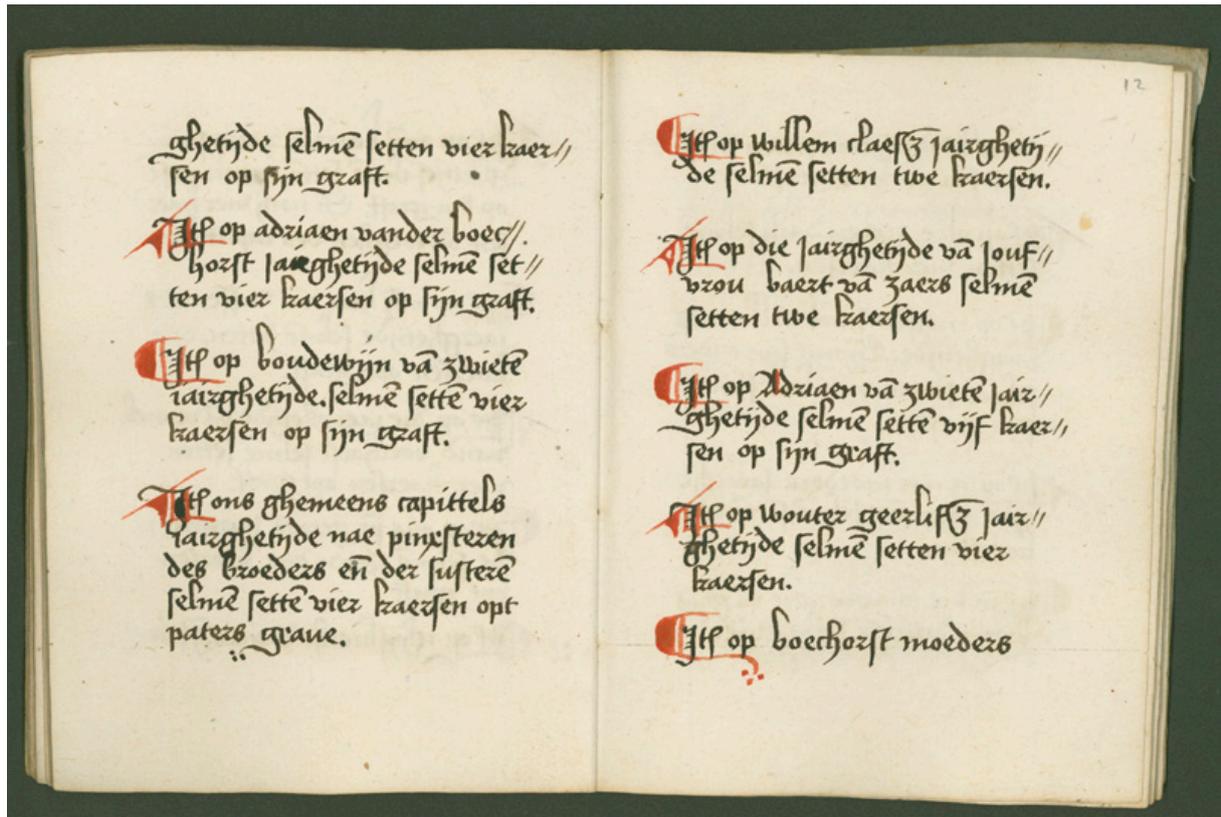


# Medieval Memoria Research

Newsletter



September, 2013  
Issue 12

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We wish to thank the various copyright holding institutions and individuals for giving us permission to publish images of the works of art and manuscripts in their collections.

Frontpage: Register in the ‘costerboeck’ of the monastery Mariënpoel near Leiden, with mentions of how many candles were to be lit for who and where. Among other things, it mentions that ‘nae Pinxsteren’ (after Pentecost) during the anniversaries for all brothers and sisters of the Chapter of Sion (to which the convent belonged) four candles were to be lit. Regionaal Archief Leiden. Collection no. 503. Inv. No. 883.

## **MMR: new developments in the field of Medieval *Memoria***

Welcome to the twelfth issue of the newsletter *Medieval Memoria Research* (MMR).<sup>1</sup> In this online newsletter you will find information on the work of scholars who research medieval *memoria* in the broad sense of the word.

Under the 'MeMO news' section of this issue you will find information on the crowdfunding campaign of the MeMO project. This campaign is launched by MeMO in order to continue its activities after the now completed first phase of the project, which produced a large database and other websites on *memoria*. In return for your donation, MeMO offers special activities, i.e. *Do ut des* (<http://memo.hum.uu.nl/database/pages/crowdfunding.html>). Incidentally, it should be noted that MeMO's previous project leader, Truus van Bueren is now retired and that Corinne van Dijk has taken over this role.

This issue also features many new publications, including several book announcements, and three book reviews. There is a call for papers, and a feature about the Church Monuments Society, which was founded in 1979 and offers a focus for all who have an interest in church monuments of all types and periods. It was conceived to encourage the appreciation, study and conservation of church monuments both in the UK and abroad. Finally, I would like to thank Corinne and Dijk and Sophie Oosterwijk for assisting with the translations for some of the items in the issue of MMR.

As always, we warmly invite our readers to share news about congresses, publications, projects and other related subjects with us, so that these subjects may be announced in our future issues of this newsletter. Please consult the colophon for our contact details.

Charlotte Dikken  
Editor of *Medieval Memoria Research* (MMR)

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<sup>1</sup> MMR is part of the Utrecht research project *The functions of art, ritual and text in medieval memoria* and works closely with the project *Medieval Memoria Online* (MeMO). <http://memo.hum.uu.nl/>

## The status of MeMO since the launch of the online database

The database Medieval Memoria Online (MeMO) was made available online on 1 February 2013 and it is already proving to be a success. By bringing together the many text carriers, memorial pieces, floor slabs and tomb monuments and narrative sources related to memoria, and by relating these to the institutions in which they functioned, we have succeeded in making broad comparative research a lot easier. Two such research projects were started a few months ago (see below); the database plays a leading role in this.

### MeMO and its use for researchers

#### *Religious discourse on sixteenth-century floor slabs*

Noortje de Wit, a history student at VU University Amsterdam, is writing her BA thesis on the religious content of texts found on sixteenth-century floor slabs in the MeMO database. Her focus is on the slabs in the provinces of Friesland and Zeeland, not only because analysing the entire corpus of slabs would be too voluminous a task, but also because this strategy makes it possible to compare these two provinces, which are the best represented of all in the database. The investigation has a strong diachronic component and tests the hypothesis that a gradual change occurred in the content of the slabs, both in text and in symbolism. The basis for this hypothesis is found in the results of scholars such as J.A. Mol, who found a gradual diminishing of traditional religious stipulations in the Frisian testaments he investigated. Noortje's thesis also explicitly tackles methodological problems and possibilities connected with the use of the MeMO database.

(Koen Goudriaan)

#### *PhD research into sixteenth-century tomb monuments*

Trudi Brink, a former researcher in the MeMO project, has recently started her PhD research which focuses on sixteenth-century tomb monuments (supervisor: Prof. Dr. Frits Scholten, VU University, Amsterdam). Besides similarities the extant monuments show remarkable differences: for example, the floor slabs in Friesland appear to be much richer in heraldry and symbolism than those in Zeeland. Furthermore, it is only in the south-east of the country that we still find memorial crosses, *i.e.* stone crosses with an inscription, which were placed outside. There are also differences in the types of material that sculptors used, such as sandstone; various types of limestone from modern-day Belgium and Germany; Öland stone, and stone combined with other materials, *e.g.* 'brass' (actually a copper alloy). In the course of her research Trudi is hoping to find an explanation for the differences in form, material, and manufacturing techniques, and thereby to discover the relationship between the history and the geographical location of the various Dutch regions. The key question in her research is: how did form and function of Dutch sixteenth-century tomb monuments develop as a consequence of the changes in intellectual thinking and the changes within society across the different regions of the Netherlands?

(Trudi Brink)

We would appreciate it if you would keep the MeMO team informed of your use of the database and its associated websites (see All products <http://memo.hum.uu.nl/pages/products.html>). Please email the title and ideally a short summary of ongoing research projects and the bibliographical data of published work to [memo.gw@uu.nl](mailto:memo.gw@uu.nl).

