

known as ‘pecking’ is the subject of Jens Christian Moesgaard’s paper. Based on analysis of coins in the Grisebjerggård hoard, he suggests that ‘pecking’ was established practice in Scandinavia by the 940s, several decades earlier than previously thought. There is much else here that is valuable: Mateusz Bogucki considers the handling of silver in Slavic lands, Simon Coupland tackles the thorny question of why there are so few ninth-century Carolingian coin finds in Scandinavia, and Anne Pedersen surveys jewellery in hoards from southern Scandinavia. Egon Wamers and Majvor Östergren provide useful summaries of two recently discovered find complexes: the Duesminde and Spillings hoards. The later silver hoard was found close to a scrap bronze deposit, prompting consideration of the monetary use of non-precious metals.

As the final overview by Gareth Williams makes clear, the development of silver, and other, economies in Viking Age Scandinavia is a wide-ranging and conceptually rich subject area, with great potential for future research. This volume makes a major contribution to its study. It is thus appropriate that it is to the late Mark Blackburn, whose work bridging numismatics and archaeology contributed so formatively to current thinking about Viking Age silver economies, that the volume is dedicated.

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Nithard, *Histoire des fils de Louis le Pieux*. Edited and translated by Philippe Lauer. Revised by Sophie Glansdorff. *Les classiques de l’histoire au Moyen Âge* 51. Paris: Les Belles Lettres. 2012. xlvii + 167 pp. €29. ISBN 978 2 251 34062 3; ISSN 0184 7082.

In 1926, Philippe Lauer, one-time student of Gabriel Monod and Arthur Giry, and long-time *bibliothécaire* of manuscripts at the BnF, published an edition and translation of the ninth-century lay nobleman Nithard’s text on the Frankish civil war of the early 840s. As Robert Latouche explained, in his review in *Le Moyen Âge* 30 (1929), 126–7, the new work was necessary because the previous French edition was over 150 years old, and to his dismay ‘les médiévistes de notre pays étaient obligés de recourir aux éditions allemandes qu’ont données Pertz, Arndt et Ernst Müller’. Lauer’s edition now filled that ‘lacune regrettable’. The accompanying French translation was necessary – indeed, was now expected – continued Latouche, for an equally distressing reason: the increasingly superficial knowledge of Latin possessed by recent generations. While no justifica-

tion was required to popularize works such as Nithard's ('les "classiques" de notre histoire médiévale'), alas, to do so now meant translating them. In Latouche's estimation, Lauer's new volume admirably satisfied both of these embarrassing needs: the edition was sober and erudite, the translation correct and elegant.

Published 86 years later, Sophie Glansdorff's learned revision of Lauer's work on Nithard was undertaken, happily, for reasons other than nationalism, insecurity, and wounded pride (though Latouche's justification for the accompanying translation – a justification not unrelated to his nationalistic remarks – unhappily applies all the more today). As series editor Philippe Depreux notes in his foreword to the volume (p. viii), while our knowledge of the manuscript tradition has not changed sufficiently to warrant a new edition, the scholarship on Nithard's text has grown exponentially. For Depreux, it is now impossible to read Nithard – here, tellingly, a classic not 'de notre histoire médiévale', but 'de l'historiographie carolingienne' – without taking into account the fundamentally transformative work of the last eight decades on early medieval political and institutional history. (Where Lauer's first edition lists 13 items in its bibliography, that of Glansdorff gives 122.) Glansdorff seeks to provide the reader with the contributions of all this subsequent study, which she has distilled into a now indispensable introduction (pp. ix–xxviii), and numerous and extensive notes and textual commentary. Indeed, her scope extends beyond the sophisticated political and institutional history signalled (and written) by Depreux, incorporating the most recent and exciting work not only on Nithard's text – the gender studies of Janet Nelson, Stuart Airlie, and Meg Leja (and now Rachel Stone) – but also on Nithard himself: Glansdorff cites (p. xiii) the archaeological discovery in 1989 of what are alleged to be Nithard's bodily remains, unearthed at Saint-Riquier, the monastery over which he was lay abbot from 842 until his violent death in 844/5.

In addition to her rich paratextual work, Glansdorff has scrupulously reviewed Lauer's Latin edition, comparing it with the primary manuscript witness of Nithard's text (Paris, BnF, lat. 9768, saec. x^{ex}) and quietly supplying a number of corrections (pp. 14c, 66b, 66i, 68e, 86f, 90e, 92h, 96e, 128c, 136b). In other places, she has silently omitted Lauer's interventions from the critical apparatus (in the 1926 edition, pp. 8e, 10c, 24a, 46e, 60c, 94l, 134h). The majority of these changes relate to transcription errors and oversights – though to his credit, Lauer did alert the reader to his expansion of contracted words; these contractions go unmentioned in the new edition. When they pertain to the historical record, however, Glansdorff does not make such corrections and omissions tacitly; in one instance (p. 24), she preserves the orthography of a personal name (*Vodo*), which Lauer had emended (to *Wido*), and provides

