

2012 3:2

News from Around
Fish Fight Anno 1000
Raw Fish
Walraversijde
Exhibitions & Books

Medieval Histories



Medieval Histories

News from the medieval world about
anniversaries, exhibitions,
books, films, music, travels
and new research

News: Anglo-Saxon Princesses

Fish Fight Anno 1000

Raw Fish

Walraversidje

The Mighty Seas - two recent books

New books - in English, French and German

Medieval Histories

News from the medieval world
about anniversaries, exhibitions,
books, films, music - and new
research

KIMMING ApS ©

Paradisstien 5
DK2840 Holte
Denmark

Photo (frontpage):

Fishermen on the Coast off
Portugal, Christmas 2011
© Medieval Histories

Editor: Karen Schousboe
2012, 3:2
ISBN 978-87-92858-05-4

www.medievalhistories.com
info@medievalhistories.com
0045 24 23 36 10



Anglo Saxon Princesses

Last year one of the earliest Anglo-Saxon Christian burial sites was discovered in a village outside Cambridge. One of the graves was a so-called bed burial with a young woman around 16. On her dress was sown a rare and stunning Christian cross, made out of gold set with cut garnets. The grave has been dated 650 to 680 AD. According to the archaeologists the cross is only one out of five of its kind. Combined with one of the rare burials in beds, the find is really unique.

Was this teenage girl an early Christian convert, a standard-bearer for the new God? “Christian conversion began at the top and percolated down,” says Dr Sam Lucy, a specialist in Anglo-Saxon burial from Newham College, Cambridge. According to her, to be buried in this elaborate way with such a valuable artefact tells us that this girl was undoubt-

edly high status, probably nobility or even royalty. The cross is the kind of material culture that was in circulation at the highest level of society. It is akin to the pectoral cross which was found in the coffin of St Cuthbert now in Durham Cathedral, she claims. Another example is the so-called Holderness cross, dated somewhat earlier

However, these other crosses are pendants designed to hang suspended on a necklace, whereas the Trumpington cross (3.5 x 3.5 cm) has a loop on the reverse of each arm, so that it could be stitched directly onto the dress.

The bed consisted of a wooden frame held together by metal brackets, with further pieces of looped metal, fixing the cross-slats to create a suspended bed base, similar to modern beds, but with a straw mattress. The body was then placed on the bed, probably when

it was already in the grave.

Dr Richard Dance, an expert on Old English at the University, has pointed out that the Anglo-Saxon word ‘leger’ can mean either ‘bed’ or ‘grave’. “Etymologically, the word means ‘place where one lies’, but there are examples of this meaning both bed and grave in literature of the time,” says Dr Dance.

“Bed burials were never widespread, but there is a little cluster around the Cambridge area and another in Wessex, with a solitary very high status example in Teeside” says Dr Lucy. “Where we do find them they seem to be predominantly burials of females, and date to the mid to later 7th century; most have indications of high status such as fine jewellery or burial under a barrow. The Christian girl was in one of a very small group of four graves, along



Pendant found in Loftus, North Yorkshire. Together with other pendants and two pearls it formed a necklace.

with an unsexed individual in his or her twenties and two other slightly younger women.

The graves are thought to be broadly contemporary with each other, although the team are only at the very beginning of the investigative process. This will include radiocarbon dating of each of the bodies (to establish their date of burial) and isotopic analysis of their bones and teeth, to help determine both their diet and hopefully to establish where they had lived in childhood.

Detailed study of their skeletons will be able to tell, in addition to their sex and age, their stature, health and any visible medical conditions. Analysis of the gold and garnets in the cross will also reveal further details about its place of manufacture; garnets in this period were probably imported from the Black Sea or even further afield, from Asia.

The teenager's grave also contained other items. An iron knife and a chatelaine (a chain that would have hung from the waist) were found in the girl's grave, along with some glass beads which seemed to have been kept in a purse on the end of the chain.

Preserved textile on the iron knife and chain offers the possibility of reconstructing her burial costume.

A small number of structures associated with the burials seem to represent part of a settlement that was in use at the same time. Analysis of the finds from these will help to determine the nature and function of that settlement; initial assessment of the pottery has suggested the presence of some high status imports, of a type usually only associated with high status ecclesiastical centres.

There may even be a possible link to the founding of the first monastery in Ely at around the same time. St Æthelthryth (or Etheldreda), daughter of King Anna of East Anglia, established the female-headed house at Ely in 673 AD. A cemetery found in 2006 also contained a later 7th-century burial of a 10-12 year-old with a delicate gold cross pendant. She was thought to have been associated with the monastery. The parallels between this site and Trumpington app. 36 km away are intriguing.

