo* (Editorial San Esteban, Salamanca 1996, ISBN 84-8260-022-2) 432 pp.

Henri-Dominique **Pire** [10.2.1910-30.1.1969]

Ronald Torbet, 'A Dominican Nobel prize winner', *Blackfriars* 40 (1959) 30-36.

Emilio **Sauras García** [31.3.1908-10.1.1991]

Jordán Gallego Salvadores OP, 'Esquema bio-bibliográfico del P. Emilio Sauras García OP', *Escritos del Vedat* 11 (1981) 13-53.

**E.Schillebeeckx**

\* *Je suis un théologien heureux* (Éditions du Cerf, Paris 1995, ISBN 2-204-05122-5) 155 pp.

***Blackfriars***

Bernard Delany OP, 'The beginnings of Blackfriars', *Blackfriars* 34 (1953) 308-319.

\* Allan White OP, 'A History of *Blackfriars* and *New Blackfriars*', *New Blackfriars* 77 (1996) 320-333 [this article has already appeared in French in *Mémoire Dominicaine* 5 (1994): vide *DHN* 4 (1995) 35].

***Istina***

Vide **BG** *Dictionnaire*.

**K**

**DE FRATRIBUS**

**QUI INTER SCRIPTORES NON CENSENTUR**

**(a) medii aevi**

**Beato Angelico**

\* Anthony Fisher OP, 'Fra Angelico revisité', *Mémoire Dominicaine* 7 (1995) 89-116 [traduction de l'article 'A new interpretation of Fra Angelico', *New Blackfriars* 1994 (vide *DHN* 3 [1994] 71)].

\* Carl Brandon Strehlke, 'Fra Angelico Studies', in *Painting and Illumination in Early Renaissance Florence 1300-1450* (The Metropolitan Museum of Art, New York 1994, in connection with the exhibition held there Nov. 1994 - Feb. 1995) 25-41. [The author introduces into the study of Fra Angelico's early period an attempt to identify the patrons of his first important paintings and the altarpieces for S.Domenico in Fiesole; some of his suggestions are rather controversial.]

**Avinio Nicolai** [† 1443]

Vide **L(d)** Coulet.

**Bernardinus di Barruti** [saec. XV]

Vide **D(b)** Rosso.

**Guillelmus Clément** [flor. 1342]

Vide **BG** de la Selle.

**Guillelmus de Vallan** [† 1400]

Vide **BG** de la Selle.

**Henricus de Chamoy** [† c.1340]

Vide **BG** de la Selle.

**Iacobus de Corvo** [† ante 1345]

Vide **BG** de la Selle.

**Imbertus Louvel** (Wibert, Vybert Bonnel) [† post aug. 1334]

Vide **BG** de la Selle.

**Iohannes d'Arches** [† 1340/1342]

Vide **BG** de la Selle.

**Iohannes Congis** [† 1362]

Vide **BG** de la Selle.

**Iohannes Taurin** [flor. 1303-1324]

Vide **BG** de la Selle.

**Isnardo Tacconi** [† 1342]

Vide **BG** *Dictionnaire*.

**Mauritius de Coulanges** [† 1395]

Vide **BG** de la Selle.

**Nicolaus de Claromonte** [† post 1325]

Vide **BG** de la Selle.

**Nicolaus de Fréauville** (QE I 555-557) [c.1250-1324]

Vide **BG** de la Selle.

**Petrus de Treigny** [† 1356]

Vide **BG** de la Selle.

**Petrus de Villiers** [† 1377]

Vide **BG** de la Selle.

**Renaud d'Aubigny** [† 1317/1318]

Vide **BG** de la Selle.

### (b) aetatis recentioris

Antonin **Arnaud** [saec. XVII-XVIII]

Vide **RP** Levesque.

Silvestro **Bendici** [c.1624-1662/1663]

\* Vide supra **RP** Longo.

Bartolomeo **Della Porta** [1475-1517]

\* Patrizio Turi, 'Il "Ratto di Dina" di Fra Bartolomeo. Addenda', *Memorie Domenicane* NS 26 (1995) 453-457.

\* Timothy Verdon, "'Dimorava quasi conintuamente in convento": Fra Bartolomeo e lo stile di San Marco', *Arte Cristiana* 82 (1994) 389-398.

Thomas **Dryden** [1669-1710, filius poetae]

Walter Gumbley OP, 'Dryden's Dominican son, Father Thomas (Sir Erasmus Henry) Dryden, O.P.', *Blackfriars* 32 (1951) 263-268.

Philip **Howard** [1629-1694]

Godfrey Anstruther OP, 'The vocation of Philip Howard', *Blackfriars* 39 (1958) 156-169, 211-224.

Philip **Lee** [flor. 1632]

Godfrey Anstruther OP, 'A chaplain to the Forces, 1632', *Blackfriars* 40 (1959) 513-517 [with a translation of a very interesting letter from an otherwise quite unknown English Dominican to the Master General].

Yves **Mahieuc** [† 1541]

Vide **BG** de la Selle.

Juan Bautista **Maíno** [saec. XVII]

\* Alfonso E. Pérez Sánchez, 'Fray Juan Bautista Maíno, pintor dominico', *Arte Cristiana* 82 (1994) 433-442.

Guillaume de **Marcillat** [1467-1529]

\* Reginaldo Frascisco OP, 'Fra' Guglielmo de Marcillat (1467-1529), l'artista che racchiudeva il sole nelle vetrate', *La Stella di San Domenico* 92 (1996) 113-116.

Balthazar-Thomas **Moncornet** [c.1630-1716]

Vide **Diss.** Rohfritsch.

Bartolomeo **Orlandi** da Faenza [† 1532]

Vide **RP** Verde.

Melchor **Pavia** [c.1565-1644]

Adolfo Robles OP, 'El Padre Melchor Pavia OP, un misionero olvidado de la Jana', *Centro de Estudios del Maestrazgo, Boletín* 31 (1990) 43-47.

Juan **Solano** [1505-c.1580]

\* Vide **D(b)** Christian (Longo).

Damiano **Zambelli** [1480-c.1549]

\* Venturino Alce OP, 'Le tarsie di fra Damiano Zambelli nel coro di S.Bartolomeo in Bergamo', *Bollettino di S.Domenico* 77 (1996) 59-62.

\* Vittorio Polli, *Le tarsie di S.Bartolomeo in Bergamo di Frate Damiano Zambelli* (Ferrari Editrice, Clusone [BG]) 117 pp.

### (c) aetatis modernae

\* Venturino Alce OP, 'Artisti domenicani negli ultimi due secoli', *Arte Cristiana* 82 (1994) 493-504 [con 'catalogo degli artisti domenicani dei secoli XIX-XX'].



Agustín Manuel **Camacho y Rojas** [1701-1774]

Vide **L(c)** Barrado.

Pierre **Claverie** [8.5.1938-1.8.1996]

'Fr. Pierre Claverie, o.p. Vescovo di Oran (Algeria) († 1996) martire del Vangelo', *La Stella di San Domenico* 92 (1996) 172-177.

Manuel **García y Gil** [14.3.1802-28.4.1881]

Vito T.Gómez OP, 'Aportación del cardenal Fr. Manuel García y Gil OP al Concilio Vaticano I', *Escritos del Vedat* 19 (1989) 241-364.

Giuseppe **Girotti** [19.7.1905-1.4.1945]

\* Innocenzo Venchi OP, 'P.Giuseppe Girotti (H Dachau, 1 aprile 1945) martire', *La Stella di San Domenico* 92 (1996) 63-69.

Toumas **Isavertenc** [1704-1794]

Vide **BG** *Dictionnaire*.

Fernando del **Portillo y Torres** [1728-1804]

Vide **L(c)** Barrado.

Willy **Rams**

\* Lidi van Mourik Broekman, *Willy Rams* (Albertinum, Nijmegen 1994, ISBN 90-9007659-X), 96 pp. [a beautifully produced and illustrated book on this Dutch Dominican artist].

## L

### DE LOCIS FRATRUM

#### (a) De provinciis et regionibus

##### Antilles

Vide **L(c)** Pizzorusso.

\* Jacques van der Lee OP, *San Dominico y e Orden di Predicadoran* (Aruba, Nederlandse Antillen 1996) 49 pp. [Vide **A(b)**. The second part, from p.28, is a brief account of the Order's presence in Latin America and the Caribbean.]

## **Aragón**

\* José Seguí Cantos, 'Presencia de la Orden de Predicadores en la vida social y cultural de la Valencia del siglo XVI', *Archivo Dominicano* 17 (1996) 157-186.

## **Armenia**

\* Claudine Delacroix-Besnier, 'Les dominicains arméniens aux XIV<sup>e</sup> et XV<sup>e</sup> siècles', *Mémoire Dominicaine* 7 (1995) 73-87.

