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BERNARDI GUIDONIS *CATALOGUS MAGISTRORUM*

EDIDIT
SIMON TUGWELL OP¹

Titulo primo catalogi magistrorum Bernardi Guidonis iam a me edito,² oportunitatis uisum est et ceteros edere una cum continuationibus quas plures nobis ignoti adiecerunt.

Catalogus magistrorum ordinis praedicatorum prima pars est eius de tribus gradibus praelatorum tractatus quem Bernardus secundo loco posuit in magna sua compilatione de rebus ad ordinem spectantibus quam primo Aymerico, magistro ordinis nuper electo, anno 1304 obtulit,³ deinde gradatim a se limatam adauctamque iterum anno 1314 magistro Berengario dedicauit.⁴ Nec ea mente opus suum perfecit ut immutabile maneret, immo locum esse uoluit in codicibus ut acta capitulorum dehinc celebrandorum et tituli de magistris futuris et alia eiusmodi adicerentur.

Codices compilationis superstites hi sunt qui sequuntur, quorum sigla indicaui necnon paginas quibus textus hic edendus exaratus est.

¹ AFP = *Archivum Fratrum Praedicatorum*. AGOP tabularium Ordinis significat, apud conuentum romanum Sanctae Sabinae situm. MOPH = *Monumenta Ordinis Fratrum Praedicatorum Historica*. QE = Iacobus ÉCHARD et Iacobus QUÉTIF, *Scriptores Ordinis Praedicatorum*, tom. 1, Lutetiae Parisiorum 1719. Constitutionum ordinis satis sit editionem citare quam fecit Georgina Rosalie GALBRAITH, *The constitution of the Dominican order 1216-1360*, Mancuniae 1925, pp. 203-253; codices uero aliquot diuersarum aetatum in *Were the Magdalen Nuns really turned into Dominicans in 1287?*, AFP, 76 (2006), pp. 67-68, recensui. *Acta Capitulorum generalium Ordinis Praedicatorum* usque ad 1498, voll. I-III, edidit Benedictus Maria REICHERT (MOPH, 3, 4, et 8), Romae 1898-1900.

² *Bernardi Guidonis scripta de sancto Dominico* (MOPH, 27), Romae 1998, pp. 92-108.

³ Epistulam qua singulos tractatus compilationis Aymerico dedicatae recensuit edidit Thomas KAEPEL, *Stephanus de Salaniaco et Bernardus Guidonis, De quatuor in quibus deus praedicatorum insigniuit* (MOPH, 22) Rome 1949, pp. 3-6.

⁴ Epistula dedicatoria, anno 1760 aut 1761 e codice barcinonensi exscripta (ubi nunc deest ob paginas deperditas), in AGOP XIV lib. KKK extat, unde eam edidit Vladimir J. KOUDELKA, *Les dépositions des témoins au procès de canonisation de Saint Dominique*, AFP, 42 (1972), pp. 50-51.

Quadragesimus sextus frater Stephanus Usumarius genuensis, Rome electus 1553.

Quadragesimus septimus frater Vincentius Iustinianus a Chio, Rome electus 1558.

Quadragesimus octauus frater Seraphinus Caballius brixienis, 100
asumpto ad cardinalatum dicto magistro, Rome electus 1571.

Abstract

In the publication *Bernardi Guidonis Scripta de sancto Dominico* (MOPH 27), Simon Tugwell, OP, edited the first part of the *Catalogus magistrorum* by the Dominican historiographer Bernard Gui. The original version, completed in 1304, was subsequently revised by Bernard, who presented the finished work to the Master of the Order, Bérenger de Landore, in 1314. This contribution presents the edition of the rest of the *Catalogus* containing the Masters of the Order from Jordan of Saxony to Bérenger, together with the various continuations found in the manuscripts.

DIE ÄLTESTEN HANDSCHRIFTEN
DER DOMINIKANERBIBLIOTHEK IN WIEN
IM STUDIEN- UND BIBLIOTHEKSGESCHICHTLICHEN
KONTEXT

VON
VILIAM ŠTEFAN DÓCI OP¹

1. Präliminarien

1.1 Zum aktuellen Bibliothekskatalog

Die Bibliothek des Wiener Dominikanerkonvents, nach der Bibliothek des Schottenklosters (Benediktiner) die zweitälteste Bibliothek

Abkürzungen:

AFP = *Archivum Fratrum Praedicatorum*.

