Acknowledgements

One of the ways in which early medieval monks thanked their benefactors for their generosity was by remembering them in their prayers. To ensure that each person with a right to commemoration was remembered, the monks kept lists of those deserving their prayers. Following this respectable tradition I want a similar list to precede this dissertation, to thank everybody to whom I have become indebted in the course of writing it. All the people included here have in one way or another contributed to my work: by supporting my research, providing the financial means to make it possible, encouraging and inspiring me, sharing knowledge and experience, discussing the subjects of this thesis and offering useful comments, reading chapters in progress, enlightening me in fields outside my discipline, by letting me read articles and papers in advance of publication, helping with practical technicalities, offering friendship and confidence and sacrificing precious time. I thank Bodien Abels, Fred Beijen, Pascal Bertrand, Lex Bosman, Donald Bullough, Chris Craun, Richard Corradini, Albrecht Diem, Fundatie van de Vrijvrouwe van Renswoude, Babette Hellemans, the Instituut voor Cultuur en Geschiedenis (University of Amsterdam), Dominique Iogna-Prat, Maybe de Jong, Anton Kos, Bart Kuypers, Piet Leupen, Rosamond McKitterick, Rob Meens, Louk Meijer, Elise van Nederveen-Meerkerk, Arpad Orbán, the participants of the Texts and Identities meetings, the postgraduates of the department of Medieval History at the University of St Andrews 1998/1999, Walter Pohl, Harrie and Nettie Raaijmakers, Mijke Raaijmakers, Sietske Raaijmakers, Irene van Renswoude, Carine van Rhijn, Els Rose, Barbara Rosenwein, Julia Smith, the staff of the Hessische Landesbibliothek and the Theologische Seminarium in Fulda, Stichting Fonds Catherina van Tussenbroek, Frans Theuws, Klaas Verweij, Jaap-Hein Vruggink and Ian Wood. Mary Garrison took the time and trouble to correct my English. The mistakes that remain are entirely my responsibility. The maps in this dissertation are drawn by Marieke van Gool, for which I am very grateful.

I end by quoting the monk of Reichenau who was responsible for inscribing the names in his monastery’s ‘Book of Life’: ‘The names, which were given to me in order for me to write them in this book, but that are omitted because of the carelessness of my incompetent forgetfulness, I commend to you, Christ, to your mother and to all heavenly power, so that here and in eternal life the memory of their blessedness will be
celebrated.' If I have forgotten to mention friends and colleagues who should have been named, I will remember them in due time.

1 'Nomina, quæ iniuncta fuerant mihi ut a me in hoc scriberentur libro sed ob incautelam inertiae oblivionis meç dimissa, tibi Christe et genetrici tuæ omnique celesti commendo virtuti, ut hic et in aeterna vita eorum beatudinis celebretur memoria.' Das Verbrüderungsbuch der Abtei Reichenau (Einleitung, Register, Faksimile), eds. J. Autenrieth, D. Geuenich, K. Schmid, MGH Libri Memoriales et Necrologia N.S. 1 (Hanover 1979).