

The administration of *memoria*. The description of memorial registers from Leiden, Haarlem and The Hague in the MeMO database application

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Between April and September 2011 I worked as a trainee for the MeMO project. The main objective of this project 'is the creation of a freely accessible database application that will enable researchers to select and analyse source material that is essential for the study of medieval memorial practices.'¹ In this stage of the project, four main types of sources have been selected to be included in the database application. These sources are a) memorial registers, b) narrative sources regarding *memoria*, c) memorial paintings and sculptures (*Memorialbilder*) and d) sepulchral monuments and gravestones. During my traineeship I was involved in the input of data about memorial registers in the MeMO database, of which I will give a short survey in this article. I will start with a discussion of the definition of memorial registers and the classification of this kind of sources in several subcategories. I will continue with a discussion of the importance of cataloguing memorial registers and describe the developments in this field, starting with the first initiatives by *Signum*² and the *Werkgroep Memorieboeken (Focus Group Memorial Registers)* and continued at present within the MeMO project. Then I will give an overview of the memorial registers I found and described in the different archives I visited during my traineeship, and I will discuss some of the characteristics of the memorial registers I described. I will also discuss some of the problems I encountered. Of course, my discussion of the characteristics of the memorial registers I described is only very preliminary; and because it concerns only a small part of the memorial registers in the Netherlands it is not necessarily representative for all extant memorial registers. More research is necessary in the future and the application will provide just that. I also discovered some memorial registers which were not yet recognized as such. Some of these newly found memorial registers I will discuss in more detail in the third paragraph, after which I will conclude with describing some possibilities of this inventory of memorial registers for future research.

Memorial Registers

According to the definition used by Truus van Bueren in 2006, memorial registers are 'all forms of lists, overviews and registers with names of persons (members and/or non-members, alive or deceased) recorded for spiritual and ecclesiastical institutions – monasteries, parish and collegiate churches, hospitals and confraternities -, in view of the religious commemoration of the recorded persons, but also for administrative, legal and other reasons.'³ In many cases these lists of names contain also information about gifts,

¹ See the website of the MeMO project at <http://memo.hum.uu.nl/>

² *Signum: contact group for socio-economic, legal and institutional history of religious and ecclesiastical institutions in the Low Countries*

³ Truus van Bueren, 'Gebruik en functie van memorieboeken. Met voorbeelden uit norbertijnenkloosters', in: *Memorievieringen bij Norbertijnen; Werkgroep Norbertijner Geschiedenis in de Nederlanden. Bijdragen van de contactdag 16* (Averbode 2006) p. 10: 'Onder memorieboeken verstaan we alle vormen van lijsten, staten en registers met namen van personen (leden en/of niet-leden, nog in leven en al overleden) opgetekend ten behoeve van geestelijke en kerkelijke instellingen – kloosters, parochie- en collegiale kerken, gasthuizen en broederschappen -, met het oog op de religieuze gedachtenis van de opgetekende personen, maar ook om administratieve, juridische en andere redenen.'

the place of burial or provisions with regard to memorial services, distributions and pittances. In this way these institutions could supervise the countergifts they were required to provide for the salvation of the persons mentioned in the lists: these countergifts could consist of prayer, masses, memorial services, distributions of alms and more.⁴

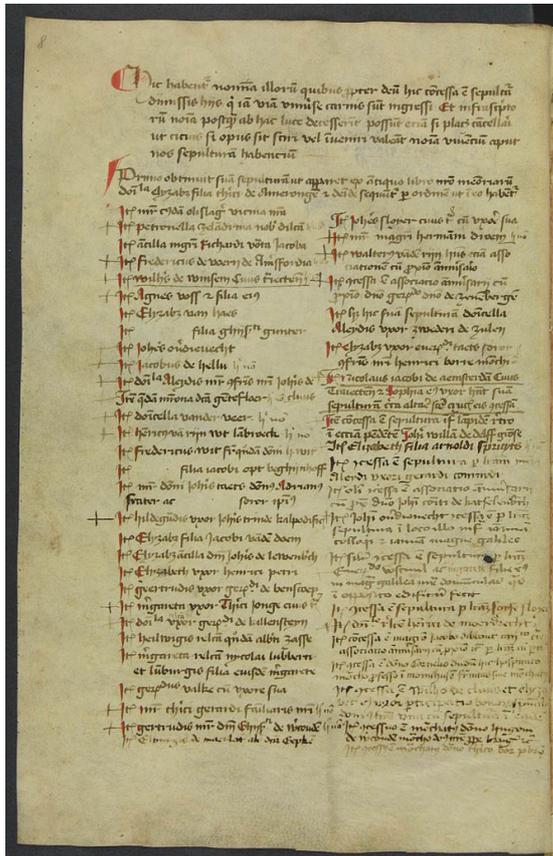


Fig. 1. Example of a list of burials. Carthusian monastery of Nieuwlicht, Utrecht. Het Utrechts Archief, Kartuizerklooster Nieuwlicht, Inv. Nr. 4, page 8.

