

Medieval Memoria Research

Newsletter



May, 2017
Issue 18

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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.

Cover: Lost copper-alloy tomb monument to Bishop Heinrich III at Hildesheim Cathedral, engraving after a drawing by F.W. Schlüter published in Adolf Bertram, *Die Bischöfe von Hildesheim. Ein Beitrag zur Kenntniss der Denkmäler und Geschichte des Bisthums Hildesheim* (Hildesheim, 1896), plate 8.

Editorial

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

This issue of MMR features many new publications, new symposiums and congresses, and several new announcements. We would like to draw your particular attention to Koen Goudriaan's report on the symposium celebrating the launch of the renewed research tool, 'Medieval Monasteries in the Netherlands'. Also of note is the new crowdfunding project 'A Hidden Painting – Image of the Reformation of the Jacobikerk in Utrecht', which takes as its point of departure an unusual memorial painting that was turned into a text panel with a biblical passage, after the church became reformed. Technical research using infrared reflectography revealed what lay hidden for centuries. A truly spectacular project!

We are pleased to announce that the MMR website has been moved to a new location and that it has been greatly updated. The new address is: <https://mmr.sites.uu.nl/>. Please make sure to update your bookmarks.

Finally, we would like to thank everyone for filling out our questionnaires. Your insights and comments have been very informative, and they will certainly help us in continuing to provide quality news. If you haven't filled out our questionnaires yet, but wish to do so, you still can!

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)



Close-up shot of part of the hidden memorial painting, showing several female praying portraits. [Learn more ...](#)

¹ 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/>

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: <https://mmr.sites.uu.nl/archives/publications/>. For the *memoria* bibliography please visit: <http://memo.hum.uu.nl/pdf/Bibliography-Memoria.pdf>.

2015

- Peter Bloore, Edward Martin (eds.), *Wingfield College and its Patrons: Piety and Prestige in Medieval Suffolk* (Woodbridge: Boydell Press, 2015).
- C. Jean Campbell, 'Vasari in Practice, or How to Build a Tomb and Make it Work', in: L. Pericolo, J. N. Richardson (eds.), *Remembering the Middle Ages in Early Modern Italy* (Turnhout: Brepols, 2015).
- Tobias Capwell, *Armour of the English Knight 1400–1450* (London, Thomas Del Mar Ltd, 2015).
- Brecht Dewilde, Bram Vannieuwenhuyze, 'A Tangible Past: History Writing and Property Listing by the Brussels Seven Sorrows Confraternity, c. 1685', in: E. S. Thelen (ed.), *The Seven Sorrows Confraternity of Brussels. Drama, Ceremony, and Art Patronage (16th-17th Centuries)* (Turnhout: Brepols, 2015), 3-18.
- John Goodall, *Parish Church Treasures: The Nation's Greatest Art Collection* (London & New York, Bloomsbury Continuum, 2015).
- Thomas W. Laqueur, *The Work of the Dead. A Cultural History of Mortal Remains* (Princeton University Press, 2015).
- Gisela Probst, *Die Memoria der Herren von Lichtenberg in Neuweiler (Elsass). Adelphus-Teppiche, Hochgrab Ludwigs V. († 1471), Heiliges Grab (1478), Glasmalereien* (Berlin, Deutscher Verlag für Kunsthissenschaft, 2015).
- Edmond Roobaert, Trisha Rose Jacobs, 'An Uncelebrated Patron of Brussels: Artists St Gorik's Confraternity of Our Lady of the Seven Sorrows (1499-1516)', in: E. S. Thelen (ed.), *The Seven Sorrows Confraternity of Brussels. Drama, Ceremony, and Art Patronage (16th-17th Centuries)* (Turnhout: Brepols, 2015), 93-112.
- Susie Speakman Sutch, 'Patronage, Foundation History, and Ordinary Believers: The Membership Registry of the Brussels Seven Sorrows Confraternity', in: E. S. Thelen (ed.), *The Seven Sorrows Confraternity of Brussels. Drama, Ceremony, and Art Patronage (16th-17th Centuries)* (Turnhout: Brepols, 2015), 19-48.
- E. S. Thelen (ed.), *The Seven Sorrows Confraternity of Brussels. Drama, Ceremony, and Art Patronage (16th-17th Centuries)* (Turnhout: Brepols, 2015).
- E. S. Thelen, 'Music and Liturgy of the Seven Sorrows Confraternity of Brussels', in: E. S. Thelen (ed.), *The Seven Sorrows Confraternity of Brussels. Drama, Ceremony, and Art Patronage (16th-17th Centuries)* (Turnhout: Brepols, 2015) 67-89.
- Howard Williams, Joanne Kirton, Meggen Gondek (eds.), *Early Medieval Stone Monuments: Materiality, Biography, Landscape* (Woodbridge, The Boydell Press, 2015).
- B. Wolters van der Wey, *Corporate Splendour. A Typological, Iconographic and Social Approach to Civic Group Portraits in Brabant 1585-1800* (Turnhout: Brepols, 2015).

2016

- Sally Badham, John Dent, 'New Light on Lost Brasses in York Minster', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 235-48.
- Nefeli Angeliki Bami, 'Bureaucracies of Death: State and Religious Protocols in the Cemetery of Unidentified Immigrants in Sidiro (Evros Region, Greece)', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das*

- Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 355-373.
- Ron Baxter, *The Royal Abbey of Reading* (Woodbridge, The Boydell Press, 2016).
 - Jon Bayliss, 'Brass of the Month: May 2016, John Hynkley, 1432, and widow Margaret, 1442, engraved after 1454, Great Thurlow, Suffolk', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: June 2016, indent, unknown priest, Seton Collegiate Church, East Lothian, Scotland', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: July 2016, Margaret de Buslingthorpe, 1369, Bothamsall, Nottinghamshire', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: August 2016, Ralph Fuloflove, 1479, West Harling, Norfolk', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: October 2016, man in armour, c.1410, Holbeach, Lincolnshire', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: November 2016, Thomas Holte, 1545, & wife Margery, Aston, Warwickshire', in: *Monumental Brass Society* (2016).
 - Jon Bayliss, 'Brass of the Month: December 2016, Richard Gerveys and wife Jane, 1574, Constantine, Cornwall', in: *Monumental Brass Society* (2016).
 - Ralph Behrwald, 'Senatoren als Stifter der Kirche im spätantiken Rom', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
 - Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016).
 - Alexander Berner, 'Ehrenwerte Muslime, schändliche Kreuzfahrer? Zur Plünderung des muslimischen Friedhofs vor Antiochia im Rahmen der lateinischen Chronistik des Ersten Kreuzzugs', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 243-267.
 - Anne Bollmann, 'Memoria für die Zukunft. Zur Gestaltung von Erinnerung in den Schwesternbüchern der Devotio moderna', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 155-185.
 - Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016).
 - Truus van Bueren and Corinne van Dijk, 'The Memorial Painting which became a Text Panel. Intended and Actual Functions', in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 171-200.
 - Truus van Bueren and Charlotte Dikken, 'From Memoria to Commemoration? Stained-Glass Windows in the Netherlands before and after the Reformation', in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 201-249.
 - Albrecht Classen (ed.), *Death in the Middle Ages and Early Modern Times: the material and spiritual conditions of the culture of death* (De Gruyter: Berlin, 2016).
 - Paul Cockerham, 'Opportunity or Oppression? The Impact of the Reformation on Funeral Monuments in Cornwall', in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 91-120.

- Sally J. Cornelison, 'Accessing the Holy: Words, Deeds, & the First Tomb of St Antoninus in Renaissance Florence', in: S. J. Cornelison, N. Ben-Aryeh Debby, P. F. Howard (eds.), *Mendicant Cultures in the Medieval and Early Modern World. Word, Deed, and Image* (Turnhout: Brepols, 2016), 223-244.
- Georges Declercq, 'Monastic Cartularies, Institutional Memory and the Canonization of the Past. The Two *Libri Traditionum* of St Peter's Abbey, Ghent', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 37-72.
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- Aidan Dodson, *British Royal Tombs* (London, Pallas Athene Publishing, 2016: revised from 2004 edition).
- Ana Echevarria, 'Funerary Practices in a Multi-Religious Context from the Iberian Peninsula to the Eastern Mediterranean', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 179-193.
- John Van Engen, 'Memory and Manuscript in Personal Practice and Written Lives. The Case of the Modern-Day Devout', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 215-250.
- Norbert Fischer, 'Über maritimen Tod und maritime Gedächtnislandschaften', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 21-34.
- Lisa Ford, 'Ghostly Remains: The Surviving Howard Brasses at Lambeth', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 249-61.
- C. Gerbron, *Fra Angelico. Liturgie et mémoire* (Turnhout: Brepols, 2016).
- Frans Gooskens, 'Workhouses where the Living Served the Dead? The Foundation of Apostle Houses in Europe in the Fourteenth and Fifteenth Centuries', in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 67-87.
- Koen Goudriaan, 'The Devotio Moderna and Commemoration. The Case of St Margaret's Convent in Gouda', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 109-154.
- Eicke Granser, 'Die Nekropole von San Montano (Pithecoussai): Ein Mosaik kultureller Diversität und Dynamiken?', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 61-92.
- Michael Grünbart, 'Der malträtierte Leichnam: Zum Umgang mit Toten im byzantinischen Reich', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 225-241.

