

ASSOCIATION POUR L'HISTOIRE DE L'ORDRE DE SAINT DOMINIQUE EN FRANCE ET EN EUROPE

DOMINICAN HISTORY NEWSLETTER

**BULLETIN D'HISTOIRE DOMINICAINE
BOLLETTINO DI STORIA DOMENICANA**

A. REPERTORIUM PERITORUM

ET

NOTITIAE DIVERSAE

I

1992

apud
CENTRUM HISTORICUM DOMINICANUM
OXONII 1992

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:

AFP	<i>Archivum Fratrum Praedicatorum</i>
AGOP	Archivum Generale OP (Convento di S.Sabina, Piazza P. d'Illiria 1, 00153 Roma, Italia)
ASOP	<i>Analecta Sacri Ordinis Fratrum Praedicatorum</i>
BG	Bibliographia generalis in hoc fasciculo edita
CP	R.Coulon & A.Papillon OP, <i>Scriptores Ordinis Praedicatorum 1701-1750</i> (Paris in pluribus fasciculis 1910-1934, denuo in duobus voluminibus apud Bibl. SJ, Leuven 1961).
Diss.	Tabula dissertationum in altero fasciculo edita
Documents	<i>Documents pour servir à l'Histoire de l'Ordre de Saint-Dominique en France</i>
K	Thomas Kaeppli OP, <i>Scriptores Ordinis Praedicatorum Medii Aevi</i> (S.Sabina, Roma 1970-) [tria volumina iam edita sunt, quartum expectatur curante Emilio Panella OP].
MOPH	<i>Monumenta Ordinis Praedicatorum Historica</i>
QE	J.Quétif & J.Échard OP, <i>Scriptores Ordinis Praedicatorum</i> (Paris 1719-1721) 2 voll.
RP	Repertorium peritorum in altero fasciculo editum

In omnibus bibliographiis scripta recentius edita (1987-1992) asterisco (*) notantur.

INTRODUCTION * PRÉSENTATION * PRESENTAZIONE

Welcome to our *Newsletter*. You will see that it comes in two sections. In the first section I provide a repertory of those who have said that they are willing to be listed as having some kind of expertise in Dominican history, with their addresses, interests, projects and relevant publications. I invite the collaboration of everyone in expanding this list, which is not confined to subscribers. I also report items of news and bits of information of various kinds, university dissertations I have come across which deal with Dominican topics, and questions submitted by subscribers, to which you are invited to reply.

The second section is devoted to systematic bibliographies. In these I have tried particularly to include information about recent publications (1987-1992), but I have also attempted to launch some more thorough bibliographies, to give an idea of what I hope we shall eventually achieve, with the collaboration of all of us. In every case, the bibliographies I publish here should be regarded as an invitation to the reader to supply extra information. I hope to initiate in the next number some other bibliographies which I should like to develop.

Contributions are welcome in Latin or any of the main western European languages (in line with the practice of *Archivum Fratrum Praedicatorum*). People supplying information involving the use of other languages are requested to provide a translation into Latin or some western European language. For editorial purposes, I shall restrict myself to Latin, English, French and Italian.

Je salue tous les lecteurs de ce Bulletin. Vous verrez qu'il a deux parties. Dans la première partie j'ai fourni un répertoire de ceux qui ont signalé leur volonté d'être nommés comme ayant quelque compétence à l'égard de l'histoire dominicaine, avec leur adresses, leur intérêts, leur projets et leur publications relatives à notre sujet. Je vous invite tous à faire de votre mieux pour que ce répertoire s'élargisse, et naturellement il n'est pas limité aux abonnés du Bulletin. En plus je vous donne des nouvelles et des informations de plusieurs genres, j'ai dressé la liste des thèses universitaires que je connais et qui sont en rapport avec notre thème, et je vous pose des questions soumises par quelques-uns de nos abonnés, en vous invitant à y répondre si vous voulez.

La deuxième partie comporte des bibliographies plus systématiques. J'ai essayé d'abord d'y fournir des renseignements sur les éditions récentes (1987-1992), mais j'ai aussi lancé des bibliographies plus globales pour vous montrer ce que j'espère un jour achever avec la collaboration de vous tous. Chaque élément des bibliographies publiées ici doit vous stimuler à m'en envoyer des compléments. Il y a d'autres bibliographies que je n'ai pas encore lancées, que j'espère commencer dans le prochain numéro.

Les contributions au Bulletin seront les bienvenues en Latin ou en n'importe laquelle des principales langues d'Europe occidentale (selon la pratique d'*Archivum Fratrum Praedicatorum*). Ceux qui nous donnent des renseignements qui exigent l'usage d'autres langues sont priés d'en fournir une traduction. En rédacteur, je me bornerai d'habitude aux langues latine, anglaise, française et italienne.

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A tutti i gentili lettori di questo Bollettino, saluti e auguri. Ci sono due sezioni del Bollettino. Nella prima troverete un repertorio di coloro che avendo qualche competenza riguardo alla storia domenicana hanno consentito di essere elencati, con i loro indirizzi, interessi, progetti e le loro pubblicazioni relative al nostro argomento. Tutti i lettori sono pregati di fare il possibile perchè si allarghi il repertorio, che non è limitato a coloro che vogliono abbonarsi al Bollettino. Di più vi troverete notizie diverse e un elenco delle tesi universitarie a me note che toccano la storia domenicana, ed in fine delle domande proposte da alcuni dei nostri abbonati, alle quali siete cordialmente invitati a rispondere.

La seconda sezione comprende delle bibliografie sistematiche, nelle quali ho provato soprattutto di informarvi sulle pubblicazioni recenti (1987-1992), ma ho anche voluto iniziare delle bibliografie più complete, allo scopo di mostrare ciò che spero un giorno effettuare colla collaborazione di tutti. Ogni bibliografia qui edita dovrebbe stimolare i lettori a spedirmi dei complementi. Spero iniziare altre bibliografie nel prossimo numero.

I contributi saranno benvenuti in latino o in qualsiasi delle lingue principali dell'Europa occidentale (secondo la pratica di *Archivum Fratrum Praedicatorum*). Se qualche informazione comporta un'altra lingua, si prega di fornirne gentilmente una traduzione. Da redattore, io mi limiterò generalmente al latino, inglese, francese e italiano.

Simon Tugwell OP

**** STOP PRESS ****

Please note that from January 1993 the editorial address for this *Newsletter* will be: R.P. Simon Tugwell OP, Convento Santa Sabina (Aventino), Piazza P. d'Iliria 1, 00153 Roma, Italy.

Les lecteurs sont priés de bien vouloir noter qu'à partir de janvier 1993 l'adresse officielle de la rédaction de ce Bulletin sera la suivante: R.P. Simon Tugwell OP, Convento Santa Sabina (Aventino), Piazza P. d'Iliria 1, 00153 Roma, Italie.

I lettori sono pregati di notare che sino dal gennaio 1993 l'indirizzo editoriale di questo Bollettino sarà: R.P. Simon Tugwell OP, Convento Santa Sabina (Aventino), Piazza P. d'Iliria 1, 00153 Roma.

REPERTORIUM PERITORUM

Hic nominantur qui aliquam peritiam habentes, quae ad historiam Ordinis Praedicatorum investigandam spectat, benigne permiserunt ut se suosque labores et scripta annuntiemus. Lectores hortor ut aliis quoque suadeant ut mihi indicent se in hoc repertorio inscribi velle et ut mihi bibliographiam suam mittant. Eos qui bibliographiam suam nondum miserunt aut qui aliqua adiungere vel corrigere volunt rogo ut mihi de talibus scribant. Nonnulli certiosem me fecerunt de scriptis suis quae nondum edita sunt, quibus gratias ago, sed malo expectare donec de iam editis accuratius sciam quid nuntiem; eos igitur et alios quoscumque rogo ut me de operibus suis iam mundo publice editis certiosem faciant necnon de laboribus suis qui nondum eo pervenerunt ut iam scriptum aliquod edendum parturiant. [S.T.]

R.P. Paul **Amargier** OP, 25 rue Neuve-Ste-Catherine, 13007 Marseille, France. Ex-assistant de recherche du Prof. George Duby à l'université de Provence. Histoire dominicaine aux XIII^e-XIV^e siècles dans le Midi de la France.

Bernardus Guidonis: De Fundatione ... [MOPH XXIV] (Roma 1961) 314 pp.

'Éléments pour un portrait de Bernard Gui', *Cahiers de Fanjeaux* 16 (1981) 19-37 [cum editione vitae B.G. a coetaneo aliquo scriptae].

La Parole Rêvée. Essai sur la vie et l'oeuvre de Robert d'Uzès OP (Centre d'Études des Sociétés Méditerranéennes, Aix-en-Provence 1982) 127 pp.

Études sur l'Ordre Dominicain aux XIII^e-XIV^e siècles (Marseille [chez l'auteur] 1986) 143 pp.

* 'St Thomas d'Aquin', in *Histoire des Saints et de la Sainteté* t.VI (Hachette, Paris 1987) 245-260.

* *Vie Dominicaine à Marseille 1225-1988* [avec B.Montagnes] (Marseille [au couvent] 1988) 45pp. 2^e Éd., 1225-1992 [avec B.Montagnes & M.Rivero] 65 pp.

* 'S.Dominique et S.François', in *Colloque national des établissements scolaires sous tutelle dominicaine* (Toulouse 1990) 5-11.

* 'Robert d'Uzès revisité', *Cahiers de Fanjeaux* 27 (1992) 33-47 [avec édition du texte des deux testaments de Robert, 1293].

* 'Des "routards" joyeux et studieux. Les Dominicains', *Historia spécial* 19 (Sept.-Oct. 1992) 60-70.

R.P. **António do Rosario** OP, Arquivo Histórico Dominicano Português, Praça D.Afonso V 86, 4100 Porto, Portugal. Archivista provinciae Portugalliae. História dominicana em Portugal e Missões.

Pergaminhos dos conventos dominicanos: S.Domingos de Santarém (sécs. XIII-XIV) (Arquivo Histórico Dom. Português, Porto 1972) 107 pp.

(ed.), *Liuro da Inquisição da Cydade do Porto [1564]* (Arquivo Histórico Dominicano Português, Porto 1976) 64 pp.

(ed.) *Capítulos provinciais da Ordem de S.Domingos em Portugal 1567-1591* (Arquivo Histórico Dominicano Português, Porto 1977) 68 pp.

Para a história do Tomismo em Portugal (Arqu. Hist., Porto 1980) 58 pp.

* *Dominicanos em Portugal. Repertório do Século XVI* (Arqu. Hist., Porto 1991) 449 pp.

Revd. Conrad **Antonsen** OP, Siena House, 5730 Presley Way, Oakland, California 94618-1626, USA. The coming of the friars to California in 1850 - Vilarrasa, Alemany, Peter Anderson. Western (USA) province 1850-1900.

Revd. Bede **Bailey** OP, Blackfriars, 25 George Square, Edinburgh EH8 9LD, Scotland, UK. Archivist of the English province. Records of the Dominican order and especially the English province; books by or about Dominicans.

'Plus ça change, plus c'est la même chose. On leaving the Dominican Order in 1870', *New Blackfriars* 52 (1971) 163-171 [on Rudolph Suffield].

'Your affectionate son in St Dominic, Eric Gill TSD', *New Blackfriars* 63 (1982) 298-304.

* 'Table-Talk - a primary source', in Dominic Aidan Bellenger, ed., *Opening the Scrolls. Essays in honour of Godfrey Anstruther* (Downside Abbey 1987, ISBN 0-9502759-5-6) 16-23.

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

The Dominicans of San Rafael: First Chapters in the Story of the Dominican Congregation of the Holy Names of Jesus in California: a tribute from many hands (Grabhorn Press, San Francisco 1941).

M.R.P. Louis-J.**Bataillon** OP, Commissio Leonina, Via Vecchia di Marino 28, 00046 Grottaferrata, Italia. Member of the Leonine Commission. Thomas Aquinas, especially sermons and biblical commentaries. 13th-century sermons and biblical commentaries. Medieval universities. Production and diffusion of theological, pastoral and philosophical books. Is preparing the Leonine Edition of the sermons of St Thomas.

'Un traité "De visione divinae essentiae" attribué à S.Thomas d'Aquin', *Revue des Sciences Philosophiques et Théologiques* 48 (1964) 471-474.

'Nouveaux témoins des questions "De lege et praeceptis" de Pierre de Tarantaise', *AFP* 35 (1965) 325-330.

'Les sermons de S.Thomas et la Catena Aurea', in A Maurer et al., edd., *St Thomas Aquinas, Commemorative Studies* (PIMS, Toronto 1974) I 67-75..

'La predicazione dei religiosi mendicanti del secolo XIII nell'Italia Centrale', *Mélanges de l'École Française de Rome: Moyen Age, Temps Modernes* 89 (1977) 691-694.

'*Status quaestionis* sur les instruments et techniques de travail de S.Thomas et S.Bonaventure', in *1274 Année Charnière* (C.N.R.S., Paris 1977) 647-657.

'Jacopo di Varazze e Tommaso d'Aquino', *Sapienza* 22 (1979) 22-29.

'L'édition Léonine des Oeuvres de S.Thomas et les études médiévales', in *Atti dell'VIII Congresso Tomistico Internazionale I* (Pontificia Accademia di S.Tommaso, Vaticano 1981) 452-464.

'Le sermon inédit de S.Thomas "Homo quidam fecit cenam magnam"', *Revue des Sciences Philosophiques et Théologiques* 67 (1983) 353-369.

* 'Les sermons attribués à S.Thomas: Questions d'authenticité', in *Miscellanea Mediaevalia* 19 (Walter de Gruyter, Berlin 1988) 325-341.

* 'Quelques utilisateurs des textes rares de Moerbeke (Philopon, *Tria opuscula*) et particulièrement Jacques de Viterbe', in J.Brams & W.Vanhamel, edd., *Guillaume de Moerbeke* (University Press, Leuven 1989, ISBN 90-6186-298-1) 107-112.

* 'L'usage des mots hybrides gréco-latins par Guillaume de Moerbeke', *ibid.* 295-299.

* 'Le Père M.D.Chenu et la théologie du moyen âge', *Revue des Sciences Philosophiques et Théologiques* 75 (1991) 449-456.

* "G. de Mailly" de l'Ordre des Frères Prêcheurs', *AFP* 61 (1991) 5-88.

* *Thomas de Aquino: Expositio libri Boetii de Ebdomadibus* (Editio Leonina 1992).

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

Dominique ou la Grâce de la Parole (Fatard-Mame 1982, ISBN 2-7289-0118-X) 277 pp. Traduction allemande adaptée, *Dominikus. Von der Kraft des Wortes* (Styria, Graz 1984, ISBN 3-222-11513-3). English translation, *Saint Dominic* (St Ignatius Press, San Francisco 1987).

'Jean de Raguse aux mains des historiens', in F.Šanjek, ed., *Misao i Djelo Ivana Stogkovića* (Zagreb 1986) 141-162.

* (ed.) *Le "Divorce" du Roi Henry VIII. Études et Documents* (Droz, Genève 1987) 476 pp. [Tractat de sententiis plurium theologorum OP.]

* (ed.), *Lacordaire, son pays, ses amis et la liberté des ordres religieux en France* (Cerf, Paris 1991, ISBN 2-204-04259-5) 443 pp.

Prof. Júlia **Benavent Benavent**, Escultor José Capuz 23.14ºD, 46006 València, España. Professor of Italian philology, University of Valencia. Savonarolism of the 16th century. *Sta facendo uno studio sulle biografie antiche di Savonarola, e sull'epistolario di V.Hercolani* (Ms).

* 'Cartas inéditas de Savonarola', *Escritos del Vedat* 17 (1987).

R.P.Dr. Arturo **Bernal Palacios** OP, Padres Dominicos, Apartado 136, 46900 Torrente, Valencia, España. Prof. de Derecho Canónico, Facultad de Teología S.Vicente Ferrer de Valencia. *Historia del derecho canónico: fuentes e instituciones.*

'Normas generales y régimen de la Orden en sí mismo', in A.Garijo, ed., *La renovación de los Dominicos* (Guadalajara 1971) 225-238.

'La condición de la mujer en Santo Tomás de Aquino', *Escritos del Vedat* 4 (1974) 285-336.

'Garantías de la Misión Apostólica según Santo Tomás', *Teología Espiritual* 21 (1977) 253-300.

* 'Las obras canónicas de Martín de Troppau', *AFP* 61 (1991) 89-126.

* 'El derecho canónico al servicio de la predicación. El *Campus florum* de Thomas Waleys OP', *Escritos del Vedat* 22 (1992) 107-129.

Very Revd. Leonard **Boyle** OP, Biblioteca Apostolica Vaticana, 00120 Città del Vaticano. Prefect of the Vatican Library. Education in the Dominican Order. Modes of Prayer of St Dominic. The 'Breviary of St Dominic'. The Dominican Order and St Thomas.

'Dominican lectionaries and Leo of Ostia's *Translatio S.Clementis*', *AFP* 28 (1958) 362-394.

'Manuscripts and Incunabula in the library of San Clemente, Rome', *AFP* 29 (1959) 206-227.

'The date of the consecration of the Basilica of San Clemente, Rome', *AFP* 30 (1960) 417-427.

Pastoral Care, Clerical Education and Canon Law 1200-1400 (Variorum Reprints, London 1981) [contains several papers of Dominican interest: 'The Quodlibets of St Thomas & Pastoral Care', 'The *Summa Confessorum* of John of Freiburg and the Popularization of the Moral Teaching of St Thomas & Some of his Contemporaries', 'Notes on the Education of the *Fratres Communes* in the Dominican Order in the 13th Century', 'The Date of the *Summa Praedicatorum* of John Bromyard'.]

The Setting of the Summa Theologiae of St Thomas (PIMS, Toronto 1982, ISBN 0-88844-705-1) 30 pp.

'Thomas Aquinas and the Duchess of Brabant', *Proceedings of the OMR Conference* 8 (1983) 25-35.