BGPhM = Beiträge zur Geschichte der Philosophie im Mittelalter.

HWPph = *Historisches Wörterbuch der Philosophie*.

Katalog 1758/I; Katalog 1758/II = Wien, Bibliothek des Dominikanerkonvents, *Catalogus bibliothecae conventus Viennensis s. ordinis Praedicatorum conscriptus anno MDCCLVIII. Tomus I. complectens authores; Tomus II. complectens materias*.

Katalog 1803 = Wien, Bibliothek des Dominikanerkonvents, *Catalogus bibliothecae conventus Viennensis s. ordinis Praedicatorum conscriptus anno MDCCCIII. Tomus I. complectens authores*.

LMA = *Lexikon des Mittelalters*.

MOPH = *Monumenta Ordinis Fratrum Praedicatorum Historica*.

MS = *Mediaeval Studies*.

QFGD = Quellen und Forschungen zur Geschichte des Dominikanerordens.

¹ Der Aufsatz ist eine gekürzte und leicht umgearbeitete Version meiner Magisterarbeit, die 2021 unter dem Titel *Studien zu den ältesten Handschriften des Wiener Dominikanerkonvents* an der Universität Wien vorgelegt wurde. Neben deren Betreuer Herrn Univ.-Prof. Dr. Christian Lackner gilt mein besonderer Dank für wichtige kodikologische Anregungen Herrn Dr. Christoph Egger, für die Unterstützung in Bezug auf kunsthistorische Aspekte Frau Dr. Michaela Schuller-Juckes und Frau Dr. Christine Beier, und für die Hilfe bei Klärung von verschiedenen Fragen zu philosophischen Handschriften Frau Dr. Edit Anna Lukács. Die in der Studie verwendeten Handschriftendigitalisate wurden dankenswerterweise von Christoph Egger, Frau Dr. Katharina Kaska und Herrn Abubakar Sidyk Bisayew 2015 hergestellt. Für nützliche Hinweise, die ich im Hinblick auf die Veröffentlichung dieses Aufsatzes erhalten habe, bedanke ich mich schließlich bei den beiden anonymen Gutachtern.

Abstract

The manuscript library of the Dominican convent in Vienna, whose beginnings date back to the 13th century, now holds about 250 medieval manuscript volumes. Fifteen parchment books produced up to about the middle of the 14th century were chosen for a codicological-palaeographical and content-related study: Cod. 25/25, Cod. 27/27, Cod. 74/256, Cod. 80/45, Cod. 83/80, Cod. 118/85, Cod. 150/120, Cod. 151/121, Cod. 159/129, Cod. 160/130, Cod. 161/131, Cod. 192/158, Cod. 219/185, Cod. 221/186a, Cod. 240.

After introductory remarks on the subject, the article deals with the history of theological and philosophical studies in the Vienna convent in the Middle Ages. It offers some remarks on the convent library. In this way, the actual subject of the contribution is placed in the context of the intellectual history of the Order and, in particular, of the Order's province *Teutonia*. In the manuscript analysis, the first question is the exact dating of the books (dating of the original codicological units in the case of collected manuscripts). Subsequently, parchment, quires, page layout and script, text corrections, marginal notes and pen trials, decoration, book covers, content, and textual supplements are examined. A further section of the article is devoted to the relationship between the examined manuscripts and the medieval convent library.