## **Additions to the MeMO database**

The additions and corrections that we receive from visitors to the site shows that MeMO is a hit with users. All these reactions are checked and incorporated into the database. For instance we are still regularly sent data and photos from Zeeland, not just of medieval floor slabs already known to us, but also of slabs that have recently been discovered by archaeologists. Conservation workshops also sent us splendid colour photographs of memorial pieces of which we had only black and white illustrations. Furthermore, a number of archives have promised to make the memorial registers in their collections accessible online in the near future.

For the current status of major updates, see the update archive on the database Home Page ([http://memo.hum.uu.nl/database/pdf/updates\\_archive.pdf](http://memo.hum.uu.nl/database/pdf/updates_archive.pdf)).

## **Crowdfunding**

It will be clear that MeMO still has a lot of work to do. However, the completion of the first phase of the MeMO project also meant that the contracts of our staff came to an end. Thanks to the generosity of the Stichting Professor Van Winter Fonds and a contribution from Utrecht University, we still have funding for two staff members until the end of 2013. We are currently preparing a second phase of the project in collaboration with four research groups abroad. A European grant application will be submitted for this international project: the result of this application is expected in late 2014. Meanwhile, we must remain active and productive.

This is why the MeMO project has launched a crowdfunding campaign. In return for your donation we will not only provide an ever better database, but also offer a number of very special rewards, thanks to the cooperation of the Museum Catharijneconvent in Utrecht and the Rijksmuseum in Amsterdam. For more information about this crowdfunding campaign, our goals, and what we offer our sponsors in return for their donations, see <http://memo.hum.uu.nl/database/pages/crowdfunding-nl.html>

Corinne van Dijk – project leader MeMO

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## Recent publications

The following list of publications does not represent a complete bibliography about medieval *memoria* and related subjects, but is only intended to provide the reader with the most recent titles. For the complete list of publications featured in MMR, please visit our website:

<http://mmr.let.uu.nl/pages/archive-publications.html>. For the *memoria* bibliography please visit: <http://memo.hum.uu.nl/pdf/Bibliography-Memoria.pdf>.

2011

- David King, 'The Indent of John Aylward: Glass and Brass at East Harling', in: *Transactions of the Monumental Brass Society* 17 (2011), 251-267.
- Reinhard Lamp, 'The Inscriptions of the Blodwell Brass at Balsham, Cambridgeshire', in: *Transactions of the Monumental Brass Society* 17 (2011), 212-226.
- Julian Luxford, 'The Hastings Brass at Elsing: A Contextual Analysis', in: *Transactions of the Monumental Brass Society* 17 (2011), 193-211.
- Margaret Statham, Sally Badham, 'Kankyn Smith of Bury St. Edmunds and his Brass', in: *Transactions of the Monumental Brass Society* 17 (2011), 227-250.

2012

- Sally Badham, 'An unusual clerical indent at Wingfield, Suffolk', in: *Monumental Brass Society Bulletin* 121-Oct (2012) 418-9.
- Jerome Bertram, 'The Cadavers of Tallinn', in: *Church Monuments* 27 (2012) 75-81.
- Jerome Bertram, 'Embellishment and Restoration: The Barttelots and their Brasses at Stopham, Sussex', in: *Transactions of the Monumental Brass Society* 18 (2012) 334-362.
- Maria Teresa Brollis, Andrea Zonca (eds.) *Testamenti di donne a Bergamo nel medioevo: pergamene dall'archivio della Misericordia maggiore (secoli XIII-XIV)* (Selci-Lama, Perugia: Pliniana, 2012).
- Clive Burgess, 'Obligations and Strategy: Managing Memory in the Later Medieval Parish', in: *Transactions of the Monumental Brass Society* 18 (2013) 289-310.
- Wim Cappers, *Aan deze zijde van de dood. Funeraire componenten van seculariserende cultuurlandschappen in Nederland 1576-2010* (dissertation, 2012). Order at: [w.cappers@planet.nl](mailto:w.cappers@planet.nl)
- Michael Carter, 'Hys...days here lyven was - The monument of Abbot Robert Chamber at Holm Cultram (Cumbria)', in: *Church Monuments* 27 (2012) 38-52.
- J.-L. Deuffic, *Pecia. Le livre et l'écrit, 14* (2011). *Texte, liturgie et mémoire dans l'Église du Moyen Âge* (Turnhout, 2012).
- Kevin Herring, 'Around the Southern Foothills of the Harz Mountains 2010', in: *Monumental Brass Society Bulletin* 121-Oct (2012) 416-7.
- Robert Kinsey, 'Each According to their Degree: The Lost Brasses of the Thorpes of Northamptonshire', in: *Transactions of the Monumental Brass Society* 18 (2012) 311-333.
- Kees Kuiken, 'Nagedachtenis en naastenliefde: van middeleeuwse hospitalen tot moderne gasthuizen', in: L. Oldersma (eds.), *Dr. Henricus Popta. Over zijn leven en nalatenschap* (Marsum, 2012) 117-129.
- Kees Kuiken, *Boelstra-Olivier Stichting 1952-2012. Alles in de beste staat van cultuur* (Goutum, 2012).
- Helen E. Lunnnon, 'I will have one porch of stone ... over my grave - Medieval parish church porches and their function as tomb canopies', in: *Church Monuments* 27 (2012) 53-65.
- Sophie Oosterwijk, 'The story of Bianca Rubea - An emblem of wifely devotion, or death by tomb slab', in: *Church Monuments* 27 (2012) 66-74.

- Nigel Saul, 'The early fifteenth-century monument of a serjeant-at-law in Flamstead church (Hertfordshire)', in: *Church Monuments 27* (2012) 7-21.
- Nicole Schmenk, *Totengedenken in der Abtei Braunweiler: Untersuchung und Edition des Necrologs von 1476* (Wien: Böhlau Verlag, 2012).
- Matthew Ward, 'The tomb of 'The Butcher'? The Tiptoft monument in the presbytery of Ely Cathedral', in: *Church Monuments 27* (2012) 22-37.

2013

- Nico Arts, 'Begraven op de Brabantse zandgronden. De archeologie van veranderende grafrituelen, circa 1000-1900', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 23-35.
- Claire Bartram, 'Honoured of posterity by record of wrytinge': Memory, Reputation and the Role of the Book within Commemorative Practices in Late Elizabethan Kent', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 91-104.
- Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013).
- Peter Bitter, Viera Bonenkampová and Koen Goudriaan, 'Inleiding', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 7-19.
- Peter Bitter, 'Begraven onder de zerken. Archeologisch en archiefonderzoek naar achttiende- en vroeg-negentiende-eeuwse grafgebruiken in de Grote Kerk van Alkmaar', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 37-51.
- Birgitte Bøggild Johannsen, 'Back to the Future: Renovating Royal Funeral Monuments during the Reign of Frederick II, King of Denmark (1559–1588)', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 254-267.
- Viera Bonenkampová, 'Waren 'rijke stinkerds' rijk? De sociale stratificatie van de Delftenaren en hun graven in de Oude Kerk', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 193-204.
- Trudi Brink, 'Lang leve de dood, lang leve het leven. Over de tombe en het retabel in de kapel van de familie Van Brederode in de Grote Kerk te Vianen', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 137-151.
- Alexandra Buckle, 'Entumbid Right Princely': The Re-Interment of Richard Beauchamp, Earl of Warwick, and a Lost Rite', in: Hannes Kleineke, Christian Steer (eds.), *The Yorkist Age, 2011 Harlaxton Symposium Proceedings* (Donington, Shaun Tyas, 2013) 399-415.
- Clive Burgess, 'Fotheringhay Church: Conceiving a College and its Community', in: Hannes Kleineke, Christian Steer (eds.), *The Yorkist Age, 2011 Harlaxton Symposium Proceedings* (Donington, Shaun Tyas, 2013) 347-366.
- Peter van Dael, 'Efemere dodenmemorie. Het *castrum doloris*', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 65-77.
- Øystein Ekroll, 'Burial Monuments and Commemoration in Medieval Norway', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 18-30.

