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## HIGHLIGHTS

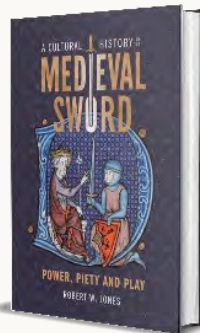


A major new study piecing together the intriguing but fragmentary evidence surrounding the lives of minstrels to highlight how these seemingly peripheral figures were keenly involved with all aspects of late medieval communities.

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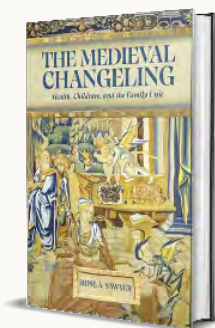
Robert W. Jones' *A Cultural History of the Medieval Sword* takes the sword beyond its functional role as a tool for killing, considering it as a cultural artifact and the broader meaning and significance it had for its bearer.

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The first comprehensive study of medieval changelings and associated attitudes to the health and care of children in the period.

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### A note on the cover

The cover shows Henry VIII's trumpeters as depicted in College of Arms MS Westminster Tournament Roll, 1511, membrane 28. The image is reproduced here on the cover of *Minstrels and Minstrelsy in Late Medieval England* by permission of the Kings, Herald's and Pursuivants of Arms.



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## Minstrels and Minstrelsy in Late Medieval England

RICHARD RASTALL AND ANDREW TAYLOR



*Pieces together evidence surrounding the lives of minstrels to highlight how these seemingly peripheral figures were involved with all aspects of late medieval communities.*

Minstrels were a common sight and sound in the late Middle Ages. Aristocrats, knights and ladies heard them on great occasions (such as Edward I's wedding feast for his daughter Elizabeth in 1296) and in quieter moments in their chambers; town-dwellers heard and saw them in civic processions (when their sound drew attention to the spectacle); and even in the countryside people heard them at weddings, church-ales and other parish celebrations. But who were the minstrels, and what did they do? How did they live, and how easily did they make a living? How did they perform, and in what conditions?

The evidence is intriguing but fragmentary, including literary and iconographic sources and, most importantly, the financial records of royal and aristocratic households and of towns. These offer many insights, although they are often hard to fit into any coherent picture of the minstrels' lives and their place in society. It is easy to see the minstrels as peripheral figures, entertainers who had no central place in the medieval world. Yet they were full members of it, interacting with the ordinary people around them, as well as with the ruling classes: carrying letters and important verbal messages, some lending huge sums of money to the king (to finance Henry V's Agincourt campaign in 1415, for instance), some regular and necessary civic servants, some committing crimes or suffering the crimes of others. In this book Rastall and Taylor bring to bear the available evidence to enlarge and enrich our view of the minstrel in late medieval society.

£70.00/\$99.00 April 2023

10 music exx., 5 maps and 12 b/w illus., 476 pp., 234 x 156mm

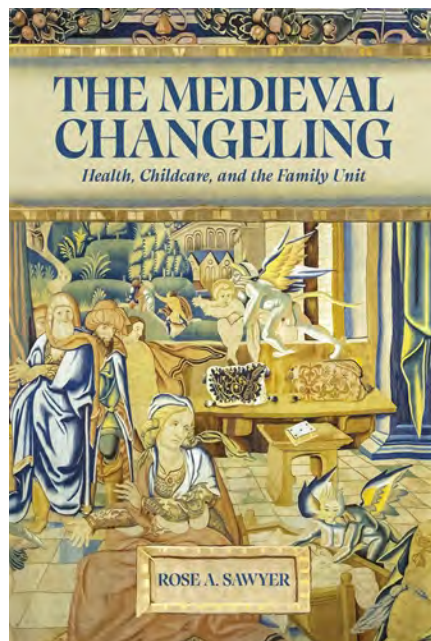
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## The Medieval Changeling

Health, Childcare, and the Family Unit

ROSE A. SAWYER



*The first comprehensive study of medieval changelings and associated attitudes to the health and care of children in the period.*

The changeling - a monstrous creature swapped for a human child by malevolent powers - is an enduring image in the popular imagination; dubbing a child a changeling is traditionally understood as a way to justify the often-violent rejection of a disabled or ailing infant. Belief in the reality of changelings is famously attested in Stephen of Bourbon's disapproving thirteenth-century account of rites at the shrine of Saint Guinefort the Holy Greyhound, where sick children were brought to be cured. However, the focus on the St. Guinefort rituals has meant some scholarly neglect of the wealth of other sources of knowledge (including mystery plays and medical texts) and the nuances with which the changeling motif was used in this period.

