minimally important typographical errors came to my attention: sepaano
(125, 4, 10) should presumably read separando, and if the bibliographical
information is correct, Periodico 1994 (32, n. 10) should read Periodico 2000;
and Aunan, Diccionario Materialico (199, 19), Aunan, Diccionario Materialico
1998; Marqués 1992 (33, n. 34) is not listed in the bibliography. Reproduction
of charts, diagrams, and maps is immaculate; though it would have
been useful to explain the titles of some of the maps in chapter three:
"Zonas de habilitamiento social y pecuarias" (643) suggests that there
are other areas in which vocalic weakening is more common, which is not
the case and would actually detract from the argument if it were. The other
minor distortion for the reader is the fact that mixing phonetic symbols
from different systems sometimes has confusing consequences: the voiced
counterpart of /f/ is /v/; not /f/ (29, 48).

This is an excellent book, and the comments above reflect more on
what the reviewer would also like to see brought into the discussion
than on any shortcoming in its content. It is not common to see comprehensive
case studies centering on Spanish data combined with serious attempts
to tackle general phonological theory. Although Martín Burgueño does
not offer an integrated new proposal to bridge the gap between phonetic
data and theoretical models of phonology, it is useful for all of us to be re-
minided occasionally of the gap that does exist, and of the fact that the field
worker and the theoretician cannot ignore each other's work. The author
brings this to our attention very successfully. Specialists on both sides of
the gap should read this book.

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Brines I Garcia, Luís. Lluita filosòfica social i política de Francesc Eiximenis. Se-

In his introduction (29-30), Luís Brines stresses three reasons that made him
choose Eiximenis as subject for his doctoral dissertation (written under

Prof. Albert Hauf in Valencia), to elaborate on the Franciscan's theological
background: to study the socio-political and socio-economic realities of
his times and their impact on the friar; and to clarify the Friar's thinking on
certain topics, among them, the monarchy or millenarian prophecies,
which often appears ambiguous or contradictory.

To familiarize the reader with Eiximenis and his extensive opus in
Catalan and Latin, Brines surveys in the first chapter ("Estudis de la poesia"
27-67) his extant work, separating authentic writings from doubtful ones.
He then reviews, in a more historical and evaluative than analytic way, the
research about the friar and his writings published in the nineteenth and
twentieth century.

In chapter two ("Consideracions preliminars," 69-115), Brines moves
from a descriptive approach to an analytic one while reviewing Eiximenis' sources.
The friar excelled as a compiler of information, gathered in the
covants he stayed at during his travels, especially in and from Oxford,
where he studied for nearly two years. Brines points out the importance of
the manuscripts listed in the inventory of the friar's library after his death in
1500. He also shows that, in order to advance his point, the friar often
chased to manipulate his sources. This can be seen, for instance, in his use
of examples, where he might single historical facts with expressions of his
own biases.

Throughout his thesis, Brines delves into hidden aspects of the mind of
Eiximenis, a difficult task since the friar presents himself as a mere compiler
of extracts from the Bible and its commentators, the writings of the
Fathers of the Church, canon law, common classics like Aristotle, Cicero,
and Seneca, but also from books by authors unknown today (and probably
just as invented as the Herodotus attributed to him in chap. 276 of
the Òdoni), from unidentified anonymous books of history, or from letters
supposedly written by abbots or kings with strange names. If these pseudo-
quotation books contain the incompetence or immorality of royalty, it might be
that the monarch or prince displayed his own qualities in the Catalan royal
family of his time in the guise of invented authors.

Chapter three ("Idees pacristes," 117-200) describes Eiximenis' preference
for the political system called "pasticismo," where the king to commit
himself to obey the laws and traditions of the land, while the people
respect and financial support for those in power. Brines shows convinc-
ingly that Eiximenis saw this system of binding mutual agreements also
at work in the relationship of the people with God, as mediated by the
Church hierarchy ("pasticismo teocrático"), and with trade and merchants
("pasticismo econòmicus"). Among authors who influenced the Friar's
views, he mentions John of Salisbury (arbitrated by John of
Wales), Augustin, John Duns Scotus, Henry of Mail (Cicero), and
Peter Damiani. Eiximenis wrestled with the difficult questions related to
vesting power in others (among them, loss of original human freedom,
Inherited monarchy, tyranny, deposition of inept or unworthy kings, and his thinking seems to have changed over the years. In this lengthy and informative chapter Brines deals also with other preoccupations of the friar. Among them, profession, devotion to the community, Jesuits, Jesuits, and slaves, the court, lawyers (of which he thought there were too many), and authority in general.