## **Bosnia**

Vide **RP** Krasić.

## **Colombia**

Vide **L(c)** Barrado.

## **Dacia**

\* Élisabeth Mornet, 'Les monastères dans les pays scandinaves à la fin du Moyen Age', in Jean-Loup Lemaitre, Michel Dmitriev & Pierre Gonneau, edd., *Moines et Monastères dans les sociétés de rite grec et latin* (Librairie Droz, Genève 1996, ISBN 2-600-00143-3) 115-138. [L'article touche un peu à l'histoire des dominicains en Scandinavie.]

## **Deutschland**

\* Thomas Berger, *Die Bettelorden in der Erzdiözese Mainz und in den Diözesen Speyer und Worms im 13. Jahrhundert. Ausbreitung-Förderung und Funktion* (QMRKG 69, Mainz 1995).

\* Francis Rapp, 'L'essor des villes et la multiplication des couvents au XIII<sup>e</sup> siècle: les mendiants dans la vallée du Rhin entre Bâle et Spire', in Monique Bourin, ed., *Villes, bonnes villes, cités et capitales. Études d'histoire urbaine (XII<sup>e</sup>-XVIII<sup>e</sup> siècle) offertes à Bernard Chevalier* (Paradigme, Caen 1993, ISBN 2-86878-101-2) 289-296.

## **España**

De conversis vide **RP** Horst, **B(b)** Netenyahu, **J(a)** **Lupus de Barrientos**.

\* F.Javier Peña Pérez, 'Expansión de las órdenes conventuales en León y Castilla: franciscanos y dominicos en el siglo XIII', in José

Ignacio de la Iglesia Duarte, ed., *3a Semana de Estudios Medievales* (Instituto de Estudios Riojanos, Logroño 1993, ISBN 84-87252-20-6) 179-198.

\* J.Salvador y Conde OP, *Historia de la Provincia Dominicana de España, II: De 1800 a la exclaustación* (Editorial S.Esteban, Salamanca 1991, ISBN 84-87557-09-0) 682 pp.

\* J.Salvador y Conde OP, *Historia de la Provincia Dominicana de España, III: Elenco biográfico (1800-1860)* (Editorial S.Esteban, Salamanca 1994, ISBN 84-87557-62-7) 1061 pp.

## **Finland**

Vide **Suomi**.

## **Hungaria**

\* Katalin G.Szende & Péter Szabó, edd., *A Magyar Iskola Els=Évszázadai (996-1526)* [*Die ersten Jahrhunderte des Schulwesens in Ungarn* C with a résumé in German after each article] (Xántus János Múzeum, Győr 1996, ISBN 963-7207-14-7): (35-40) Beatrix Romhányi, 'A koldulórendek szerepe a középkori magyar oktatásban' ['Die Rolle der Bettelorden in der Erziehung im mittelalterlichen Ungarn']; (79-86) György Székely, 'Hazai egyetemalapítási kísérletek és a külföldi egyetemjárás' ['Versuche der Universitätsgründungen in Ungarn und die ungarische Peregrination'] [containing a certain amount on the role of the Dominicans in Pécs and in Buda].

\* András Vízkelety, 'A Domonkos rend tudományközvetítő szerepe Magyarországon a 13-14. században' [the role of the Dominicans as intermediaries of learning in Hungary in the 13th and 14th centuries], in Imre Békési et alii, *Régi és új peregrináció Magyarok külföldön, külföldiek Magyarországon* (Nemzetközi Magyar Filológiai Társaság, Scriptum Kft., Budapest 1993, ISBN 963-481-926-5) I 473-479.

## **Italia**

\* Alfonso D'Amato OP, *I provinciali della provincia domenicana di Lombardia (1221-1303)* (apud auctorem 1996) 47 pp.

\* Maria Grazia Del Fuoco, *Itinerari di testi domenicani pugliesi. Dai fondi documentari locali all'archivio romano di S.Sabina* (Edizioni Studi Storici Meridionali, Altavilla Silentina 1992) 154 pp. [Molti testi dal fondo settecentesco 'XIV Libri' dell'AGOP sono trascritti senza alcun tentativo di valutazione storica dei vari documenti.]

\* Maria Grazia Del Fuoco, 'Appunti in margine alla *Storia dei domenicani nell'Italia meridionale*', *Rivista di Storia della Chiesa in Italia* 49 (1995) 126-136.

*Les Ordres Mendicants et la Ville en Italie centrale (Mélanges de l'École Française de Rome 89/2 [1977] 557-773)* [Luigi Pellegrini, 'Gli insediamenti degli ordini mendicanti e la loro tipologia. Considerazioni metodologiche e piste di ricerca'; Mariano D'Alatri, 'I più antichi insediamenti dei mendicanti nella provincia civile di Campagna'; Anna Imelde Galletti, 'Insediamento degli ordini mendicanti nella città di Perugia. Prime considerazioni e appunti di ricerca'; Anna Benvenuti Papi, 'L'impianto mendicante in Firenze, un problema aperto'; Giulia Barone, 'l'ordine dei predicatori e le città. Teologia e politica nel pensiero e nell'azione dei predicatori'; Lidia Capo, 'Cronache mendicanti e cronache cittadine'; Giacomo Todeschini, 'Ordini mendicanti e coscienza cittadina'; Mauro Ronzani, 'Gli ordini mendicanti e le istituzioni ecclesiastiche preesistenti a Pisa nel Duecento'; Carlo Delcorno, 'Predicazione volgare e volgarizzamenti'; Louis-Jacques Bataillon, 'La predicazione dei religiosi mendicanti del secolo XIII nell'Italia centrale'; Lorenzo Paolini, 'Gli ordini mendicanti e l'Inquisizione. Il "comportamento" degli eretici e il giudizio sui frati'; Giovanna Casagrande, 'Penitenti e Disciplinati a Perugia e loro rapporti con gli ordini mendicanti'; Massimo D.Papi, 'Confraternite ed ordini mendicanti a Firenze. Aspetti di una ricerca quantitativa'; Mauro Ronzani, 'Penitenti e ordini mendicanti a Pisa sino all'inizio del Trecento'; Brigitte Szabó-Bechstein, 'Sul carattere dei legami tra gli ordini mendicanti, la confraternita laica dei Penitenti ed il comune di Siena nel Duecento'; André Vauchez, 'La commune de Sienne, les Ordres Mendicants et le culte des saints. Histoire et enseignements d'une crise (novembre 1328 - avril 1329)'].

\* Abele Redigonda OP, 'La provincia domenicana di Lombardia comprendeva fino al 1303 tutta l'Italia del Nord', *Bollettino di San Domenico* 77 (1996) 189-198 [ristampa di due articoli apparsi sul *Bollettino* nel 1958; riassunto della storia della provincia/delle province di Lombardia 1221-1531].

## **Mallorca**

Vide **RP** Esponera.

## **México**

\* Santiago Rodríguez López OP, 'La provincia de Santiago de México de la Orden de Predicadores', *Archivo Dominicano* 17 (1996) 129-155.

## **Österreich**

Hans Zotter, 'Die Dominikaner in Innerösterreich während des Mittelalters', in H.Zotter, ed., *Symposium zur Geschichte von Millstatt und Kärnten* (Millstatt 1991) 20-33 [praecipue de conventu Frisacensi, sed etiam de Pettoviensi necnon Leubnensi].

## **Philippines**

\* Rolando V. de la Rosa OP, 'Les premiers dominicains Philippins', *Mémoire Dominicaine* 7 (1995) 59-70 [extraits du livre, *Beginnings of the Filipino Dominicans* (vide *DHN* 1 [1992] 98)].

## **Polska**

\* Dariusz A.Dekański, 'Postawa dominikanów polskich w latach 1310-1339 wobec kwestii zajęcia przez Krzyżaków Pomorza Gdańskiego' [The attitude of the Dominicans in 1310-1339 to the question of the occupation of Pomeranian Gdańsk by the Teutonic knights], *Rocznik Gdański* 52 (1992) 21-33.

## **Portugal**

Vide **RP** António do Rosário.

## **Scotland**

Vide infra **N 2** [on pre-reformation convents].

## **Suomi**

Vide **RP** Ringbom.

## **Wales**

Donald Attwater, 'The Black Friars in Wales', *Blackfriars* 30 (1949) 421-424 [a brief historical survey].

## **West Indies**

Vide **Antilles**.

## (b) De conventibus fratrum

### Aragón

Josep Perarnau, 'El "Liber negotiorum monasterii Praedicatorum Barcinonae" del notari Gabriel Canyelles (1418-1433)', *Escritos del Vedat* 10 (1980) 503-532 [cum editione textus].