This interdisciplinary study considers the idea of the changeling as a cultural construct through an examination of a broad range of medical, miracle, and imaginative texts, as well as the lives of three more conventional Saints, Stephen, Bartholomew and Lawrence, who, in their infancy, were said to have been replaced by a demonic changeling. The author highlights how people from all walks of life were invested in both creating and experiencing the images, texts and artefacts depicting these changelings, and examines societal tensions regarding infants and children: their health, their care, and their position within the familial unit.

£75.00/\$95.00 April 2023

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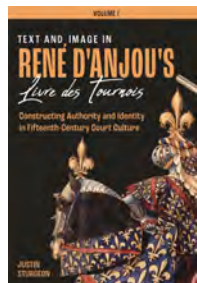
 D.S. BREWER

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Constructing Authority and Identity in Fifteenth-Century Court Culture

JUSTIN STURGEON



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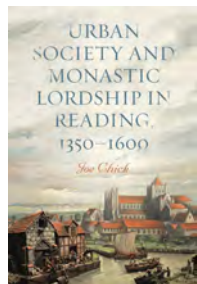
René d'Anjou's *Livre des tournois* is famous as the most substantial account of the organisation of a medieval tournament that has come down to us. It is also one of the first true illustrated manuals, and this study explores both its innovative form and the detailed origins of the author's source material, with a wealth of illustrative material. **Three Volume set.**

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JOE CHICK



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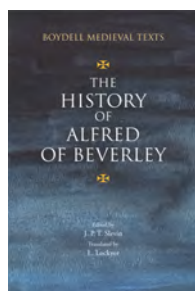
By combining traditional research methods with Social Network Analysis, the author moves beyond a focus on the political elites and institutionalised bodies, such as the corporation, to look at lower-status members of society and how they interacted with the successive governing authorities. Through a detailed examination of the governmental, guild, parish, and testamentary records of Reading, this book presents a view of town-abbey relations as largely non-violent, thus problematising the more traditional characterisation.

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Alfred, treasurer of Beverley Minster in Yorkshire, wrote his

History about 1150, when, during the anarchy of Stephen's reign, the diocese of York was in crisis.

This is the first Latin chronicle written in Britain to incorporate the legendary British history, which Geoffrey of Monmouth had completed some fifteen years earlier. It is an important witness to the reception and dissemination of three of the most important Anglo-Norman histories: Symeon of Durham *Historia Regum*, The Chronicle of John of Worcester and Henry of Huntingdon, *Historia Anglorum*. In rewriting them, the author tells us much about the ecclesiastical and intellectual interests and outlook of the period.