Because of this great diversity of memorial registers, it is important to make a further classification of this kind of source material. In the past, historians have tried to make such a classification on the basis of their main function and the kind of information that is given.⁵ In 1972, Huyghebaert made an influential classification of memorial registers,⁶ classifying them according to function into *Libri Vitae* or *Libri memoriales*, *namelists* of associations of prayer and fraternization between communities, *death letters or roles*, *namelists* of (religious) guilds and confraternities, *neurologies*, *obituaries*, *gravelists* and *neurological annals*.⁷ In Huyghebaerts classification, the register's

⁴ Van Bueren, 'memorieboeken', p. 10

⁵ Van Bueren, 'memorieboeken', p. 11

⁶ N. Huyghebaert, *Les documents nérologiques* (Turnhout 1972) and J.L. Lemaître, *Mise à jour du fascicule no. 4*, † N. Hughebaert O.S.B. *Les documents nérologique* (Turnhout 1985) (*Typologie des sources du moyen âge occidental*, 4) See also Van Bueren, 'memorieboeken', p. 32 for a short survey of the classification according to Huyghebaert.

⁷ Huyghebaert, *documents nérologiques*, pp. 13-47.

function is the main criterion. Therefore he makes a distinction between *necrologies*, lists of names of deceased persons that were meant to be read aloud during liturgical services, and *obituaries*, lists of names of deceased persons with the function of administrating obligations concerning the memorial services, distributions, pittances and other counter-gifts which had to be observed by the community for the persons mentioned.⁸ In practice, however, these two categories are not always so easily to distinguish. Huyghebaert himself already notes that in small communities one list of names was sometimes used to be read aloud in the liturgy and also for the administration of memorial services.⁹

For this reason the *Werkgroep Memorieboeken*, one of the direct predecessors of the MeMO-project, chose to make another classification, not according to the assumed use of the memorial registers, but according to the contents of the documents. Therefore in the *Werkgroep* - and at present also in the MeMO project - a distinction is made between registers of graves, registers of memorial services, registers of gifts, registers of pittances and doles and registers of names not belonging to the other groups.¹⁰

Registers of graves can be registers administrating the locations of graves within the church and the names of the persons buried in them, or they can contain the names of grave owners within the church. *Registers of memorial services* contain information about the kind of memorial services a certain religious institution or community had to celebrate; this could be a register of the memorial services to be celebrated throughout the year, sometimes recorded in the form of a calendar, or it could be merely a short text containing notes about memorial services in (apparently) random order. *Registers of gifts* contain information about gifts granted to the religious community or institution, with or without the mentioning of reciprocal services in the form of prayer or memorial services. Whether this is mentioned or not, however, it is probable that if gifts were granted to the community a reciprocal service was expected in the form of prayers for salvation, at least by mentioning the names of the donors. *Registers of pittances and doles* contain information on the constituent parts of the pittances and by whom, in whose name and to whom pittances and doles were to be distributed. Pittances are special distributions of food to religious individuals or communities; doles are generally distributions of money or food to the poor. Sometimes these distributions are regarded as memorial services in themselves, on other occasions, however, prayer is expected in return. *Registers of names* can contain lists of names of deceased benefactors, lists of members of a convent or a religious confraternity, of abbots or of other religious leaders. Although only names are mentioned, these lists were probably also meant for the commemoration of the dead: they could be drawn up for the administration of the *memoria*, but they could also be intended to be read aloud during certain liturgical celebrations.

Inventory of memorial registers

Memorial registers are important historical sources for several fields of research. Huyghebaert already mentions general history, social and economic history, history of institutions, history of the liturgy, monastic history, genealogy, prosopography,

⁸ Huyghebaert, *documents nécrologiques*, p. 35

⁹ Huyghebaert, *documents nécrologiques*, pp. 36-37

¹⁰ Van Bueren, 'memorieboeken', p. 13

philology, archaeology and art history, and the history of libraries and of manuscripts.¹¹ But it is clear that memorial registers are most of all an important source for medieval *memoria*, i.e., the culture of the religious commemoration of the dead in the middle ages, a field of research that has been developing since the seventies of the twentieth century.¹²

Because Dutch memorial registers are distributed over many libraries and archives across the Netherlands and sometimes even outside the Netherlands,¹³ it is practically impossible for researchers to use these sources to do broad comparative research without the help of a database or inventory of all the extant memorial registers. But also in other fields of research there is the possibility that memorial registers are missed because the researcher does not know of their existence. For this reason, Huyghebaert himself already published an overview of extant editions of memorial registers,¹⁴ but the first serious attempt at making a complete inventory of memorial registers for the Netherlands was made in the period 1991-1994, when the contact-group *Signum* made an inventory of all memorial registers from the present-day Netherlands.¹⁵ This inventory, however, was still incomplete and the information provided was quite limited, and therefore a continuation was given to the project in 2004 when the *Werkgroep Memorieboeken* was formed. This focus group inventoried and described more than 185 manuscripts from ca. 150 institutions and even more memorial registers, because one manuscript can contain more than one memorial register.¹⁶ In 2009 the proceedings of the Focus Group was given continuation in the MeMO-project, which brought its proceedings together with other sources for late-medieval *memoria*. Some of them were already described in other databases, like the narrative sources database cataloguing all extant narrative sources in the medieval Low Countries¹⁷ or the direct predecessor of the MeMO project *Memoria in Beeld (MiB)*, a database describing and cataloguing memorial paintings and sculptures.¹⁸ Other sources were to be described and inventoried for the first time, like the sepulchral monuments and grave stones. For the purpose of describing these source materials adequately, a MeMO description standard (MeMO DS) was developed with the help of experts from various countries in the field of medieval *memoria* research.¹⁹

Because in the MeMO project we do not only include the memorial registers in the database, but also the manuscripts containing them, including a short record for all non-memorial texts to be found in the manuscript, the MeMO database also makes possible research into the manuscript context of memorial registers. By investigating this context, i.e., the texts accompanying the memorial register, it may be possible to deduce something about the way memorial registers were used.

