

# Medieval Memoria Research

Newsletter



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Issue 20

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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:** Memorial painting with the figure of Death and an Angel, and the devotional portraits of Jan Adriaensz. Kolff and his deceased children (1578-1582); The Hague, Haags Historisch Museum, 5-1901. See entry in the [MeMO database](#) for more information.

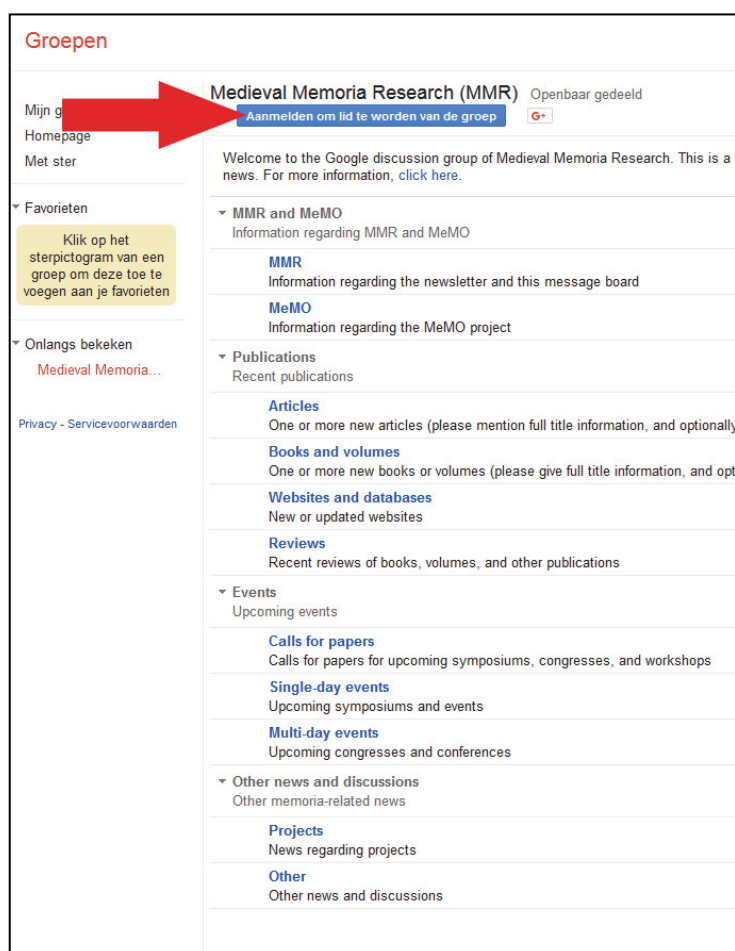
## Editorial: important news regarding the future of MMR

Welcome to the twentieth 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.

Due to the MeMO project ending this summer, this issue of MMR was originally intended to be the final one. It was also going to be a special MeMO-themed issue, as per the announcements in the editorial of issue nineteen. However, these plans have been pushed back to issue twenty-one, which is due to be released in 2019. Today's issue is a regular non-thematic issue. For additional information regarding our plans for issue twenty-one, please see the announcement under the header "MeMO news".

### The MMR Google Group


We recognize that after the retirement of MMR, there will likely still be a demand for news regarding the latest developments in the field of medieval *memoria* research. To that end we have launched the MMR Google Group, which is a public forum where members may share and comment on announcements. To become a member you will need a Google account (e.g. gmail). Send a join request by clicking on the button near the red arrow.



<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/>

Join requests are processed manually and may therefore take a little time. To speed up the process you may add a comment to the join request form, as demonstrated below.

**Aanmelden voor de groep Medieval Memoria Research (MMR)**

Mijn weergavenaam:  [bewerken](#)

☐ Link naar mijn [Google-profiel](#) en geef mijn foto bij berichten weer [?](#)

Gebruikt e-mailadres voor je lidmaatschap: [example@gmail.com](#)

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Andere leden van deze groep kunnen je e-mailadres vinden en je Google-profiel ontdekken. Als je lid wordt van deze groep, krijg je toegang tot bronnen die met de groep worden gedeeld. [Meer informatie.](#)

Je kunt aanvullende gegevens naar de beheerder verzenden door het onderstaande tekstvak in te vullen

I would like to become a member of this group, because I was previously a subscriber to the newsletter / I am researching commemorative practices in ...

[Aanmelden om lid te worden van deze groep](#) [Annuleren](#)

Door op 'Deelnemen aan deze groep' te klikken, stem je in met de [Servicevoorwaarden van Google Discussiegroepen](#).

Members of the group have full posting rights, though if you only wish to *read* the announcements there is no need to sign up. The group is fully public! To see all the latest topics, go to the homepage and click on [“show all topics”](#) in the upper right corner.

For now, we hope you will enjoy the current issue of MMR. Finally a reminder: the MMR website has been moved to a new location. The new address is: <https://mmr.sites.uu.nl/>. Please make sure to update your bookmarks. The old address is no longer available.

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 the upcoming issue of this newsletter. Please consult the colophon for our contact details.

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



## MeMO news

### The MeMO project has ended

As of 1 September 2018, the **MeMO project** has officially ended. MeMO was a project aimed at creating a database for disclosing text carriers and objects from the present-day Netherlands, related to the medieval commemoration of the dead. The underlying intent was to provide a research tool for researchers, teachers, and students.

The project started in 2008, and at the beginning of 2013 the database was revealed to the public for the first time. After this the database continued to receive maintenance and updates for five more years.

We would like to thank everyone who has contributed to MeMO over the years, be it as part of the MeMO team, as a volunteer, as a funder, or as a user submitting suggestions for points of improvement. We also thank Utrecht University for hosting the database.

To celebrate the history and achievements of MeMO, we are currently planning a symposium which is likely to take place on **15 February 2019** in Utrecht. Additional details will be announced as soon as they become available.

### Call for contributions

In the editorial of the previous issue of MMR, we announced that the twentieth issue of this newsletter would be a MeMO-themed issue. This plan has been pushed back to the twenty-first issue, which is due for the first quarter of 2019.

At the time of writing the database provides detailed information about 3710 memorial objects and 438 memorial text carriers from the present-day Netherlands, as well as about the 844 institutions they originally came from. It is a valuable research tool. If you have used or intend to use MeMO for school projects, your own research, as an educational tool, or if you have mentioned it in your papers or publications, please contact us. We'd love to hear about your experiences / plans, and feature them in MMR next year.

Contributions should be in English and may include pictures (please make sure to secure permission from the copyright holder). A submission of **any length** is possible, be it an individual piece of several pages or a testimonial of just a few sentences. Testimonials will be placed together into a single contribution.

You may find our contact details in the colophon of this newsletter, available for sending in contributions or for any questions you may have regarding this topic.

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## Publications

### List of 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>.

2016

- Nathaniel J. Morehouse, *Death's Dominion. Power, Identity, and Memory at the Fourth-Century Martyr Shrine* (London, Equinox Publishing, 2016).
- Helen J. Swift, *Representing the Dead Epitaph Fictions in Late-Medieval France* (Woodbridge, Boydell and Brewer, 2016).

2017

- Moira Ackers, 'The Decadent Art of the Royleys': The Shirley monuments at Breedon on the Hill (Leicestershire), a case study', in: *Church Monuments* 32 (2017), 64-84.
- Sally Badham & Simon Cotton, 'A lost 'double-decker' cadaver monument from Terrington St Clement (Norfolk) in context', in: *Church Monuments* 32 (2017), 28-48.
- Ronald Van Belle, *Corpus Laminae: Belgische koperen graf- en gedenkplaten 1143-1925* (two volumes, Uitgeverij Van de Wiele, 2017).
- Alan E. Bernstein, *Hell and Its Rivals. Death and Retribution among Christians, Jews, and Muslims in the Early Middle Ages* (Ithaca, NY: Cornell University Press, 2017).
- Jerome Bertram, 'The incised slab of Richard of Wispeton', in: *Church Monuments Society Newsletter* 33-1 (Autumn 2017).
- Jerome Bertram, 'A 16th century Dutch incised slab from Faringdon, Oxfordshire', in: *Church Monuments Society Newsletter* 33-1 (Autumn 2017).
- Ian Betts, 'Floor tiles and building materials from the London friaries', in: Nick Holder (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017).
- Rhianydd Biebrach, *Church Monuments in South Wales 1200-1547* (Woodbridge, The Boydell Press, 2017).
- Dominika Burdzy, 'The Concern for Salvation in the Cities of Lesser Poland in the Sixteenth Century', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 105-123.
- Jill Hamilton Clements, 'Sudden Death in Early Medieval England and the Anglo-Saxon Fortunes of Men', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 36-67.
- James Stevens Curl, 'After 1587: A Flemish Funerary Connection to Mary Queen of Scots', in: *Church Monuments* 32 (2017), 85-108.
- Otfried Czaika, 'Dying Unprepared in Early Modern Swedish Funeral Sermons', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 142-159.
- Libby Karlinger Escobedo, 'Holbein's *Mementi Mori*', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 366-392.