In chapter four ("Idee politiques i sociaux"); 291-322, Brines calls information from Eiximien's yet unpublished Primo del Cristo, the first volume of a popularizing catechetical encyclopedia (planned for thirteen volumes), showing his thinking on religious and military orders, clergy outside orders, heretics, heresies, and so on. At this juncture Brines turns to the friar's ideas on moral theology, especially for those in the religious life, and then proceeds the Doctà, the twelfth volume of the Cristò, to describe the author's concern for the morality of the king and royal officials, specifying a moral system for each of them, from the Gnanecolot to simple servants. But the friar's writings encompass all social classes, including nobles, urban patricians, even peasants, and all their "horizontal" subdivisions—young and old, married or widowed, rich or poor, as well as non-Christians, soldiers, merchants, foreigners, the handicapped (for whom useful work can be found), and so on. Brines describes the friar's interpretation of the classical ideal of the cappa sacerdotal and shows his conservative class-bound thinking on the advantages of the God-appointed social structure, combined with his only partly veiled anti-monarchism.

On the topic of women (295-322), this reviewer agrees with Brines' conclusions that there is an evolution in Eiximien's perception on women, from five as temptresses to five sages through Jesus. In the early volumes of the Cristò and in the Elido de las danzas, the expressions of the attitude toward women are marked by repetitions of traditional anti-feminist motifs, probably added to entertain the male audience. In later works, the Franciscans take a more consistently positive approach, partly based on Duns Scotus' teachings, the new doctrine of the Immaculate Conception, and such female role models as the Queen-regent Maria de Luna, whom he served as confessor and as counselor. But Brines also studies the friar's dealings with the infidels' conquest, and the readiness to resist (or rather, to attribute to others) his prediction—in the Doctà, from 1366—of the fall of the Catalan dynasty in the year 1490, which frightened King Juan I when he read it in 1592, when he was still without an heir to the throne. Brines shows that the friar—influenced by such Franciscan contemporaries as Isidoro de Casas and Angels de Salagó, and by the prophetic physician Aranau de Vilanova—kept repeating his exculpatory predictions even in his last works, the Libro de los angeles, the Allegaciones, and the Via Crista. But, he now seems to identify the mystical Antichrist with Frederick II. He still despises secular monarchies and oligarchies, leaving toward the political and social structure observed in Italian city-states, the communes, precursors of the
promised time when wealth and honors would no longer matter, and kings would become mere functionaries in the people's republics.

In chapter seven ("El Ximenis's la realidad sociopolítica del siglo xiv"), Brines summarizes Ximenis's ideas, based on Aristotle and the pseudo-Dionysius, on the "lines of command" among Christians, and describes how the friar also had established a "raking" of Europe's different kingdoms, which, in line with the Donato Constanza and the popes built Girond Scavini—should all be subject to the papacy, except in certain temporal matters. The friar's concept of an ideal government was a people under one sire, he having powers over the monarchs, rulers, and governors of the entire world—beliefs drawn from John of Salisbury, among others. Brines shows how Ximenis combines contemporary historical material on the papacy, the Hundred Years' War, and the struggle for power in Sicily, to justify his admiration of Catalan and French rulers of the past and his disappointment in those of his era, who followed only personal interests, not those of the kingdom. Still, after his survey of the major European countries, Ximenis concludes that Catalonia is the most ideal land in the region, and the Castilians the most perfectly organized people (and with the best eating habits).

The final sections of the book offer fifteen "Conclusions" (589-598) and a lengthy "Bibliografía" (599-655). Regrettably, there are no indices (but the CD-ROM edition is searchable).

Brines' "La filosofía social y política de Francisco Ximenes" stands as a basic study on the Franciscan from Girona and is destined to become the classic introduction to this fascinating author. The study of Ximenis's beliefs is difficult, given his often contradictory messages, which the friar might have left ambiguous to hide his dislike for the incompetent and corrupted ruling class (whom, however, he needed as sponsors and readers of his book). Earlier researchers passed off these contradictions as a verbatim copying of manuscripts now lost, or the result of old age, which the friar himself alludes to. Brines digs deep into the history of the friar's time to discover the situations that drove him to certain convictions. In this respect, much remains yet to be explained.

Given the length of Brines' volume and the overlapping of topics, most chapters include repetition, acceptable for pedagogical reasons, of materials already covered, but there are far too many vague allusions to material yet to follow. The book, full of (unattributed) quotations from medieval Catalan manuscripts, or from Latin, French, and German texts, and offering over two thousand footnotes, is very well produced and remarkably free of typographical errors. It is a praiseworthy effort on the part of Brines to bring to light the work of this essential medieval author.

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