Among other things, the study concludes that based on these oldest manuscripts it is still impossible to make a reliable statement about the intellectual activity of the Friars Preachers in Vienna before the middle of the 14th century. However, the books are an important testimony to the philosophical-theological interests of the friars in the second half of the 15th century, after the convent was upgraded as the seat of a *studium generale*.

wird, fand er tadelnswert. HUBERTUS DE ROMANIS, *Expositio Regulae b. Augustini*, c. 142, in *B. Humberti de Romanis [...] Opera de vita regulari*, hrsg. von Joachim Joseph BERTHIER, Bd. 1, Romae 1888, S. 43-633, hier 426. Bei liturgischen Büchern wurde der Orden allerdings großzügiger. Dazu siehe Andrea IMPROTA, *Arma nostra sunt libri. Manoscritti e incunaboli miniati dalla Biblioteca di San Domenico Maggiore di Napoli* (Biblioteca di Memorie Domenicane, 12), Firenze 2015, S. 39-51; Paul AMARGIER, *Le livres chez les Prêcheurs*, in DERS., *Etudes sur l'ordre dominicain XIII^e-XIV^e siècles*, Marseille 1986, S. 53-78, hier 59. Auf frühe Ausnahmen wurde hingewiesen auch von Martin ROLAND, *Studien zur Buchmalerei für das Wiener Dominikanerkloster während der zweiten Hälfte des 15. Jahrhunderts*, in *Handschriften, Historiographie und Recht. Winfried Stelzer zum 60. Geburtstag*, hrsg. von Gustav PFEIFER (Mitteilungen des Instituts für Österreichische Geschichtsforschung, Ergänzungsband 42), Wien - München 2002, S. 153-166, hier 156.

LA PIÙ ANTICA NOTIZIA DOCUMENTARIA
DELLA B. IMELDA LAMBERTINI
PRESSO IL CONVENTO DI SANTA MARIA MADDALENA
DI VALDIPIETRA DI BOLOGNA

PER
PAOLA FOSCHI

Una figura semplice ma sfuggente

La beata Imelda Lambertini ha avuto, soprattutto fra Ottocento e Novecento, e ha ancora un culto diffuso in tutto il mondo e durevole. La sua figura, nascosta e umile, a malapena conosciuta attraverso fonti storiche di seconda mano, essendo scomparsi i documenti originali che ne attestavano la breve vita e il miracolo eucaristico che la caratterizza, è un simbolo del desiderio umano di entrare in comunione con Cristo attraverso l'assunzione del suo corpo e del suo sangue durante il sacrificio della Messa. Benché di tanto in tanto nella Chiesa emergano nuove figure che pongono in primo piano la fede essenziale per i cristiani nell'Eucaristia – e la breve intensa vita di Carlo Acutis sta a dimostrarlo – ogni episodio, ogni fatto miracoloso ha diritto di essere scrutato nella sua unicità, nel tempo e nei modi in cui si è verificato.

La vicenda pur molto lontana nel tempo, della giovane Imelda della famiglia Lambertini di Bologna, ci permette di indagare il monastero in cui avvenne, la società cittadina di cui fu frutto, la tenace tradizione che produsse, che giunge fino ai giorni nostri. Imelda nella tradizione locale

Abbreviazioni:

AABo = Archivio Arcivescovile di Bologna.

ASDBo = Archivio del Convento di San Domenico di Bologna.

AGOPRoma = Archivio Generale dell'Ordine dei Predicatori, Roma.

ASBo = Archivio di Stato di Bologna.

Biblioteca Estense = Biblioteca Estense, Modena.

BCABo = Biblioteca comunale dell'Archiginnasio, Bologna.

BUB = Biblioteca Universitaria di Bologna.

AMR = *Atti e Memorie della Deputazione di Storia Patria per le Province di Romagna.*

DBI = *Dizionario Biografico degli Italiani.*

Abstract

The research on the life of Imelda Lambertini and her miracle, that took place in 1333 in the convent of S. Maria Maddalena di Valdipietra, Bologna, led to the discovery of a new document: a chronicle from Bologna, derived from the Bolognetti chronicle, to which a few lines, recalling the Eucharistic miracle, were later added. The hypothesis was proposed that a Dominican resident in S. Domenico di Bologna got news of the miracle at the beginning of 17th century and added it to the copy of the Bolognetti chronicle in his possession. It can be said, therefore, that Blessed Imelda was known before the Council of Trent. In the second half of the 17th century, Fr Lodovico da Prelormo of the same convent included it in his chronicle, and Fr Vincenzo Spargiati wrote it on the convent's copy of the chronicle of Friar Girolamo Borselli.