Loftus in North Yorkshire

An obvious parallel to the grave in Trumpington is from a cemetery

at Loftus, where a bed burial of the same order was excavated in 2007. Here another "princess" was found in an elaborate bed measuring 1.8 x 0.80 x 0.30 m with an inclined headboard attached by two stays of twisted iron and held together by a number of decorative iron cleats. The buried female carried a number of precious jewels; amongst those a shield shaped pendant with over fifty cloisonné cells and a scalloped shaped gem in the centre. Furthermore she was buried inside a cemetery, which seems to be holding a number of other graves dating from 650 to 700 making it probable that the burials stemmed from the same incident. Whether the dead belonged to the new Christian church or not, is complicated to assess. The evidence is simply mixed.

Kirkleatham

The findings from Loftus are exhibited at Kirkleatham at Redcar, where a reconstruction of the bed may also be seen.

From:

News from Cambridge University

Reconstruction of bed burial at Kirkeleatham Museum.





Konrad Witz *Miraculous Draught of Fishes*. Original in Musée d' Art et d' Histoire, Geneve

Fishfight Anno 1000

Last year celebrity cook, Hugh Fearnley-Whittingstall, called for a pan-European Fish Fight. The aim was to get the European Council to ban the discards of side-catched fish, daily thrown overboard due to the current system of quotas. As of now nearly 800.000 people have signed this petition on www.fishfight.net.

Last week (19.03.2012) the question of discards was discussed at a meeting in the European Fisheries Council. Although there was general agreement about the issues

at stake, the Southern European member states once more argued for a complex step-by-step approach. The conclusion was that there was a need to identify species, which should be exempt from the general ban; species, which were not threatened with overfishing and thus not endangered by the habit of discard. It seems, however, that the question was not raised, why such by-catch should be discarded at all. If the fish taken as by-catch does not belong to threatened species, could it not just be landed? To the suspi-

cious Europeans it all sounds very much as a way to once more find a loophole for allowing the praxis to continue. Add to this the fact that the Commission a few days before had (once more) fined Spain for overfishing of horse-mackerel, blue whiting and monkfish and imposing the fines on individual boats. However, representatives of the Spanish fishing industry said that these fines converted to cuts would only lead to an increase in discards, as horse-mackerel is often caught as by-catch.

It is well known that the European fisheries are very heavily subsidised. And moreover that most of the income ends up in the pockets of a few so-called fish-barons or fish-lords. For instance it has been estimated that the former agreement between Europe and Morocco about fishing quotas off the West Coast of Northern Africa has had serious consequences for the local people, the Saharawis, whose land is unlawfully occupied by the Moroccans; and that the income from these agreements has primarily lined the pockets of only 100 huge Spanish Vessels = 0.9% of the total fleet.

What is less well known is, that the concepts of environmental degradation, overfishing, authorities trying to install regulations, and the existence of veritable fish-lords are nothing new. All four elements existed in Antiquity as well as in the Middle Ages.

Environmental degradation

Up until the year 1000 the environmental pressure was not huge. The population in Europe was still sparse and mostly sustained by local subsistence economies based on fairly extensive forms of agropastoralism. From around the year 950 - 1000 a number of important changes began to take place. First of all the population started to grow. Hitherto pristine forests

were slashed and burned, while the land was turned into tilled and farmed. Soil erosion and alluvial deposition was the direct consequence; bare fallow, the enlarged open fields and ploughing with the slope created silted waterways. Added to this was the introduction of watermills which impeded not only navigation, but also the movement of migratory fresh water fish. These changes created two new consumption profiles among the elites in Europe.

The saltwater fisheries

In Northern Europe the sporadic consumption of fresh water fish like salmon shifted towards the consumption of Marine species



like herring and cod. Investigations of collections of fishbones at diverse locations in England has shown how the shift from freshwater to saltwater fish consumption took place inside a few decades around the year 1000. Cod was primarily fished by the Norwegians and shipped as stockfish. The trade in this commodity around 1000 was enabled by new shipbuilding techniques resulting in larger vessels with double carrying capacity. A little later salting, barrelling and shipping herring became a widespread economic activity along the Baltic Coast creating an important export venture for the Hanseatic League plus Scandinavia.



The carpe ponds

In the Middle and Central Europe the widespread silting of rivers, streams and lakes on the other hand created the opportunity for the introduction of the medieval carpe industry with its industrial complexes of huge fishponds known from the Danube basin; a fish-farming industry, which was later exported to the North West and came to dominate in Poland, Central Germany and along the large rivers of central France. Thus, while people in Southern Europe continued to fish the Mediterranean, Northern and Central Europe post 1000 - 1100 experienced new possibilities for eating marine species of fish at a larger scale, while Central Europe began to farm carpes at a huge scale. At the same time the consumption of a number of traditional freshwater species became heavily reduced. One of them, the river sturgeon, practically became extinct.

