

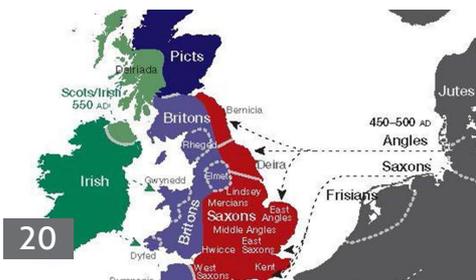
Medievalverse

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Richard's Final Journey

Genetic Map of Britain



Ventriloquizing the past on social media

AlcuinLibrary @AlcuinLibrary · Mar 21
 #BattleofEoforwic #OTD 876

Then was there an immense slaughter
 Northumbrians some within
 and some without

24 [y/i/a25zo](#)

Craigmillar Castle



Full coverage of the burial of Richard III in Leicester



Richard' III's Final Journey

More than 35,000 people lined the streets of Leicester and Leicestershire yesterday to mark the final journey of King Richard III. His mortal remains were transported in a cortege procession on a 22-mile journey through the county and city before arriving at Leicester Cathedral – in stark contrast to his undignified end at Bosworth 530 years



The Road to Richard

Sandra Alvarez was in Leicester for the day's events. Read her first hand account.



Historians on Richard III

Was Richard a good man or an evil tyrant? Read how historians past and present view the King.



Craigmillar Castle

The Five-Minute Medievalist takes us to one of Scotland's medieval treasures.

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An event over 500 years in the making

This week marks the conclusion of one of the most fascinating stories we have covered on Medievalists.net - the discovery of the remains of Richard III, King of England from 1483 to 1485 and the last English monarch to die on a battlefield. The incredible discovery of Richard III's bones, which thanks to some hard work by historians and archaeologists, has led to many new details emerging about the life and death of the king.

It has also rekindled much interest into the Middle Ages, and the man himself, who remains one of the most controversial figures of English history.

As Leicester Cathedral prepares to bury Richard later this week, we wonder what new discoveries will be upon us to reshape our view of the medieval world.

THE MEDIEVALVERSE

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Thousands witness King Richard III's Final Journey



More than 35,000 people lined the streets of Leicester and Leicestershire yesterday to mark the final journey of King Richard III. Richard III's mortal remains were transported in a cortege procession on a 22-mile journey through the county and city before arriving at Leicester Cathedral – in stark contrast to his undignified end at Bosworth 530 years ago.



Photo courtesy Leicester County Council

The events of a momentous day started with a dawn vigil at around 5am at Fenn Lane Farm – alongside the field where archaeologists believe Richard lost his life in battle – and ended 13 hours later when Richard III's coffin was officially received at the Cathedral gates for an evening service.

Leicestershire County Council leader Nick Rushton said, "I felt enormous pride to join thousands of people from across Leicestershire in marking this historic occasion and giving the King a dignified return to the battlefield."

Leicester City's Mayor, Sir Peter Soulsby, added, "Today has been an incredible day for the people of Leicester and Leicestershire who have organised a series of historic events witnessed by people around the world. It ensured a former King of England was brought to his final resting place with the dignity and honour promised."

The late-morning focus had been at the University of Leicester when a short public ceremony was held to mark the departure of Richard III's mortal remains, just over two years since archaeologists from the university led an excavation of the medieval Greyfriars site.

A spokesman for the University of Leicester commented, "There has been phenomenal worldwide interest in Richard III since our archaeologists made their astonishing discovery. We are honoured to pass his mortal remains to the care of the cathedral for

reinterment on Thursday."

The cortege's journey through parts of Leicestershire started from Fenn Lane Farm before crowds thronged the tiny streets of Dadlington – many of the soldiers from the 1485 battle are buried there – and Sutton Cheney, where it is believed Richard's followers camped on the eve of the battle.

At the county council's Bosworth Battlefield Heritage Centre, there was a service to honour the memory of Richard III and to others who died with him, which included the lighting of the Battlefield Flame by HRH, the Duke of Gloucester KG GCVO.

More than 5,000 people were expected at Market Bosworth for the cortege's arrival in the town, with prayers said in the Market Place, before the procession continued through Newbold Verdon and Desford.

It was over Leicester's Bow Bridge that Richard III rode out to battle and there was a short ceremony to mark his return to the same spot, before a city awash with colour welcomed the coffin on a horse-drawn hearse.

The hearse then made its way to the cathedral for an evening service of Compline as the remains of Richard III were received by the cathedral. The public will be able to view the coffin Monday, Tuesday and Wednesday before the reinterment service on Thursday morning.



