

# ARCHIVUM FRANCISCANUM HISTORICUM

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## **EDITIONES COLLEGII S. BONAVENTURAE**

### **COLLECTIO OLIVIANA**

Tom. IX

Peter of John Olivi: Construction of the Human Person. Anthropology, Ethics, and Society. Acts of the Colloquium of Rome (4-6 October 2018). Edited by STÈVE BOBILLIER and RYAN THORNTON. Roma, Frati Editori di Quaracchi, 2021, pp. 333.

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€ 45,00

### **SPICILEGIUM BONAVENTURIANUM**

Tom. XXXIX

IOHANNES DE RIPA. – Lectura super primum Sententiarum. Distinctio secunda. Critice edita a ANDREA NANNINI.

Roma, Frati Editori di Quaracchi, 2020, pp. CXXX-525.

ISBN 978-88-7013-299-1

€ 65,00

### **BIBLIOTHECA FRANCISCANA SCHOLASTICA MEDII Aevi**

Tom. XXXIII

ALEXANDRI DE HALES Quaestiones disputatae de moralibus. Critice editae a HYACINTHO MATTHAEO WIERZBICKI OFM.

Roma, Frati Editori di Quaracchi, 2020, pp. 1107.

ISBN 978-88-7013-298-4

€ 72,00

Tom. XXXIV

IOHANNIS DE RUPELLA Quaestiones disputatae de legibus. Critice editae a RICCARDO SACCENTI.

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ISBN 978-88-7013-300-4

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## SUMMARIA

BERNARD FORTHOMME (Centre Sèvres, Paris). – Perspectives franciscaines sur notre environnement et notre partenaire naturel (5-30)

*This study attempts to succinctly embrace the main Franciscan approaches to our environment and our partnership with nature, without limiting itself to the writings of Francis of Assisi or the nature stories about him, nor to the medieval period or European modernity, nor to a simple thematic search for the various understandings of the natural elements and the relationships to them. We also seek to integrate this historical analysis into a radically interdisciplinary “total history”. It is conceived, however, from a Franciscan point of view, in the sense that it goes beyond the causal interaction between the environment and humankind and does not allow itself to be reduced to either anthropocentrism or to ecocentrism insofar as the latter would claim to absorb the diversity of beings into a homogeneous and suzerain totality, thus obscuring the particular links of kinship between all these beings which are at the heart of the thought of which a few resistant threads are unravelled here.*

ALEKSANDER HOROWSKI, OFMCap. (Istituto Storico dei Cappuccini, Roma). – Francesco novello Adamo e la creazione nella predicazione francescana del Duecento e dell’inizio del Trecento (31-57)

*The article presents how sermons composed until the first decade of the 14th century compared the biblical figure of Adam with that of St. Francis. The sermons are those of Jean de La Rochelle, Robert de Sorbon, Nicholas Gorran, Matteo d’Acquasparta, Bindo di Siena, Bertrand de La Tour, and some anonymous authors. The authors were active mainly in France, Italy, England, and Austria. Some common elements that Adam and St. Francis share are: the privilege of knowledge through enlightenment, which resonates in Francis’ revelation of the divine mysteries and the secrets of human consciences; the dominion over animals, sometimes interpreted in the literal sense and other times interpreted through vices and sins represented through various animals; innocence obtained through forgiveness and penance; the opening of Adam’s side paralleled with that of Francis’ stigmatisation that took place through a mystical experience on La Verna.*

LAURE SOLIGNAC (Institut catholique, Paris). – Nature et technique selon Bonaventure et Roger Bacon (59-92)

*The factors that separate and oppose to each other the doctrines of Roger Bacon and Bonaventure have generated much speculation. The question of the relationship between nature and technology allows us to have a better grasp of what was at stake in this difference. This is not a matter of rival conceptions of nature nor an indifference on Bonaventure's part towards artes. What differentiates them turns on the question of the proper employment of both creatures and sciences: Bacon's project of a scientia experimentalis results in a form of practical and political utilitarianism, while Bonaventure defends a contemplative and non-appropriative disposition towards creatures and sciences, in harmony with humankind's 'reconductive' mission.*

LORENZO CAPPELLETTI (Pontificio Università Antonianum, Roma). – Dalla "Pietas per le creature" alla "Predica agli uccelli". Le rappresentazioni della "Predica agli uccelli" nella Basilica di S. Francesco ad Assisi (93-123)