- Richard Fawcett, 'Aspects of Scottish Canopied Tomb Design', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 129-142.
- Iain Fraser, 'Medieval Funerary Monuments in Scotland', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 9-17.
- Sanne Frequin, 'Pleurant of priant. Een iconografisch motief in de middeleeuwse sepulchrale kunst', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 123-136.
- Sanne Frequin, 'Pleurant or Priant – an Iconographical Motive in Medieval Sepulchral Art', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 55-67.
- Jan de Geest and Koen Goudriaan, 'Het kerkhof als plaats van herinnering en devotie. De zusters van Sint-Agnes te Amersfoort en hun begraafplaats', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 205-220.
- Brian and Moira Gittos, 'The English Medieval Churchyard: what did it really look like?', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 31-44.
- Koen Goudriaan, 'De opkomst van de lijkpreek', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 91-120.
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- Kevin Herring, 'Groote Kerk, Breda, Noord-Brabant – The tomb of Roelandt Alartsz and wife Marina Godevaert Heijs, both died 1485, and their son Adrianus Heijs, 1550', in: *Monumental Brass Society Bulletin* 122-Feb (2013) 430-1.
- Michael Hicks, 'English Monasteries as Repositories of Dynastic Memory', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 224-238.
- Stephen Mark Holmes, 'Defyle not Chrysts Kirk with your Carrion': William Durandus (c.1230–96), Medieval Burial and Two Tombs in Rome and Fife', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 212-223.
- Caroline Horch, "Nach dem Bild des Kaisers". *Funktionen und Bedeutungen des Cappenberger Barbarosakopfes* (Köln/Cologne, 2013).
- Jane Houghton, 'A foray into Northamptonshire', in: *Monumental Brass Society Bulletin* 123-June (2013) 451-3.
- Bram van de Hoven van Genderen, 'In steen gebeiteld. Utrechtse kanunniken en hun grafzerken: de samenhang met administratieve veranderingen', in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 173-191.
- Jude Jones, 'Embodied shadows: Reading Gender Issues Embedded in Early Modern Tomb Effigies and Mortuary Memorials, 1500–1680', in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 79-90.

- Karin Kryger , ‘The Danish Royal Tombs Project’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 45-54.
- Kees Kuiken, ‘Denkend aan Holland’: Grafcultuur van immigranten in Het Bildt (Friesland) 1547-1649’, in: P. Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 221-233.
- Jeannie J. Labno, ‘The Monumental Body and Sarmation Ideology in Renaissance Poland’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 143-157.
- Stephen Lamia, ‘Nostalgia, Memory and *loca sancta*: Romanesque Monuments as Macro Cosmic Pilgrimage Souvenirs’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 105-116.
- David Lepine, ‘A Stone to be layed upon me’: the Monumental Commemoration of the Late Medieval English Higher Clergy’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 158-170.
- George Maat, ‘Bijzetting en balseming van de eerste Nassau’s in de Lage Landen’, in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 53-61.
- Mirella Marini, ‘Pendants in leven en dood. Vroomheid, identiteit en autoriteit in de testamentaire beschikkingen van Anna van Croy, hertogin van Aarschot en prinses-gravin van Arenberg (1564-1635)’, in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 153-170.
- Janet F. van der Meulen, ‘Een *chapelle ardente* en een *castrum doloris* in verzen. Over het graf van Willem III en de *Regret Guillaume* (1339)’, in: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013) 79-89.
- Sophie Oosterwijk, ‘A late-medieval shroud brass in Alkmaar in the new MeMO database’, in: *Monumental Brass Society Bulletin* 122-Feb (2013) 432-3.
- Richard D. Oram, ‘Bishops’ Tombs in Medieval Scotland’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 171-198.
- M.T.W. Payne, ‘Robert Fabyan’s Civic Identity’, in: Hannes Kleineke, Christian Steer (eds.), *The Yorkist Age*, 2011 Harlaxton Symposium Proceedings (Donington, Shaun Tyas, 2013) 275-286.
- Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013).
- Michael Penman , ‘Monuments and Monumentality across Medieval and Early Modern Europe’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 1-7.
- Michael Penman, ‘A Programme for Royal Tombs in Scotland? A Review of the Evidence, c.1093–c.1542’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 239-253.
- Joana Ramôa Melo, ‘Listening to Women through Funerary Art and Practices: an Overview of the Feminine Agency in Portuguese Church Monuments of the Fourteenth Century’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 117-128.

- Catherine Richardson, ‘“Make you a cloak of it and weare it for my sake’: Material Culture and Commemoration in Early Modern English Towns’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 68-78.
- Ann Rycraft, ‘The Blackburn Indent – a York merchant and his wives’, in: *Monumental Brass Society Bulletin* 123-June (2013) 450-1.
- Nigel Saul, ‘Fotheringhay Church, Northamptonshire: Architecture and Fittings’, in: Hannes Kleineke, Christian Steer (eds.), *The Yorkist Age*, 2011 Harlaxton Symposium Proceedings (Donington, Shaun Tyas, 2013) 367-379.
- Jennifer Scott, ‘Painting from life? Comments on the Date and Function of the Early Portraits of *Elizabeth Woodville* and *Elizabeth of York* in the Royal Collection’, in: Hannes Kleineke, Christian Steer (eds.), *The Yorkist Age*, 2011 Harlaxton Symposium Proceedings (Donington, Shaun Tyas, 2013) 18-26.
- Andrew Spicer, ‘Jeanne-Baptiste de Bourbon, the Plantagenets and the Restoration of Royal Tombs in Early Seventeenth-Century France’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 268-281.
- Patricia Stoop, *Schrijven in commissie. De zusters uit het Brusselse klooster Jericho en de preken van hun biechtvaders (ca. 1456-1510)* (Hilversum, 2013).
- Sheila Sweetinburgh, ‘Canterbury’s Martyred Archbishop: the ‘Cult’ of Simon Sudbury (d. 1381) and Relations between City and Cathedral’, in: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013) 199-211.

Forthcoming

- Kees Kuiken, *Het Bildt is geen eiland. Capita cultuurgeschiedenis van een vroegmoderne polder in Friesland* (Groningen and Wageningen (NAHI), 2013).

Review: Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013).

- *Transparant* 24-2 (2013) 30.
- ‘Truus van Bueren, ‘Graven spreken, *Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden*, eds Peter Bitter, Viera Bonenkampová and Koen Goudriaan. Hilversum (Uitgeverij Verloren) 2013’, in: *MMR* 12 (2013). Available online at: [http://mmr.let.uu.nl/pdf/Bueren-book\\_review-graven\\_spreken.pdf](http://mmr.let.uu.nl/pdf/Bueren-book_review-graven_spreken.pdf)

Review: Michael Penman (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013).

- Sophie Oosterwijk, ‘Michael Penman (ed.), *Monuments and monumentality across medieval and early modern Europe*’, in: *MMR* 12 (2013). Available online at: [http://mmr.let.uu.nl/pdf/Oosterwijk-book\\_review-Monuments\\_and\\_monumentality.pdf](http://mmr.let.uu.nl/pdf/Oosterwijk-book_review-Monuments_and_monumentality.pdf)

Review: Charlotte A. Stanford, *Commemorating the Dead in Late Medieval Strasbourg. The Cathedral's Book of Donors and Its Use (1320-1521)* (Abingdon, 2011).

- Sophie Oosterwijk, ‘Charlotte A. Stanford, *Commemorating the dead in late medieval Strasbourg. The Cathedral's Book of Donors and its use (1320-1521)*’, in: *MMR* 12 (2013). Available online at: [http://mmr.let.uu.nl/pdf/Oosterwijk-book\\_review-Commemorating\\_the\\_dead\\_in\\_late\\_medieval\\_Strasbourg.pdf](http://mmr.let.uu.nl/pdf/Oosterwijk-book_review-Commemorating_the_dead_in_late_medieval_Strasbourg.pdf)

Review: Maria Teresa Brollis, Andrea Zonca (eds.) *Testamenti di donne a Bergamo nel medioevo: pergamene dall'archivio della Misericordia maggiore (secoli XIII-XIV)* (Selci-Lama, Perugia: Pliniana, 2012).