Dr Edward T.**Brett**, Dept of Social Sciences, La Roche College, Pittsburgh, PA 15237, USA. Professor of history. 13th-century Dominicans. 16th-century Dominican missionaries, especially in Latin America.

Humbert of Romans: His Life and Views of 13th-century Society (PIMS, Toronto 1984, ISBN 0-88844-067-7) 220pp.

'The Dominican Library in the 13th century', *Journal of Library History* 15 (1980) 303-308.

'Humbert of Romans and the Dominican Second Order', *Memorie Domenicane* NS 12 (1981) 1-25.

* *The Pastoral Care of the Catholic Church in Latin America: A Comparison - the 16th century and the 20th century* (University of Notre Dame, Archbishop Romero Lecture Series, 1992) [compares the pastoral role of Las Casas, Montesinos etc. to that of Romero, Grande etc. in the 20th century].

Prof.Dr. A.-D. von den **Brincken**, St.-Apern-Strasse 26, 5000 Köln 1, Deutschland. Prof., Univ. of Cologne (Medieval History & Historical Auxiliary Sciences). Universal historiography, medieval cartography, history of sciences and schools.

Die Nationes Christianorum Orientalium im Verständnis der lateinischen Historiographie von der Mitte des 12 bis in die zweite Hälfte des 14 Jahrhunderts (Böhlau, Köln 1973, ISBN 3-412-86173-1) 550 pp.

'Geschichtsbetrachtung bei Vincenz von Beauvais - Die Apologia Actoris zum Speculum Maius', *Deutsches Archiv* 34 (1978) 410-499 (mit Edition der *Apologia Actoris*).

'Zur Herkunft und Gestalt der Martins-Chroniken', *Deutsches Archiv* 37 (1981) 694-735.

* 'Studien zur Überlieferung der Chronik Martins von Troppau', *Deutsches Archiv* 41 (1985) 460-531; 45 (1989) 551-591.

* 'Martin von Troppau', in Hans Patze, ed., *Geschichtsschreibung und Geschichtsbewusstsein im späten Mittelalter* (Thorbecke, Sigmaringen 1987, ISBN 3-7995-6631-7) 155-193.

* 'In una pagina ponendo pontifices, in alia pagina imperatores. Das Kopieren der tabellarischen Papst-Kaiser-Chroniken des Martin von Troppau OP', *Revue d'Histoire des Textes* 18 (1988) 109-136.

Dr Stephen F.**Brown**, Dept of Theology, Carney Hall 410, Boston College, Chestnut Hill, MA 02167, USA. Professor of theology. Intellectual history of the Order in the Middle Ages. Is editing book I of Fishacre's *Commentarium in Sententias Petri Lombardi*.

Dott. Carla **Casagrande**, Piazza Gobetti 14, 20131 Milano, Italia. Ricercatrice Universitaria, Univ. di Pavia, Facoltà Lettere e Filosofia. Teologia e pastorale secc. XIII-XV. Definizione e classificazione dei peccati (secc. XII-XV).

Prediche alle donne del secolo XIII: testi di Umberto da Romans, Gilberto da Tournai, Stefano di Borbone (Bompiani, Milano 1978) 166 pp.

* 'Cronache, Morale, Predicazione. Salimbene da Parma e Jacopo da Varagine', *Studi Medievali* 3 Ser. 30 (1989) 749-788.

* *I Peccati della Lingua. Disciplina e Etica della Parola nella Cultura Medievale* (Istituto della Enciclopedia Italiana, Roma 1987; traduction française, Cerf, Paris 1991).

* “Non dire falsa testimonianza contro il tuo prossimo”: Il Decalogo e i Peccati della Lingua’, in *La Città e La Corte* t.I (Guerini, Milano 1991, ISBN 88-7802-279-9) 83-107.

Revd. Prof. Romano **Cessario** OP, Dominican House of Studies, 487 Michigan Avenue N.E., Washington D.C. 20017, USA. Professor. 19th-century American Dominican history.

* ‘Lacordaire et les États-Unis’, in G.Bedouelle OP, ed., *Lacordaire ...* (vide Bedouelle) 333-347.

R.P.Gerardo **Cioffari** OP, Basilica S.Nicola, 70122 Bari, Italia. Editor of *Nicolaus: Studi Storici*. History of Apulia and of St Nicholas. Is preparing, with G.Esposito OP, a history of the Dominicans of Southern Italy. He writes, ‘I started with two parchments relating to the coming into the city of Bari of the Dominicans in 1286, with a beautiful seal reproduced on the book. Now I am collecting other material.’

Storia dei Domenicani in Puglia 1221-1350 (Centro Studi Nicolaini, Bari 1986) 184 pp.

Revd Dr John **Coakley**, New Brunswick Theological Seminary, 17 Seminary Place, New Brunswick, NJ 08901, USA. Prof. of Church History. Dominican hagiography, especially 13th-15th cent. Female sanctity. Dominican friars as confessors of holy women. He writes: ‘I am studying relationships between female saints and the clerics who served them as confessors or privileged confidants. In the period from the middle of the 12th century to the beginning of the 15th surviving sources inform us well enough about a score or so of these relationships to allow fairly substantial analysis and comparison. The relationship between Catherine of Siena and Raymund of Capua is perhaps the best known of the lot, and several other Dominicans also figure prominently, including Jordan of Saxony as correspondent of Diana d’Andalò, and Peter of Dacia, the Dominican admirer of Christine of Stommeln. I am finding that the relationships in question confronted these and other clerics with issues about the nature of the ecclesiastical authority they exercised in the face of the women’s apparently unmediated contact with the divine. The whole series of relationships, taken together, suggests a sort of ongoing experiment in access to the divine, in which men and women used their difference of gender to strike a delicate balance between the channels of charisma and office. It was an experiment that ceased, for all intents and purposes, around the time of the Council of Constance in the wake of that clerical distrust of charismatic women that one sees for instance in Gerson.’

* 'Friars as Confidants of Holy Women in Medieval Dominican Hagiography', in Renate Blumenfeld-Kosinski & Timea Szell, edd., *Images of Sainthood in Medieval Europe* (Cornell Univ. Press, Ithaca 1991) 222-246.

* 'Gender and the Authority of Friars: the Significance of Holy Women for 13th-century Franciscans and Dominicans', *Church History* 60 (1991) 445-460.

Dr John W. **Dahmus**, Box 13013 SFA Station, Dept of History, Stephen F. Austin State University, Nacogdoches, TX 75962, USA. Prof. of history. 15th-century German sermons.

'Preaching to the laity in fifteenth-century Germany: Johannes Nider's "Harps"', *Journal of Ecclesiastical History* 34 (1983) 55-68.

'Medieval preachers and lay perfection: the case of Johannes Herolt OP', *Medieval Perspectives* 1 (1986) 122-134.

* 'A medieval preacher and his sources: Johannes Nider's use of Jacobus de Voragine', *AFP* 58 (1988) 121-176.

Dr R.I. **Daniel**, 37 Heol Conybeare, Treganna, Caerdydd CF5 1GB, Wales, UK. Translator. history of the Dominican order in Wales, 13th-16th cent., especially its links with vernacular literature. Dominican links with vernacular literature in Europe generally, especially during the above period and in other Celtic countries. He writes: 'I have come to the conclusion that the Dominican contribution to Welsh religious prose is much greater than has generally been realised and personally believe, although I cannot strictly *prove* it, that it even goes beyond religious prose, extending to the secular prose of the period as well, including, *incredibile dictu*, some at least of the Medieval Welsh Romances known popularly as the *Mabinogion*.'

* 'Golwg newydd ar Ryddiaith Grefyddol Cymraeg Canol' [A new look at medieval Welsh religious prose], *Llên Cymru* 15/3-4 (1988) 207-248.

Prof. Carlo **Delcorno**, Viale Carducci 14, 40125 Bologna, Italia. Professore ordinario di lingua e letteratura Italiana. Vernacular preaching in Italy. *Vitae Patrum: volgarizzamenti. Exemplum and 'novella'*. Is compiling a census of manuscripts of Tuscan *Vitae Patrum* by Domenico Cavalca.

(ed.) Giordano da Pisa, *Quaresimale Fiorentino 1305-1306* (Sansoni, Firenze 1974) 554pp..

Giordano da Pisa e l'antica predicazione volgare (Olschki, Firenze 1975) 433 pp.

'Predicazione volgare e volgarizzamenti', *Mélanges de l'École Française de Rome: Moyen Age, Temps Modernes* 89 (1977) 679-689.

'Nuovi testimoni della letteratura Domenicana del Trecento', *Lettere Italiane* 36 (1984) 577-590.

* (ed.) Domenico Cavalca, *Cinque Vite di Eremiti* (Marsilio, Venezia 1992, ISBN 88-317-5610-9) 301 pp.

Dr Gary **Dickson**, Dept of History, University of Edinburgh, Wm. Robertson Building, George Square, Edinburgh EH8 9JY, Scotland, UK. Senior lecturer in history. Medieval enthusiasm; charisma; revivalistic movements (e.g. popular crusades); the friars and the laity; urban Christianity; cult of saints; saints and beati of Perugia and the cult of saints in Perugia; medieval Antisemitism. Is preparing for publication his keynote address to the annual conference at the Centre for Medieval Studies, Univ. of Toronto, on 'Monastic and Mendicant Life in the Middle Ages' (1992), 'Monks, Friars and Popular Enthusiasts: Five Hundred Years of Catholic Revivalism'.

Dr Jean **Dunbabin**, St Anne's College, Oxford OX2 6HS, England. Fellow and tutor of St Anne's College. Dominican order in the 13th and early 14th centuries. Scholasticism. Seculars versus mendicants.

* *A Hound of God: Pierre de La Palud and the Fourteenth-century Church* (Oxford University Press, Oxford 1991, ISBN 0-19-822291-2) 211 pp.

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I) Temps et Lieux: Listes à établir: listes officielles anciennes; listes officielles récentes; listes reconstituées; listes à classer par temps, lieux, pays, provinces dominicaines, orientations. Statistiques sur le nombres de moniales. Filiation des divers monastères (monastère fondateur, fondations issues), patronymes des maisons, les Monastères du Tiers-Ordre. Les édifices (architecture). Les monastères toujours existants. Les monastères disparus ou transférés. Les édifices changés d'usage. Les divers pays. Le Nouveau Monde.

II) Lois et Coutumes: Législation de l'Ordre: diverses éditions des Constitutions; autres documents législatifs: directoires, coutumiers. Juridiction: de l'Ordre, de l'Ordinaire. Actes des Chapitres généraux ou provinciaux. Divers indults: en faveur d'un monastère, en faveur d'une moniale.

III) Histoire et histoires: Les origines des monastères OP dans les divers pays. Évolution et transformations: selon l'histoire des pays, régions, révolutions; selon l'histoire de l'église, de l'ordre, schismes; selon les influences extérieures; selon la vie interne; selon les personnes. Dispersion des communautés. Restauration, regroupement, renaissance. Monastères passés au schisme. Une ou deux pages pour chaque monastère contemporain. Bibliographie des publications sur l'histoire des monastères.

IV) Hier et Aujourd'hui, La Vie Quotidienne: Les horaires de jadis, les horaires au XIX^e siècle, les horaires d'après Vatican II. La vie de prière: la liturgie, le chant choral, le Rosaire, les dévotions de l'Ordre, l'oraison, la prière privée. La lectio divina: la lecture spirituelle, l'étude de l'Écriture, de la doctrine, de la spiritualité, de la vie de l'Ordre, de la vie des saints etc. Le travail: l'entretien, la confection pour usage domestique, les vêtements liturgiques, les manuscrits, la reliure, l'enseignement, varia. L'information, l'ouverture sur la vie extérieure, les occupations et préoccupations, les détente et les loisirs, les talents et les lacunes. Les personnes: les figures marquantes, les saintes, les bienheureuses, les figures ordinaires au quotidien. Ouvrages publiés par des moniales, biographies de moniales, oeuvres d'art, artistes, bibliographie concernent la vie ord orientations prévisible. L'ouverture au monde. Les relations avec l'Ordre: les frères, les membres de la Famille Dominicaine, les relations et échanges entre monastères. Le courage du futur. L'espérance.

VI) Conclusion: Ce qui ne se trouve pas ici. Ce qu'on peut trouver aux Archives de l'Ordre. Ce qu'on peut trouver dans un monastère donné. Les archives disparues. Les collaborations. En guise d'AUREVOIR.

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* 'St Mary's Convent Schools', in Brian Dickey, ed., *William Shakespeare's Adelaide 1860-1930* (Association of Professional Historians, Adelaide 1992, ISBN 0646-07576-4) 42-60.

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* 'Fra Angelico paints St Dominic', *Doctrine and Life* 40 (1990) 299-303.

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The Legenda Aurea. A Reexamination of its paradoxical History (Univ. of Wisconsin, Madison 1985, ISBN 0-299-10150-9) 321 pp.

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* *Thomas Becket in the Medieval Latin Preaching Tradition: an Inventory of Sermons about St Thomas Becket c.1170-c.1400* (Martinus Nijhoff International, The Hague 1992) 270 pp. [contains information about many Dominican sermons, both named and anonymous].

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* Articles in R.Baeumer & L.Scheffczyk, edd., *Marienlexikon* I (EOS, St Ottilien 1988, ISBN 3-88096-890-X): Antist (177), Antonin (179-180), Armandus (232-233), Bernardus Guidonis (443-444), Bzovius (628-630), Cajetan (635-636), Campanella (643-645), Capreolus (652). II (1989, ISBN 3-88096-892-6): Chardon (24-25), G.V. de Contenson (92), Lazarus Dasser (149), Durandus a S.Porciano (264). III (1991, ISBN 3-88096-893-4): Johannes Herolt (157-159), Hugo von St. Cher (259), Isidoro Isolani (330-331), Franciscus Janssens Elinga (355), Johannes Dominici (392-394), Johannes de Montenigro (406-407), Johannes de Montesono Valentinus (407-408), Johannes von Neapel (408-409), Johannes de S.Thoma (Poincot) (414-416), Johannes de Turrecremata (424-426). IV (1992, ISBN 3-88096-894-2): B.Merkelbach (424), J.Miechowita (448-449).

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* *The Great Schism of the West* [the status controversy concerning the 19th cent. Irish Dominican sisters and their affiliated Congregations] (cyclostyled 1989) 62 pp.

* *The Siena Story 1206-1990* (OP sisters, Camberwell, Victoria, Australia 1990) 35 pp.

* *Dominican Centenary Moss Vale 1891-1991* (OP sisters, New South Wales 1991, ISBN 0-646-01692-X) 16 pp.

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Prof. Richard A.**Sundt**, Dept of Art History, University of Oregon, Eugene, Oregon 97403, USA. Associate prof. Mendicant art & architecture of the Middle Ages. Dominican legislation (general & provincial chapters), Dominican liturgy and ritual, Dominican preaching, Dominican sisters. Is doing research for a book on double-nave churches (Dominican, Franciscan, Carmelite).

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Dr Silke **Tammen**, Im Flürchen 35, 5500 Trier-Pfalzel, Deutschland. Art historian at Trier University, doing research on several aspects of Dominican art (13th-15th cent.); trying to define what Dominican art is, or what the characteristics (style and iconography) of art in a Dominican context in different times and places might be; and compiling inventories of the artistic furnishing of Dominican convents in the whole of Europe. Dr Tammen says, 'My general approach is interdisciplinary, because my special interest is aimed at the shifting attitudes of the order towards its saints and beati, especially towards the problem of martyred inquisitors and their cults as promoted through art. I would be glad of any advice concerning these topics.'

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Revd. Augustine **Thompson** OP, Dept of Religious Studies, University of Oregon, Eugene, Oregon 97403--1294, USA. Assoc. Prof. of Medieval Christianity. High medieval religious movements, preaching, medieval canon law, high medieval Italy.

* *Revival Preachers and Politics in Thirteenth-century Italy. The Great Devotion of 1233* (Clarendon Press, Oxford 1992, ISBN 0-19-820287-3) 244 pp.

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* 'A Repeated Image of Light in the sermons of Vincenç Ferrer', *Catalan Review* 2 (1987) 171-176.

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OPUS PROJECT (USA)

The Dominican story in the US goes back a very long way, and has been told only in bits and pieces. Some phases of Dominican history in the US have been published in separate works concerning the friars of a province, certain congregations of women, a few monasteries, biographies of individual men and women and the slim and scattered accounts of Dominican laity. Some of these were written when archival records were severely restricted. Even the most scholarly works focused on one branch of the Order, with little or no reference to others. There is an urgent need to gather all the salient facts of Dominican presence in the US, going directly to primary sources. The purpose of Project Opus is to initiate research which will help to meet this need, and to do this by means of a network of qualified researchers. Projected periods for research are: (1) missions in US from New Spain, 1526ff; (2) missionary friars to US 1786-1815; (3) ministry in dioceses of New York & Philadelphia, Boston; (4) foundations 1800-1832, friars and sisters (1 province, 2 congregations); (5) foundations and development 1833-1870 (1 province, 1 congregation of friars, 9 congregations of sisters, Dominican laity); (6) 1900-1939 (2 provinces, 31 congregations, 20 monasteries, laity); (7) 1940-1965 (3 provinces, 37 congregations, 21 monasteries, laity); (8) 1966-1986 (4 provinces, 42 congregations, 21 monasteries, laity). Anyone interested may contact Sr Mary Nona McGreal OP, Dominican Study Center, 5082 W. Jackson Blvd., Chicago, IL 60644, USA.