- Hilary Fox, 'The Talking Dead: Exhortations of the Dead to the Living in Anglo-Saxon Writing', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 17-35.
- Sonsoles García González, 'Reappropriated Antiquity in the Funerary Art of the Kingdom of León and Castile in the High Middle Ages', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 305-330.
- Stephen Gordon, 'Dealing with the Undead in the Later Middle Ages', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 97-128.
- Madeleine Gray, 'Pray for my child: the Mansell and Aubrey ledgerstone memorials at Llantridddy', in: *Church Monuments* 32 (2017), 49-63.
- Melissa Herman, 'Monumental Memory: The Performance and Enduring Spectacle of Burial in Early Anglo-Saxon England', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 68-96.
- Nick Holder (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017).
- Kirsi Kanerva, 'Restless Dead or Peaceful Cadavers? Preparations for Death and Afterlife in Medieval Iceland', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 18-43.
- Renate Kohn (ed.), *Der Kaiser und sein Grabmal 1517–2017. Neue Forschungen zum Hochgrab Friedrichs III. im Wiener Stephansdom* (Vienna, Böhlau, 2017).
- Mia Korpiola, "'At Death's Door': The Authority of Deathbed Confessions in Medieval and Early Modern Swedish Law", in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 65-104.
- Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017).
- Anu Lahtinen and Mia Korpiola, 'Introduction: Preparing for a Good Death in Medieval and Early Modern Northern Europe', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 1-17.
- Anu Lahtinen, 'Death with an Agenda: Preparing for an Aristocratic Death in Reformation Sweden', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 124-141.
- Mary E. Leech, 'The Corpse of Public Opinion: Thomas of Norwich, Anti-Semitism, and Christian Identity', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 148-172.
- Nikki Malain, 'Live by the Sea, Die by the Sea: Confronting Death and the Dead in Medieval Liguria, 1140-1240 CE', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 221-252.
- Peter Matthews, *Who's Buried Where in London* (London, Bloomsbury, 2017).
- Kathryn Maud, "'Look at my Hands': Physical Presence and the Sainly Intercessor at Wilton", in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 129-147.
- Liz Herbert McAvoy (ed.), *A Revelation of Purgatory* (Woodbridge, Boydell and Brewer, 2017).
- Riikka Miettinen, "'Lord, have mercy on me': Spiritual Preparations for Suicide in Early Modern Sweden", in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 160-186.

- Bertil Nilsson, 'Preparing for Death: Concluding Remarks', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 187–199.
- Justin T. Noetzel, 'Outlaws and the Undead: Defining Sacred and Communal Space in Medieval Iceland', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 175–200.
- Anthony Perron, 'The Medieval Cemetery as Ecclesiastical Community: Regulation, Conflict, and Expulsion, 1000–1215', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 253–273.
- Jens Röhrkasten, 'Spiritual life and education in the London friaries', in: Nick Holder (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017).
- Martina Saltamacchia, 'A Funeral Procession from Venice to Milan: Death Rituals for a Late-Medieval Wealthy Merchant', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 201–220.
- Mark Samuel, 'Architecture and architectural fragments of the London friaries', in: Nick Holder (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017).
- Nigel Saul, 'The medieval wooden tomb effigies at Little Baddow (Essex)', in: *Church Monuments* 32 (2017), 11–27.
- A. M. Schulz, *The History of Venetian Renaissance Sculpture (c. 1400–1530)*, 2 vols. (Turnhout, Brepols, 2017).
- Christian Steer, 'Burial and commemoration in the London friaries', in: Nick Holder (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017).
- Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017).
- Thea Tomaini, 'Introduction', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 1–15.
- Thea Tomaini, 'The Corpse as Testimony: Judgment, Verdict, and the Elizabethan Stage', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 274–302.
- Wendy J. Turner, 'Afterword: A Few Thoughts on the Dead, the Living, and Liminal Existence', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 393–396.
- Christina Welch, 'Exploring Late-Medieval English *Memento Mori* Carved Cadaver Sculptures', in: Thea Tomaini (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017), 331–365.
- Stephen Werronen, *Religion, Time and Memorial Culture in Late Medieval Ripon*, Royal Historical Society Studies in History, New Series (Woodbridge, The Boydell Press, 2017).
- Cindy Wood, 'William Wykeham, Bishop of Winchester (1366–1404) and His Preparations for Death', in: Anu Lahtinen & Mia Korpiola (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017), 44–64.

2018

- Ann Adams and Nicola Jennings, "'Middle-Class" Men Who Would Be Nobles in Fifteenth-Century Castile, Flanders, and Burgundy', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 157–86. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).

- Haki Antonsson, *Damnation and Salvation in Old Norse Literature* (Woodbridge, Boydell and Brewer, 2018).
- Sally Badham, 'The monument to Walter and Christina Aubrey at Brecon Cathedral and the Golden Rood', in: *Church Monuments Society Newsletter* 33-2 (Spring 2018).
- John Baker, 'A Comparison of Academical and Legal Costume on Memorial Brasses', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Richard W. Barber, 'The Foundation of Corpus Christi College Cambridge and the City of London', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Jon Bayliss, 'Brass of the Month: June 2018 - William Knyght, 1501, & wife Katherine, 1506, Norton, Northamptonshire', in: *Monumental Brass Society* (2018).
- Jon Bayliss, 'Brass of the Month: July 2018 - Thomas, 1450, & Agnes Knaresburgh, 1498, Floore, Northamptonshire', in: *Monumental Brass Society* (2018).
- Jon Bayliss, 'Brass of the Month: August 2018 - Robert, 1526, and Mary Appleton, Little Waldingfield, Suffolk', in: *Monumental Brass Society* (2018).
- Jon Bayliss, 'Brass of the Month: September 2018 - John Harewell, 1505, and wife Dame Anne, Wootton Waven, Warwickshire', in: *Monumental Brass Society* (2018).
- Jon Bayliss, 'Brass of the Month: October 2018 - Geoffrey and Joyce Sherard, 1492, Stapleford, Leicestershire', in: *Monumental Brass Society* (2018).
- Jon Bayliss, 'The first advertisements by sculptors in England', in: *Church Monuments Society Newsletter* 33-2 (Spring 2018).
- Peter Bolton, 'The Wyatt monument at St Mary, Usk (Gwent)', in: *Church Monuments Society Newsletter* 33-2 (Spring 2018).
- Richard Busby, 'Brasses of the English Civil War: Two Case Studies', in: *Transactions of the Monumental Brass Society* 19:5 (2018), 445-56.
- Sandra Cardarelli, 'Remembering the Dead, Planning the Afterlife in Fifteenth-Century Tuscany: The Case of Cione di Ravi' with an appendix of the testament of Cione di Ravi, in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 187-236. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Meredith Crosbie, 'Noble Aspirations: Social Mobility and Commemoration in Two Seventeenth-Century Venetian Funerary Monuments', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 237-54. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Laura Goldenbaum, *In testimonium veritatis. Der Bronzegisant als Totenabbild im italienischen Quattrocento*, Italienische Forschungen des Kunsthistorischen Instituts in Florenz – Max-Planck-Institut, I Mandorli Band 23 (Deutscher Kunstverlag, 2018).
- David Green, 'The Brass of Sir Nicholas Dagworth', in: *Transactions of the Monumental Brass Society* 19:5 (2018), 416-24.
- Robin Griffith-Jones, Eric Fernie (eds.), *Tomb and Temple. Re-imagining the Sacred Buildings of Jerusalem* (Woodbridge, The Boydell Press, 2018).
- Christian Hagen, Margareth Lanzinger, and Janine Maegraith, 'Competing Interests in Death-Related Stipulations in South Tirol, c. 1350–1600', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 88-118.
- Michael Harris, 'Commemoration of the War Dead in the 'Long Eighteenth Century'', in: *Transactions of the Monumental Brass Society* 19:5 (2018), 457-76.
- Martina Hartl, *Leichen, Asche und Gebeine* (Regensburg, Verlagsgruppe Schnell & Steiner, 2018).



- R.H. Helmholz, 'Deathbed Strife and the Law of Wills in Medieval and Early Modern England', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 239-257.
- Peter Murray Jones, 'Commemoration at a Royal College', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018).
- Mia Korpiola & Anu Lahtinen, 'Introduction', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 1-25.
- Mia Korpiola & Elsa Trolle Önnerfors, 'Inheritance Law, Wills, and Strategies of Heirship in Medieval Sweden', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 27-65.
- Anu Lahtinen, 'The Will of Filippa Fleming (1578), Family Relations, and Swedish Inheritance Law', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 258-277.
- Marko Lamberg, 'Mutual Testaments in Late Medieval Stockholm, c. 1420–1520', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 177-210.
- Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018). Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Anne Leader, 'The Sepulchralization of Renaissance Florence', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 75-106. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- John S. Lee, 'Monuments and Memory: A University Town in Late Medieval England', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Federica Masè, 'Men and Women Preparing for Death in Renaissance Venice (c. 1200–1600)', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 153-176.
- Karen Rose Mathews, 'Recycling for Eternity: The Reuse of Ancient Sarcophagi by Pisan Merchants, 1200–1400', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 25-48. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Barbara McNulty, 'The Panel Painting as a Choice for Family Commemoration: The Case of Fifteenth-Century Patrons on Cyprus', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 271-96. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- David Meara, '“Sorrow and Pride”: Commemorating the Anglo-Boer War in Brass', in: *Transactions of the Monumental Brass Society* 19:5 (2018), 477-87.
- Anthony Musson, 'Medieval English Lawyers' Wills and Property Strategies', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 119-152.

- Elizabeth A. New and Claire Gobbi Dauntton, 'Patrons and Benefactors: The Masters of Trinity Hall in the Later Middle Ages', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Sophie Oosterwijk, 'Adult Appearances? The Representation of Children and Childhood in Medieval Art', in: Sally Crawford, Dawn Hadley, Gillian Shepherd (eds.), *The Oxford Handbook of the Archaeology of Childhood* (Oxford, Oxford University Press, 2018), 590-607.
- Agnieszka Patała, 'Nuremberg Merchants in Breslau (1440–1520): Commemoration as Assimilation', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 49-74. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Françoise Passard-Urlacher, 'Signes d'héritage et de mutation dans le nord du Royaume franc de Bourgogne: le langage des pratiques funéraires', in: A. Wagner, N. Brocard (eds.), *Les Royaumes de Bourgogne jusqu'en 1032 à travers la culture et la religion* (Turnhout, Brepols Publishers, 2018).
- Harriette Peel, 'The Knight and the Merchant: Familial Commemorative Strategy in the Wake of the Flemish Revolts ca. 1482–1492' with an appendix of Lodewijk's memorial requests, in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 297-326. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Susan Powell, 'Cambridge Commemorations of the Household of Lady Margaret Beaufort (1443-1509)', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Tuula Rantala, 'Monastic Donations by Widows: Morning Gifts as Assets in Planning for Old Age and Death in Fifteenth-Century Sweden', in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 66-87.
- Michael Robson, 'The Commemoration of the Living and the Dead at the Friars Minor of Cambridge', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Nicholas Rogers, '“The Stones are all disrobed”: Reasons for the Presence and Absence of Monumental Brasses in Cambridge', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018).
- Nigel Saul, 'Commemoration of the War Dead in Late Medieval England', in: *Transactions of the Monumental Brass Society* 19:5 (2018), 383-415.
- Charlotte A. Stanford, 'Commemoration through Food: Obits Celebrated by the Franciscan Nuns of Late Medieval Strasbourg', in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 255-70. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Christian Steer, 'Introduction: In Fellowship with the Dead', in: John S. Lee & Christian Steer (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018), 1-9.
- Christian Steer, 'The Death of Achilles: The Funerary Brass of Sir Humphrey Bouchier', in: *Transactions of the Monumental Brass Society*, 19:5 (2018), 425-444.
- Christian Steer, 'The Franciscans and their Graves in Medieval London', in: Michael Robson and Patrick Zutschi (eds.), *The Franciscan Order in the Medieval English Province and Beyond* (Amsterdam, 2018), 115-38.
- Christian Steer, 'A Community of the Dead in Late Medieval London', in: *Medieval Prosopography: Special Issue "Those who worked, those who fought, and those who prayed. In Honor of Joel T. Rosenthal*, 33 (2018), 181-94.