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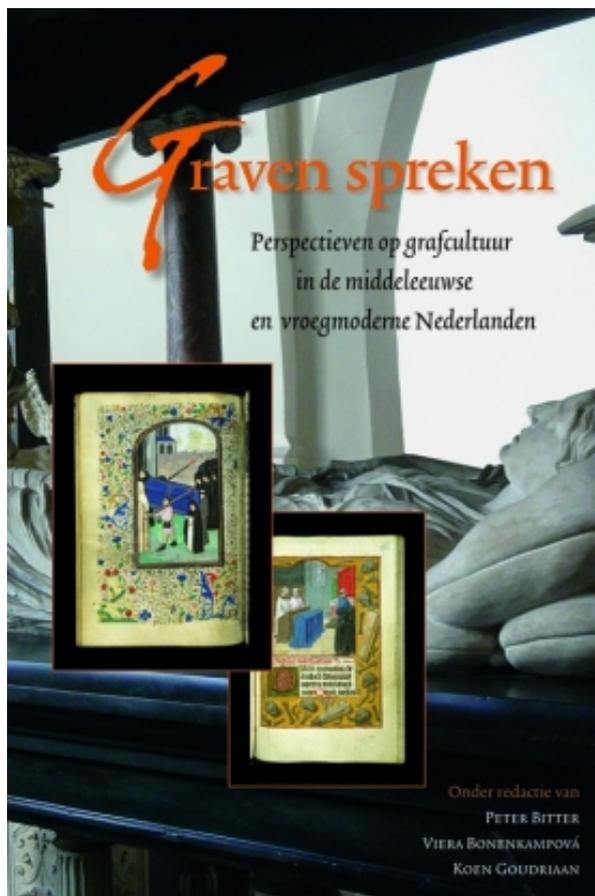
Review: Wim Cappers, *Aan deze zijde van de dood. Funeraire componenten van seculariserende cultuurlandschappen in Nederland 1576-2010* (dissertation, 2012).

- Review in: *Historisch Nieuwsblad* 22, nr. 2 (Febr. 2013) 23.

## Books (tables of contents)

**Peter Bitter, Viera Bonenkampová and Koen Goudriaan** (eds.), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum, 2013).

A notable trait of members of the human species is the way we care for the bodies of deceased loved ones. A civilization which does not have any customs concerning the dead, graves or burial rites cannot be imagined. The volume *Graven spreken* features the work of scholars from different disciplines, namely history, art history, literary history, archaeology, and physical anthropology. Together they shed light on the medieval and early modern grave culture of the Low Countries. The designs of the graves and the burial customs show developments which challenge our customary demarcations of historical periods. These developments also do not seem to match, or depend on the evolution of notions of death and the hereafter. But there is also a constant element: graves and burials were expressions of identity for both individuals and communities, in life and in death.



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Peter Bitter, Viera Bonenkampová,  
Koen Goudriaan

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Begraven op de Brabantse zandgronden. De archeologie van veranderende grafrituelen, circa 1000-1900

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George Maat

Bijzetting en balseming van de eerste Nassau's in de Lage Landen



**Kees Kuiken**, *Het Bildt is geen eiland. Capita cultuurgeschiedenis van een vroegmoderne polder in Friesland* Groningen and Wageningen (NAHI), 2013 (336 pages, hardback with CD-ROM, illustrated) ISBN 978-90-367-6352-3.

Although Medieval *memoria* cannot be expected to be a major theme in a cultural history of an Early Modern Dutch polder such as Het Bildt (first reclaimed from the Wadden Sea in 1505), memorial culture (*Gedächtniskultur*) in a Postmedieval sense is one of the organising concepts in Kees Kuiken's forthcoming doctoral dissertation *Het Bildt is geen eiland* ('Het Bildt is not an island'). Situated in the Dutch province of Friesland, the polder was populated in the course of the 16<sup>th</sup> century by market farmers from Holland, Brabant and other regions outside Friesland.

Around 1600, a rich funeral elite culture had developed in the local town churches as a stone testimony to the wealth of these immigrant families as well as to their roots outside Friesland (see also Kuiken's paper in Bitter *et al.*, eds., *Graven spreken*, discussed elsewhere in this newsletter). Translocality remains a diachronic *Leitmotiv* in this study, from the analysis of the aristocratic memorial culture of the Van Haren clan, which ruled Het Bildt from 1652 until the Revolution of 1795, to the rise and decline of new translocal icons and cults in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The author explains such episodes in the organised and institutionalised collective memory of a rural 'translocality', as the anthropologist Arjun Appadurai would have called it, in terms of elite shifts. The book is published as a contribution to 'new rural history' by the Netherlands Institute for Agronomic History and will be defended in public on October 3, 2013, in Franeker. The full text will also be available online in the dissertations repository of the University of Groningen.

Note that this is a Dutch publication with an English summary and English chapter titles.

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*Historia Agriculturae* series

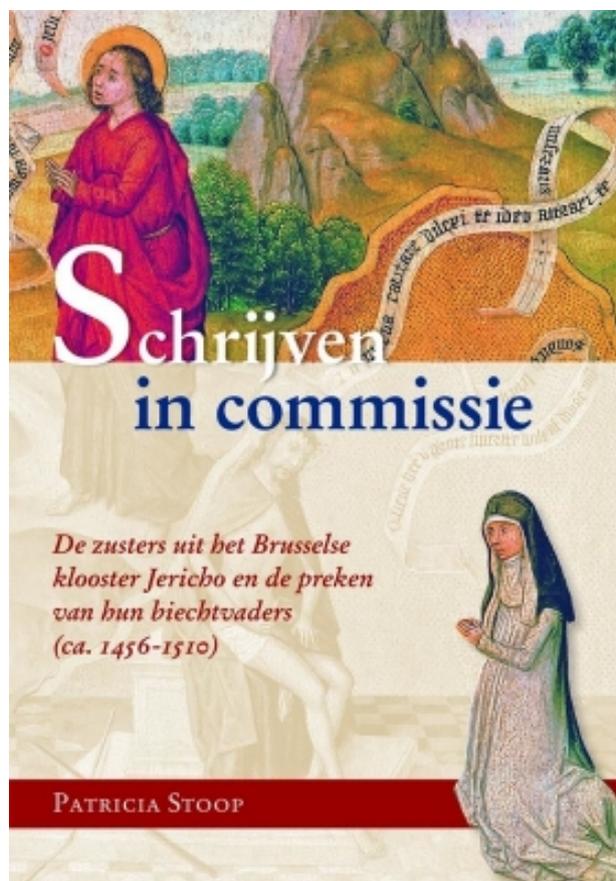
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**Patricia Stoop**, *Schrijven in commissie. De zusters uit het Brusselse klooster Jericho en de preken van hun biechtvaders (ca. 1456-1510)*. Hilversum: Verloren, 2013 (Middelleeuwse Studies en Bronnen, 127). 495 pp. ISBN 978-90-8704-195-3.

Quite soon after the foundation of the Brussels Augustinian convent *Onze Lieve Vrouw ter Rosen gheplant in Jericho* in May 1456, canoness regular — and later prioress — Maria van Pee († 1511) conceived the plan of writing down the sermons which she heard her beloved confessor Jan Storm († 1488) deliver in the convent's church — in order to save them for posterity. She started this task on 8 December, 1459, and continued to write until December 1464, thus writing seventy-seven sermons. Maria set an example for her community, for several other sisters also recorded their confessors' sermons. Writing mistress Barbara Cuyermans († 1507) and Elisabeth van Poyle († 1499), for instance, wrote over forty sermons based on preachings delivered in the convent by visiting priests — mostly of the Dominican and Franciscan orders — in the period between 1466 and 1468 as well as between 1474 and 1476. In the same period Janne Colijns († 1491), who like Maria and Elisabeth was elected prioress at a later stage of her life, copied the first of forty-four sermons Jan Storm preached between 1468 and 1474. The collection containing her sermons was finished in 1507, many years after Jan Storm's and her own death. The final collection of late medieval convent sermons records twenty-five sermons preached by canon regular Paul van Someren († 1503) in 1479 and 1480, and written by canoness Anne Jordaens († 1495). Although the tradition in sermon writing clearly had its peak in the second half of the fifteenth century, the sisters continued writing until the beginning of the eighteenth century. As a result, about 350 different, original medieval and early modern vernacular sermons have been preserved, in eight handwritten collections.

The large number of sermons is not the only reason why the sermon collections from Jericho are extraordinary. More than is usual in sermon collections from other late medieval convents in the Low Countries, the manuscripts offer us explicit data on the preaching occasions and the preachers and sermon-writing women who were involved. This information can be found in colophons and in the headings of sermons. Even more unusual are the four extensive prologues that precede the three Middle Dutch collections — the two containing Jan Storm's sermons by Maria van Pee and Janne Colijns, and the 'Jericho-collection', — and the seventeenth-century collection by Maria de la Folije (1622–95). In these prologues the sister scribes give detailed accounts of their contribution to the writing and editing of the sermons and the composition of the manuscripts. With due modesty, they claim their share in the writing process instead of hiding themselves behind the preachers, the *auctores intellectuales*, of these sermons. Thus they arrogate to themselves the apparently clerical genre of the written sermon, and gain some authority over the



texts, which they reproduce, although preaching itself was reserved for persons with higher ordinations, such as deacons, priests and bishops, and therefore men. At the same time the sisters state that the sermon collections were written for the eternal glory of God, and in order to preserve the spiritual inheritance of the confessors and to pay them tribute. As such, the sermon collections can be considered memorial monuments. Not only are they used to commemorate the priests, but at a later stage also the women who were initially responsible for the redaction of the sermons (in most collections they do not mention themselves, but are named by the sisters who collected and copied the sermons that they had written down, in the preserved manuscripts).