- J. P. Gumbert, 'What Do We Want To Remember? Memories in the Manuscripts of Two Dutch Monasteries: The Benedictine Abbey of Egmond and the Utrecht Charterhouse', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 19-35.
- Nathalie de Haan, Olivier Hekster, "In Hoc Signo Vinces". The Various Victories Commemorated Through the 'Labarum', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
- Jürgen Hasse, „Und das Meer gab die Toten heraus, die in ihm waren“. Sepulkralkulturelle Sonderwege im Umgang mit Strandleichen', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 339-353.
- Kevin Herring, 'Brass of the Month: January 2016 - Gijsbert Willemsoen, 1511, Rijksmuseum, Amsterdam, Netherlands', in: *Monumental Brass Society* (2016).
- Raphael G. R. Hunsucker, Evelien J. J. Roels, 'Eine vergessene Erinnerung an das byzantinische Rom. Neudeutung und Rezeptionsgeschichte einer Grabinschrift aus dem 7. Jahrhundert in der S. Cecilia in Trastevere', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
- C. A. Jones, S. G. Bruce, *The Relatio metrica de duobus ducibus. A Twelfth-Century Cluniac Poem on Prayer for the Dead* (Turnhout: Brepols, 2016).
- Bram Kempers, 'Clergy and Laity Viewing Both Sides of Painted Altarpieces in Rome, Siena, San Sepolcro and Perugia', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
- Hartwig Kersken, *Zwischen Glaube und Welt. Studien zur Geschichte der religiösen Frauengemeinschaft Thorn von der Gründung bis zur Mitte des 14. Jahrhunderts* (Hilversum: Verloren, 2016).
- Dale Kinney, 'Managed Memory in S. Maria in Trastevere', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
- Jos Koldewiej, 'Jerusalem and Other Holy Places as Represented by Jheronimus Bosch', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
- Reinhard Lamp, 'Brass of the Month: April 2016, Barbara Antoni, 1510, Isenhagen, Germany', in: *Monumental Brass Society* (2016).
- Hans-Peter Laqueur, 'Osmanische Friedhöfe in Istanbul – soziale Aspekte zur Wahl des Bestattungsortes', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 195-209.
- Jens Lieven, 'Monastische Reformen im Zeitalter des Investiturstreits und ihre Resonanz im Rhein-Maasraum. Der *Liber officii Capituli* des St. Viktor-Stifts Xanten (Cod. Monast. 101) und sein historischer Zeugniswert', in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 3-24.
- Jens Lieven, '... in transeundo mare Ierosolimam ... mortuus. Zum Totengedenken schiffbrüchiger Jerusalempilger und Kreuzfahrer im Mittelalter', in: Alexander Berner,

- Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 319-337.
- Paolo Liverani, 'The Memory of the Bishop in Early Christian Basilicas', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
 - Robert Marcoux, 'Investigating the Metal Tombs of Medieval France: A Statistical Approach', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 186-212.
 - Brigitte Meijns, 'Practices of Remembrance in Flemish Houses of Regular Canons. The Troubled *Memoria* of Prior Odfried, Founder of Watten (d. 1086)', in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 73-108.
 - Stephanie Morley, "For the prouffyte of other": Lady Margaret Beaufort and the Female Reader as Translator in *The Mirrour of Golde to the Synfull Soule*, in: K. R. Vulić, S. Uselmann, C. A. Grisé (eds.), *Devotional Literature and Practice in Medieval England Readers, Reading, and Reception* (Turnhout: Brepols, 2016), 217-236.
 - Otto Gerhard Oexle, 'Das Ende der *Memoria*', in: Truu van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 315-330.
 - Dafne Oosten, 'The Mausoleum of Helena and the Adjoining Basilica 'Ad Duas Lauros'. Construction, Evolution and Reception', in: M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016).
 - Lukas Raupp, 'Inde et Cyprinus dictus est. Zum Tod Erik Ejegods auf Zypern im Jahr 1103', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 511-537.
 - Dieter Richter, 'Irrespective of Race or Religion. Heterodoxe Friedhöfe in Italien', in: Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016), 211-223.
 - Susanne Ruf, 'Memoria im Luthertum? Sachzeugnisse des individuellen Totengedenkens in thüringischen Kirchen vom 16. bis zum 20. Jahrhundert', in: Truu van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 141-170.
 - Peter F. Ryder, *Medieval Cross Slabs of Derbyshire* (Derbyshire, 2016).
 - Nigel Saul, *Lordship and Faith: The English Gentry and the Parish Church in the Middle Ages* (Oxford University Press, 2016).
 - Thomas Schilp, 'Memoria in einer Dorfkirche nach dem Vierten Laterankoncil (1215). Bau und Ausstattung von St. Johann Baptist in Dortmund-Brechten (um 1250)', in: Truu van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 25-66.
 - Thomas Schilp, 'Memoria: Kultur der Erinnerung und Vergessen. Überlegungen zur Frauengemeinschaft Clarenberg bei Dortmund-Hörde im 16. und 17. Jahrhundert', in: Truu van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 121-140.

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- Christian Steer, “For quicke and deade memorie masses”: merchant piety in late medieval London’, in: Martin Allen and Matthew Davies (eds.), *Medieval merchants and money. Essays in honour of James L. Bolton* (London, 2016), 71–89.
- Christian Steer, ‘The Canons of St Paul’s and their Brasses’, in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 213–34.
- Johann Anselm Steiger, *Gedächtnisorte der Reformation. Sakrale Kunst im Norden (16.-18. Jahrhundert)* (Regensburg: Schnell und Steiner, 2016).
- Patricia Stoop, Thom Mertens, ‘Memory and Reward. Dutch Collections of Sermons and their Functions in the *Memoria* Tradition in the Female Convent of Jericho in Brussels (c. 1450–1650)’, in: Jeroen Deploige, Renée Nip (eds.), *The Medieval Low Countries. An Annual Review. Special Issue: Manuscript and Memory in Religious Communities in the Medieval Low Countries*, Volume 2 2015 (Turnhout: Brepols, 2016), 187–214.
- Bert Timmermans, ‘Mapping the Role of Commemorative Space in Processes of (Re)Territorialization. Elite Families and Spatialities of Enclosure in Counter-Reformation Antwerp’, in: Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), 279–311.
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2017

- Jon Bayliss, ‘Brass of the Month: January 2017 - John Beton, 1570, Edensor, Derbyshire’, in: *Monumental Brass Society* (2017).
- Jon Bayliss, ‘Brass of the Month: February 2017 - William and Elizabeth Berdwell [1490], West Harling, Norfolk’, in: *Monumental Brass Society* (2017).
- Jon Bayliss, ‘Brass of the Month: April 2017 - Thomas, 1458, & Margery Hesketh, Rufford, Lancashire’, in: *Monumental Brass Society* (2017).
- Jon Bayliss, ‘Brass of the Month: May 2017 - John Weston, 1566 (C17 engraving), Rugeley, Staffordshire’, in: *Monumental Brass Society* (2017).
- Jerome Bertram, Paul Cockerham, *Alan Fleming's Brass at Newark* (published by www.lulu.com, 2017).
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- Kevin Herring, ‘The Dutch artist Maerten van Heemskerck and his connections with the brass in St. Laurenskerk, Alkmaar’, in: *Monumental Brass Society Bulletin* 134-Feb (2017), 672–5.
- Kevin Herring, ‘Brass of the Month: March 2017 - Duchess Katharina of Saxony, 1561, Freiberg Cathedral, Germany’, in: *Monumental Brass Society* (2017).
- Susanne Kern, *Steinerne Mosaik des Todes. Die Inschriften des Stiftes St. Stephan in Mainz* (Schnell + Steiner, 2017).
- Anne E. Lester, ‘Saint Louis and Cîteaux Revisited: Cistercian Commemoration and Devotion during the Capetian Century, 1214–1314’, in: W. C. Jordan, J. R. Phillips (eds.), *The Capetian Century, 1214 to 1314* (Turnhout: Brepols, 2017).
- Anna Muthesius, ‘Memory and Meaning: Graphic Sign and Abstract Symbol in Byzantine Silk Weaving (from the Sixth to Tenth/Eleventh Centuries)’, in: I. H. Garipzanov, C.