Controversial delicacy

These changes may have had something to do with the dietary prescriptions introduced during the continuous reformations, where ascetic reformers tried to (re)install more proper ways of life in their monasteries or amongst their flocks. However, in principle these reforms always built on the



The Fish Event Horizon

The Primary work on the so-called “Fish Event Horizon” – the shift from freshwater to seawater fish around the year 1000 – has been done by Professor James Barrett and his team. A good introduction may be found in:

Beyond the Catch.

Fisheries of the North Atlantic, The North Sea and the Baltic, 900 – 1850. By Louis Sicking and Darlene Abreu-Ferreira (Editors). Brill 2008.

The Carpe Event

The primary work on the so-called Carpe-event has been done by Richard C. Hoffmann.

Medieval Europeans and their Aquatic Ecosystems.

In: Beiträge zum Göttinger Umwelthistorischen Kolloquium 2007 – 2008, p. 45 - 64. Universitätsverlag Göttingen 2009.

Environmental change and the culture of common carp in Medieval Europe.

By Richard c. Hoffmann. In: Guelph Ichthyology Review 1995, vol 3: 57 - 85

Richard C. Hoffmann is speaking at the Annual Meeting of the Medieval Academy of America on the 23 March on: Too Many Catches? Consumption, Habitat, Climate, and Competition in Medieval European Fisheries.

rule of St. Benedict, which ordained a sparse regimen of bread, vegetables, cheese, oil, fowl and fish, but no meat from quadrupeds; a regimen, which in time became the norm for ordinary people during Advent, Lenten and on other fast days. But fish was never declared an obligatory dish on fast-days and was in fact generally an expensive delicatessen enjoyed by the elites. Amongst some ascetic ecclesiastics in the 11th and 12th century it was accordingly considered a decadent pleasure to be avoided at all accounts.

Although the idea of eating fish at Lenten and on other of the obligatory days of fasting without doubt did contribute to create vigorous markets in the middle ages, it seems that this explanation for the new consumption patterns is not sufficient. Rather some of these changes –e.g. the shift around

1000 in England from freshwater to saltwater fish – were so rapid that other explanations must be proffered. Primarily the growing urbanisation and the accompanying trade, characterising the coasts of England at that time, are seen as the best explanations. Later the same explanations led to the discovery, overfishing and finally total collapse of the cod at Newfoundland.

Whatever the explanation, there is no doubt that human exploitation of both freshwater and seawater resources had wide-reaching impact on the environment both in the middle ages and later on.

The “pristine” character of yester-years fishing waters is thus a myth. This should, however, not in any way be understood as an invitation to stop the fish fight of the 21 century!

Illustrations from Tacuinum Sanitatis, Biblioteca Casanatensis, Rome



Raw Fish

Bad is that land and not well graced,
A wilderness it is and waste:
Skywards its crags and peaks do soar,
It snows and hails for evermore;
A fearful and repulsive place.
Its men both weird and wild of face.
No peace they know, no quarter give
They pay no heed to how they live:
They feed on fish, their meat is raw,
Like wolves they tear at it and paw...
They dress in untanned hides as well
As if they come straight out of Hell.

From: The Owl and the Nightingale ca. 1189 – 1216, lines 999 – 1014, translated by Ian Short. From: A Companion to the Anglo-Norman World. Ed. By Christopher Harper-Bill and Elisabeth van Houts. Boydell & Brewer 2007.



*Jörg Breu the Elder. Original in Zwettl in Österreich
Bernhard of Clairvaux in a letter: “To an idler cabbage,
beans, pulse and coarse bread are distasteful, but to a hard
worker they are delicacies.”*

Fish deteriorates very quickly. Therefore, the best way to eat it is grilled on the beach (John 21: 9) or even raw. Even today, Danish connoisseurs may be seen walking the mussel banks in wintertime, enjoying raw mussels and oysters on the spot. But fresh fish may be transported no more than up to 150 km in barrels; accordingly fresh fish is either a luxurious delicatessen or something, which should be regarded as gifted by God and eaten on the spot. Unless of course fish is dried, salted, smoked or nowadays frozen, in which case it turns into a proper communal food.

Although Jesus was the fisher par excellence, the Apostles his crew and Jesus himself was symbolized by the sign of a fish (Ikhthus), the eating of fish gradually attained a somewhat dubious character after the year 1000, when the pattern

of fish consumptions changed so dramatically. Fish was good – but not all fish and not everywhere.

Anselm of Canterbury

One illustration of this comes from the recalling of William of Malmesbury (ca. 1095–1143), when he wrote about his great contemporary, the Archbishop Anselm of Canterbury (1033 – 1109):

“Right up to the end of Anselm’s life his bodily strength and fervent piety continued unimpaired... he surpassed all the men we have ever seen in wisdom and piety. Sin was completely foreign to him. He once told a close friend of mine, whom I believe implicitly, that after he became a monk, he had never been so goaded by anger as to hurl an insult at anybody – well, this had happened to him just once. He had never except once

spoken a word, of which the memory made his conscience sore. At supper one day, realizing that he had eaten raw herring, he struck his breast and lamented his sin, that against the rule he had eaten raw flesh. But Eadmer, who was sitting next to him, said that the salt had drawn out the rawness of the herring. Anselm replied: “You have cured me of being tormented by the memory of my sin”.