¹¹ Huyghebaert, *documents necrologiques*, pp. 63-70

¹² Van Bueren, 'memorieboeken', p. 12.

¹³ Van Bueren, 'memorieboeken', p. 14, n. 21: She mentions at least 50 institutions within the Netherlands and 11 outside the Netherlands.

¹⁴ Huyghebaert, *documents necrologiques*, pp. 60-63

¹⁵ Van Bueren, 'memorieboeken,' p. 12, n. 14

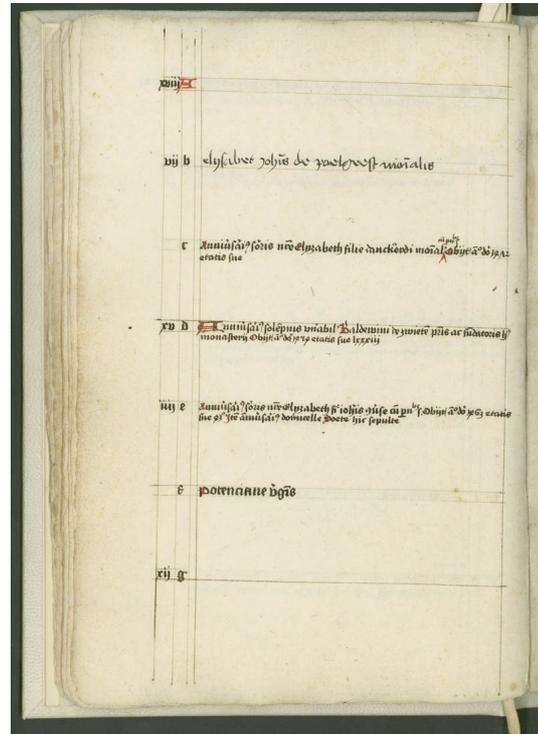
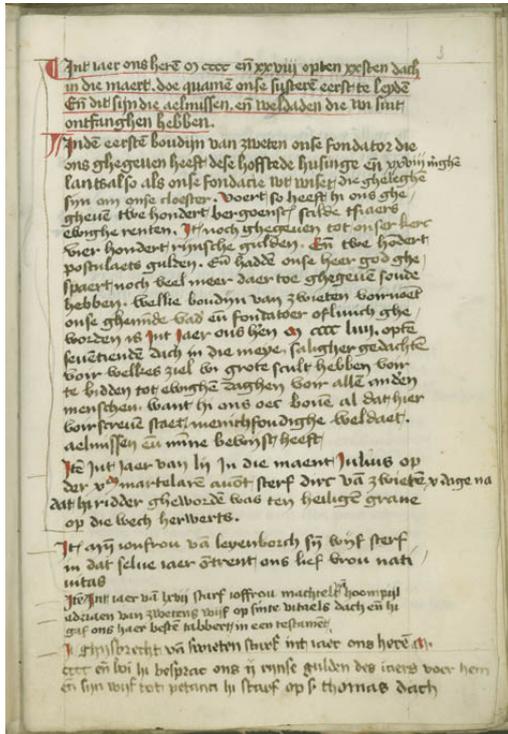
¹⁶ Van Bueren, 'memorieboeken,' p. 12; situation December 2006.

¹⁷ <http://www.narrative-sources.be>

¹⁸ <http://www.hum.uu.nl/memorie/>

¹⁹ <http://memo.hum.uu.nl/pages/database.html>

As I mentioned before, during my traineeship for the MeMO project I contributed to the inventory and description of memorial registers for the MeMO database



Left: Fig. 2. Register of gifts of the monastery Mariënpoel in Oegstgeest near Leiden, Regionaal Archief Leiden, Archieven van de Kloosters (503) - 889, fol. 3r.
 Right: Fig. 3. Register of memorial services of the monastery Mariënpoel in Oegstgeest near Leiden, Regionaal Archief Leiden, Archieven van de Kloosters (503) - 888, fol. 14v.

application. Because I live in Leiden, I focused on the archives and libraries in and around Leiden. These archives and libraries were the Leiden Regional Archive,²⁰ Leiden University Library,²¹ the archives of the Province of Noord-Holland in Haarlem,²² the National Library of the Netherlands in The Hague,²³ the National Archives of the Netherlands in The Hague²⁴ and the Municipal Archives of The Hague.²⁵ Sometimes I was able to add some registers to the inventory of the MeMO project through additional research in the inventories of the archives and libraries I visited. In this way I found nine additional manuscripts (six inventory numbers) in Leiden which were hitherto unknown or of which it was unknown that they contained memorial registers. I also found six or seven additional manuscripts in the Archive of Noord-Holland in Haarlem. But before I discuss these newly found memorial registers in detail, I will first give a short overview of the kinds of memorial registers I found and described in the archives and libraries

²⁰ Regionaal Archief Leiden (RAL) <http://www.regionaalarchiefleiden.nl/>
²¹ Universiteitsbibliotheek Leiden (UBL) <http://www.bibliotheek.leidenuniv.nl/>
²² Noord-Hollands Archief (NHA) <http://www.noordhollandsarchief.org/>
²³ Koninklijke Bibliotheek Den Haag (KB) <http://www.kb.nl/>
²⁴ Nationaal Archief Den Haag (NA) <http://www.nationaalarchief.nl/>
²⁵ Gemeentearchief Den Haag (GA) <http://www.gemeentearchief.denhaag.nl/>