PROGETTO SAVONAROLA

La Rivista di Storia *MEMORIE DOMENICANE* nasce nel 1884 come 'Il Rosario - Memorie Domenicane'. Nel 1921 assunse la denominazione di 'Memorie Domenicane - Rassegna di Letteratura, Storia, Arte'. Dal 1970 esce in una nuova veste, a carattere monografico con periodicità annuale e con il titolo *MEMORIE DOMENICANE* (sottotitolo: Rivista di Storia). Attualmente *Memorie Domenicane* è affidata al 'Centro Superiore di Studi Sociali della Provincia Romana dei Frati Predicatori presieduto dal p. Armando F. Verde OP. Egli fa parte anche del Comitato per l'Edizione Nazionale delle Opere di Girolamo Savonarola (Belardetti, Roma). La Nuova Serie di *Memorie Domenicane* ha mostrato un crescente interesse alle tematiche savonaroliane.

In occasione di una recente riunione della Direzione di *MEMORIE DOMENICANE* è stato esaminato l'attuale stato degli studi savonaroliani ed è stata avvertita l'esigenza di dare ad essi un forte impulso affinché la ricerca si faccia più mirata e meglio coordinata allo scopo di evidenziare in modo più nitido la figura del profeta-riformatore attivo alla fine del '400, figura prolungata nel corso dell'intero secolo successivo dall'azione dei discepoli, ed anche per avviare una fase di preparazione alla celebrazione del VE Centenario della morte di Savonarola, che si terrà nel 1998. La Direzione di *MEMORIE DOMENICANE* ha così redatto il presente **PROGETTO SAVONAROLA** che si articola in due parti perchè distingue la **fase preparatoria** dalla **fase celebrativa** del suddetto Centenario.

Fase preparatoria

Pubblicazione nel 1992 in un volume di *M.D.* dell'Epistolario di fra Vincenzo Mainardi da San Gimignano che permetterà una conoscenza ravvicinata dei seguaci savonaroliani della prima generazione qualificatisi per la funzione docente e intellettuale da loro esercitata. Pubblicazione in edizione fototipica del Breviario personale del Savonarola conservato presso la Biblioteca Nazionale Centrale di Firenze: la fotoriproduzione del Breviario stesso; la trascrizione delle postille (composte negli anni 1490-93 circa) debitamente annotate. Il lavoro deve essere iniziato appena possibile e dovrebbe essere terminato nel 1993-94.

Seminario sugli Studi Savonaroliani per acquisire una fondata visione dei risultati raggiunti nonchè per approfondire e, se necessario, integrare il presente **Progetto Savonarola**. A questo seminario dovranno essere invitati gli studiosi del Savonarola alcuni dei quali, informati da *M.D.*, hanno già dato il loro personale assenso. Al Seminario, che dovrebbe essere tenuto nel 1993 in una sede fiorentina, saranno invitati anche Istituti Scientifici di alcune Università (soprattutto di quelle di Firenze e Ferrara) allo scopo di costituire un Comitato Scientifico incaricato di dare il proprio apporto all'esecuzione del presente **Progetto**.

Studio e pubblicazione degli autografi savonaroliani ancora inediti: i testi contenuti (1) nel cosiddetto *Memoriale* conservato nella Bibl. Naz. Centrale di Firenze; (2) nel codice autografo conservato nel Museo di S.Marco di Firenze, per la parte ancora inedita. Di questo codice è in preparazione la pubblicazione del *Quaresimale* del 1492 su Archivio Storico Italiano 1992, cui seguirà quella del *Quaresimale* del 1491; (3) nel cosiddetto Codice Borromeo della Bibl. Ambrosiana di Milano, già studiato da G.Cattin, per la parte ancora inedita.

Il rapporto Savonarola-Bibbia non è stato indagato in modo approfondito e diretto, eppure la Bibbia fu *il libro* del Frate di San Marco. Per avviare un tale studio si progetta la trascrizione e la pubblicazione delle postille della Bibbia del Savonarola nella Bibl. Ambrosiana di Milano come pure le postille della Bibbia del Savonarola custodita nella Bibl. di Ferrara. Successivamente lo studio dovrebbe allargarsi alle postille di altre Bibbie attribuite al Savonarola (Bibbia della Nazionale e della Riccardiana di Firenze e del Seminario di Arezzo) allo scopo di individuare i passaggi dal testo autografo del Savonarola ad altri testi scritti da discepoli appartenuti allo scrittoio di S.Marco dove lavorava lo stesso Maestro, e inoltre allo scopo di determinare il metodo e gli strumenti attraverso i quali il Savonarola tolse alla predicazione il carattere dottrinale per darle il carattere biblico. Entro questa finalità è da collocare l'iniziativa, da realizzare in collaborazione con l'Abbazia di Vallombrosa, dello studio e della pubblicazione dell'*Expositio Geneseos per modum sermonum* attribuita al Savonarola e contenuta in un codice conservato nella Biblioteca della suddetta Abbazia. Tale iniziativa dovrebbe essere espletata entro il 1995.

E' noto che la predicazione savonaroliana in Firenze fu avversata in modo particolare dal confratello di S.Maria Novella fra Giovanni Caroli. *M.D.* progetta la pubblicazione degli scritti antisavonaroliani del Caroli nel volume della rivista del 1995.

Un'ampia ricerca fatta negli archivi fiorentini ha permesso di raccogliere una densa documentazione relativa alla *Vita Savonaroliana* individuabile nell'azione apostolica dei frati savonaroliani. *M.D.* progetta la pubblicazione di un volume dedicato a questo argomento per il 1994. *M.D.* altresì ha in programma la pubblicazione della *Cronaca* del convento domenicano di San Gimignano che, affiancandosi a quella già fatta del convento domenicano di San Romano di Luccana del sec. XVI. E' soprattutto la pubblicazione degli *Annales* di S.Marco di Firenze e quella della *Cronaca* del convento di S.Domenico di Fiesole che occorre progettare. Per tali pubblicazioni sarà forse necessaria la costituzione di un apposito gruppo di lavoro.

Per avviare uno studio sulle fonti della biografia del Frate deve essere programmata anche un'Edizione Critica della *Vita Latina*. Lo studio di quest'opera si impone perchè siano poste le fondamenta di una conoscenza critica sia della storia che della mitologia della personalità del Savonarola. La fase preparatoria delle celebrazioni savonaroliane dovrà comprendere una serie di studi sulla fortuna del Frate. E' presumibile che nel corso del Seminario programmato per il 1993 saranno indicati i campi nei quali gli studiosi stanno già lavorando.

Nell'ambito del Convegno *In Supreme Dignitatis* tenutosi presso l'Università di Ferrara in occasione del VIE Centenario della sua fondazione (1991) è stato suggerito di inserire nel programma: (a) studi giuridici relativi alle questioni della forma di governo teorizzata e promossa dal Savonarola e a quelle della scomunica comminatagli da papa Alessandro VI; (b) studi attinenti all'architettura della Sala Maggiore del Consiglio Grande; (c) studi sulla componente visionaria e iconologica della predicazione savonaroliana nella quale ebbe un ruolo pari a quello del lessico biblico.

Fase celebrativa

La fase celebrativa dovrebbe essere costituita da (a) un convegno internazionale nel corso del quale s'fano presentati e discussi i risultati conseguiti nella fase preparatoria sul piano cognitivo; (b) un'adeguata promozione, diffusione e volgarizzazione dell'immagine e della attualità del 'profeta' ferrarese-fiorentino. A questo scopo si ritiene particolarmente importante una nuova edizione della *Vita di Girolamo Savonarola* di Roberto Ridolfi, debitamente riveduta sulla base degli studi savonaroliani compiuti successivamente al 1981; (c) una mostra di 'cose' attinenti al personaggio e al suo movimento; inoltre una mostra di opere d'arte che percorra l'itinerario della spiritualità e dell'ispirazione artistica utilizzando come punti di riferimento l'arte del beato Angelico e quella di fra Paolino da Pistoia.

Chi vorrebbe offrire la sua collaborazione a questo progetto deve riferirsi al P.Verde.

NOTITIAE VARIAE

Si nihil hic dicitur de domicilio cuiusdam qui aliquid nuntiat vel de aliquo quaerit, vide Repertorium Peritorum.

Capitulum Generale OP 1992 mandavit ut Instituto Historico ordinis nova vita inspiretur et ut nova historia scientifica ordinis sub eius aegide compiletur. Simon Tugwell OP nuper a magistro ordinis director Instituti nominatus est.

The Irish Dominican sisters of the Cabra Congregation have undertaken a thorough investigation of the history of the various houses and entities which have come to belong to the Congregation, including

Galway which was previously a 2nd Order monastery. Sisters who can be contacted are: Sr M.Francis Capillas OP, Dominican Convent, Muckross Park, Donnybrook, Dublin 4; Sr M.Rose O'Neill OP, Dominican Convent, Taylor's Hill, Galway; Sr Cécile Diamond, Dominican Convent, Fortwilliam Park, Belfast BT15 4AQ.

Les papiers du regretté Prof. Jarl Gallén sont passés aux mains du Prof. Erik Gunnes, Dept. of History, University of Oslo, Box 1008 Blindern, 0314 Oslo 3, Norvège.

Dr Frank Graziano (Dept of Languages & Foreign Studies, The American University, Washington DC 20016, USA) is planning a study of 'St Rose of Lima: The Politics and Poetics of Sanctity', starting from a series of related questions: Why should the Spanish crown encourage papal authorities to expedite her canonization process to become in 1671 the first saint of the New World and later patron of the Americas? What were the politico-religious factors motivating the decision and implementing its urgency, and why were other more plausible possibilities (e.g. Archbp. Toribio de Mogrovejo of Peru) passed over to elect a self-mortifying mystics - earlier a potential candidate for the Inquisition - to these symbolically laden positions? What social and religious functions did sanctification of Rosa de Lima's violent christianity fulfil during the New World's induction into christendom and how do these gain expression in the 17th-cent. literature? Historical methodology is complemented with anthropological theories of symbolic action and literary strategies of interpretation.

Lydia Meidl parat dissertationem, *Theologie des Gebets bei Thomas von Aquin* (1993) [ut nuntiavit Prof. Horst OP].

Both Dr Iestyn Daniel and The Revd John Ryan OMI (St Mary's College, Colwyn Bay, Clwyd, North Wales) are interested in a Welsh text, *Ymborth yr Enaid* ['Food of the Soul'], which they both believe to be Dominican. A translation into English is included in Robert Williams & Hartwell Jones, *Selections from the Hengwrt MSS* (London 1876-92) II pp.730-746.

Sr Margaret Smith OP mentions that there is a manuscript life of Mother Martha M.Magdalen Butler OP (1798-1856) at Siena Convent, Drogheda.

Dr Fleith reports that, sadly, she and her colleagues have been unable to raise funds for their projected edition of the *Legenda Aurea*, so their plans are for the moment in abeyance.

Zbigniew Pajda OP (Commissio Leonina, Via Vecchia di Marino 28, 00046 Grottaferrata, Italia) is working on the *Quaestiones Disputatae* of Hugo de Sneyth (Kaeppli #1995).

Wilfred Theisen OSB (St John's Abbey, Collegeville, Minnesota, USA) is working on an article on the religious reception of alchemy in the 13th and 14th cent. in Europe among Dominicans, Franciscans and Benedictines.

Priscilla West (Dept of Art History, Univ. of Oregon, Eugene, OR 97403) is doing a dissertation on Dominican patronage of the arts, mainly in Southern France.

Prof. Júlia Benavent Benavent scrive che c'è una 'biografia del R.P.F.Girolamo Savonarola et prima della patria et parenti suoi' nel cod. 862 della Biblioteca Universitaria di Valencia. Lei ha fatto un'edizione di tre lettere inedite di Savonarola che si trovano in questo codice (vide RP).

Thomas Prügl notes that three sermons preached on St Thomas in connection with the Council of Basel are known: by Juán de Torquemada (of which Herr Prügl is publishing an edition), by Ludovicus Pontanus (Mansi 29.544-557) and one that is anonymous (by John of Ragusa? - see A.Krchnák, *De Vita et Operibus Io. de Ragusio* p.94). He can now add two more: anon. OP c.1460 (member of the university of Siena), *Oratio in festo s.Thomae de Aquino* (Firenze, Bibl. Laurentiana, Plut. 89 sup. 27 ff.34^r-36^v); anon. (Heinrich Kalteisen?), *Sermo latinus de beato Thoma doctore sancto dicto ad universitatem Coloniensem per me fratrem ...* (Koblenz, Landeshauptarchiv 701/245 ff.317^r-322^v). Another 15th cent. sermon on St Thomas is now edited: Pierre de la Hazardière OP, *Oratio in festo beati Thomae*, in Evenico Beltran, ed., *Humanistes français du milieu du XV^e siècle: Textes inédits de Pierre de la Hazardière, Jean Serra, Guillaume Fichet* (Travaux d'Humanisme et Renaissance 235, Droz, Genève 1989).

P.Fuente draws attention to 'Madrid, Bibl. Nacional cod. 553 ff.453^r-456^v (s.XIII?), lecturas de la biblia, rito OP'.

Sr Colette Moron OP signale que les archives de Prouille (très difficiles d'accès!) n'ont pas encore livré tous leurs secrets. Elle y a découvert par exemple une bulle de 1258 sur le culte des reliques de S.Pierre Martyr.

Brepols nuntiat editionem suam Stephani de Borbone, curante J.Berlioz, quae tres tomos in serie "Corpus Christianorum" complectetur, prodire incepturam esse c.1994.

Fishacre project: under the general editorship of Prof. Long (vide RP Long) a team is editing the Sentences commentary of Richard Fishacre to be published by the Bayerische Akademie der Wissenschaften.

Le P.Levesque (Lyon) signale la parution d'un ouvrage du regretté P.Henri-Charles Chéry qu'il a édité: *Saints et Bienheureux de la Famille Dominicaine* (ouvrage de vulgarisation), en vente chez lui (FF 100).

Pater Frank reports on a seminar in Mainz: 'Mikrofilmanfertigung von handschriftl. Material (Urkunden usw.) zu den Dominikanerklöstern Magdeburg, Erfurt, Eisenach, Jena, Leipzig aus Spätmittelalter und Reformationszeit aus: Landeshauptarchiv Sachsen-Anhalt in Magdeburg sowie Aussenstelle Wernigerode. Die genannten Quellen werden bearbeitet im Zusammenhang einer Promotionsarbeit über die deutschen Dominikaner und die Reformation (Kirchengeschichtliche Seminar II des Fachbereichs Katholische Theologie an der Universität Mainz).'

Dr Dickson reports that the History Department at Edinburgh University has a new honours option, 'Franciscans and Dominicans, c.1200-c.1500' (a one-term seminar given by Dr Dickson).

De archivis et bibliothecis

Le P.Vicaire dit: Les Archives de la cathédrale d'Osma ayant été en bonne partie détruites, on doit se contenter pour faire l'histoire du diocèse et du chapitre cathédral de ce qu'ont publié ou cité les historiens antérieurs au XIX^e siècle. Il se trouve cependant que les Archives de la cathédrale primatiale de Tolède possèdent de nombreux documents où il est question du diocèse d'Osma. Ces archives sont riches et peu connues. L'archiviste Juan Francisco Rivero Recio en a cité bon nombre d'actes en 1962 ('Cabildos regulares en la Provincia eclesiástica de Toledo durante el siglo XII', in *La vita comune del clero nei secoli XI e XII* (Milano 1962) 220-237, et 1966, *La chiesa de Toledo en el siglo XII (1086-1208)* (Roma 1966). Il a même transcrit, à partir des Archives et de la Bibliothèque capitulaires de Tolède, un ensemble de 176 bulles et chartes, non seulement inédites, mais même inconnues de Jaffé, qu'il se proposait d'éditer (cf. *La vita comune del clero* p.238). Il est malheureusement décédé en 1990 sans avoir réalisé son dessein. Ses informations et citations, cependant, apportent une lumière nouvelle sur la vie du chapitre d'Osma au XII^e siècle; en particulier sur les réformes successives qui ont abouti à l'instauration de la pleine régularité au chapitre en 1199, au temps où S.Dominique y était sacristain; j'ai pu sur ses indications obtenir une bulle inconnue d'Alexandre III à l'archevêque de Tolède au sujet de la réforme du chapitre d'Osma sous l'évêque Tellez (en 1160?), qui préparait celle de 1199. De son côté, l'archiviste du chapitre d'Osma, Teófilo Portillo Capilla a publié et étudié les 'Statuts de réforme' de l'évêque Pierre de Montaya de 1461 (cf.

Bibliographiae A), qui apportent des documents de valeur sur les traditions anciennes et même primitives du chapitre d'Osma. Ces données, et d'autres encore, ont permis une étude plus détaillée que ne l'était le chapitre III de l'*Histoire de saint Dominique*, sur ce que Dominique a reçu et gardé de sa vie canoniale dans la fondation des Prêcheurs. Un article a ce sujet va paraître en 1993 dans *AFP* ('Saint Dominique, chanoine d'Osma').

The provincial archives of the province of St Joseph, USA, are now located at Providence College, Rhode Island, and welcome researchers interested in the history of Dominicans in the USA. See RP Forster. The archives contain numerous unpublished manuscripts, sermons, dissertations, personal papers, diaries etc. written by members of the province, and a number of documents pertaining to the establishment of thena, Peru, Kenya and Pakistan) and records on members of the province.

The Dominican College Library (487 Michigan Avenue NE, Washington DC 20017-1584) has a notable Dominican Collection (approximately 1400 titles) housed separately from the rest of the library. The library of the late W.A.Hinnebusch OP greatly enhanced the Collection, for he had taken pains to procure every available title relating to the history of the Order.