(From: William of Malmesbury: The Deeds of the Bishops of England. 65 (1109). Edited and translated by David Prest, Boydell Press 2002.)

Whether the fish, Anselm partook of, was pickled or just salted, we do not know. But even today it is a great delicatessen to get “raw herrings” at the harbour at Rotterdam and the cook in the monastery may have had the opportunity to serve something less distasteful as herring directly from the barrel. And apparently got slapped for it!

Bernard of Clairvaux

Just about the same time, Bernard of Clairvaux (1090 -1153) reflected on the proper way of fasting. Born a younger son into a family of minor nobility in Burgundy, Bernard entered Cîteaux as a young man in 1112. Gifted as a charismatic person he devoted his life to reforming the monastic movement, which at that time overwhelmingly was characterised by the praxis of the Benedictines at Cluny. One issue, which especially enflamed Bernard had to do with food. In a number of letters and writings it is possible to follow the harsh critique, which was pointed at the sybarites down the road. One of the central texts is the Apologia for Abbot William. In this he writes about how course after course is brought in a meal-times. And because the Benedictines would not break the taboo and eat meat, these dishes were doubled and made from fish of all sorts of varieties.

“You only have to begin sampling the second dish to imagine that you have never tasted fish before”;

he wrote. Bernard was especially critical about the relishes, condiments and sauces, which accompanied these fish-dishes. He felt that all this was too alluring to the senses and promoted an appetite above and beyond what was proper. Roast fish, boiled fish, stuffed fish, fried fish... no doubt the best way to govern the appetite, was to stay away from it all.

Even later the Cistercians continued to abstain from fish, eggs, milk, cheese or white bread, let alone meat or lard, as was claimed by Jacobus de Vitry a generation later.

In the end, of course, Bernard was correct; fish was at that time rapidly becoming the luxurious alternative to meat, which the rules of fasting during Advent, Lent and specific weekly days came to stipulate as offensive for not only clerics but also lay persons. As such certain fish became a sign of wealth sought by the elites at court, in the growing towns or at the magnificent new monasteries.

Sign System

As a sign system it was quite complicated. Topping the list were whales, porcupines and seals. Next on the list was the near extinct sturgeon followed by tuna, salmon, swordfish. Further down the list were pike, carps, bream and to a lesser extent eels supplemented by large white (fresh) fish like cod. At the bottom of the social pyramid the fish became smaller or were either salted or dried.

Five grids seems to characterise this sign system, which was used to create social distinctions in the later Middle Ages

Raw: Cooked
Scarce : Common
Large : Small
Fresh : Conserved
Whole : Parts

However this sign system could be manipulated. For instance “whole fish” were definitely elite-food, although certain parts could be considered special delicacies, like the cheeks of cod or monkfish.

Drying of Cod heads at Lofoten © Karola Krzyzanowska





Fish bones recovered from a medieval fishing settlement © Jennifer Harland

Pietro Querini

Further, the system would be suspended at the frontiers of Europe where fish was simply part of the daily staple diet. In 1431 an Italian, Pietro Querini, shipwrecked at the coast off Røst at Lofoten. Here he and his men spent nearly 4 months. First they had to live off mussels but at a later stage they found a whale on the coast. A little later, the locals from a nearby island saved them. The staple food

all that summer, however, turned out to be something of a strange culinary experience for the Italians: Stockfish and salted flounders. At Lofoten nothing could grow and for two months they ate nothing but “butter, fish and some meat” plus fresh milk, he tells us.

From: Pietro Querini, Nicolò De Michiele, Cristofalo Fioravante (ed. by Paolo Nelli). Il naufragio della Querina. Veneziani nel circolo polare artico, 2007.

Read more:

A Hermits’s Cookbook.
Monks, Food and Fasting in the Middle Ages.
Andrew Jotitscky.
Continuum 2011

Food and Faith in Christian Culture

In: Arts and Traditions of the Table: Perspectives on Culinary History
Ken Albala and Trudy Eden (eds)
Columbia University Press 2011

Food in Medieval England

Diet and Nutrition.
Woolgar C.M., Serjeantson D. and Waldron T., eds.
Oxford: Oxford University Press, 2006.

Cultural Heritage and Sea Food

June 2012 a Nordic conference will be held in Bergen, Norway. The main object is to further the knowledge about Norwegian and Scandinavian Fish Food and its cultural history. Focus will be on cultural history about fishing methods and cooking. The object is to inspire the participants to integrate the rich and varied traditions in their work with local development, tourism etc. The Ministry, the Directorate for Cultural Heritage plus a number of museums from Norway and the rest of Scandinavia organize the



conference. The conference is part of the Scandinavian project “New Nordic Food”.