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 - Ruben Suykerbuyk, 'Reformation, renovation and commemoration: the religious patronage of a Brabantine lord (Zoutleeuw, 1548-58)', in: *Simiolus. Netherlands quarterly for the history of art* 39(2017), 44-72.
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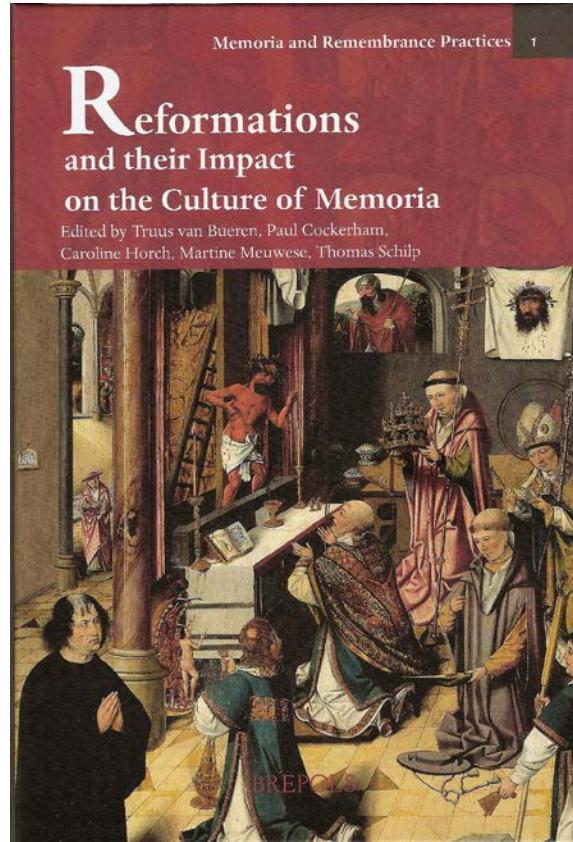
Books (tables of contents)

Truus van Bueren, Paul Cockerham, Caroline Horch, Martine Meuwisse, Thomas Schilp (eds.), *Reformations and their Impact on the Culture of Memoria* (Turnhout: Brepols, 2016), series: Memoria and Remembrance practices (MEMO 1), XVI+409 p., 151 b/w ill. + 31 colour ill., 2 b/w tables, 178 x 254 mm, ISBN: 978-2-503-56854-6. Languages: English, German. Retail price: EUR 99,00 excl. tax.

Visit the [publisher's website](#) for additional information.

This volume presents cultural studies approaches to different modes of *memoria* (the original medieval way of commemoration), taking into account specific confessional contexts. It mainly focuses on the consequences of political, religious and social reforms in the period from 1200 to 1800. Scholars from multiple subject areas in the field of cultural studies evaluate if, and to what extent, reform processes and political or social change have influenced different practices of *memoria*.

Since customs of commemoration of the dead (and the living) serve as a means of self-reassurance for a society, they allow significant insights into what the respective societies were grounded upon. This volume delivers the first discipline-specific and methodologically diverse approach to the consequences of different reforms on *memoria*.



In this way this overview creates a 'history of *memoria*' throughout the centuries.

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Appendix

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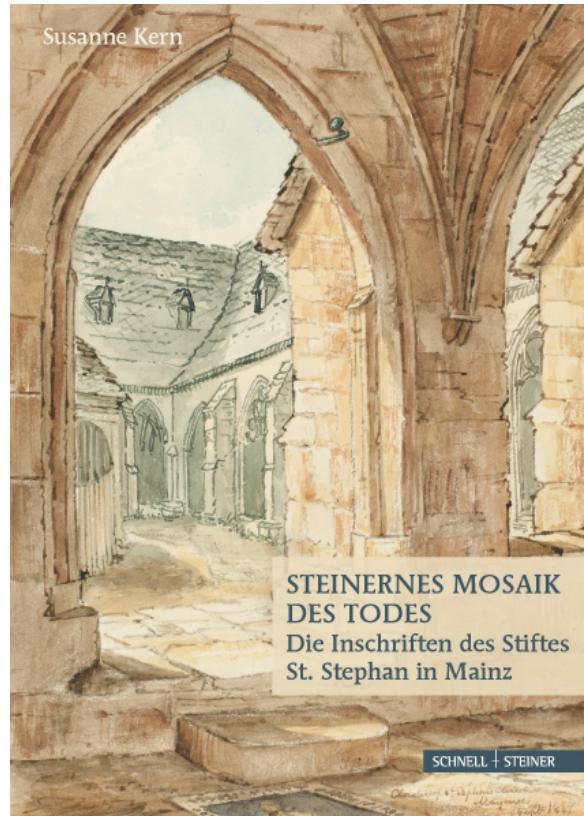
Curriculae Vitae of the Authors

Susanne Kern, *Steinernes Mosaik des Todes. Die Inschriften des Stiftes St. Stephan in Mainz* (Schnell + Steiner, 2017). 64 s/w Illustrationen, 399 farb. Illustrationen, hardcover, ISBN: 978-3-7954-3121-1.

Publisher's website: https://www.schnell-und-steiner.de/artikel_8750.shtml

Die Stiftskirche St. Stephan gehört mit ihrer reichen Überlieferung aus Spätmittelalter und Früher Neuzeit zum herausragenden kulturellen Erbe der Stadt Mainz. Von zentraler Bedeutung sind die bisher noch nicht systematisch behandelten Inschriften, von denen die meisten Grabinschriften sind. Das Werk erschließt deren wertvolle Informationen, liefert biographische Angaben zu rund 200 Stiftsherren und würdigt bedeutende Kunstwerke, wie die 1509 zum Tragen der Altarvorhänge geschaffenen „Velumsäulen“ und den 1512 gegossenen Osterleuchter.

Von den rund 220 uns bekannten Inschriften sind noch etwa 76 erhalten. Sie finden sich vor allem auf Objekten, die zum Totenkult gehören, also auf Grabplatten und Epitaphien. Die Dichte der Überlieferung spiegelt die andauernde Bedeutung des Stiftes, von der Gründung durch Erzbischof Willigis (um 990) bis zur Aufhebung 1803.



Die edierten lateinischen Texte wurden alle übersetzt, kommentiert und mit einem wissenschaftlichen Anmerkungsapparat versehen. Durch eingehende Erläuterungen von Begriffen und historischen Zusammenhängen sind sie auch dem interessierten Laien mühelos verständlich. Anliegen des Buches ist es, diesen bedeutenden Komplex einer allgemeinen Öffentlichkeit zu erschließen. Eine Fülle bisher unbekannter Illustrationen trägt zur Veranschaulichung bei und erhöht so den dokumentarischen Wert der Publikation.

* Die Stiftskirche St. Stephan in ihrem historischen Kontext

* Erschließung eines bedeutenden Friedhofs

Dr. Susanne Kern hat Kunstgeschichte, Klassische Archäologie sowie Mittelalterliche und Neuere Kunstgeschichte in Mainz, Paris und München studiert. Sie ist Mitarbeiterin der Forschungsstelle „Die Deutschen Inschriften“ an der Akademie der Wissenschaften und der Literatur, Mainz.

Hartwig Kersken, Zwischen Glaube und Welt. Studien zur Geschichte der religiösen Frauengemeinschaft Thorn von der Gründung bis zur Mitte des 14. Jahrhunderts (Hilversum: Verloren, 2016). ISBN: 9789087045708.

Publisher's website: <https://verloren.nl/boeken/2086/251/5909/kerk-en-religie/zwischen-glaube-und-welt>

Die religiösen Frauengemeinschaften des Limburger Maaslands haben von der historischen Forschung bislang nur wenig Aufmerksamkeit erfahren. Das gilt auch für die Abtei Thorn, die seit dem Mittelalter das Zentrum eines von Frauen regierten Kleinstterritoriums war und bei ihrer Aufhebung auf eine mehr als 800jährige Geschichte zurückblicken konnte. Hartwig Kersken hat die Geschichte der Abtei vom 10. bis zur Mitte des 14. Jahrhunderts rekonstruiert. Auch werden intensiv diskutierte Fragen erörtert, wie die nach der inneren Verfassung und sozialen Zusammensetzung der Frauengemeinschaft. Neue Einsichten erbringen außerdem die Untersuchungen zur inneren Differenzierung der Kommunität und den Anfängen der Landesherrschaft der Thorner Äbtissinnen. Es zeigt sich, dass die Thorner Frauengemeinschaft in einem besonderen Spannungsverhältnis „zwischen Glaube und Welt“ gestanden hat.

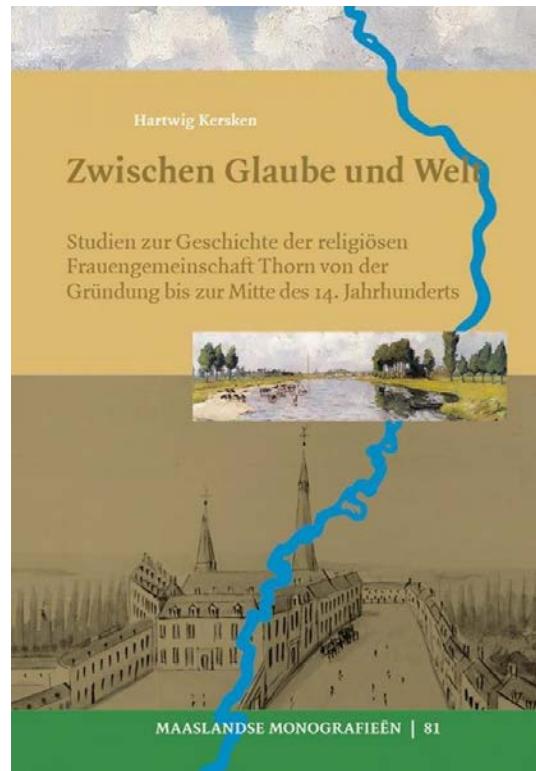


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(Turnhout: Brepols, 2016). VI+299 p., 156 x 234 mm. ISBN: 978-2-503-55401-3. Languages: English, German. Retail price: EUR 74,00 excl. tax.