Prof. Dr. L.Hödl (Ruhr-Universität Bochum) (Heinrich König Str. 38, 463 Bochum, Deutschland) announces that he is concerned with the exploitation and development of the published and unpublished material of the late Prof. Schneyer. The university of Bochum possesses the copious notes Prof. Schneyer had made in view of the continuation of his *Repertorium der lateinischen Sermones* for the period 1350-1500 (in which many Dominicans feature: Antoninus, Bartholomaeus of Ferrara, Benedictus (Gregorius) Britannicus, Franciscus de Retz, Gabriel Barletta, Guillelmus Parisiensis, Henricus of Bitterfeld, Henricus Kalteisen, Hieronymus Johannis of Florence, Ingoldus Wild, Jacobus Arrigoni Laudensis, Jacobus de Regno, Jacobus Petri of Venice, Johannes Arnaldi de Spira, Johannes Brasiator of Frankenstein, Johannes of Halberstadt, Johannes de Montenegro, Johannes of Naples, Johannes Iordanis de Pistorio, Johannes Dominici, Johannes Kusin of Mainz, Johannes Nider, Johannes Niger (Schwarz), Johannes Part, John Bromyard, Leonardus de Datis Statii, Leonardus de Utino, Nicolaus Barletarii de Senis, Nicolaus of Pisa, Nicolaus Jaqri, Nicolaus Perenkla of Troppau, Petrus Aldeberti, Petrus Galdini, Petrus Hieremiae, Vincentius Ferrer) as well as additional material for the period 1100-1350. Although much of the material is not yet catalogued, it is hoped that the rich documentation assembled by Prof. Schneyer can be made available to scholars. Prof.

Hödl also invites people who discover pertinent information on medieval sermons to communicate it to him.

Dr Northey OP has prepared an annotated list of documents entitled 'historical' and held in the archives of Holy Cross Dominican Congregation (Cabra), South Australia, which can be made available to bona fide scholars.

The Dominican sisters of San Rafael possess some interesting liturgical manuscripts: a volume of Horae, use of Autun, produced in Paris c.1480-90, with 33 miniatures and numerous decorative margins and initials. The 5-volume Lucca antiphonal, presented to the sisters by Bede Jarrett OP, illuminated by Sr. Eufrosia Burlamacchi OP of Lucca, completed in 1515. These volumes were in S.Giorgio, Lucca, until the 1920s, when the poverty of the nuns forced them to sell them. Bede Jarrett bought them, and in 1929, after preaching a retreat at San Rafael, donated them to the sisters. [Note from Sr M.Martin Barry OP]

Mr Ian Gardner (72 Church Road, Sandford-on-Thames, Oxford OX4 4YB) notes that he has the following archives of the English Dominican laity: registers of tertiaries from the late 19th century up to the present; a register of the Hove Chapter 1951-1956; records of current membership are now stored on a computer database. Other archival material is to be found in the provincial archives.

The provincial archives of the English province are now housed at Blackfriars, 25 George Square, Edinburgh EH8 9LD, Scotland, UK.

The archives of the Dominican sisters of the Cabra Congregation (Ireland) are now at Dominican Convent, Taylor's Hill, Galway, Ireland.

Owing to the appointment of Father Tugwell as Director of the Historical Institute, the Dominican Historical Centre in Oxford is being 'mothballed'; but two 'caretakers' will be responsible for looking after some of the material it possesses at Blackfriars, 64 St Giles, Oxford OX1 3LY, England. Contact Father Robert Ombres OP or Father Allan White OP.

DISSERTATIONES

John Aberth, *Thomas de Lisle* [OP], *Bishop of Ely 1345-61: Edward III's Turbulent Priest* (Ph.D., Cambridge 1991).

Thomas Berger, *Ausbreitung und Funktion der Bettelorden in der Erzdiözese Mainz, den Diözesen Worms und Speyer bis 1300* (Theolog. Dissertation, Mainz 1992).

John Ellis Bourne, *The Educational Thought of Vincent of Beauvais* (D.Ed., Harvard 1960).

John Coakley, *The Representation of Sanctity in Late Medieval Hagiography: Evidence from Lives of saints of the Dominican Order* (Th.D., Harvard 1908).

F.M.Cubelli OP, *De magistro novitiorum professorum* (JCD, Angelicum 1959).

E.Curtis, *The Convent of San Marco in Florence 1436-1494* (MA, London 1955).

Cornelius P.Forster OP, *The influence of the teaching of St Thomas on the Tridentine Decree of Episcopal Residence* (S.T.Lr., Dominican House of Studies, Washington DC 1949).

Robert B.[Reginald] Haller OP, *Early Dominican Mass Chants: a Witness to 13th-century Chant Style* (Ph.D, Catholic Univ. of America 1986).

Xavier Hermand, *Un recueil d'"exempla" du XV^e siècle: le "Promptuarium exemplorum" de Jean Herolt OP* (Licence, Louvain-la-Neuve 1992).

Charles R.Hess OP, *The tract on Holy Orders in the Summa of Roland of Cremona* (STD, Angelicum 1969).

Marcus Hodges OP, *St Thomas on Grace* (S.T.Lr., Blackfriars, Oxford 1990).

Alf Tore Hommedal, *Olavsklostret i Oslo* [archaeologica de conventu Osloensi medii aevi] (Magister i arkeologi, Bergen 1986).

J.Hernán Jiménez Salas OP, *La beata Ana de los Angeles Montegudo. Semblanza espiritual* (STD, Angelicum 1988). ['stricte historica', ut ait P.Fuente.]

Patrick Osmund Lewry OP, *Robert Kilwardby's writings on the Logica Vetust* (D.Phil., Oxford 1978).

R.James Long, *The Problem of the Soul in Richard Fishacre's Commentary on the Sentences* (Ph.D, Toronto 1968).

R.Lovatt, *The Influence of Religious Literature of Germany and the Low Countries on English Spirituality* (D.Phil., Oxford 1965) [discusses the influence (or relative lack of it) of Eckhart, Suso and Tauler in England].

Sr Maura O'Carroll SND, *A Thirteenth-Century English Preacher's Handbook: Studies in MS Laud Misc. 511* (Ph.D., London 1983). [Concludes that the MS displays the features of a well-organised preacher's handbook, and that it was probably compiled by an English Dominican in the Central Midlands, very possibly in Oxford, between 1256 and 1275.]

Sr Colette Moron OP, *L'Origine du Tiers Ordre dominicain de S.Dominique à S.Catherine de Sienna* Thèse d'état, Sorbonne, 1990).

Bernadette Theresa Paton, *Preaching Friars & the civic ethos in a late medieval Italian commune* [Siena] (D.Phil, Oxford 1986).

J.C.Roberts, *The influence of Aristotle on late medieval ethics: a study of the treatise 'De via paradisi' by Remigio de' Girolami OP (d.1319)* (D.Phil., Oxford 1990).

Sr A.Olga Rossi, *The Sources of Domenico Cavalca's Pungilingua* (Ph.D., San Francisco College for Women, Univ. of California 1936).

Gregory Joseph Schrand, *Franciscan and Dominican aesthetics in Middle English religious lyric poetry* (Ph.D, Rice Univ. 1982).

Klaus-Bernward Springer, *Beiträge zur Geschichte des Dominikanerklosters in Mainz* (Diplonarbeit, Mainz 1988).

Simon Tugwell OP, *The so-called 'Encyclical' on the Translation of St Dominic ascribed to Jordan of Saxony* (STD, Angelicum 1987).

Matthias Vöckler, *Stellung und Wirksamkeit der Bettelorden in Thüringen von 1224 bis zum Beginn des 14 Jhs.* (Universität Jena 1986) [Pater Frank sagt: 'Ingesamt und besonders für die Dominikaner sowohl vom Ansatz her (marxistisches Interpretationsschema) also auch von den Ergebnissen her fragwürdig (keine neuen Quellen ausgewertet)].

Edward J.Wisneski, *Ulrich of Strasbourg, Summa de Bono, De Christologia* (STD, Angelicum 1982).

Charles Abraham Zuckerman, *Dominican Theories of the Papal Primacy 1250-1320* (Ph.D, Cornell Univ. 1971).

QUAESITA ET DESIDERATA

Prof. Júlia Benavent Benavent scrive: Sono interessata a tutta l'informazione riguardante il Savonarolismo cinquecentesco. Testi, opere, elenchi dei frati della Congregazione Toscana. Manoscritti sulla biografia di G.Savonarola in Italia e fuori Italia nelle biblioteche Europee.

Dr Brett says 'I would like to see a bibliography of Dominican letters and writings from or concerning 16th-century Latin America'.

Father Isidore Clarke OP (Holy Cross Priory, 45 Wellington Street, Leicester LE1 6HW, England) has been investigating some stained glass windows dating from 1618, now in an English country house, depicting a range of Dominican saints, a number of them holding monstrances. It is possible that these windows originated in the Dominican priory in Liège, so Fr Clarke would like to receive any information about the windows from Liège, and their subsequent history.

Soeur Marie-Geneviève OP (Berthierville) souhaite des informations, des bibliographies et des partageurs du travail de recherche pour son projet d'histoire des moniales dominicaines (vide RP Geneviève).

Dr M.A.Polo de Beaulieu dit que 'toute offre de collaboration' à sa 'banque de données des *exempla*' (vide RP Polo) 'sera la bienvenue'.

Mr Michael Prendergast asks: 'Does anybody know where the *Martyrologium* which Cosimo de' Medici had written for San Marco is now? Giuliano Lapaccini OP mentions it in his *Annales conv. S.Marci* (Bibl. Laurenziana, SM 370; ed. R.Morçay, *Archivio Storico Italiano* 71.1 [1913]). Originally bound with the Rule and Constitutions, it may have been detached and may now be separately bound or simply disbound. It is not catalogued as being in any of the following libraries: Laurenziana (Firenze), British Library, Bibliothèque Nationale (Paris), Bibl. Apostolica Vaticana, National Library of Scotland, National Lib. of Wales, Bodleian (Oxford), John Rylands (Manchester), Edinburgh Univ., Cambridge Univ., Trinity Coll. (Dublin), San Marco (Firenze), S.Maria Novella. It was not in the Phillipps sales 1965-76 or the Chester Beatty sales 1968-69 or in the Abbey sales 1970-78, nor is it mentioned in *American Book Prices Current*.

Prof. Sundt would welcome any information about any sort of double-nave church; he is interested both in the architecture and in the relationship of architecture to ritual, preaching and other functions.

Simon Tugwell OP vellet repertoria compilare (a) codicum legendae Humbertianae sancti Dominici, (b) codicum Constitutionum OP tam fratrum quam monialium, (c) sermonum de S.Dominico (saec. XIII-XVI). Adiutorium cuiusque petitur.

If you can respond to any of these enquiries, please do so directly to the person who has raised the question; but please also send a copy of your reply to the editor of the Newsletter.

Si vous pouvez répondre à une de ces questions, veuillez écrire directement à celui qui l'a posée. Mais je vous prie d'envoyer une copie de votre réponse au rédacteur de ce Bulletin.

Se potete rispondere a alcuna di queste domande, si prega di scrivere direttamente a chi l'a proposta. Ma per cortesia spedire una copia della risposta al redattore di questo Bollettino.

ASSOCIATION POUR L'HISTOIRE DE L'ORDRE DE SAINT DOMINIQUE EN FRANCE ET EN EUROPE

DOMINICAN HISTORY NEWSLETTER

**BULLETIN D'HISTOIRE DOMINICAINE
BOLLETTINO DI STORIA DOMENICANA**

B. BIBLIOGRAPHIAE

I

1992

apud
CENTRUM HISTORICUM DOMINICANUM
OXONII 1992

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:

AFP	<i>Archivum Fratrum Praedicatorum</i>
AGOP	Archivum Generale OP (Convento di S.Sabina, Piazza P. d'Il-liria 1, 00153 Roma, Italia)
ASOP	<i>Analecta Sacri Ordinis Fratrum Praedicatorum</i>
BG	Bibliographia generalis in hoc fasciculo edita
CP	R.Coulon & A.Papillon OP, <i>Scriptores Ordinis Praedicatorum 1701-1750</i> (Paris in pluribus fasciculis 1910-1934, denuo in duobus voluminibus apud Bibl. SJ, Leuven 1961).
Diss.	Tabula dissertationum in altero fasciculo edita
Documents	<i>Documents pour servir à l'Histoire de l'Ordre de Saint-Domi-nique en France</i>
K	Thomas Kaeppli OP, <i>Scriptores Ordinis Praedicatorum Medii Aevi</i> (S.Sabina, Roma 1970-) [tria volumina iam edita sunt, quartum expectatur curante Emilio Panella OP].
MOPH	<i>Monumenta Ordinis Praedicatorum Historica</i>
QE	J.Quétif & J.Échard OP, <i>Scriptores Ordinis Praedicatorum</i> (Paris 1719-1721) 2 voll.
RP	Repertorium peritorum in altero fasciculo editum

In omnibus bibliographiis scripta recentius edita (1987-1992) asterisco (*) notantur.

BIBLIOGRAPHIA GENERALIS

scriptorum quae ita diversis modis historiam ordinis tangunt ut difficiliter in bibliographiis particularibus contineantur.

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Thomas Kaeppli OP, ed., *Acta Capitulum Provincialium Provinciae Romanae 1243-1344* (MOPH XX, Roma 1941) 405 pp.

Saxonia

G.M.Löhr OP, ed., *Die Kapitel der Provinz Saxonien im Zeitalter der Kirchenspaltung 1513-1540* (Quellen und Forschungen 26, Vechta 1930).

[Acta Cap. Prov. Saxoniae 1765-1781] vide RP Eszer 1983 & 1985.

Teutonia

H.Finke, 'Zur Geschichte der deutschen Dominikaner im XIII und XIV Jahrhundert', *Römische Quartalschrift* 8 (1894) 367-392 [cum actis cap. prov. Teutoniae 1284-8 (?), 1379, 1396-1400].

B.M.Reichert OP, 'Akten der Provinzialkapitel der Dominikanerordensprovinz Teutonia aus den Jahren 1398, 1400, 1401, 1402', *Römische Quartalschrift* 11 (1897) 287-331.

G.Löhr OP, 'Die Akten der Provinzialkapitel der Teutonia von 1503 und 1520', *AFP* 17 (1947) 250-284.

D

DE TRADITIONE INTELLECTUALI ORDINIS

De sancto Thoma et Thomismo

Vide supra BG 1274; infra **De Trad. Int. Gen.** Bos, Hackett, et E d'Avray (2); necnon RP António do Rosário 1980, Bataillon, Boyle, Eszer, Schenk, Tavuzzi, Tugwell, Verde; Diss. Hodges.

* Magnus Beck OP, *Wege der Mystik bei Thomas von Aquin* (Eos, St Ottilien 1990, ISBN 3-88096-684-2) 218 pp.

* Brian Davies OP, *The Thought of Thomas Aquinas* (Clarendon Press, Oxford 1992, ISBN 0-19-826458-5) 391 pp. [an excellent introduction to the whole contents of the *Summa Theologiae*].

* L.J.Elders, *The Philosophical Theology of St Thomas Aquinas* (Brill, Leiden 1990, ISBN 90-04-09156-4) 332 pp.

* Claude Geffré & T.F.O'Meara OP, *Thomas Aquinas and Contemporary Thought* (Dominican Publications, Chicago 1989) 58 pp.

* Douglas C.Hall, *The Trinity. An analysis of St Thomas Aquinas' Expositio of the De Trinitate of Boethius* (Brill, Leiden 1992, ISBN 90-04-09631-0) 131 pp. [not recommended].

* Ruedi Imbach, 'Thomistische Philosophie in Freiburg: Gallus M.Manser OP', in *Les hommes et les oeuvres de l'Université. Cent ans de recherche scientifique à l'Université de Fribourg en Suisse* (Éd. Universitaires, Fribourg 1991) 85-113.

* Leonard A.Kennedy, *A Catalogue of Thomists 1270-1900* (Center for Thomistic Studies, Univ. of St Thomas, Houston 1987, ISBN 0-268-00763-2) 240 pp. [mera tabula nominum nullis commentariis elucidata].

* Christopher Martin, *The Philosophy of Thomas Aquinas. Introductory readings* (Routledge, London 1988, ISBN 0-415-00295-8) 201 pp. [selected texts in English, with comments, particularly intended for philosophy students].

* Armand Maurer, *Being and Knowing. Studies in Thomas Aquinas and Later Medieval Philosophers* (PIMS, Toronto 1990, ISBN 0-88844-810-4) 496 pp. [Thomas explicitly occupies pp.3-116; these are essays previously published, but not previously collected].

* Ralph McInerny, *First Glance at St Thomas Aquinas* (Univ. of Notre Dame 1990, ISBN 0-268-00976-7) 198 pp. [a disappointing introduction to Aquinas].

Enrico Ignazio Narciso OP, *La Summa Philosophica di Salvatore Roselli e la Rinascita del Tomismo* (Pont. Univ. Lateranense, Roma 1966) 235 pp. [Roselli (1722-1784) filius fuit provinciae Regni OP.]

Manuel González Pola OP, *Hacia una renovación de la presencia de Tomás de Aquino en el Caribe* (Opción Profética 7, Bayamón, Puerto Rico 1981) 37 pp.

Knut Erik Tranøy, *Filosofi og Vitenskap i Middelalderen* [Philosophy & Science in the Middle Ages], (Universitetsforlag, Oslo 1983, ISBN 82-00-06714-9) [pp.61-103 is an introduction to Aquinas for philosophy students].

* Robert Wielockx, 'Autour du procès de Thomas d'Aquin', in A.Zimmermann, ed., *Thomas von Aquin* (Miscellanea Mediaevalia 19, De Gruyter, Berlin 1988) 413-438 [de processu formali contra doctrinam ipsius Thomae post mortem eius ab episcopo Parisiensi tentato].

* J.B.Wissink, ed., *The Eternity of the World in the Thought of Thomas Aquinas and his Receptors* (Brill, Leiden 1990, ISBN 90-04-09183-1) 100 pp.

De studio studiisque

Vide RP Frank.

Dieter Berg, *Armut und Wissenschaft. Beiträge zur Geschichte des Studienwesens der Bettelorden im 13. Jahrhundert* (Schwann, Düsseldorf 1977, ISBN 3-590-18115-X) 236 pp.

* Anne Buttimer, *The Wake of Erasmus. Saints, Scholars and Studia in Mediaeval Norden* (Lund Univ. 1989, ISBN 91-7966-105-X) 80pp. [multa continet de studiis OP medii aevi in provincia Daciae].

Le Scuole degli Ordini Mendicanti (sec. XIII-XIV) (Accademia Tudertina, Todi 1978) 471 pp.

