

is rather low. This makes the numbers comparable to those of the Italian *relazioni dei barbieri*, records kept by surgeons of all wounds resulting from aggression that they treated. For Haarlem we should probably only consider the category of bleeding or stab wounds. From Müller's data (36–38) we can calculate that these amounted to a rate of about 1.5 per 1,000 inhabitants in the late fourteenth century. This compares favorably indeed with sixteenth-century Rome, where the rate obtained from the surgeons' reports stands at 18 per 1,000. It should be added that, despite this difference, feuding was rampant in late medieval Haarlem, which we already knew through the work of Corien Glaudemans, to which Müller duly refers.

In conformity to the author's empirical orientation, there is a relative absence of theorizing in the book. In the period covered by part 1 he observes a gradual rationalization of the justice system. He argues that this rationalization was an indigenous process, not a consequence of the increased influence of Roman law. Most of the theorizing is done in part 2 and reserved for a discussion of Norbert Elias's theory of civilizing processes. Müller eventually rejects this theory, but he frankly admits that he has no alternative one. Since he mostly takes issue with this reviewer, I don't want to abuse my position to go into detail. For one thing, as Müller realizes himself, one town up to 1615 can only say so much about Elias's theory. The common pattern for capital punishment observed in German towns and English counties, for example, is low in the Middle Ages, rising in the sixteenth century and lowering again from the eighteenth on—all compatible with Elias's theory. Curiously, Müller refers to just three articles of mine, ignoring all my books. This leads him twice to repeat the story of a stabbing in the Haarlem prison-workhouse to which I devoted a paragraph long ago (*The Prison Experience* [1991], 60).

Pieter Spierenburg, *Erasmus Universiteit Rotterdam / NIOD*
doi:10.1017/rqx.2019.307

De Friese volkslegers tussen 1480 en 1560. J. A. Mol.
Hilversum: Verloren, 2017. 366 pp. €35.

This book deals with the diminishing role of the militias in West Lauwers Frisia around 1500, when this part of the Low Countries lost its communal government, as part of the so-called Frisian freedom. In 1498, after a period of bloody internal strife, Frisia became a territory of Albert of Saxony. In 1515, Charles V incorporated it into his Burgundian-Habsburg possessions. Until 1524, he had to subdue the unwilling Frisians receiving assistance from his rival Charles II of Guelders. Although Charles V had conquered Frisia mainly with trained mercenaries, sieges, and raids, he still appreciated the deployment of unprofessional militias. They saved his treasury, brought numerical preponderance, and could cope with the marshy Frisian lands, in which cavalry was useless. This explains why the Habsburgs continued the presence of militias, and urged the Frisian

authorities to organize inspections and the creation of muster rolls when attack was imminent.

Hans Mol, scholar in medieval studies at the Frisian Academy (Leeuwarden) and professor of medieval Frisian history at Leiden University, provides with this study far more than its title suggests. He integrated his main topic perfectly into both the context of late medieval and early modern military professionalization, and the sixteenth-century state formation in the Low Countries. Furthermore, the analytical part of the book (until page 173) is useful as a general introduction to the history of Frisia in the first half of the sixteenth century. Its structure, however, is rather unusual. After an introductory chapter, the author discusses the period 1525–52, before the period 1480–1524. Mol explains this ordering by stating that we do not have suitable sources about the organization and armament of the militias in the older period. Although it analytically works in the body, the conclusion repeats the same structure—even though this is a place where the chronological order could have been maintained.

In any case, Mol convincingly demonstrates that the Frisian militias always remained inferior to the contemporary paid soldiers. The muster rolls, for instance, mention their simple weaponry—especially the weaponry of those in the countryside. This is not a surprising conclusion, of course. Nevertheless, this study makes clear that the story is more diverse than has been narrated until now. Within such a context, it would have been great to know how many members of the Frisian militias did become professional mercenaries. Unfortunately, Mol could only address this with little evidence, such as the visual material about Emperor Maximilian's army, in which Frisians were called *Springer* (jumpers) because of their long pikes. These weapons were also used as poles for jumping over ditches, which is still a popular sport in Frisia, called *fierljeppen*.