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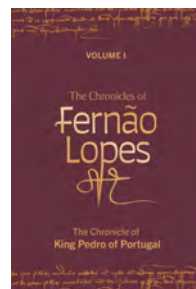
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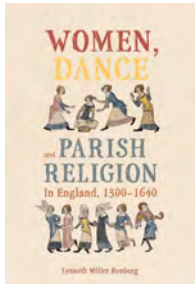
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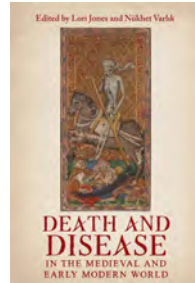
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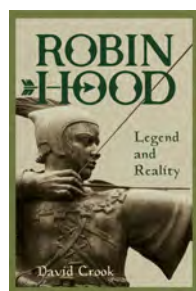
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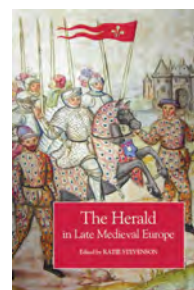
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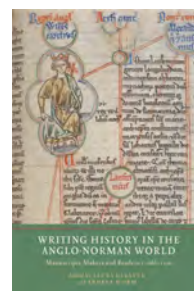
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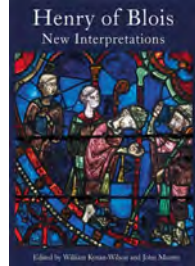
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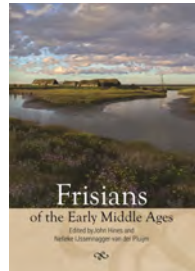
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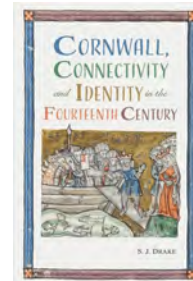
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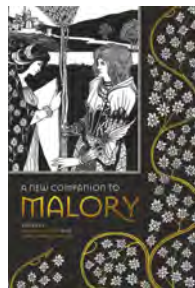
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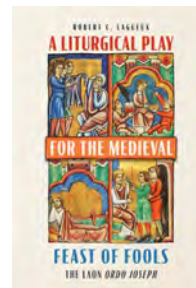
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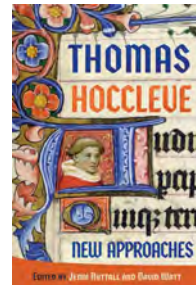
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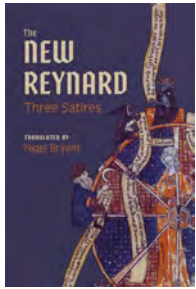
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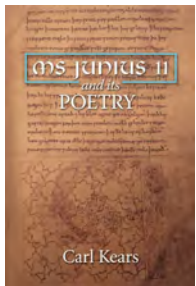
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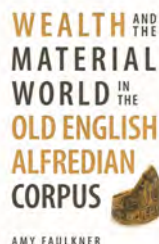
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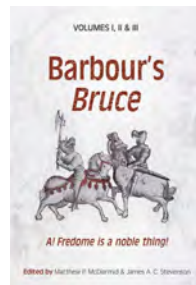
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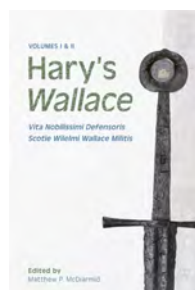
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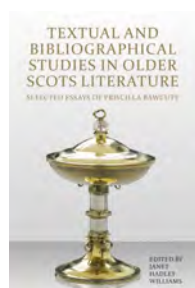
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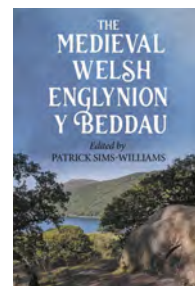
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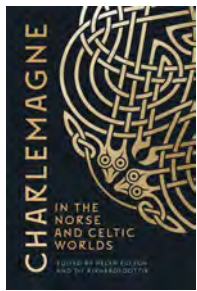
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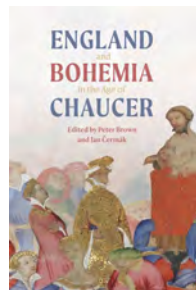
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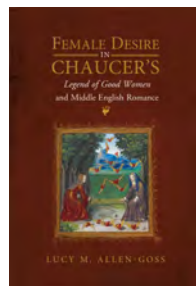
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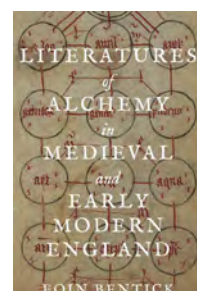
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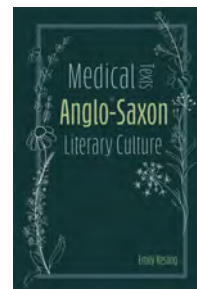
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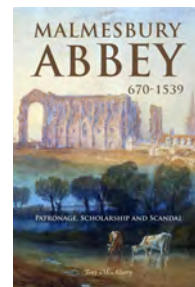
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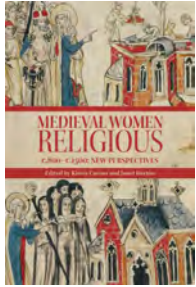
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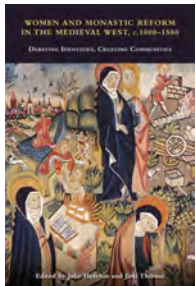
the world as vowesses, or between the two as anchorites. Via a range of disciplinary approaches, from history, archaeology, literature, and the visual arts, the essays in this volume challenge received scholarly narratives and re-examine the roles of women religious: their authority and agency within their own communities and the wider world; their learning and literacy; place in the landscape; and visual culture. Overall, they highlight the impact of women on the world around them, the significance of their presence in communities, and the experiences and legacies they left behind.