Videos about Richard III's Reburial Ceremonies



King Richard III passes through Market Bosworth

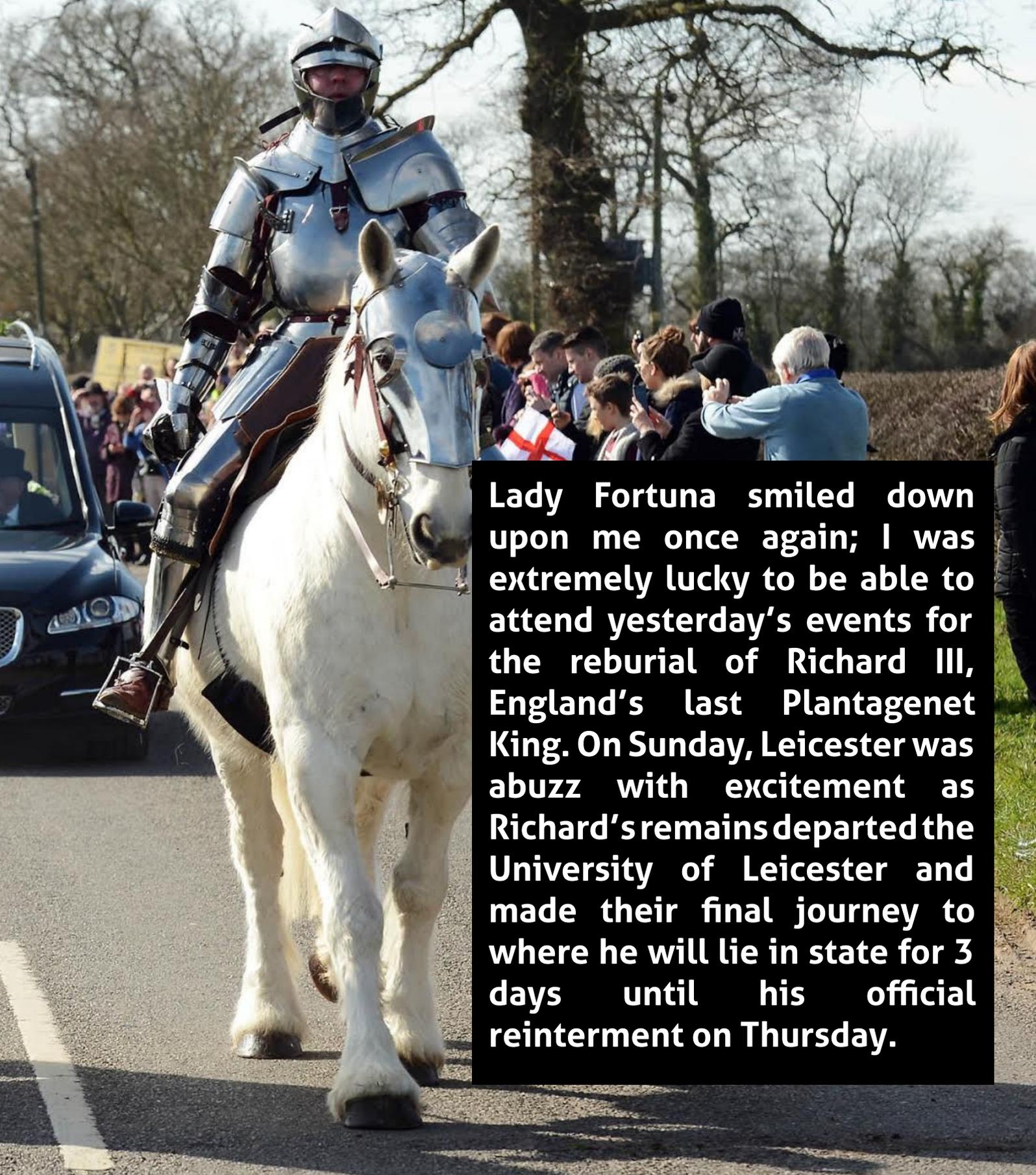


The Road to Richard: The Reburial of the Last Plantagenet



By Sandra Alvarez

e ntagenet



Lady Fortuna smiled down upon me once again; I was extremely lucky to be able to attend yesterday's events for the reburial of Richard III, England's last Plantagenet King. On Sunday, Leicester was abuzz with excitement as Richard's remains departed the University of Leicester and made their final journey to where he will lie in state for 3 days until his official reinterment on Thursday.



Richard III remains a controversial figure in English history. He is accused of murdering his nephews, the young Princes, 12 year old Edward V, and his brother, 9 year old Richard, the Duke of York. After his death on Bosworth field, Tudor historians took great pains to further vilify his reputation, and for a long time, it worked. Richard has been touted as one of the worst King's in English history, certainly, no King John but definitely not far behind. The Ricardian Society and modern historians have taken a step back and challenged these notions of Richard being an evil tyrant and child murdering king. This week it seems some of those efforts have been successful. While there have been outcries over the pomp and circumstance surrounding Richard's extravagant burial, there has also been a renewed sense of pride and upswing in popularity for this much maligned monarch. All of England is watching; and for good, or bad, he is the centre of attention 530 years after he was slain at the Battle of Bosworth Field.

As a Canadian who didn't grow up surrounded by all things medieval or an entrenched monarchy, it was an honour and privilege to witness these events. It was also a proud moment because Richard's story has a Canadian twist. Richard III was properly identified using his sister, Anne of York's line which led to the DNA testing of Michael Ibsen, a Canadian cabinet maker. He is Richard's 17th generation nephew and he built the coffin that Richard will be buried in on Thursday.





Leicester was blessed with some spectacular weather for the day - it was beautiful and sunny, making the long wait for the crowds less painful. Many people patiently queued for hours outside Leicester Cathedral to wait for a glimpse of Richard's cortège before he was escorted inside. The mood of the crowd was happy and jovial for such a sombre event with many onlookers holding white roses, symbols of the Yorkist faction to which Richard belonged during the War of the Roses. Richard's journey began in a hearse with his casket in clear view as it wound its way from the University grounds through the surrounding countryside. After stopping at several pivotal points just outside the city, he made his way into Leicester to St. Nicholas Church where he was solemnly transferred from the hearse to a horse drawn carriage for the final route through the city centre to Leicester Cathedral.



As Richard was hoisted from the horse drawn cart, and escorted by 2 knights in full period armour, a rousing cheer went up from the crowd. The cheering, the solemnity of the day's events, the knights, the fanfare, and the general mood was something to behold. For me personally, it wasn't so much about a feeling for or against Richard III as a ruler, but about being a part of history. I was moved while watching it all unfold and there was a definite awe in the crowd. Being able to witness a closing chapter of medieval history as a medievalist is incredible; it's a once in a lifetime opportunity that I will never forget. I'm sure I will never see anything like this again in my lifetime. Whether you like or dislike Richard III, it's hard to not get caught up in the moment if you're passionate about history. This is an experience that is one for the history books and I'm glad I was a part of it.



How History has Viewed Richard III

Richard III has long been one of the most controversial monarchs in English history. For some he is a man who murdered children in order to obtain the crown, while for others he has been a king that was wrongly villified by historians. Here are some of the views on Richard through the centuries.

John Rous in his ***Rous Roll***, written during Richard III's reign:

The most mighty prince Richard by grace of God King of England and of France and Lord of Ireland; by vry matrimony without discontinuance of any defiling in the law by heir male lineally descending from King Henry the second; all avarice set aside, ruled his subjects in his realm full commendably, punishing offenders of his laws, especially extortioners and oppressors of his commons, and cherishing those that were virtuous, by which discreet guiding he got great thanks of God and love of all his subjects, rich and poor, and great laud of the people of all other lands about him.

Croydon Chronicle, completed in the late 15th-century:

For while fighting, and not in the act of flight, the said King Richard was pierced with numerous deadly wounds, and fell in the field like a brave and most valiant prince.