In five chapters and four appendices (which contain detailed descriptions of all the Jericho manuscripts and of the main archival sources, editions of the medieval prologues, and tables of contents of the sermon manuscripts), *Schrijven in commissie* studies the medieval convent sermons from Jericho and the manuscripts in which they have been transmitted, and puts them in their historical and literary context. After a short introduction to the sermon collections and a positioning of the book in the (inter)national context of modern sermon research in the first chapter, the second chapter focuses on the historical context of the sermon collections. It provides an extensive description of the medieval history of the monastery, and of the tasks of the office holders. It also gives detailed biographies of the convent's own preachers, and the canonesses who were involved in sermon writing. In most cases the scribes were the same persons as the office holders, which is not surprising as both the administration of a convent and the redacting of sermons required quite a high level of literacy and education. The (intellectual) skills and training used for (sermon) writing are discussed in chapter three, as well as the products which result from this kind of manual labour, which in the course of the second half of the fifteenth century were executed by over forty women. Not only were these sisters responsible for the convent's large collection of manuscripts (thirty medieval manuscripts have been preserved, which is the third largest from a medieval women's convent in the Low Countries), they also wrote many books and documents for people and institutions outside the convent walls.

The final chapters analyse the Middle Dutch convent sermons from Jericho and the manuscripts in which they have been preserved. They demonstrate how the Jericho sister scribes handled the sermons they heard their confessors preach in order to preserve them, and how they thereby designed a creative and collective 'authorship' for themselves that was unusual for the Middle Ages. They also show that previous scholars have misunderstood how the canonesses must have worked. The sisters were not simply recording but re-authoring these sermons, after interiorizing them to the point where they became part of their thinking and consciousness; in this way the boundaries between the words of the priest and their absorption of them became blurred, and therefore pose a stimulating challenge for the researcher to investigate.

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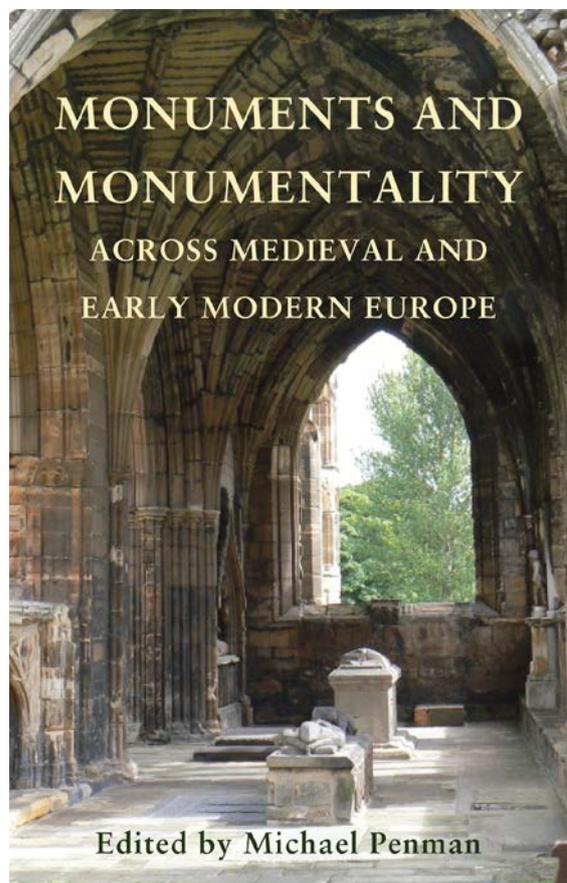
**Michael Penman** (eds.), *Monuments and Monumentality. Across medieval and early modern Europe* (Donington, Shaun Tyas, 2013).

Tombs and grave markers provide evidence for the spiritual, political and material culture of the past, though the upheavals of Reformation and Revolution have often caused the destruction of early memorials. Nevertheless, much can be learnt by the study of surviving monuments and the sacred spaces in which they lie. This important collection of twenty essays, based on an international and multi-disciplinary conference held at Stirling in 2011, considers the motivation, meaning and materials of tomb monuments not just within their contemporary context, but also their often-dramatic afterlife, which could include commemoration, decay, destruction, clearance, renovation and heritage commercialisation.

The volume ranges from the British Isles and Scandinavia to France, Portugal, Italy and Poland, from the eleventh to the early seventeenth centuries. It draws on an ever-increasing body of documentary and material evidence for monuments, such as the Danish Royal Tombs Project or the Corpus of Medieval Scottish Parish Churches. A number of papers investigate the ideologies in the design of tombs for the elites.

Others illustrate such rich themes as liturgical practice and development, female agency, clerical identity and the interplay of symbols and texts, and there are invaluable studies of the grave markers of the lower social orders as well as of aristocratic, clerical and monarchical elites.

The price is £40.00 including P&P (UK orders) and £45.00 (overseas orders). The publisher is happy to offer a special discount to readers of the newsletter MMR of £30.00 (UK) or £35.00 (overseas). Readers should quote 'MMR offer' while placing their orders. Copies of the book can be obtained from Shaun Tyas Publishing by credit card by telephone 01775 821 542 or by emailing [member@pwatkinspublishing.fsnet.co.uk](mailto:member@pwatkinspublishing.fsnet.co.uk). Cheques, payable to Shaun Tyas Publishing, are to be sent to 1 High Street, Donington, Lincolnshire, PE11 4TA, UK.



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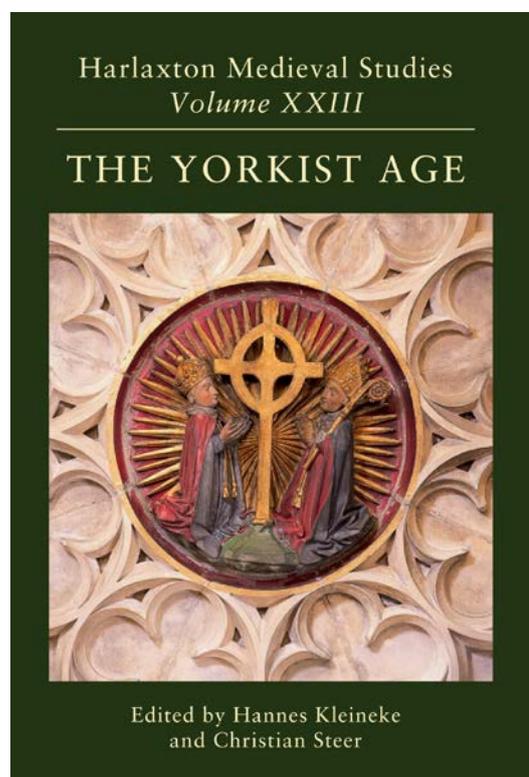
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**Hannes Kleineke, Christian Steer** (eds.), *The Yorkist Age*, 2011 Harlaxton Symposium Proceedings (Donington, Shaun Tyas, 2013).

Some five-hundred-and-fifty years after the accession of King Edward IV and six hundred years after the birth of his father, Richard, duke of York, interest in the age of the Yorkist kings of England remains as vibrant as ever. An extended 'Yorkist Age' from the birth of Duke Richard to the execution of Margaret, countess of Salisbury, in the reign of Henry VIII thus provided a lively topic for a dedicated interdisciplinary Harlaxton Symposium, from which the twenty-one essays collected in this volume arise. They explore a wide panoply of subjects drawn from the fields of political and religious history, literary criticism, archaeology, art history and musicology of the period. The contributors discuss not only the members of the House of York, their depictions, clothing and beliefs, the politics and warfare of the age, both domestic and foreign, but also the intellectual and cultural world of the second half of the fifteenth century, as manifested in writing, artistic creation and divine worship. Crucially, this is no uncritical exercise in hagiography. The approach of more than one paper is revisionist; several authors query the very existence of a distinctive 'Yorkist Age', and established experts in the period are joined among the contributors by younger scholars.