Agustín Rubio Semper, 'Para la historia de los conventos dominicanos de Gotor y Calatayud (Zaragoza)', *Escritos del Vedat* 8 (1978) 275-288 [cum editione documentorum].

\* José Seguí Cantos, 'Diversas noticias sobre la Orden de Predicadores en Valencia durante la contrarreforma, recogidas en manuscritos de la Biblioteca de la Universidad de Valencia (1568-1681)', *Escritos del Vedat* 23 (1993) 331-368 [cum editione diversorum documentorum].

### Australia

Vide **RP** Smith.

### Deutschland

\* Luise & Klaus Hallof, edd., *Die Inschriften der Stadt Jena bis 1650* (Akademie Verlag, Berlin 1992, ISBN 3-05-001988-3) LI+247 pp., 42 Tafeln. [On Dominicans and the Dominican church in Jena see pp. XXVIII-XXX; for Dominican inscriptions see index p. 233, 'Standorte', s.v. 'Kollegienkirche'.]

\* Elisabeth Hütter, *Die Pauliner-Universitätskirche zu Leipzig. Geschichte und Bedeutung* (Forschungen und Schriften zur Denkmalpflege 1, Weimar 1993).

\* Falk Jaeger, *Das Dominikanerkloster in Esslingen. Baumographie von Kirche und Kloster* (Esslinger Studien, Schriftenreihe 13, Jan Thorbecke Verlag, Sigmaringen 1994, ISSN 0425-3086) 159 pp. + 71 Tafeln.

\* Elmae Mittler, ed., *700 Jahre Paulinerkirche. Vom Kloster zur Bibliothek* (Göttingen 1994) [de conventu Gottingensi].

\* Peter Müller, 'Die Bettelorden in Hildesheim in Mittelalter', *Diözese Hildesheim in Vergangenheit und Gegenwart* 62 (1994) 135-169.

## England

Vide **D(b)** Little [Cambridge].

\* T.P.Hudson, 'Arundel's Blackfriars located', *Sussex Archaeological Collections* 131 (1993) 114-118.

\* Jens Röhrkasten, 'Londoners and London Mendicants in the Late Middle Ages', *Journal of Ecclesiastical History* 47 (1996) 446-477. [Examines the fluctuating relationship between the Mendicants in London and the people of the city, especially as revealed by wills; on the whole the Mendicants are treated as a bloc, but there is a certain amount specifically about Dominicans.]

## España

Vide **J(b)** Quintana [Caleruega].

\* M.<sup>a</sup> Dolores Barral Rivadulla, 'La escultura tumular en relación con el antiguo convento de Santo Domingo de La Coruña: nuevas aportaciones', *Archivo Dominicano* 17 (1996) 219-230.

Alberto Colunga OP, *Santuario de la Peña de Francia*, 3 ed. (Ed. S.Esteban, Salamanca 1990, ISBN 84-87557-13-9) 398 pp. [de historia sanctuarii].

\* Santiago Francia Lorenzo, 'Palencia en la época de Santo Domingo de Guzmán: instituciones eclesiásticas', in Cándido Aniz Iriarte OP & Luis V.Díaz Martín, edd., *Santo Domingo de Caleruega. Contexto cultural. III Jornadas de Estudios Medievales* (Editorial San Esteban, Salamanca 1995, ISBN 84-8260-000-1) 161-195. [Vide pp.161-164 de fratribus Palentinis qui 'domum sancti Dominici' occupare volebant.]

\* Adolfo Olivera Sánchez, 'El cura de Mozodiel, Don Alonso de Aguilera, y los diezmos de la Granja Dominicana de Valcuevo', *Archivo Dominicano* 17 (1996) 113-128.

\* Clara Inés Ramírez González, 'El colegio de Santo Domingo de la Cruz, una fundación dentro del convento de San Esteban de Salamanca', *Archivo Dominicano* 17 (1996) 187-207.

## France

Vide **RP** Montagnes, Tugwell.

\* Bruno Carra de Vaux Saint-Cyr, trad., 'Lettre du Père Michel Salvo Casseta, Maître Général de l'Ordre des Prêcheurs aux Consuls de la Ville de Lyon le 8 septembre 1481', *Documents* 31 (1996) 42-43 [de reformatione conventus Lugdunensis].

\* Olivier Chaline, 'Note brève sur les Jacobins de Rouen XVI<sup>e</sup>-XVIII<sup>e</sup> siècle', *Mémoire Dominicaine* 7 (1995) 195-200.

\* *Le Couvent royal de Saint-Maximin* (Mémoire Dominicaine 8, Éditions du Cerf, Paris 1996, ISBN 2-204-05388-0) [Jacques Paul, 'Charles II et la fondation du couvent royal de Saint-Maximin' (17-31); Paul Amargier OP, 'La Saint-Baume dans la première églogue du *Bucolicum Carmen* de Pétrarque' (33-37); Marie-Anne Polo de Beaulieu, 'Jean Gobi junior, lecteur du couvent de Saint-Maximin (vers 1327-1330)' (39-53); Bernard Montagnes OP, 'Michaelis, prieur de Saint-Maximin' (55-74); Guy Bedouelle OP, 'La Réinvention de la Provence dominicaine par Lacordaire' (75-85); Bernard Montagnes OP, 'Marie-Madeleine et l'ordre des Prêcheurs' (87-100); Jacqueline Schlafer, 'Le *Livre des miracles de sainte Marie-Madeleine*' (101-112); Régis Bertrand, 'Objets du culte domestique à sainte Marie-Madeleine' (113-126)].

Conrad Pepler OP, 'Aspects of French Dominican life', *Blackfriars* 28 (1947) 27-33 [an account of a visit paid to the Dominicans in Paris in 1946, with particular reference to *Les Éditions du Cerf*].

Bernard Rebuffet, *Les grandes heures des Églises de Mâcon* (chez l'auteur, Mâcon 1974) 444 pp. [pp.61-65 'Le couvent des Jacobins'; 171-173 'Les dominicains rebatissent'; 360-363 'La maison des Saint-Anges' (l'ancien couvent des dominicains)].

\* Jean-Philippe Rey OP, 'L'affaire des fresques de Juvisy. Chapelle dominicaine et iconoclasme épiscopal', *Mémoire Dominicaine* 8 (1996) 163-189.

\* Jean-Pierre Willesme, 'Les Jacobins de la rue Saint-Jacques. Étude topographique (XII<sup>e</sup>-XVII<sup>e</sup> siècle)', *Mémoire Dominicaine* 8 (1996) 145-162.

## Hungaria

\* György Módy, 'Ferencsek és domonkosok Debrecenben a reformáció koráig' [Franciscans and Dominicans in Debrecen up to the time of the Reformation], in Zoltan Ujváry, ed., *Történeti és néprajzi tanulmányok* (Kossuth Lajos Tudományegyetem Néprajzi Tanszék, Debrecen 1994, ISBN 963-471-963-5) 19-26.

## Italia

Vide **RP** Longo, Miele, Panella.

\* Venturino Alce OP, *Fra Damiano intarsiatore e l'ordine domenicano a Bergamo* (Provincia di Bergamo, Centro Documentazione Beni Culturali, Bergamo 1995) 213 pp. [Cf. *DHN* 4 (1995) 81; per una svista non fu segnalato lì che alle pp.15-84 di questo libro c'è una sintesi



storica della presenza dei domenicani a Bergamo dal 1220 al 1995, condotta su documenti d'archivio.]

\* Jean K.Cadogan, 'Domenico Ghirlandaio in Santa Maria Novella: invention and execution', in Elizabeth Cropper, ed., *Florentine Drawing at the time of Lorenzo the Magnificent* (Nuova Alfa Editoriale, Bologna 1994, ISBN 88-777-9398-8) 63-72.

\* Joanna Cannon, 'Simone Martini, the Dominicans and the early Siense polyptych', *Journal of the Warburg and Courtauld Institute* 45 (1982) 69-93, plates 10-19 [on the alterpiece of S.Caterina, Pisa, in the context of other alterpieces painted for a Dominican milieu by various Siense artists in the late 13th and early 14th centuries].

\* Giuseppe Carrabino, *San Domenico patrono di Augusta. Raccolta di documenti, testimonianze, fotografie* (Augusta 1996) 125 pp. [contiene alcuni saggi sulla storia del convento e della chiesa].

\* Barbara Dodsworth, 'Dominican patronage and the Arca di San Domenico', in Steven Bule, Alan Phipps Darr & Fiorella Superbi Gioffredi, edd., *Verrocchio and Late Quattrocento Italian Sculpture* (Le Lettere, Firenze 1992, ISBN 88-7166-074-9) 283-290.

