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## SUMMARIA

CARLOS MATEO MARTÍNEZ RUIZ. – Odón Rigaud y la cuestión del poder: *Lectura super II Librum Sententiarum*, d. 44 (339-358)

*The article is a presentation and annotated transcription of the text of Odo Rigaldus' Lectura super II Librum Sententiarum, d. 44, from Ms Brugge, Openbare Bibliotheek, 208 (ff. 349v-351r). The Franciscan master analyzes the potestas dominandi from the perspective of the subjection that is proper to it, rather than in itself, as Alexander of Hales and William of Auxerre had done. He thus proposes a thesis that represents a remarkable advance in the definition of political power and in the careful consideration of its nature, its scope and restrictions.*

ALEKSANDER HOROWSKI, OFMCap. – Sermoni francescani del manoscritto Pavia, Biblioteca Universitaria, Aldini 47 (359-422)

*The study offers a detailed description of the Ms Pavia, Biblioteca Universitaria, Aldini 47, a codex prepared in the beginning of the 14<sup>th</sup> century by a group of Franciscan scribes of Lombardy, probably of Milanese provenance. A perusal of the contents of the themata (ff. IIIra-Vrb) published here in its entirety, shows that in the actual state of the codex it lacks at least one fascicle with as many as nine sermons. All the 298 sermons handed down as anonymous in the Ms, are identified here. The more recurring authors are: Gilbert of Tournai and Walter of Bruges, followed by John of La Rochelle, Bonaventure of Bagnoregio, Thomas Brito and Peter of Saint-Benoît. The number of sermons also to be found in the various anonymous collections of the Friars Minor is indeed significant (particularly in the Ms Bordeaux BM 287), while 35 sermons of the Ms Aldini 47 are yet to be included in the repertories. The appendix provides a list of the incipits.*

ANTONELLA DEJURE. – La “Legenda” volgare di santa Chiara da Montefalco: tradizione manoscritta e appunti linguistici (423-470)

*The present study intends to examine the principal phenomena of translation from Latin to volgare and the most significant linguistic variants in the codices of the Legenda of Saint Clare of Montefalco, an Umbrian volgare version written in the 15<sup>th</sup> century by the Observant Friar Minor Antonio da*

*Montefalco. Though not departing from its source, the 14<sup>th</sup>-century Latin Vita of the Saint of Montefalco, the text in volgare has been deeply influenced by the literary and religious sensitivity of the transcriber, who attempts to construct a text that is autonomous in relation to its model, and to furnish a precise image of feminine sanctity, underlining especially the very close bond between the mystical experience of Clare of Montefalco and the example of Francis. The analysis of the manuscript tradition demonstrates the long popularity enjoyed by the text in volgare between the 15<sup>th</sup> and 16<sup>th</sup> centuries in central Italy, especially through the channel of the female Franciscan Observance.*

FABIENNE HENRYOT. – Livre et observance chez les clarisses urbanistes de Lorraine à l'époque moderne (471-491)

*Lorraine in modern times had six Urbanist Poor Clare convents, three of which had been built in medieval times and another three after the Council of Trent. These were supervised by male Franciscans, namely the Friars Minor of the Observance or the Recollects. Written texts play an important role for this purpose. The aim of this article is to survey how the friars handled books in order to enforce a particular definition of observance in Poor Clare communities and how reading in the refectory, in the choir or in the cell made it possible for the observance to root itself. We shall show how in Mirecourt, for instance, where two Recollects lived in the vicinity of the nuns, books in a convent had a two-fold aim: a normative one for the nuns and a prescriptive one for their chaplains and confessors.*

WILLIAM J. COURTENAY. – A New Witness to a Disputed Question of Petrus de Falco, OMin.: Harvard Ms. Lat. 265 (493-496)

*La nota presenta due novità a proposito del manoscritto Harvard ms. lat. 265. L'autore precisa che la parte che riporta il libro II del commentario bonaventuriano alle Sentenze del Lombardo (ff. 7r-215v) fu scritta nella seconda metà del '200, anziché nel '300. Poi, viene identificata la questione dei ff. 2r-3r come facente parte delle questioni disputate di Pietro di Falco, frate minore maestro di teologia a Barcellona e a Parigi († dopo il 1316). Il ms. di Harvard allarga quindi la base testuale sulla quale si appoggiava A.J. Gondras per la sua edizione critica nel 1968 delle stesse questioni disputate.*