- Christian Steer, “‘Under the tombe that I have there prepared’”: Monuments for the Tailors and Merchant Tailors of Medieval London’, in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 107-28. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Jonathan Trigg, ‘Brass Memorials to Conflict of the Liverpool Region’, in: *Transactions of the Monumental Brass Society* 19:5 (2018), 488-505.
- Ruth Wolff, ‘Tombs and the imago doctoris in cathedra in Northern Italy, ca. 1300–1364’, in: Anne Leader (ed.), *Memorializing the Middle Class in Medieval and Renaissance Europe* (Kalamazoo, 2018), 129-56. Available for download on 1 October 2020 at [https://scholarworks.wmich.edu/mip\\_smemc/3/](https://scholarworks.wmich.edu/mip_smemc/3/).
- Jakub Wyszynski, ‘Wills as Tools of Power: Development of Testamentary Practice in Krakow during the Late Middle Ages’, in: Mia Korpiola & Anu Lahtinen (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018), 211-238.

#### Forthcoming

- Kees Kuiken, *Rural salvation markets, medieval memoria in Dutch village parishes*, *Historia Agriculturae*.

Review: Hadrien Kockerols, *Le monument funéraire médiéval dans l’ancien diocèse de Liège* (Namur: Les éditions namuroises, 2016), 2 vols. Ronald Van Belle, *Corpus Laminarum. Belgische koperen graf- en gedenkplaten 1143–1925* (Bruges: Uitgeverij Van der Wiele, 2017).

- Sophie Oosterwijk, ‘Border lines: two recent publications on tomb monuments in Belgium’, in: *MMR* 20 (2018).

## Books (tables of contents)

**Martina Hartl**, *Leichen, Asche und Gebeine* (Regensburg, Verlagsgruppe Schnell & Steiner, 2018). Hardcover, 240 pages, 17 x 24 cm, ISBN 978-3-7954-3258-4, €39.95.

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

### Der frühchristliche Umgang mit dem toten Körper und die Anfänge des Reliquienkults

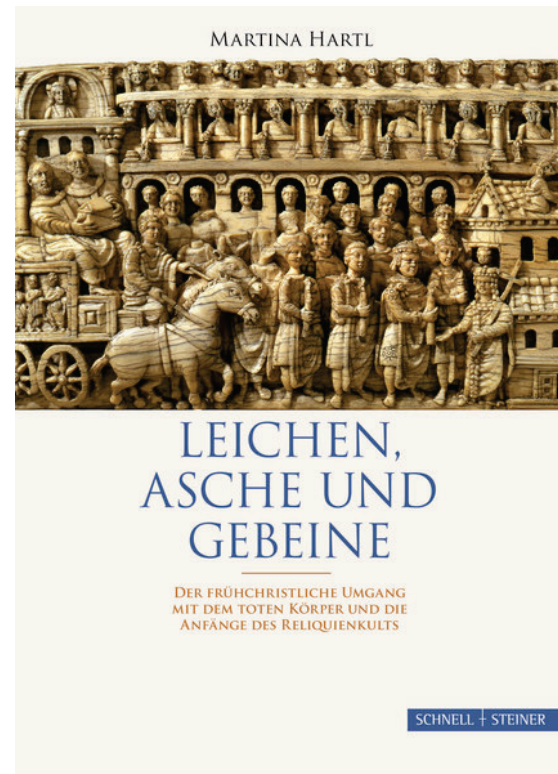
Wie darf man mit dem Körper verstorbener Menschen umgehen? Darf er gezeigt oder gar zur Schau gestellt werden? Die Wanderausstellung „Körperwelten“ des Anatomen von Hagen hat in jüngster Zeit diese Frage neu aufgeworfen. Doch die Kontroverse ist alt: schon in der christlichen Spätantike war sie aktuell.

Es galt weithin in der antiken Mittelmeerwelt als heilige Pflicht, die Toten zu bestatten. Nur für die kurze Zeit der Riten des Übergangs, die mit der Beisetzung abgeschlossen wurden, war der Leichnam noch sichtbar und berührbar.

Dauerhafte Präsentationen von Leichen und Leichenteilen dienten hingegen in der Regel der Schändung der Toten oder zur Abschreckung der Lebenden. Mit dem Christentum setzte einer der größten mentalitätsgeschichtlichen Umbrüche ein: Der Tod und die Toten galten nicht mehr als unrein. Der Umgang mit dem toten Körper wandelte sich. Am deutlichsten zeigt sich dieser Wandel an den Anfängen des christlichen

Reliquienkults. Bald blühte er im gesamten Römischen Reich und fand seine Anhänger in allen Schichten.

Der vorliegende Band präsentiert Quellen zu diesen „Metamorphosen des Todes“. Den besonderen Wert von Reliquien veranschaulicht er am Beispiel spätantiker Städte, deren Rang nicht zuletzt von den Reliquien abhing, die in ihrem Besitz waren.





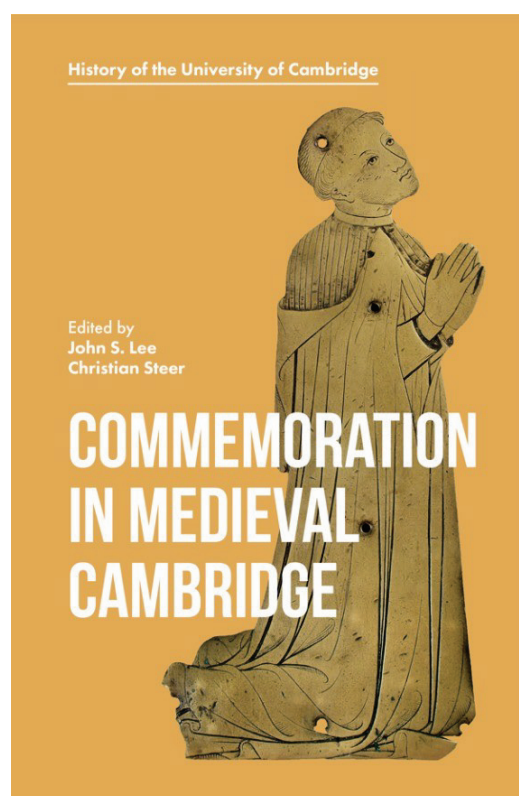
**John S. Lee & Christian Steer** (eds.), *Commemoration in Medieval Cambridge* (Woodbridge, Boydell & Brewer, 2018). Hardback, 217 pages, 14 colour, 23 black and white, 1 line illustrations, 23.4 x 15.6 cm, ISBN 9781783273348, £60.00.

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

### **An examination of how academic colleges commemorated their patrons in a rich variety of ways**

The people of medieval Cambridge chose to be remembered after their deaths in a variety of ways - through prayers, Masses and charitable acts, and by tomb monuments, liturgical furnishings and other gifts. The colleges of the university, alongside their educational role, arranged commemorative services for their founders, fellows and benefactors. Together with the town's parish churches and religious houses, the colleges provided intercessory services and resting places for the dead.

This collection explores how the myriad of commemorative enterprises complemented and competed as locations where the living and the dead from "town and gown" could meet. Contributors analyse the commemorative practices of the Franciscan friars, the colleges of Corpus Christi, Trinity Hall and King's, and within Lady Margaret Beaufort's Cambridge household; the depictions of academic and legal dress on memorial brasses, and the use and survival of these brasses. The volume highlights, for the first time, the role of the medieval university colleges within the family of commemorative institutions; in offering a new and broader view of commemoration across an urban environment, it also provides a rich case-study for scholars of the medieval Church, town, and university.



John S. Lee is Research Associate at the Centre for Medieval Studies, University of York; Christian Steer is Honorary Visiting Fellow in the Department of History, University of York. Contributors: Sir John Baker, Richard Barber, Claire Gobbi Daunton, Peter Murray Jones, Elizabeth A. New, Susan Powell, Michael Robson, Nicholas Rogers.

An e-book version of this title is available (9781787443471), to libraries through a number of trusted suppliers.



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**Monuments and Memory: A University Town in Late Medieval England** - John S. Lee

**The Commemoration of the Living and the Dead at the Friars Minor of Cambridge** - Michael Robson

**The Foundation of Corpus Christi College Cambridge and the City of London** - Richard W. Barber

**Patrons and Benefactors: The Masters of Trinity Hall in the Later Middle Ages** - Elizabeth A. New and Claire Gobbi Dauntton

**A Comparison of Academical and Legal Costume on Memorial Brasses** - John Baker

**Commemoration at a Royal College** - Peter Murray Jones

**Cambridge Commemorations of the Household of Lady Margaret Beaufort (1443-1509)** - Susan Powell

**‘The Stones are all disrobed’: Reasons for the Presence and Absence of Monumental Brasses in Cambridge** - Nicholas Rogers

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**Laura Goldenbaum**, *In testimonium veritatis. Der Bronzegisant als Totenabbild im italienischen Quattrocento*, Italienische Forschungen des Kunsthistorischen Instituts in Florenz – Max-Planck-Institut, I Mandorli Band 23 (Deutscher Kunstverlag, 2018). 512 pages, 19 colour, 166 black and white, 17 x 24 cm, ISBN 978-3-422-07469-9, € 68.00.