Holinsheds Chronicles of England, Scotland, and Ireland, written between 1577 and 1587:

As he was small and little of stature, so was he of bodie greatlie deformed; the one shoulder higher than the other; his face was small, but his countenance cruel, and such, that at the first aspect a man would judge it to sauour and smell of malice, fraud, and deceit. When he stood musing, he would bite and chaw busilie his nether lip; as who said, that his fierce nature in his cruell bodie alwaies chafed, stirred, and was euer vnquiet: beside that, the dagger which he ware, he would (when he studied) with his hand plucke vp and downe in the sheath to the midst, neuer drawing it fullie out: he was of a readie pregnant, and quicke wit, wilie to feine, and apt to dissemble: he had a proud mind, and an arrogant stomach, the which accompanied him euen to his death, rather choosing to suffer the same by dint of sword, than being forsaken and left helpelesse of vnfaithfull companions, to preserue by cowardlie flight such a fraile and vncerteine life, which by malice, sicknesse, or condigne punishment was like shortlie to come to confusion.

Thus ended this prince his mortall life with infamie and dishonor, which neuer preferred fame or honestie before ambition, tyrannie and mischief.

The History of England, by David Hume, from his 1778 edition:

The historians who favour Richard (for even this tyrant had met with partizans among the later writers) maintain, that he was well qualified for government, had he legally obtained it; and that he committed no crimes but such as were necessary to procure him possession of the crown: But this is a poor apolog, when it is confessed, that he was ready to commit the most horried crimes, which appeared necessary for that purpose; and it is certain, that all his courage and capacity, qualities in which he really seems not to have been deficient, would never have made compensation to the people for the danger of the



precedent, and for the contagious example of vice and murder, exulted upon the throne. This prince was of a small stature, humpbacked, and had a harsh disagreeable countenance; so that his body was in every particular no less deformed than his mind.

V.B. Lamb, in ***The Betrayal of Richard III***, written in 1959:

Richard is entitled to be judged, in default of direct evidence, in the light of his own past record - the record of a man who for thirty years had shown himself loyal, honest, and trustworthy. It is unlikely that such a man should almost overnight become false, double-dealing, and perfidious.

English historian Dan Jones, writing in 2013:

Richard III got a rep for a reason. He usurped the crown from a 12-year old boy, who later died. This was his great crime, and there is no point denying it. It is true that before this crime, Richard was a conspicuously loyal lieutenant to the boy's father, his own brother, King Edward IV. It is also true that once he was king, Richard made a great effort to promote justice to the poor and needy, stabilize royal finances and contain public disorder.

Phillipa Langley, in ***The King's Grave***, written in 2013:

Richard III wasn't a saint. He was a man, who played the hand he was dealt loyally and, as far as he could within the limitations of his time, humanely. Above all, whether on and off the battlefield, he never failed to display courage.

The Homily of the Archbishop of Westminster on Richard III

Here is the Homily give by Cardinal Vincent Nichols, the Roman Catholic Archbishop of Westminster, at the Reception of the Remains of King Richard III at Leicester Cathedral on Sunday 22 March 2015

My brothers and sisters, we are gathered in this Cathedral or joining in through the media, to remember the extraordinary life of King Richard III and to pray for the eternal repose of his soul.

Two moments in this ceremony, so rich in meaning and symbolism, can focus our reflection. Both concern the coffin of this King. First: it was sprinkled with holy water; and secondly, it was revered in the gesture of incensing. These moments took place as we welcomed the King's coffin into its place of rest.

As you will recall, this sprinkling with holy water is a reminder that King Richard, at the beginning of his life, was baptised in the name of the Father, the Son and the Holy Spirit. He was thereby called to live as a follower of Jesus Christ.

The course of his tumultuous life has been well traced, caught up as it was in the deadly struggle between dynastic families. In his life he must have known little peace. From his earliest years, Richard's life bore all the consequences of the violence of the age and its power struggles. He was a child of war, for a while a refugee in Europe, as he was moved from place to place, always in search of safety and protection. At the age of 17 he emerged as a public figure and from then on showed his steely ability to pursue his ambitions. In his day, political power was invariably won or maintained on the battlefield and only by ruthless determination, strong alliances and a willingness to employ the use of force, at times with astonishing brutality.

We may thank God that here political power struggles are now settled in a different manner.

Still today, over 500 years later, his life is studied and constantly reassessed, a window into a

critical period of our history and a beguiling source of speculation. Shakespeare's 'bubble reputation' quickly comes to mind, especially in this time of fashion for reconstructionist biographies in which saints can become villains and villains can become saints.

The deepest intentions of Richard have always been hard to fathom. Yet that is often true for many of us. Within the depth of his heart, amidst all his fears and ambitions, there surely lay a strong desire to provide his people with stability and improvement. In his two short years as King, he reshaped vital aspects of the legal system, developing the presumption of innocence, the concept of blind justice and the practice of granting bail rather than being held in jail. He established the Court of Requests to give wider access to justice and insisted on the translation into English of all written laws and statutes so that they were readily accessible to all. Nevertheless his reign was marked by unrest and the fatal seepage of loyalty and support.

All of this reminds us, if we need reminding, that baptism does not guarantee holiness of life or saintliness of nature. But it gives a fundamental and enduring shape to a journey through life, in all its struggles and failures. This 'King of England and France and Lord of Ireland', to give him his self-styled title, was a man of prayer, a man of an anxious devotion. In a surviving prayer, we hear him pleading with God for the protection of the Archangel Michael and for deliverance from his enemies. His prayer was indeed realistic. After the battle of Towton, in 1461, the most brutal day of fighting ever seen on English soil, he established a chantry chapel to provide for the celebration of Mass and for prayers for all who died there, both Yorkists and Lancastrians alike. He fully expected similar devotions and prayers



This 500-year-old Bible from University of Leicester Special Collections was used during the Service at Leicester Cathedral

prayers to accompany his own death. Indeed the Collect which we will shortly pray is said to have been recited daily by the clergy of Middleham College following the King's death. We too play our part in this prayer, here this evening, tomorrow at Holy Cross Church and in the days to come.

At the sprinkling of his coffin, the prayer expressed our faith that the baptised are joined to the death of Jesus so that 'through his merits, who died and rose again for us' we may 'pass to our joyful resurrection', the destiny of all who open their hearts and lives to the living God.

This faith was also vividly expressed in the incensing of the coffin of the King. Traditionally, words accompany incensing: 'Let our prayer arise before you O Lord, like this incense'. So too we trust that even as the incense rose before our eyes this evening, so too our prayer will be carried to the throne of God. Indeed, incense signals to us the presence of God. It is a sign of his majesty. We pray that, being brought into the presence of that Divine majesty, Richard may be embraced by God's merciful love, there to await the final resurrection of all things in the fullness of time.