*The article intends to illustrate the different iconological significance of the Preaching to the Birds that the representation of this episode (or rather, episodes, later reduced iconographically to one), so characteristic in the literary and figurative narration of the story of Saint Francis of Assisi, takes on in different contexts. Therefore, the different contexts in which the representation of the Preaching to the Birds is inserted in the ancient historiated panels; in the tempera of the lower church of the Basilica of St. Francis in Assisi; and in the stained-glass window of the fourth bay and the fresco of the counter-façade of the upper church of the same Basilica are examined. This attempt at interpretation is made, first of all, through a comparison with the Franciscan literary sources; through a minute iconographic investigation of the aforementioned representations; and finally, by critically retracing the readings that have been given over time by the authors who have worked to decipher them.*

LUCIANO BERTAZZO, OFMConv. (Centro Studi Antoniani, Padova). – Tra scientia e mirabilia. Relazioni di viaggio francescane tra XIII e XIV secolo (125-147)

*This article focuses on important travel writings by three Franciscan friars between the 13th and 14th centuries, namely Giovanni da Pian del Carpine (1247 ca.), Guglielmo di Rubruk (1255), and Odorico da Pordenone (1330). Their texts constitute some of the most relevant documents in medieval odeporic literature. The contribution intends to analyse the authors' experience of the 'marvellous', exceptional realities, referencing persons or things that the authors personally encountered or reported from hearsay, authority, or credible opinion. The texts under consideration contain references to mirabilia already known in classical Greek and Latin literature, especially in the Romance of Alexander,*

*which was a very successful text during the Middle Ages and served as a reference point for similar narratives.*

MARZIA CESCHIA, FdT (Facoltà Teologica del Triveneto, Padova). – Il codice del creato. Un'esegesi dell'esperienza spirituale in alcune mistiche francescane (149-176)

*This essay focuses on the approach of medieval female Franciscan mystics to creation, in particular by examining the writings of five paradigmatic women: the nuns Clare of Assisi, Camilla Battista da Varano, Caterina Vigri and the tertiary Angela of Foligno and Agnes Blannbekin. The survey shows that there is undoubtedly a more affective than speculative approach on the female side: creatures are perceived as mediators in a relationship in which God's presence is all-encompassing. Creatures draw a new space in which mysticism finds a home, encountering a 'world' in the dynamics of creation that resonates in one's inner world. The events of spiritual life – transformation, death, birth, perception – find in the expressions of creation symbols to tell their story: a code of languages and images capable of referring to the unspeakable.*

MANUEL LÁZARO PULIDO (Universidad Pontificia de Salamanca; Universidad Bernardo O'Higgins, Santiago de Chile). – El pensamiento franciscano ibérico-castellano entre la Edad Media y la Edad Moderna: variaciones sobre el tema de la naturaleza (177-216)

*This article focuses on the understanding of nature in Castilian Iberian Franciscan thought. It uses the distinction Alfonso X, "the Wise" elaborated between 'natural', 'natura' and 'naturaleza'. First, the paper presents the semantic plurality implied by the concept of nature. Then the way in which this plurality takes on its own characteristics in the Alphonsian scriptorium and is reflected in the Franciscans of the time – Friar Pedro Gallego and Friar Juan Gil de Zamora – and how it is perpetuated in the context of the beginning of modernity. For this purpose, the figure of the missionary Friar Bernardino de Sahagún will be used. Finally, more concisely, the text will dwell on the political nature (naturaleza política), during the same period of time and according to the afore-mentioned authors.*

SAVERIO CAMPANINI (Università di Bologna). – Experimental Science and Kabbalah in the Works of Francesco Giorgio (1466-1540) (217-235)

*L'articolo si propone di esaminare la questione del ruolo e del significato dell'esperienze o esperimento nell'opera, edita e inedita, del francescano osservante Francesco Zorzi, noto soprattutto per le sue vaste e controverse trattazioni filosofiche ed esegetiche composte, sulla linea tracciata da Marsilio Ficino e Giovanni Pico della Mirandola, sotto l'influsso di una notevole conoscenza della letteratura cabbalistica. Viene discusso il peculiare statuto*

*dell'esperienza nelle opere di Zorzi il quale, da buon platonico, respingeva il mero dettato dei sensi, al quale riconduceva l'osteggiato aristotelismo delle scuole dell'epoca sua. D'altra parte, l'esperienza, fosse anche di natura mistica, rivestiva per Zorzi un'importanza difficilmente sopravvalutabile. Ci si chiede quale ruolo vi abbia giocato la sua vasta competenza in materia di qabbalah ebraica. Oltre a qualche possibile risposta, si offrono alcune promettenti piste di ricerca che mirano a individuare nella qabbalah, oltre a un tentativo di matematizzare la parola rivelata, anche una compiuta dottrina dell'esperienza dell'ineffabile. Dalla singolare lettura della qabbalah adottata da Zorzi pare discendere il ruolo dell'esperimento nella sua disamina dei criteri di validazione del sapere.*

