

secrets locked away on the library shelf, but a living and breathing contribution to future scholarship. Such a weighty volume places special demands on the binding, and one hopes that the appropriately-styled linen binding will prove itself up to the task. I have to report that the text-block of the review copy warped alarmingly at 35,000 feet above Greenland on a recent transatlantic flight – an exertion from which it has not entirely recovered.

This is not perhaps recommended aeroplane reading, but comes highly recommended for all those interested in what book- and manuscript-scholars have been doing for the past 500 years and in the directions in which medieval studies may travel in the future. It is a truly remarkable achievement, arising from a remarkable collection assembled by the uniquely-gifted scholar-collector of the twentieth and twenty-first century, Toshiyuki Takamiya.

JUSTIN CROFT

THE DISSEMINATION OF THE WEALTH OF NATIONS IN FRENCH AND IN FRANCE 1776–1843. By Kenneth E. Carpenter. (The Bibliographical Society of America, New York, 2002.) Pp. lxiii, 255 + (1). ISBN 0914930176. \$45.00.

Perhaps one of the most exciting things about book-history, and that which marks it out from many other academic fields, is the interdisciplinary nature of the subject. Book-historians can draw upon many historical frameworks, whether economic, social, business or political and can combine different methodological techniques to reach their goal. It is particularly interesting when these historical arguments are shaped in the studies of individual texts and figures.

Carpenter's extensive and comprehensive introductory essay does just this. He emphasises the importance of examining individual texts within the context of the legal structure of the book trade and contemporary political events, specifically in the case of these translations. The author traces the success of *The Wealth of Nations* (WN) in France from 1788, the date of its establishment in popular culture. After the French Revolution WN changed from a mass-market text to one that was studied by the French elite. In 1843 WN's status transformed yet again as it became firmly entrenched within a European collective as a canon of discipline, as a text embodying the progress of economics and, perhaps, even of French society itself. I cannot fault the content of Carpenter's introductory essay, but it is disappointing that his arguments make up such a small proportion of the book. Of the remainder of the book over half is quotation in French.

For the book-historian, the author offers a mine of information. He pieces together full bibliographical descriptions, extensive quotations (in French) and lists the archival resources. The bibliographical data play a vital role in identifying the actual sequence of editions, formats and so on; the contemporary critiques, notes, and publication history all serve to guide the reader in making chronological sense of the different ways in which WN was received in France.

By the inclusion of over thirty monographs and periodicals among these texts, Carpenter traces the dissemination of WN in all its various guises (and its reception) through journal serializations, reprints, manuscript translations, translated encyclopaedia extracts, and other transformations. In doing so Carpenter has indeed achieved his original aim: to present the historian with clearly organised source material to use in order to 'tease out implications for the history of the French Revolution and the history of economic thought in France.'

Carpenter declares that he is 'neither a historian of France nor a historian of economic thought', but writes such a knowledgeable and informative introductory essay that it seems a shame that he did not write a similar commentary of equal depth and insight throughout the main part of the book. Nevertheless, it will be invaluable both to the historian and to the general reader by demonstrating not only the importance of understanding the history of a book within its contemporary environment, but also the cultural impact translations of a single work can have on an entire nation.

ATALANTA MYERSON

CORRECTION. In my review of Jones's *Printing the Classical Text* (Vol. 54, 2 [2005], p. 309) I referred to 'Callierges' Homer'. This is a ghost which had better be laid before it has a chance to walk. The reference should have been to the Florentine Homer of 1488 (Jones, pp. 165–6). I am grateful to Professor Staffan Fogelmark for alerting me to this stupid error, for which I can only apologise.

E. J. KENNEY

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