This is the horizon against which our actions take place on this solemn evening. With God there is a different timescale, a day is like a thousand years. So our prayers for this King of our Land, our prayers for his eternal rest, are not impeded or made invalid by the passing of these years. We pray for him today just as those who prayed for him at the time of his death in 1485, those whose hearts were not filled with the vengeance of victory or the hatred of an enemy. Among those who prayed for him then was the community of Franciscan Friars, so nearby here, who surely buried him with formal prayer even if also in

haste.

So much that has happened in these intervening centuries. In 1538 stone and building materials were taken from that Church of the Greyfriars and used to repair the nearby St Martin's Church, now this Cathedral Church of Leicester. It is surely symbolic that materials from the first burial place of the King are in all probability still part of the fabric of this building in which his remains are again to be laid to rest. Our Christian histories have become intertwined in a way, we pray, that will now lead to us give a more coherent and united witness to the truths of faith which we proclaim together this evening.

It is also against this horizon of eternity, in the light of God's merciful promise, that we best conduct our struggles for justice, for peace and concord among all people. Again and again, the lessons of history are clear: force of arms alone never brings lasting peace; political ambition, if it is not to become toxic, must always be tutored by a determination to serve, especially those most in need; reconciliation is best inspired by the light of the promise of a God-given peace which is our common and enduring destiny.

May the dignity of this Compline, the beauty of its prayer, the richness of its gestures of reconciliation, enliven in us all that desire to serve rather than be served, to heal rather than to gloat in victories great or small, to honour and respect the other rather than seek advantage. In these ways, may our kingdom reflect the eternal Kingdom of God, to which we commend the soul of this King even as, at last, we permit his remains to rest in peace.

Amen

How to Make 24 Herring Pies for the King of England



Among the medieval records of the city of Norwich, which usually deal with property issues, accounts and regulatory matters, is this interesting entry:

Concerning the delivery of 24 Herring Pies parcel of the fee farm of the City of Norwich

Powder for the lord King's pies – Half a pound of ginger, half a pound of pepper, a quarter of cinnamon, one ounce of cloves, one ounce of long pepper, half an ounce of grains of Paradise, half an ounce of galingale (a kind of ginger).

And be it known that the Lord King shall receive of the citizens of Norwich six score herrings in 24 pies, that is to say 5 herrings in each pie. And Hugh Curson of Carleton shall carry the said pies to the Lord King. And he shal have 4d. from the said citizens for the carriage of the said pies, and one pie.

Be it remembered the Lord King shall receive annually of the Bailiffs of the City of Norwich one hundred of the first fresh herrings coming to the city in 24 pies. Powder for the pies as above. And the said Bailiffs shall give to the carrier of the Lord King a certain 4d and 1 pie. And be it known that Hugh de Curson is bound for his lands and tenements to carry the said pies to the Lord King. And the said Hugh, or the carrier in his name, shall receive at the court of the Lord King as below written, that is to say 6 loaves, 6 dishes from the kitchen, 1 gallon of wine, 1 gallon of beer, 2 trusses of hay, 1 bushel of oats, 1 pricket of wax and 6 tallow candles.

Although the entry is undated, other records indicate that Hugh de Curson lived in Norwich during the reign of Edward III.

You can find this entry in *The Records of the City of Norwich*, edited by William Hudson and John Cottingham Tingey, which was published in Norwich in 1906.

14th-century Irish Manuscript returns to Dublin



Trinity College Library Dublin has acquired the only medieval Irish manuscript to have been offered for sale for a century, a highly significant early 14th-century manuscript produced at St Mary's Cistercian Abbey in Dublin. Lost to the world of scholarship since the 18th century, it has not been in Ireland since the 16th century.

Librarian and College Archivist Helen Shenton said the manuscript includes a "considerable body of new information which will help to re-evaluate the history and culture of St Mary's Abbey and the civic life of Dublin in the 14th and 15th centuries".

The Cistercian Abbey of St Mary's, after which Dublin's Mary's Street and Abbey Street are named, was the wealthiest monastic house in medieval Ireland. So important was it that the parliament, having no permanent building in the city, frequently met there.

Apart from legal texts, such as an early version of the 14th-century Ordinances which restricted the power of King Edward II, the manuscript also includes an account of the Trojan war by Dares

Phrygius; Geoffrey of Monmouth's pseudo-history of the kings of Britain, and works by Giraldus Cambrensis (Gerald of Wales, died 1223), the *Topography of Ireland and Conquest of Ireland*.

After the dissolution of the monasteries by Henry VIII the manuscript fell into private hands; it was eventually purchased by the first earl Somers whose bookplate is in the volume. The manuscript was acquired by Trinity College Library Dublin at Christie's auction in London in November 2014.

The acquisition of the manuscript aligns with Trinity College's strategy of engagement with the city of Dublin as it contains a considerable body of new information which will help to re-evaluate the history and culture of St Mary's Abbey and the civic life of Dublin in the 14th and 15th centuries.

The university plans to carry out digitisation, scientific analysis, textual and codicological examination of the manuscript in the near future.

Researchers create genetic map of the British Isles

Many people in the UK feel a strong sense of regional identity, and it now appears that there may be a scientific basis to this feeling, according to a landmark new study into the genetic makeup of the British Isles.

An international team, led by researchers from the University of Oxford, UCL (University College London) and the Murdoch Childrens Research Institute in Australia, used DNA samples collected from more than 2,000 people to create the first fine-scale genetic map of any country in the world. Their findings, published in *Nature*, show that prior to the mass migrations of the 20th century there was a striking pattern of rich but subtle genetic variation across the UK, with distinct groups of genetically similar individuals clustered together geographically.

By comparing this information with DNA samples from over 6,000 Europeans, the team was also able to identify clear traces of the population movements into the UK over the past 10,000 years. Their work confirmed, and in many cases shed further light on, known historical migration patterns.

Key findings:

1. There was not a single "Celtic" genetic group. In fact the Celtic parts of the UK (Scotland, Northern Ireland, Wales and Cornwall) are among the most different from each other genetically. For example, the Cornish are much more similar genetically to other English groups than they are to the Welsh or the Scots.

