

and shepherds. Jean then explains the various ovine maladies (bloat, cobweb disease, liver fluke, sheep pox, etc.) and their treatments. He remarks in this section that the castrator of lambs must go to confession and refrain from eating garlic, although he does not divulge the effects on lambs of either stricture (167).

The author includes a few proverbs as well as biblical, mythological, and classical references. He moralizes on various topics, such as how ewes in blackberry patches resemble men at taverns: both will lose their hides (127). In chapter 8, Jean describes the clothing and tools of a shepherd, as well as the moral values he must have, and outlines his place in society. The shepherd's dog and his crook are crucial for managing his master's capital investment. When Jean discusses the shepherd's hat that contains a fold for carrying any wool sheared from the sheep during the treatment of mange—so as to not to lose a jot of his master's profits—he points out that prelates' hats have no such folds. Thus, they keep all profits for themselves (103). He later portrays the curiosity of lambs: "Whoever wishes to give them something to drink in a way to provide amusement should put clear water in a basin or large bowl or other handsome vessel that is very clear and well scoured, for the lambs willingly look at themselves in a clear basin and take great pleasure in doing so" (chap. 11, 119). Carroll and Wilson's translation is eminently readable. In a few spots one might wish for a smoother translation: "la repercussion du soleil" is rendered as "the beating of the sun" (119), where, in the context of keeping lambs out of the sun, idiomatic English would be "the beating sun." The editors anachronistically use the King James Bible instead of the Vulgate to check a name from Exodus (chap. 3, p. 67, on 191).

Perhaps the editors tried to accomplish too much in this little volume. It's hard to ascertain what audience they targeted—medieval French scholars or English readers—as they decided where to locate explanatory materials and in what detail. Finding one's way through the layers of critical apparatus (all in English) in this edition/translation proves cumbersome. Two sorts of textual variants from the other three early printed witnesses appear at the foot of the Middle French pages. Minor explanations are at the foot of the English pages; more ample "textual notes" with "supplementary comments" are grouped at the end of the text, along with an appendix of printer's errors and a bibliography. But the audience is probably reading the English text, which is where the double darts are inserted that indicate a further comment exists. Thus, having the supplementary comments linked to the chapters and pages of the actual English text would have been more logical, rather than linking them to the pages and lines of the sixteenth-century *Vostre* edition. In addition, the lines are not numbered on the French side, so you have to count the lines to find the text commented upon. Nonetheless, the infelicity of arrangement presents no significant barrier to the enjoyment of this notable and unique guide, and the editors/translators have made a solid contribution to understanding Jean de Brie's careful depiction of labor practices in the sheepfolds of the fourteenth century.

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PIERRE CHASTANG, *La ville, le gouvernement et l'écrit à Montpellier (XIIe–XIVe siècle): Essai d'histoire sociale*. (Histoire Ancienne et Médiévale 121.) Paris: Publications de la Sorbonne, 2013. Paper. Pp. 478; 32 black-and-white figures. €30. ISBN: 978-2-85944-746-5.

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The archives of the town of Montpellier provide an excellent opportunity for studying the social implications of the development of a system of government by writing. The main thesis of this monograph is that the increased use of documentation in Montpellier led to new forms both of the subjection of the town's population and of the control mechanisms

by which the population checked the town's rulers. Writing does not subject; no more does it liberate. The mastery of the techniques of writing does, however, have political implications. Montpellier was founded at the end of the tenth century; the town appeared relatively late on the urban map of the western Mediterranean. In 1204 the king of Aragon took power and modified a form of town government by consuls, who recognized the urban *universitas* as the source of urban law. In 1276 the town came under the tutelage of the kings of Majorca, and in 1349 it came into the hands of the kings of France. These changes of rule brought with them changes in the town's internal government, which were accompanied by changes in the town's written documentation and the organization of its documents in archives. Changes in the use of writing were not without implications for the organization of the government, and for thinking about government and rule. Gradually a governmental "machine" was formed, which depersonalized social relations. The knowledge of lawyers and notaries, the specialists of the written word, realized a system in which the acts of ordinary life were formalized and fixed in writing. The tasks of "public" writing were increasingly delegated to the professional group of the notaries, who were charged with producing the authentic writings necessary for the life of the community, such as the writing, keeping, and publishing of government decisions. In the 1340s proper rules were introduced for the administration, and something developed that has some similarities with "bureaucracy." In this development, however, the affirmation of the community that was present from the beginning in its uses of writing remained important next to the development of the administration of the town as such.

Writing an ambitious book such as this supposes the making of choices. The reader needs to be told something of the history of Montpellier, its government, the use of writing by its government, the kinds of texts produced by the government, the purposes of those texts, the people responsible for the making and keeping of the documents, the forms of the documents and books in which the texts were written, and the history of the town archives where the documents and books were kept. All these topics have their own history, and those histories impinge on one another as well. The author manages to address all of them, although not in this order. The first part of the book deals with the formation of the town archives and the development of the professional group of scribes. The second part deals with the making and keeping of books (from notaries' registers to town books and from the notaries' written texts to "bureaucratic writings") and the development of ordering the archives and making their consultation easier. The third and final part deals with four types of governmental writing practices: making lists, making enquiries, using experts, and communication.