Contact:

www.newnordicfood.org

Recipe for Raw Herrings

Gut and filet half a kilo fresh herrings and freeze them for 48 hours in order to kill any parasites. Mix 1 dl salt and 1 dl sugar and rub it into the filets. Leave them covered in the refrigerator for 24 hours. Then rinse them under running, cold water and peel off the skin. Place them flat on a plate and sprinkle them with lots of fresh dill. Serve with boiled potatoes, butter and salt.

Walraversijde - well worth a detour

Close to airport of Oostende, Belgium, lies a proper hidden gem, the Walraversijde archaeological site.

The excavation of the deserted medieval fishing village of Walraversijde started in 1992. Due to the ravaging wars at the beginning of the 16th and 17th century the village had de facto been deserted. Hence, when archaeologists started digging, they were able to uncover a wide variety of material culture, which characterised this fishing community in the Middle Ages. Part of these rich findings have together with inspiration from amongst other sources the painted interiors of the Flemish Primitives resulted in a faithful recreation of four houses anno 1465.

A visit starts with an audio-visual presentation in which the history of the Domain of Raversijde is evoked by means of virtual reality technology. Then follows a walk through the reconstructed medieval landscape, which takes the visitor to four fisherman's houses: the house of the rich ship-owner, the house of the fisherman's widow, the house of the fisherman and his family and the fish smokehouse cum bakery.

This is followed by a 'transitional experience' where visitors move from a ruin of a village house to an archaeologist's working space, thus returning to the 21st century. The excavation site is some metres away, exactly on the spot where the four fisherman's houses were discovered.

The visit to the site ends with an exhibition in the museum building, where some of the original objects are displayed in their con-



text by means of the latest interactive techniques.

Walraversijde

Already in the 12th century a number of fishermen's settlements existed along the coast. At that time the larger towns and ports had important fleets and organised off-shore ventures in the new lucrative marine enterprises. Walraversijde seems to have started as nothing but a seasonal mooring place, probably organised by the Counts of Flanders. Here large catches of herring and flatfish were landed and processed – either by drying, smoking or salting, using the local marine salt.

During the 13th and 14th century the built environment consisted of small dispersed groups of houses. Somewhat later the village moved inland and prospered due to the exploitation of the local resources: fish in the sea, peat for the salt-works and part-time labour from the populous inland. However,

due to the extensive peat-digging, the dunes started drifting. Further, the coast was hit by the devastating St. Vincentius flood of 1394, which basically left the village in front of the dunes on the beach. Once more it was moved back. Due to the wars in the 16th and 17th century this settlement was eventually deserted, which left a virtual "plum" for the archaeologists.

What surfaced was a picture of a flourishing community with a large group of people, half of whom were away from home for a long time. At the top were the Schliepiden, the captains and owners of the fishing vessels. These were manned with up to 20 free fishermen, who brought their own nets and had a share in the profits. These fishing enterprises were highly commercial.

An important precondition for success was access to local knowledge about pilotage or guidance



latrines, brick walls, red painted plastering and coloured glass windows. The heating device was situated against the wall or very close to the wall. Artificial light was made with bronze chandeliers or ceramic oil-lamps. In many houses Spanish lustre wares from Valencia, Málaga and Sevilla were found, probably stemming from payment for piloting. As is usual for villages close to the shore, the material culture was also marked by income from privateering, wreckages and beach-combing.

All this and much more may be studied at the recreated village and in the museum.

of ships through the estuaries, the location of “good” fishing spots, the tackle and the conservation methods. Later, when fishing on the Doggersbank started, capital and investment in large fishing vessels came from the nearby cities like Oostende.

At that time Walraversijde consisted of around 100 houses, a common “draeyplats” for rope-making, the brewery, the local inn

and from around 1435, a chapel. The settlement was quite compact, leaving no room for gardening or small household farming. People lived off the sea and the fish.

Brick was the dominant building materials of the thatched houses. The flooring was either made of bricks or just plain clay covered with sand. If the houses were large (more than a 100 m²) they were usually characterised by brick

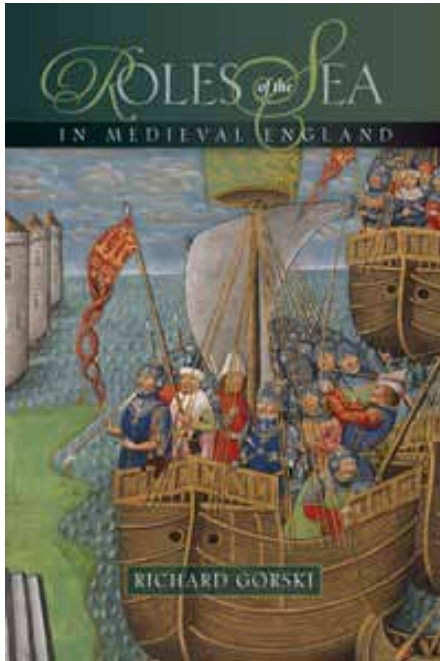
Walraversijde Museum

Nieuwpoortsesteenweg 636,
Oostende, Belgie

At the English wikipedia entrance for Walraversidje, five research articles may be downloaded.