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

Das wirklichkeitsgetreue, in Bronze gegossene Abbild des Verstorbenen hielt im 15. Jahrhundert Einzug in die italienische Erinnerungs- und Grabkultur. Die Autorin untersucht die bronzenen Grabfiguren von Päpsten, Bischöfen, Rechtsgelehrten und Kardinälen als Werkgruppe und begibt sich auf die Suche nach der biografischen Spur der Dargestellten. Es entsteht ein lebendiges Bild des geistigen und kreativen Umfelds, in dem sich ausführende Künstler und Auftraggeber bewegten.

Das kostbare Material Bronze eröffnete neue Gestaltungsspielräume: So erlaubte es die Herstellungstechnik der bronzenen Liegefigur, Abgüsse, insbesondere des Gesichts, aber auch von Stoffdraperien in den Entwurf einzubinden, um ihr die Aura des Lebensechten zu verleihen und den Verlust berührbar zu machen. Strömungen wie Scholastik, Humanismus und vor allem die theologischen Konsequenzen von Aristotelismus und Averroismus hatten im Quattrocento Anteil an der Schöpfung und Hermeneutik dieses Totenbildnisses.



### English

In the 15th century, a lifelike effigy of a deceased person, cast in bronze, gained popularity in Italian grave sculpture and the culture of remembrance. The author examines the bronze grave figures of popes, bishops, legal scholars and cardinals as a group of works and sets out on a search for biographical traces of those portrayed. A vivid picture is evoked of the intellectual and creative environment that motivated the commissioned artists and their patrons.

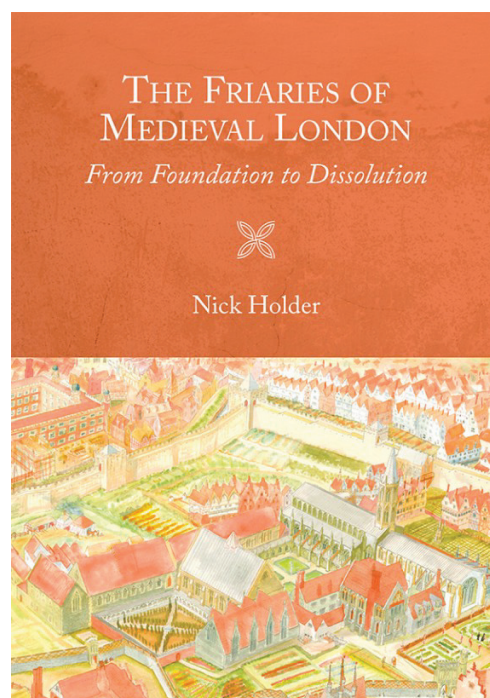
**Nick Holder** (ed.), *The Friaries of Medieval London. From Foundation to Dissolution* (Woodbridge, Boydell & Brewer, 2017). Hardback, 384 pages, 30 black and white, 61 line illustrations, 24 x 17 cm, ISBN 9781783272242, £50.00.

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

**A lavishly illustrated account of the buildings of the friars in the middle ages, bringing them vividly to life** with contributions from Ian M. Betts, Jens Röhrkasten, Mark Samuel, and Christian Steer.

The friaries of medieval London formed an important part of the city's physical and spiritual landscape between the thirteenth and sixteenth centuries. These urban monasteries housed 300 or more preacher-monks who lived an enclosed religious life and went out into the city to preach. The most important orders were the Dominican Black friars and the Franciscan Grey friars but London also had houses of Augustine, Carmelite and Crossed friars, and, in the thirteenth century, Sack and Pied friars.

This book offers an illustrated interdisciplinary study of these religious houses, combining archaeological, documentary, cartographic and architectural evidence to reconstruct the layout and organisation of nine priories. After analysing and describing the great churches and cloisters, and their precincts with burial grounds and gardens, it moves on to examine more general historical themes, including the spiritual life of the friars, their links to living and dead Londoners, and the role of the urban monastery. The closure of these friaries in the 1530s is also discussed, along with a brief revival of one friary in the reign of Mary.



Nick Holder is a historian and archaeologist at English Heritage and the University of Exeter. He has written extensively on medieval and early modern London.

Ian M. Betts is a building materials specialist at Museum of London Archaeology; Jens Röhrkasten is Lecturer in Medieval History at the University of Birmingham; Mark Samuel is an independent architectural historian; Christian Steer is an independent historian, specialising in burials in medieval churches.

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The Third Black Friars at St Bartholomew's, 1556-1559

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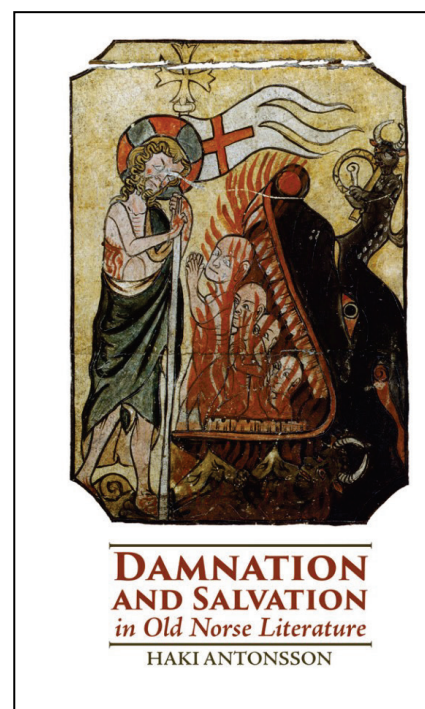
**Haki Antonsson**, *Damnation and Salvation in Old Norse Literature* (Woodbridge, Boydell and Brewer, 2018). Hardback, 272 pages, 23.4 x 15.6 cm, ISBN 9781843845072, £60.00.

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

**A full survey of the “Last Things” as treated in a wide range of Old Norse literature.**

The hope of salvation and the fear of damnation were fundamental in the Middle Ages. Surprisingly, however, this topic, as reflected in Old Norse literature, has received limited critical attention. This book addresses this lacuna in the scholarship, from two major perspectives. Firstly, it examines how the twin themes of damnation and salvation interact with other more familiar and better explored topoi, such as the life-cycle, the moment of death, and the material world. Secondly, it looks at how issues relating to damnation and salvation influence the structure of texts, with regard both to individual scenes and poems and sagas as a whole. The author argues that comparable features and patterns reoccur throughout the corpus, albeit with individual variations contingent on the relevant historical and literary context. A broad range of the literature is considered, including Sagas of Icelanders, Kings' sagas, Contemporary Sagas, Legendary sagas and poems of Christian instruction.

Haki Antonsson is Senior Lecturer in Medieval Scandinavian Studies, University College London.



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Salvation, Damnation and the Visible World

The Hour of Death

Last Things and Judgement Day

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**Anu Lahtinen & Mia Korpiola** (eds.), *Dying Prepared in Medieval and Early Modern Northern Europe* (Leiden, Brill, 2017). Hardback, 224 pages, ISBN 978-90-04-28489-0, € 94.00.

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

How did people of the past prepare for death, and how were their preparations affected by religious beliefs or social and economic responsibilities? *Dying Prepared in Medieval and Early Modern Northern Europe* analyses the various ways in which people made preparations for death in medieval and early modern Northern Europe, adapting religious teachings to local circumstances. The articles span the period from the Middle Ages to Early Modernity allowing an analysis over centuries of religious change that are too often artificially separated in historical study.

Contributors are Dominika Burdzy, Otfried Czaika, Kirsi Kanerva, Mia Korpiola, Anu Lahtinen, Riikka Miettinen, Bertil Nilsson, and Cindy Wood.

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*Kirsi Kanerva*

## 3 William Wykeham, Bishop of Winchester (1366–1404) and His Preparations for Death

*Cindy Wood*

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## 5 The Concern for Salvation in the Cities of Lesser Poland in the Sixteenth Century

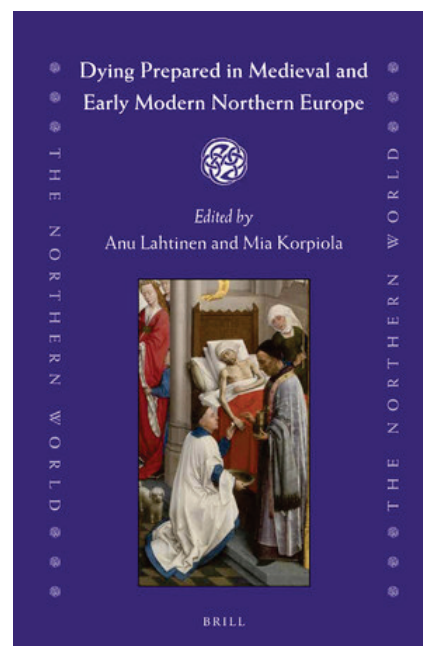
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## 6 Death with an Agenda: Preparing for an Aristocratic Death in Reformation Sweden

*Anu Lahtinen*

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8 **“Lord, have mercy on me”: Spiritual Preparations for Suicide in Early Modern Sweden**  
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9 **Preparing for Death: Concluding Remarks**  
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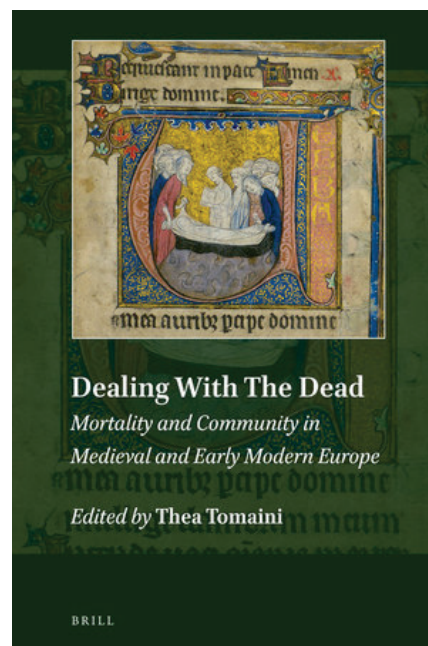
**Thea Tomaini** (ed.), *Dealing With The Dead. Mortality and Community in Medieval and Early Modern Europe* (Leiden, Brill, 2017). Hardback, 462 pages, ISBN 978-90-04-35833-1, € 149.00.

