

Archivum Fratrum Praedicatorum. Nova Series III. Institutum Historicum Ordinis Praedicatorum/Angelicum University Press, Roma 2018. ISSN 0391-7320. 398 pp. EUR 55.

Archivum Fratrum Praedicatorum. Nova Series V. Institutum Historicum Ordinis Praedicatorum/Angelicum University Press, Roma 2020. ISSN 0391-7320. 280 pp. EUR 35.

This review covers two volumes of the journal *Archivum Fratrum Praedicatorum* (AFP) that, as one could guess from its name, concentrates on the history of the Dominican order. Further information on the journal and its history is found in my review of the first two volumes of the Nova Series (*Arctos* 52/2018, pp. 268–70).

Volume III is a thematic issue concentrating on the topic ‘*Dominicans and Civil Authority*’. As is the custom of the AFP, the individual articles stretch from the Middle Ages well into the twentieth century. The geographical distribution of this issue is also wide as it covers not only European history but also that of Latin America and Africa. The articles are:

- Maria Conte, ‘Il lessico politico negli *Ammaestramenti degli antichi* di Bartolomeo da San Concordio’
- Kirsten Schut, ‘Politics and Power in the Works of John of Naples’
- Stefanie Neidhardt, ‘The Dominican Observant Reform: Interests and Interdependencies’
- Haude Morvan, ‘Au cœur des affaires. La nation Florentine et les freres Prêcheurs Lyonnais’
- Alfonso Esponera Cerdán OP & Alejandro López Ribao OP, ‘Un ejemplo del regalismo hispánico sobre la Orden de Predicadores en el siglo XVIII. Descripción de la documentación contenida en la *Relatio de la visita canónica* a las Provincias dominicanas de México, Puebla, Oaxaca, Guatemala y Santa Cruz en 1778’
- Alicia Fraschina, ‘El monasterio Santa Catalina de Sena de Buenos Aires y la experiencia reformista: 1821-1824. Antecedentes, legislación y consecuencias’
- Jacopo de Santis, ‘L’Ordine dei Predicatori nella Roma repubblicana del 1849. I rapporti con l’autorità civile tra pregiudizi politici e casi di violenza anticlericale’
- Juan Francesco Correa Higuera OP, ‘Le Dominicains en Colombie au XIXe siècle: l’évolution de l’Ordre face a des mouvements d’indépendance et aux reformes liberales’
- Cynthia Folquer OP, ‘Fray Ángel María Boisdron OP y la cuestión social. Tucumán, Argentina (fines de s. XIX y principios de s. XX)’
- Anton Milh & Dries Vanysacker, ‘«Faire vivre l’Ordre au temps révolutionnaire».

The Dominicans in Congo under Changing Civil Regimes'

- Daniel Minch & Stephan Van Erp, 'Creation, Civil Authority and Salvation.

Edward Schillebeeckx's Political Theology after Vatican II'

As no reviewer can be expected to cover all the riches in this volume, I shall only concentrate on a few articles that might well be of interest to *Arctos's* readers. Maria Conte's article on Bartolomeo da San Concordio's *Ammaestramenti degli antichi* is particularly interesting from the point of view of the late medieval translations of classical texts into vernacular languages. *Ammaestramenti* was a translation of Bartolomeo's Latin work *Documenta antiquorum*. The latter was basically a summa on the virtues particularly directed towards the administrators of Italian city states, such as Florence, where Bartolomeo himself resided at the Dominican convent of Santa Maria Novella. The *documenta* consisted of forty distinctions and used many classical and patristic writers as *auctoritates*.

The most interesting point of the *Ammaestramenti* is that it is one of the very few cases where the original author of the Latin text translated his own work into a vernacular, in this case Italian. Hence, the differences in the translation compared to the original Latin text were not caused by the different personality or style of the translator but were instead the result of conscious choices. Conte's article deals with this process in a very stimulating and original manner.

Another noteworthy article is Haude Morvan's piece about the Florentine merchant community that lived in Lyon during the Late Middle Ages and Early Modern period. Morvan focuses on the intriguing co-operation between such expatriate communities and mendicant orders. There were two reasons for that. Firstly, during the fourteenth and fifteenth centuries mendicant churches were often repaired and enlarged, allowing foreign communities to set up their own chapels and choirs as meeting places and places of worship. Secondly, the mendicant orders were centrally governed and international organisations. Due to the mobility of friars from one convent to another, it was likely that a foreign community would find others who spoke their language – and indeed, there were several Italian friars at the Lyon Dominican convent. The primary focus of this article is architecture. Morvan presents an interesting example of how the Italian custom of building a retrochoir behind the actual choir came to be adopted at the Lyon Dominican church on account of the Florentine merchant 'nation'.

While I cannot discuss in any detail the rest of the articles here, it is worth mentioning that they are all of high quality and deal with a variety of different topics. This, or indeed any volume of the AFP, is not solely useful to scholars interested in theology, religious history, or more exclusively the history of the Dominican order. Rather, there is also something of worth for philologists, cultural historians, historians of art and architecture, and even for aficionados of political history.

