

## SUMMARIA AFH 107 (2014), fasc. 3-4

MICHAEL ROBSON. – A Franciscan contribution to the *De gestis Britonum* (1205-1279), and its continuation to 1299 (pp. 265-313)

*Accanto al famoso De adventu dell'Eccleston, ci sono altre croniche inglesi, che contengono qualche accenno alle vicende dell'Ordine nell'Inghilterra del 1200. L'articolo di M. Robson presenta una di queste fonti, ancora inedita, dal titolo De gestis Britonum, in una versione che proviene dal convento minoritico di Hereford, o più esattamente la parte che copre gli anni 1205-79 (British Library, Cotton, ms. Nero A.ix). Viene presentata ugualmente un altro testimone della stessa cronica (British Library, Cotton, ms. Domitian A.iii), che la estende fino al 1299. L'autore evoca e commenta i fatti storici ivi contenuti, concentrandosi poi sui cenni francescani della cronica che lasciano intendere che i compilatori della stessa fossero dei frati Minori. In un'appendice vengono trascritte le notizie degli anni 1205-79 (secondo ms. Nero A.ix) e 1279-99 (secondo ms. Domitian A.iii) del De gestis Britonum.*

JOHANNES SCHLAGETER, OFM. – Eine andere Sicht auf Angela von Foligno? Der *Liber Informationum beate Angele de Fulgineo* in einem Manuskript der Biblioteca Marciana zu Venedig (pp. 315-336)

*The Liber Informationum (contained in MS. Venezia, Bibl. Marciana, Cod.Lat. III 228 [3010]) is a late fourteenth-century echo of the life and works of Saint Angela of Foligno. The compiler draws from Angela's Memorial and Instructions, but also adds unknown (but less credible) episodes of her life and quotes from contemporary spiritual literature. Presenting extensive portions of the text, Schlageter comes to the conclusion that the anonymous author made use of Angela's spiritual heritage in order to contribute to a penitential renewal among the secular clergy of his time.*

JURI LEONI, OFM. – Il trattato inedito *Via de tri dî* di fra Antonio da Pontremoli in due codici bolognesi (pp. 337-361)

*This article is intended to provide a codicological and paleographic description of two manuscripts in the Archivio della Beata Caterina at the Archivio Generale Arcivescovile of Bologna. The manuscripts transmit the text of an unpublished treatise of an Observant Franciscan friar, Antonio of Pontremoli, entitled *Via de tri dî* and dedicated to Sr. Innocenzia Annichini († 1493), one of the first companions of St. Catherine of Bologna (1413-63). According to the author of the article, the origin of the two manuscripts (Bologna and Cremona) and their signatures and notes of possession testify to the contacts and the exchange of books between the Observant Franciscan centres between the fifteenth and sixteenth centuries. The monastery of Corpus Domini in Bologna is*

*recognised as one of the most important centres of authentic and creative assimilation of the religious and cultural movement of the Franciscan Observance by St. Catherine and her first companions.*

M. BENEDICTA LIŠKOVÁ, OSC. – Klara-Gesänge im Graduale der Klarissen von Eger (pp. 363-391)

*The Friars Minor and Poor Clares at Eger (nowadays Cheb, Czech Republic), shared a double monastery since the second half of the thirteenth century. The museum at Cheb conserves six liturgical manuscripts of the first half of the sixteenth century, which might have been produced in the local Franciscan scriptorium. Yet, their contents also reveal connections with similar manuscripts of the Clarian monasteries of Graz and Nürnberg. The author examines the calendar of saints of these manuscripts, and transcribes the texts on St Clare of the Graduale de sanctis, some of which had remained unknown and unpublished before.*

MAURO PAPALINI. – La Regola del monastero del Santo Sepolcro di Venezia (1517) (pp. 393-426)

*This article recalls the development of a community of Venetian Franciscan lay women into a monastery of the Third Order Regular. Along with the 1289 Third Order Rule, the sisters followed a set of statutes which in 1517 were officially recognized as their Rule. This Rule was being followed also after 1521, when Leo X issued for the first time a common Rule for the Third Order Regular. The author presents the contents of this 1517 Rule and provides some information on early modern reforms concerning the dowry and economic situation of Venetian female religious communities, an issue fiercely discussed between secular rulers, the Patriarch and Rome. The appendix has the transcription of the Rule of the monastery of the Holy Sepulchre at Venice.*

ALBERT CASSANYES-ROIG - RAFAEL RAMIS-BARCELÓ. – Fray Junípero Serra y la Universidad Luliana y Literaria de Mallorca (pp. 427-455)

*The strong Franciscan intellectual tradition in Mallorca led to the establishment of various parallel Lullist and Scotist chairs of philosophy and theology, both at the University of Palma (since its foundation in 1692) and in several Franciscan local studia. The article examines Bl. Junípero Serra's cursus studiorum in this context, as well as his later teaching career as a lecturer in Scotism (1740-49), before following his missionary call to America. The authors make use of unpublished materials such as Serra's teaching notes, lists of his students and some more administrative documents.*

BARBARA DI PAOLA. – L'Archivio storico della Provincia SS. Nome di Gesù dei frati Minori di Sicilia (pp. 457-481)

*The provincial archives of the Franciscan Order, generally speaking, have not received much attention. This is due in part to the unprofessional conservation of the documentary memoria of the Order's provinces. Furthermore, the number of medieval sources available is quite meager. After a survey of the character of and legislation on provincial archives in general, the author presents the case of the historical archives of the Sicilian province. These archives contain fragments of many of the former Sicilian provinces which amount to sixteen, as well as documents pertaining to the current province. Among the different sections of the archives, the various Commissariats of the Holy Land and their archival materials are especially highlighted for the particular juridical configuration which they had in Sicily.*

LUDOVIC VIALLET. – *Computatum est*. Le document comptable dans les couvents franciscains. À propos de deux ouvrages récents (pp. 483-492)

*This article presents two recent studies on the late medieval economy of two Franciscan friaries (Avignon and Lausanne) and compares them with the findings of similar investigations in other places. The accounting records show that, despite their allegiance to the Conventuals, the two friaries only scarcely relied on income from real estate. Theirs was rather “a conventual economy based on mendacity and the liturgy of the dead”, which means a rather large percentage of non-permanent offerings like alms, bequests and mass-stipends. Since the 15<sup>th</sup> century, though, permanent income from different kinds of annuities (pensiones) bypassed the typical Franciscan stress on economic insecurity. The records, the author concludes, display rather pragmatic choices to run the friars' economy and are less concerned with the accurate implementation of the Order's ideals.*