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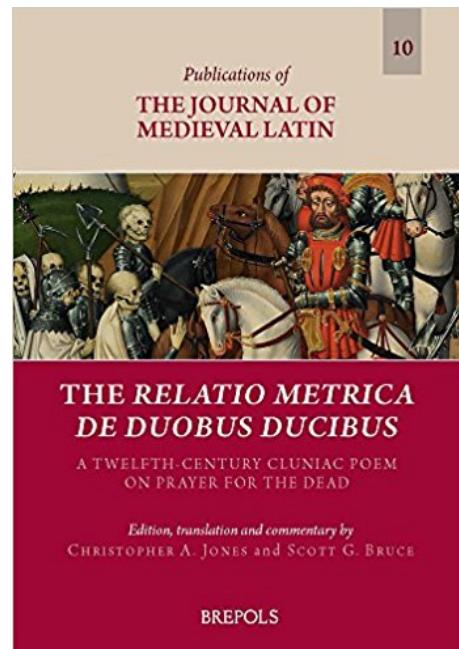


C. A. Jones, S. G. Bruce, *The Relatio metrica de duobus ducibus. A Twelfth-Century Cluniac Poem on Prayer for the Dead* (Turnhout: Brepols, 2016). XI+216 p., 4 b/w tables, 178 x 254 mm. ISBN: 978-2-503-56827-0. Languages: English, Latin. Retail price: EUR 85,00 excl. tax.

Visit the [publisher's website](#) for additional information.

The first edition and translation of a fascinating Latin poem on the cult of the dead at twelfth-century Cluny.

The twelfth-century Latin poem called the *Relatio metrica de duobus ducibus* has never been edited or translated before. On its surface, the poem retells a popular exemplum about an encounter between two warring dukes and a mysterious army from heaven. While retelling the story in verse, however, the poet has greatly expanded his prose source, elaborating its teachings about the importance of intercessions for the dead and introducing wholly new emphases on knightly piety and the benefits of dying for a holy cause. The present book, which offers the first edition, translation, and analysis of the poem, situates the 827-line poem in its literary and historical contexts. The publication of the *Relatio metrica* should be of interest to scholars of medieval Latin poetry, Cluniac monasticism, and the spirituality of the Crusades.



Christopher A. Jones is Professor of English at Ohio State University. Scott G. Bruce is Professor of History at the University of Colorado, Boulder.

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Alexander Berner, Jan-Marc Henke, Achim Lichtenberger, Bärbel Morstadt, Anne Riedel (eds.), *Das Mittelmeer und der Tod. Mediterrane Mobilität und Sepulkralkultur* (Paderborn: Wilhelm Fink Verlag, 2016).

Publisher's website: <https://www.fink.de/katalog/titel/978-3-7705-6070-7.html>

Das Mittelmeer ist ein Raum der Mobilität, aber auch des Todes. Das Meer birgt Gefahren und bringt Menschen zueinander, aber auch auseinander.

Das Mittelmeer ermöglicht eine hohe Mobilität von Menschen, ihren Gütern und Ideen. Diese Kontaktmöglichkeiten fordern die Beteiligten stets zur Hinterfragung von Herkunft, Heimat und Fremde heraus. Insbesondere im Umgang mit dem Tod und den Toten lassen sich Aushandlungsprozesse sozialer Konventionen ebenso wie die jeweiligen Jenseitsvorstellungen fassen. Denn aus dem Tod in der Fremde ergaben sich Herausforderungen für die Bestattung. In dem Band werden verschiedene Aspekte aufgegriffen, die mediterrane Sepulkralkultur von der Antike über das Mittelalter bis zur Gegenwart transdisziplinär beleuchten.

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M. Verhoeven, L. Bosman, H. Van Asperen (eds.), *Monuments & Memory: Christian Cult Buildings and Constructions of the Past. Essays in honour of Sible de Blaauw*, (Turnhout: Brepols, 2016). 405 p., 125 b/w ill. + 16 colour ill., 220 x 280 mm. ISBN: 978-2-503-56973-4. Languages: English, German. EUR 100,00 excl. tax.

Visit the [publisher's website](#) for additional information.

Essays on the memorial potential of Christian buildings, of their location, or of the accoutrement, whether or not still in situ, with a special attention to Rome's churches.

This volume honours Sible de Blaauw on the occasion of his retirement from Radboud University. It is above all a tribute to an influential and respected voice in the field of early Christian art and architecture. Thirty-one authors have sought to provide their own unique answer to the question of how Christian cult buildings have played a role in cultural memory in different periods and in various geographical and cultural contexts. From its very onset, this publication was envisioned as a parallel to De Blaauw's own research interests: Rome and its monuments, early Christianity, Christian religious heritage, liturgy and architecture, continuity of tradition, and memory. The contributions have been arranged according to three sections: Monuments – Places – Decoration & Liturgical Furnishing. Every essay addresses the memorial potential of Christian buildings, of their location, or of the accoutrement, whether or not still in situ. Not surprisingly, Rome reappears frequently in all sections, with Rome's churches receiving special attention. Together the essays cover a period from Late Antiquity to modern times, from Helena to Gerhard Richter, from late antique poets to a Ravennese mosaic in the 1930s. Thus, this volume assumes the diachronic nature that characterizes De Blaauw's own scholarship. The leitmotifs of Christian cult and material and immaterial constructions of the past tie together the sections as well as the book as a whole. Nevertheless, the main binding element between the essays is their authors' fondness and appreciation of Sible de Blaauw.

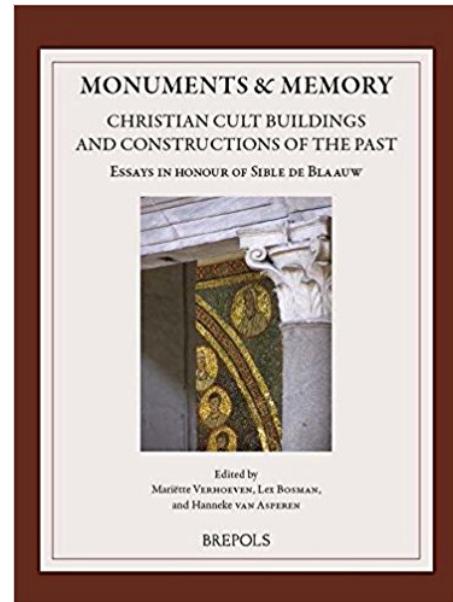


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Transactions of the Monumental Brass Society, volume 19, part 3 for the year 2016.
Website: <http://www.mbs-brasses.co.uk/>

Transactions is published annually. It is fully illustrated and each issue consists of about 100 pages. The volume for each year is normally published in the autumn. As well as articles on brasses and incised slabs, it contains:

- reports on the conservation of brasses
- reviews

The **list of contents** for *Transactions of the Monumental Brass Society*, volume 19 is as follows:

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William Lack, 'Conservation of Brasses, 2015', 262-7.

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- Julian Luxford, Jerome Bertram, *Icon and Epigraphy: The Meaning of European Brasses and Slabs*. 2 volumes, (lulu, 2015); 423 pp. + 581 illus. mostly colour; vol. 1 Text, £22.50; Vol. 2 Illustrations, £64.50 (hardback); ISBN: 978-1-326-23129-3', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 268-9.
- Penny Williams, 'Sally Badham, *Seeking Salvation: Commemorating the Dead in the Late Medieval English Parish*, (Donington, Shaun Tyas, 2015); ix + 278 pp; 118 colour illustrations; bibliography and index; £39.95 (hardback); ISBN-13: 978-1907730474', in *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 269-71.
- Susan Powel, '*Wingfield College and its Patrons: Piety and Prestige in Medieval Suffolk*', ed. by Peter Bloore and Edward Martin (Woodbridge: Boydell Press, 2015) xv + 249 pp., 27 colour, 32 b/w, 10 line illustrations and DVD; bibliography and index; £50 (hardback); ISBN 978-1-8438383-2-6', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 271-3.

- Nigel Saul, "Tobias Capwell, *Armour of the English Knight, 1400-1450* (London: Thomas Del Mar Ltd., 2015); xii + 308 pp., numerous colour illus.; bibliography and index; £80 (hardback); ISBN 978-0-9933246-0-4, in : *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 273-4.
- Kim Woods, 'Douglas Brine, *Pious Memories: the Wall-Mounted Memorial in the Burgundian Netherlands*, Studies in Netherlandish Art and Cultural History, vol. 13, (Leiden, Brill, 2015); xx + 322 pp., 118 colour and b/w illus.; €105; ISBN13: 978-9-0042-8832-4', in: *Transactions of the Monumental Brass Society*, volume 19, part 3 (2016), 275-6.

Events

'The Monumental Brasses of the Bishops of Salisbury', Monumental Brass Society Study Day 30 September 2017 at Sarum College, Salisbury.

Speakers: Tim Tatton Brown, 'The Location of Episcopal Monuments', Brian Kemp, 'The Brass of Bishop Wyville Reconsidered', Nicholas Rogers, 'The Brass of Bishop Hallum in Constanz Cathedral', David Lepine, 'Bishop Waltham's Monument in Westminster Abbey'.