NEUE ANSICHTEN ZUM VERMEINTLICHEN SCHEITERN
DER SOGENANNTEN FRÜHEN OBSERVANZ.
DIE DOMINIKANERPROVINZ TEUTONIA UNTER
DEN ORDENSMEISTERN RAYMUND VON CAPUA,
THOMAS VON FERMO UND LEONHARD DATI

VON
CLAUDIA HEIMANN

Es ist heute in der Forschungsliteratur immer noch die Ansicht anzutreffen, die unter dem Ordensmeister Raymund von Capua begonnene Observanzbewegung in der Teutonia sei nach seinem Tod beinahe zum Erliegen gekommen und hätte erst unter dem Ordensmeister Bartholomäus Texier wirklich Fuß fassen können, verbunden mit „einer gemäßigten Linie vor allem in der Frage des Gemeinbesitzes“.¹ Demzufolge gab es eine beginnende Observanzbewegung unter Raymund von Capua, die neben der allgemeinen Reform des dominikanischen Lebens vor allem eine Wiederherstellung des absoluten Besitzverbotes erreichen wollte, die aber durch das mangelhafte Engagement der beiden Nachfolger Raymunds, Thomas von Fermo und Leonhard Dati, zunächst gestoppt wurde, bevor Bartholomäus Texier erfolgreich begann, sich für die Ordensreform

Abkürzungen:

BOP = *Bullarium Ordinis Praedicatorum*, eds. Antoninus BRÉMOND - Thomas RIPOLL, t. 2, Romae 1730; t. 3, Romae 1731.

BRP = Johannes Meyer, *Buch der Reformacio Predigerordens*, ed. Benedictus Maria REICHERT, *Buch I-III* (QF, 2), Leipzig 1909; *Buch IV-V* (QF, 3), Leipzig 1908.

MOPH = *Monumenta Ordinis fratrum Praedicatorum Historica*.

QF = Quellen und Forschungen zur Geschichte des Dominikanerordens.

RJKG = *Rottenburger Jahrbuch für Kirchengeschichte*.

RQ = *Römische Quartalschrift*.

UB = Universitätsbibliothek.

¹ Franz EGGER, *Beiträge zur Geschichte des Predigerordens. Die Reform des Basler Konvents 1429 und die Stellung des Ordens am Basler Konzil (1431-1448)* (Europäische Hochschulschriften. Reihe III, 467) Bern u. a. 1991, S. 20. Das Zitat von Bernhard NEIDIGER, *Die Observanzbewegungen der Bettelorden in Südwestdeutschland*, in *RJKG*, 11 (1992), S. 175-196, hier S. 175.

die Verwirklichung der *vita communis* viel mehr im Vordergrund und war die Armut lediglich ein Mittel zum Zweck, um die eigentlichen Aufgaben des Ordens, Predigt und Seelsorge, verwirklichen zu können.

Abstract

It has deemed plausible in older research literature to speak of the “failure of the early Observance movement” in the Dominican Order at the beginning of the 15th century: After the death of the Master of the Order, Raymond of Capua, his successors Thomas of Fermo and Leonardo Dati hindered the Observance movement with its demand for absolute renunciation of possessions by revoking the “system” of the so-called General Reform established by Raymond of Capua. This view is no longer tenable in the overall view of all known sources of the time. This article examines not only the attitudes and actions of the Masters of the Order, but also the positions of the respective provincials of the Teutonia at the turn of the 14th/15th century. It also explores the question whether an absolute renunciation of possessions was actual practice in the first reformed convents (Kolmar, Nuremberg, Bern) - which is clearly doubtful on grounds of individual source discoveries. It becomes clear that, at the beginning of the so-called Observance movement, there were most probably not yet such established ideas regarding the renunciation of property in reformed convents as was claimed in later historiography of religious orders - above all in the works of the Dominican Johannes Meyer from Basel. Thus, there can be no question of a “failure” of an early Observance movement in contrast to the later, successful observance movement from Bartholomew Texier’s term of office as Master of the Order onwards.

des Johannes Meyer. Zugleich ein Beitrag zur Überlieferungs- und Textgeschichte der „Vitas fratrum“, der „Papst“- und „Kaiserchronik“, in Zeitschrift für deutsches Altertum und deutsche Literatur, 143 (2014), S. 202-219, hier S. 208. Vgl. hingegen NEIDIGER, Armutsbegriff, S. 158, der diesen Absatz nicht als eine von der Hand Meyers geschriebene Ergänzung identifiziert, sondern ihn als Fortsetzung „von einem der Beichtväter der observanten Freiburger Dominikanerinnenklöster“ bezeichnet.