\* Valerio Ferrua OP, ed., *Dal Convento alla Città. La vita torinese attraverso il registro dell'archivio del convento di S.Domenico redatto dal Padre G.A.Torre (1780)* (Deputazione Subalpina di Storia Patria, Torino 1995) 1273 pp., 120.000 lire.

\* Marina Foschi & Giordano Viroli, a cura di, *Il San Domenico forlì. La chiesa, il luogo, la città* (Nuova Alfa Editoriale, Bologna 1991, ISBN 88-7779-296-5) 219 pp. [33-46: Claudio Bazzocchi, 'I Domenicani forlivesi (1229-1867)'; 47-52: Marcello Balzani & Marina Foschi, 'La città e il "luogo" dei Domenicani'; 53-69: Marcello Balzani & Marina Foschi, 'L'Architettura'; 70-160: AA.VV., 'Catalogo delle opere' (cioè le opere artistiche esposte nella mostra di 1-13 giugno 1991); 163-173: Marcello Balzani & Nicola Santopuoli, 'Il rilievo della chiesa'; 174-176: Silvia Gaiba, 'Il restauro degli apparati decorativi della ex chiesa e convento di San Domenico. Scheda tecnica'; 183-214: Piergiorgio Brigladori, a cura di, 'Appendice di documenti'. Con molte tavole e bibliografia].

\* Julian Gardner, 'Frühchristliche Einflüsse im venezianischen Cinquecento. Ein Dominikaneraltar von Rocco Marconi in SS.Giovanni e Paolo', in H.R.Maier, C.Jäggi, P.Büttner, edd., *Für irdischen Ruhm und himmlischen Lohn* (Berlin 1995) 280-286.

\* Ermanno Giardino OP & Franca De Cristofaro, *La contesa per il santuario di Madonna dell'Arco. Fabrizio Gallo, vescovo di Nola,*

S.Giovanni Leonardi e i Domenicani nei carteggi di fine Cinquecento relativi a Madonna dell'Arco (1590-1596) (Editrice Domenicana Italiana, Napoli/Bari 1996) 207 pp.

\* Brian Hanson & Liam O'Connor, edd., *Viterbo. Santa Maria in Gradi* (The Prince of Wales's Summer School in Civil Architecture 1994; Union Printing Edizioni, Viterbo 1995, ISBN 1-898465-08-8, available from The Prince of Wales's Institute of Architecture, 14-15 Gloucester Gate, Regent's Park, London NW1 4HG) 97 pp. [testo bilingue inglese-italiano; c'è pochissimo d'interesse storico o domenicano].

\* *La Chiesa di San Domenico. Testimonianze d'arte, storia, fede* (Comitato per il recupero della chiesa di San Domenico, Rieti 1995) 141 pp. [I.Venchi OP, 'La Canonizzazione di S.Domenico a Rieti'; I.Tozzi, 'Testimonianze d'arte sacra presso il complesso domenicano'; C.Strinati, 'Le ragioni di un recupero'; T.Leggio, 'Il convento di S.Domenico nel paesaggio urbano di Rieti del pieno Medioevo'; G.Maceroni, 'Le vicende della chiesa e del convento di S.Domenico di Rieti dalla temperie postunitaria al 1994'; L.Nardi Nocchi, 'Gli affreschi medioevali della chiesa di S.Domenico'; M.L.Faraglia, 'Notizie su altri dipinti già nella chiesa di S.Domenico'; P.D'Alessandro, 'L'oratorio di S.Pietro Martire in S.Domenico'].

\* Andrea Maiarelli (a cura di), *La Cronaca di S.Domenico di Perugia* (Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1995, ISBN 88-7988-545-6) LXVI+156 pp. [edizione integrale del testo latino].

\* Juan Pujana, 'Antonio Martín y Bienes (1806-1894), último superior mayor de los Trinitarios Calzados'. *Trinitarium* 3 (1994) 195-229 [sul convento della SS.Trinità, Via Condotti, Roma].

\* Abele Redigonda OP, 'Ricordando un triennio di noviziato a Milano', *Bollettino di San Domenico* 77 (1996) 216-218 [de annis 1936-1939].

\* Max Siller, 'Der Südtiroler Dichter Heinrich von Burgeis und die Entstehung des Bozner Dominikanerklosters (1272-1276)', *Bolzano. Dalle origini alla distruzione delle mura* (Comune di Bolzano 1991, ISBN 88-7014-559-X) 223-231.

\* Fernanda Sorelli, 'Gli ordini mendicanti', in *Storia di Venezia dalle origini alla caduta della Serenissima. II: L'età del Comune* (Istituto della Enciclopedia Italiana 1995) 905-927.

\* Antonio Tripodi, *In Calabria tra cinquecento e ottocento (Ricerche d'archivio)* (Jason editrice, Reggio Calabria 1994) [pp.59-62: 'Notizie sul real convento di San Domenico di Soriano'; pp.313-324: 'Stuccatori, pipernieri, marmorari, intagliatori nel real convento di San

Domenico in Soriano'; pp.325-332: 'Restituzione di sacri arredi del convento di San Domenico di Soriano'].

### **Mallorca**

Laureano Robles, 'Visita canónica de Severo T. Auther OP al convento de Santo Domingo de Palma (1678)', *Escritos del Vedat* 16 (1986) 371-387 [cum editione ordinationum visitatoris].

### **México**

Vide **RP** Torres.

### **Österreich**

Johann Sallaberger, 'Johann von Staupitz, die Stiftsprediger und die Mendikanten-Termineien in Salzburg', *Studien und Mitteilungen zur Geschichte des Benediktiner-Ordens und seiner Zweige* 93 (1982) 218-269. [There is almost nothing about Dominicans; the promised continuation is not found in the following volume.]

### **Polska**

\* Marek Florek, 'Kościół św. Jakuba i dawny klasztor dominikanów w Sandomierzu. Wyniki badań archeologiczno-architektonicznych' [the church of St James and the old Dominican convent at Sandomierz; results of archaeological and architectural investigations], *Kwartalnik Historii Kultury Materialnej* 42 (1994) 3-25.

Maria Otto, 'Późnogotycki ołtarz św. Katarzyny Sienieńskiej z kościoła OO. Dominikanów w Krakowie' [The late Gothic altar of St Catherine of Siena in the Dominican church, Kraków], *Analecta Cracoviensia* 23 (1991) 371-389.

### **Romania**

Vide **Not. Var.** 3.

### **Türkiye**

\* Joseph Ract, 'Ricordi domenicani in Istanbul', *La Stella di San Domenico* 91 (1995) 292-296.

### (c) De missionibus

Vide **RP** Denis [Southern Africa], Esponera, Gillen (ter) [América Latina], Torres [América Latina]; **D(b)** Christian (Rodríguez Cruz); **J(a) Iulianus Hungarus**; **J(b) Navarrete** [on the Chinese rites controversy, from the Dominican point of view]; **K(b)** Pavia.

\* *Encounter of Cultures. Eight centuries of Portuguese mission work* (Catalogue of the exhibition 'Incontro di Culture' at the Vatican, April-June 1996) 328 pp. [There are quite a few incidental and undocumented allusions to Dominican missionaries in Africa and in the Orient; also a general note on 'Dominicans in the missions of Portuguese Patronage' by António do Rosário OP (pp.38-39). More specifically, there is a documented article by Roberto Gulbenkian, 'Relations between Portuguese Augustines (*sic*) and Dominicans and Armenian Dominicans in the 17th century' (pp.73-84). There is a section on Dominicans in António Lopes, 'Malacca and the Portuguese evangelisation' (pp.99-100). On pp.241-242 reference is made to the scientific work of several Dominicans in parts of Africa and Asia.]