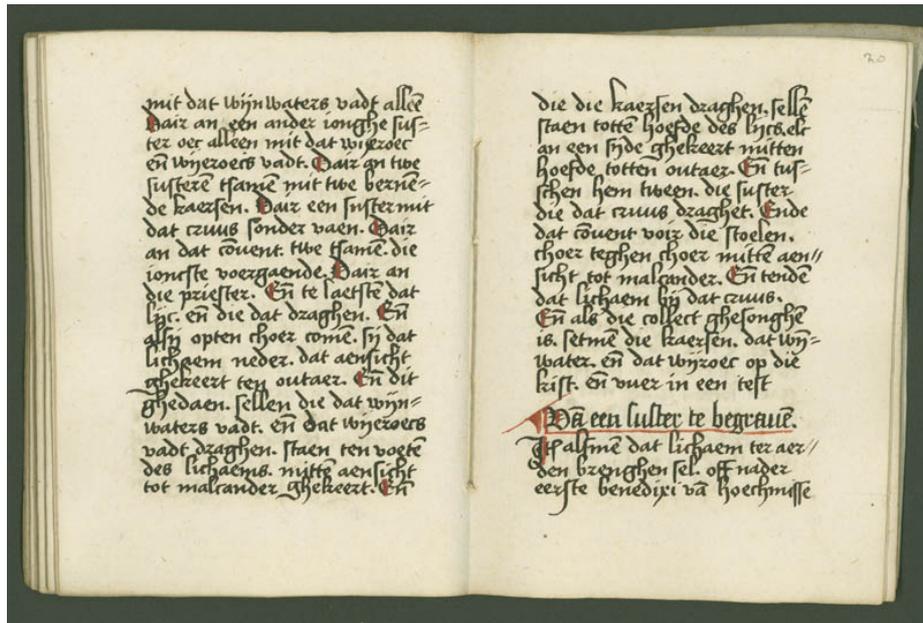


Fig. 4. Sexton's book of the monastery Mariënpoel in Oegstgeest near Leiden, Regionaal Archief Leiden, Archieven van de Kloosters (503) - 884, fol. 19v-20r.

mentioned, of the institutions in which they originate and of the problems I encountered in this process. This overview is arranged by the place in which these memorial registers originate, rather than by the archives and libraries where they are kept nowadays. In my view this classification does most justice to the original sources and is the basis on which most researchers search for their manuscripts. Moreover, the precise distribution of the provenance of the manuscripts across diverse spiritual, ecclesiastical and charitable institutions becomes clearest when it is described according to place of provenance. Because the majority of the manuscripts preserved in the mentioned archives are from Leiden, Haarlem and The Hague, I will only discuss the manuscripts from these cities in this article.²⁶

²⁶ A few manuscripts will therefore not be discussed in this article. This concerns two manuscripts preserved in the University Library of Leiden: one from the Cistercian sisters of St Servaas in Utrecht (UBL Letterkunde 273) and one manuscript from the St Adalbert Abbey in Egmond (UBL Letterkunde 611). In the Provincial Archives of Noord-Holland in Haarlem I described two manuscripts from the monastery of Heiloo (NHA 176-1329 and 176-1330), two manuscripts from the parish church in Hazerswoude (NHA 2123-53 and 54), which was under patronage of St John's monastery in Haarlem and was therefore part of the archive of this monastery. Of one of these (NHA 2123-54) it was hitherto unknown that this manuscript was preserved in the Provincial Archives in Haarlem, even though there was a known edition of this manuscript. In the Royal Library in The Hague I described one manuscript of the monastery of the sisters of St John in Weesp (KB 73 G 1), one of St Lawrence parish church in Weesp. (KB 73 G 41) In the National Archive in The Hague I described a manuscript of Our Lady's confraternity in Heusden (NA 3.22.01.01-1315) and the complex memorial register of Voorburg on the basis of the edition of the manuscript (J.G.J. van Booma, 'Dit is 't memoriboec van Voirburch.' (Hilversum 1992)).

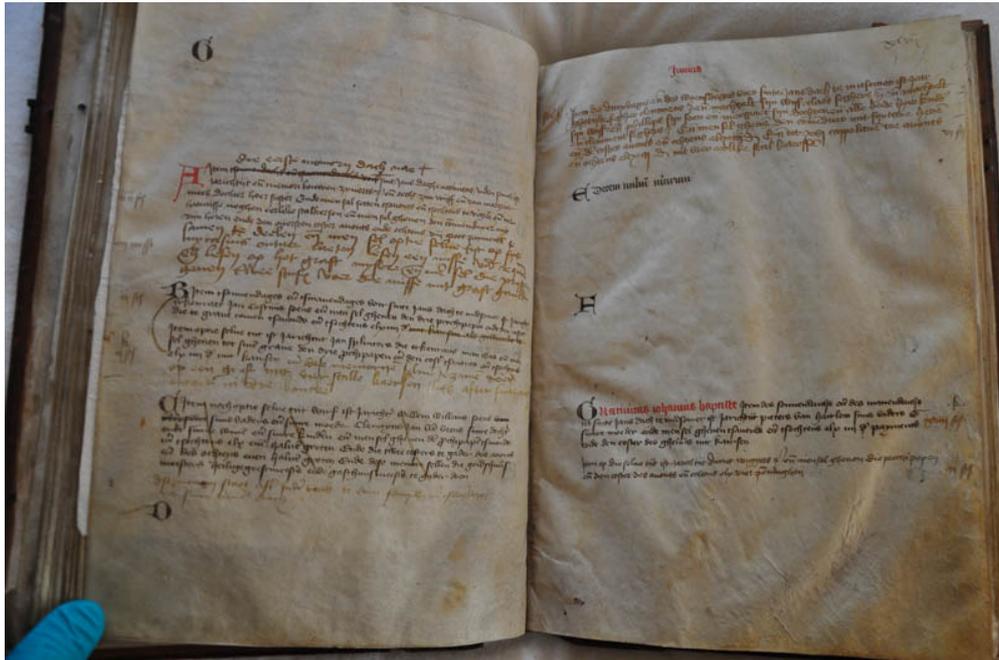


Fig. 5. Register of memorial services (kalendarium) of St Peter's church in Leiden. Regionaal Archief Leiden, Archieven van de Kerken (502) – 7, fol. 57.

