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ABSTRACTS

Ælfric of Eynsham's Oldest Manuscript of the *Sermones Catholici* *Kevin Kiernan, University of Kentucky*

SCHOLARS AGREE THAT London, British Library, Royal 7 C.xii, is the earliest manuscript of Ælfric's First Series of *Catholic Homilies* and that it includes revisions in Ælfric's own handwriting. This article reconsiders the evidence for the provenance of this manuscript, showing that the whole manuscript was owned by Cardinal Wolsey and that his close connection to Eynsham Abbey indicates that he acquired it there. Its Eynsham provenance implies that the Royal MS was among those manuscripts Ælfric brought with him when he became its founding abbot in 1005. There is evidence that the Royal MS he took with him may have been the pristine copy he originally sent to Archbishop Sigeric of Canterbury, before Ælfric made his revisions at Eynsham. The analysis concludes that his alterations to this manuscript embody changes Ælfric made in response to criticisms and suggestions from Sigeric or his successor, or from the qualified members of the Canterbury community who most likely reviewed the First Series for them.

Reading the Mind of the Bayeux Tapestry Master *Gale R. Owen-Crocker, University of Manchester*

SEVERAL SCENES IN the Bayeux Tapestry are enigmatic. Some of these have analogues/likely sources in images in the Old English illustrated

Hexateuch, a manuscript the designer is likely to have known well. Attention to the context of these source images suggests interpretations of the Bayeux scenes.

A Frisian Perspective on Crusading in Iberia as Part of the Sea Journey to the Holy Land, 1217–1218

Lucas Villegas-Aristizábal, Queen's University

THIS ARTICLE FOCUSES on the Frisian narrative *De itinere frisonum*, while comparing it with other evidence available in order to explain the behaviour of the Frisian fleet's actions in the Iberian Peninsula during the Fifth Crusade. It examines the Frisian activities within the framework of the crusading traditions established by this group. It also discusses why despite Innocent III's disqualification of the Iberian theatre in *Quia maior*, the Frisians did not change their views on the crusading nature of their actions in that region as has been traditionally argued by reinterpreting the source material. Also, it addresses how the Frisian author of *De itinere* sought to legitimise his compatriots' deeds in comparison to other groups during the crusading journey. Additionally, this article contains in the appendix an edited version of *De itinere frisonum* in Latin with its corresponding English translation.

Albert the Great, the *Speculum astronomiae*, and Astrology

Scott E. Hendrix, Carroll University

SOME MODERN SCHOLARS, such as Jeremiah Hackett and Agostino Paravicini Bagliani, assert that the thirteenth-century work most commonly known as the *Speculum astronomiae* should not be attributed to Albertus Magnus. However, this article, based on a close analysis of forty-one of the surviving fifty-nine manuscripts containing the *Speculum* in conjunction with a wide array of other primary sources, demonstrates that the preponderance of the evidence is strongly suggestive that this is a genuinely Albertine work. Furthermore, this article considers some of the ways in which astrology fit into Albert's larger theological and philosophical thought. Since Albert was a bishop and a theologian, it is necessary to see his astrological views as central to his theology, which is why he wrote about the subject almost every time he put pen to paper. Thus,

this article not only argues for Albert's authorship of the *Speculum* but also demonstrates how it fits within his larger body of writings on astrology and theology, while showing how these two subjects were linked for him.

The Heart: Memoria Meets the Love Experience in the *Roman de la Rose*

Jennifer Haraguchi, Brigham Young University

TWO DIVERSE MEDIEVAL poets composed the *Roman de la Rose*: Guillaume de Lorris wrote the first part between 1230 and 1235; Jean de Meun added a substantial addition some forty years later. Scholars have pointed to the disparity between the two parts of the *Rose* as a variation in authorial style that reflects differences in allegorical interpretation, linguistic meaning, and ideological vision. This essay argues that the two authors also differ in pedagogical philosophy: where the first part of the *Rose* encourages the lover-narrator to learn and remember the principles of a circumscribed notion of love, the second part relies on a more sweeping method of learning, requiring dialectical reasoning and the recall of multiple and even contradictory perspectives in order to create a natural and sensual poetry that links love to erudition. Drawing on Lina Bolzoni's and Mary Carruthers's work on memory and imagination, this essay demonstrates that both poets interpret the heart as the receptacle of memory and locus of love, and that Jean de Meun reveals a significant shift in medieval learning when he expands the heart's function to include the creation of poetry.

