

no. 13151), a contemporary exposition and refutation of Albigensian heresies, between the two parts of which this table which Muratori derived from Prisciano is found inserted. Muratori's text, then, is no mere guess of a scholar of the sixteenth century, but a contemporary document. To his article M. Molinier adds a useful edition of the texts of the documents found by him in the Paris MS., including the Muratorian fragment.

T. F. T.

The *Arresta Communia Scacarii* (Caen: Jouan, 1910) is the first volume of a first series, consecrated to texts, of the *Bibliothèque d'Histoire du Droit Normand*, published under the auspices of the Faculty of Law of the University of Caen. The texts contained in this volume comprise two collections of decrees of the exchequer of Normandy, belonging to the last quarter of the thirteenth century. Both collections have been already published. The former one, ranging from 1276 to 1290, of which many manuscripts exist, was printed by Léchaudé d'Anisy and by Warnkönig, and the latter, dated between 1291 and 1294, which is only found in one manuscript, by Warnkönig only. The collections in which they appear are not, however, easy of access, and the texts there printed are not free from error. M. Ernest Perrot, the editor of the present volume, has therefore been well advised to put the documents together in the present very convenient edition. To it he has prefixed an elaborate introduction, a well-worked-out pedigree of the manuscripts, and an excellent alphabetical index.

T. F. T.

Dr. Walter Goetz in his short monograph on King Robert of Naples (*König Robert von Neapel, 1309-43, seine Persönlichkeit und sein Verhältnis zum Humanismus*, Tübingen, 1910) exaggerates the ability if not the importance of his hero. The man who throughout his reign wasted his inadequate resources in a succession of futile attempts to reconquer Sicily (from which certainly no immediate danger threatened) was not 'ein überaus kluger Politiker'. Robert showed wisdom as well as courage in his defence of the 'spiritual' Franciscans against the attacks of John XXII, and the late Professor Tocco showed in his *La Quistione della Povertà* that he indicated to John a way out of the difficulty, which the angry pope refused to follow. The most interesting part of Dr. Goetz's pamphlet is that in which he traces in the court of Robert, before the time of Petrarch, the beginnings of Humanism. These pages contain rather suggestions and hints for future workers than a thorough examination of the subject. Not much can be inferred from such statements as that Dionigi da S. Sepolcro 'wrote on Valerius Maximus and Virgil, on Ovid's *Metamorphoses* and Seneca's *Tragedies*, on the *Politics* and *Rhetoric* of Aristotle': or that Robert himself begins his treatise on evangelical poverty 'with examples of men of the ancient world who held poverty in high esteem'. Pecham, writing on the same subject some fifty years earlier, quotes Seneca and Juvenal and alludes to Tantalus and Daedalus. The book ends with the titles of King Robert's extant sermons, 289 in number, and with one sermon printed *in extenso*.

A. G. L.

The documents relative to the history of Brittany which are being published by MM. L. Caillet and G. Mollat (*Annales de Bretagne*, xxv.