For the city of Leiden and surroundings (including the canonesses regular monastery of Mariënpoel in Oegstgeest just outside Leiden and the Cistercian monastery of Mariënhaven in Warmond) there are 39 extant manuscripts containing memorial registers, originating in thirteen different institutions. These manuscripts contain a total number of approximately 57 memorial registers alongside several other kinds of texts. Eight manuscripts have their provenance in a monastery or in a monastery-like institution: one manuscript containing a register of memorial services and a list of graves from the Dominican sisters living at Rapenburg (their church is the present-day Academiegebouw of Leiden University),²⁷ one manuscript containing one register of memorial services, one register of gifts and the beginning of a register of names from the court beguinage of St Pancras,²⁸ one from the Cistercian monastery of Mariënhaven in Warmond with a register of gifts and a register of names, combined with Middle Dutch poems about commemoration practices in the convent and about the foundation of the congregation of Sibculo,²⁹ and five from the convent of canonesses regular of Mariënpoel in Oegstgeest.

Of these five manuscripts, one manuscript contains a register of memorial services³⁰, one a register of gifts³¹, one a register of pittances³² and two manuscripts are

²⁷ This manuscript is nowadays kept in Ghent (University Library Ghent BHSL.HS.0469) and has therefore not yet been described in the MeMO database application.

²⁸ RAL 503-518; This court beguinage was located in the same place as the present-day 'mierennesthofje' at Hooglandsekerkgracht.

²⁹ RAL 503-1243

³⁰ RAL 503-888

³¹ RAL 503-889

³² RAL 503-899

more complex and are interesting examples of miscellanies.³³ These last two booklets, the *costerboeck* (sexton's book) and *costerinneboeck* (sextoness's book), contain a wide variety of notes about the work of the sexton or sextoness of the monastery church, like arrangements on the chiming of bells, the placement of candles for memorial services and about the ceremonies of death and burial. Among all these different liturgical arrangements, these notes are sometimes accompanied by lists of names concerning gifts or memorial services, such as a short list of gifts of roses (i.e. rosettes, the decorated keystones in the vault of the church) for the sanctuary, a list of graves in the church and - accompanying the notes about the placement of candles for memorial services - the names of the benefactors for whom the memorial services must be celebrated.

Nine manuscripts have their origin in one of the three parish churches of Leiden, of which the parish church of St Pancras was also a collegiate church with an attached chapter of canons for most of the period of its existence. Because these different institutions within the Leiden church of St Pancras are difficult to distinguish, I have arranged this chapter church in one category with the other parish churches of Leiden. Five manuscripts have their provenance in this church,³⁴ while the oldest parish church of Leiden, St Peter's church, has left three manuscripts containing memorial registers.³⁵ The third medieval parish church of Leiden, Our Lady's Church, has left only one manuscript, kept in the archive of the church wardens of the Reformed Church, which shows that memorial registers of the medieval period can sometimes be found in unexpected parts of the archive.³⁶

Both in the manuscripts preserved from St Pancras' church and in the manuscripts preserved from St Peter's church, memorial registers are accompanied by cartularies or transcriptions of charters concerning the contents of the memorial register. In the case of two manuscripts from St Pancras' church,³⁷ the main text is clearly the cartulary, and the list of names before the cartulary mainly serves as a register to the charters in the cartulary in which the gifts to the church and the memorial services to be celebrated are recorded. In these cases, therefore, the memorial register is only used as a tool in order to use the cartulary of the church (which contains more charters than only those with memorial contents) for the administration of *memoria* as well. In the *memorandum* book of St Peter's church, however, it is the other way round: there the main text seems to be the memorial register but it is followed by transcriptions of charters concerning the foundations of memorial services and gifts to the church mentioned in the memorial register.³⁸ In both churches, notes about important historical events in relation to the parish church are found throughout the manuscripts; in the case of the first cartulary of St Pancras' church a sermon of Philip van Leyden is included in the front of the manuscript on the occasion of the foundation of the collegiate chapter in the church. This is an example of the kind of text included in the MeMO database as a narrative source. In this case therefore, both kinds of sources are included within the cover of one manuscript.

