

be expressed that this dictionary will in later editions become more comprehensive, and at length include the history, not merely of the church of England, but of Anglican Christianity. Meanwhile all students will be grateful for what has been already so well accomplished.

H. J. LAWLOR.

*An Encyclopedist of the Dark Ages: Isidore of Seville.* By ERNEST BREHAUT, Ph.D. (*Studies in History, Economics, and Public Law*, edited by the Faculty of Political Science of Columbia University, xviii. 1.) (New York: Columbia University Press, 1912.)

THIS work is an attempt to show to the English reader something of the real character of the wonderful compilation of St. Isidore called the *Etymologiae* or *Origines*. The method followed by Dr. Brehaut is a good one, and he has succeeded in his aim. The book is divided into two parts, an introduction concerned with Isidore's life and writings, his relation to previous culture, and his general view of the universe (*Weltanschauung*), and a more detailed part, in which the *Etymologiae* is taken book by book. The introduction shows an adequate knowledge of Isidore's works, and is nicely written. The bulk of the second part of the book consists of translations of long extracts from the *Etymologiae*, carefully chosen as the most interesting. Each separate section of the original is provided with a fitting introduction, in order that the reader may get the right point of view. A plan of the work is also given, where the author has not thought it necessary to translate.

In the preface, dated 'New York, February 1912', the author mentions that 'there is no modern critical edition of the work to afford a reasonable certainty as to the text'. It is one of those unfortunate coincidences which are constantly occurring that in the previous month such an edition had actually been published by the Clarendon Press under the editorship of Professor W. M. Lindsay. The present reviewer has compared large portions of Dr. Brehaut's translation with Professor Lindsay's text, and has found that for the most part little harm has been done by the use of a less critical text. There are, however, passages where the difference is serious, and the reader ought to have Dr. Lindsay's text before him in all cases of doubt. For example, book xx is untitled (p. 32); *λαπειρ*, *id est* should be read instead of *λαπειρ* (p. 36, n. 2 b), *iudicialis* instead of *irudicialis* (p. 108, l. 5); on p. 110 subdivisions are not given completely; *Vesper* should be substituted for *Pyrois*, and *condides circulus* for *Stilbon* (p. 176, § 6); §§ 6-8 should disappear altogether from page 179, as also § 66 from pages 249 f.; finally, 'execration' (p. 261) is due to an error of Arevalo, the true text being 'exercitatione'. These instances might be increased.

While on the whole the book is a careful piece of work, there are not wanting signs of carelessness both in translation and in proof-reading. *Disputationibus* (p. 96) does not mean 'distinctions'; for 'just as is stated therein', &c. (p. 114), read 'as has been said (a reference to Isidore's own § 1),' &c. Errors of the press will be found on pp. 30, 66, 71, 97, 104, 107, 111, 114, 149, 171, 173, 245. Further, Arevalo's edition of

Isidore was not published at Rome in 1796; the preface is dated in that year, but the edition appeared between 1797 and 1803. In the note on p. 31, the author uses *Patrologiae Latinae*, as if it were a nominative plural, having carelessly failed to observe that it is a genitive singular. A similar piece of carelessness is to be found on p. 78, n. 1, where the *De Ursicero* of Hrabanus Maurus is said to be published in Migne, *Patr. Lat.* iii. This is of course absurd, as the works of Hrabanus are contained in vols. cvii to cxii; what the author probably means is vol. iii of Hrabanus (i. e. six of Migne's collection). Two other points may be referred to in conclusion. On p. 75 the manner in which the author refers to Isidore's charge that the Latin poets have 'disregarded the proper meanings of words under the compulsion of metre', &c., leads one to suspect that he thinks the charge unjust. But surely it can be substantiated without difficulty: for example, *dux* has to do duty for *imperator*, *agmina*, &c., for *milites*, and *silex*, *seruus*, &c., for *arboreus*, in hexameter verse. On p. 78, n. 1, the author's conjecture that the incomplete state of Isidore's work in Brauhio's estimation meant the absence in many cases of 'the higher meaning' would now probably be given up, in view of the fact that the best manuscripts frequently provide a *lemma* without any definition at all.

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*Calendar of various Chancery Rolls, 1277-1326.* (London: Stationery Office, 1912.)

THIS volume is composed of three sections, each with an index of its own. The first consists of 'supplementary Close Rolls' dealing with special subjects, such as licences for exportation of wool (5-8 Edward I), orders for the restitution of lay-fees of ecclesiastics and for the exemption of goods annexed to spiritualities from taxation to a lay subsidy of a twelfth in 25 Edward I, respites of assizes of novel disseisin and of an aid in favour of persons serving in Scotland in 31-32 Edward I, orders by the committee of ordainers in 5 Edward II for the resumption of grants, orders of exemption from scutage for those who 'performed their military service in person' (8-18 Edward II), and 'orders to the sheriffs prohibiting further process in pleas brought by writ of right, in which the tenants had put themselves upon the grand assize' (1-20 Edward II). This somewhat formidable list occupies only 156 pages in all. The record of licences to export wool is of interest for the history of trade, and that which relates to ecclesiastics contains a large number of names of the holders of benefices in 1297, which topographers will welcome. At the close of the supplementary roll no. 7 (31-2 Edward I) one notes a series of entries (pp. 75-7), unmentioned in the preface, which deals with a special subject, the claim of those who held 'little fees of Mortain' to pay only 25s. when other fees were charged 40s. This, it will be observed, is five-eighths, not, as is usually stated, two-thirds of the normal rate. This is useful information on a somewhat obscure subject, especially 'the small fees of Stafford', as they are here termed. It has been observed that the knight's fees of the Stafford fief were small ones like those 'of Mortain', but the fact appears to have remained unexplained.