Volume V of the AFP Nova Series is slightly thinner and consequently includes fewer articles, namely:

- Philipp Thomas Wollmann, ‘...Ad Marchias’. Kritische Überlegungen zur Reise des Heiligen Dominikus in die Marken’
- Lydia Schumacher & David d’Avray, ‘Aquinas and the Place of Canon Law in Legal History’
- Frederik Felskau, ‘Black Friars in a Northern European Hanseatic City: The Dominicans of St Mary Magdalen in Lübeck (c. 1227/29-1531)’
- Alfonso Esponera Cerdán OP, ‘*Status quaestionis* sobre la irradiación de la reforma de la Provincia de España desde 1516 hasta finales del siglo XVI’
- Francisco José García Pérez, ‘Los predicadores Dominicos en la Corte de Carlos II (1665-1700)’
- Riccardo Saccenti, ‘The End of the Middle Ages and Religious Renewal. Heinrich Denifle and the Debate on the End of the Middle Ages’

This volume concentrates more on traditional church history than volume III; however, it is not without interest for those pursuing other areas of study. Philipp Thomas Wollmann’s article, for example, is a thought-provoking example of the problems involved in interpreting medieval Latin sources. It revolves around the term ‘ad marchias’ (the borderlands) in connection with a Dominican chronicle describing Saint Dominic’s diplomatic mission to find a suitable marriage for King Alfonso of Castile’s son. The chronicle does not specify where Dominic went ‘ad marchias’. Carefully comparing and analysing contemporary Latin sources, Wollmann comes to the conclusion that the march in question must have been the March of Istria.

Frederik Felskau’s article on the Dominicans of Lübeck is essential reading for any scholar curious about the history of the Baltic region during the Late Middle Ages. This lengthy article of over sixty pages deals with the current research situation concerning the arrival and establishment of the Dominicans in Lübeck, their role in Lübeck’s urban history and in wider political contexts, and the Dominican influence in the social history of the city, most notably in taking care of the poor and the sick. As Lübeck was the most influential of the Hanseatic towns, its Dominicans were also influential not only within the city and its close proximity, but within the whole Baltic region.

Another notable article in this volume is Riccardo Saccenti’s piece on Heinrich Denifle, one of the most influential Dominican historians of the twentieth century. Although Saccenti briefly covers Denifle’s vast production, including the all-important *Cartularium Universitatis Parisiensis*, the real focus of the article is Denifle’s magnum opus *Luther und Luthertum in der Ersten Entwicklung quellen und mäßig dargestellt* (1904) on Martin Luther. Denifle sets out to analyse Luther’s complete literary production, seen in its contemporary context and in the context of scholastic tradition. This is something that has not been previously explored by Protestant scholarship, which by and large has

been satisfied with treating Luther's *opera omnia* as a coherent and homogeneous monument to the great man, and Luther himself as a saintly person.

Denifle's starting point as a Catholic scholar was to show that Luther was deeply influenced by tradition and that his writings changed from being reform Catholic into eventually becoming harmful and heretical. In this he was almost like a mirror image of a contemporary Protestant historian, Paul Sabatier, whose *La Vie de Saint François d'Assise* (1894) was a similar endeavour to challenge the hagiographic image of Saint Francis.

While, not unexpectedly, Protestant scholars were not particularly happy with the outcome, they nevertheless gave credit to Denifle's sound historical-critical analysis and acknowledged a number of his conclusions. One could say that Denifle's work served as the beginning of a new paradigm for Luther and Reformation studies on both sides of the confessional line. Saccenti's merit is that he provides readers with a comprehensive analysis of Denifle's contemporary context and influences, as well as his continuing importance for Luther scholarship.

Both volumes also have a reasonably large number of pages given over to book reviews. They are written in a number of languages and cover a wide variety of literature that has some connection with the Dominican order.

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TIZIANA CARBONI: *La parola scritta al servizio dell'imperatore e dell'impero: lab epistulis e la libellis nel II secolo d.c.* Antiquitas I 70. Dr. Rudolf Habelt, Bonn 2017. ISBN 978-3-7749-4078-9. 289 pp. EUR 73.

One of the peculiarities of the administrative operation of the Roman Empire, and of the emperor at its centre, was its reliance on letters as a method of communication and governance. The emperor wrote to and received letters from officials around the empire, from cities and communities and even from individuals, to an extent unprecedented in the ancient world. This correspondence was at the core of not only the governance of the empire but also the spread of Roman law. The two imperial functionaries who were tasked with writing on behalf of the emperor were titled *ab epistulis* and *a libellis*, the individuals who handled letters written to the emperor and petitions presented to the emperor, respectively. They were equestrian officials whose activities and backgrounds, especially their capabilities in the field of law, have recently been the subject of considerable speculation and interest.