ASUNCIÓN LAVRIN (Arizona State University, Tempe, Az). – Franciscan Missionaries as Witnesses of Nature in Colonial Mexico (237-285)

*Los misioneros franciscanos en el virreinato de Nueva España viajaron por un extenso territorio durante cerca de trescientos años. La descripción de la naturaleza no fue el objetivo principal de sus diarios, ni tampoco el de las crónicas históricas, pero fue un elemento de importancia para informar a sucesivos viajeros y evaluar la posibilidad de sostener futuras misiones. La naturaleza como recurso económico para el establecimiento de misiones es el tema preponderante, pero también existió un elemento de apreciación estética de la misma como fuente de inspiración espiritual y expresión de la bondad de Dios. Aquí se estudian ambas fuentes históricas de los siglos XVI al XVIII. Cada escritor refleja su experiencia física e intelectual frente a la naturaleza y sus textos resultan imprescindibles para el estudio de la ecología de los nuevos territorios.*

BENEDIKT MERTENS, OFM (Fratelli Editori di Quaracchi, Roma) - MAURO PAPALINI (Deputazione di storia patria per l'Umbria, Perugia). – La spezieria francescana. Notizie storiche (sec. XVI-XVIII) (287-325)

*The use of normative and administrative texts, convent chronicles, historical pharmaceutical literature from the period, and some remaining pharmaceutical artefacts offers insights into the running of early modern religious pharmacies. This paper considers the mentioned sources from male and female Franciscan convents, mainly in Italy, who established pharmacies in the 16th to 18th centuries. The paper will focus on the formation and role of the Franciscan pharmacists, the literature that they consulted or produced, the equipment found in their pharmacies, the drugs they concocted, and the difficulties they encountered when they offered their products to the broader laity, which led them to become envied competitors in the 'health market'. The radical measures of enlightened governments and the growing professionalization of pharmacy put an end to this tangible expression of 'Franciscan compassion'.*

PIERRE MORACCHINI (École franciscaine de Paris). – « Ces horreurs changées en délices ». Le Saint-Eynard vu par le récollet Archange de Clairmont (327-354)

*In his work on the Calvary of Romans-sur-Isère published in 1638, the Recollect preacher Archange de Clairmont (1599-1639) dedicates a chapter to the hermitage of Saint-Eynard, near Grenoble and occupied by the friars between 1616 and 1770. The author, who lived at the hermitage for some time, offers an astonishing lyrical description of the landscape seen from the hermitage, harsh in winter and delightful in summer. The paper focuses on this description, which has never been really studied. First, it presents the history of Saint-Eynard, before and especially after the arrival of the Recollects. Secondly, the paper focuses on the “fresco,” which Archange de Clairmont used to describe the landscape’s exemplary realistic character and capacity to preach on the torments of hell and the delights of paradise. The paper has an annotated edition of de Clairmont’s chapter attached.*

ANTONIO CICERI (Pontificia Università Antonianum, Roma). – Agostino Mandirola e il *Manuale di (de’) Giardinieri o Giardino de’ fiori* (355-379)

*After having gathered some biographical information about the Conventual friar Agostino Mandirola (1595/98-1654), this essay first analyses the ‘dedicatory letters’ and ‘indications to the reader’ found in the Manuale di Giardinieri, which, divided into three books, was printed from 1649 to 1665. Next, an overview of the flora and its cultivation and the design of the garden present in the manual is given and contextualised within the framework of botanical studies from the 14th to the 17th centuries. As a result, Mandirola’s work is recognised, with the appropriate caveats, as a valuable forerunner of the modern livres de poche on this matter.*

BENEDIKT MERTENS, OFM (Fрати Editori di Quaracchi, Roma). – Lerchen am Barockhimmel. Fortunat Huebers *Ornithologia moralis* (1678) (381-407)

*The Bavarian friar F. Hueber published a collection of 104 sermons in 1678, all of which have a particular bird as their theme. Although he describes the biological characteristics of all birds, he is more interested in them as a symbolic and moral reference, which he applies to the respective Sunday or feast day. The current essay looks more closely at Hueber’s sermon for the feast of St Francis, for which he employs the lark, a bird largely present in the founder’s life, as the preacher recalls quoting the relevant hagiographic episodes. He shows how Francis’ nearly prelapsarian innocence made him converse in a friendly way not only with birds and other animals, but also inanimate nature, so that all creatures readily obeyed him. In a similar way, according to Hueber, Francis became a paterfamilias to his followers, and being marked by the stigmata, a seraphic father to all. The Franciscan Baroque preacher shows a keen interest in Francis’ caring approach to all creatures, but due to his*



*theological understanding, he stresses paternity over fraternity as the overall motto for this sermon.*

MARTIN ELBEL (Palacký University Olomouc). – The Great Comet of 1680. Amandus Hermann between Theory and Experience (409-436)