UN NUOVO ESORDIO PER FRA DAMIANO ZAMBELLI.
IL CORO DEI DOMENICANI DI SAN GIACOMO A SONCINO

PER
LORENZO MASCHERETTI

A lungo si è creduto che, per vedere i primi frutti dell'attività dell'intarsiatore e converso domenicano fra Damiano Zambelli (Bergamo, 1480 circa - Bologna, 1549) dopo l'ipotetica permanenza formativa veneziana agli inizi del Cinquecento, bisognasse attendere fino agli anni venti del secolo e riconoscere così nei banchi intarsiati da lui eseguiti tra il 1519 e il 1525 circa per il presbiterio della chiesa domenicana dei Santi Stefano e Domenico nella sua città d'origine – oggi rimontati nel coro seicentesco di San Bartolomeo – l'esordio del frate predicatore.¹

Questi infatti, come è stato tramandato dall'umanista Marcantonio Michiel nel suo manoscritto noto con il titolo di *Notizia d'opere di disegno*, si sarebbe formato alla tarsia lignea presso il maestro olivetano Sebastiano da Rovigno,² che nel monastero di Sant'Elena in Isola a Vene-

Per il prezioso aiuto prestatomi nel corso delle ricerche sul coro di San Giacomo, sono grato a Fabrizio Costantini, Adam Ferrari, padre Gianni Festa OP, Jessica Gritti, Mario Marubbi, Fabio Maestri, don Giuseppe Nevi e Raffaella Poltronieri.

¹ Lorenzo MASCHERETTI, *Fra Damiano Zambelli intarsiatore a Bergamo. "Li banchi de tarsia" per i domenicani di Santo Stefano*, in *Arte lombarda*, 182 (2018), n. 1, pp. 20-34, con bibliografia precedente. Sull'intarsiatore cf. ora anche Daniele RIVOLLETTI, *Zambelli, Damiano*, in *Dizionario Biografico degli Italiani*, vol. 100, Roma 2020, pp. 410-413. L'identificazione dei banchi intarsiati per Bergamo con la prima opera eseguita da fra Damiano è stata sempre sostenuta negli studi sull'artista, sin dagli inizi della moderna fortuna critica e almeno a partire da Francesco Maria TASSI, *Vite de' pittori, scultori e architetti bergamaschi*, 2 voll., Bergamo 1793, vol. 1, p. 62 nota 1, dove si legge: «convien dire che quelli [intarsi di Bergamo] fossero le prime sue opere prima di farsi religioso [sic], e male si argomenterebbe da quelle il merito insigne dell'altre».

² Jacopo MORELLI, *Notizia d'opere di disegno nella prima metà del secolo XVI, esistenti in Padova Cremona Milano Pavia Bergamo Crema e Venezia, scritta da un anonimo di quel tempo*, Bassano 1800, p. 50: «Fra Damian Bergamasco Converso in S. Domenego, che fu discepolo de Fra... Schiavon in Venezia», con lacuna integrata dalla critica a partire da Michele Caffi. Cf. Vincenzo Fortunato MARCHESE, *Memorie dei più insigni pittori, scultori e architetti domenicani, con aggiunta di alcuni scritti intorno le belle arti*, 2 voll., Firenze 1854, vol. 2, pp. 228-229, nota 2. Sulla testimo-

Le opere dei Mola avrebbero potuto ben rappresentare un prototipo per fra Damiano. Non solo per il nuovo genere narrativo – fatto di episodi agiografici – adottato nel ciclo dedicato al santo patrono, che sarà poi largamente sviluppato dal converso nel corso della prima metà del Cinquecento.⁴³ Ma anche per le scelte tecniche, dal momento che nell'arredo della sagrestia marciana si riscontrano alcune pratiche poi assunte da Zambelli nelle sue opere successive: oltre alla citata profilatura, si notino la tintura dei legni – più tardi perfezionata da fra Damiano stesso, nominato quale esempio da Vasari nelle *Vite*⁴⁴ – e l'uso di paste di trucioli per rendere illusionisticamente l'effetto delle mazzature dei marmi.