Further details available from David Lepine: davidnl1455@gmail.com

Journal of the Church Monuments Society, volume 31 for the year 2016, forthcoming.
Website: <http://www.churchmonumentssociety.org/>

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John Goodall's *Parish Church Treasures: The Nation's Greatest Art Collection*

BOOK REVIEWS

Upcoming symposiums and congresses

Pastoors in Nederland in de eeuw van de Reformatie

Date	Thursday, 1 June 2017, 13.30 – 17.00
Location	Vrije Universiteit Amsterdam, Hoofdgebouw De Boelelaan 1105, 1081 HV Amsterdam, zaal 1E-24
Language	Dutch

This year is the commemoration of the European Reformation, which started in 1517 in Wittenberg. Although Luther's criticism of the Church of Rome also resonated in the Low Countries, the catholic way of worship was initially maintained by the secular governing powers. Only during the Revolt did things change in favor of the reformed church. It is interesting to ponder the positions and reactions of the clergy in this turbulent century. For the present-day Netherlands this has only been thoroughly mapped and researched for the pastors of the far north (by Otto Roemeling) and in Noord-Brabant (by Arnoud-Jan Bijsterveld). Now, at the Vrije Universiteit a data file of priests has been compiled. Teachers and students will present the material and make it digitally accessible, while also allowing various experts to speak about the current state of the historiography and the directions in which to take new research projects.

Programme

13.30-13.50	Fred van Lieburg (VU): Inleiding en projectpresentatie
13.50-14.10	Bijdragen van VU-studenten: Koos-jan de Jager, Lodewijk Kater, Hugo Maat en Theo Mulder
14.10-14.30	Ad Tervoort (VU): De opleiding van de pastoors
14.30-14.45	Corinne van Dijk (UU, MeMO-project): Geestelijken op grafzerken en in memorievoorstellingen

Pauze

15.00-15.15	Arnoud-Jan Bijsterveld (UvT): Pastoors in Noord-Brabant revisited
15.15-15.30	Bram van den Hoven van Genderen (UU): De historiografie over seculiere geestelijken
15.30-15.45	Koen Goudriaan (VU): Pastoor en stadsmagistraat, onder meer in Gouda
15.45-16.00	Frans Gooskens: Zielzorg en reformatie in de lange zestiende eeuw: vragen te over
16.00-16.30	Discussie, evaluatie en vervolg

Borrel

Admission is free, but please sign up by sending an e-mail: info@acrh.eu
www.acrh.eu

Congresso Internacional *Loci Sepulcralis*

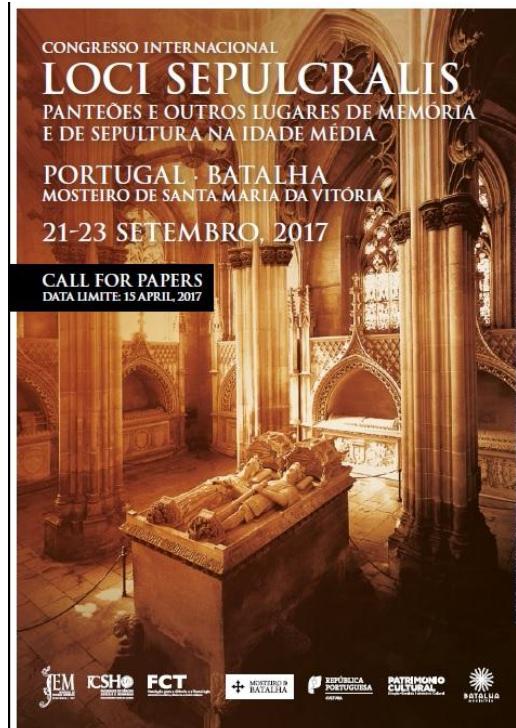
Date 21-23 September 2017
Location Batalha Monastery, Portugal

This International conference will be devoted to Medieval Pantheons. The main aim is to promote a broad and innovative debate on the concept of “pantheon” throughout the Middle Ages, as well as their underlying intentions. It is also intended to address the specificity of themes that are intertwined with the construction, ornamentation and everyday uses of these spaces by the communities that host them.

For that purpose we will count on the participation of national and international specialists on the field, who will present the most innovative results of their research projects, as well as with the input of the more junior researchers which will bring into the discussion the results of their respective researches, thus promoting an intense debate during the 3-day conference.

The conference will be held in Batalha Monastery, 21-23 September 2017, as a joint organization of the IEM, Mosteiro da Batalha and the Municipality of Batalha. It is intended not only for researchers, but also for students of higher education, tourism professionals and the general public.

[Read more ...](#)



International Congress: *Souls of Stone*. Funerary Sculpture: from Creation to Musealization

Date November 2-4, 2017
Location Lisbon, Museu Nacional de Arte Antiga
Languages English, French, Italian, Portuguese, Spanish
Website <http://souls-of-stone.weebly.com/>

The Institute of Medieval Studies and the IHA (Instituto de História da Arte) of the Faculdade de Ciências Sociais e Humanas of the Universidade Nova de Lisboa, along with the Centro de Investigação e Estudos em Belas Artes of the Faculdade de Belas Artes of the Universidade de Lisboa and in collaboration with the Museu Nacional de Arte Antiga in Lisbon, are organizing the International Congress “*Souls of Stone*. Funerary Sculpture: from Creation to Musealization”.

Funerary sculpture is definitely a precious source for the understanding of the Middle Ages. This can be observed in the light of a series of studies and projects produced in the last decades by the international scientific community. Those researches, belonging to different domains and representing various methodological approaches, are encouraging the reconsideration of some

traditional points of view on the medieval times. The extent, the relevance and the potential of this field of research is therefore becoming very evident. In fact, funerary sculpture can provide a privileged window to the observation of some realities, which are difficult to access through other means and sources. Medieval tombs are testimonies of specific characters and processes; they materialize particular ways of thinking and intentions; they reveal the complexity of some concepts and ideologies, as that of the interactions between body and soul in the afterlife. Therefore, the funerary monuments present a continuous challenge to the scholar. They are, simultaneously, the result of spiritual aspirations and earthly expectations, an aesthetic product and a symbolic device, but also the place where to exhibit the concrete shape of the body (which is incorruptible and lays down at the top of the chest), while the gracefulness of the soul is manifested in stone reliefs, keeping the individual suspended in limbo, in a certain way. This complexity of the sepulchre, understood as an artistic, aesthetic, spiritual, historical, anthropological, sociological and cultural artefact, implies a true and authentic interdisciplinarity, which is one of this congress' main foci.

[Read more ...](#)

For additional information, registration forms, and the soon-to-be-released programme visit [the website](#) of the congress.

AGM 2017: Call for papers

The forthcoming Conference and Annual General Meeting, organized by the Harokopio University of Athens, will take place 5-7 October 2017 at the [Harokopio University](#), situated near the centre of Athens and close to many important cultural sites.

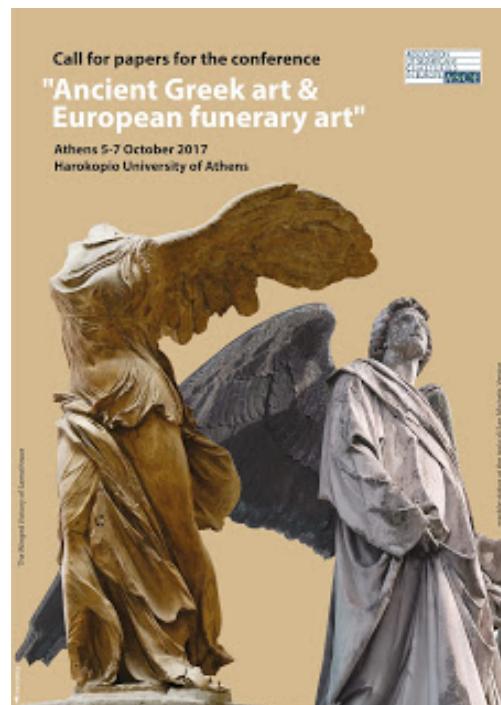
Title of the Conference: “Ancient Greek Art and European Funerary Art”

Ancient Greek art has exerted a considerable influence on European art. Ancient Greek History, Mythology and Culture became a favourite source of inspiration of European art. More specifically, funerary architecture and sculpture were deeply inspired by Ancient Greek art. Athens is the ideal city to examine *in situ* (in the original place) the close connection between Ancient Greek and European funerary art.

The Conference will include the following three thematic axis:

1. **Funerary monuments inspired by the Art of the Antiquity.**
2. **Symbols, motifs and allegories in funerary art.**
3. **Cultural and educational routes in Cemeteries - Cemeteries and the society.**

The topics of the presentations should be associated with one of the above thematic axis. Speakers must present in English, with visuals, a presentation lasting 15 minutes.



The Conference will also include workshops, cultural events and visits in cemeteries. Speakers should forward their abstract (about 300 words) for consideration to the Editorial Board.

