

stitutions for young men (the *Collegia Juvenum, Pueri Alimentarii*), &c. Among the facts emphasized are the omission of the primary teachers in the grants of privileges to professors of the more advanced subjects; the tendency, as time went on, for the emperors to intervene more actively in educational affairs (a process marked by Julian's edict on the choice of professors, Valentinian's disciplinary rules for the Athenaeum in Rome, and Justinian's official syllabus for the four-years' curriculum for law students); and in spite of this tendency, the extensive freedom generally allowed to teachers and scholars in the unexamined colleges of the Empire, in which pecuniary aid was given without constituting the recipients public officials. The sources of which the author has availed himself are numerous and extensive: inscriptions, contemporary literature, modern investigations. It is to his honour that although he makes no secret of his own sympathies and antipathies, he is careful to bring out the strong points in policies which he disapproves. Not till near the end does he indulge in somewhat pessimistic remarks as to the nullity of all efforts, in ancient or modern times, to produce first-rate scientific or artistic work by governmental patronage or organization. Officialism is his bugbear, yet he treats with toleration and respect the statesmen whose regulations both fostered and hampered the intellectual life and culture of the Later Empire.

A. G.

In respect of Mr. John Ward's *Roman Era in Britain and Romano-British Buildings and Earthworks* (London: Methuen, 1911) it is only necessary to say here that historians will find little or nothing in either work which will assist or even concern them. Despite the title of the first-named book, both are archaeological or antiquarian. What sort of candlesticks, keys, and seal-boxes were used in Roman Britain, what carvings adorned Roman altars, what classes of *fibulae* are represented in which museums, what arrangements were made for staircases, doors, windows in Roman villas—such are the problems to which Mr. Ward seems principally to call his readers' attention. To the historical evidence deducible from archaeological remains and to history generally he gives little space, and, so far as we can judge, what he says on these points is of little moment and by no means always up to date—witness, for example, his remarks on the Romans in Scotland. Of the real character of the 'Roman Era in Britain', of the civilization and culture of the province, he says next to nothing. The value of his archaeological and antiquarian work is not a matter with which this Review can properly deal. We will venture only one criticism. If the dishes called *mortaria*, round shallow basins clearly intended for trituration of food-products, were used as Mr. Ward describes and figures on p. 177 of the *Roman Era*, they must have been constantly getting broken.

T.

In commemoration of the Italian jubilee, the indefatigable Professor N. Jorga has written a *Breve Storia dei Rumeni* (Bucarest: 'Liga di Cultura,' 1911). This summary possesses far greater merit than similar publications, because its author is a man of great erudition, who has written many treatises on Rumanian history. The special feature of his last work is to emphasize the relations between Italy and the Rumans.

Trajan's column and the monument at Adamklissi, the Genoese colonies at Chilia and Akkerman, the Italian doctors of the Moldavian prince Stephen the Great, the Tuscan auxiliaries of Michael the Brave, the Moldavian exiles who came to Venice at the end of the sixteenth century, are all links in the chain, now become weaker, between the two Latin countries. Those who have visited the Rumanian section of the archaeological exhibition in the Baths of Diocletian may be recommended to read this brief compendium, which will, however, occasionally surprise Italian readers by the strangeness of its diction, while the last chapter gives a particularly clear account of the Rumanian resurrection. It is worthy of note, that the author cites inscriptions to prove that the colonists planted by Trajan on the lower Danube came mostly from the provinces of the empire and not from Italy itself.

In another jubilee treatise, *Les Éléments originaux de l'ancienne Civilisation roumaine* (Jassy: Ștefăniu & Cie, 1911), Professor Jorga has celebrated the festival of the university of Jassy by a concise account of art and architecture in Rumania. After premising that 'all that concerns the elements of culture and of art is neither Latin nor Slav', he shows how the famous cathedral of Curtea-de-Argeș is a mixture of both eastern and western styles, how the convent of Tismana is Serbo-Byzantine, the church of Bașa and the many ecclesiastical foundations of Stephen the Great of Moldavia are Gothic, and the church of Dealu Venetian. W. M.

In the *Byzantinische Zeitschrift*, xix. 3, 4, we note papers by T. Preger on the topography of Constantinople (the walls of Constantine); by A. Semenov on the origin and meaning of the logothetae in Byzantium; by F. Görres on the Byzantine origin of the Visigothic kings Erwich and Witiza, and the relations of the emperor Maurice to the Germanic world; and by J. R. Asmus on Isidore's Life of Damascius, showing that its chief sources are Suidas and Photius. In xx. 1, 2 E. Weigand discusses the date of the Peregrinatio Aetheriae (the pilgrimage was made in 395), and P. Garabed Der Sahaghian prints an Armenian document on the genealogy of Basil I. U.

Mr. C. D. Cobham, the leading authority on the medieval history of Cyprus, has published a valuable summary of Gedeōn's Πατριαρχικοί Πίνακες (*The Patriarchs of Constantinople*. Cambridge: University Press, 1911). Mr. Cobham disclaims original research, but has printed from the Greek writer chronological and alphabetical lists of the patriarchs, with a prefatory note, to which the Rev. Adrian Fortescue and the Rev. H. T. F. Duckworth have added two brief essays on the patriarchate. The violent deaths of many patriarchs, their constant resignations and reappointments, the connexion of their office with the secular importance of Constantinople, the date and meaning of their present epithet of 'Œcumenical', their gain of power by the Turkish conquest and their loss of it by the secession of the Russian church, by the creation of an autocephalous establishment in the kingdom of Greece, and by the erection of the Bulgarian exarchate—are all emphasized. One or two small errors merit correction. Greek books frequently distinguish 'homonymous Patriarchs by numbers' (p. 10); the church of Trnovo was not 'Rou-