Most helpful are the references to the (mainly, but hardly exclusively, French and Italian) scholarship on the various topics addressed. Everything about the general problem of lists, knowledge, and rationality, for instance, is summarized in a few lucid pages at the beginning of the chapter on the making of lists (280–88), and everything you might want to know about oral statements, writing, and enquiries at the beginning of the chapter on enquiries (320–25). The repeated taking off one's hat to the likes of Michel Foucault, Pierre Bourdieu, and others is less useful, but the author may be excused this foible. He remains close to the documents he has at his disposal, and the conclusions drawn from them are sound. Nevertheless, there are matters that might have benefited from a comparative approach taking into account more of the work done on medieval literacy and communication. We do not hear about the levels of literacy in Montpellier, and access to schooling seems to be taken for granted. Nor do we hear enough on the relative status of Latin and the vernacular. Did the forms of Latin and vernacular documents and books vary (choice of parchment or paper, script, binding)? How about other forms of writing in Montpellier, different from those preserved in the archives? And would the main argument of the book have been strengthened or weakened by evidence from the lost judicial archives

(see 364)? Comparison with the governmental literacy of other towns, in the western Mediterranean but also beyond, could have offered valuable insights that would have enriched this monograph. The author sees the “claim of Occitan as the principal language of communication and government of the town of Montpellier as an element of identity put like a motto by the old bailiff” in 1332 (352), but this bailiff’s claim not to know how to read Latin might have been interpreted differently. Maybe he simply did not need an active knowledge of Latin because he had his personnel deal with the nitty-gritty of administrative writing, leaving that task to his own notaries? These are missed chances for analysis, but, to be fair, there are not that many of them. The information presented by Pierre Chastang in this monograph ought to be studied by all colleagues writing similar monographs on the government of other late-medieval towns—not only because the wealth of Montpellier’s archival documents allows writing a study in which the subtitle “Essai d’histoire sociale” is truly merited, but also to avoid missing similar chances for the interpretation of their own sources.

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MARY CLAYTON, ed. and trans., *Two Ælfric Texts: The Twelve Abuses and the Vices and Virtues*. (Anglo-Saxon Texts 11.) Cambridge, UK, and Rochester, NY: D. S. Brewer, 2013. Pp. x, 201. \$90. ISBN: 978-1-84384-360-3.  
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Some time in the late tenth century, probably c. 995, Ælfric composed a tract in Old English about twelve moral abuses, drawing, as Clayton expertly demonstrates, on *De duodecim abusivis*, a (probably) seventh-century Irish tract. The work, which largely comprises rather imprecise moral injunctions, is translated and abbreviated in Ælfric’s characteristic manner. Ælfric’s interest seems to perk up when he gets to the fourth abuse, the rich man who fails to give alms, treated at some length, whereas the indictment of an immodest woman receives minimal coverage from Ælfric, thereby eliminating some of the misogyny of the original, albeit at the expense of almost omitting women altogether. The ninth abuse, of a king who lacks counsel, is the one that has received most modern attention, for obvious reasons, even if Ælfric’s handling lacks specificity. The preoccupations of Ælfric’s translation allow Clayton to make a reasonable inference about the implied audience, which she sees as “one of powerful, wealthy, devout men, who had an important role in guiding society. . . . [Ælfric] uses the tract to encourage them to obedience in youth, almsgiving, firmness and strength in exercising their authority with a constant awareness of their dependence on God, avoidance of quarrelsomeness and humility of spirit” (70).

This Old English tract circulated again in a longer work, *De octo uitiiis et de duodecim abusivis gradus*. The added element is a treatment of the eight vices and corresponding virtues, which also circulated in Ælfric’s *Lives of Saints* collection (as part of LS 16). Clayton lays out clearly the fluid early traditions for numbering and labeling the vices and their complementary virtues. She demonstrates at length how Ælfric drew on Alcuin’s *De uirtutibus et uitiiis* and book 5 of Cassian’s *Conlationes*, while also showing the influence of penitential literature and his knowledge of Gregory’s *Moralia in Iob* (although Gregory gives seven rather than eight principal vices, influencing the subsequent tradition of seven deadly sins). Again, Clayton gives a nice summary of the effect of Ælfric’s work in imagining virtuous life for a layman: “someone temperate in eating and, very especially, drinking, who eats only at the correct times for meals, avoids adultery and maintains fidelity and rationality in marriage, who is generous but rational in almsgiving, does not boast, is patient in conquering anger with good sense, does not sorrow for the loss of the transitory things of this world but rejoices in spiritual things, perseveres in good works, avoids vainglorious