Due to the limited schedule not all the proposed papers can be accepted for presentation. The editorial board will check and select the most representative abstracts and will invite the authors to present their work at the conference. Selected papers, after evaluation, will be included in the Conference Proceedings, which will be available online. Publishing norms will be announced.

Important Dates:

- Abstract Submission Deadline: May 15, 2017
- Acceptance of Abstract Deadline: June 01, 2017
- Full paper Submission Deadline: September 01, 2017
- Presentation Submission Deadline: September 20, 2017

Regarding accommodation, there will be specific information about recommended hotels. Conference Participation fee is 25 euros. If you have any questions, please contact the editorial board.

Editorial Board members:

Ms. Evangelia Georgitoyanni, Prof. of History of Art and Civilization, Harokopio University of Athens (egeorg@hua.gr)

Mr. George Kritikos, Assoc. Professor of History, Harokopio University of Athens (gkritis@hua.gr)

Mr. Thodoris Tzoumas, ASCE Steering Committee Member for Greece (theotzoumas@yahoo.gr)

Ms. Andreea Pop, Phd Arch., ASCE Scientific Committee Member, Lecturer, Spiru Haret University, Bucharest (arh.andreea.pop@gmail.com)

See also: <http://www.significantcemeteries.org/2017/03/agm-2017-call-for-papers.html>

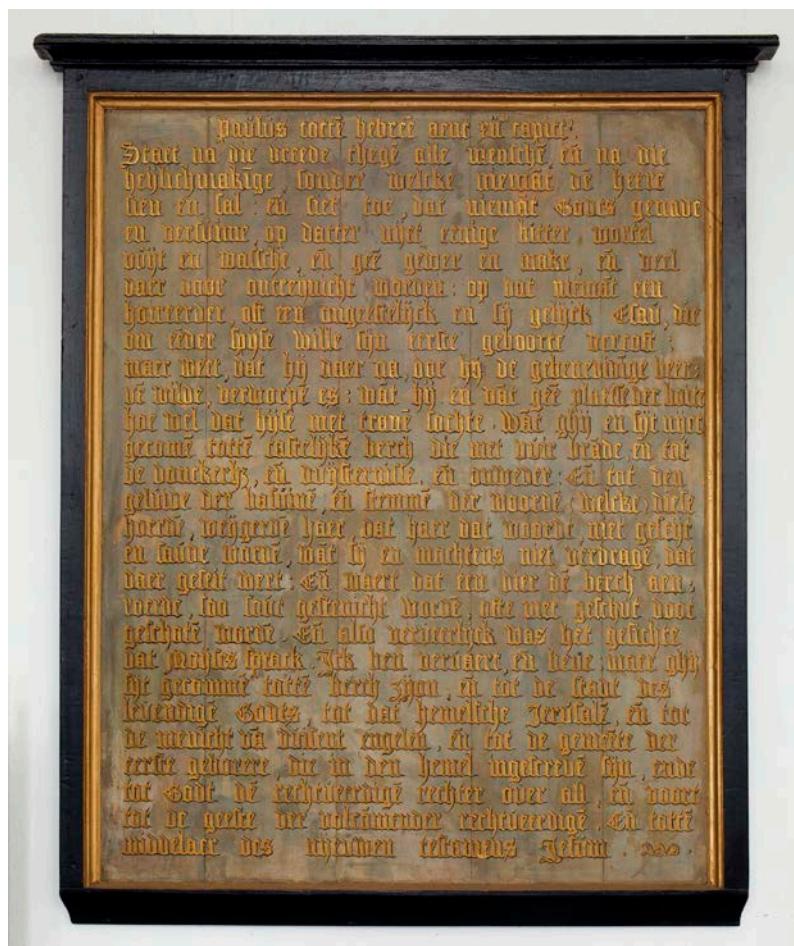
Other news

A new crowdfunding campaign: ‘A Hidden Painting – Image of the Reformation of the Jacobikerk in Utrecht’

(Een Verborgen Schilderij – Verbeelding van de Reformatie van de Jacobikerk te Utrecht)

We live in a time of increased tensions between different groups of our society, but this isn’t the first time our country, the Netherlands, has been confronted with such a situation. During the Reformation, the greatest period of religious upheaval in the history of the nation, there was also great unrest in the population. However, just as is the case today, there were also voices calling for peace and tolerance then.

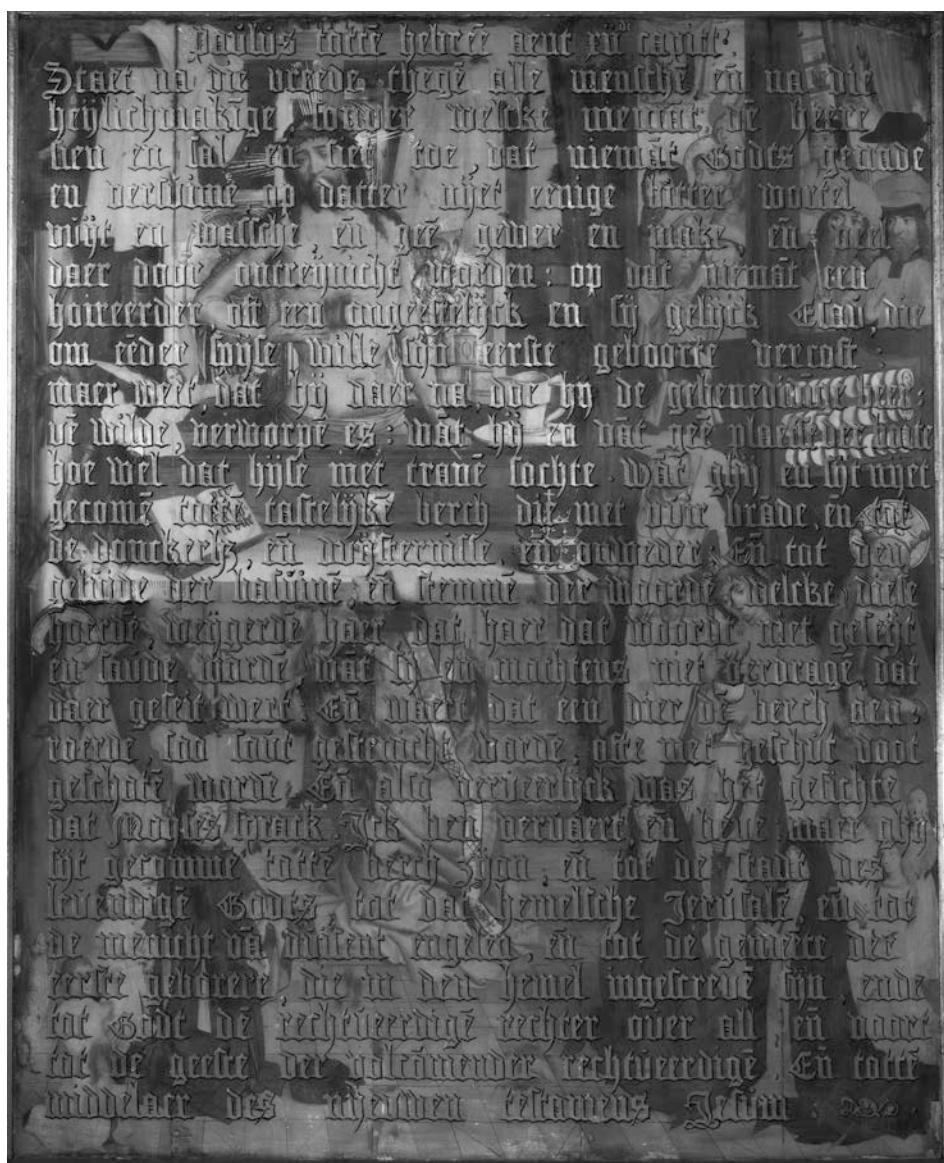
Truus van Bueren and Corinne van Dijk are researching the history of the Reformation in Utrecht, and particularly the special role of the Jacobikerk during this time. Our point of departure is a painted text panel showing a biblical passage, behind which a medieval painting is hidden. The painting shows a *Mass of Saint Gregory*, and the presence of praying portraits also makes it a memorial piece. Technical research, archival research and comparative research into similar works of art and early protestant text panels yielded surprising discoveries, new insights and questions.



Text panel showing a passage from the letter of Paul to the Hebrews (12:14-24). A medieval painting is hidden underneath the fading paint. Jacobikerk, Utrecht (photograph: Ruben de Heer).

We delved into the sermons of Hubert Duifhuis (c. 1515-1581), the priest/preacher under whose leadership the catholic Jacobi Parish became a protestant church. The sermons are still relevant today. Duifhuis did not mince his words, and argued that every believer could live their lives as he or she saw fit. He abhorred and rejected every attempt to control and influence the way others practiced their religion, regardless of who they were or in which church they chose to worship.

Our research and findings are going to be published in our book (in Dutch), *Van schilderij naar tekstbord. Verbeelding van de Reformatie van de Jacobikerk*. The book will be presented during the symposium *Tolerantie en verdraagzaamheid in historisch perspectief*, which is to be held in October 2017 in the Jacobikerk.



The same object captured using infrared reflectography. The hidden painting reveals itself to be an extraordinary *Mass of Saint Gregory*, and also a memorial piece (photograph: Ige Verslype).