A.Walz OP, *L'Università San Tommaso in Roma* (Angelicum, Roma 1966) 103 pp.

De traditione intellectuali generali

* Inos Biffi, *Figure Medievali della Teologia* (Jaca, Milano 1992, ISBN 88-16-40305-5) 339 pp. [Continet studia gravia de Rolando Cremonensi (153-193), Ricardo Fishacre (219-262) et Roberto Kilwardy (263-334).]

* E.P.Bos & P.A.Meijer, edd., *On Proclus & his Influence in Medieval Philosophy* (Brill, Leiden 1992, ISBN 90-04-09429-6) 206 pp. [NB A. de Libera, 'Albert le Grand et le platonisme, de la doctrine des idées à la théorie des trois états de l'universel' (89-119); J.A.Aertsen, 'Ontology and henology in Medieval Philosophy (Thomas Aquinas, Master Eckhart and Berthold of Moosburg)' (120-140); W.Beierwaltes, 'Primum est dives per se. Meister Eckhart und der Liber de Causis' (141-169).]

* Jaime Brufau Prats, *La Escuela de Salamanca ante el Descubrimiento del Nuevo Mundo* (S.Esteban, Salamanca 1989, ISBN 84-85045-83-1) 181 pp. [Tractat de theologis OP saec. XVI.]

* William J.Courtenay, *Schools & Scholars in Fourteenth-Century England* (Princeton Univ. 1987, ISBN 0-691-05500-9) 435 pp. [Plura continet de Dominicanis. Vide tabulam s.v. 'Dominican convents', 'Dominicans'.]

* Hackett, Jeremiah, ed., *Medieval Philosophers* (Dictionary of Literary Biography vol. 115, Gale Research Inc., Detroit 1992, ISBN 0-8103-7592-3) 465 pp. [B.B.Price, 'Albert the Great' (15-23); Edward A.Synan, 'Thomas Aquinas' (35-53); Bernard McGinn, 'Meister Eckhart' (150-168); R.James Long, 'Richard Fishacre' (195-200); P.Osmund Lewry OP, 'Robert Kilwardby' (257-262); John Longeway, 'Peter of Spain' (315-325), which mentions, but decisively rebuts, the claim that the philosopher Peter of Spain became a Dominican.]

De Immaculata Conceptione

Vide RP Horst 1987.

Giacinto Bosco, *L'Immacolata Concezione nel Pensiero del Gaetano e del Caterino* ("Il Rosario", Firenze 1950) 84 pp.

Pino Da Prati, *Linguaggio e pensiero di Giovanni Dominici nel 'De conceptione B.Virginis'* (Istituto Editoriale del Mezzogiorno, Napoli 1965) 101 pp. [cum editione textus].

Reginald Masson OP, 'De Immaculata Conceptione apud Fratres Praedicatorum. Bibliographia', *Angelicum* 31 (1954) 358-406, 32 (1955) 52-82.

Rudolf Michael Schmitz, 'Domingo Bañez e l'Immacolata. Un probabile sviluppo teologico.' *Doctor Communis* 39 (1986) 57-64.

E

DE PRAEDICATIONE

Bibliographia: K.Morvay & D.Grube, *Bibliographie der deutschen Predigt des Mittelalters. Veröffentlichte Predigten* (Beck, München 1974, ISBN 3-406-02847-0) 363 pp.

* Nicole Bériou & François-Olivier Touati, *Voluntate Dei Leprosus. Les Lépreux entre Conversion et Exclusion aux XII et XIII siècles* (Centro Italiano di Studi sull'Alto Medioevo, Spoleto 1991) 170 pp. [Tractat inter alia de Humberto de Romanis, cuius materia praedicabilis de leprosis hic editur. NB (p.23) anno 1275 Jean Tempier OP (frater episcopi Parisiensis) debebat predicare canonicis de S.Cloud sermonem annualem apud leprosarium iuxta fluvium situm, sed ultimo momento substitutus est ei alius (Paris BN lat. 5185D no.42, f.22').]

* Alan E.Bernstein, 'The exemplum as "Incorporation" of Abstract Truth in the thought of Humbert of Romans and Stephen of Bourbon', in Laurent Mayali & Stephanie A.J.Tibbetts, edd., *The Two Laws: Studies in Medieval Legal History dedicated to Stephan Kuttner* (Catholic Univ. of America, Washington DC 1990, ISBN 0-8132-0725-8) pp.82-96.

* Penny Cole, *The Preaching of the Crusades to the Holy Land 1095-1270* (Medieval Academy, Cambridge Mass. 1991, ISBN 0-915651-03-3) 281 pp. [multa habet de Humberto aliisque fratribus OP].

David d'Avray, *The Preaching of the Friars. Sermons diffused from Paris before 1300* (Clarendon Press, Oxford 1985, ISBN 0-19-822772-8) 315 pp.

* David d'Avray, 'Sermons on the dead before 1350', *Studi Medievali* 31 (1990) 207-223 [auctor disserit de Remigio, de Aldobrandino de Tuscanella & de Nicoluccio de Ascolis, et de auctoritate S.Thomae apud fratres praed. Italicos medii aevi].

* Paweł T.Dobrowolski, 'Alter Paulus: wzorzec kaznodziei w literaturze mendykanckiej XIII-XV wieku' ['The image of the preacher in 13th/15th-cent. mendicant literature'], *Roczniki Historyczne* 54 (1988) 163-185 [data from four OP necrologies, from Florence, Orvieto, Pisa and Siena, is used to outline the main traits which feature in descriptions of exemplary preachers, supplemented from accounts of

famous preachers like Tommaso Caffarini and Vincent Ferrer. 42.7% of preachers being praised are called *grati* or *gratiosi* ...].

* Daniel R. Lesnick, *Preaching in medieval Florence. The social world of Franciscan and Dominican spirituality* (Univ. of Georgia, Athens 1989, ISBN 0-8203-1047-6) 306 pp.

Jean Longère, *La Prédication Médiévale* (Études Augustiniennes, Paris 1983, ISBN 2-85121-043-2) 300 pp.

* Hervé Martin, *Le métier de prédicateur à la fin du Moyen Age 1350-1520* (Cerf, Paris 1988, ISBN 2-204-02847-9) 720 pp.

* Volker Mertens & Hans Jochen Schiewer, edd., *Die deutsche Predigt im Mittelalter* (Niemeyer, Tübingen 1992, ISBN 3-484-10670-0) 383 pp. [continent plura quae OP tangunt, inter quae 2 studia de Eckhart et 1 de codicibus sermonum monasterio S. Nicolai in Undis (Strasbourg) pertinentibus].

Alexander Murray, 'Piety and Impiety in thirteenth-century Italy', in G.J. Cuming & Derek Baker, edd., *Popular Belief and Practice* (Studies in Church History 8, Cambridge 1972) 83-106 [de predicatione Iacobi de Varagine, Remigii de' Girolami, Iordanis de Pisa et trium fratrum minorum].

* Bernadette Paton, 'Una Città Fatticosa: Dominican Preaching and the Defence of the Republic in Late Medieval Siena', in Trevor Dean & Chris Wickham, edd., *City and Countryside in Late Medieval and Renaissance Italy* (Hambledon, London 1990, ISBN 1-85285-035-3) 109-123.

* Bernadette Paton, "'To the fire, to the fire! Let us burn a little incense to God": Bernardino, Preaching Friars and *Maleficio* in Late Medieval Siena', in Charles Zika, ed., *No gods except me. Orthodoxy and Religious Practice in Europe 1200-1600* (Melbourne Univ. 1991, ISBN 0-7325-0294-2) 7-36 [There is interesting material on clerical (including Dominican) opposition to Bernardino's attempt to activate the populace against witches, with refs. to important Dominican MSS in Siena.]

F

DE LITURGIA ORDINIS

codd. manuscripti

British Library MS Harley 5608 continent versionem Graecam missalis OP (saec. xv). Formam ad usus liturgicos convenientem non habet.

De graduali manuscripto (saec. xiii) quod est apud conventum Oxoniense vide N.R.Ker, *Medieval Manuscripts in British Libraries III* (Clarendon Press, Oxford 1983) 597-599.

studia

Vide RP Fuente, Diss. Haller.

William R.Bonniwell OP, *A History of the Dominican Liturgy* (Wagner, New York 1944) 386 pp.; revised, enlarged ed. (ibid. 1945) 419 pp.

Dominique Delalande OP, *Le Graduel des Prêcheurs. Recherches sur les sources et la valeur de son texte musical* (Cerf, Paris 1949) 287 pp.

Archdale A.King, *Liturgies of the Religious Orders* (Longman, Green & Co., London 1955) 431 pp. ['Dominican rite' pp.325-395].

Ernestus M.Rieland OP, 'De completorio fratrum praedicatorum', *Ephemerides Liturgicae* 59 (1945) 96-176, 60 (1946) 27-92 [postea ut liber editum apud Edizioni Liturgiche, Roma].

G

DE SPIRITUALITATE DOMINICANA

De Sacratissimo Rosario

Vide infra **K De Prov.**, Scotland Ross.

Bibliographia: Charles Auth OP, *Rosary Bibliography. English language works* (Dominican House of Studies, Washington 1960) 112 pp.

Acta S.Sedis necnon magistrorum et capitulorum generalium OP pro societate SS.Rosarii, 2 volumina (Jevain, Lyon 1890-1891) 294+1556 pp.

* A.D'Amato OP, *Testimonianze della devozione alla B.Vergine del Rosario nella diocesi di Bologna* (Parma, Bologna 1989) 95 pp.

* Guglielmo Esposito OP, 'Le Confraternite del Rosario in Puglia tra cinquecento e ottocento', in Vincenzo Paglia, ed., *Confraternite e Meridione nell'età moderna* (Ed. di Storia e Letteratura, Roma 1990) 271-298.

K.J.Klinkhammer, *Adolf von Essen und seine Werke. Der Rosenkranz in der geschichtlichen Situation seiner Entstehung und in seinem bleibendem Anliegen* (Knecht, Frankfurt am Main 1972, ISBN 3-782-00259-8) 434 pp. [Maximi momenti studium de evolutione primitiva rosarii].

G.G.Meersseman OP, *Ordo Fratemitatis* (Herder, Roma 1977) III 1144-1232.

S.Orlandi OP, *Libro del Rosario della gloriosa Vergine Maria. Studi e Testi* (Centro Internazionale Domenicano Rosariano, Roma 1965) 238 pp.

A.Walz OP, *De Rosario Mariae a Sixto IV ad S.Pium V* (Herder, Roma 1959) 64 pp.

Eithne Wilkins, *The Rose-Garden Game. The symbolic background to the European Prayer-beads* (Gollancz, London 1969) 239 pp. [multa de historia rosarii continet].

H

DE SANCTIS ET BEATIS ORDINIS

Vide RP Levesque 1991 (Pier Giorgio Frassati), Tilatti (B.Benvenuta Bojani), et Tugwell 1988 (de vitis S.Alberti et S.Thomae Aquinatis).

* Innocenzo Venchi OP, *Catalogus Hagiographicus Ordinis Praedicatorum* (S.Sabina, Roma 1988) 185 pp. [Opera ibi notata hic non recensentur.]

* Giuliano Agresti, *L'arcivescovo dei Ronzini. Vita di S.Antonino da Firenze* (Marietti, Genova 1989, ISBN 88-211-8969-4) 200 pp.

* *S.Antonino e la sua epoca* (Atti del convegno tenutosi a Firenze 21-23 sett. 1989), *Rivista di Ascetica e Mistica* 59 (1990) 221-451.

M.Giovanna Cambria OP, *Diana degli Andalò* (S.Agnese, Bologna 1972) 61 pp.

Stephen Clissold, *The Saints of South America* (C.Knight, London 1972) 217 pp. [tractat inter alia de Luís Bertrán, Martín de Porres, Rosa de Lima.]

José Delgado Garcia OP, *El Beato Francisco Morales OP, mártir del Japón (1567-1622)* (Instituto Pontificio de Teología, Madrid 1985, ISBN 84-600-4215-4) 104 pp.

José Delgado Garcia OP, *Fr. Juan de la Badía OP, misionero del Japón, y Beato Domingo Castellet OP, misionero mártir del Japón* (Inst. Pont. de Teol., Madrid 1986) 63 pp.

A.Ferrua OP, ed., *Sancti Thomae Aquinatis vitae fontes praecipuae* (Ed. Domenicane, Alba 1968) 411 pp. [textus ab editione Prümmer desumptus est].

* Vicente Forcada OP, *San Vicente Ferrer* (Vocaciones Dominicanas, Valencia 1987, ISBN 84-398-8859-7) 160 pp.

Leonardus Hansen, *Vita Mirabilis et Mors Pretiosa ven. sor. Rosae de S.Maria Limensis* (Roma 1664) 364 pp. [De auctore, qui 1685 obiit, vide QE II 705.]

Richard Kieckhefer, *Unquiet souls. Fourteenth-century saints and their religious milieu* (Univ. of Chicago 1984, ISBN 0-226-43509-1) 238 pp [tractat inter alia de Clara Gambacorta].

Tommaso Leccisotti, *S.Tommaso d'Aquino e Montecassino* (Montecassino 1965) 63 pp.+ VII documentis photographice reproductis et transcriptis.

Domenico Maccarani OP, *Vita di S.Antonino* (Venezia 1709) 359 pp. [De auctore, qui 1730 obiit, vide CP 483-484.]

* Marie de St Thomas d'Aquin OP, 'Sur les derniers pas de Saint Vincent Ferrier', *Documents* 27 (1992) 17-30.

* Michel de Paillerets OP, *Petite Vie de Thomas d'Aquin* (Desclée, Paris 1992, ISBN 2-220-03277-9) 127 pp.

Pier Giorgio Frassati, *Terziario Domenicano. Ricordi, Testimonianze e Studi* [beatificatus 20.5.1990] (Studio Domenicano, Bologna 1985) 128 pp.

Vie du bx. Innocent V ... OP par un religieux du même ordre [Pie Mothon OP] (Imprimerie Vaticane, Roma 1896) [cum adiuncto 'bullario B.Innocentii PP. V'(pp.259-348)]

De S.Catharina Senensi

Vide RP Noffke.

* *Le Dialogue*, trad. française Lucienne Portier (Cerf, Paris 1992, ISBN 2-204-04487-3) 419 pp.

* Caroline Walker Bynum, *Holy Feast and Holy Fast. The religious significance of food to medieval women* (Univ. of California 1987, ISBN 0-520-05722-8) 444 pp. [tractat inter alia de Catharina Senensi.]

Kenelm Foster & Mary John Ronayne OP, edd., *I Catherine. Selected writings of St Catherine of Siena* (Collins, London 1980, 0-00-215351-3) 304 pp. [paginae selectae praecipue ex epistulis S.Catharinae].

David Wallace, 'Mystics and Followers in Siena and East Anglia: A Study in Taxonomy, Class and Cultural Mediation', in Marion Glasscoe, ed., *The Medieval Mystical Tradition in England III* (Brewer, Cambridge 1984, ISBN 0-85991-160-8) 169-191 [includes a study of Catherine of Siena and some of her followers, especially Neri di Landoccio Pagliaresi, Niccolò Cicerchia and Felice Tancredi da Massa].

J
DE FRATRIBUS OP SCRIPTORIBUS

De elenchis scriptorum

Charles Auth OP, *Dominican Bibliography 1216-1986* [of publications in English by or about Dominicans of any period] (apud auctorem; exemplaria in pluribus bibliothecis locata sunt).

S.G.Axters OP, *Bibliotheca Dominicana Neerlandica Manuscripta 1224-1500* (Bibliothèque de la Revue d'Histoire Ecclésiastique, Louvain 1970) 383 pp.

S.G.Axters OP, 'Bibliotheca Dominicana Neerlandica Manuscripta II', *Ons geestelijk Erf* 50 (1976) 309-336.

José S.Díaz, *Dominicos de los siglos XVI y XVII: Escritos localizados* (Fundación Universitaria, Madrid 1977, ISBN 84-7392-029-5) 579 pp.

Andrés Mesanza OP, *Bibliografía de la Provincia Dominicana de Colombia* (Ed. Sur-America, Caracas 1929) 337 pp.

Manuel González Pola OP, *Bibliografía de la Provincia de Nuestra Señora del Rosario 1970-1979* (apud provinciam, Madrid 1975, 1977, 1980) 50+85+68 pp.

Laureano Robles, *Escritores Dominicos de la Corona de Aragón, sig. XIII-XV* (Univ. Pontificia, Salamanca 1972) 304 pp.

* J.Salvador y Conde OP, *Historia de la Provincia Dominicana de España. I: Enseñanza y Publicaciones 1800-1988* (S.Esteban, Salamanca 1989, ISBN 84-85045-86-6) 441 pp. [bibliographia scriptorum provinciae, quae tamen non recenset editiones recentiores operum eorum].

De scriptoribus medii aevi

Albertus Magnus

Vide supra **D De Trad. Int. Gen.** Bos, Hackett; RP Tugwell 1988.

* Ludwig Hödl, 'Der Abschied von den kosmischen Engeln im Werk Alberts des Grossen', in W.Härle et al., edd., *Unsere Welt - Gottes Schöpfung. Festschrift für Eberhard Wölfel* (Elwert, Marburg 1992, ISBN 3-7708-0975-0) 77-95.

Aldobrandinus de Cavalcantibus (K I 35-38)

András Vizkelety, 'Ein Aldobrin zugeschriebene Predigt mit ungarischen Glossen im "Löwener Codex" und ihre Parallelüberlieferung in Wien', *Codices Manuscripta* 11 (1985) 90-93.