\* José Barrado Barquilla OP, ed., *Los Dominicos y el Nuevo Mundo, siglos XVIII-XIX (Actas del IVº Congreso Internacional)* (Editorial San Esteban, Salamanca 1995, ISBN 84-87557-76-7) 647 pp. [Miguel Angel Medina OP, 'Visión panorámica de los Dominicos en América hacia 1800 según sus Actas Capitulares'; Alfonso Esponera Cerdán OP, 'La Bula "Inter graviores" y los Dominicos de la América Hispana (1805-1835)'; Ramón Hernández Martín OP, 'Fuentes del Instituto Histórico de Salamanca sobre América, y en particular sobre Colombia'; Miryam Báez Osorio, 'Fuentes para la Historia de los Dominicos en Boyacá. Siglos XVI-XIX'; José Barrado Barquilla OP, 'La provincia Dominicana de San Antonino de Colombia. Datos para su historia, 1850-1900'; Carlos Mario Alzate Montes OP, 'La desamortización en Colombia en el siglo XIX'; Luis F.Tellez OP, 'La Cofradía del Rosario en Nueva Granada'; Pedro Manuel Alonso Marañón, 'El fenómeno universitario colegial en Hispanoamérica. La representatividad del Real Colegio de San Fernando en Quito y del Colegio Mayor del Rosario en Santa Fé de Bogotá'; Alberto Cárdenas Patiño, 'La Universidad Tomística, Primer Claustro Universitario de Colombia, de 1700-1900'; Armando Martínez Garnica, 'Fray Jacinto Antonio de Buenaventura, O.P., y la resistencia dominica al plan de reforma de los estudios superiores del Nuevo Reino de Granada'; Mario A.Rodríguez León OP, 'Fray Remigio Cernadas, el Obispo Espada, la desamortización y la defensa de los Frailes Dominicos al derecho de rectorado de la Real y Pontificia Universidad

de San Jerónimo de La Habana, 1819-1842'; Rubén González OP, 'El Estudio del convento dominicano de San Miguel de Tucumán, Argentina (1888-1899)'; Carlos Amado Luarca OP, 'Los Dominicos y la Filosofía en las postrimerías del México Colonial. Fr. Matías de Córdova, educador y libertador de Chiapas'; Antonio Larios Ramos OP, 'El IV Concilio Mexicano y la Reforma de las Monjas. Las Dominicas de Puebla'; Beatriz Alvarez OP, 'El Monasterio de Santa Inés de Montepulciano de Santa Fe de Bogotá'; M. Angélica de San José OP, 'El Monasterio Dominicano de Santa Inés de Bogotá en tiempos de la Exclaustración'; Beatriz A. Charría OP, 'Las Dominicas de la Presentación en las guerras civiles de Colombia (1876-1899)'; María Elena Gómez Reyes OP, 'Un siglo de amor y de servicio en Agua de Dios (1892-1992)' [sobre las Hermanas de la Presentación]; María Teresa Bengoechea Garatea OP, 'Las Dominicas misioneras de la Sagrada Familia'; Adolfo Robles Sierra OP, 'Aportación de la provincia dominicana de Aragón a las misiones de la Baja California (1769-1838)' [con catálogo de los misioneros]; Santiago Rodríguez López OP, 'Dominicos en la Baja California. Una aproximación a las Misiones Dominicanas en la Baja California a partir de las Actas de los Capítulos Provinciales de Santiago de México' [con noticias biográficas sobre algunos misioneros]; Vénor M. Rojas OP, 'Algunas causas de la extinción de la Provincia de San Vicente de Chiapa y Guatemala'; Fernando Piñeros, 'Semblanza de los Arzobispos dominicos de Bogotá Agustín Manuel Camacho y Rojas y Fernando del Portillo y Torres'; Edivaldo A. Dos Santos OP, 'Os dominicanos em Goías e Tocantine (1880-1900)'; Ramón Ramírez OP, 'Los dominicos en el siglo XIX: participación en la Independencia de Chile, en la cultura y educación'; Orlando Rueda Acevedo, 'Los dominicos y el arte en la evangelización del Nuevo Reino de Granada'; Pedro José Díaz Camacho OP, 'La idea dominicana de Universidad'; 'Cronología de la Provincia Dominicana de Colombia'.

José Delgado García OP, 'El beato Angel Ferrer Orsucci OP, misionero de Filipinas y México, y mártir del Japón (1573-1622). Correspondencia epistolar desde Valencia', *Escritos del Vedat* 20 (1990) 313-355 [cum editione epistolarum].

\* José Delgado García OP, 'El beato Angel Ferrer Orsucci OP, misionero de Filipinas y México, y mártir del Japón (1573-1622). Correspondencia epistolar desde México y Filipinas (1601-1617)', *Escritos del Vedat* 21 (1991) 227-253 [cum editione epistolarum].

\* José Delgado García OP, 'El beato Angel Ferrer Orsucci OP, misionero de Filipinas y México, y mártir del Japón (1573-1622). Correspondencia epistolar desde Japón', *Escritos del Vedat* 22 (1992) 333-374 [cum editione epistolarum].

\* André Lendger OP, 'I Domenicani nell'Isola de la Réunion', *La Stella di San Domenico* 92 (1996) 139-142. [Fournit quelques renseignements sur les débuts de cette mission, lancée en 1993 par la province de Toulouse.]

\* Michel Parasote OP & Yousif Th.Mirkis Joudo OP, 'Domenicani in Iraq ieri e oggi', *La Stella di S.Domenico* 92 (1996) 76-80.

\* Giovanni Pizzorusso, *Roma nei Caraibi. L'organizzazione delle missioni cattoliche nelle Antille e in Guyana (1635-1675)* (École Française de Rome, Roma 1995, ISBN 2-7283-0341-X) XVIII+366 pp. [Indagine sulle missioni cattoliche nell'America francese dell'area dei Caraibi e della Guyana; il capitolo III (pp.197-262) s'intitola 'La curia generalizia dei domenicani e le missioni antillesi (1635-1675)'.]

#### (d) De libris bibliothecisque fratrum

Vide **RP** Montagnes [de bibliotheca conventus S.Maximini cum editione eius catalogi].

\* Noël Coulet, 'Bibliothèques aixoises du XV<sup>e</sup> siècle (1433-1448)', *Cahiers de Fanjeaux* 31 (1996) 209-239 [pp.210-217: 'La bibliothèque d'un archevêque dominicain' (Avignon Nicolai)].

\* Peter D'Haese OP, 'Geschiedenis van onze bibliotheken 6: De bibliotheek van de Dominicanen te Gent', *V.R.B.-Informatie* 23/3-4 (1993) 49-52.

\* Nathalie Hurel, 'A propos de quelques manuscrits enluminés de la bibliothèque des Dominicains d'Avignon (XIII<sup>e</sup>-XV<sup>e</sup> siècle)', *Cahiers de Fanjeaux* 31 (1996) 417-440.

\* Jean-Loup Lemaître, 'Les catalogues médiévaux et le pillage des bibliothèques languedociennes', *Cahiers de Fanjeaux* 31 (1996) 19-57. [De catalogis bibliothecae conventus Tolosani OP vide p.47; de ipsa bibliotheca v. etiam ibid. 34. De bibliotheca conventus Albiensis v. ibid. 35.]

Adolfo Robles OP, 'Incunables e impresos del XVI en el Archivo Histórico de la Provincia de Aragón de la Orden de Predicadores', *Antonianum* 45 (1970) 287-299.

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André Vernet, ed., *Histoire des bibliothèques françaises. Les bibliothèques médiévales. Du VI<sup>e</sup> siècle à 1530* (Promodis, Éditions du

Cercle de la Librairie 1989, ISBN 2-903181-72-1) 463 pp. [125-145: Kenneth William Humphreys, 'Les bibliothèques des Ordres mendiants'].

## M

### DE FAMILIA DOMINICANA

Vide **RP** Lippini.

#### (a) de monialibus sive secundi sive tertii ordinis

##### Colombia

Vide **L(c)** Barrado.

##### Deutschland

Vide **RP** Stoudt.

\* Otto Langer, 'Vision und Traumvision in der spätmittelalterlichen dominikanischen Frauenmystik', in Rudolf Hiestand, ed., *Traum und Träumen: Inhalt – Darstellung – Funktionen einer Lebenserfahrung in Mittelalter und Renaissance* (Droste, Düsseldorf 1994, ISBN 3-7700-0828-6) 67-84.

\* Gertrud Jaron Lewis, *By Women, for Women, about Women. The Sister-Books of Fourteenth-Century Germany* (Pontifical Institute of Mediaeval Studies, Toronto 1996, ISBN 0-88844-125-8). ['A comprehensive scholarly study of the Schwesterbücher, combining a rhetorical approach with a feminist perspective.']

\* Ulinka Rublack, 'Female spirituality and the Infant Jesus in late medieval Dominican convents', *Gender and History* 6 (1994) 37-57 [with special reference to Margaretha Ebner].

\* Margot Schmidt, 'An example of spiritual friendship. The correspondence between Heinrich of Nördlingen and Margaretha Ebner', in Ulrike Wiethaus, ed., *Maps of Flesh and Light: the religious experience of medieval women mystics* (Syracuse University Press, Syracuse N.Y. 1993, ISBN 0-8156-2560-X) 171-174.

##### Ἑλλάδα

Vide **Graecia**.

## England

Godfrey Anstruther OP, 'St Pius V and the Nuns', *Blackfriars* 40 (1959) 375-378 [with a translation of a letter from Vincenzo Ercolani OP, in 1568, to Card. Bonelli, nephew of Pius V, on the exiled English Dominican nuns from Dartford].

