

minimally important typographical errors came to my attention: *separlo* (175, l. 10) should presumably read *separarlo*, and if the bibliographical information is correct, *Pensado 1994* (22, n.12) should read *Pensado 1984*, and *Ammon, Dittmar y Mattheier 1998* (119, n. 19) *Ammon, Dittmar y Mattheier 1988*; *Mariner 1992* (33, n. 24) 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 debilitamiento vocálico poco frecuente" (64) 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 distraction for the reader is the fact that mixing phonetic symbols from different systems sometimes has confusing consequences: the voiced counterpart of /tʃ/ is /dʒ/, not /dʃ/ (29, 48).

This is an excellent book, and the comments above reflect more on what this 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 Butragueño 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 reminded 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.

RAY HARRIS-NORTHALL
University of Wisconsin-Madison

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In his introduction (23-26), Lluís Brines stresses three reasons that made him chose 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 prophesies, 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 ("Estat de la qüestió," 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 convents he stayed at during his travels, especially to 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 1409. He also shows that, in order to advance his point, the friar often dared to manipulate his sources. This can be seen, for instance, in his use of exempla, where he might mingle 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 that Herculani attributed to Hercules in chap. 276 of the *Dotzè*), from unidentifiable anonymous books of history, or from letters supposedly written by abbots or kings with strange names. If those pseudo-quotations chastise the incompetence or immorality of royalty, it might be that the astute friar masked his criticism of the Catalan royal family of his time in the guise of invented authors.

Chapter three ("Idees pactistes," 117-200) describes Eiximenis' preference for the political system called "pactisme," where the king to commits himself to obey the laws and traditions of the land, while the people swear respect and financial support for those in power. Brines shows convincingly 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 ("pactisme teocràtic"), and with tradesmen and merchants ("pactisme econòmic"). Among authors who influenced the friar's thoughts on "pactism" were John of Salisbury (as vulgarized by John of Wales), Augustine, John Duns Scotus, Henry of Susa (Hostiensis), and Peter Damian. 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, predestination, the community, Jews, Muslims, slaves, the courts, lawyers (of which he thought there were way too many), and authority in general.

In chapter four ("Idees polítiques i socials," 201–322), Brines culls information from Eiximenis' yet unpublished *Primer del Cristià*, the first volume of a popularizing catechetical encyclopedia (planned for thirteen volumes), showing his thinking on religious and military orders, clergy outside orders, hermits, beguines, 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 peruses the *Dotzè*, the twelfth volume of the *Cristià*, 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 Chancellor down 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, unwed, 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 *corpus mysticum* and shows his conservative class-bound thinking on the advantages of the God-given social structure, combined with his only partly veiled anti-monarchism. On the topic of women (293–322), this reviewer agrees with Brines' conclusions that there is an evolution in Eiximenis' perception on women, from Eve as temptress to Eve saved through Jesus. In the early volumes of the *Crestià* and in the *Llibre de les dones*, expressions of a positive attitude toward women are offset by repetitions of traditional anti-feminist motifs, probably added to entertain the male audience. In later works, the Franciscan takes 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 counsellor. Brines also studies the friar's displeasure with minority groups of the time, especially the followers of Mohammed (called a deceiver and a jokester), which he saw as a military threat. His negative conception of the Jews is based on religious and theological reasons. Only Jews who converted to Christianity (recognizing Jesus as the Messiah) had his full support.

In chapter five ("Idees econòmiques," 323–396), Brines puts forth Eiximenis' ideas on trade and commerce, along the lines of "pactisme econòmic" and "pactisme laboral." The friar, with his progressive social conscience, condemns usury, avarice, hoarding, fraud, unfair competition (e.g., not sharing new labor-saving inventions), not paying laborers in a timely fashion, laziness, faking poverty, lack of civic spirit, and so on. It is in

the cities, such as the Valencia of his times, that the friar sees the best potential for a well-functioning economy and society, based on the mercantile middle class. Having himself been born into the merchant class, Eiximenis openly favored this group, who supported Franciscans and helped them erect convents in urban areas. His distrust of the nobility and the peasants contrasts with his special concern for the merchants, whom he described as diligent, frugal, respectable, knowing foreign languages, and showing much good sense (e.g., in putting their well-earned riches to good use, or in letting their wives learn to read and write . . . business letters). Taking into consideration these characteristics, Brines includes an interesting segment on Eiximenis as a precursor of Calvinism (365–373). The topic merits further study.

Concerned with the poor and sick, Eiximenis used his influence with Queen-regent Maria de Luna to construct convents in the Valencian countryside. He did not ignore the lower classes, and insisted that good slaves and hardworking servants be treated well. Brines also recalls the friar's harsh words against "censals morts i violaris" (389), a usurious rental payment that aristocrats charged the lower classes, causing their impoverishment.