The price is £55.00 including P&P (UK orders) and £60.00 (overseas orders). The publisher is happy to offer a special discount to readers of the newsletter MMR of £40.00 (UK) or £45.00 (overseas). Readers should quote 'MMR offer' while placing their orders. Copies of the book can be obtained from Shaun Tyas Publishing by credit card by telephone 01775 821 542 or by emailing [member@pwatkinspublishing.fsnet.co.uk](mailto:member@pwatkinspublishing.fsnet.co.uk). Cheques, payable to Shaun Tyas Publishing, are to be sent to 1 High Street, Donington, Lincolnshire, PE11 4TA, UK.

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**Caroline Horch**, *„Nach dem Bild des Kaisers“. Funktionen und Bedeutungen des Cappenberger Barbarossakopfes* (Köln/Cologne, 2013). ISBN 978-3-412-20346-7.  
 Publisher: <http://www.boehrlau-verlag.com/978-3-412-20346-7.html>

Deutsch

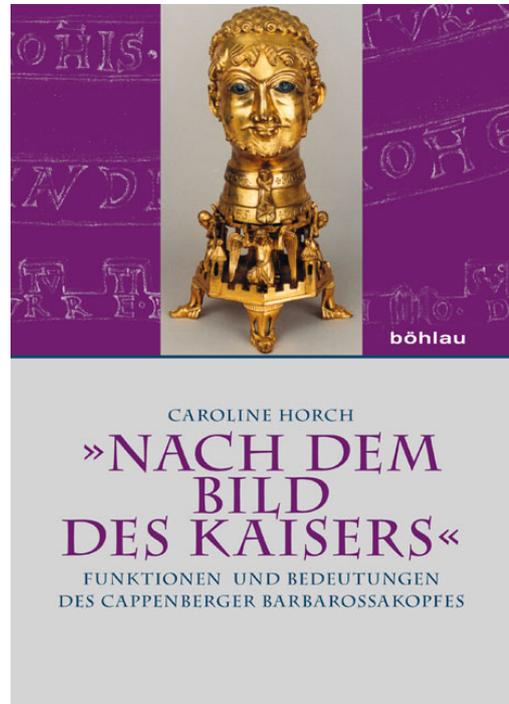
Als das bekannteste Bild Kaiser Friedrichs I. (1122–1190) gilt der „Cappenberger Barbarossakopf“, eines der berühmtesten Kunstwerke des 12. Jahrhunderts. Da bereits früh Reliquien in seinem Inneren deponiert wurden, trat jedoch das Wissen um die Identität des Dargestellten in den Hintergrund. Zudem legte die hochkomplexe Ikonographie nahe, dem Kopf unterschiedliche Bedeutungen zuzuschreiben.

In der vorliegenden, historische und kunsthistorische - Ansätze vereinigenden Studie wird das Kunstwerk aus unterschiedlichen Blickwinkeln betrachtet und auf - seine Funktionen als historisch-politisches Bild, Memorialbild und Reliquiar befragt. Erstmals wird auch der Frage nach dem Auftraggeber nachgegangen.

English

The „Cappenberger Barbarossakopf“ is considered the most famous image of Emperor Frederick I (1122-1190). It dates back to the twelfth century. Since the work primarily served to house relics, the identity of the portrayed individual has not received much attention. The highly complex iconography of the work suggests that it may in fact have had several different meanings.

In this study historical and art historical methods are combined to examine this work of art from different angles, and question its functions as historical-political image, memorial work and reliquary. For the first time ever, this publication also investigates the commissioner of the work.



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## Book reviews

*Graven spreken, Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden*, eds Peter Bitter, Viera Bonenkampová and Koen Goudriaan. Hilversum (Uitgeverij Verloren) 2013. For the table of contents, see the book announcement above.

In January 2011, an important and inspiring symposium on death, burial, and burial culture in the late medieval and early modern Netherlands took place at VU University in Amsterdam. Symposia on burial culture and related subjects, such as the commemoration of the dead and remembrance practices, usually attract an interdisciplinary group of historians, art historians, literary historians and theologians. However, in this case archeologists and anthropologists were also invited to contribute. The importance of their participation is stressed in the introduction of this volume, in which a number of the symposium papers have been published: ‘Het archeologisch onderzoek [...] blijkt unieke informatie op te leveren die deels niet gekend is uit schriftelijke of beeldende bronnen of die kan helpen om deze bronnen beter te begrijpen’ (p. 10). (It is evident that archeological research [...] offers unique information which is in part not known from written or visual sources or which can help us understand these sources better.) The often misused word *unique* is justified here, as becomes clear from the article by anthropologist George Maat on the interment and embalming of members of the noble Van Nassau family in the Church of Our Lady of Breda. Modern techniques now enable us to compare the practice of embalming with old descriptions of the process, such as in the *Opera Omnia* by Pieter van Foreest (1521 - 1597), the personal physician of William of Orange. Another example: when researching burial practices one is inevitably confronted with questions about the truthfulness of what is shown in illuminated manuscripts and on tomb monuments. Comparing the visual sources and texts with the proper procedures and literary texts may be helpful, but in these cases the question remains to which extent the texts represent reality, and to which period and which geographical areas they apply? It is very interesting, therefore, to read that archeologists excavating sites from the period 1200 – 1350 found heather and also impressions of straw in the plaster inside sarcophagi from 1500 – 1650 (article by Nico Arts, p. 31). Especially the latter discovery confirms that representations of the dead lying on straw beds were based on real life.



Tomb monument of Engelbrecht II of Nassau and Cimburga of Baden with the recumbent figures on a straw mat, Church of Our Lady, Breda, 1525-50.

What also makes the symposium and the book important is that the organizers and editors chose a specific theme which has nevertheless been placed in a broad framework. As the three editors explain in the introduction, their chosen theme was the moment of burial itself and the grave as a tangible and visual memorial to the dead (p. 7). Fortunately this has not prevented both the organizers and speakers from taking a broader look and addressing the importance of research into burial sites overall (Bonenkampová, De Geest and Goudriaan) and even the town itself as a site of remembrance (Marini). As for the time frame, some speakers looked beyond the Middle Ages and Early Modern period, as a result of which the volume includes papers on the eighteenth and nineteenth centuries (Arts and Bitter). Of course, there is also the large variety of source types that were used, from grave goods to entire burial sites, tomb monuments (Brink, Frequin), last wills and other archival sources, and ephemeral monuments such as the *castrum doloris* that we only know from drawings and descriptions. The article on the latter subject by Van Dael fits in beautifully with Van der Meulen's article on a literary text which can be considered in form and content as a *castrum doloris* in verse. Geographically the volume mainly covers the present-day Netherlands, meaning all of the country and not just Holland and Utrecht, as illustrated by the article on immigrants originating from Holland who found their last resting place in Het Bildt in Friesland (Kuiken).

This is a scholarly publication, and although it is well and clearly written it does not appear to be intended for the wider public. It is a pity, therefore, that the volume is in Dutch as it contains articles that really ought to be accessible to scholars who cannot read Dutch. There are thirteen papers in all, of which I would also like to mention the essay by Van den Hoven van Genderen. This author shows convincingly that by comparing different types of sources a researcher can gain important insights into the connections that may exist between changes, in this case the changes in the administration of memoria and the advent of tomb slabs and tomb monuments in the Utrecht chapter churches.

In their introduction the three editors have succeeded in placing the different topics along with the overall insights they provide within a larger framework. By citing the historical findings of Sam Cohn, for example, they question the generally accepted thesis (first proposed by Ariès and then adopted by others) that as early as the thirteenth century people increasingly put themselves first as individuals and that this is shown by the care for 'one's own death' and by distancing oneself from society and family. This is one of the subthemes raised by the editors that demand further discussion, not only at (international) symposia about burial, commemoration and remembrance, but also at symposia on the Renaissance and the emergence of the individual. When that happens, I hope that, just as at the symposium in Amsterdam, they will attract an inspiring and challenging group of scholars from various disciplines, including archeologists, anthropologists and perhaps even researchers from the social sciences.