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

Death was a constant, visible presence in medieval and renaissance Europe. Yet, the acknowledgement of death did not necessarily amount to an acceptance of its finality. Whether they were commoners, clergy, aristocrats, or kings, the dead continued to function literally as integrated members of their communities long after they were laid to rest in their graves.

From stories of revenants bringing pleas from Purgatory to the living, to the practical uses and regulation of burial space; from the tradition of the *ars moriendi*, to the depiction of death on the stage; and from the making of martyrs, to funerals for the rich and poor, this volume examines how communities dealt with their dead as continual, albeit non-living members.

Contributors are Jill Clements, Libby Escobedo, Hilary Fox, Sonsoles Garcia, Stephen Gordon, Melissa Herman, Mary Leech, Nikki Malain, Kathryn Maud, Justin Noetzel, Anthony Perron, Martina Saltamacchia, Thea Tomaini, Wendy Turner, and Christina Welch.



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**2 Sudden Death in Early Medieval England and the Anglo-Saxon *Fortunes of Men***  
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*Stephen Gordon*

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*Christina Welch*

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*Wendy J. Turner*

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**Mia Korpiola & Anu Lahtinen** (eds.), *Planning for Death Wills and Death-Related Property Arrangements in Europe, 1200-1600* (Leiden, Brill, 2018). Hardback, 300 pages, ISBN 978-90-04-36432-5, € 110.00.

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

The volume *Planning for Death: Wills and Death-Related Property Arrangements in Europe, 1200-1600* analyses death-related property transfers in several European regions (England, Poland, Italy, South Tirol, and Sweden).

Laws and customary practice provided a legal framework for all post-mortem property devolution. However, personal preference and varied succession strategies meant that individuals could plan for death by various legal means. These individual legal acts could include matrimonial property arrangements (marriage contracts, morning gifts) and legal means of altering heirship by subtracting or adding heirs. Wills and testamentary practice are given special attention, while the volume also discusses the timing of the legal acts, suggesting that while some people made careful and timely arrangements, others only reacted to sudden events.



Contributors are Christian Hagen, R.H. Helmholz, Mia Korpiola, Anu Lahtinen, Marko Lamberg, Margareth Lanzinger, Janine Maegraith, Federica Masè, Anthony Musson, Tuula Rantala, Elsa Trolle Önnersfors, and Jakub Wyszynski.

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*Anthony Musson*

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*Federica Masè*

**7 Mutual Testaments in Late Medieval Stockholm, c. 1420–1520**

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*Memorializing the Middle Classes in Medieval and Renaissance Europe* investigates commemorative practices in Cyprus, Flanders, France, Germany, Italy, Poland, and Spain between the twelfth and seventeenth centuries. Offering a broad overview of memorialization practices across Europe and the Mediterranean, individual chapters examine local customs through particular case studies. These essays explore complementary themes through the lens of commemorative art, including social status; personal and corporate identities; the intersections of mercantile, intellectual, and religious attitudes; upward (and downward) mobility; and the cross-cultural exchange of memorialization strategies.

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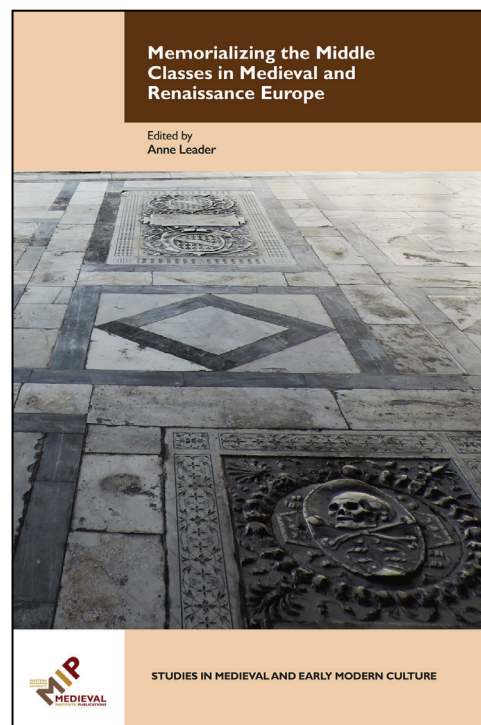
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**The Knight and the Merchant: Familial Commemorative Strategy in the Wake of the Flemish Revolts ca. 1482–1492, with an appendix of Lodewijk's memorial requests**

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**Transactions of the Monumental Brass Society**, volume 19, part 5 for the year 2017.

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

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Further details available from David Lepine: [davidnl1455@gmail.com](mailto:davidnl1455@gmail.com)

**Journal of the Church Monuments Society**, volume 32 for the year 2017.

Website: <http://www.churchmonumentsociety.org/>

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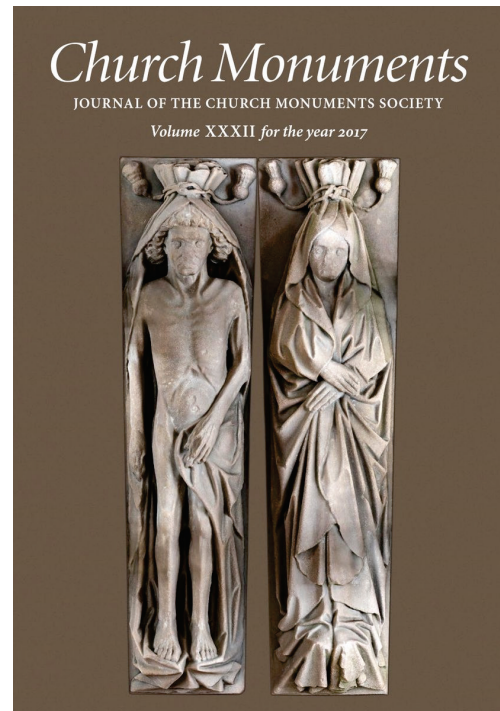
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## Book Review - Border lines: two recent publications on tomb monuments in Belgium

Hadrien Kockerols, *Le monument funéraire médiéval dans l'ancien diocèse de Liège* (Namur: Les éditions namuroises, 2016), 2 vols., 396 + 775 pp., numerous b&w and colour illus. throughout, ISBN: 978-2-87551-068-6. Price: €95 (hardback).

Ronald Van Belle, *Corpus Laminae. Belgische koperen graf- en gedenkplaten 1143–1925* (Bruges: Uitgeverij Van der Wiele, 2017), 2 vols., 440 + 446 pp., 1136 b&w and 49 colour illus. ISBN: 978-9076297-743. Price: €95 (hardback).

For obvious logistical reasons the MeMO project confined itself to the pre-Reformation *memoria* culture within the modern-day Dutch borders, although in reality the Netherlands in its current form was once part of the Low Countries, a region with ever-changing borders that also included modern-day Belgium, Luxembourg, and areas in what is now northern France (*département du Nord*). As a former member of the MeMO research team with a particular focus on tomb monuments, I have always been aware of the need to look across the borders for artistic and cultural comparisons. This is especially true for gravestones, which were generally imported from abroad, either as freshly quarried blank slabs or as (semi-)finished products with decorative borders and often also a custom-made central design, whether an effigy or heraldry or even an image of a patron saint.<sup>2</sup>

In late-medieval Flanders the production of memorial slabs in blue hardstone developed into a veritable industry, thanks to the availability of high-quality stone in local quarries and of waterways for transport. Methods of production became ever more efficient with workshops preparing stocks of slabs with standard border designs, such as quatrefoil or round medallions in the corners and blank text bands all around the slab that could then be customized on demand with inscriptions, heraldry, etc.<sup>3</sup> The virtually identical evangelist symbols that are found in the corners of many early-sixteenth-century grave slabs indicate the use of templates that, along with other criteria (e.g. lettering styles), might be used to identify particular workshops. Trained draughtsmen (and probably also artists) were responsible for the more complex designs, which were then copied and engraved into both stone slabs and brass plates by workshops specializing in such monuments, the craftsmen being known by such names as *tombiers* or *graveurs de lames*.<sup>4</sup> Flemish brasses can be found across Europe, with relatively many examples surviving in England,<sup>5</sup> but many have been lost. However, a few impressive examples survive in the Netherlands (e.g. MeMO Object ID 361 and 2849).

Ronald Van Belle's weighty new monograph *Corpus Laminae* on Belgian memorial brasses from the period 1143-1925 is thus of great interest to researchers of Dutch grave slabs. Just as MeMO confined itself to the modern Dutch borders, Van Belle has chosen to limit himself to modern-day Belgium, but whereas his specific subject is brasses his time span is evidently much longer. Nor does Van Belle limit himself strictly to Belgium in his discussions in volume I, entitled 'Synthese: productie en uitstraling' (Synthesis: production and appearance), for he is an acknowledged expert on European brasses and his scope is thus much wider. This richly

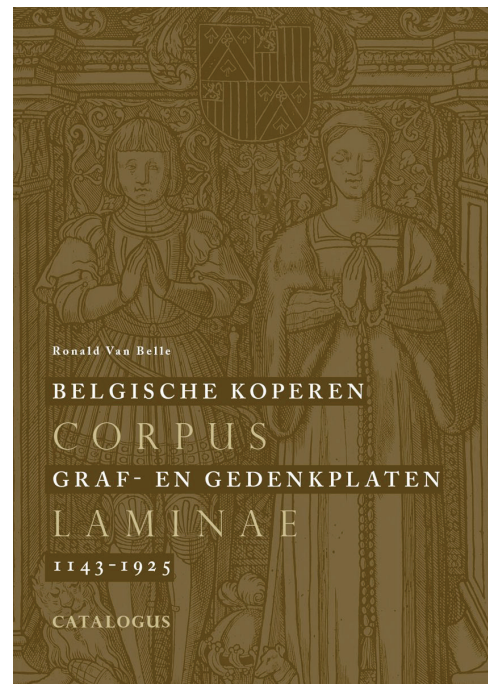
<sup>2</sup> For example, see MeMO object ID 2528 and 3698 and <https://churchmonumentsociety.org/monument-of-the-month/an-unusual-saint>.