The Mighty Seas - two recent books



Roles of the Sea

England's relationship with the sea in the later middle ages has been unjustly neglected, a gap which this volume seeks to fill. The physical fact of the kingdom's

insularity made the seas around England fundamentally important to its development within the British Isles and in relation to mainland Europe. At times they acted as barriers; but they also, and more often, served as highways of exchange, transport and communication, and it is this aspect which the essays collected here emphasise.

Mindful that the exploitation of the sea required specialist technology and personnel, and that England's maritime frontiers raised serious issues of jurisdiction, security, and international diplomacy, the chapters explore several key roles performed by the sea during the period c.1200-c.1500.

Foremost among them is war: the infrastructure, logistics, politics, and personnel of English seaborne

expeditions are assessed, most notably for the period of the Hundred Years War. What emerges from this is a demonstration of the sophisticated, but not infallible, methods of raising and using ships, men and material for war in a period before England possessed a permanent navy. The second major facet of England's relationship with the sea was the generation of wealth: this is addressed in its own right and as an intrinsic aspect of warfare and piracy.

Richard Gorski is Philip Nicholas Memorial Lecturer in Maritime History at the University of Hull.

Roles of the Sea
in Medieval England
Edited by Richard Gorski
Boydell Press 2012

The Great Sea

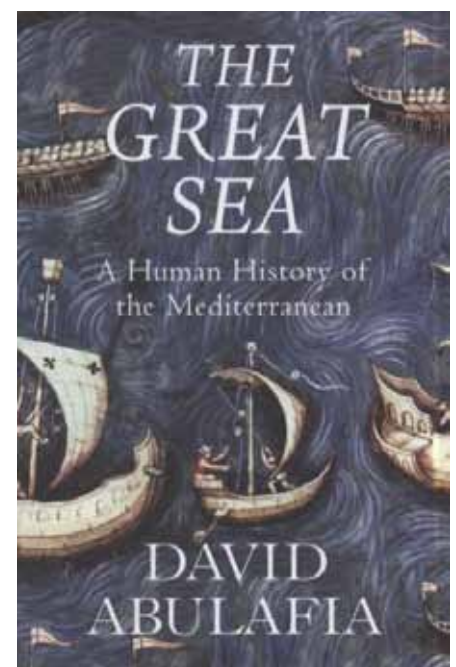
Situated at the intersection of Europe, Asia, and Africa, the Mediterranean Sea has been for millennia the place where religions, economies, and political systems met, clashed, influenced and absorbed one another. David Abulafia offers a fresh perspective by focusing on the sea itself: its practical importance for transport and sustenance; its dynamic role in the rise and fall of empires; and the remarkable cast of characters

– sailors, merchants, migrants, pirates, pilgrims – who have crossed and recrossed it.

Interweaving major political and naval developments with the ebb and flow of trade, Abulafia explores how commercial competition in the Mediterranean created both rivalries and partnerships, with merchants acting as intermediaries between cultures, trading goods that were as exotic on one side of the sea as they were commonplace on the other.

Sweeping in its scope, *The Great Sea* is itself as varied and inclusive as the region it describes, covering everything from the Trojan War, to the Grand Tours of the 19th century, and mass tourism of the 20th.

David Abulafia is Professor of Mediterranean History at the University of Cambridge.



The Great Sea
A Human History of the
Mediterranean
David Abulafia
Oxford University Press 2011

Catch it while you can!

Medieval Exhibitions in Europe 2012



Franciskus

Light out of Assisi
Paderborn, Germany
09. 12. 2011 – 06. 05. 2012



Splendours of the Middle Ages.

The abbey of San Vincenzo al Volturno in the time of Charlemagne.
22. 01. 2012 – 04. 11 2012
Venafro, Molise, Italia



The Romance of the Middle Ages

28. 01. 2012 - 13. 05. 2012
Bodleian Library , Oxford, England



Goldene Pracht.

Medieval treasures in Westfalen.
26. 02. 2012 – 28. 05. 2012
Domkammer zur Münster, Münster, Deutschland



Gaston Fébus (1331-1391) Prince Soleil

18. 03. 2012 - 17. 06. 2012
Musée du château de Pau, Les Pyrenees, France



Ottomania. The Turkish world through Western Eyes

07. 03. 2012 - 07. 05 2012
Rijksmuseum Philips Wing, Amsterdam, Holland



Flemish Miniatures

27. 03. 2012 – 01. 07. 2012

Bibliothèque Nationale de France, Paris, France



Cluny, 1120

The Abbey and the Church at Cluny in 1120

28. 03. 2012 – 02. 07. 2012

Musée national du Moyen Age, Paris, France



Très Riches Heures de Duc de Berry

04. 04. 2012 – 25.06. 2012

Le Louvre, Paris, France



Verbündet, verfeindet, verschwägert.