Half of the publication is filled with a transcription of the surviving Frisian muster rolls of 1552 and those of the isle of Ameland—a free lordship—from 1558. These were fantastic sources for Mol's research, since they include not only the names of the men of fighting age and their weaponry but also their residential backgrounds. The original documents concerning Frisia are kept in the State Archives of Belgium, in Brussels, and those regarding Ameland are in the National Archives of the Netherlands, in The Hague. The commemoration at the front of the publication of Onno Hellinga (2011), by Mol and Peter van der Meer, the other editor of the rolls, is well deserved, because Hellinga partially prepared the edition.

The publication's index on personal and topographical names does not encompass the edited rolls. This is understandable considering the number of personal names, but it is a pity that topographical names were not included. Including them in the index could have enabled outsiders to connect the places mentioned in the rolls in sixteenth-century spelling with the modern spelling of those names—for instance, sixteenth-century Colderawael with present-day Kolderwolde (Dutch) and Kolderwâlde (Frisian). In his analysis Mol uses the modern Dutch topographical names of Frisian places instead of the present official names, which are partially Frisian. This sounds

logical given that the book's language is Dutch. It is, however, also a political choice, since the nineteenth-century Kingdom of the Netherlands recorded official Dutch versions of Frisian names in a rather arbitrary way.

Joop W. Koopmans, *Rijksuniversiteit Groningen*
doi:10.1017/rqx.2019.308

Anglo-Italian Cultural Relations in the Later Middle Ages. Helen Fulton and Michele Campopiano, eds.

York Medieval Press. Woodbridge: Boydell & Brewer, 2018. xii + 212 pp. \$99.

This collection of eight essays results from a conference held in York in 2013 focusing on cultural exchanges between England, Ireland, and Italy in the period ca. 1270–1400. All of the contributions in the published collection are defined as case studies in the rich interchange between the states of the Italian Peninsula and Britain in the later medieval period.

The essays do succeed in elucidating significant and, in some instances, insufficiently studied aspects of Anglo-Italian relations. Margaret Bridges investigates “Writing, Translating and Imagining Italy in the *Polychronicon*” of Ranulf Higdon. Carolyn Colette moves beyond the borders of Italy and England to Avignon, to discuss the 1333 literary and bibliophilic exchange between Petrarch and Richard de Bury, bishop of Durham. The importance of ecclesiastical independence of Roman law manuscripts in Northern England is studied by Michele Campopiano in “The Reception of Italian Political Theory in Northern England: Bartolus of Saxoferrato and Giles of Rome in York,” while Ignazio del Punta rediscovers a well-traveled path in his “Italian Firms in Late Medieval England and Their Bankruptcy: Rereading an Old History of Financial Crisis.” Another incidence of deeply studied economic history reinterpreted through a broader lens is Bart Lambart’s “*Nostri Fratelli da Londra*: The Lucchese Community in Late Medieval England”; Helen Bradley amplifies this in her “*Saluti da Londra*: Italian Merchants in the City of London in the Late Fourteenth and Early Fifteenth Centuries.” The apocalyptic material derived from the prophecies of the twelfth-century Calabrian abbot Joachim of Fiore and applied to anti-Lancastrian sympathies in England is rehearsed by Victoria Flood. Her “Political Joachism and the English Franciscans: The Rumour of Richard II’s Return” follows the persistent belief, often spread by spiritual Franciscans, that Richard did not die soon after his deposition in 1399, but would return to overthrow the tyranny of Henry IV and usher in a new age of the spirit. Finally, Helen Fulton discusses the development of “Urban History in Medieval and Early Modern Britain: The Influence of Classical and Italian Models.” There is also a brief introduction by Campopiano and an afterword by Fulton.