³³ RAL 503-883 and 503-884

³⁴ RAL 502-415, RAL 502-416, RAL 502-418, RAL 502-419, RAL 511-761

³⁵ RAL 502-7, RAL 502-322, Oud Archief Ridderlijke Duitse Orde Balije van Utrecht OA.2033.0

³⁶ RAL 511-2032

³⁷ RAL 502-415 and 502-416

³⁸ RAL 502-7

Surprisingly, fifty percent of the manuscripts containing memorial registers originating in Leiden have their provenance in a charitable institution. This seems to be a remarkably large number, which may be due to a relatively large number of charitable institutions established in the city of Leiden. Each of the three parishes had a hospital, and next to that there was also a leprosy hospital, an orphanage and several *hoffes*, institutions in which cheap houses were made available for the poor. But more research is necessary in order to reach definitive conclusions, perhaps also with the help of the MeMO database application to compare the situation in Leiden with all other cities in the Netherlands. By far most of the manuscripts from charitable institutions originate in St Catharine's hospital: a total of twelve manuscripts, including a series of four booklets catalogued under one inventory number in the Leiden Regional Archive.³⁹ Three other manuscripts have their provenance in St Elisabeth's hospital⁴⁰, two manuscripts in the leprosy hospital⁴¹ and one in the *Heilige Geest* orphanage.⁴²

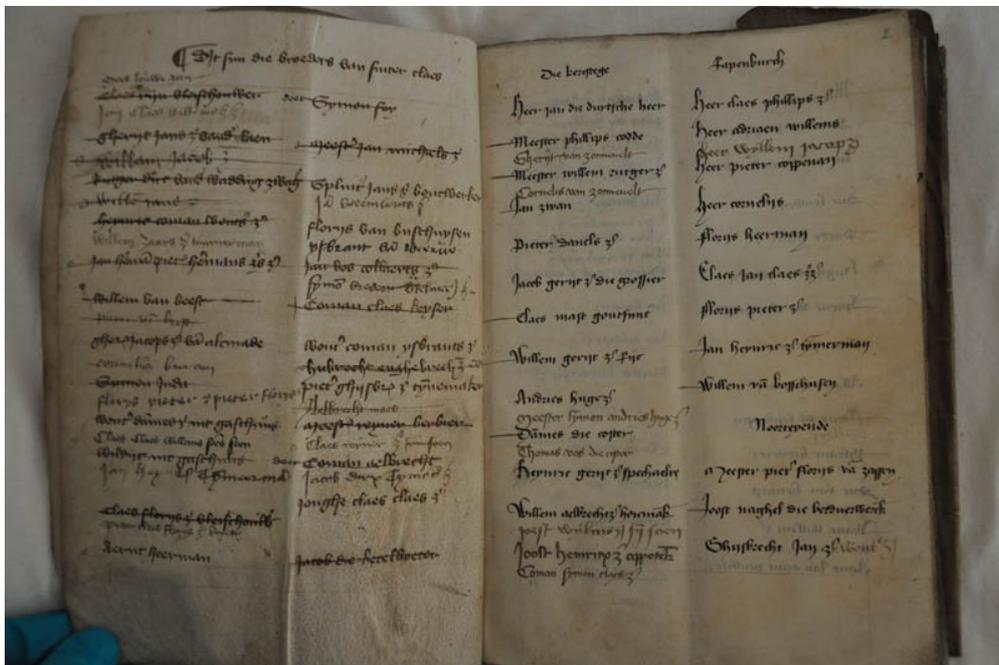


Fig. 6. List of names of members of the St Nicholas confraternity in St Peter's church in Leiden, register St Nicholas confraternity, Archieven van de Kerken (502) – 330, fol. 1v – 2r.

One of the manuscripts of St Catharine's hospital contained only a list of patients who died in the hospital.⁴³ I initially doubted if this register should be included in the MeMO database. But it seems probable that the list, although it may have been used for administrative reasons in the hospital as well, also was used for the *memoria* of the

³⁹ RAL 504-51, RAL 504-440, RAL 504-441, RAL 504-442, RAL 504-443, RAL 504-444, RAL 504-445, RAL 504-898, RAL 504-899 (4 booklets)

⁴⁰ RAL 504-1160, RAL 504-1178, RAL 504-1179

⁴¹ RAL 504-1345, RAL 504-1352

⁴² RAL 519-3376

⁴³ RAL 504-51

deceased, for which purpose their names were mentioned, together with their places of origin and dates of death. It was customary that such patients were induced to bequeath part of their possessions by testament to the hospital in exchange for prayers or memorial services. Supplementary comparative research between different sources from the hospital may provide more insight into the use of this register.

Two manuscripts of St Catharine's hospital were so-called *belichtingsboeken*, books containing registers of the deliverance of wax for the candles lit on the occasion of memorial services, with the mentioning of the names of the commemorated persons, the number of candles and the price of the wax.⁴⁴ Although these registers record primarily the supply and payments of goods needed by the church, these registers can be included in the database because the goods are related to memorial services and the record provides much information about benefactors and the concrete memorial services.

The confraternities have left four manuscripts containing memorial registers; three of them from the *Heilige Geest* confraternity,⁴⁵ an institution existing in many towns in the Netherlands with the charge of the care for the poor in the parish. In fact these registers can therefore also be arranged under the category of charitable institutions. The fourth manuscript is from St Nicholas confraternity in St Peter's Church; it is preserved in the Leiden Regional Archive.⁴⁶

For the city of Haarlem less extant manuscripts with memorial registers have been preserved: a total number of eleven manuscripts. Next to these manuscripts, the contents of a necrology of St Michael's monastery have also been preserved thanks to an edition made in 1857 by N.C. Kist, after which the manuscript was lost.⁴⁷ Five of these manuscripts have their origin in one of the monasteries of Haarlem: one manuscript from St John's monastery in Haarlem⁴⁸ and another two from the court beguinage⁴⁹ are kept in the Provincial Archives in Haarlem. The two manuscripts from the court beguinage illustrate clearly the great variety in size of memorial registers. One of the registers consists of 131 leaves and contains not only a register of memorial services recorded according to a calendar (also called a *kalendarium* or necrology) which forms the greatest part of the register. It also contains short lists of gifts to the beguinage, of the mistresses of the beguinage and of deceased members of the beguinage. Apart from these memorial registers it also contains several notes about possessions, as well as the administration and the history of the beguinage from 1272 until 1630.⁵⁰ The latter text is also included in the MeMO database, in the category of narrative sources. The other register, on the other hand, is only one folio of parchment with a short list of masses to be read daily by the four chaplains of the beguinage.⁵¹