Truus van Bueren

Note: this review is also available as a separate PDF file: [http://mmr.let.uu.nl/pdf/Bueren-book\\_review-graven\\_spreken.pdf](http://mmr.let.uu.nl/pdf/Bueren-book_review-graven_spreken.pdf)

**Michael Penman (ed.), *Monuments and monumentality across medieval and early modern Europe*, Proceedings of the 2011 Stirling Conference (Donington, Shaun Tyas, 2013), 22 + 298 pp. text plus 96 pp. b/w and colour plates. ISBN 978-1-907730-28-3. Price £35.00 (cloth).**

The ‘Monuments and Monumentality’ conference that was held at the University of Stirling (Scotland) in August 2011 attracted so many speakers from across Britain and Europe that papers were divided across parallel sessions. The present volume contains two thirds of the papers presented at this conference. It may not have quite the wide interdisciplinary scope of the recently published volume *Graven spreken* (reviewed by Truus van Bueren in this MMR Newsletter), but it does offer an international perspective on the monumental aspect of medieval and early modern *memoria* from Scotland to Scandinavia and Portugal to Poland. Moreover, it has the advantage of being published in English, thereby making its contents accessible to a much wider audience.

A short introduction by the editor is followed by twenty papers divided into five distinct sections (see table of contents above). Of the four papers in the first section, Fraser’s short survey of pre-Reformation tomb monuments in Scotland serves as a general introduction to the Scottish-themed papers by Fawcett, Oram, Holmes and Penman later on in the volume. As Scotland has lost so much of its medieval heritage and what remains is often fragmentary and relatively unknown, it is good to have these five papers together in this volume. While Fawcett concentrates on the architectural evidence to propose a chronology and stylistic comparisons for Scottish canopied tombs, Oram’s focus is on episcopal patronage and commemoration and Penman’s on the available evidence for royal Scottish monuments between the burials of Queen (or St) Margaret in 1093 and James V in 1542. A map accompanying Fraser’s paper shows what medieval monuments are recorded to date across Scotland. Holmes’s paper actually extends beyond Scotland in that it discusses medieval burial practice in the light of William Durandus of Mende’s thirteenth-century liturgical commentary *Rationale divinatorum officiorum*. Durandus’s work is based on a variety of earlier texts and thus shows inconsistencies: on the one hand he argued against indiscriminate burial inside churches, but on the other he recognised the merit of being buried near an altar or near the relics of martyrs. Durandus himself was buried near one of the altars inside Santa Maria sopra Minerva in Rome. Holmes then takes the argument to post-Reformation Scotland where the General Assemblies also specifically forbade burial and tombs within kirks, although in practice this prohibition was ignored and the authorities actually made money from the fines that eventually became fees. Yet the injunction against burial in the sacred space within the church was underlined in a verse inscription on the outer wall of the kirkyard tomb that Sir James Melville of Halhill (d. 1617) had erected for himself in Collessie (Fife) in 1609.

There are also three Scandinavian contributions. In Norway the introduction of Christian laws in the early eleventh century changed burial culture dramatically, but burial inside churches remained highly restricted for most of the medieval period, as Ekroll explains in his essay. From 1280 the royal family were buried in vaulted brick graves in the floor and some of these were covered with Flemish brasses. Stone monuments were produced for the privileged few, but these were always incised slabs and never carved effigies. Of course, wood is the prime material in Norway and many wooden grave markers have failed to survive in the cemeteries. The first known headstone in Norway was actually a Scottish-made import dating from the later eighteenth century. Kryger’s paper introduces the ambitious Danish royal tomb project, which was started in 1992 with the aim of surveying all royal tombs from King Gorm (d. c.958-9) to Queen Ingrid (d. 2000). The resulting publication is finally due to appear in late 2013 or early 2014 and will contain fascinating findings, e.g. about unknown royal tombs. Unfortunately the

work will be only in Danish, but Kryger is still hopeful of publishing an English translation perhaps online. Johannsen also discusses Danish royal tombs, but her focus is on King Frederick II (d. 1588), who undertook the restoration of a number of medieval royal tombs, thereby deliberately cultivating royal memory and past glories. That this campaign was not unique in Europe is illustrated by Spicer's paper, which relates the restoration of the choir of Fontevraud Abbey and the English royal Plantagenet tombs therein by its abbess, Jeanne-Baptiste de Bourbon (d. 1670).

Four further papers provide an international angle. Frequin's paper, which is an English version of her contribution in the Dutch *Graven spreken* volume, attempts to compare and categorise praying figures and *pleurants* or 'weepers' in the Office of the Dead in Netherlandish illuminated books of hours and on medieval tombs. Lamia uses depictions of the tomb of Christ in Visitation scenes in Romanesque sculpture across France and Italy to discuss how these were intended to evoke the memory of the actual *locus sanctus* in Jerusalem. Ramôa Melo offers fascinating insights into the important role of royal and aristocratic women in commemoration in medieval Portugal and how this is reflected in the extant tomb monuments. Łabno argues how the position and self-image of the Polish nobility was very different from that of the nobility elsewhere in Europe, and how this resulted in their commissioning costly tomb monuments in the Renaissance period.

The remaining seven papers cover aspects of English commemoration. Important among these is the essay by Brian and Moira Gittos, which presents their preliminary findings after many years' investigation into a poorly researched subject: the appearance of the medieval churchyard. The essay opens with a striking quotation from the *Vita Dunstani*, in which William of Malmesbury describes the cemetery of Glastonbury Abbey as so richly covered in tomb monuments that one can scarcely walk there – an image that may run counter to the common conception of medieval burial grounds. Drawing on documentary and visual evidence, archaeology and extant examples of churchyard monuments in Britain but also abroad, they conclude that the English medieval cemetery contained many monuments of a considerable variety. Their survey continues and the aim is to publish their findings in full at a future date. Richardson offers a survey of late-sixteenth-century town wills in the Canterbury diocese in which testators bequeath material gifts, such as rings and clothes, as a memento of the deceased; the examples are interesting, but it is annoying that the relevant dates are hidden in the footnotes. Bartram looks at the literate activities of the Kentish herald and antiquarian Francis Thyne in the period 1596-98, while Jones's paper concentrates on early modern family monuments in fifty parish churches either side of the East Hampshire and West Sussex border. Lepine looks at Lincoln Cathedral in particular for his study of types of monuments to the higher clergy, their inscriptions and iconography. Sweetinburgh discusses the attempts by Christ Church Priory in Canterbury to create a cult around the tomb of King Richard II's murdered archbishop Simon Sudbury alongside that of St Thomas Becket. Hicks has also chosen a monastic angle to dynastic *memoria*, but the scope of his paper is much wider as he draws on a range of post-Conquest religious houses with identifiable patrons across England.

The volume also includes lists of common abbreviations, of contributors, and of maps and plates, and an extensive index, but sadly no bibliography. As usual with Shaun Tyas books, the plates can be found in a separate section in the back: they are all of decent size, although some might have been sharper, and it can be cumbersome to find the illustrations that go with a particular article as there is no consecutive numbering. There are other editorial lapses and inconsistencies, such as the misspelling 'motive' for 'motif' in the title of one paper. However, the book's greatest weakness is the brevity of all essays except Oram's: the strict word limit imposed by the editors evidently constrained some authors too much and thus does not do justice to the information they have to offer. Nonetheless, this is an important new study on the subject of monuments and

commemoration across medieval and early modern Europe, and it whets the appetite for more such conferences.

SOPHIE OOSTERWIJK

Note: this review is also available as a separate PDF file: [http://mmr.let.uu.nl/pdf/Oosterwijk-book\\_review-Monuments\\_and\\_monumentality.pdf](http://mmr.let.uu.nl/pdf/Oosterwijk-book_review-Monuments_and_monumentality.pdf)

**Charlotte A. Stanford, *Commemorating the dead in late medieval Strasbourg. The Cathedral's Book of Donors and its use (1320-1521)*, Church, Faith and Culture in the Medieval West (Farnham, Ashgate, 2011), 348 pp., 37 b/w illustrations. ISBN 978-1-4094-0136-0. Price £70.00 (cloth).**

This meticulous study by Charlotte Stanford of the so-called Book of Donors from Strasbourg Cathedral is a welcome addition to the literature on medieval *memoria*. The manuscript is still preserved in the municipal archives of Strasbourg (AMS OND 1), but the text has never yet been edited or published in full. It is known among scholars by the modern title used in this study: according to a (post-medieval) note on the first folio, *In hoc libro continentur nomina omnium benefactorum operis b[eate] Marie Arg[entinensis]*. The benefactors thus explicitly contributed towards the fabric of the cathedral building.