Margery Kempe in Norway, April 1433

Christine Cooper-Rompato, Utah State University

BOOK 2 OF the fifteenth-century visionary memoir *The Book of Margery Kempe* describes how the merchant ship that Kempe travels on is driven off the coast of Norway after a terrible storm. Kempe then attends Easter Mass ashore with the shipmen; on Easter Monday the ship continues on its way to Danzig. Although Kempe does not identify the specific location where she harbors in Norway, I argue that the ship harbors in Bergen, an important Hanseatic *kontor* or outpost, because the merchant ship

was most likely a Hanseatic vessel. There are three possible reasons why Kempe chose not to name Bergen: first, since she did not visit any shrines or well-recognized pilgrimage sites in the town, she decided its name had little place in her religious memoir; second, she did not want to undercut the miraculous nature of the episode in which the ship arrives safely at shore by connecting the town with a well-known Hanseatic outpost that had close ties to Lynn; and third, she likely wanted to avoid political tensions caused by ongoing strife between the Hanse and the merchants of Lynn. Withholding the name of the Norwegian town in which she worshipped on Easter Sunday suggests that Kempe is particularly concerned with how her *Book* will be received by others and demonstrates the complexity of a religious life mapped onto the mercantile and political.

“Lo amore deli subditi”: The Statecraft of Borso d’Este

Richard M. Tristano, Saint Mary’s University of Minnesota

CONTRARY TO CRITICISM that Borso was not the affable, able, and popular prince he claimed to be, or that he was merely lucky, I argue for the coherence and effectiveness of Borso’s thought, based on the fundamental idea that the well-being of the state depends on the love of the prince by his subjects. Among the primary sources, two documents in particular supply important evidence for this study and its two parts. The first is Borso’s memorial to Alfonso I of Naples where he lays out his ideas for successful governance in literary form. The second is Michele Savonarola’s *Del felice progresso di Borso d’Este*, which provides evidence that Borso applied his ideas to a style of rule that explains his popularity and success. Machiavelli’s *The Prince* is accessed to contextualize Borso’s ideas, especially through key concepts of love and fear and the distinction between new and hereditary principedoms. While Borso offers an alternative model of Renaissance statecraft, he also anticipates many of Machiavelli’s ideas.

Mental Illness and Mental Health in the Late Medieval English Monastery

Carole Rawcliffe, University of East Anglia

IN PART BECAUSE of the large numbers of men and women who entered religion, but also as a result of the particular pressures of life in the cloister, late medieval English monasteries had frequently to deal with cases of mental illness. The provision of appropriate care and supervision for elderly sufferers from what we today would diagnose as dementia was incumbent upon all communities, although standards inevitably varied from one house to another. Support had, moreover, to be offered to those who succumbed to the demands of administrative office and, more often, to the tedium and sense of alienation occasioned by the relentless round of services, prayer, and study that dominated the monastic timetable and so easily grew irksome. Known as *accidie*, this lethal combination of boredom, depression, and acute anxiety was regarded as both a spiritual and a physiological condition, which might be overcome (or avoided) by adherence to a regimen of health. Drawing upon newly available classical texts on the preservation of mental and physical well-being, religious orders took careful steps to reduce levels of stress by providing regular opportunities for exercise, resort to green space, and “recreations,” when monks and nuns could take a welcome break from their regular duties. Complaints about the lack of such facilities, voiced repeatedly in monastic visitations, could expect a sympathetic response and reflect the extent to which medical ideas about mental as well as physical health had gained acceptance in late medieval society.

Review Essay: The Lives of Thomas More

Joanne Paul, University of Sussex

DESPITE THE DEEP controversy surrounding his life and character, it has been twenty years since the last sustained attempt at a biography of Thomas More. This article takes the opportunity of a new collection of essays from the Frick Collection to reflect on five hundred years of conflict over defining More and what he represents. It suggests that it may at last be time for a biography of More that does not have a stake in this debate and suggests ways in which this may be accomplished. If we can put More the legend (inspirational or terrifying) at last to rest, we might finally be able to reconstruct him as a historical figure.