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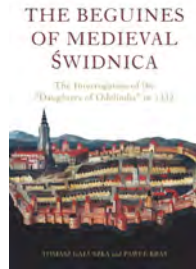
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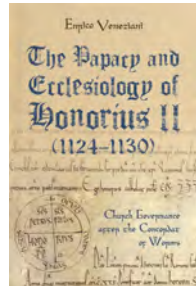
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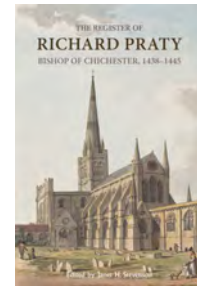
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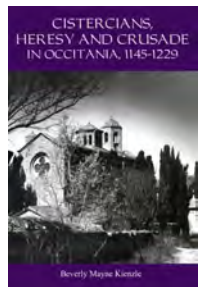
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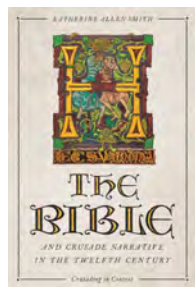
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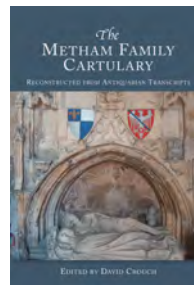
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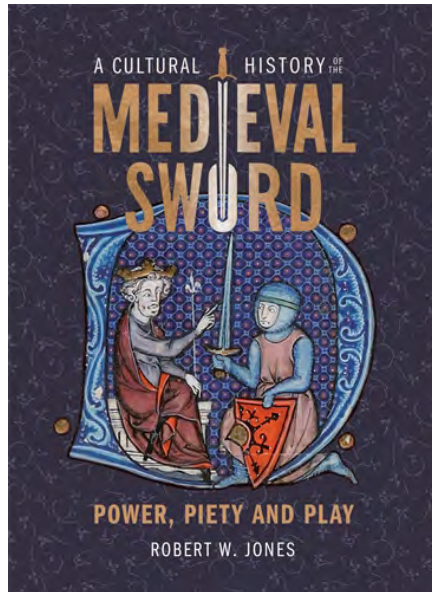


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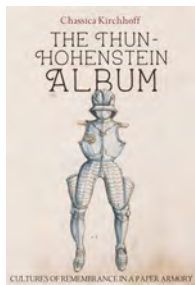
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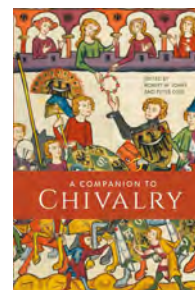
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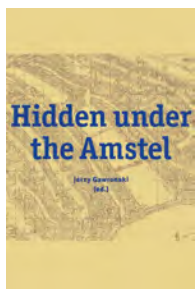
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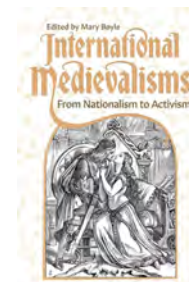
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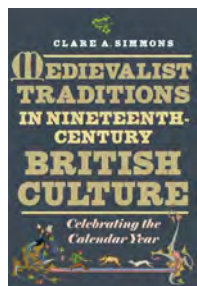


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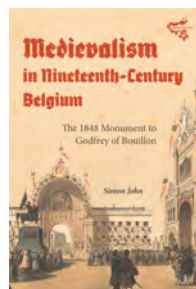
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