<sup>3</sup> Sophie Oosterwijk, 'Death or resurrection? The iconography of two sixteenth-century incised slabs in Oudelande (Zeeland) and other Netherlandish shroud effigies', *Church Monuments*, 28 (2013), pp. 52–77, esp. 64–69.

<sup>4</sup> Ronald Van Belle, *Corpus Laminae. Belgische koperen graf- en gedenkplaten 1143–1925*, 2 vols (Bruges, Uitgeverij Van der Wiele, 2017), vol. 1, esp. pp. 34–36.

<sup>5</sup> Founded in England in 1887 but with a strong international outlook, the Monumental Brass Society still actively promotes the preservation, recording and study of monumental brasses, e.g. through its annual *Transactions*. See [www.mbs-brasses.co.uk](http://www.mbs-brasses.co.uk).

illustrated book is based on a lifetime of research and on an impressive range of archival material and other sources, as is evident from the extensive bibliography (pp. 827-856), and it is gratifying to see that the author is familiar with the MeMO project (even though he renders it as MeMo).

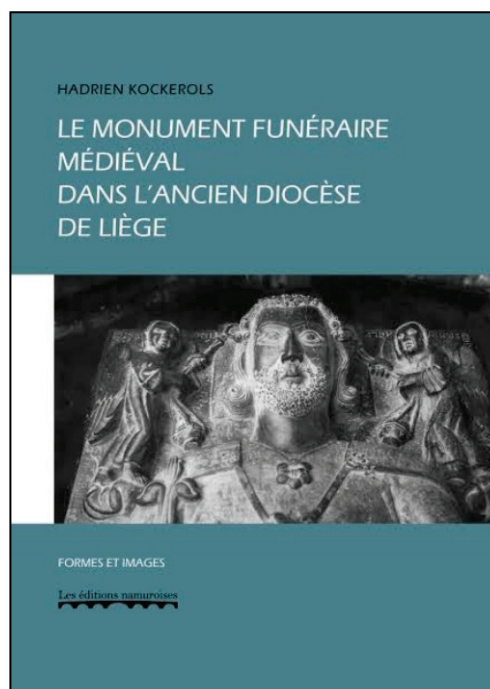


Volume I of *Corpus Laminae* is divided into two parts. The first serves as an introduction to the subject and comprises seven chapters in which Van Belle covers a huge range of subjects. After a brief introduction the author discusses the historiography; the origins of brass plates and their occurrence across Europe; technical aspects such as casting, alloys, assembly, design, tools and finish; commissions, prices and transport; clients and distribution from the 12<sup>th</sup> to the 20<sup>th</sup> centuries; and the disappearance of brasses, including losses through iconoclasm and war, and also palimpsests, *i.e.* re-used brasses with (part of) the original engraving on the reverse. The second part discusses stylistic evolution and production centres. It is divided into eight chapters each focusing on one century (though chapter 1 deals with early examples in the 12<sup>th</sup> and 13<sup>th</sup> centuries while the 19<sup>th</sup> and early 20<sup>th</sup> centuries are combined in chapter 8), followed by a conclusion and appendices. The volume is lavishly illustrated and each chapter features endnotes.

The catalogue of Belgian brasses in volume II of *Corpus Laminae* comprises some 260 objects in over 100 locations, with full descriptions and a bibliography per entry, which makes this a standard reference work, especially as there are also addenda on palimpsest brasses and fragments. Van Belle's impressive monograph thus complements the MeMO database, at least for medieval brasses, and a comparison between the Flemish brasses described in his catalogue and contemporary brasses and incised slabs in the MeMO database will undoubtedly yield interesting comparisons that may tell us yet more about production methods and about distribution both within Flanders and across the borders.

The second work on Belgian monuments is Hadrien Kockerols's two-volume *Le monument funéraire médiéval dans l'ancien diocèse de Liège*, which is based on the doctoral thesis that he defended at the University of Namur on 1 July 2014. Kockerols has also produced many books and articles on the subject of tomb monuments in the Walloon part of Belgium, such as his 2010 monograph *Les gisants du Brabant Wallon*.<sup>6</sup> The focus of this new study is the funerary monument in the medieval diocese of Liège between 800 and 1515.

<sup>6</sup> Hadrien Kockerols, *Les gisants du Brabant Wallon* (Namur, Les Editions namuroises, 2010).



Until 1559 when several new bishoprics were created across the Low Countries, mainly at the expense of Liège, this diocese covered a vast area that also included large parts of the modern Dutch provinces of North Brabant and Limburg. Kockerols's cut-off date of 1515 may thus seem somewhat odd, even if it coincides with the end of the regency of Margaret of Austria on behalf of her nephew Charles V, who was formally declared of age on 5 January 1515. The argument that this date marks a clear break in style is also not wholly convincing, but one can understand the need to limit the scope of an already ambitious survey that might have been so much more extensive with the explosive increase in the production of tomb monuments in the course of the sixteenth century. Furthermore, Kockerols does not focus on just one particular type of monument, but actually covers a wide variety over almost as long a period as Van Belle, albeit that there are fewer examples left or known from the earlier period. Having said that, his detailed discussion of the lost tomb of Charlemagne in Aachen (cat. 5) is fascinating.

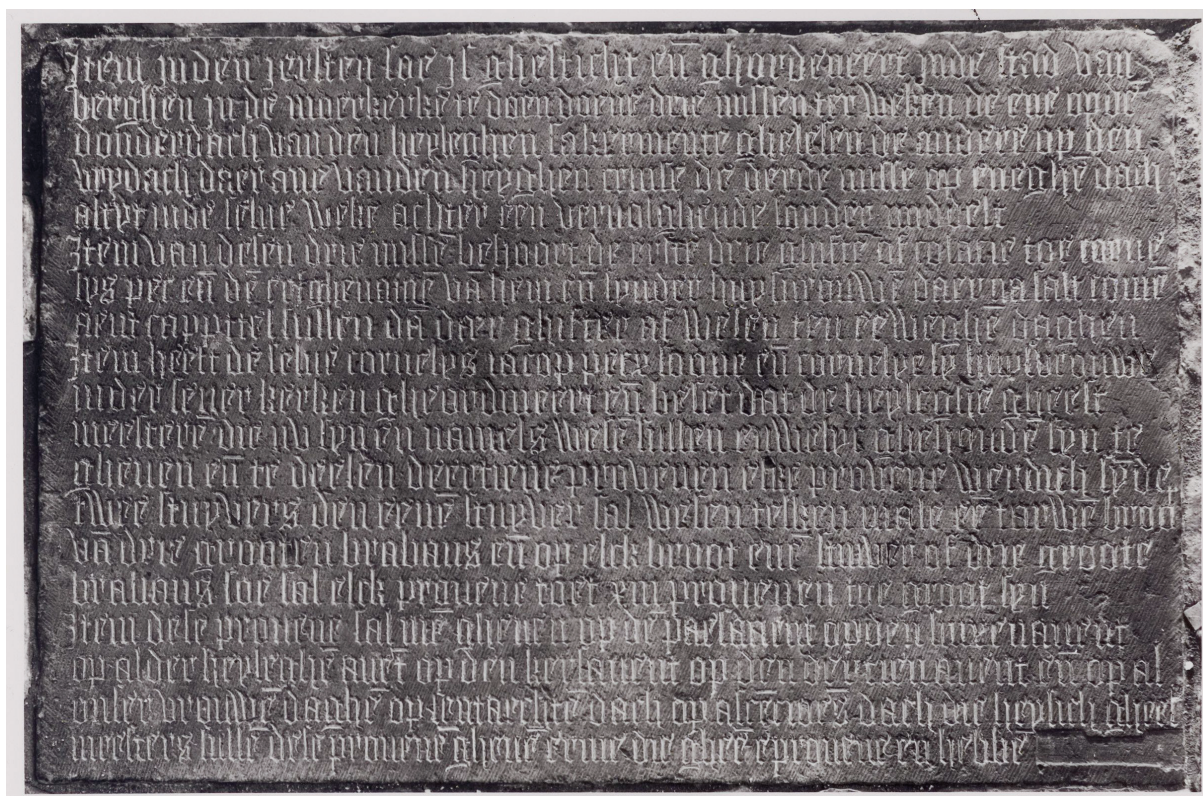
Volume 1 of Kockerols's study serves as an overall introduction to the phenomenon of tomb monuments, their uses, their various forms (from reliquaries to endotaphs) with references to examples discussed in vol. 2 but also outside the diocese. The approach is methodological and clearly aims to be comprehensive. The sixteen chapters are divided into sub-sections with endnotes for each chapter, while there are also three appendices, a lengthy bibliography and a lexicon of technical terms. Of course, such a wide scope allows only brief discussion, but the cited examples are interesting and there are numerous illustrations, albeit of varying quality and not always referred to in the text.

The most useful part of Kockerols's study is undoubtedly the extensive illustrated catalogue in volume 2. The introduction outlines the 650 objects included, *viz.* 643 funerary and six commemorative monuments plus one votive monument, the latter a rather surprising inclusion, but more about that later. Each entry is listed alphabetically per locality according to French usage, so Bois-le-Duc for 's-Hertogenbosch, Ruremonde for Roermond, etc. Full details are provided where possible, including location, type, date, material, dimensions, state of conservation, provenance, and biographical data of the person(s) commemorated, description of the object including heraldry and inscription, historiography, sources and notes.

There is much to be discovered and learnt here about the abundance of funerary art in this large diocese, including indications of what has failed to survive intact or at all, as fragments and



many lost objects are also listed – a valuable addition as the MeMO project was constrained to exclude lost objects. Yet unlike Van Belle, who cites many original archival documents, Kockerols has relied much more on the secondary literature and here we find some omissions, such as the 2005 volume *Care for the Here and the Hereafter*<sup>7</sup> and the work of Douglas Brine.<sup>8</sup> Yet more important is the use made of the available resources as this sometimes raises questions. Kockerols does cite the major inventory of tomb slabs in the church of St John in 's-Hertogenbosch, which was published in Dutch in 2010 and which is also available online,<sup>9</sup> but this church contains more pre-1515 monuments than the seven discussed by Kockerols (cat. 38–44) – a curious discrepancy, and perhaps a telling one.