## España

\* Cándido Aniz Iriarte OP & Rufino Callejo de Paz OP, *Real Monasterio de San Pedro Mártir de Mayorga, fundación de la reina Catalina de Lancáster* (Editorial San Esteban, Salamanca 1994, ISBN 84-87557-75-9) 341 pp.

\* Ana M<sup>a</sup> Huélamo, 'La dominica Sor Constanza, autora religiosa del siglo XV', *Revista de Literatura Medieval* 5 (1993) 127-158. [Madrid, Bibl. Nac. cod. 7495, 'Oraciones'; l'A. mostra che Sor Constanza (H 1478), figlia del Infante, Don Juan, priora di S.Domingo el Real, Madrid, fu 'autora', autentica, non soltanto 'recopiladora' o 'traductora'.]

\* Esteban Mira Caballos & Fernando de la Villa Nogales, 'El monasterio de Santa Catalina de Sena de Carmona: Fundación e Historia', *Archivo Dominicano* 17 (1996) 15-23.

## France

Vide **RP** Levesque; **Comp.** 1.; **D(b)** Christian (Deville; sur Agnès de Langeac).

\* Simone Hartmann-Nussbaum, 'Viviers, l'église Notre-Dame-du-Rhône', in Société Française d'Archéologie, *Congrès archéologique de France* 150<sup>e</sup> session, 1992, *Moyenne vallée du Rhône* (Paris 1995) 363-367. [Sur l'église du monastère OP Sainte-Catherine de Sienne, fondé à Viviers en 1624; église rebâtie en 1734 par l'architecte avignonnais Jean-Baptiste Franque. Renseignements du P. B.Montagnes OP.]

## Graecia

\* Nikolaos Kokkalakis, 'Il Monastero delle Domenicane di Santorini; per i 400 anni della sua fondazione (1596-1996)', *La Stella di San Domenico* 92 (1996) 127-130.

## Hungaria

\* Katalin Irás-Melis, 'Die Margareteninsel und ihre Klöster im Mittelalter', in Gerd Biegel, ed., *Budapest im Mittelalter* (Braunschweigisches Landesmuseum, Braunschweig 1991, ISBN 3-927939-04-8) 409-414.



## Italia

Vide **RP** Lippini, Matter [on Lucia da Narni]; **BG** Golding [de S.Sixto]; **H(b)** Colomba.

MS Longboat Key, Florida, Bibliotheca Schoenbergiensis 12 contiene un tardo-quattrocentesco rito per la vestizione di novizie in un monastero italiano dell'Ordo Paenitentiae OP e la regola dello stesso Ordine.

\* M.Beatrice Annis, 'Analisi tecnologica di ceramica a vetrina pesante e sparsa da San Sisto Vecchio in Roma', *Archeologia Medievale* 19 (1992) 123-178.

\* *Centenario di Fondazione del Monastero Domenicano del S.Rosario di Azzano S.Paolo (BG)*, a cura della Comunità Monastica (Edizioni Litostampa Istituto Grafico, Gorle [Bergamo] 1996) 157 pp. [Venturino Alce OP, 'Breve storia delle monache e suore domenicane'; A.VV., 'Il monastero domenicano del S.Rosario in Azzano San Paolo'].

\* Alfonso D'Amato OP, 'Le origini domenicane del santuario della Madonna di S.Luca a Bologna', *Bollettino di S.Domenico* 77 (1996) 94-100, 149-157, 219-223.

\* Bernardetta Giordano OP, *Testimonianze luminose oltre la grata. S.Domenico di Querceto* (presso il monastero: Via Capponi 32, 50019 Sesto Fiorentino, senza data) 63 pp. [Storia brevissima e non documentata del monastero, poi capitoli su due suore: M.Rosa Rosselli del Turco (1878-1943) e Sr M.Pia Morganti, conversa (1899-1973).]

Karl Greiter & Hans Nothdurfter, *Das Kloster der Dominikanerinnen zu Maria Steinach in Algund* (Tappeiner Verlag, Bozen 1991, ISBN 88-7073-136-7) 243 pp. [In addition to beautiful illustrations, the book contains a history of the monastery up to its dissolution in 1782 and from its refoundation in 1848, together with lists of chaplains, prioresses and sisters for the period since the refoundation, and a 'Versuch einer Baugeschichte'.]

## México

Vide **L(c)** Barrado.

## U.S.A.

\* Maria Agnes OP, *The Story of Rosary Shrine 1919-1994. Gleanings from the Chronicles of the Monastery of Our Lady of the Rosary* (apud moniales, Summit) 57 pp. [With no scholarly pretensions, this is an informative booklet; only what is said about the beginnings of Prouille is almost entirely mythical.]

## (b) De sororibus vitae apostolicae

### Australia

Vide **RP** Smith.

Joy Hughes, *History of St Dominic's School* (privately printed, Melbourne 1985) 20 pp.

### Colombia

Vide **L(c)** Barrado [Hnas. de la Presentación].

### España

Vide **L(c)** Barrado [Dominicas Misionares de la Sagrada Familia].

### France

Vide **D(b)** Christian (Plata Cordero, sur Marie Poussepin).

### Italia

\* (a cura delle Domenicane dell'Opera S.M. di Nazareth) 'Suor Gabriella Merli (1905-1995), fondatrice dell'Opera "S.Maria di Nazareth"', *La Stella di San Domenico* 92 (1996) 104-109 [con 'date biografiche di Madre Gabriella Merli OP'].

\* Ubaldo Tomarelli OP, 'Madre Gabrielle Merli OP, fondatrice delle Suore Domenicane di Nazareth (16.1.1905-8.7.1995)', *Bollettino di S.Domenico* 76 (1995) 271 [notizia necrologica].

### U.S.A.

Vide **Not. Var. 2**.

Eugene J.Crawford, *The Daughters of Dominic on Long Island. The history of the American Congregation of the Holy Cross ... of the Diocese of Brooklyn* (Benziger Brothers, New York 1938) 389 pp.

### Zimbabwe

Vide **RP** Denis.

(c) De tertiariis (sensu largo)

Vide **Diss.** Chaput; **D(b)** Christian (Sorelli); **L(a)** *Les Ordres*.

Desmond Chute, 'Eric Gill: a retrospect', *Blackfriars* 31 (1950) 572-581, 32 (1951) 5-10.

Kenelm Foster OP, 'David Jones on art and religion', *Blackfriars* 40 (1959) 421-425.

H.M.Gillett, 'Benoite Rencurel of Le Laus', *Life of the Spirit* 2 (1947) 114-118.

Jeremy Hooker, *David Jones. An exploratory study* (Enitharmon Press, London 1975) 68 pp.

\* Anthony Hyne, selected by, *David Jones. A fusilier at the front. His record of the Great War in word and image* (Poetry Wales Press, Bridgend 1995, ISBN 1-85411-135-3) 183 pp.

\* Jonathan Miles, *Eric Gill and David Jones at Capel-y-Fein* (Poetry Wales Press, Bridgend 1992, ISBN 1-85411-051-9 cloth, 1-85411-052-7 paperback) 172 pp.

\* Jonathan Miles & Derek Shiel, *David Jones. The maker unmade* (Poetry Wales Press, Bridgend 1995, ISBN 1-85411-134-5) 328 pp.

\* David Peace, *Eric Gill. The Inscriptions. A descriptive catalogue* (based on Evan R.Gill, *The Inscriptional Work of Eric Gill: An Inventory*) (The Herbert Press, London 1994, ISBN 1-871569-66-4) 208 pp.

Ruth Pryor, ed., *David Jones. Letters to Vernon Watkins*, with a foreword by Gwen Watkins (University of Wales Press, Cardiff 1976, ISBN 0-7083-0616-0) 79 pp.

Kathleen Raine, *David Jones and the actually loved and known* (Golgonooza Press, Ipswich 1978) 25 pp.

Jean-Baptiste Serres, *Catherine Jarrige, dite Catinon-Menette* (3<sup>a</sup> ed., Roma 1910; parva biographia Catherinae ex hoc volumine extracta a postulatione OP apud Sanctam Sabinam Romae anno 1996 reedita est pro beatificatione eiusdem 24 nov. 1996 celebranda).

\* Derek Shiel, ed., *David Jones. Ten letters to two young artists working in Italy, Juliet Wood and Richard Shirley Smith*; preface by John Montagne (Agenda Publications 1996, ISBN 0-902400-55-X) 51 pp.

Walter Shewring, 'Desmond Chute, 1895-1962', *Blackfriars* 44 (1963) 27-36.

\* Luigi Tavano, *Un'originale istituzione a Farra: le 'Poverelle di S.Caterina da Siena' (1648-1782)* (Gorizia 1995, privatim) 31 pp.