In conclusione, non è improbabile pensare che in questo coro per la comunità dei Predicatori di Soncino possa aver lavorato il giovane frate domenicano, al suo debutto dopo l'esperienza di formazione in laguna. Se lo si riconosce nel «Fra Damiano converso» menzionato nel manoscritto settecentesco, egli potrebbe essere stato a fianco del più maturo maestro e confratello fra Federico da Bergamo, con il quale si spartì probabilmente i lavori di intaglio e di intarsio. Tra le due specializzazioni, è più naturale credere che fra Damiano fosse maggiormente predisposto per la seconda, già intesa nel senso del genere della tarsia profilata, qui espressa *in nuce*, ma che sarebbe in seguito rientrata tra i punti di forza della sua lunga produzione e avrebbe convinto i gusti di una committenza sempre più ampia.

Abstract

According to Domenico Veri's *Gibaldone* (1710), the choir stalls of the church of San Giacomo in Soncino, in the province of Cremona, would have been executed between 1507 and 1508 by the lay brothers Federico from Bergamo and Damiano. In the latter, scholars have proposed recognizing the inlayer fra Damiano Zambelli from Bergamo, the most representative artist of 16th-century wooden marquetry. The article discusses this hypothesis of identification to demonstrate that the choir stalls in Soncino represent the first work of art by Fra Damiano and anticipate the artist's debut, traditionally associated with the oeuvre left by the friar in his hometown.

⁴³ MASCHERETTI, *Ipotesi sulla formazione veneziana*, p. 239.

⁴⁴ *Vite de' più eccellenti pittori scultori e architettori, nelle redazioni del 1550 e 1568*, testo a cura di Rosanna BETTARINI; commento secolare a cura di Paola BAROCCHI, vol. 1, parte I, Firenze 1966, p. 157.

THE DOMINICAN PROVINCE OF BOHEMIA IN THE LATE
MEDIAEVAL AND EARLY MODERN PERIOD (1435-1785):
A CONCISE NARRATION BASED ON FRAGMENTS
OF PRESERVED HISTORICAL SOURCES

BY
JAKUB ZOUHAR

Introduction

The theme of the Dominican province of Bohemia in the Late Mediaeval and Early Modern period contains many, so-far unanswered, queries and knowledge gaps which have yet to be resolved. More than thirty years have passed since the beginning of the theme in Czechoslovakia and the Czech Republic, respectively, bringing a number of research studies and several monographs. However, a more comprehensive view on the life and work of the Order of Preachers in the pre-modern Bohemian lands¹ is still missing. Despite the fact, it is necessary to summarise the current knowledge about this specific research topic. In what follows, we shall explore the history of the Dominican province of Bohemia on two tracks: first, the politics of the province in the Bohemian lands, and second, its economic history. Of course, it was impossible to cover all areas of the history of the Dominican province of

Abbreviations:

AFP = *Archivum Fratrum Praedicatorum*.

AGOP = Roma, Archivum Generale Ordinis Praedicatorum.

MOPH = *Monumenta Ordinis Fratrum Praedicatorum Historica*.

MZA = Brno, Moravský zemský archiv.

NA = Praha, Národní archiv.

¹ The Bohemian lands (alternatively the Czech lands) include the three historical regions of Bohemia, Moravia, and Czech Silesia. In 1918, these regions formed the Czech part of Czechoslovakia, and since 1st January 1993 they have formed the Czech Republic. The term the Lands of the Bohemian (alternatively Czech) Crown (established by Emperor Charles IV in the 14th century) still includes other historical regions: the Lusatias (which in 1635 fell to Saxony) and the whole of Silesia (after 1742 just a small part of it called Austrian Silesia).