To finish our research and publish the book we need your help! Will you help us show how objects can play an important role in exploring the history of the Reformation in Utrecht?

Support this amazing research project. Donate and help us unlock part of Utrecht's cultural history for the public!

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Ambassadors of this project

- Prof. dr. Marietje van Winter (historian)
 - Prof. dr. Koen Goudriaan (historian and classicist)
 - Prof. dr. Jos Koldeweij (art historian)
 - Prof. dr. Peter Nissen (theologian and church historian)
 - Prof. dr. Frits van Oostrom (specialist in Dutch language, literature and culture)
-

Medieval Monasteries in the Netherlands: A Census and a Map²

Thursday 30 March 2017 a symposium took place under the auspices of the Amsterdam Centre for Religious History at the occasion of the launching of the digital map of Dutch Medieval Monasteries.

The Map is based on the census 'Medieval Monasteries in the Netherlands', which has been online already since 2008. This census comprises records on all 700-odd monasteries, convents and other religious houses whose existence in the present-day Netherlands for a longer or shorter period is guaranteed by the sources. The unit of description is the religious community, which is followed as long as it is continued uninterruptedly, despite interim changes in location, status or order. For each community some basic characteristics are given, as well as references to existing literature and to a number of relevant repertories (printed or online). An ample set of selections, based on various rubrics (fields) of the descriptions is offered. The core database of the 700 religious houses is supplemented among others by a List of Eliminations, which contains motivated rejections of monasteries mentioned in the literature without justification.

² This contribution was originally posted on <https://www.acrh.eu/>. Many thanks to Fred van Lieburg for allowing us to republish it in MMR.

After several updates of the Census, a digital Map has now been made available on the portal VU/Geoplaza, a joint enterprise of the University Library of the Vrije Universiteit Amsterdam and SPINlab (Economic Faculty of the same university). It is available in Dutch and English. For the latter see <http://geoplaza.vu.nl/cms/maps/279-kloosterkaart-en>. The monasteries have been inserted on the map with the help of GPS and are represented on it by points; for entering them as surfaces the state of preliminary research is insufficient so far. A set of icons, varying of colour and shape and explained in the Legend, is applied to indicate the order to which each religious house belonged. Selections can be made with the help of these icons in combination with a chronological option (a gliding scale as well as a window in which the chosen year is entered).

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Map of Monasteries: Dutch medieval monasteries on the map

Written by Lida Ruitinga & Koen Goudriaan Category: Maps Published: 29 March 2017 Hits: 559

Research Faculty of Humanities

Nederlandse versie

This Map of Monasteries is based on the Census 'Medieval Monasteries in the Netherlands' which has been compiled at the Vrije Universiteit Amsterdam. The map is interactive: the situation is shown as it was in a year of choice, and it is possible to present the data according to a specific selection of monastic orders. The option of a specific year is done with the aid of the gliding scale at the bottom of the map or by entering a year in the window at the top. The orders are visible as layers on the map. Each order follows a monastic rule, mostly supplemented by a set of constitutions regulating the life of the members of the order. The number of ecclesiastically approved rules is small: therefore the orders are grouped according to these rules, each of which has received a colour of its own. Within these groups, the variety of orders is indicated by the use of icons. The orders become visible by clicking the legend. A click on the symbol of an individual monastery shows the corresponding record of the Census.

Legend and filter

- Rule of St Benedict
 - Benedictines
 - Benedictine Nuns
 - Benedictine Monks and Nuns
 - Cistercians
 - Cistercian Nuns
 - Cistercian Monks and Nuns
 - Hermits of St William
- Rule of St Augustine
- Franciscan Rules
- Knightly Rules
- Remaining Rules

Monasteries shown number: 19(40)

- Boorbergum, Benedictijner dubbelklooster: Smalle Ee
- Egmond, Benedictijnen: Adelbert
- Franssum, Cisterciënzers: Aduard
- Hallum, Cisterciënzerinnen: Nazareth
- Hartwerd, Cisterciënzers: Bloemkamp
- Howerde, Benedictijner dubbelklooster: Oldenlooster bij den Dam
- Uhorst, Benedictijner dubbelklooster: Dikninge
- Meerssen, Benedictijnen: OLV en H. Sacrament
- Niawier, Cisterciënzerinnen: Sion

The Map and the Census are integrated in the sense that they refer to one and the same underlying dataset. They are offered as alternative interfaces, however, with the records of the Census each showing a section of the Map, and the icons on the Map representing monasteries being linked to the corresponding record. Simultaneously with the Map, an English version of the Census (Introduction and framework) was put online:

<http://www2.fgw.vu.nl/oz/monasteries/index.php>.

Six speakers contributed to the symposium, which was chaired by Fred van Lieburg. Koen Goudriaan started with an explanation of the Census and the Map, demonstrating the possibilities of the latter with a brief case study concerning the monastic void in the inner open area (Groene Hart) between the large towns of what is now the Randstad. Lida Ruitinga, representing Geoplaza, showed the collection of (printed and online) maps of the University Library with a focus on religion related themes. She explained the policy of Geoplaza, which consists in offering geodata to a broad public in open access. A group of students, under supervision of Fred van Lieburg, made known their results in a course on 'Sacral Topography and Urban Architecture'. They conducted their research on the distribution of women's convents in a sample of towns in medieval Holland with the help of (a.o.) the new Map.

After the break, Otto S. Lankhorst introduced to the audience the Erfgoedcentrum Nederlands Kloosterleven (Heritage Centre for Dutch Monastic Life) which is domiciled in the still functioning late medieval convent of Crutched Friars at Cuijk-Sint Agatha. The Centre fulfils archiving and museal tasks and was founded a dozen years ago against the background of the tendency to close more and more monasteries. It focuses on monasteries of the nineteenth and twentieth century, making available knowledge about the 3500 of them using an encyclopaedia directed at a broad public. It is now supplementing this encyclopaedia with a similar one on the medieval monasteries, based on the Amsterdam Census. In the future the interim period of the Dutch Republic, in which monastic life was at a low ebb but not altogether absent, will be covered as well. Herman Wesselink showed the preliminary results of his doctoral research on Church Buildings of the period 1800-1970, which focuses on problems around the assigning (or not) of monumental status, and the device of fitting manners of reuse now that so many of them are shut down as houses of worship. Hans Mol closed the symposium by reading a paper on the supposed bending of the curve of monastic life in the early period of the Reformation (first quarter of the sixteenth century). He proposed to approach this problem not summarily, but to distinguish between four types of religious houses, differing according to their place and function in overall society.

Medieval precious-metal effigial tomb monuments in Europe: the project continues³

In 2016 the research project into the medieval phenomenon of effigial tomb monuments produced in ‘precious metal’ (esp. gilt copper alloy or ‘bronze’, but also silver gilt and Limoges enamel) resulted in a major survey article by Sally Badham and Sophie Oosterwijk published in the journal *Church Monuments* (see also [MMR 15](#)).⁴ At that moment our survey comprised 119 extant or recorded examples from across Europe, but we already knew that our work could not be definite or complete. Sure enough, just days before the article was published, one more lost English clerical example came to our attention, and we have since discovered evidence of further examples in Germany and France.

³ This project will also be presented in a paper at the ‘Souls of Stone’ conference in Lisbon in November. See elsewhere in this newsletter for further details.

⁴ Sally Badham and Sophie Oosterwijk, “‘Monumentum aere perennius’? Precious-metal effigial tomb monuments in Europe 1080-1430”, *Church Monuments*, 30 (2015), 7-105.

Our first discovery was one we had overlooked, *viz.* the shrine-like monument to Bishop John Dalderby (d. 1320) at Lincoln Cathedral, which was destroyed in 1540 but said to have been of ‘pure silver’.⁵ No contemporary description of it survives so we cannot be certain that it featured an effigy. However, an earlier Lincoln bishop, Robert Grosseteste (d. 1253), had been honoured with a similar monument with an ‘image of brasse over it’, as the antiquary John Leland (d. 1552) described it, and although this description may seem vague, the early date of this ‘image of brasse’ precludes its having been a flat brass. Grosseteste’s monument is therefore more likely to have been a cast effigial slab in high relief, such as was erected around this time for Archbishop Konrad von Hochstaden (d. 1261) in Cologne Cathedral, and it is quite conceivable that Bishop Dalderby’s memorial was modelled on Grosseteste’s, but in an even more costly material: both bishops had a reputation for sanctity, which the shrine-like appearance and splendour of their tombs would have helped convey.

Comparisons between extant and lost examples are essential for obtaining a greater understanding of the appearance and spread of these costly memorials, and of the choices made by patrons. As we already established in our article, many patrons strove to emulate and even

surpass ancestors and predecessors with a tomb monument that could outshine all others in cost, material, workmanship and splendour. Consequently, it is not unusual to find more than one example of a ‘precious-metal’ monument within the same church or city. Konrad’s monument was not the first of its type to have been erected in Cologne Cathedral, nor would it be the last. In 1290 the remains of Archbishop Rainald von Dassel (d. 1167) had been translated from the old cathedral to the new Gothic cathedral. There a retrospective monument with a cast copper-alloy effigy was erected for him, which was unfortunately destroyed in the late eighteenth century. However, we can still admire the third known example in Cologne as the cathedral still houses the fully-rounded effigy of Bishop Friedrich von Saarwenden (d. 1414).