Bartholomaeus Tridentinus (K I 172-174)

Liber epilogorum in gesta sanctorum [Kaeppli #471]. I have looked briefly at British Library Arundel 330, which Fleith (vide RP) lists as a 'contaminated' manuscript of the *Legenda Aurea* [her LA 379] (it is not mentioned by Kaeppli). But the prologue comes from Bartholomew of Trent, as does the section on Advent (f.1) and the two sections on St Dominic (ff.21^v-22^r; 36^v-38^r). Fleith notes the extraneous matter on the Translation of St Dominic, but not the fact that the section on Advent and the main legenda of St Dominic do not belong to the *Legenda Aurea*. On the face of it, this MS should probably be treated as a manuscript of Bartholomew rather than James of Varagine, though the matter needs further investigation [S.Tugwell].

* Domenico Gobbi, ed., *Bartolomeo da Trento. Domenicano e agiografo medievale* (Biblioteca Cappuccini, Trento 1990) 229 pp.

Bartholomaeus Vincentinus (K I 179-182)

Vide RP Gaffuri.

Bertholdus de Moosburg (K I 240)

Vide supra **D De Trad. Int. Gen. Bos.**

Expositio super Elementationem Procli, ed. Maria Rita Pagnoni-Sturlese, Loris Sturlese & Burkhard Mojsisch (Corpus Philosophorum Teutonicorum Medii Aevi VI, F.Meiner, Hamburg 1984, 1986, ISBN 3-7873-0599-8, 3-7873-0673-0) LVII+250, XXI+260 pp. [hucusque haec duo volumina edita sunt].

Bonushomo (K I 255)

Sermones: vide quae infra disserit L.J.Bataillon OP.

Durandus de S.Porciano (K I 339-350)

De origine potestatum: vide infra s.v. **Laurentius Pignon**.

Eckhart (K I 354-358)

Vide supra **D De Trad. Int. Gen. Bos**, Hackett; **E Mertens**.

* **Bibliographia**: Niklaus Largier, *Bibliographie zu Meister Eckhart* (Universitätsverlag, Freiburg, Schweiz 1989, ISBN 3-7278-0632-X) 153 pp.

Die Lateinischen Werke (Kohlhammer, Stuttgart) nunc habet 4 tomos editos necnon tomum quintum usque ad 'Lieferung 4' (1988), primi quoque tomi 'Zweiter Hauptteil' usque ad 'Lieferung 4' (1992).

* *L'Oeuvre Latine de Maître Eckhart* [textus latinus cum versione gallica commentariis aliquatenus elucidatus] (Cerf, Paris) habet duo tomos: 1, Fernand Brunner, Alain de Libera et al., edd., *Commentaire de la Genèse précédé des Prologues* (1984, ISBN 2-204-01971-2) 694 pp.; 6, Alain de Libera, Édouard Wéber OP & Émilie Zum Brunn, edd., *Commentaire sur le Prologue de Jean* (1989, ISBN 2-204-02834-7) 461 pp. Tota series complectetur 10 tomos.

* David Blamires, 'Tauler and Eckhart Marginalia in a copy of *Theologia Teutsch* (1518)', *Bulletin of the John Rylands Library of Manchester* 73.1 (1991) 91-103.

* Oliver Davies, *Meister Eckhart: Mystical Theologian* (SPCK, London 1991, ISBN 0-281-04520-8) 257 pp.

* Donald F. Duclow, 'Meister Eckhart on the Book of Wisdom: Commentary and Sermons', *Traditio* 43 (1987) 215-235.

* Burkhard Hasebrink, *Formen initiativer Rede bei Meister Eckhart* (Niemeyer, Tübingen 1991, ISBN 3-484-36032-1) 260 pp.

* John Margetts, 'Ubi es? Observations on Meister Eckhart's views concerning eternity and the here and now', *Forum for Modern Language Studies* 27 (1991) 113-125.

* Donata Schoeller, *Gottesgeburt und Selbstbewusstsein. Denken der Einheit bei Meister Eckhart und G.W.F. Hegel* (Schriftenreihe des Forschungsinstituts für Philosophie Hannover Band 4, Bernward/Morus, Hildesheim 1992, ISBN 3-87065-717-0 & 3-87554-251-7) 142 pp.

* Heinrich Stirnimann OP & Ruedi Imbach, edd., *Eckardus Theutonicus, homo doctus et sanctus. Nachweise und Berichte zum Prozess gegen Meister Eckhart* (Universitätsverlag, Freiburg, Schweiz 1992, ISBN 3-7278-0773-3) 312 pp.

* Joachim Theisen, *Predigt und Gottesdienst: liturgische Strukturen in den Predigten Meister Eckharts* (Lang, Frankfurt am Main 1990, ISBN 3-631-42449-3) 600 pp.

* Denys Turner, 'Eckhart and the *Cloud* on Detachment, Interiority and Paradox', *Eckhart Review* June 1992 pp.9-26.

* Erwin Waldschütz, *Denken und Erfahren des Grundes. Zur philosophischen Deutung Meister Eckhart* (Herder, Wien 1989, ISBN 3-210-24927-X) 372 pp.

* Richard Woods OP, "I am the Son of God": Eckhart and Aquinas on the Incarnation', *Eckhart Review* June 1992 pp.27-46.

Franciscus de Trevio (deest in K)

De miraculo [S.Dominici] *facto in conventu fratrum praedicatorum in Aretio in fratre Iacobutio de Spoletio* [anno 1326] (cod. Modena, Bibl. Estense, Campori App. 59 ff.154^v-156^v).

Galvanus de Flamma (K II 6-10)

Chronica parva OP: codex saec. XIX nuper repertus est in archivo provinciae Tolosanae, cuius textus non respondet illi a Reichert edito e cod. Casanatensi neque codici Ravennati (Classense 347).

Gaufridus Grammaticus (K II 19)

* L.Voigts & F.Stubbings, '*Promptorium Parvulorum*: manuscript fragments at Emmanuel College and their relation to Pynson's *editio princeps*', *Transactions of the Cambridge Bibliographical Society* 9 (1989) 358-371.

Guillelmus de Moerbeke (K II 122-129)

* *Procli Elementatio Theologica*, ed. Helmut Boese (University Press, Leuven 1987, ISBN 90-6186-244-2) 145 pp.

Procli Commentarium in Parmenidem Platonis, ed. Carlos Steel (University Press, Leuven 1982, 1985, ISBN 90-6186-124-1, 90-6186-124-1) 775 pp.

Procli tractatus de decem dubitationibus circa providentiam, de providentia et fato, de malorum subsistentia, ed. Daniel Isaac, *Proclus. Trois Études sur la Providence* (Les Belles Lettres, Paris 1977-1982) 226+172+212 pp.

* J.Brams & W.Vanhamel, edd., *Guillaume de Moerbeke. Recueil d'Études* (University Press, Leuven 1989, ISBN 90-6186-298-1) 413 pp. [cum bibliographia amplissima de vita operibusque eius].

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* Emilio Panella OP, 'Ancora sul penitenziere Guglielmo da Moerbeke', *AFP* 59 (1989) 5-16.

A.Paravicini Bagliani, 'Nuovi documenti su Guglielmo da Moerbeke', *AFP* 52 (1982) 135-143.

* R.Wielockx, 'Guillaume de Moerbeke, réviseur de sa révision du "De Anima"'. *Recherches de Théologie Ancienne et Médiévale* 54 (1987) 113-185.

Guillelmus Petri de Godino (K II 152-155)

Tractatus de causa immediata ecclesiastice potestatis, ed. Wm. D. McCready, *The Theory of Papal Monarchy in the fourteenth Century* (PIMS, Toronto 1982, ISBN 0-88844-056-1) 397 pp.

D. Van den Auweele, 'A propos de la tradition manuscrite du *De causa immediata ecclesiastice potestatis* de Guillaume de Pierre Godin (d.1336)'. *Recherches de Théologie Ancienne et Médiévale* 51 (1984) 183-205 [à base d'un manuscrit qu'il a découvert, l'auteur conteste le *stemma* de McCready et son interprétation de la genèse de l'ouvrage, bien qu'il trouve probable son ascription à Guillaume].

Guillelmus de Rothwell (K II 160-162)

Kent Emery, 'The "Sentences" Abbreviation of William de Rothwell OP, Univ. of Pennsylvania Lat. MS 32', *Recherches de Théologie Ancienne et Médiévale* 51 (1984) 69-135.

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

Malleus Maleficarum, ed. André Schnyder (Kümmerle, Göttingen 1991, ISBN 3-87452-802-2) [Wiederaufgabe des Erstdrucks von 1487. Expectatur secundus tomus commentariorum ab A. Schnyder factorum.]

Henricus Suso (K II 218-220)

The Exemplar, trans. M. Ann Edward OP (Priory, Dubuque 1962) 234+407 pp.

* *The Exemplar, with two German sermons*, trans. Frank Tobin (Classics of Western Spirituality, New York 1989, ISBN 0-8091-0407-5) 416 pp.

Oeuvres complètes, trad. Jeanne Ancelet-Hustache (Seuil, Paris 1977, ISBN 2-02-004566-4) 589 pp.

Hieronimus Savonarola

Vide RP Benavent, Garfagnini, Verde; et in altero fasciculo 'Progetto Savonarola'.

* Pierre Antonetti, *Savonarole, le prophète désarmé* (Perrin, Paris 1991, ISBN 2-262-00855-8) 303 pp.

Giulio Cattin, *Il Primo Savonarola. Poesie e prediche autografe dal codice Borromeo* (Olschki, Firenze 1973) 339 pp.

* Franco Cordero, *Savonarola*, 4 volumi (Laterza, Roma 1986-1988) 367+561+669+826 pp. [l'autore non è amico del Frate!].

* Marcia B.Hall, 'Savonarola's preaching and the patronage of Art', in Timothy Verdun & John Henderson, edd., *Christianity and the Renaissance: Image and Religious Imagination in the Quattrocento* (Syracuse University Press 1990, ISBN 0-8156-2414-X) 493-522.

Alvaro Huerga OP, *Savonarola* (BAC, Madrid 1978, ISBN 84-220-0856-4) 261 pp.

Norbert Hagedé, *Savonarole et les Florentins* (France-Empire, Paris 1984) 251 pp.

* G.A.Scaltriti OP & C.Bertolo [TOSD], *La Difesa al Processo di Savonarola* (I.L.A. Palma, Palermo 1989) 55 pp.

* Donald Weinstein, 'The Art of Dying Well and popular piety in the preaching and thought of Girolamo Savonarola', in Marcel Tetel et al., edd., *Life and death in fifteenth-century Florence* (Duke Univ., Durham N.C. 1989, ISBN 0-8223-0872-X) 88-104.

Hugo a S.Caro (K II 269-281)

J.P.Torrell, OP, *Théorie de la prophétie et philosophie de la connaissance aux environs 1230: la contribution d'Hugues de Saint-Cher* (Spicilegium Sacrum Lovaniense, Louvain 1977) 304 pp.

Humbertus de Romanis (K II 283-295)

Vide supra BG 1274 & E Bériou, Bernstein, Cole; RP Brett, Tugwell.

* Jenny Swanson, 'Childhood and Childrearing in *ad status* sermons by later thirteenth century friars', *Journal of Medieval History* 16 (1990) 309-331 [including Humbert of Romans].

Iacobus de Varagine (K II 348-369)

Vide supra E Murray; RP Fleith, Gaffuri.

Tabulam plenissimam codicum *Legendae Aureae* compilavit B.Fleith (vide RP). Duo codices ab ea non recensiti sunt: Arundel Castle, England (s.xv) (cf. *Biblioteca Norfolciana*, 1961, p.7; numquam minute scrutatus est hic codex, qui dicitur dignus esse qui ab aliquo codicum illuminatorum huius aetatis perito examinetur); Bergendal Collection (Toronto) cod. 30 (s.xiv). C.S.M.Kniazzev & E.J.Neugaard, edd., *Vides des sants rosselloneses* [versio Catalanica *Legendae Aureae* saec. xiii facta] (Editorial Rafael Dalmau, Barcelona 1977, ISBN 84-232-0099-X) 215+523+537 pp. [Vol. I: studium grammaticum necnon glossarium; II-III: editio critica textus integri.]

Iohannes (deest in K)

* Anne Hudson, *The Premature Reformation. Wycliffite Texts and Lollard History* (Clarendon Press, Oxford 1988, ISBN 0-19-822762-0) 49-50, notes an anti-Wycliffite Dominican writer 'frater Iohannes', whose *Pharetra Sacramenti* survives in three MSS: Cambridge University Library Ff.6.44 ff.60-139^v, Lambeth Palace 392 ff.59-111, Eton College 170 ff.1-130^v.

Iohannes Dominici (K II 406-413)

Vide supra **D De Immaculata** Da Prati.

* Daniel R. Lesnick, 'Civic preaching in the early Renaissance: Giovanni Dominici's Florentine sermons', in Timothy Verdun & John Henderson, edd., *Christianity and the Renaissance: Image and Religious Imagination in the Quattrocento* (Syracuse University Press 1990, ISBN 0-8156-2414-X) 208-225.

B.L. Ullman, 'The Dedication Copy of Giovanni Dominici's "Lucula Noctis"', in id., *Studies in the Italian Renaissance* (Ed. Storia e Letteratura, Roma 1973) 255-275 [inter alia, highly critical of Coulon's edition of *Lucula Noctis*].

Iohannes Gobii sen. (K II 442)

Miracula b. Mariae Magdalenae: codex deperditus nuper in lucem regressus iam Parisiis locatus est, BN n.a.l. 2672.

Iohannes Gobii iun. (K II 442-446)

Scala coeli (editio): vide RP Polo de Beaulieu.

Iohannes Herolt (K II 450-460)

Vide RP Dahmus.

* Xavier Hermand, in dissertatione sua (vide Diss.) corrigit tabulam codicum *Promptorii exemplorum* a Kaeppli compilatam: cod. Wrocław I F 696 eiciendus est, quippe qui *Prompt. Exempl.* non praebet. Alii autem codices adiciendi sunt: Basel A VI 31; ibid. A XI 44; Cambridge, Univ. Lib. Mm. 5.39; Wien, Österreichische Nationalbibl. lat. 1535. Berlin, Deutsche Staatsbibliothek Magd. 208, nunc signatur Berlin, Staatsbibl., Preussischer Kulturbesitz Magd. 208. Colmar, Bibl. du Consistoire 1940 nunc signatur Colmar, Bibl. de la Ville CPC 1940.

* Ushaw College cod. 33 (s.xv) (a Kaeppli non recensitus) continere videtur plura opera eius (Kaeppli #2390, 2387, 2391). Vide N.Ker & A.J.Piper, *Medieval Manuscripts in British Libraries IV* (Clarendon Press, Oxford 1992, ISBN 0-19-818196-5) 544-545.

Iohannes de Malliaco (K II 473-474)

Legenda s.Dominici, trans. S.Tugwell, *Early Dominicans* 53-60 (vide RP Tugwell 1982).

Iohannes Parisiensis Quidort (K II 517-524)

* Janet Coleman, 'The Dominican Political Theory of John of Paris in its Context', in Diana Wood, ed., *The Church and Sovereignty c.590-1918* (Studies in Church History, Subsidia 9, Oxford 1991, ISBN 0-631-18042-7) 187-223.

Iohannes de Ragusio (K II 532-533)

Tractatus de Ecclesia: vide RP Šanjek 1983.

Iohannes Tauler (K III 20-21)

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* *Sermons*, trad. française E.Hugueny, G.Théry & M.A.L.Corin, éditée et présentée par Jean-Pierre Jossua OP, avec une notice d'Édouard-Henri Wéber OP sur Jean Tauler et Maître Eckhart (Cerf, Paris 1991, ISBN 2-204-04257-9) 738 pp.

Sermons, English trans. Maria Shrady (Classics of Western Spirituality, New York 1985, ISBN 0-8091-0357-5) 183 pp. [a rather meagre selection, not very accurately translated].

* Johannes G.Mayer, 'Tauler in der Bibliothek der Laienbrüder von Rebdorf', in K.Kunze et al., edd., *Überlieferungsgeschichtliche Editionen und Studien zur deutschen Literatur des Mittelalters: Kurt Ruh zum 75 Geburtstag* (Niemeyer, Tübingen 1989, ISBN 3-484-36031-3) 365-390.

Iohannes de Turrecremata (K III 24-42)

Vide RP Izbicki.

* *Libellus contra Haereticos* [K #2713], ed. C.Schmitt, 'Le traité du cardinal Jean de Torquemada sur la pauvreté évangélique', *AFP* 57 (1987) 103-144 [cum editione textus].

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Iordanus de Pisis (K III 52)

Vide supra E Murray; RP Delcorno.

* Daniela Franceschini, 'Un ritrovato codice di prediche di Giordano da Pisa', *Lettere Italiane* 43 (1991) 570-586 [de codice in archivo conventus S.Dominici, Fiesole, collocato].

* *Sul Terzo Capitolo del Genesi*, ed. Cristina Marchioni (Olschki, Firenze 1992, ISBN 88-222-3915-6) 312 pp.

Laurentius Pignon (K III 67)

A.J.Vanderjagt, *Laurens Pignon OP: Confessor of Philip the Good. Ideas on jurisdiction and the estates* (Miélot, Venlo 1985, ISBN 90-70474-02-6) 225 pp. [cum editione tractatus *Du commencement de seigneurie et de diversité d'estas* (K #2821), cuius prima pars, ut Vanderjagt monstravit, paene versio est tractatus Durandi de S.Porciano *De origine potestatum*, cuius textus hic ab editione 1506 assumptus typis denuo exaratus est.]

Ludolphus Saxo (K III 92)

G.Hendrix, 'Le dominicain Ludolphe de Saxe écrivit-il sa *Vita Christi Pars I* entre 1324 et 1328?', *Recherches de Théologie ancienne et médiévale* 66 (1979) pp.228-234 [l'auteur conteste la datation de la première partie de la VC proposée par Baier, et soutient que L. était toujours dominicain quand il l'écrivait].

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* *Summa* II 8-14, ed. Tiziana Suarez-Nani (Corpus Philosophorum Teutonicorum Medii Aevi V 2(3), Hamburg 1990, ISBN 3-7873-0968-3) 205 pp.