4

Number of the Male Members of the Bohemia Province
(only approximate figures)

Year	Number
1515	12
1600	36
1613	38-41 (incl. 20 foreign members)
1646	87 (incl. 14 foreign members)
1653	112 (incl. 16 foreign members)
1760s	455 (priests and clerics) and 147 lay brothers
1778	416 (priests and clerics)
1782	321 (priests and clerics incl. 8 secret novices) and 48 lay brothers
1802	158

Abstract

The article reviews the history of the Dominican province of Bohemia, specifically the impact of historical events within the Lands of the Bohemian Crown on the Dominican Order throughout the 15th to the second half of the 18th century. The Hussite Wars (1419 to 1434) and, to less extent, the Reformation in the 16th century affected the province's history for two centuries at least. Many of the Order's members were killed, and the majority of the convents in Bohemia (to less extent in Moravia) were destroyed. This time is, therefore, a period of decline in the prestige of the Order in Bohemia and Moravia, which is followed by a period of rebirth of its intellectual potency after 1653. The Golden Age for the province came in 1690-1740. After 1760, the members of the province even started to teach at Prague and Olomouc universities. However, most of the Bohemian and Moravian Dominican convents, like many those of other religious orders, were finally dissolved by Emperor Joseph II in the 1780s.

NOTES AU SUJET D'UN PORTRAIT ÉMAILLÉ DE SÉBASTIEN MICHAËLIS

PAR
CLAIRE ROUSSEAU

La découverte dans une vente aux enchères d'un portrait émaillé de Sébastien Michaëlis (1543-1618) offre une occasion inédite de s'interroger sur l'aura du réformateur de l'ordre des Prêcheurs à la charnière des XVI^e et XVII^e siècles (fig. 2).¹ La lettre de la plaque est lacunaire en raison des dommages subis mais elle reprend celle des portraits en estampes du religieux et peut être ainsi reconstituée : *[R.P.F. SEBAST. MICHAËL]IS. PRIMÆ R.[egularis] obseruantia / [Ordinis F.F. Praedicat]orum per diuersas Galli / [arum Prouincias in]staurator[i]s*. Plus qu'une copie servile, cette lettre indique le principal motif mémoriel et l'admiration pour la pratique observante du religieux. Des attributs dévolus à Michaëlis, deux sont repris : le petit livre fermé et une rose. L'émailleur a cerné la pièce d'une bordure en rinceaux de fleurs. Outre le fait d'agrandir l'espace du portrait, la bordure traduit une volonté d'honorer celui qui est représenté. Lors de la vente de la plaque émaillée (16,7 x 12 cm), l'expert consulté par le commissaire-priseur attribua la plaque à l'émailleur Jean Limosin. Il faut ici comprendre Jehan II Limosin ou Lymosin (vers 1580-1646), fils de François I Limosin, émailleur, et petit-fils du célèbre Léonard I Limosin (vers 1505-1576/1577). L'hypothèse peut être soutenue par comparaison avec des émaux signés, notamment au regard de la transparence du bleu étoilé, de la branche de la rose et du choix de la bordure fleurie, ou encore du traitement du visage. Cependant la mise en parallèle avec d'autres émaux supporte diverses attributions au sein de la famille.² Il est en tout cas des plus probables que la plaque fut com-

¹ Vente par l'étude d'Alexandre Landre, le 12 septembre 2021, lot n° 1538. Expert consulté : Benoît Bertrand.

² Un élément discriminant pourrait être la forme des étoiles peintes ici à six branches par de petits coups de pinceaux nerveux. Les mêmes étoiles, ainsi que les tons retenus pour les visages dont le rosé des joues tranchant sur des gris et une bordure travaillée en rinceaux de fleurs se retrouvent sur la paire d'émaux monogrammés

Abstract

During the seventeenth century, artists produced devotional enamels in Limoges (France). The discovery of a plate with the portrait of the Dominican Sébastien Michaëlis, reformer of the Order at the turn of the sixteenth and seventeenth centuries, raises questions about how the Order maintained Michaëlis' memory in France. What activities of the religious were valued and transcribed by his painted, engraved, and enamelled portrait? Did devotion to him go further than his mention in the martyrology? The exceptional enamelled plate should also be placed in a group of similar portraits of religious, Dominican or not, not elevated to the altars but enjoying an aura and a hope of beatification.