**Figure 1. Foundation tablet of Cornelis Jacobsz. Peck and his wife Cornely, in the Grote Kerk in Bergen op Zoom (1450-1500). See MeMO Object ID 3412.**

Unfortunately Kockerols appears to have been unaware of the MeMO project and its database, which is a serious omission and also puzzling as the MeMO database was launched in January 2013: perhaps too late for Kockerols to have included it in his original thesis, but surely not in this revised edition published in 2016. The drawback of ignoring MeMO is evident when one looks closely at areas within the Liège diocese also covered by MeMO, notably North Brabant and Limburg. A quick initial comparison reveals hiatuses for Chaam (ID 1821) and Roermond (ID 2427), but more surprising and unfortunate is the fact that Kockerols has completely ignored the town of Tholen. Situated to the north-west of Bergen op Zoom but

<sup>7</sup> Truus van Bueren and Andrea van Leerdaam (eds), *Care for the here and the hereafter: Memoria, art and ritual in the Middle Ages* (Turnhout, Brepols, 2005)

<sup>8</sup> Too late may have been the publication of Douglas Brine, *Pious memories. The wall-mounted memorial in the Burgundian Netherlands*, Studies in Netherlandish Art and Cultural History, 13 (Leiden and Boston, Brill, 2015), but not so Douglas Brine, 'Image, text and prayer. The indulgenced memorial tablet of Jean de Libourc (d. 1470), canon of Saint-Omer', *Church Monuments*, 23 (2008), pp. 45–61, 163–65.

<sup>9</sup> J. van Oudheusden and H. Tummers (eds), *De grafzerken van de Sint-Jan te 's-Hertogenbosch* ('s-Hertogenbosch, Stichting ABC in collaboration with Adr. Heinen Uitgevers, 2010), 4 vols, available online at <http://www.grafzerkensintjan.nl/>.

nowadays part of the province of Zeeland, this historic town once belonged to the duchy of Brabant and fell within the diocese of Liège. As such it should have been included in Kockerols's inventory, especially as its parish church is still unusually rich in medieval memorials, *e.g.* the large chamfered slab of Guy the Bastard of Bloys (d. 1421) and his wife Clara van Botland (d. 1435) (ID 2348) and the incised effigial slab of Dean Cornelis Yonis (d. 1469) (ID 2352), to name but a few. With the MeMO database available and so easy to use, this is truly a missed opportunity in an inventory that purports to be comprehensive.

For Bergen op Zoom in North Brabant Kockerols lists six monuments (cat. 23–28), all included in the MeMO database, but the latter also includes at least four additional slabs within the same period up to 1515 (MeMO Object ID 3275, 3276, 3280, 3330 and potentially 3279). Kockerols's inclusion of the foundation tablet of Cornelis Jacobsz. Peck and his wife Cornely in this church (ID 3412) is somewhat odd and it is indeed the only votive object in the catalogue. The inscription commemorates the foundation of Masses and the donation of alms (or 'provenen'), consisting of bread and money that were to be distributed in perpetuity among the poor by the masters of the town's Heilige-Geesthuis (Holy Ghost's House) at set feast days. Kockerols clearly struggled with the transcription and translation of this long and complex text as both are inaccurate and incomplete in his entry. However, the flawed entry in this catalogue offered an opportunity for the MeMO team to study this object more closely, resulting in an amended transcription and a new and integral translation of this fascinating memorial text in the MeMO database. The work never ends!

The Belgian publishers have taken a brave risk in publishing two such hefty monographs for what must be a limited market, quite apart from the linguistic constraints. Both studies are a welcome addition to the literature and we must hope that they will inspire further research and comparisons across the borders, which is exactly what the MeMO project always aspired to enable future scholars to do.

SOPHIE OOSTERWIJK

Note: this review is also available as a separate PDF file: [https://mmr.sites.uu.nl/wp-content/uploads/sites/227/2018/10/Oosterwijk-book\\_review-BorderLines.pdf](https://mmr.sites.uu.nl/wp-content/uploads/sites/227/2018/10/Oosterwijk-book_review-BorderLines.pdf)



## Upcoming symposiums and congresses

**Please note:** we are not always able to give a full overview of upcoming events involving memoria research, due to the irregular release schedule of this newsletter and the usually time sensitive nature of calls for papers, symposium announcements, etc. We therefore advise our readers to also check out the [agenda on our website](#) for additional news and updates, as this is updated more frequently.

### Presentation of the website “700 jaar Janskerk”

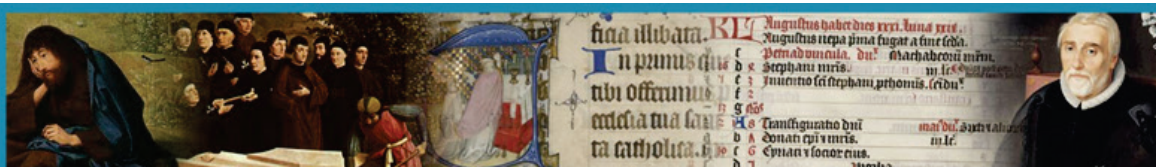
Date and time	6 November 2018, 16:00-18:00
Location	Noord-Hollands Archief, Haarlem

In 2018 it will have been 700 years since the Janskerk in Haarlem, currently the publiekscentrum of the Noord-Hollands Archief, was consecrated so that it could be used for Catholic services. From then on the members of the convent had their own large church. This entire year the Noord-Hollands Archief has been celebrating this anniversary with various events. Now we conclude our anniversary year with the presentation of a new website.

The website features extensive, thoroughly researched information about the history of the Janskerk, the convent, and the Order of Saint John to which the institution belonged. In addition it has information about the history of religious life in medieval Haarlem. The central theme of the website is ‘gedenken, vieren en dankbaar zijn’ (commemorating, celebrating, and being grateful). Commemoration played a part in many aspects of medieval life.

You are cordially invited to celebrate the presentation of the website with us, on **Tuesday November 6<sup>th</sup>, 2018**. The event will be in Dutch.

For registration details and the programme, please consult the flyer on the next page.



## UITNODIGING

'Presentatie website 700 jaar Janskerk'

In 2018 is het 700 jaar geleden dat de Janskerk in Haarlem, nu het publiekscentrum van het Noord-Hollands Archief, in gebruik werd genomen voor de katholieke eredienst. Vanaf dat moment hadden de kloosterlingen een grote kerk, voor zichzelf én voor mensen van buitenaf. Het hele jaar heeft het Noord-Hollands Archief, met diverse bijeenkomsten, aandacht aan dit jubileum besteed. Deze presentatie markeert de afsluiting van ons jubileumjaar.

De website biedt uitgebreide (en wetenschappelijk onderbouwde) informatie over de geschiedenis van de Janskerk, het klooster en de Jansorde waartoe de instelling behoorde, maar ook over de geschiedenis van het religieus leven in Haarlem in de middeleeuwen. Centraal staat 'gedenken, vieren en dankbaar zijn'. Dit herdenken omvat allerlei aspecten van het middeleeuwse leven.

U bent van harte uitgenodigd de feestelijke presentatie van de website met ons te vieren op **dinsdag 6 november 2018**.

16.00 uur ontvangst Archiefcafé

16.30 uur start bijeenkomst

Welkom door **Lieuwe Zoodma**, directeur Noord-Hollands Archief

Lezing door **Anja van Zalinge**, stadsarcheologe Haarlem

***Ensemble Corona** speelt (late) middeleeuwse muziek*

*Valeria Mignaco – sopraan*

*Heleen Gerretsen - cornetto, blokfluiten en teksten*

*Margo Fontijne – vedel*

*Elly van Munster - middeleeuwse luit*

Lezing door **Truus van Bueren**, Universiteit Utrecht en projectleider website '700 jaar Janskerk'

***Ensemble Corona***

Onthulling website

17.45 Borrel

Wij stellen aanmelding t/m 2 november zeer op prijs via [communicatie@noord-hollandsarchief.nl](mailto:communicatie@noord-hollandsarchief.nl).



## Other news

### The Church Monuments Society Web Site

The Church Monuments Society has a new web site. The old site was serviceable but sometimes difficult to navigate, and the software was so old that it had to be nursed along. The new site – designed by ConsideredCreative of Ironbridge – is at <https://churchmonumentsociety.org/>, though the old address at <http://www.churchmonumentsociety.org> will still find it. It is much easier to find your way around the new site, and it allows for much better images. Readers of the Medieval Memoria Research Newsletter may be particularly interested in the improvements to the Monument of the Month archive. This featured several contributions from Sophie Oosterwijk and Trudi Brink on medieval and early modern monuments from the Netherlands.

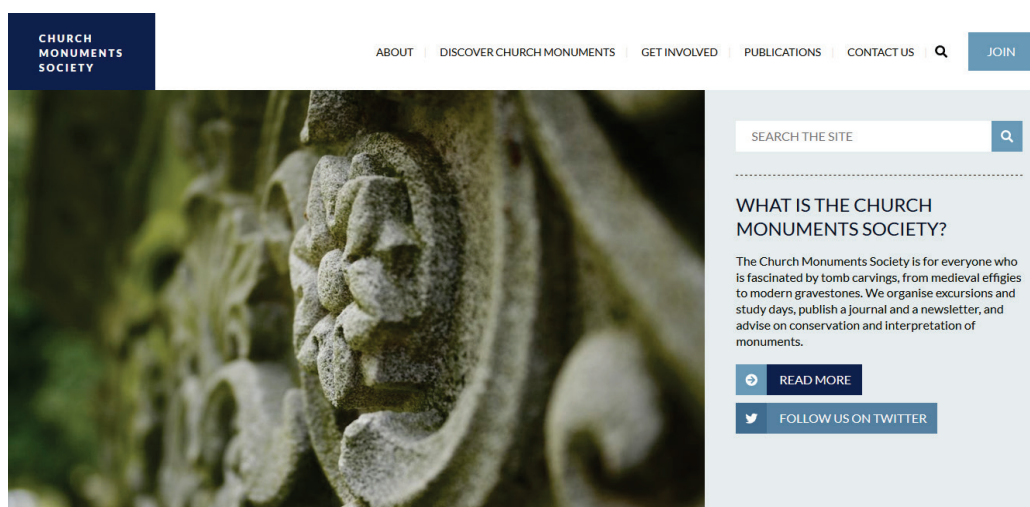


Figure 2. The new front page of the Church Monuments Society

See for example the memorial slab of burgomaster Joost Corneliszoon van Lodensteyn and his family in the Oude Kerk in Delft with its theatrical Death figure, and the double-decker monument of Reinoud III van and his wife Philippote van der Marck in the Grote Kerk in Vianen. Cornelis Pietersze and his wife Jozijne van Domburch are commemorated by a slab in Sint-Maartenskerk in Sint Maartensdijk, Zeeland.