The tradition of obituary lists dates back to at least the eighth century. They tend to be utilitarian documents and generally lack in illuminations, although they may contain coloured initials and rubrics. No wonder to find the author admitting in the opening sentence of her Preface, 'The medieval obituary at first seems a dry document'. However, the material discussed here is fascinating and it is presented with admirable clarity. Stanford uses a large number of tables to analyse the entries in detail, *e.g.* according to the type and value of the listed gifts and the donors' status, gender and occupations. She also provides not only an architectural overview of the cathedral but also a brief social and economic history of the city that help contextualise the manuscript and its contents.

The Book of Donors is unusually full, containing 6,954 entries with 7,803 identifiable donors responsible for 8,622 gifts. It was in use over a period of barely two centuries from around 1318 until 1521; earlier entries dating back to 1261 were copied from an earlier daybook. Building work at the cathedral was temporarily halted in 1521; the Reformation reached Strasbourg in 1524. The manuscript follows the standard calendar format with a pair of lined pages for each day on which gifts were listed chronologically. Initial entries are usually brief and some pages are less than half full or even empty. As Stanford explains in her first chapter, it was the later period that saw the longest entries describing both the donations themselves and the donors' requests in detail, and lists of prominent donors were added in the fifteenth century, but it was also in this century that donations decreased dramatically.

It is quite typical that individual entries cannot usually be confidently assigned to specific years and instead have to be dated according to their place on the page and the style of hand. Basic statistics reveal 4,329 male and 3,474 female donors (Table 1.3), with entries often stating the social status or occupation for men and the marital status or family ties for women; some entries also include references to (unnamed) children. Gifts could consist of money, rents and real estate, agricultural produce (*e.g.* eggs, grain or wine), or animals ranging from capons and sheep to oxen and horses. Others donated church-related items, household goods, clothing, jewellery, and even arms and armour. More unusual gifts are one boat and one ship, while another intriguing entry describes the gift by a female donor of a *tabula depicta de puerperio* (a painting of a boy, as the author translates, or of a birth?).

Chapter two explains the architectural and liturgical context of the Book of Donors. Crucial was the Chapel of the Blessed Virgin Mary, built in 1316, which contained the *fabrica* altar and also housed the Book. It was this chapel that became the focus for commemoration of the cathedral's benefactors through public recitation, singing and prayers. Meanwhile, building work continued and more gifts were needed to fund it. The most prestigious and expensive project was the

reconstruction of the west front, which was never to be finished: the north tower was duly crowned with a spire, but plans to add the south spire were finally abandoned in 1490.

The third chapter discusses the social and political setting. The city of Strasbourg changed from Episcopal rule (until 1263) to patrician government, which in turn led to artisan revolts. The secular and elite *Magistrat* was also to gain influence in religious affairs and it was ultimately they who supported the Reformation preachers in the crucial period 1524-1529, but Stanford does not dwell on what happened to civic piety after the Reformation. Chapter four describes other surviving obituaries from Strasbourg Cathedral, including fragments and later copies: the oldest (lost) manuscript is dated to the early eleventh century, while the last is a slim cathedral calendar begun around 1500 with obituary entries added until 1564. The fifth chapter offers an overview commemoration practices in other churches and religious houses in Strasbourg. The city had nine parishes and a vast number of churches, including many private chapels and over twenty monastic establishments, all with a complicated network of affiliations and benefactors. The largest parish was that of St Thomas, from which seven obituaries survive: a 'Memorial Book' and a 'Distributions Book' with five additional copies. Its parish church housed over 800 marked graves by 1502, while yet more people were buried in its large cemetery. Obituaries also survive from the smaller parish of St Aurelia and from some of the local religious houses. The book closes with a short conclusion. It also features two lists of illustrations and tables, a bibliography and an index. Five appendices contain transcriptions of a number of Latin and German texts, including the entries for 11 April on fol. 100v as a typical sample for a single day and the extensive obituary on 1 December for one citizen (Petrus Arge, c.1460, fol. 335r).

In summary, this is more than simply a micro-study of one particular manuscript. Although the author admits that this is not an exhaustive study, she does much more than introduce the Book of Donors to a wider scholarly audience: with her meticulous scrutiny she provides valuable insights into the social history of medieval Strasbourg and the piety of its citizens. Moreover, it is evident from this study that there is yet much more to be discovered.

SOPHIE OOSTERWIJK

Note: this review is also available as a separate PDF file: [http://mmr.let.uu.nl/pdf/Oosterwijk-book review-Commemorating the dead in late medieval Strasbourg.pdf](http://mmr.let.uu.nl/pdf/Oosterwijk-book%20review-Commemorating%20the%20dead%20in%20late%20medieval%20Strasbourg.pdf)

## Upcoming symposiums and congresses

### Call for papers for a cross-disciplinary conference on:

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Location: New College, university of Edinburgh

Deadline for abstracts: 31 October 2013

This conference invites those who are researching death from whatever disciplinary perspective to offer papers. These will be particularly welcome on the subjects of:

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- Burial and cremation
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- Violent death, including war
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- Childhood death
- Death, poverty, age gender and status
- Legal and medical aspects of death
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- Death in literature and the visual arts
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## Join the Church Monuments Society

The Church Monuments Society offers a focus for all who have an interest in church monuments of all types and periods. It was conceived to encourage the appreciation, study and conservation of church monuments both in the UK and abroad. Although the majority of its members are based in the UK, a growing number of overseas scholars and enthusiasts have joined in recent years.

### Events

#### *Symposia*

These residential weekends include a mixture of lectures and visits covering a wide range of themes associated with the event's location. The next symposium, in September 2014, will be held jointly with the Centre for Medieval and Early Modern Studies at Canterbury (Kent), a location easily accessible from continental Europe as well as from the UK.

#### *Study days and one-day conferences*

Study days are held most years and are based in places with significant collections of church monuments. Participants are given an introduction to the monuments themselves followed by presentations by experts on specific aspects of them. We also have occasional day conferences, most based in London. In June 2014 we will address churchyard monuments.

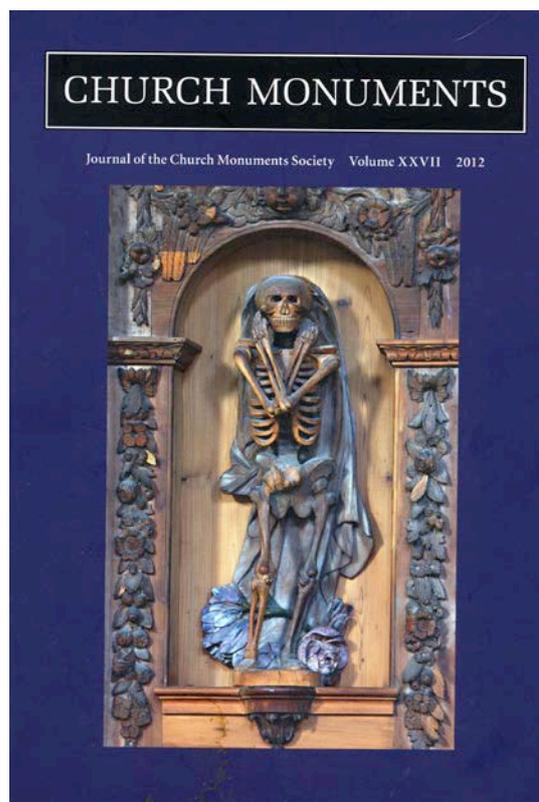
#### *Excursions*

Several times a year members visit a number of churches by coach in different parts of the country led by experts. This is an opportunity to see monuments in sometimes rarely accessible places in comfort and in good company.

### Publications

The Society's peer-reviewed journal *Church Monuments*, published annually in full colour, discusses all types of monuments, normally including at least one contribution on non-UK examples. It attracts both long and short papers on wide-ranging aspects of the subject from professional scholars and informed enthusiasts alike. The substantial reviews section has an international focus, addressing books in a wide range of languages.

A *Newsletter* is published twice a year containing notices of forthcoming events, reports on recent activities, brief articles on particular monuments, reports on conservation work and notices of recent publications of interest to members.



The Society's **website** <http://www.churchmonumentsociety.org/> contains a vast collection of images of monuments and regular features on particular monuments submitted by members, including several from MeMO. It also contains many other features of interest and is constantly increasing its range and content. We also have a **Twitter** account ChurchMonuments and are about to launch an email distribution **Stop Press**, both of which are aimed at keeping members up-to-date with news about the CMS and about monuments.

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### **Colophon**

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Contributions to this newsletter, names and e-mail addresses of researchers wishing to be included on the mailing list, etc. can be sent to Charlotte Dikken, using the following e-mail address:

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