lengthy notes (nn. 64–5) to support her decision, which consequently identifies Vodo as count of Orléans, a historical figure different from Lauer's Wido, count of Maine. At the level of intertextuality, Glansdorff has discerned a – for Nithard – rare biblical *reminiscence* (p. 34a), bringing the total of such allusions in the 12,500-word work to a mere three: 1 Sam. XIV.47 (p. 34a); Luc. XV.18, 21 (p. 36a); Sap. V.21 (p. 156j) – see also p. 156e. (On Nithard's morose quotation of Sap. V.21, Glansdorff overlooks the important remarks of Mayke de Jong, *The Penitential State*, 101, 172–4). However, this small gain is offset by her unexplained decision to remove Lauer's section on the 'style et valeur littéraire' of the work; is it unequivocally clear that Lauer's remarks, drawing on Max Manitius, about the textual echoes of Justin, Florus, Sallust, Tacitus, Livy, Cicero, Cornelius Nepos, Atticus, Ammianus Marcellinus, Caesar, and Virgil are overstated, and thus unworthy of mention? Nithard's father, it should be remembered, was the celebrated courtier and poet Angilbert, known as 'Homer' among his peers. Another feature that Glansdorff deletes from Lauer's volume is plates of the famous vernacular oaths of Strasbourg as they appear in the sole medieval manuscript that preserves them (Paris, BnF, lat. 9768, fol. 13 r–v); presumably the high-definition scans of the manuscript now readily available on the internet (e.g., on the *Gallica* website <<http://gallica.bnf.fr/ark:/12148/btv1b84238417.f29.item>>) make the publication of such images unnecessary (on the oaths, see now the acute observations by Robin Chapman Stacey, *Dark Speech*, 243–9). Finally, while Glansdorff does offer a separate bibliography of editions of the Strasbourg oaths, a list of translations of Nithard's text, and discrete indices for places and persons, these do not compensate for the dismantling of Lauer's very detailed, twenty-page analytical index.

As the new standard edition of Nithard's text for the twenty-first century, the Lauer/Glansdorff volume will serve robustly and reliably, and is worth obtaining just for the introduction and notes alone. But it has still another merit: the directions for future research that Glansdorff occasionally intimates (Latouche, on the contrary, praised Lauer precisely for not yielding to this *temptation*). For example, while she pays greater attention to the manuscript transmission of the text than Lauer, Glansdorff admits that its problems remain unresolved (pp. xxiii–iv). A careful re-examination of the text's early compilation and transmission with Flodoard's *Annales* would, I think, contribute something toward a solution. Glansdorff also provides a few suggestive details (via the work of Lauer and Marie-Pierre Laffitte, p. xxiii, nn. 66–7) about the old tenth-century manuscript's seizure by Napoleon from the Vatican, its subsequent division and rebinding as two separate volumes, and its concealment by French librarians for much of the nineteenth century. Yet there remains a great deal more to be said about this cloak-and-dagger

tale of cultural patrimony and repatriation, one that begins in the sixteenth century with learned French jurists like Pierre Pithou and quickly develops into a complex narrative about language and identity, history and historical consciousness, objects and the politics of value. There may be 122 titles in Glansdorff's bibliography, but the study of Nithard's remarkable text and its even more remarkable afterlife has in many respects only just begun.

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English Law Before Magna Charta: Felix Liebermann and Die Gesetze der Angelsachsen. Edited by Stefan Jurasinski, Lisi Oliver and Andrew Rabin. Leiden and Boston: Brill. 2010. xv + 329 pp. €121. ISBN 978 90 04 18756 6; ISSN 1873 8176.

This volume gathers a selection of papers presented at a conference held in London in 2008 to celebrate the centenary of the publication of *Die Gesetze der Angelsachsen* (1903–16) by Felix Liebermann. It opens with contributions by Andrew Rabin and Daniela Fruscione on Felix Liebermann himself, his German-Jewish background, his intellectual milieu and his publications. His relations with the Anglo-American community of scholars and the impact of the First World War on such relations are also explored, and mention is made (p. 4) of Frederic Maitland's review of *Die Gesetze* in the *Quarterly Review*, in which Maitland did not disguise his (and his nation's) regret that such a publication should have been the fruit of a German initiative. Attention is also paid by Daniela Fruscione to the other side of the coin, namely, the reasons why, at the beginning of the twentieth century, the edition of the early English laws should have attracted the interest and financial support of German scholars and institutions. Fruscione finds the answer in the Germanic dialects in which the Anglo-Saxon laws had been written and which played an important role in the development of philological studies within the context of rising German nationalism: the Anglo-Saxons could be considered 'as one of the German peoples and their legislation as German law' (p. 20).

Most scholars of early English law will probably be surprised to learn that the contents of Liebermann's personal library can be found in the University of Tokyo Library and that they have been there for almost ninety years, as revealed in Hideyuki Arimitsu's essay, which explains that Liebermann's library was bought in 1927 through the Dawes Plan for German reparations. Jürg Rainer Schwyter provides another interesting