2. There are separate genetic groups in Cornwall and Devon, with a division almost exactly along the modern county boundary.

3. The majority of eastern, central and southern England is made up of a single, relatively homogeneous, genetic group with a significant DNA contribution from Anglo-Saxon migrations (10-40% of total ancestry). This settles a

historical controversy in showing that the Anglo-Saxons intermarried with, rather than replaced, the existing populations.

4. The population in Orkney emerged as the most genetically distinct, with 25% of DNA coming from Norwegian ancestors. This shows clearly that the Norse Viking invasion (9th century) did not simply replace the indigenous Orkney population.

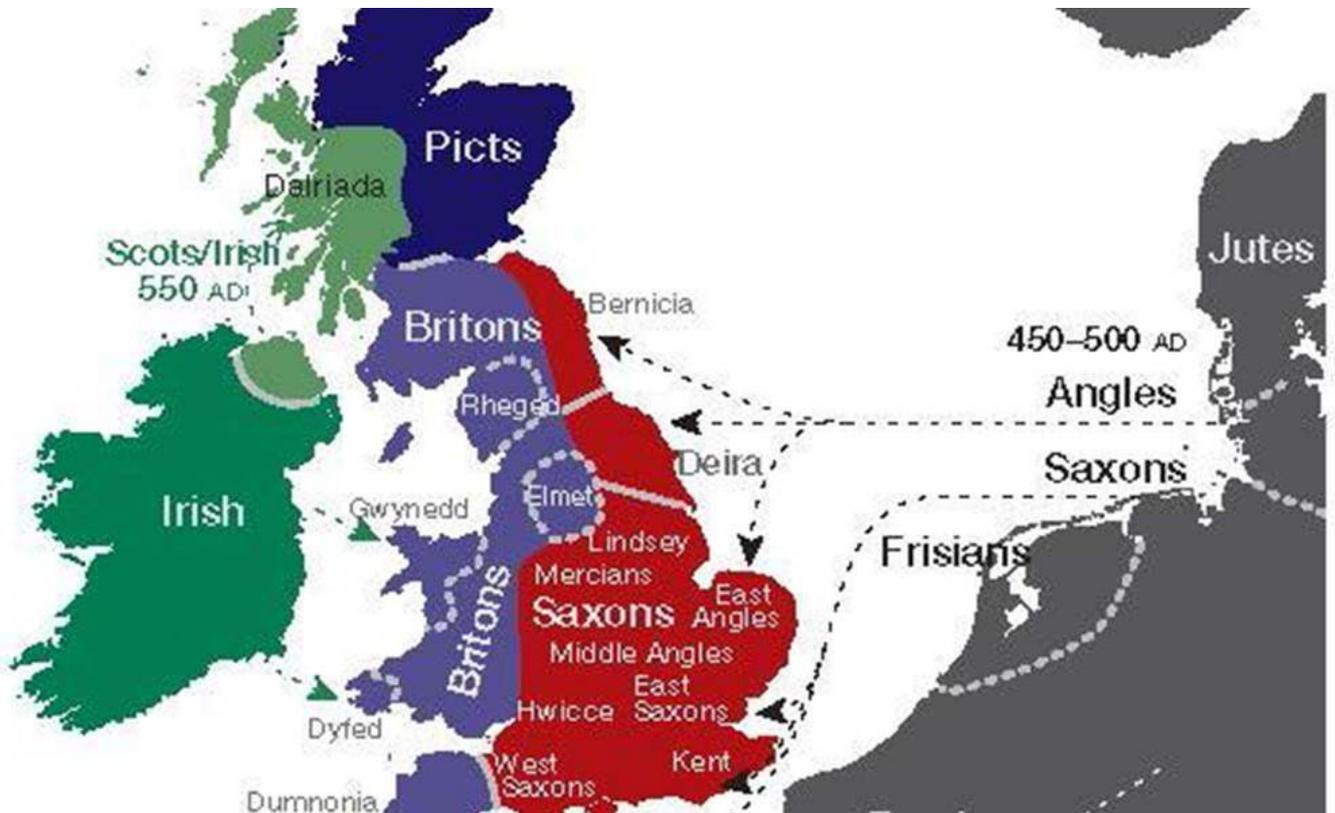
5. The Welsh appear more similar to the earliest settlers of Britain after the last ice age than do other people in the UK.

6. There is no obvious genetic signature of the Danish Vikings, who controlled large parts of England ("The Danelaw") from the 9th century. There is genetic evidence of the effect of the Landsker line – the boundary between English-speaking people in south-west Pembrokeshire (sometimes known as "Little England beyond Wales") and the Welsh speakers in the rest of Wales, which persisted for almost a millennium.

7. The analyses suggest there was a substantial migration across the channel after the original post-ice-age settlers, but before Roman times. DNA from these migrants spread across England, Scotland, and Northern Ireland, but had little impact in Wales.

8. Many of the genetic clusters show similar locations to the tribal groupings and kingdoms around the end of the 6th century, after the settlement of the Anglo-Saxons, suggesting these tribes and kingdoms may have maintained a regional identity for many centuries.

Professor Mark Robinson, an archaeologist on the



Genetic Map of Britain - Image credit: Stephen Leslie et al/Nature

the project from the Oxford University Museum of Natural History, explained, "The results give an answer to the question we had never previously thought we would be able to ask about the degree of British survival after the collapse of Roman Britain and the coming of the Saxons."

The Wellcome Trust-funded People of the British Isles study analysed the DNA of 2,039 people from rural areas of the UK, whose four grandparents were all born within 80km of each other. Because a quarter of our genome comes from each of our grandparents, the researchers were effectively sampling DNA from these ancestors, allowing a snapshot of UK genetics in the late 19th century. They also analysed data from 6,209 individuals from 10 (modern) European countries.

Sir Walter Bodmer from the University of Oxford, who conceived the People of the British Isles study and co-led the work, said, "The People of the British Isles study gave us a wonderful opportunity to learn about the fine-scale genetic patterns in the UK population. A key part of our success was collecting DNA from a geographically diverse group of people who are representative of their location. We are very grateful to all the volunteers who participated in the study."

To uncover the extremely subtle genetic

differences among these individuals the researchers used cutting-edge statistical techniques, developed by four of the team members. They applied these methods, called fineSTRUCTURE and GLOBETROTTER, to analyse DNA differences at over 500,000 positions within the genome. They then separated the samples into groups of genetically similar individuals, without knowing where in the UK the samples came from. By plotting each person onto a map of the British Isles, using the centre point of their grandparents' birth places, they were able to see how this distribution correlated with their genetic groupings.