*Questo articolo esamina due testi sul fenomeno delle comete scritti da Amandus Hermann (1639-1700), frate della Provincia Riformata Boema. Il primo documento è un estratto del Sol Triplex in eodem universo, compendio di filosofia del 1675. Il secondo testo è tratto dalla cronaca conventuale di Olomouc. Essa contiene l'osservazione diretta di Hermann della grande cometa del 1680, assieme ad un elenco di tutte le comete storicamente conosciute e dei disastri che ne seguirono. Attraverso l'analisi delle due fonti, l'articolo mette a confronto le due differenti visioni di Hermann sulle stelle comete: da un lato la teoria aristotelica elaborata nel Sol Triplex, dall'altro la sua esperienza personale narrata nella cronaca. L'articolo propone come soluzione a tale contrasto interpretativo la diversa funzione dei due testi: mentre il primo era pensato per aiutare i suoi confratelli a comprendere questi fenomeni, il secondo doveva fungere da monito e richiamo ai loro doveri pastorali nei confronti delle comunità urbane.*

JORDAN KELLMAN (University of Louisiana at Lafayette). – A Recollect among the Dakota Sioux: Louis Hennepin and the Plains Bison (437-454)

*Questo articolo analizza il resoconto del frate recollecto Louis Hennepin sul suo viaggio lungo il fiume Mississippi nel 1680, dopo la separazione da Cavalier de La Salle. Membro della prima spedizione europea che mirava a raggiungere la foce del Mississippi, Hennepin descrive i bisonti delle pianure e la caccia a questi animali durante la sua prigionia da parte dei Sioux Issati, elementi che costituiscono i cardini della sua narrazione. La sua esperienza e la sua comprensione dell'ambiente naturale dell'Illinois e del bisonte in particolare riflettono la sua conoscenza delle comunità native e la sua teoria economica della colonizzazione, rivelando la rivalità tra gesuiti e francescani e mostrando lo sviluppo delle conoscenze naturali europee sul confine coloniale del Nuovo Mondo.*

FABIENNE HENRYOT (ENSSIB, Lyon). – Pierre Étienne et *le Bonheur rural* (1788) : la nature au cœur de la sécularisation de l'Écriture chez les frères mineurs français au XVIII<sup>e</sup> siècle (455-475)

*The publication of the treatise On Rural Happiness by Friar Pierre Étienne in 1788 seems at first sight to be a break with six centuries of Franciscan literature, as theology seems to be absent in this vast discourse which mixes agronomy and philosophy. However, in many respects, the author takes up the pen as a Franciscan anxious to enhance the morality of the nobility and uses*

*the classic procedures of the direction of conscience: letters and the apology of meditation or solitude, for example. His approach to nature is particularly ambiguous. Indeed, while the study of physics and its practical applications in the rural domains in the hands of the aristocracy allow one to contemplate the work of God, human success in the domestication of nature, even the wildest, ultimately leads man to marvel at his own wisdom and insight. By taking care of his lands, the nobleman reduces the distance between the creature and his Creator.*

SIMONE BORCHI (Accademia Italiana di Scienze Forestali, Firenze). – I Francescani a La Verna ospiti e affittuari del bosco (1810-1814 e 1866-1934): dalla prassi alla regolamentazione (477-514)

*The essay aims to contribute to the knowledge of the conditions and methods of management of the La Verna forest through the study of documents from the period of the Napoleonic occupation (1809-14) and the possession and ownership of the Municipality of Florence (1866-1934). The subordination to public subjects produced provisions, descriptions, inventories, plans and a large amount of correspondence, which resulted in a regulated management taking over from the earlier customary one. The knowledge gained during the period also helps to inform about the characteristics of the forest's past management and to reconstruct a forest landscape a posteriori that is otherwise undocumented. The comparison between the historical forestry data presented and the ethical principles derived from Franciscan hagiography allows us to assess how much the friars have produced in terms of forestry and environment, even in the absence of a rational and planned silvicultural management.*

ALESSANDRA BARTOLOMEI ROMAGNOLI (Pontificio Università Gregoriana, Roma). – Il Libro di Agnese Blannbekin. Mistica e profezia nella Vienna di fine Duecento (515-524)

*This paper focuses on the recent publication of Luciano Bertazzo OFM Conv. who has translated and commented on the Life and Revelations of Agnes Blannbekin (†1318), a beguine attached to the Viennese convent of the Friars Minor. The book allows access to an original and interesting figure, very peculiar in the female religiosity panorama of the time. Indeed, as is shown in this review article, Agnes expresses a spirituality of light and joy, of the goodness and mercy of God. Equally important is Blannbekin's prophetic testimony aimed at the service and regeneration of the Church.*