\* Innocenzo Venchi OP, 'Catherine Jarrige, laica domenicana (1754-1836)', *La Stella di San Domenico* 92 (1996) 179-180.

\* Gabriella Zarri, 'Potere carismatico e potere politico nelle corti italiane del Rinascimento', in Agostino Paravicini Bagliani e André Vauchez, edd., *Poteri carismatici e informali: chiesa e società medioevali* (Sellerio editore, Palermo 1992) 175-191 [tratta varie terziarie, come Caterina da Racconigi, Colomba da Rieti, Osanna Andreasi, Lucia da Narni ...].

#### (d) De Mechthild von Magdeburg

Vide **RP** Stoudt.

\* Julien Crepin, 'Femmes troubadours de Dieu, amour spirituel et amour courtois', in Daanielle Buschinger & Wolfgang Spiewok, edd., *La 'Fin Amor' dans la culture féodale* (Reineke Verlag, Greifswald 1994, ISBN 3-89492-036-X) 73-81. [Mechthild est parmi les écrivains considérés ici.]

\* Bernard McGinn, 'Ocean and desert as symbols of mystical absorption in the Christian tradition', *Journal of Religion* 74 (1994) 155-181 [treats of Mechthild among others].

\* Gisela Vollmann-Profe, 'Mechthild C auch "in Werktagskleidern". Zu berühmten und weniger berühmten Abschnitten des *Fließenden Lichts der Gottheit*', *Zeitschrift für deutsche Philologie* 113 Sonderheft (1994) 144-158.

\* Lola M. Wells, 'Revelations of love: Mechthild of Magdeburg's vision and experience of the Christian trinity', *American Benedictine Review* 45 (1994) 249-268.

#### (e) De S.Catherina Senensi

Vide **RP** Lippini; **BG** Horstmann; **D(b)** Christian (Sorelli).

\* *Il Dialogo*, a cura di Giuliana Cavallini (Edizioni Cantagalli, Siena 1995) XLVIII+610 pp. [This is a lightly revised edition of the text published in 1968; the most significant new feature is an apparatus recording variants from some of the more important manuscripts.]

\* Giuliana Cavallini, *S.Domenico e i suoi frati nella spiritualità di S.Caterina da Siena* (Editrice Domenicana Italiana, Napoli/Bari 1993) 152 pp.

\* Dominique de Courcelles, 'Le *Dialogue* de Catherine de Sienne ou l'accès du sujet intelligent créé à la perfection ultime. Du langage

thomiste au langage de l'âme', *Archives d'Histoire Doctrinale et Littéraire du Moyen Age* 62 (1995) 71-135.

\* Giulio Ferroni, 'L'io e gli altri nelle *Lettere* di Caterina da Siena', *Rassegna della letteratura italiana* ser.8, 97:3 (1993) 11-23.

\* Hanna-Barbara Gerl-Falkovitz, '“Die Braut auf dem Bett von Blut und Feuer”. Zur Bluttheologie der Caterina von Siena (1347-1380)', in Norbert Kruse & Hans Ulrich Rudolf, edd., *900 Jahre Heilig-Blut-Verehrung in Weingarten 1094-1994* (Thorbecke, Sigmaringen 1994, ISBN 3-7995-0398-6) I 494-500.

Hilda Graef, 'On the mystic life of St Catherine of Siena', *Life of the Spirit* 1 (1947) 318-324.

Phyllis Hodgson, 'The *Orcherd of Syon* and the English mystical tradition', *Proceedings of the British Academy* 50 (1964) 229-249.

Alvaro Huerga OP, 'El dominicanismo en santa Catalina de Siena', *Escritos del Vedat* 12 (1982) 457-478.

José Salvador y Conde, ed., *Epistolario de Santa Catalina de Siena. Espiritu y doctrina*, 2 vol. (Editorial San Esteban, Salamanca 1982, ISBN 84-85045-52-1) 1332 pp. [introducción, traducción española y índices].

José Salvador y Conde, *Enseñanzas de vida espiritual. Selección de cartas de Sata Catalina de Siena* (Editorial San Esteban, Salamanca 1983, ISBN 84-7188-120-9) 328 pp.

\* Agostino Selva OP, 'Venezia e le reliquie di Santa Caterina da Siena', *Bollettino di S.Domenico* 76 (1995) 241-246.

## (f) De confratriis

Vide **Necrologium**, Mallia; **RP** Longo; **G(b)**; **L(a)** *Les Ordres*.

\* Saul António Gomes, 'Notes e documentos sobre as confrarias portuguesas entre o fim da idade média e o século XVII: o protagonismo dominicano de S.<sup>ta</sup> Maria da Vitória', *Lusitania Sacra* 2<sup>a</sup> sér. 7 (1995) 89-150.

Esmond Klimeck OP, 'The Holy Name Society', *Blackfriars* 21 (1940) 523-541. [A plea for the establishment of the Society in Britain, but the article contains the essential outlines of its history, with reference to the major documents.]

\* Antonietta Latorre, *Le Confraternite di Fasano dal XVI al XX secolo* (Schena Editore, Fasano 1993, ISBN 88-7514-681-0) 368 pp. [I

domenicani sono citati come promotori di due delle confraternite: cap. III, 'La Confraternita del SS.mo Sacramento' (con edizione delle sue Regole); cap. IV, 'La Confraternita di Maria SS.ma del Rosario' (con edizione delle sue Regole).]

\* Miguel Llop Catalá OP, *Historia de la Asociación de Hijas de Maria del Rosario* (apud Associationem, Villarreal 1994, ISBN 84-88331-14-2) 262 pp.

J.M. de Solá-Morales, 'Santo Sepulcro de Palera, o Santo Domingo de Palera', *Escritos del Vedat* 10 (1980) 607-617 [de devotione erga s.Dominicum et de confratria eidem dedicata apud basilicam vulgo 'Santo Domingo de Palera' dictam].

## N

### 1. THOMAS WALEYS: A FEW DETAILS

(1) It has generally been supposed that Waleys was enabled to fulfil his duties as bachelor and lecture on the Sentences at Oxford after the settlement of the dispute between the university and the Dominicans in 1314 (e.g. A.B.Emden, *Biographical Register of the University of Oxford to 1500* [Oxford 1957] 1961; Beryl Smalley, *AFP* 24 [1954] 51; KP IV 401). But this is plainly contradicted by Waleys himself, who says (in 1334) that the Dominicans appealed to the pope, 'sicut adhuc recordatur, ut extimo, sanctissimus pater dominus noster, in cuius sanctissima presencia fuit negocium discussum' (Th.Käppeli, *Le Procès contre Thomas Waleys OP* [Rome 1936] 237-238). This cannot be the appeal of 1311, in which John XXII had not been involved, it must be the appeal of 1317. The three-year period in which the quarrel prevented any Dominican from lecturing on the Sentences or graduating as master must therefore be 1317-1320 (W.H.Bliss, *Calendar of entries in the Papal Registers relating to Great Britain and Ireland: Papal Letters, vol. II* [London 1895] 167, 199). Waleys is described as bachelor in 1318 (see Emden, loc. cit.), when he received royal letters of commendation for a journey to the papal curia (presumably in connection with the friars' dispute with the university), but, as he himself explains, he was prevented from fulfilling his role as bachelor: 'Cum ego sentencias legere debuisssem ibidem, prohibitus fui legere per cancellarium universitatis prefate' (Käppeli, loc. cit.). It was only in December 1320 that the Dominicans were prepared to accept a settlement (Montagu

Burrows, ed., *Collectanea. Second Series* [Oxford 1890] 272-273), so Waleys cannot have begun to lecture on the Sentences before 1321, which means that he can hardly have incepted as Master and begun his regency before 1323. After that, on his own account, he served as regent 'for as long as I wanted' and in due course presided over the inception of his successor (Käppeli, *op. cit.* 245).

(2) In 1326 the General Chapter appointed Benedetto da Como lector at Bologna (MOPH IV 166), but in August of the same year John XXII sent him on a mission to the Greeks (A.L.Tautu, ed., *Acta Ioannis XXII*, Pont. Comm. ad redigendum C.I.C. Orientalis, Fontes III vol. VII ii [Vatican 1952] 175 #88; cf. T.Käppeli, *AFP* 11 [1941] 85). Waleys was clearly sent as a substitute; no doubt he is the 'magister Thomas anglicus', whose participation, as lector of Bologna, in a consultation on a constitutional detail is recorded in the acts of the 1327 Chapter (MOPH IV 175-176). This confirms that it was in 1326, or 1327 at the latest, that he went to Bologna; by then he had evidently completed his regency in Oxford. Waleys himself attests that he was in Bologna before his troubles in Avignon (Käppeli, *Procès* 241). It seems probable that he remained until 1331, when another English master was appointed lector there by the General Chapter (MOPH IV 215), Master Richard de Winkley, later provincial of England (Emden, *op. cit.* 2060).