The researchers were then able to "zoom in" to examine the genetic patterns in the UK at levels of increasing resolution. At the broadest scale, the population in Orkney (islands to the north of Scotland) emerged as the most genetically distinct. At the next level, Wales forms a distinct genetic group, followed by a further division between north and south Wales. Then the north of England, Scotland, and Northern Ireland collectively separate from southern England, before Cornwall forms a separate cluster. Scotland and Northern Ireland then separate from northern England. The study eventually focused at the level where the UK was divided into 17 genetically distinct clusters of people.

Medieval cesspit in Jerusalem reveals 15th century diseases

Analysis of a latrine in Jerusalem that dates back over 500 years finds human parasites common in northern Europe yet very rare in Middle East at the time, suggesting long-distance trade or pilgrimage routes and shedding light on prevalent infectious diseases of the age.

A new analysis of a medieval cesspit in the Christian quarter of the old city of Jerusalem has revealed the presence of a number of ancient parasite eggs, providing a window into the nature and spread of infectious diseases in the Middle East during the 15th century.

Researchers found evidence of six species of intestinal parasites in the over 500-year-old latrine. These included large quantities of roundworm and whipworm, both spread by faecal contamination of food and thought to be endemic to the region dating back to human evolution out of Africa.

Two of the parasites detected, *Entamoeba* dysentery and fish tapeworm, were common in northern Europe in the medieval period, but either very rare or almost completely absent among the populations of the medieval Middle East.

The fish tapeworm was prevalent in northern Europe due to the popularity of fish as a food and the nature of its preparation: often eaten raw, smoked or pickled – which doesn't kill the parasite. According to Arabic texts of the time, in inland Syrian cities such as Jerusalem fish was not commonly eaten, and when consumed was always cooked thoroughly in accordance with local culinary traditions. This cooking kills the parasite and prevents its spread.

The team also found pieces of Italian pottery in the same cesspit, reinforcing the hypothesis of strong trading or religious links between Europe and Jerusalem during the late 1400s.

Researchers say the presence of these parasites in the latrine suggests it was either a town house

whose owners were Jerusalem merchants that travelled to Europe on business, contracting parasites while there, or it was perhaps a hostel that accommodated European travellers such as merchants or pilgrims.

"While we can only suggest reasons as to why people made these journeys between northern Europe and Jerusalem's Christian quarter, it does seem they brought with them unsuspecting hitchhikers in their intestines," said Dr Piers Mitchell from Cambridge University's Division of Biological Anthropology, who conducted the study, recently published in the *International Journal of Paleopathology*.

"The presence of the fish tapeworm – which can reach ten metres long in humans, and coils around inside the intestine – combined with the fragments of pottery made in Italy, most likely indicates that travellers from northern Europe used this latrine during a visit to Jerusalem," Mitchell said.

The team used a combination of microscopy and biomolecular analysis (ELISA) – to uncover parasite eggs – on 12 'coprolites': fossilised faeces, and some cesspit sediment. The cesspit itself, located a short distance north of the Church of the Holy Sepulchre, was much more than a mere hole in the ground – with a vaulted roof, stone-built walls, and two 'entry chutes' for defecation on opposing sides.

All 12 coprolites were found to be riddled with both roundworm and whipworm, along with the sediment. These species are thought to have become progressively more common in the region following agriculture, and may have been spread by faecal contamination of food as a



**Image of excavation deep down into the latrine by the Ecole Biblique de Jerusalem.
Credit: Jean-Baptiste Humbert**

consequence of the use of human faeces as a crop fertiliser (as well as poor sanitation).

One coprolite tested positive for eggs of the fish tapeworm, which was the most unexpected discovery from the analysis. The researchers also found quantities of *Taenia* parasite eggs, indicating pork or beef tapeworm. Despite the dominance of Islam in the society during the Mamluk Period (1250-1516 AD), pigs would have still been consumed in the Christian quarter.

Mitchell says the health impacts of these parasites would have varied. "A light load of whipworm or roundworm would be likely to go unnoticed. A heavy load of these parasites in children, however, can lead to malnutrition, reduced intelligence and stunted growth. Dysentery may cause diarrhoea and abdominal cramps for a week or two and then settle, or it

may cause death from dehydration and septicaemia."

"This research highlights how we can use preserved parasite eggs in ancient toilets to spot past migrations and the spread of ancient diseases. Jerusalem's importance to Christians in medieval Europe made it a key destination for both pilgrimage and trade. We can see these travellers took unexpected guests along with them."

The article, "Human intestinal parasites from a Mamluk Period cesspool in the Christian quarter of Jerusalem: Potential indicators of long distance travel in the 15th century AD", by Hui-Yuan Yeh, Kay Prag, Christa Clamer, Jean-Baptiste Humbert and Piers D. Mitchell appears in *International Journal of Paleopathology*.

Ventriloquizing the past on social media: Bulletins from the occupied city #YorkOnThisDay 867

By @AlcuinsLibrary



AlcuinsLibrary @AlcuinsLibrary · Mar 21

#BattleofEoforwic #OTD 876

Then was there an immense slaughter of the Northumbrians some within and some without

ow.ly/i/a25zo



[View photo](#)

York's Anglian era (ca. 400-867) lasted longer than the Roman and Viking phases combined. Anglian Eoforwic was a thriving centre of cross-channel trade; its church had been the place of baptism for the first Christian king of Northumbria; it became the greatest centre of learning in the Latin West for some decades in the eighth century. The treasures of Anglian metalwork now on display in York hint at great wealth and skill. And yet this period has been almost entirely eclipsed, in the current local heritage offer and marketing, by the relentless promotion of Romans, Vikings, Richard III, Chocolate, and the Emperor Constantine, all vital to the tourist economy.