NOTAE

ITERUM ‘AD MARCHIAS’

BY
SIMON TUGWELL OP

Philipp T. Wollmann has certainly given historians of St Dominic something to think about with his article, ‘„Ad Marchias ...“. Kritische Überlegungen zur Reise des heiligen Dominikus in die Marken’, *AFP*, n.s., 5 (2020), pp. 5-27. His scholarship is so meticulous, his argument so beautifully constructed, his discovery of a suitable bride for the Infante so triumphant, that it seems rather ill-mannered to raise doubts about his conclusions; but doubts there certainly are.

Herr Wollmann’s argument rests on the supposition that it was Jordan himself who chose to use the phrase ‘ad marchias’ in *Libellus* §14-16¹ to identify the place to which Diego and Dominic went at the behest of the king of Castile, and that it must therefore be interpreted in a way which would have made sense to a German. But there are two questions he does not ask, let alone answer: what was the source of Jordan’s information, and why did Gerald de Frachet begin his chronicle of the order with something which happened when Dominic was returning ‘de marchia Dacie’?²

Abbreviations:

AFP = *Archivum Fratrum Praedicatorum*.

MOPH = *Monumenta Ordinis Fratrum Praedicatorum Historica*.

¹ Paragraph numbers are given in accordance with those in Heribert Ch. SCHEEBEN’S edition in *MOPH*, vol. 16, Rome 1935, pp. 25-82.

² This is found in manuscripts of the version attached to Gerald’s universal chronicle (Angers, Bibliothèque Municipale 668 (605), f. 113^v; Biblioteca Apostolica Vaticana, Reg. lat. 598, f. 94^v), that appended to his 1258 and 1259 texts of the *Vitas fratrum* (Toulouse, Bibliothèque Municipale, 487, f. 48^v; Madrid, Biblioteca Complutense 147, f. 212^v; Salamanca, Biblioteca Universitaria, 65, f. 148^v), and that in Humbert’s first

RECENSIONES

Die Bibliothek - The Library - La Bibliothèque. Denkräume und Wissensordnungen, Andreas SPEER - Lars REUKE (Hrsg.) (Miscellanea Medievalia, 41), Berlin-Boston, De Gruyter, 2020, pp. xxv+914-ill.

In the digital age, access to physical locations where printed books are stored is no longer an absolute necessity for acquiring knowledge. Hence the question arises: what is a library? In the introductory chapter of the volume, the co-editor Andreas Speer acknowledges that it is hardly possible to give a definitive answer. Yet, to approach a better understanding of the nature of a library, he lists several aspects that he deems important. Speer begins by emphasising that libraries are not just collections of books, but “spaces of thought and institutions of ordered knowledge.”

This point is reflected in the subtitle of the volume which takes a broad perspective on the understanding and development of the institution of the library from the 9th to the 18th century. 39 contributions are divided into eleven sections: Carolingian libraries, monastery libraries, university libraries, court libraries, urban libraries, private libraries, libraries for mission, Bible and liturgy, Bibliotheca mystica, virtual libraries, continuity of libraries. The articles focus predominantly on occidental libraries. However, this limitation, of which the editors are aware, does not make the volume any less valuable. Some libraries are treated by several authors from different perspectives (e.g., the St Gallen monastery, the Louvre Library, the Erfurt Charterhouse) — which makes the reader even more aware of the richness of aspects of the topic. Of course, this review cannot address all contributions. I will, therefore, highlight four articles in more detail which are dedicated to a Dominican topic and may therefore be of special interest to the readers of the *Archivum Fratrum Praedicatorum*.

At the beginning of his contribution “*Boni libri or scartafacia? An Inventory of the Commentaries on the ‘Sentences’ as a Mirror of Theological Education at the Dominican Studium at Bologna (14th c.)*” (pp. 135-156), Andrea Colli draws attention to the two surviving inventories of the library, the first from about 1380 and the second from the beginning of the 16th century. By comparing these two inventories, he was able to compile a list of the commentaries on the work of Petrus Lombardus

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