The manuscript of the monastery of Dominicans is kept in the Dominican Archives in Ghent. It is remarkable that nowadays the register of the Dominican Sisters at

⁴⁴ RAL 504-443 and 504-444

⁴⁵ KB 73 E39, KB 73 E40, KB 73 E41

⁴⁶ RAL 502-330

⁴⁷ N.C. Kist, 'Necrologium, of Memorieboek van een der Zusteren-Conventen te Haarlem. Uit het oorspronkelijke Hs.,' *Kerkhistorisch Archief 1* (1857) pp. 140-160.

⁴⁸ NHA 2123-189

⁴⁹ NHA 2123-250 and 2106-413

⁵⁰ NHA 2123-250

⁵¹ NHA 2106-213

Rapenburg in Leiden is preserved in Ghent as well. This may be a consequence of an attempt of the order of Dominicans to safeguard their memorial registers from the consequences of the Reformation. Since I do not know when these manuscripts arrived in Ghent, it is yet not possible to draw definitive conclusions in this matter. But it is obvious that the MeMO application can provide interesting insights into the manner in which monasteries tried to save their manuscripts from the consequences of the Reformation.

The manuscript of St Catharine's monastery is kept in the Royal Library in The Hague, and contains a register of names, a martyrology of Ussard, computational circles and astronomical tables, probably for the computation of Easter dates.⁵² In Haarlem, only two manuscripts stem from charitable institutions: one from the *Heilige Geesthuis*⁵³ and another from St Elisabeth's hospital,⁵⁴ both included in registers of lands with maps. The manuscript from the *Heilige Geesthuis* contains a register of lands that will come into the possession of the *Heilige Geesthuis* should another institution neglect its duties; an interesting example of the system of mutual supervision on the execution of memorial duties.⁵⁵ Four manuscripts originate in one confraternity: the *Heilig Kerstmisgilde* (Holy Christmas Guild) in Haarlem. These four manuscripts, however, are very similar and, although they contain the names of the members of the guild from 1374 onwards, they have all been written in the post-medieval period.⁵⁶ These registers are of course still a valuable source because of the medieval names of medieval members mentioned in them and the fact that their structure is probably taken from a medieval original. They can furthermore serve as interesting sources for the continuation of medieval practices in the post-medieval period.⁵⁷

In The Hague only four manuscripts with memorial registers have been preserved. They are all partly related to each other. Three of them are memorial registers of the *memoriemeesters* of St James' church;⁵⁸ one of them is from the *Heilige Geest confraternity* of that same church.⁵⁹ Although the memorial registers are officially written by different institutions, these institutions were so closely related to each other that the memorial register of the *Heilige Geest confraternity* is in fact only a later version of the memorial registers of the *Memoriemeesters* of St James' church. All these manuscripts contain a more or less similar register of memorial services. Moreover, one manuscript also contains a list of names meant for an annual liturgical commemoration of the dead,⁶⁰ and another manuscript also contains transcriptions of charters and notes concerning memorial services.⁶¹

⁵² KB 70H53

⁵³ NHA 1846-19G

⁵⁴ NHA Kennemer Atlas nr. 51-999009

⁵⁵ Truus van Bueren, met bijdragen van W.C.M. Wüstefeld, *Leven na de dood. Gedenken in de late Middeleeuwen* (tentoonstellingscatalogus Catharijneconvent, Turnhout 1999) p. 61.

⁵⁶ NHA 3921-103, 3921-104, 3921-105, 3921-106

⁵⁷ Gerard J. Jaspers, *Het Heilig Kerstmisgilde te Haarlem: nieuwe aspecten van een oude geschiedenis* (Haarlem 2002)

⁵⁸ NA 3.20.61.01:248, GA 543-1, GA 632:242

⁵⁹ GA 6-951

⁶⁰ GA 543:1

⁶¹ GA 632:242

Newly found memorial registers

As was mentioned above, I found several memorial registers in the archives of Leiden and Haarlem that were as yet unknown to the MeMO project. Sometimes I found new memorial registers in archives of which other memorial registers were already included in the MeMO inventory. Registers of pittances and doles, for example, are not always easily recognizable as memorial registers, because the words ‘pittances’ and ‘doles’ are seldom used in the description of the register in the archive inventory; they are often described as ‘register of rents’ or something similar. For example, in the archives of St Catherine’s hospital I found two registers mentioned under the titles ‘Renten die ’t gasthuys jairlixs sculdich is uut te reycken’ (rents which the hospital is to dole out annually)⁶² or ‘Lijfrenten ende anders,’ (life annuities and other)⁶³ which in fact included registers of pittances. Registers of names also seem to escape the view of researchers. In the church archives I found a list of names of the confraternity of St Nicholas in St Peter’s church⁶⁴ which was not yet recorded in the MeMO inventory. The manuscript containing the register seems to be a general manuscript containing all kinds of important texts of the confraternity: it contains lists of rents, statutes, agreements and lists of the expense of masses to be held on the St Nicholas altar in St Peter’s church and a list of names of members of the confraternity. The *costerboeck* and *costerinneboeck*, of the convent of Mariënpoel in Oegstgeest,⁶⁵ already discussed before, also contain some ‘hidden’ memorial registers in the form of notes, between the ‘main text’ concerning the work of the sexton of the monastery church, about gifts, memorial services and graves in the monastery, which makes it more difficult to recognize as containing a memorial register. The archives of the ‘Kerkvoogdij der Hervormde Gemeente’ (the church wardens of the Reformed Church) surprisingly included a register of graves of St Pancras’ church from the 15th century.⁶⁶ This book ended up in this protestant church archive because it was updated in 1581 and was still in use until 1610.