Bayern und Österreich.

19. 04. 2012 – 06. 11. 2012-03-11

Burg Burghausen, Altötting, Deutschland

Kloster Ranshofen, Stadt Braunau, Österreich

Schloss Mattighofen, Braunau, Österreich



Schatz für die Ewigkeit

Manuscripts infrom the time of Heinrich II in the Cathedral of Bamberg

14. 05. 2012 – 11. 08. 2012

Staatsbibliothek Bamberg, Bamberg, Deutschland



Der Frühe Dürer

24. 05. 2012- 02. 09. 2012

Germanisches National Museum, Nürnberg, Deutschland



Golden Flashes

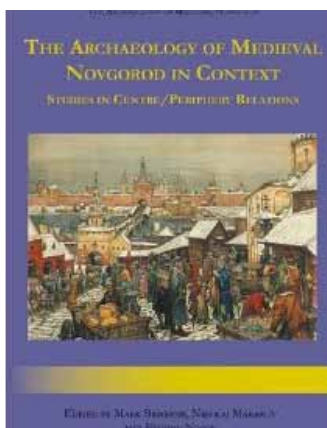
The international Gothic in Florence from 1375 to 1440

19. 06 2012 – 04. 11 2012

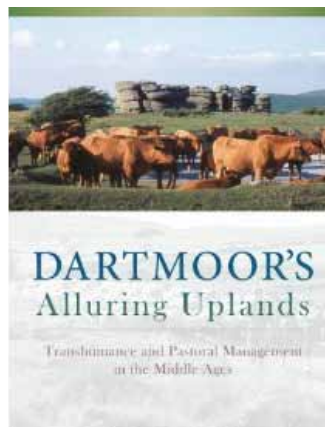
Galleria degli Uffizi, Firenze, Italia

March 2012

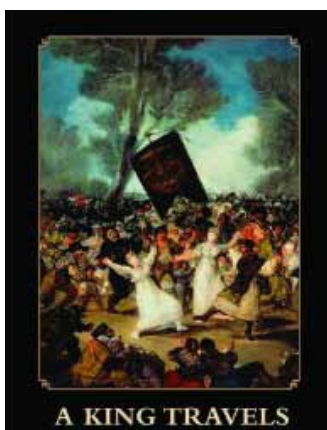
New Books - in English



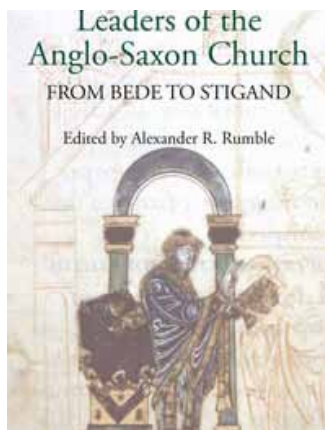
The Archaeology of Medieval Novgorod in Context
Studies in Centre/Periphery Relations
Mark Brisbane, Nikolaj Makarov and Evgenie Nosov (Editors)
Oxbow Books 2012



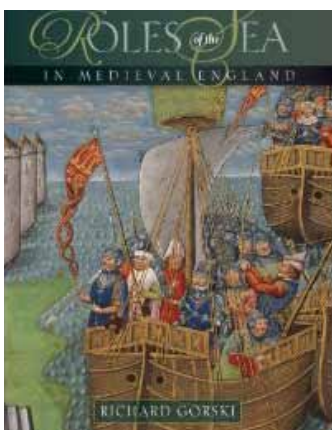
Dartmoor's Alluring Uplands
Transhumance and Pastoral Management in the Middle Ages
Harold Fox, Matthew Tompkins and Christopher Dyer
University of Exeter Press 2012



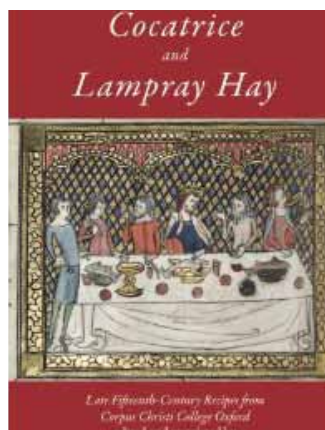
A King Travels
Festive Traditions in Late Medieval and Early Modern Spain
Teofilo F. Ruiz
Princeton University Press 2012