Chapter six ("Idees profetico-escatològiques," 489–589) is, to my mind, the most informative of the book because here Brines focuses on Eiximenis' most polemical works and tries to uncover the friar's personal convictions, often presented as quotations from invented sources. Brines considers *De Triplici statu mundi* an authentic work, in spite of it containing prophetic statements which contradict what we find in undoubtedly authentic books by Eiximenis. Brines begins his inventory of such statements with the *Primer del Cristià*, dedicated to King Peter III, and finds an author who is prudent and ambiguous, wanting to keep on good terms with everyone. The friar recalls the haunting figure of Mohammed and the infidels' conquest of the Iberian Peninsula. He casts Frederick Barbarossa in the figure of the Antichrist. When describing the opening of the seventh seal of the Apocalypse, the friar quotes Lactancius, an Augustinian monk named Girbaut, and Saint Fructuosus, sources Brines identifies with Johannes Rupescissa and Joaquim of Fiore. Later works of the friar also reveal ambiguities, and the readiness to retract (or rather, to attribute to others) his prediction—in the *Dotzè*, from 1386—of the end of the Catalan dynasty in the year 1400, which frightened King John I when he read it in 1392, when he was still without an heir to the throne. Brines shows that the friar—influenced by such Franciscan contemplatives as Ubertino de Casale and Angela de Foligno, and by the prophetic physician Arnau de Vilanova—kept repeating his eschatological predictions even in his last works, the *Llibre dels àngels*, the *Allegacions*, and the *Vita Christi*. But he now seems to identify the mystical Antichrist with Frederick II. He still despised secular monarchies and oligarchies, leaning 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 peoples' republics.

In chapter seven ("Eiximenis i la realitat sociopolítica del seu temps," 489–589), Brines summarizes Eiximenis' ideas, based on Aristotle and the pseudo-Dionysius, on the "lines of command" among Christians, and describes how the friar also had established a "ranking" of Europe's different kingdoms which—in line with the *Donatio Constantini* and the papal bull *Unam Sanctam*—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 Eiximenis 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, Eiximenis concludes that Catalonia is the most ideal land in the region, and the Catalans the most perfectly organized people (and with the best eating habits).

The final sections of the book offer fifteen "Conclusions" (591–598) and a lengthy "Bibliografia" (599–653). Regrettably, there are no indices (but the CD-ROM edition is searchable).

Brines' *La filosofia social i política de Francesc Eiximenis* 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 Eiximenis' 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 books). Earlier researchers passed off these contradictions as a verbatim copying of manuscripts now lost, or the onset of old age, which the friar himself alludes to. Brines digs deeply into the history of the friar's time to discover the situations that drew 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 (untranslated) 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.

DAVID VIERA

Tennessee Tech University

FERREIRA, JOSÉ DE AZEVEDO. *Estudos de história da língua portuguesa. Obra dispersa*. Coleção Poliedro 7. Braga: Universidade do Minho, Centro de Estudos Humanísticos, 2001. Pp. xxxi, 496.

En el presente volumen se rinde tributo a José de Azevedo Ferreira (1942–1995) con una selección de su contribución al campo de la lingüística histórica y de la filología portuguesa. Preceden a la presentación de la *Obra dispersa* unas "Memórias" por el director del Centro de Estudos Humanísticos Vítor Aguiar e Silva (xi–xv), una "nota prévia" de los organizadores, Brian F. Head, Maria Aldina Marques y Aida Sampaio (xvii–xxi), y una bibliografía del homenajeado (xxiii–xxx). El volumen se compone de veinticinco trabajos distribuidos en las dos áreas que mejor representan la contribución del maestro. La primera parte consiste en diecinueve "Estudos sobre a história da língua portuguesa" (3–287), todos ellos publicados con anterioridad a excepción de las ponencias "A língua da época dos Descobrimentos" y "La punctuation dans les textes médiévaux", esta última incluida inédita en este volumen. La segunda parte del libro, "Edição de textos medievais" (289–496), presenta seis trabajos editoriales de textos jurídicos. Al margen de "Edição das *Flores de Dreyto* de Jacob de Junta", que forma parte de un proyecto desafortunadamente inacabado, el resto de los trabajos incluye un breve estudio paleográfico-lingüístico y una descripción de los criterios seguidos en la edición.

Los colaboradores optaron por una presentación de los trabajos de cada sección "segundo um critério cronológico de elaboração, mais que o da sua publicação" (xviii). En lo que sigue he respetado ese mismo orden en la medida de lo posible, aunque, dada la intersección de información que aparece en los trabajos sobre la obra legislativa, los he entresacado del orden de presentación, para comentarlos en conjunto. Incluyo tras el título y paginación de cada estudio reseñado, y a modo orientativo, la fecha de su publicación.

De la primera sección se distingue una serie de estudios que dan testimonio de la amplitud de temas que abordó Ferreira, conectados, de alguna manera, desde la perspectiva histórica de la lengua. El primero de ellos ("Les verbes *Haber-Tener* et l'anaphorique 'y' dans le *Libro de los Gatos*", 3–25 [1980]) es una incursión en la lingüística hispánica en la que Ferreira, en el contexto del *Libro de los Gatos*, aplica la noción de "subductivité" al desarrollo de los verbos *haber* y *tener*, y del pronombre adverbial *y*. Ferreira entiende la noción básica de "subductivité" (Guillaume 1964), concepto que se acerca en gran medida a procesos que se encuadran en la actualidad bajo el membrete de *gramaticalización*, como un fenómeno que "atteint quelques verbes, les rendant auxiliaires, et les porte à descendre dans la pensée au-dessous des autres verbes qui leur sont préexistants" (6). En lo que concierne al verbo *haber*, Ferreira concluye que son poco frecuentes los contextos en los que *tener y haber* no mantienen o confunden los