* T.Suarez-Nani, *Tempo ed essere nell'autunno del medioevo. Il "De Tempore" di Nicola di Strasburgo ed il dibattito sulla natura ed il senso del tempo agli inizi del XIV secolo* (Bochumer Studien zur Philosophie 13, Grüner, Amsterdam 1989, ISBN 90-6032-298-3) 246 pp.

Nicolaus Trivet (K III 187-196)

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B.L.Ullman, *Studies in the Italian Renaissance* (Roma 1973) 31 comments on the role of Dominicans in the early 14th-century 'rediscovery' of Seneca's tragedies.

Petrus Calo (K III 220-221)

Vide RP Tugwell 1991 (qui etiam parat editionem duarum legendarum Sancti Dominici ab eo compilatarum).

Legenda S.Dominici, ed. T.Mamachi, *Annales* (Roma 1756) Appendix 334-346 (e cod. Vaticano).

Petrus de Dacia (K III 224-225)

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Bengt Ingmar Kilström, *Domininanska perspectiv* (Verbum, Lund 1976) 80-91, 'Petrus de Dacia och ruinspelen i Visby' [de Petro et de spectaculo scaenico apud ruinas Visby edito].

Petrus de Palude (K III 243-249)

* Jean Dunbabin, *A Hound of God* (vide RP Dunbabin) [biographia gratiosa, sed haud parum citationibus perperam e codicibus transcriptis et perverse interpretatis vitiata. Vide Simon Tugwell OP, *Medieval History* (Headstart Publications) 2.1 (1992) 182-184].

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Petrus de Remis (K III 256-257)

Sermo de evangelistis, trans. S.Tugwell, *Early Dominicans* 146-148 (vide RP Tugwell 1982).

Vide etiam sermonem editum infra.

Raphael de Pornassio (K III 296)

Vide RP Horst 1991.

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Raymundus Martini (K III 281-283)

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* Stephen F.Brown, 'Richard Fishacre on the Need for "Philosophy"', in R.Link-Salinger, ed., *A Straight Path: Studies in Medieval Philosophy and Culture. Essays in Honor of Arthur Hyman* (Catholic Univ., Washington DC 1988, ISBN 0-8132-0648-0) 23-36.

Ricardus Knapwell (K III 306-307)

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Ricoldus de Monte Crocis (K III 308-310)

* *Epistola I*, ed. Emilio Panella OP, 'Preghiera e protesta. La prima lettera di Riccoldo', *AFP* 59 (1989) 17-88 [cum editione textus].

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* *I Saraceni (Contra Legem Sarracenorum)*, trad. ital. Giuseppe Rizzardi (Nardini, Firenze 1992, ISBN 88-404-2413-X) 187 pp.

* Emilio Panella OP, 'Ricerche su Riccoldo da Monte di Croce', *AFP* 58 (1988) 5-85.

Robertus Holcot (K III 313-320)

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Anton Hänggi, *Der Kirchenhistoriker Natalis Alexander (1639-1724)* (Universitätsverlag, Freiburg, Schweiz 1955) 417 pp. [cum plenissimis bibliographiis].

Matteo **Bandello** (QE II 155-157)

Adelin Charles Fiorato, *Bandello entre l'histoire et l'écriture. La vie, l'expérience sociale, l'évolution culturelle d'un conteur de la Renaissance* (Olschki, Firenze 1979, ISBN 88-222-2851-0) 686 pp.

Opera latina inedita vel rara, ed. Carlo Godi (Antenore, Padova 1983) 380 pp.

Melchor **Cano** (QE II 176-178)

Vide infra **Carranza**; RP Horst 1989.

Felix Casado Barros, *La virtud de esperanza en Melchor Cano* (Instituto Español de Historia Eclesiástica, Roma 1969) 213 pp. [cum editione eius commentariorum super quaestiones S.Thomae de spe].

Bartolomé **Carranza** (QE II 236-243)

José Luis Novalín, 'El Deán de Oviedo don Alvaro de Valdés. Gestiones de la Inquisición Española contra B.Carranza en la Corte de Paulo IV', *Archivum Historiae Pontificiae* 7 (1969) 287-327.

J. Ignacio Tellechea Idigoras, 'Melchor Cano y Bartolomé Carranza. Dos Dominicos frente a frente', *Hispania Sacra* 15 (1962) 5-89.

Ambrosius **Catharinus** (QE II 144-151)

Vide supra **D De Immaculata** Bosco; RP Horst.

Apologia pro veritate, ed. Josef Schweizer & August Franzen (Aschendorffsche Verlag, Münster 1956) 372 pp.

Juan **Cobo** (QE II 306-307)

Apologia de la Verdadera Religión [en Español, Inglés y Chino], ed. Fidel Villarroel OP (UST, Manila 1986, ISBN 971-506-007-2) 408 pp.

Egnazio **Danti** (QE II 275-276)

* Franco A. Levi & G.R. Levi-Donati, 'Due strumenti della scienza del Cinquecento custoditi a Perugia', *Bollettino della Deputazione di Storia Patria per l'Umbria* 88 (1991) 119-129 [some interesting documentation about Danti, "cosmografo del Serenissimo Gran Duca di Toscana" and "professore di Sfera" at Florence and Perugia, who probably gave instructions for the construction of a *sphaera armillaria* and a quadrant, now at Perugia' (L.J. Bataillon)]

Agustín de **Esbarroya** (QE II 152-153)

Purificador de la Conciencia, ed. Alvaro Huerga OP (Fundación Universitaria, Madrid 1973, ISBN 84-600-5908-1) 372 pp. [cum studio biographico auctoris].

Ioannes Poinsot a **S. Thoma** (QE II 538-539)

De vita operibusque eius vide tomum primum editionis Solesmensis iii-cviii.

Cursus Theologicus, studio monachorum quorundam Solesmensis ed. (Desclée, Paris): *I^a Pars qq. 1-7* (1931), *qq. 8-18* (1934), *qq. 19-26* (1937), *qq. 27-74* (1953), *I^a II^{ae} qq. 1-21* (1962). [Soli hi tomi editi sunt, nec praevisum est iam ceteros editum iri.]

Plures tractatus editi sunt ab A. Matthieu & H. Gagné (Presses Universitaires Laval, Quebec): *De auctoritate summi pontificis*, *De certitudine principiorum theologiae* (1947) 317 pp.; *de donis spiritus sancti* (1948) 383 pp.; *de fide* (1948) 358 pp.; *de habitibus* (1949) 357 pp.; *de virtutibus* (1952) 576 pp.

Les dons du Saint-Esprit, trad. Raïssa Maritain (Cerf, Juvisy 1930) 312 pp.

The Gifts of the Holy Spirit, trans. Dominic Hughes OP (Sheed & Ward, London, New York 1950/1951) 293 pp. [Sometimes more paraphrase than translation.]

The Material Logic. Basic treatises, trans. Yves R. Simon et al. (Univ. of Chicago 1955) 638 pp.

Tractatus de Signis. The Semiotic of John Poincaré, interpretive (sic) arrangement [Latin & English] by John Deely (Univ. of California, Berkeley 1985, ISBN 0-520-04252-2) 607 pp.

Bartolomé de **Las Casas** (QE II 192-195)

Isacio Pérez Fernández OP, *Inventario documentado de los escritos de Fray Bartolomé de Las Casas* (CEDOC, Bayamón, Puerto Rico 1981, ISBN 84-300-4733-6) 928 pp.

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Lorenzo Galmés OP, *Bartolomé de las Casas. Defensor de los derechos humanos* (BAC, Madrid 1982, ISBN 84-220-1035-6) 247 pp.

De nova editione critica omnium operum speramus nos aliquid dicturos anno proximo.

* *Brevísima Relación de la Destrucción de Africa*, ed. Isacio Pérez Fernández OP (S. Esteban, Salamanca 1989, ISBN 84-85045-81-5) 298 pp.

De Regia Potestate, ed. crit. Luciano Pereña et al. (CSIC, Madrid 1984, ISBN 84-00-01978-4) 360 pp. [textus latinus, traducción española].

Ph. I. André-Vincent OP, 'Le prophétisme de Barthélemy de Las Casas', *Nouvelle Revue Théologique* 101 (1979) 541-560.

* Thomas Eggenesperger & Ulrich Engel OP, *Bartolomé de las Casas. Dominikaner, Bischof, Verteidiger der Indios* (M. Grünewald, Mainz 1991, ISBN 3-7867-1547-5) 154 pp.

Alvaro Huerfaga OP, 'Sobre una teoría del Padre Las Casas: La emigración de la Iglesia a Indias', *Escritos del Vedat* 11 (1981) 253-269.

Anthony Pagden, *The Fall of Natural Man. The American Indian and the origins of comparative ethnology* (Cambridge Univ. 1982, ISBN 0-521-22202-8) 256 pp. [tractat inter alia de Las Casas, praecipue pp. 119-145].

* Isacio Pérez Fernández OP, *Fray Toribio Motolinía OFM frente a Fray Bartolomé de Las Casas OP* (S.Esteban, Salamanca 1989, ISBN 84-85045-90-4) 302 pp.

Luis de Granada (QE II 285-291)

Maximino Llana OP, ed., *Bibliografía de Fray Luis de Granada* (Calatrava, Salamanca 1926-1928) 4 voll., 405+315+301+340 pp.

* Alvaro Huerga OP, *Fray Luis de Granada* (BAC, Madrid 1988, ISBN 84-220-1310-X) 314 pp.

* *Epistolario*, ed. Alvaro Huerga OP (Monte de Piedad y Caja de Ahorros de Córdoba, Córdoba 1989, ISBN 84-505-8363-2) 254 pp.

* Alvaro Huerga OP, 'Louis of Granada: Preacher and Writer', *Listening* 26 (1991) 211-219.

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Laureano Robles, 'Documentación para un estudio sobre Tomás Malvenda OP (1565-1628)', *Revista Española de Teología* 38 (1978) 113-140 [studium bio-bibliographicum maximi momenti].

Pedro de Córdoba (QE II 64)

Miguel Angel Medina OP, *Una comunidad al servicio del Indio. La obra de fr. Pedro de Córdoba OP* (Instituto Pontificio de Teología, Madrid 1983, ISBN 84-600-3005-9) 303 pp.

* *Doctrina cristiana para instrucción de los indios*, ed. Miguel A. Medina OP (S.Esteban, Salamanca 1987, ISBN 84-85045-79-3) 443 pp. [Docte disserit auctor de vita Petri et eum monstrat auctorem *Doctrinae* primo 1544 editae; textum denuo edit huius aliusque operis ad catechizandos Indios destinatorum (México 1544, 1548).]

Ruben Boria OP, *Fray Pedro de Córdoba OP 1481-1521* (Argentina 1982).

Francisco de Vitoria

Ramón Fernández OP, *Francisco de Vitoria. Síntesis de su vida y pensamiento* (OPE, Caleruega 1983) 62 pp.

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Godfrey **Anstruther** (5.3.1903-23.7.1988)

Bede Bailey, 'Table-Talk - a primary source', in Dominic Aidan Bellenger, ed., *Opening the Scrolls. Essays in honour of Godfrey Anstruther* (Downside Abbey 1987, ISBN 0-9502759-5-6) 16-23. De scriptis, vide ibid. 24-26, 'An Anstruther Bibliography'.

A life of Cardinal Howard [ineditum, apud archivum provinciae Angliae].

Marie Dominique **Chenu** (7.1.1895-11.2.1990)

* 'Hommage au Père M.-D.Chenu', *Revue des sciences philosophiques et théologiques* 75 (1991) 361-504.

Vincent **Jandel** (18.7.1810-11.12.1872)

* Bernard Bonvin OP, *Lacordaire, Jandel* (Cerf, Paris 1989, ISBN 2-204-04042-8) 364 pp. [avec édition critique du *Mémoire* de Jandel, pp.223-333].

Bede **Jarrett** (22.8.1881-17.3.1934)

K.Wykeham-George & G.Mathew OP, *Bede Jarrett OP* (Blackfriars, London 1952); J.B.Reeves OP, *Life of Bede Jarrett* [ineditum, apud archivum provinciae Angliae].

Letters: vide RP Tugwell 1989.

Henri-Dominique **Lacordaire** (12.5.1802-20.11.1861)

Vide supra **A saec. XIX**; RP Bedouelle 1991, Horaist 1989, Tugwell 1983.

* *Correspondance Lacordaire-Montalembert 1830-1861*, ed. Louis Le Guillou & André Duval OP (Cerf, Paris 1989, ISBN 2-204-02899-1) 695 pp.

Mémoire (English translation, with introduction by André Duval OP): see RP Tugwell 1983.

Julien Favre, *Lacordaire à Metz* (L'oeuvre de Saint-Paul, Fribourg 1912) 111 pp. [édition de plusieurs conférences jusque-là inédites].

José Cabanis, *Lacordaire et quelques autres. Politique et religion* (Gallimard, Paris 1982, ISBN 2-07-020445-6) 443 pp.

Le Comte Falloux, *Madame Swetchine* (Vaton, Paris 1860) 506+431 pp.

M.J.Lagrange (7.3.1855-10.3.1938)

Vide RP Montagnes.

* Jean Guitton, *Portrait du père Lagrange* (Laffont, Paris 1992, ISBN 2-221-06909-2) 247 pp.

Osmund Lewry (8.5.1929-23.4.1987)

J.Ambrose Raftis, 'P.Osmund Lewry OP', *Mediaeval Studies* 49 (1987) VII-XII [cum bibliographia scriptorum eius]. Addenda ad bibliographiam (vide etiam supra s.v. 'Robertus Kilwardby'):

'Surrounded by so great a cloud of witnesses ...', *New Blackfriars* 68 (1987) 297-308 [an autobiographical essay on his Dominican life, completed shortly before his death].

'Corporate life in the university of Paris 1249-1418, and the ending of schism', *Journal of Ecclesiastical History* 40 (1989) 511-523.

'Papal ideals and the university of Paris 1170-1303', in Christopher Ryan, ed., *The Religious Roles of the Papacy* (PIMS, Toronto 1989, ISBN 0-88844-808-2 or, outside North America, Brill, Leiden, ISBN 90-04-08945-4) 363-388.

'Study of aging in the Arts faculty of the universities of Paris and Oxford', in Michael M.Sheehan, ed., *Aging and the aged in medieval Europe* (PIMS, Toronto 1990, ISBN 0-88844-811-2) 23-38.

Inedita: *The Being of the Word Incarnate* (STLr. thesis, Blackfriars, Oxford 1961).

Robert Kilwardby's writings on the Logica Vetus (D.Phil., Oxford 1978).

A sheltered life [Shortly before he died, Fr Lewry composed this autobiographical sketch, of which there is a copy in the Dominican Historical Centre, Oxford].

Francesco **Pollidori** (1723-1787)

Natus Urbeveteri, intravit in ordinem Romae in conventu Minervitano (1740). Membrum collegii historici ordinis factus apud Minervam ab anno 1749 operam cum Mamachi ceterisque sociis dedit *Annalibus OP*, quorum primum volumen 1756 editum est. Postea penitentiarius erat apud S.Mariam Maiorem (1770-1785) et prior provincialis prov. Romanae (1785-1787). Vide A.Papillon OP, *AFP* 6 (1936) 14-34 [ubi errore fortasse typographico perperam innuitur eum ad S.M.Maiorem 1760 vocatum fuisse]; P.T.Masetti OP, *Monumenta et Antiquitates* II (Roma 1864) 251-252; G.Cappelluti OP, *Il Collegio Apostolico della Penitenzeria di S.Maria Maggiore in Roma* (Città del Vaticano 1988) 89-90. Vide supra **A saec. XVIII** de eius vita S.Dominici.

G.**Vallée** (28.6.1841-5.1.1927)

Baronne Amélie de Pitteurs, *Un grand prêcheur: le P.Vallée* (Cerf, Juvisy 1934) 332 pp.

Inedita: rapports faits par des moniales de trois retraites prêchées par le P.Vallée: (1) Retraite ... au Carmel de Dijon (octobre 1902) et au Monastère de Bethléem à Dinant (juillet 1911); (2) Retraite ... sur Ste Catherine de Sienne (juillet 1920); (3) retraite [sur les mystères du Rosaire] (sans date). [Ces manuscrits ont été donnés au Dominican Historical Centre, Oxford, par les dominicaines de Dinant.]

K

DE VITIS LOCISQUE FRATRUM

De provinciis regionibusque

Belgique

Bouwstoffen voor de Geschiedenis der Dominikanen in de Nederlanden [19 volumina documentorum elenchorumque editorum ab Ambrosio M.F.Bogaerts OP (30.4.1908-8.2.1989), prov. Flandriae filio, de quo vide *ASOP* 98 (1990) 356].

A.M.Bogaerts OP, *Dominikanen en België 1835-1958* (Dominikaans Archief, Brussel 1969) 527 pp. [tabula omnium fratrum qui aliquo modo in Belgio laboraverunt].

* A.M.Bogaerts & L.J.Van Nueten OP, *Dominikanen en België 1958-1990* (Dominikaans Archief, Leuven 1990) 213 pp.

Vide etiam infra 'Nederland'.

Croatia

Vide RP Krasić, Šanjek.

Dacia

* Catharina Broomé OP, *Dominikus och Norden. Predikarorden och dess bidrag till en nyttig teologi* [Dominic and the North. The Order of Preachers & its contribution to a useful theology] (Proprius, Stockholm 1989, ISBN 91-7118-677-8) 47 pp.

L.M.Dewailly OP, *Apostolat Catholique en Suède* (Études Religieuses 613, Liège 1947) 16 pp.

Jarl Gallén, *La Province de Dacie de l'Ordre des Frères Prêcheurs. I: Histoire Générale jusqu'au Grand Schisme* (Diss. Hist. XII, Söderström, Helsingfors 1946) 288 pp.

Bengt Ingmar Kilström, *Domininanska perspektiv* (Verbum, Lund 1976) 140 pp. [continent bibliographiam de provincia Daciae eiusque locis, pp.117-119.]