New discoveries in Germany include another ‘series’ of copper-alloy monuments in Hildesheim Cathedral. This city has a venerable tradition of bronze casting, as evident in such surviving artefacts as the famous ‘bronze’ doors with biblical scenes commissioned in 1015 by Bishop Bernward (d. 1022). The cathedral also once housed the splendid effigial brass of Bishop Otto (d. 1279) that is now in the Dom-Museum, but we were less sure about the nature of the

⁵ David Lepine, “Pause and pray with mournful heart”: late medieval clerical monuments in Lincoln Cathedral’, *MBS Transactions*, 19:1 (2014), pp. 15-40, at p. 19.



Grabplatte des Bischofs Heinrich III, Herzogs von Braunschweig

Fig. 1. Lost copper-alloy tomb monument to Bishop Heinrich III at Hildesheim Cathedral, engraving after a drawing by F.W. Schlüter published in Adolf Bertram, *Die Bischöfe von Hildesheim. Ein Beitrag zur Kenntnis der Denkmäler und Geschichte des Bistums Hildesheim* (Hildesheim, 1896), plate 8.

lost monument to Bishop Heinrich III von Braunschweig (d. 1363), which was removed in 1788 and subsequently lost (Fig. 1). We found this example – illustrated by a beautiful antiquarian drawing – on the invaluable website Deutsche Inschriften Online (DIO), but the description there made us hesitate whether this was indeed a relief and not a brass.⁶ However, we subsequently discovered that Heinrich's memorial had again been part of a sequence of such monuments in Hildesheim Cathedral for it was preceded by the copper-alloy tomb of Bishop Siegfried von Querfurt (d. 1310), which was prominently located in the central aisle of the nave until its removal in 1789 and subsequent disappearance. Siegfried's monument is likewise known through an eighteenth-century drawing in the Dombibliothek and through antiquarian descriptions.⁷ The 'series' continues just outside our period with the lost monument to Bishop Magnus (d. 1452), which was likewise removed from its position in the central nave around the same time.⁸ Still later brasses and 'bronze' effigial slabs at Hildesheim Cathedral are recorded on DIO website, although the antiquarian descriptions and drawings of the lost examples do not always permit a distinction between these two types of monument. As the DIO website continues to expand and other regional surveys are becoming available, the total number of German examples in our survey is likely to grow yet further.



Fig. 2. Detail of the copper-alloy tomb monument to Évrard de Fouilloy, bishop of Amiens (1211–1222), at Amiens Cathedral. Photo: Sophie Oosterwijk.

⁶ DI 58, Stadt Hildesheim, Nr. 97† (Christine Wulf), at www.inschriften.net, <urn:nbn:de:0238-di058g010k0009700> [accessed 12 May 2017].

⁷ DI 58, Stadt Hildesheim, Nr. 77† (Christine Wulf), in: www.inschriften.net, <urn:nbn:de:0238-di058g010k0007708> [accessed 12 May 2017].

⁸ For Magnus's monument see DI 58, Stadt Hildesheim, Nr. 169† (Christine Wulf), in: www.inschriften.net, <urn:nbn:de:0238-di058g010k0016908>.

Meanwhile, further evidence of lost examples has also come to light in France. Admittedly there is as yet no French equivalent to the German DIO project, but researchers of French tomb monuments enjoy the enormous benefit of the antiquarian drawings of tomb monuments by François Roger de Gaignières (1642–1715).⁹ However, many monuments were lost long before Gaignières compiled his collection whereas he also did not record everything that was still extant in his time. Evidence of this can be found in Amiens Cathedral where the two extant cast copper-alloy monuments to bishops Évrard de Fouilloy (1211–1222) and Geoffroi d'Eu (1223–1236) are still displayed in the nave, albeit not in their original positions (Figs. 2–3). They fortuitously survived the wide-scale destruction of such monuments at the time of the Revolution, which has led to them being described locally as ‘unique’, though our survey has shown there were once many more such memorials in France. In fact, there is evidence to suggest that two of their predecessors – Thibaud Briton (1169–1204) and Richard de Gerberoy (1205–1210), who were interred in the choir of the now demolished abbey church of Saint-Martin-aux-Jumeaux in Amiens, were likewise commemorated with copper-alloy monuments as there is a record of these having been melted down in the seventeenth century.¹⁰ Unfortunately Gaignières did not record either the lost or the extant tomb monuments in Amiens.



Fig. 3. Detail of the copper-alloy tomb monument to Geoffroi d'Eu, bishop of Amiens (1223–1236), at Amiens Cathedral. Photo: Sophie Oosterwijk.

⁹ See the recent discussion in Robert Marcoux, ‘Investigating the metal tombs of medieval France: a statistical approach’, *Monumental Brass Society Transactions*, 19:3 (2016), pp. 186–212.

¹⁰ I am grateful to Pascal Montaubin, former President of the Société des Antiquaires de Picardie, for alerting me to these two earlier examples in Amiens, and also to Dr Kristiane Lemé-Hébuterne and Dr Jean-Vincent Jourd'heuil for additional help and information.

As mentioned earlier, local ‘clusters’ of copper-alloy tomb monuments can be found elsewhere: none survive of the many that once existed in Troyes, but Westminster Abbey in London is extremely fortunate in still housing the copper-alloy tombs of Henry III (d. 1272), Henry’s half-brother William de Valence (d. 1296), Eleanor of Castile (d. 1290), Edward III (d. 1377), Richard III (d. 1400) and Anne of Bohemia (d. 1394), and the wooden core of the originally silver and silver-gilt effigy of Henry V (d. 1422), in addition to later examples. The situation in Amiens would thus not have been unique, even if the survival of two such costly monuments is rare in France.

However, there is a curious anomaly in both the style and the placement of the monuments to bishops Évrard de Fouilloy and Geoffroi d’Eu. Both are situated in the nave: Geoffroi’s tomb on the north and Évrard’s on the south side. Yet they were first recorded in the central aisle of the nave where inscription plaques still mark their locations: Geoffroi’s monument was in the second and Évrard’s in the first bay from the west, whereas one might expect such prestigious memorials to have been placed in the choir. The locations may be explained by the fact that both bishops played important roles in the construction of the Gothic cathedral. In 1218 a terrible fire destroyed a large part of the old cathedral, leaving only the choir, and it was Évrard who in 1220 began building the new cathedral, but starting at the west end. As a founder he could have expected a prominent burial place in his new cathedral at his death in 1222, if it were not for the fact that it was then just a building site. This makes it very likely that Évrard was initially buried in the adjacent abbey church of Saint-Martin-aux-Jumeaux where his predecessors Thibaud Briton and Richard de Gerberoy had also been laid to rest. Even so, it may have been Évrard’s expressed desire to be buried eventually in the new cathedral.

Geoffroi d’Eu continued the building work after his election in 1223, but we do not know whether at his death in 1236 the western-most part of the nave was in a sufficiently finished state to receive his remains. It is thus not impossible that he, too, was initially buried at Saint-Martin-aux-Jumeaux and that the remains of both bishops were subsequently translated to the Gothic cathedral that they had helped build. Yet in such a scenario one might expect both tombs to have been commissioned at the same time, whereas they are different in style and execution even if they have much in common. The two slabs were cast in one piece. Both rest on six ‘bronze’ crouching lions and feature a trefoil arch and an incised inscription around the outer edges, while both bishops are presented in their pontifical vestments, their right hand raised in blessing and their left originally holding a crozier, their heads on a cushion, and their feet resting on two dragons. However, Geoffroi’s slab is more simple in style and its marginal inscription is unevenly spaced and rather shallow. In contrast, Évrard’s monument is much more richly decorated, the marginal inscription is clearer and evenly spaced, the trefoil arch carries an additional inscription, and the slab also features two censing angels above and two small clerical figures below dressed in an alb and almuce and holding tall lit candles. Furthermore, the two angels each had one wing raised, which was separately cast, although only the holes now show where these were formerly inserted.

The stylistic evidence suggests that Geoffroi’s monument was cast first, perhaps even during his lifetime, and that the monument of his predecessor Évrard was produced later in a more elaborate style intended to surpass Geoffroi’s. Geoffroi may even have been buried in the completed part of the nave at his death while Évrard’s remains were translated at a later date to take his place nearer the west entrance where the building work had commenced in 1220. Yet without documentary evidence, we can only speculate – just as we must about so many other lost examples of ‘precious-metal’ tombs. Only by continuing to develop and expand our survey can we obtain enough evidence for comparisons and (tentative) conclusions.

SOPHIE OOSTERWIJK

Colophon

Webmaster and editor-in-chief
Editorial staff

Charlotte Dikken
Charlotte Dikken, Corinne van Dijk, Rolf de Weijert,
Sophie Oosterwijk

This newsletter is part of the project *The functions of art, ritual and text in medieval memoria*, Utrecht University.

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:

C.P.A.Dikken@uu.nl

The next issue of *Medieval Memoria Research* will appear in November 2017.

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