It can seem as if the commercially promoted version of the local past turns into a football league where we only identify with one side, the winning home team. The away-team benches are empty. The remaining Roman stonework is signposted and the fortress's footprint marked with brass studs, yet, it is rare to find an invitation to identify with the native population they conquered, or anything about them at all. Similarly with the astonishing discoveries of the

Coppergate excavation brought to life at the Jorvik Viking Centre: Scandinavian conquerors' daily life, crafts, commerce, houses and toilets are all there. But what of the bloodshed and trauma that accompanied the transition from Anglian Eoforwic to Jorvik? The exhibitions in the Yorkshire Museum convey a much fuller picture, but not everyone steps inside. The dominant voice in the commodified public heritage in York seems to come from the stones and stories that have a particular charge, a frisson which Viking warriors most certainly have, and the pre-Roman Brigantes, and later, Anglian monks do not. The York Dungeon Museum and the Draculization of Whitby cater to a stronger appetite for that taste.

As an historian of the early middle ages, all this seems not merely an eclipse of the Anglian era, but an unintentional silencing, a flattening out of the moral complexity of the past. Traumatic violence can be sanitised, it seems, when we identify with the winners. No White Poppies to recognize both sides here. Thus an exhibition about Viking weapons and battle wounds called 'Skullsplitter' is family fun while any treatment of the same themes for the present day world

of the same themes for the present day world would come with a warning and the human remains of modern conflicts would not be displayed to gawk at. Perhaps in a world full of the horrors of current events, the distant past is just too distant, and the cost of our concern for those on the losing side, too high?

It has been said that 'you cannot slander the dead'. We who study the persons of the distant past are not subject to the ethical codes that apply to scholars who interview and document the living; nor do we need to take account of national and international conventions about the treatment of the physical remains of the ancient dead. Our professional standards govern the pursuit of truth, not the ethical imperative of the rapport de face à face—even face à face with past people. How odd that in failing to attend to their stories, we might grant the voices

of the long dead less respect than their bones.

In the media stream, old and new collide. News from Lughansk, Ukraine, Mosul, Syria and Tikrit hits the front page. Discussions of tanks, IEDs, machine guns, surface-to-air missiles follow. There is nothing glamorous about occupation, conquest and modern weaponry anywhere, anytime. Not about the Fall of Troy either. Why, then, should the Fall of Eoforwic to the Great Heathen Army in 867 become a subject of rowdy celebration? As a student of the early medieval world, I began to ask myself how I might challenge this one-sidedness, not by censoring the prevalent discourse, but instead, by finding a space to disseminate another view and even to challenge the expressions that sanitized the violence of the past. A blog? Perhaps twitter would work?



john oxley @yorkarchaeology · Jul 15

#SoY Day83 Article 1 #York will be surrendered at 11am on 16th July with all forts towers canon ammunition and furniture of war



john oxley @yorkarchaeology · Jul 15

#SoY Day83 they have with them a list of 14 Articles that they have negotiated through the night with Glemham & Cowper ...



john oxley @yorkarchaeology · Jul 15

#SoY Day83 at noon today the 3 commissioners hastily make their way out of Mickelgate Bar & immediately report to Fairfax Leven & Manchester



Since November I've been tweeting bulletins from York #OnThisDay876-877, the first months of Viking occupation, at first intermittently, then daily and several times a day. My experiment in using social media to try to bring to life a lost story of York's early medieval past began with the inspiration of City of York Council archaeologist John Oxley (@yorkarchaeology). His daily tweets from April to July 2014 brought the 1644 siege of York to life event by event, in real time, in familiar locations. Terse messages

gained suspense or poignance from their spatial connection to the modern city and to the actual date. It happened on Micklegate, it happened on the Mount, it happened on this day. It reminded me of the insights of great Romanian comparative religion scholar Mircea Eliade who illuminated the way the ritual reenactment or narration of events of illo tempore can become charged with energy and meaning.

I started the experiment with a series of tweets from the J.H. Stevenson's nineteenth-century translation of Simeon of Durham's twelfth-century account of the Great Heathen Army's capture of Northumbria (and no fixed hashtag). York fell on 1/11/866. The inhabitants of Eoforwic lived through the first weeks of occupation while the Great Heathen Army continued ravaging as far as the Tyne. When Simeon ran out, I had to cast my net farther. This was when the experiment began change the experimenter. I had to scrape the barrel to devise tweets that didn't depend on event-based history, peering into matters outside my usual scope. The names of the days in Ides and Kalends. The winter diet. The phase of the moon on a given night. Of necessity, a fair bit of repetition crept in. One Friday, I concocted an English language list of daily chores (imitating Old English alliterative verse) to make the point that the toil of eking out an existence might sometimes loom larger than political fortunes. Weekly versions of that formula (grind grain bake bread brew beer boil broth find fuel feed fire no matter who the king) became some of the most retweeted bulletins.

I also wanted to sketch in the material conditions, politics, and mentality of the soon-so-be-crushed inhabitants of Eoforwic. Riven by factions, Northumbria was one of the few early medieval kingdoms that had not outgrown regicide by the mid-ninth century. Did rival factions blame each other for the attack? Or did they curse the king of East Anglia who had bought off the attackers by giving them horses, making them much more mobile and dangerous than ever before? How did Archbishop Wulfhere stay on in power? Intentional repetition might suggest the harsh conditions, tedium, and fear in the occupied city. For topics where I wanted to hint at some resonance with current events, twitter brevity was an advantage. Hence brief allusions to jarring cultural differences, religious tensions, the problems of a monetized economy collapsing from the grip of a non-coin using group. Likewise, the character limit meant that questioning tweets that glorified Viking violence was best done by question rather than argument. Recently the experiment brought a moment of vicarious panic. I knew I needed to get warriors in place for the final battle; just over a week before that, I realized almost too late that if they

didn't start marching down from North Northumbria, they would not be present at the appointed time.

Alongside conjuring a voice for York in 866-7, fostering local pride and interest in the Anglian era was also an aim. Hence the excuse to post images of some stunning objects from the Yorkshire Museum, or introduce manuscripts that might once have been in Alcuin's library or quote Old English poetry (not from York, but evocative). There is nothing like dropping an image of a gold ring, a helmet, a superb sword, or a fine strap-end into the twitter stream. The phone buzzes with echofon notifications: are we all magpies at heart? No poetry and hidden haiku will have that effect.