(3) On 3 Jan. 1333 Waleys preached his famous sermon, which got him into so much trouble. It has with reason been studied chiefly with reference to the controversy over John XXII's theories about the beatific vision, but it should not be overlooked that he saw himself chiefly as the victim of Franciscan persecution. He says that, on the very first day on which he appeared before the Franciscan inquisitor, the latter reproached him for attacking Franciscan heresies in his sermon (Käppeli, *Procès* 240-241). One can see why the Franciscans should have considered the sermon offensive. In the course of a demonstration that spiritual sin is worse than carnal, he asserts that pride and vain glory are the source of modern heresies, a claim which he illustrates with reference, first, to the heretical doctrine that Christ and the apostles possessed nothing *in proprio vel communi*, which he ascribes to a conceited desire to be seen as having a singularly perfect way of life, and, secondly, to the doctrines that God could in principle command us to hate him, and that merit is possible without charity or grace, doctrines which he attributes to a vain desire to be seen as being singularly knowledgeable (*Procès* 96-97). The heresy about poverty is the Franciscan doctrine condemned by John XXII in 1323 (cf. Denzinger-Schönmetzer 930-931); the other two feature in the list of propositions from the writings of Occam censured

by a committee of masters in 1326, though never formally condemned by the pope (A.Pelzer, *Revue d'Histoire Ecclésiastique* 18 [1922] 250-254). Thus Waleys's examples of pride-induced heresy are exclusively Franciscan.

(4) *De modo et forma praedicandi*, dedicated to Tebaldo Orsini, archbishop of Palermo, was generally supposed to have been written after Waleys's return to England, therefore after 1342 (on the assumption that he did not receive permission to leave Avignon until after the election of Clement VI) (Smalley, art. cit. 52-57; Emden, loc. cit.; Kaeppli, *AFP* 35 [1965] 91). More recently doubts have been expressed or intimated about Waleys's return to England (Marc Dykmans, *Archivum Historiae Pontificiae* 7 [1969] 129; Arturo Bernal Palacios, 'El derecho canónico al servicio de la predicación: el "Campus Florum" de Thomas Waleys OP', *Escritos del Vedat* 22 [1992] 113), and *De modo* has been dated 'after 1340' (KP IV 407), when card. Matteo Orsini died, on the assumption that Tebaldo took over as Waleys's patron (Bernal Palacios, art. cit. 116). The arguments intended to show that the treatise was written in England are: (i) that part II, containing sermons for the Sundays of Advent, follows the Sarum lectionary; and (ii) that Waleys describes an Italian way of preaching, as if it would be unfamiliar to his readership (Smalley, art. cit. 52). Against this it should be noted that the Dominican lectionary has exactly the same readings for the Sundays of Advent as that of the Sarum rite, so Waleys's sermons tell us nothing about where he composed them. The reference to Italy does not really prove anything either, except that the author was not in Italy at the time; Waleys is simply citing Italy as an example of a place where a rather old-fashioned style of sermon is still practised: 'In aliquibus partibus, puta in Italia, communiter quando praedicatur non clero sed populo non accipitur breve thema, sed totum evangelium quod legitur in missa accipitur pro themate et totum exponitur' (Th.-M.Charland, *Artes Praedicandi* [Paris/Ottawa 1936] 344). Beryl Smalley, who used this as evidence that Waleys envisaged a readership unfamiliar with Italian practice, misunderstood the situation of the dedicatee of the book, Tedaldo Orsini, whom she took to be a cousin of Waleys's patron, card. Matteo Orsini. In fact Tedaldo was Matteo's nephew and, when he was appointed archbishop of Palermo in 1336, he was only 27 years old, as we learn from Benedict XII's letter of 24 April, dispensing him *super defectu aetatis* (J.M.Vidal, ed., *Benoît XII, Lettres Communes* I [Paris 1903] 321 #3604); before that he had spent 6 years as a student (A.Fayen, *Lettres de Jean XXII* tome II [Rome etc. 1910] 438 #2839, 662 #3421; A.Fierens, *Lettres de Benoît XII* [Rome etc. 1910] 9 #21). The



dedication of *De modo et forma* implies that Tedaldo had at least hinted that he wanted Waleys to advise him about preaching. Waleys says that he has long planned to write something to satisfy his desire ('deliveravi diutius aliquid scribere'), but 'diutius' need not imply a delay of years, and the tone of the dedication suggests that Tedaldo was still quite new to his pastoral responsibilities (Charland, op. cit. 328). This suggests that the book was written in 1336 or very soon after. Waleys was almost certainly still in Avignon, since his release from prison in 1334 was conditional on his not leaving the curia, a condition which was maintained, seemingly, throughout the pontificate of Benedict XII (Marc Dykmans, art. cit. 115-130). If he was writing for his patron's young nephew in these circumstances, there seems nothing odd in the reference to Italy. That Waleys was writing outside England is certain, since he relates something which happened 'in terra mea' (Charland, op. cit. 332-333). It is doubtful whether the fact that Waleys describes himself as Tebaldo's 'devotus filius et orator' really implies that card. Matteo was already dead and that Tebaldo had succeeded him as Waleys's patron; there is no evidence that Waleys returned to the cardinal's household after his release from prison (he is not named in Matteo's will C cf. S.L.Forte, *AFP* 37 [1967] 192) or that he depended in any particular way on Matteo's patronage, and, even if Matteo was still alive, he could surely call Tebaldo 'father and lord in Christ' in the dedication of his book without going beyond the conventions of polite address to an aristocratic prelate. Thus *De modo et forma* (and the *Campus florum*) could have been composed any time from 1336 onwards.

(5) In spite of recent doubts, Waleys's return to England seems sufficiently established by the facts to which Beryl Smalley drew attention in *AFP* 24 (1954) 53-54. The evidence she cites shows (a) that Lambert of Poulshot was at Oxford in 1348-1349, and that (b) he was in effect looking after Waleys at the time. It is reasonable to infer, as she does, that Waleys would otherwise have been destitute and helpless, as he claims, because the Dominican convent was in a state of crisis due to the Black Death, which ravaged England precisely in 1348-1349. If Waleys were still in Avignon, the terms of his petition to the pope make no sense. Nothing, of course, can be inferred about the date of Waleys's return to Oxford, except that, if he was 'senio confractus paralisique graviter percussus' when the petition was sent (it was granted on 21 Feb. 1349), he must have travelled back to his own country before reaching such a decrepit condition.

Simon Tugwell OP

## 2. PRE-REFORMATION DOMINICAN HOUSES IN SCOTLAND

In the Bordeaux manuscript of Bernard Gui's list of convents (Bibliothèque de Bordeaux MS 780 f.42<sup>v</sup>) the list of convents in Scotland was annotated in 1596 by the last pre-reformation prior of Glasgow, John Hunter, who had taken refuge there. Unfortunately the manuscript was subsequently trimmed for binding, so some letters have been lost. I am most grateful to Mme Hélène de Bellaigue, keeper of manuscripts in Bordeaux, for checking my transcript against the original. Hunter's annotations are in square brackets; letters supplied by me, where something has been lost in the margin, are in angular brackets.

Simon Tugwell OP

In Scocia.

Bevici [alias Beruici: nomine sanctae Trinitatis]  
Perfh (*ut videtur*) [alias Perth: nomine sancti Andreae]  
Castru puellarum [alias Edinburgi, nomine virginis deipar<ae>]  
Are [alias Air, sanctae Caterinae virginis et mart<yris>]  
Glasgu [nomine s. Ioannis apostoli et euangelistae]  
Vigtone [nomine beatissimae virginis Mariae]  
Strenelyn [nomine s. Laurentii martyris]  
Montis rosarum [nomine beatissimae virginis matris dei]  
Abrden (*corr. manu Bern. Guid. Aberdein vel Aberdem*) [alias Aberdonie,  
nomine sancti Ioannis bap<tistae>]  
Invernys [nomine s. Bartholomaei apostoli]  
Orti regii.  
Candide case.  
Morauiensis [alias Elgin, nomine s. Iacobi apostoli]

[Sanctandreae ciuitate, nomine beatissimae virginis deiparae.

Dundeiae, nomine s. Katherinae virginis et martyris.

Apud S. Monanum, eiusdem sancti nomine.

Ultimo nouembris 1596 frater Ioannes Hunt<er> S.T. Doctor, conuentus  
Glasgensis alumn<us>, Burdegali scribebam anno presbiterii 37,  
vitae 7<.>, ab ordinis ingressu 57, a professione 56. Per omnia &c.  
in omnibus benedictus deus. Amen.]