Considering this supplementary inventory, the total number of memorial registers kept in the Leiden Regional Archive becomes 34 instead of 27 and the total number of memorial registers from Leiden (including those kept in archives or libraries in other cities) becomes 39 instead of 32. These numbers take into consideration some registers that were mentioned in the inventory but which proved irrelevant on further consideration. This concerns the last cartulary of a series of three of the chapter of St Pancras:⁶⁷ the first two parts contained registers of names of benefactors referring to the various charters in the cartularies, the register in the first cartulary referred only to the charters in the same cartulary, while the register in the second cartulary also referred to the charters in the third cartulary. As no register was present in the third cartulary, this book could not be included in the database of memorial registers, but I made a reference to this cartulary in the description of the second part of the series. Also the *fundatieboek* (foundation register) of this same institution⁶⁸ proved irrelevant for the MeMO database

⁶² RAL 504-898

⁶³ RAL 504-899

⁶⁴ RAL 502-330

⁶⁵ RAL 503-883, 503-884

⁶⁶ RAL 511-761

⁶⁷ RAL 502-415, 502-416, 502-417

⁶⁸ RAL 502-420

because this book was also a cartulary containing only charters with different subjects but without a memorial register added to it.

Regarding the memorial registers from Haarlem, only the registers concerning the monasteries were known within the MeMO project. Within this category, I discovered the very short memorial register of the court beguinage of Haarlem (mentioned above) containing a short list of masses to be read daily by its four chaplains.⁶⁹ Alongside the registers of the monasteries I added the following to the list of extant memorial registers: the registers of charitable institutions such as the *Heilige Geesthuis* and St Elisabeth's hospital,⁷⁰ and of the *Heilig Kerstmisgilde (Holy Christmas Guild)*, after supplementary inventorying in the Haarlem Provincial Archives. Research in the Archives proved, however, that one of the registers recorded in the MeMO inventory list, is irrelevant for the MeMO database. This is the case with the first recorded memorial register in the original MeMO inventory, the register of the diocese of Haarlem, which appears to be seventeenth-century. The number of extant manuscripts with memorial registers for Haarlem becomes therefore eleven instead of the five manuscripts originally recorded in the MeMO inventory.

Conclusion & Epilogue

In this article I have tried to give a short overview of my traineeship in the MeMO project. The purpose of the MeMO project is to make available online a broad interdisciplinary database of important sources for late-medieval memorial practices, i.e., religious paintings and sculptures with a memorial function, sepulchral monuments and tomb stones, narrative sources and memorial registers. During my traineeship I was working on the description of these memorial registers in the MeMO database and for convenience I focussed on the memorial registers stored in libraries and archives in my home town Leiden and neighbouring cities like Haarlem and The Hague.

Memorial registers are administrative texts concerning the commemoration of the dead. They can be divided into several subcategories: registers of memorial services, of gifts, graves, pittances and names. While inventorying and describing the manuscripts in these cities I sometimes discovered more manuscripts containing memorial registers than had hitherto been known in the MeMO project. In most cases this was due to the fact that the entire manuscript was not a memorial register, but had a memorial register 'hidden' among several other texts with non-memorial contents. Registers of pittances are particularly difficult to recognize because they are usually not indicated as such in archive inventories. Registers of names are often short texts within larger manuscripts which can easily escape attention. The fact that in the past no uniform terminology was used (or can be used) to define and classify memorial registers may also have contributed to the difficulties in recognition of memorial registers.

The MeMO database also contains information about all the non-memorial parts of manuscripts containing memorial registers, which makes research possible into the manuscript context of the registers. This research may provide indications about the way memorial registers were used. By far most of the memorial registers I encountered during my traineeship were miscellanies containing more than memorial registers. These

⁶⁹ NHA 2106-413

⁷⁰ NHA 1846-19G and 3305-83, included in 'Kennemer Atlas' nr. 51-999009W

manuscripts often also contained notes or charters related to the memorial register, or they contained other important texts for a community or institution such as the statutes, foundation charters, a martyrology or liturgical texts.

The comparatively huge number of memorial registers preserved in the Leiden Regional Archive is notable, as well as the number of memorial registers with a Leiden origin. This may be due to the relatively good preservation of the archives of medieval religious and charitable institutions in Leiden. The relatively large number of manuscripts in Leiden with memorial registers from charitable institutions is also remarkable. This situation may be the result of a relatively large number of charitable institutions in the Leiden area.

Of course this survey only covers a small part of the total number of extant memorial registers in the Netherlands and for this reason broad comparative research on the manuscript context of memorial registers in the Netherlands is necessary. In the future this will be made possible with the help of the MeMO database application. During my traineeship I contributed to the creation of this database by describing the relevant manuscripts of notably Leiden, Haarlem and The Hague.