The imposing Baroque cenotaph of Lieutenant-Admiral Jacob van Wassenaer Obdam in the choir of the Jacobskerk, The Hague, is described as ‘an exercise in whitewashing’. Curiously, the slab of Jacopmine Huyghendochter, wife of Foert Christiaenszoon, in the Sint-Maartenskerk, Wemeldinge in Zeeland, depicts St Wilgefortis or Uncumber. See also the discussion of the richly engraved brass of Catharine of Bourbon in the church of St Stephen (Stevenskerk) in Nijmegen, and outside the Netherlands, Sophie Oosterwijk’s study of Guillaume de Harcigny’s cadaver monument, now in the Musée de Laon.

There are other authors as well: For example Martin Spies’s study of the Van Harn wapenbord. Most of the other monuments in the archive are English, with occasional excursions into Wales and Scotland, but there are also examples from Germany, France and Poland. The Church Monuments Society is keen to feature more studies of monuments from elsewhere in Europe: contact the Society’s Publicity Officer, Prof. Madeleine Gray, at [madeleine.gray@southwales.ac.uk](mailto:madeleine.gray@southwales.ac.uk)



## The Church Monuments Essay Prize



Figure 3. Monument to Queen Margaret of Denmark (d. 1285), abbey church of Bad Doberan, Mecklenburg-Vorpommern (Germany). Photo: Paul Cockerham.



Figure 4. Monument to the 2nd and 3rd Dukes of Beaufort by John Michael Rysbrack (s&d 1754), Great Badminton (Gloucestershire). Photo: C.B. Newham.

The Council of the Church Monuments Society offers a biennial prize of £250 called the Church Monuments Essay Prize, to be awarded with a certificate for the best essay submitted in the relevant year. The aim of the competition is to stimulate people, particularly those who may be writing on church monuments for the first time, to submit material for the peer-reviewed international CMS journal *Church Monuments*. Therefore, the competition is open only to those who have not previously published an article in *Church Monuments*.

The subject of the essay must be an aspect of church monuments of any period in Britain or abroad. The length (including endnotes) shall not exceed 10,000 words and a maximum of 10 illustrations, preferably in colour. The prize will only be awarded if the essay is considered by the judges to be of sufficiently high standard to merit publication in *Church Monuments*.

The closing date for new entries is **31 December 2018**. For a copy of the rules and for the guidelines to contributors please see the Society's website [www.churchmonumentsociety.org](http://www.churchmonumentsociety.org), or contact the Hon. Journal Editor for more details and/or advice on the suitability of a particular topic.

Address for details and for submission of articles (**deadline 31 December 2018**):

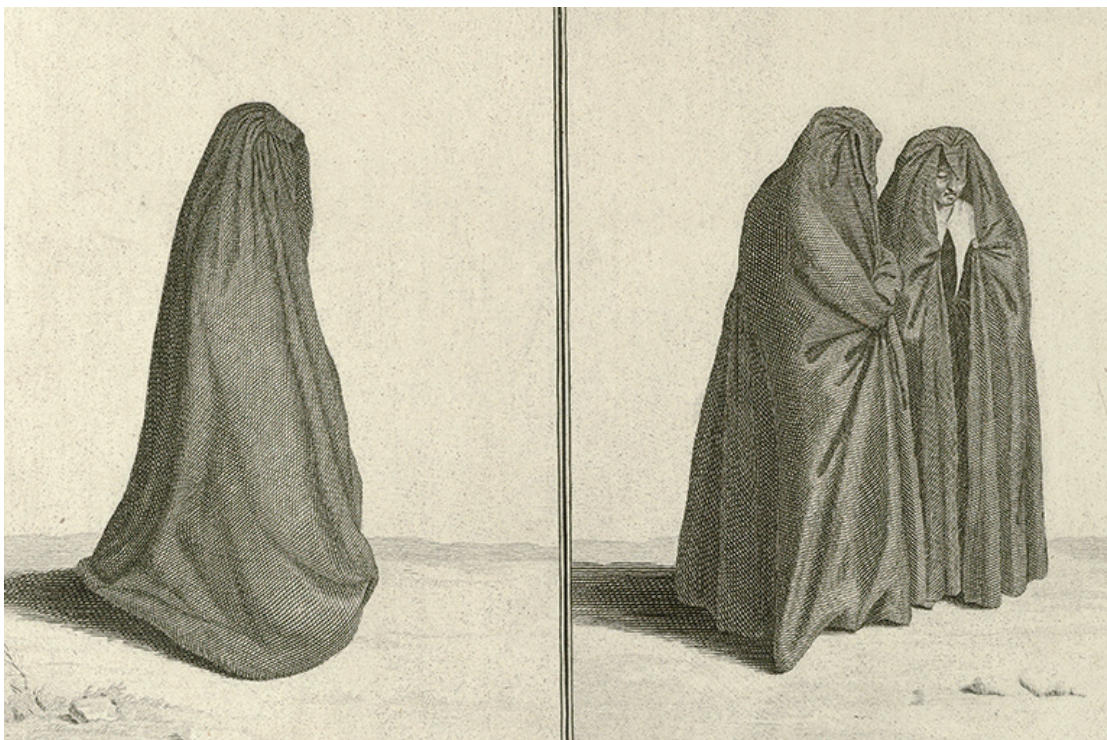
Dr Jonathan Trigg, Editor

Email: [jrtrigg@liverpool.ac.uk](mailto:jrtrigg@liverpool.ac.uk)

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## **PhD thesis defence Caroline Mudde on the material mourning culture of the Catholic community in the early modern Netherlands**

Date and time	30 November 2018, 10:30-11:30
Location	Utrecht, University Hall
PhD candidate	Caroline Mudde
PhD supervisor(s)	Prof. B. Meyer
Co-supervisor(s)	Dr J. Spaans



**Figure 5. Bernard Picart, 1733. Source: Rijksmuseum.nl**

On November 30th Caroline Mudde (Religious Studies) will defend her PhD thesis 'Mourning in the margins. The material mourning culture of the Catholic community in the early modern Netherlands'.

This study investigates early modern Catholic mourning culture in the Dutch Republic (1588-1795) and further developments in the period towards the restoration of episcopal hierarchy in 1853. Starting point in this investigation is materiality and the role objects played in the practice concerning death and remembrance. For Catholics prayer for the dead has always been an



important aspect of the mourning tradition. Praying on the graves was encouraged by the clergy with the aim of both preparing one's own death and intercession for the souls of the deceased. The practice of praying on the graves was thus connecting the generations and the ban on doing so in churches and on graveyards in the Dutch Republic must deeply have divided the community.

### **Translocating remembrance to the private setting**

As a result of the Reformation and the desecration of churches and graveyards, Catholics and Protestants came to be buried side by side in public space without the opportunity to re-consecrate the grounds or to pray for their loved ones at the funeral. Dutch Catholics came to an alternative Catholic ritual at the deathbed for which special 'beaardingsdoosjes' (tiny boxes for consecrated soil) were in use. It appears that for Catholics a disconnection took place between the place of interment and the place of prayer and remembrance. Being no longer allowed to pray for the souls of the dead in public, and as burial sites were always public areas in the Netherlands, Catholics translocated their remembrance to the private setting of their homes or 'huiskerken' (house churches). Several objects, such as commemorative coins and In Memoriam cards dating from the 17th and early 18th century, point to this practice.

### **Tradition of collective remembrance**

Burial practice on former holy grounds showed the ongoing need in the Catholic community for prayer in the presence of the dead body. Part of the tradition was the inscription on slabs of the petition 'Bid voor de ziel' (Pray for the soul), but after the Reformation this phrase was applied no longer on the graves in the churches and graveyards. It is interesting to see the petition reappear on Catholic remembrance objects that were at first only used for individual prayer, but later on became part of a new collective remembrance system in the mission stations. Thus these objects can be considered as facilitating an alternative route in which the tradition of collective remembrance could survive.

### **Mourning objects**

Mourning objects functioned on the threshold between private and public environment and sometimes exceeded the margins. By appropriating civil mourning objects Catholics kept in touch with society and at the same time created a way to display their identity. Both lay-men and -women and clergy took advantage of upcoming ideas on individuality for middleclass citizens in the 18th century, which is embodied in personal mourning objects. For the clergy these objects were also carriers of the resentment against the loss of honour in their remembrance, which couldn't do without explicitly indicating their Catholic identity. They had to wait until the restoration in the 19th century to get compensated for this loss.

### **Conclusion**

Early modern mourning objects show that Catholics used alternative ways of mourning to compensate for restrictions in the Dutch Republic. The traditional mourning culture survived due to the activities of both lay-men and -women and the Dutch Catholic clergy. By connecting with civil mourning practice and creating new, typically Catholic mourning objects, these mourning objects functioned on the border between private and public space. Thus the restrictions on the experience of faith were effectively put on the agenda.

See also: <https://www.uu.nl/en/events/phd-thesis-defence-caroline-mudde-on-the-material-mourning-culture-of-the-catholic-community-in-the>

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## Colophon

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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:

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The final issue of *Medieval Memoria Research* will appear early in 2019.  
<https://mmr.sites.uu.nl/>