Many years ago, a colleague asked what academic writing would be like if everything we did remained anonymous after publication. For anyone subject to the UK's REF, it's hard to even imagine such a world or what the consequences might be. As I started to spend more time on twitter, I observed the powerful effect of anonymity on the character of the twitter stream of @herdyshepherd1 (before he announced his forthcoming book) as well as on the persona of the mysterious 'gentle author' of Spitalfields life. I resolved to stay anonymous. The now-revealed James Rebanks sometimes tweeted to say 'it's not about me it's about the dogs, the sheep, the land'. Likewise, @AlcuinsLibrary's York #OnThisDay 868's tweeting, but for the voices of the ninth-century past. (On the last day of the experiment, I learned of @TTLastSpring, a poignant and extensive anonymous project giving a voice to Canadian artist Tom Thomson in 1917.)

The twitter medium and milieu create new possibilities. The chance to get a neglected story out and circulating is one. To converse with residents, other historians, reenactors, crafts people, metal detectorists, as they responded to the elements that sparked their interest brought unexpected conversations. Twitter also provides immediate feedback on what appeals to people. Here I had to face the fact I was swimming against the current. Even on a twitter stream intended to bring to life the story of the losing side, and with followers interested in local history and medieval books, the magnetic topics were swords, gold,



AlcuinsLibrary @AlcuinsLibrary · Jan 15

#OnThisDay York 867 #FallofEoforwic

Winter in the conquered wic
long nights
bitter days
no matter who the king

← ↻ 4 ★ 2 📊 ⋮



AlcuinsLibrary @AlcuinsLibrary · Jan 14

York #OnThisDay 867

In the conquered city
cold ice chains bind
hoar frost
ice on the buckets

@yorkarchaeology @yorkwalls

swords, gold, Odin, battles and the beasts of battle.

In setting out to give the defeated Anglians a voice, and to challenge the contemporary discourse that glorifies or makes light entertainment of past violence, I came back to the unchangeable fact that much of the literature of the Anglo-Saxons and Scandinavians itself revels in glorifying weapons, killing, and treasure. Thus Old English poetry offered more useful phrases for patching together an attempt at a bit of blow-by-blow narrative of the final #BattleofEoforwic than the crucial Latin sources. Other themes exist in those earlier literatures of course: lament and proverbial wisdom, for example. But it seems that perhaps the variables which determine which voices will be transmitted in past literature are not very different from those which shape heritage marketing and trending on social media today. The trump card to convey the catastrophic effect of Viking destruction in Northumbria turned out to be the stark fact less than twelve early Northumbrian manuscripts survive in the region where they were created,

all now in Durham Cathedral Library. Each rephrasing of that fact got surprising traction. A glimmer of hope for the fuller story?

Twitter colonizes the user. Even using Bufferapp to send out most tweets automatically did not make me immune to the addictive quality of the echophon notification chime. The twitter experiment ended on March 21st #OTD 867 with a terrible defeat, two Northumbrian kings and most of their followers slain, occupied Eoforwic set to become Jorvik, other Northumbrian centres now acutely vulnerable to further raids by the invaders. The institutional continuity of the great Northumbrian foundations of Deira and Bernicia would be fatally interrupted—Whitby, Lindisfarne, Wearmouth and Jarrow, to name only the most famous.

I now wait to see if having shared the story this way creates any echoes.

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Five Minutes at Craigmillar Castle

By Danièle Cybulskie



To visit Edinburgh, Scotland is to be awed by its formidable castle, looming over the city from its high perch atop the hill, a sheer drop on three sides. It's hard to forget your first sight of that great beauty, or of the Palace of Holyroodhouse (Holyrood Palace), the royal residence that sits at the other end of that long street, the Royal Mile. While both of these places are bursting with history, my personal favourite is a lesser-known castle, found on Edinburgh's outskirts: Craigmillar Castle. A short, city bus ride away from the town centre (by The Royal Infirmary), Craigmillar Castle is an extremely well-preserved example of a medieval Scottish castle, and its various improvements over three hundred years. Though it is now a ruin, it is so beautifully intact that you get a real sense of the layout, and how it would have been used centuries ago.

Craigmillar Castle sits on a hill to the southeast of Edinburgh, giving it a spectacular (and strategic) view of Edinburgh Castle, the city, the great hill of Arthur's Seat and the Salisbury Crag, as well as the Firth of Forth, and the long, much flatter land to the southwest and southeast. As castles go, this is an excellent location: just far enough from the edge of the medieval city to be away from the bustle, while still being close enough to get there in a hurry; placed well to see ships coming up the Firth of Forth; and situated high enough to see anyone coming from miles away. You can still access the high towers and walk along the tower house wall, giving you a sense of what the guards and family members would have been able to see in the castle's glory days.

Inside the castle are bedrooms and a great hall, the wide stone fireplaces still intact, though the wooden ceilings are long gone. One bedroom even has the luxury of a garderobe (an ensuite bathroom), and there are many windows throughout. There is even a surviving bread oven and a prison cell (also with a convenient toilet facility for its prisoners). Cupboard and closet spaces abound, giving you a sense of where things may have been stored, and there are back staircases, such as the one that goes straight from a bedroom to the wine cellar below. These are the things I love about Craigmillar, as they speak to the human element. Walking the halls, you start to imagine it as a functioning residence, instead of a pile of stone.

While Craigmillar Castle has some fortifications, such as a curtain wall, machicolations, and pistol holes, it was constructed (according to Historic Scotland) in the late fourteenth century, after the storied wars of Robert the Bruce versus Edward I, when the country had settled down somewhat. This is probably one of the reasons it is so well preserved: unlike Stirling Castle (and others), it wasn't razed in order to make it useless to the enemy. Instead, Craigmillar Castle's history is largely peaceful, despite the plotting that may have gone on inside. According to its Official Souvenir Guide (by Historic Scotland), in 1566

Castle unforgettable for me are the former fishpond in the shape of an enormous letter "P" (for Preston, the founding family); the two great trees that have grown up on either side of the main doorway – inside the courtyard; a dovecot, still in great condition; and the chapel, small and roofless in the corner of a courtyard, with the graves of the recent owners of the castle. Clearly, the castle is still beloved to more than just me.

If you only have time to visit one castle in Edinburgh, Edinburgh Castle itself is certainly worth your time, but if you have an open afternoon and decent hiking boots, humble Craigmillar Castle is a beautiful example of what a castle was to its people – a building with its function still evident in its rooms, and in the many small treasures you may find there. To learn more about Craigmillar Castle (and many more amazing Scottish castles), have a look at Historic Scotland's website. If you're anything like me, after five minutes or five hours in Craigmillar Castle, you still won't want to leave.

You can follow Danièle Cybulskie on Twitter **@5MinMedievalist**



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