Deutschland

Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland (1907-1952) 40 voll. [Nova series iam incipit anno 1992.]

John B.Freed, *The Friars and German Society in the thirteenth century* (Medieval Academy, Cambridge Mass. 1977, ISBN 910956-60-X) 280 pp.

Meinolf Lohrum OP, *Die Wiederanfänge des Dominikanerordens in Deutschland nach der Säkularisation (1856-1875)* (M.Grünwald, Mainz 1971, ISBN 3-7867-0322-1) 249 pp.

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Godfrey Anstruther OP, *A Hundred Homeless Years. English Dominicans 1558-1658* (Blackfriars, London 1958) 273 pp.

A.B.Emden, *A Survey of Dominicans in England based on the ordination lists in episcopal registers 1268-1538* (Diss. Hist. XVIII, S.Sabina, Roma 1967) 497 pp.

Walter Gumbley OP, *Obituary notices of the English Dominicans from 1555 to 1952* (Blackfriars, London 1955) 215 pp.

William A.Hinnebusch OP, *The Early English Friars Preachers* (Diss. Hist. XIV, S.Sabina, Roma 1951) 519 pp. [de saeculo XIII].

* Christopher Norton et al., *Dominican Painting in East Anglia. The Thornham Parva retable & the Musée de Cluny frontal* (Boydell, Woodbridge 1987, ISBN 0-85115-424-7) 113 pp. [cum 128 photographiis].

* Allan White OP, 'Father Bede Jarrett OP and the renewal of the English Dominican Province', in Dominic Aidan Bellenger, ed., *Opening the Scrolls. Essays in honour of Godfrey Anstruther* (Downside Abbey 1987, ISBN 0-9502759-5-6) 216-234.

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Manuel Revuelta González, *La Exclaustración 1833-1840* (BAC, Madrid 1976 ISBN 84-220-0760-6) 503 pp. [tractat de expulsione religiosorum omnium ordinum e conventibus].

* José M.Miura Andrades, 'Las fundaciones de la Orden de Predicadores en Andalucía durante el reinado de Juan I de Castilla (1379-1390)', *Arquivo Histórico Dominicano Português* IV/2 (1989) 263-275.

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France

Documents pour servir à l'histoire de l'ordre de S.Dominique en France (ab anno 1966; vide RP Levesque), vide etiam RP Amargier, Montagnes.

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* Bernd Michael, *Die mittelalterlichen Handschriften der Wissenschaftlichen Stadtbibliothek Soest* (Harrassowitz, Wiesbaden 1990, ISBN 3-447-03123-9) 373 pp. [multa disserit auctor de bibliotheca quondam conventus praedicatorum et de codicibus eius nunc in bibliotheca publica urbis collocatis, praesertim de codd. operum Iacobi de Susato OP].

G.Powitz, *Die Handschriften des Dominikanerklosters und des Leonhardstifts in Frankfurt am Main* (V.Klostermann, Frankfurt 1968) 587 pp. [maxima pars libri (pp. 1-433) de antiqua bibliotheca OP tractat].

Kurt Hans Staub, *Geschichte der Dominikanerbibliothek in Wimpfen am Neckar ca. 1460-1803* (Akademische Druck- u. Verlagsanstalt, Graz 1980, ISBN 3-201-01126-6) 203 pp.

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* K.W.Humphreys, *The Friars' Libraries* (Corpus of British Medieval Library Catalogues, The British Library in association with the British Academy 1990, ISBN 0-7123-0068-6) 281 pp. [This contains, inter alia, all known 'catalogues' of medieval British Dominican libraries (pp.193-206), which unfortunately turns out to mean almost nothing except the very meagre lists prepared at the time of the dissolution of the religious houses. And very few of the books listed can be identified with known surviving manuscripts.]

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* N.R.Ker, *Medieval Libraries of Great Britain* (2nd ed., Royal Historical Society, London 1964) 424 pp. *Supplement* by Andrew G.Watson (ibid. 1987, ISBN 0-86193-114-9) 149 pp. [Contains the meagre list of surviving identified works from British Dominican libraries of the Middle Ages].

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Donatella Barbalarga, 'Centri di aggregazione: la biblioteca domenicana di S.Maria sopra Minerva', in Massimo Miglio et al., edd., *Un Pontificato ed una Città: Sisto IV (1471-1484)* (Scuola Vaticana di Paleografia [Archivio Segreto], Città del Vaticano 1986, ISBN 88-85054-05-6) 599-612.

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Thomas Kaeppli OP, 'Antiche biblioteche domenicane in Italia', *AFP* 36 (1966) 5-80.

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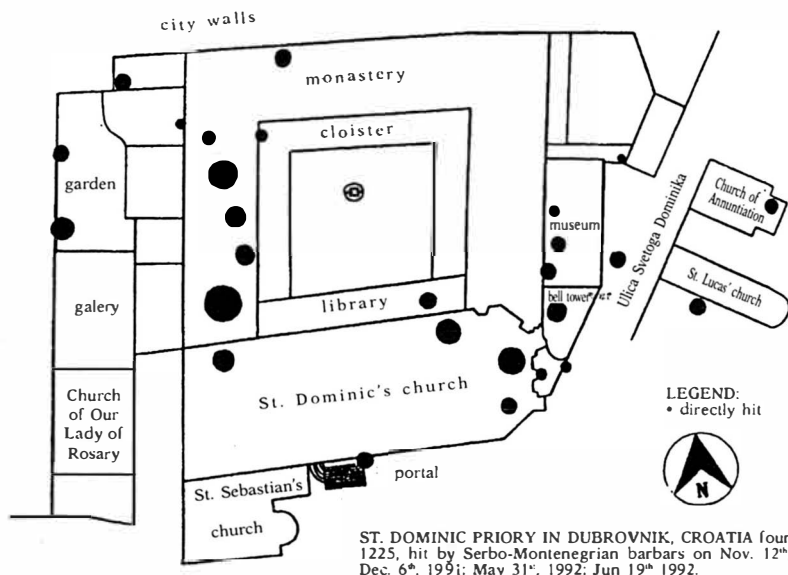
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Anatolie Nowicka TOSD, *Mes souvenirs concernant la communauté des soeurs dominicaines du Tiers-Ordre de rite oriental à Moscou* (dactylographié 1933; il y en a un exemplaire chez le P.Tugwell OP). De his sororibus vide etiam RP Eszer 1970.

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De laicis cum ordine sociatis **Mechthild von Magdeburg**

Vide supra, G.J.Lewis, *Bibliographie zur deutschen Frauenmytik ...*

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* Frances Beer, *Women and Mystical Experience in the Middle Ages* (Boydell, Woodbridge 1992, ISBN 0-85115-302-X) 174 pp. (78-108 are on Mechthild). [Dominated by a feminist reading of history, which reinforces the highly questionable assumption that mystics are rebels against orthodoxy - in this case 'misogynist' orthodoxy as well as doctrinal orthodoxy; thus the women under discussion are not related to their genuine historical context.]

Caroline Walker Bynum, 'Women mystics in the thirteenth century: the case of the nuns of Helfta', in *Jesus as Mother* (Univ. of California 1982, OSBN 0-520-04194-1) 170-262 [contains a great deal on Mechthild].

* Oliver Davies, 'Transformational Processes in the Work of Julian of Norwich and Mechthild of Magdeburg', in Marion Glasscoe, ed., *The Medieval Mystical Tradition in England V* (Brewer, Cambridge 1992, ISBN 0-85991-346-5) 39-52.

* Nigel F. Palmer, 'Das Buch als Bedeutungsträger bei Mechthild von Magdeburg', in Wolfgang Harms et al., ed., *Bildhafte Rede in Mittelalter und früher Neuzeit* (Niemeyer, Tübingen 1992, ISBN 3-484-10669-7) 217-235 [on which Prof. Palmer says that his aim is 'to establish a new basis for establishing Mechthild's own part in the "making" of the text and to introduce into Mechthild scholarship the idea of competing "models" for understanding the process of revelation'].

Eric Gill

* Fiona MacCarthy, *Eric Gill* (Faber, London 1989, ISBN 0-571-13754-7) 338 pp. [a brutally frank biography].

* Christopher Skelton, ed., *Eric Gill: The Engravings* (Herbert Press, London 1990, ISBN 1-871569-15-X) 478 pp. [reproductions of the engravings].

De confratriis dominicanis

Vide etiam supra **G De Rosario** Esposito.

* Christopher F. Black, *Italian Confraternities in the Sixteenth Century* (Cambridge Univ. Press 1989, ISBN 0-521-36487-6) 321 pp. [nonnulla narrat de fratribus praedicatoribus et laicis eis associatis].

N.J. Housley, 'Politics & Heresy in Italy: Anti-Heretical Crusades, Orders and Confraternities 1200-1500', *Journal of Ecclesiastical History* 33 (1982) 193-208.

EDITIO TEXTUS

(Paris, B.N. n.a.l. 1742 (s. xiv) ff. 216^v-217^r). In medio tractatus Humberti de Romanis De Eruditione Praedicatorum subito interpolatur sermo 'P. de Re.' (Petri de Remis, ut videtur) qui nihil ad rem Humberti habet:

In die iouis in cena domini. P. de Re.

'Dedit illi nomen quod est super omne nomen' [Phil 2:9]. In epistola hodierna Pauli. Nomen Ihesu Christi est super omne nomen tocius creature. Nam supra angelos, archangelos, beatam Mariam, apostolos et

breuiter omnes sanctos. Est autem excellentia istius nominis in quatuor. Primum inuocatio istius nominis impetrat et dat peccatorum remissionem, ut patet in baptismo, in latrone pendente in cruce. Item miraculorum operationem, ut in actibus apostolorum Petrus in nomine domini Ihesu et alii apostoli curabant infirmos, Laurentius et alii sancti. Item omnium creaturarum subiectionem. 'In nomine domini Ihesu omne genu flectatur celestium, terrestrium et infernorum [Phil. 2:10]'. Item quarto demonum expulsionem. Unde legitur de quodam exercente artem magicam quod cum dyabolus uocatus ab eo nollet sibi respondere, uoluit eum compellere ut sibi diceret causam quare, qui omnino recusabat, et tandem dixit dyabolo, Nisi tu dicas michi causam ego in perpetuum tibi non sacrificabo. Tunc dyabolus dixit, Ego dicam tibi et tamen scio quod te amittam. Quidam sacerdos deportabat corpus dei tui Ihesu Christi ad quendam infirmum et adhuc transibit per locum istum et reportabit; in presentia sua non possum loqui. Hoc magicus narrauit magno uiro et confessus peccata rediit ad penitentiam et renunciauit dyabolo [*Fontem huius exempli non reperi*].

Simon Tugwell OP

SERMONS FROM BONUS HOMO OP

In the Archives Nationales of Paris, among many other fragments taken from bindings, are three bifolios of parchment under the signature AB^m (Côte d'Or) which are the poor remains of quite a large collection (at least 226 ff. according to one reference) of Parisian sermons. None of these bifolios is complete, but we can see that two (A-D and B-C) were contiguous in the same quire with something lacking in the middle; the last recto (D) was numbered 166. The third bifolio was farther on with ff. 210 (E) and 213 (F). Some of the columns were cut in such a manner that only the right or left half remains and it is often very difficult to guess what is missing. The complete collection would have been very interesting, as the rubrics were very precise. Among the sermons of which the titles are still legible we read:

f.A^m Frater Stephanus ad' predicatorum dominica prima septembris. *Bene omnia fecit et surdos fecit et mutos loqui*. Rogemus illum qui omnia fecit quod det michi sufficienter proponere uerbum suum et dicamus pater noster etc. *Bene omnia fecit* etc. Postquam dominus miraculo restituit linguam muto, populus exclamans laudauit dominum ...

f.A^m <Orietur stella ex Ia>cob etc. Apostolus sufficien<ter> ... beatus Paulus dicit quod ... dicit ei dominus surge ... <R>ogemus ergo dominum

etc. *Ori<etur stella ex Iac>ob et consurget uirga de <Israel et percutiet d>uces Moab.* In hac na<tiuitate ...> eo de hac dicendum. Legimus ...

f.A^b Collatio eiusdem fratris Stephani. *Bene omnia fecit* etc. Audiui-
mus in mane quomodo dominus omnia bene fecit creando, sed homo
peccato decreauit, et audiuius quomodo deus recreauit optime. Restat
uidere quomodo ... et tandem consummauit remunerando ...

f.B^a ... beati? Mathei ad predicatorum fr. Bonus Homo (*upper mar-*
gin). *<Spiritu ambulate et d>esideria carnis non perficietis. Caro enim*
concupiscit <... In mansue>tudine suscipite insitum uerbum. Tangit
modum <... Iac>obum. Insitum est uerbum in corde. Quod reseruat
... *Spiritu ambulate.* ... monet nos ad duo, scilicet ad uitam spiritualem
... uitam carnalem. Et primo monet ut ambulemus ...

f.E(210)^a Finis sermonis fratris Stephani predicatoris ad s.Ger-
manum de Pratis. *Inuenerunt dominum.* Item? domus mea domus
orationis uocabitur sed quidam faciunt eam domum latronum, non
solum latronum sed prostibulum ...

f.E(210)^b Collatio fratris Stephani predicatoris. *Videntes stellam*
etc. *et procidentes ado<rauerunt eum.* In> hiis uerbis tria notantur in
generali, scilicet ma<gorum gaudium> in inuentione pueri?, secundo
stelle ductio, tertio ...

Other sermons with rubrics are: B^a Sequenti dominica sermo
ad Magd. Sermo in mane fuit de beata uirgine. *Ihu preceptor miserere*
nostr. C^a Dominica ... festum omnium sanctorum cancellarius in
ecclesia beati Bartholomaei super? pontem. *Simile factum regnum*
celorum homini regi qui uoluit ponere rationem ... C^b Dominica ante
festum omnium sanctorum collatio. *Nolite dare locum diabolo.* C^b
<Domin>ica post festum omnium sanctorum. *Confortamini in domino.*
D(166)^a Eodem die episcopus Parisiensis ad sanctum Nicholaum in
cardineto. *Negociamini dum uenio.* D(166)^b Eodem die in campellis.
Simile est regnum celorum homini regi qui fecit nuptias filio suo etc.
E(210)^b Cancellarius in capella regis. Die ueneris infra octauam.
Apertis tesaris suis etc.

It is nearly certain that the 'frater Stephanus predicator' of f.E^r
is the same as the 'frater Stephanus' who preaches *ad predicatorum*
(f.A^a). As he is together with Bonhomme who was *magister regens*
c.1253-55 and was still alive in 1269, there is some probability that he
may be Stephanus de Venizy who is documented from 1241 to 1248, but
Stephanus de Catelonia, Stephanus de Gaigni, Stephanus the Norman
and even Stephen of Bourbon cannot be ruled out.

It would be difficult to attach dates to the whole collection, as
the pericopes do not seem to be in liturgical order, but we can with

some probability ascribe to 1253 the first sermon of Stephen and the sermon of Bonhomme. This latter was preached probably on the feast of St Matthew (Sept. 21) in a year when the feast fell on a Sunday, as the *thema* is taken from the epistle for the 14th Sunday after Trinity according to the Dominican rite. Sept. 21 fell on a Sunday in 1242, 1253 and 1264; if 1242 seems too early, the two other years fit Bonhomme, but only 1253 fits Stephen of Venizy.

The sermon and the collation by Stephanus *ad predicatorum* are for the 1st Sunday of September with a *thema* taken from the gospel for the 12th Sunday after Trinity, which corresponds to a year when Easter was between 14 and 20 April. If we note that between the sermon and the collation there is another sermon for the Nativity of Mary, this gives a probability that Stephen preached on Sunday 7 Sept. and that the Nativity sermon was delivered on the same day for the 1st Vespers of the feast of the Virgin. If this hypothesis is correct, Stephen's sermon would be from the same year as Bonhomme's.

There exists another sermon by Bonhomme in Wilhering 36. A list of the sermons in this very interesting collection is given in Schneyer's *Repertorium* VI pp.231-237, but with some mistakes, especially at n.43, 'Vide Bonaventura, n.191, 192'. Actually there is no connection with Bonaventure, and the attribution (f.81^v) is to be read: 'fratris boni ho<minis>'. The occasion is specified: 'Dominica in media XL^v'. The incipit is: '*Illa que sursum est Ierusalem ... Viuus est sermo dei et efficax ... Istud uerbum secundo propositum est apostoli ad Hebreos IIII et licet hoc dicatur de filio dei qui est uerbum increatum ... (82^v) Illa que sursum est Ierusalem. Verbum propositum scribitur ad Gal. et recitatur in epistola hodierna in quibus ecclesia consolatur filios suos ...*' The Collatio is f.83: '*Illa que sursum est Ierusalem etc. Sicut dictum est ciuitas superna Ierusalem in uerbo proposito describitur a V, primo ab excellenti singularitate ...*' It ends f.85: '*Sic igitur patet quod illa superna Ierusalem in uerbo isto commendatur*'.

The first part of the MS (ff.2-109) bears at f.2 the indication: *Isti sunt sermones LVI anni*; the second (ff.110-132) has: *hic incipiunt sermones quinquagesimi anni*. Some marginal references are given with indications of the year: *sermones LVII anni* (f.59^v); *sermones quos notauit anno LVIII* (f.103^v). Thus there was probably a series of dated collections of sermons. If we verify the *themata* of the first part, the year 1256 fits very well and there is a serious probability that Bonhomme's sermon was preached on 26 March 1256.

The marginal notes give other references to sermon collections: *sermones Arnulfi* (f.42^v, 68^v, 71^v); *sermones fratris Vincencii* (34^v, 59^v,

62'). Many of these marginal notes refer to a *liber pilutus*, which must have been a very big book written at least in part by the annotator; the most interesting of these marginalia is probably another mention of Bonhomme: 'Item XII caterno in libro piluto teyma cum ieiunasset XL diebus etc. Bonhomi ad populum.'

L.J.Bataillon OP