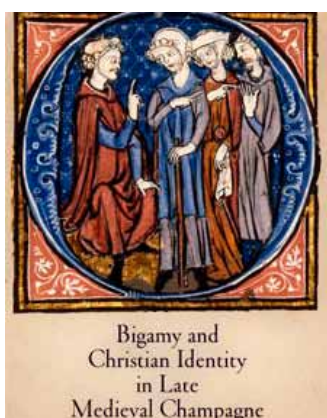
Leaders of the Anglo-Saxon Church
From Bede to Stigand
Edited by Alexander R. Rumble
Manchester Centre for Anglo-Saxon Studies
Alexander R. Rumble
Boydell Press 2012



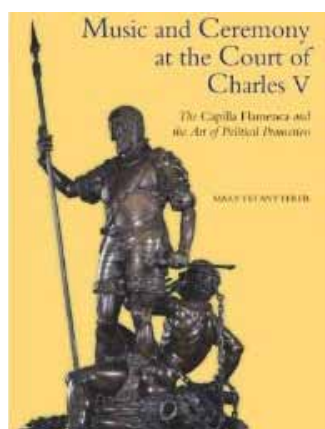
Roles of the Sea in Medieval England
Richard Gorski (Editor)
Boydell Press 2012



Cocatrice and Lampray Hay
Late Fifteenth-Century Recipes from Corpus Christi College Oxford
Constance Hiatt
Prospect Books 2012



Bigamy and Christian Identity in Late Medieval Champagne
The Middle Ages Series
Sara McDougall
University of Pennsylvania Press 2012



Music and Ceremony at the Court of Charles V
The Capilla Flamenca and the Art of Political Promotion
Studies in Medieval and Renaissance Music
Mary Tiffany Ferer
Boydell Press 2012

March 2012

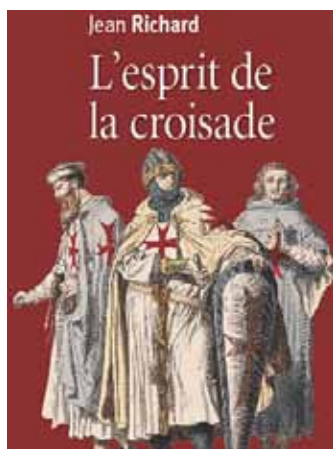
New Books - in French and German



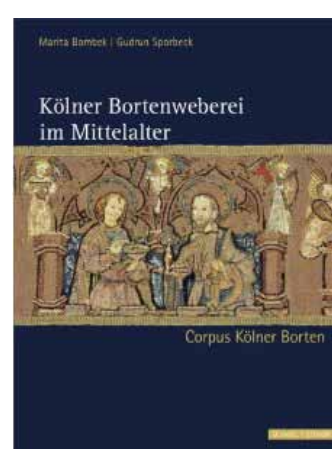
La naissance du capitalisme au Moyen Age: Changeurs, usuriers et grands financiers
Jacques Heers
Librairie Académique Perrin 2012



Geistliche Spiele im Mittelalter und in der Frühen Neuzeit: Von der liturgischen Feier zum Schauspiel. Eine Einführung
Ursula Schulze Schmidt (Erich), Berlin 2012



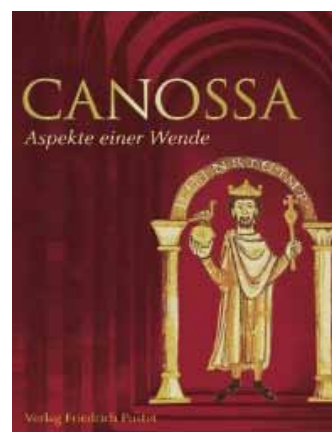
L'esprit de la croisade
Jean Richard
CNRS 2012



Kölner Bortenweberei im Mittelalter: Corpus Kölner Borten von Marita Bombek, Gudrun Sporbeck und Thomas Blisniewski
Schnell & Steiner (2012)



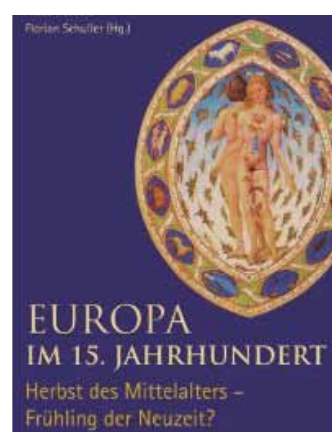
Jeanne d'Arc : Biographie historique
Olivier Hanne
Bernard Giovanangeli Editeur 2012



Canossa: Aspekte einer Wende
Wolfgang Hasberg Editor, Hermann-Josef Scheidgen (Editor) Pustet, Regensburg 2012



Peintures Murales de la France Gothique
Yves Bonnefoy et Pierre Devinoy (Photographies)
Ellug 2012



Europa im 15. Jahrhundert: Herbst des Mittelalters - Frühling der Neuzeit?
Klaus Herbers (Editor), Florian Schuller (Editor) Pustet, Regensburg; 2012