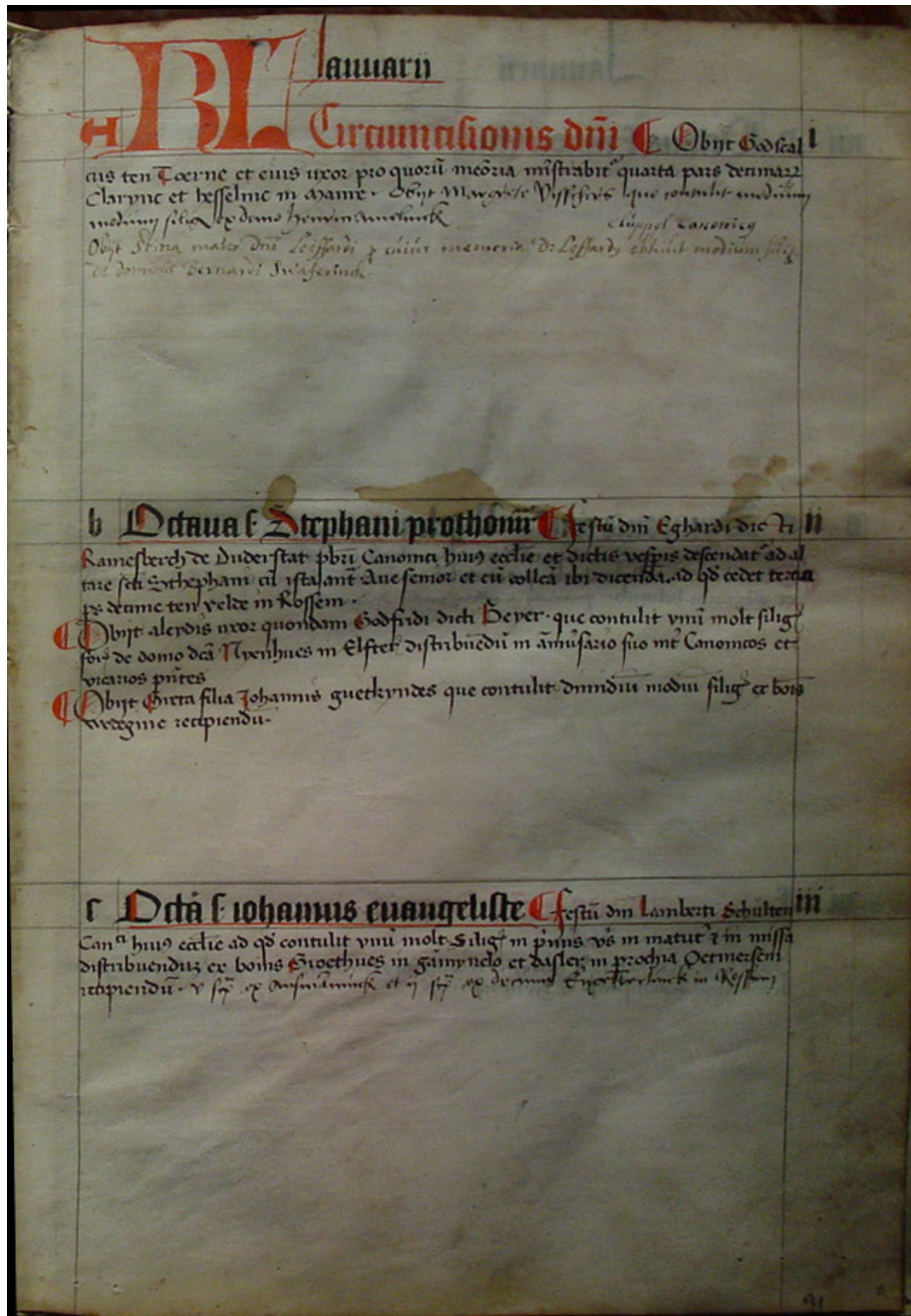


Medieval Memoria Research

Newsletter



March, 2012
 Issue 9

Table of contents

Editorial - by Charlotte Dikken

MeMO news

- › MeMO publicity
- › MeMO in the classroom
- › Interview: An explosive growth in the online use of manuscripts

Publications

- › Recent publications
- › Books (tables of contents)

Symposiums and congresses

- › Deutsch-Niederländische Gespräche, 9th meeting

Other news

- › Calendarium-Necrologium of the Chapter of St. Plechelmus (Oldenzaal) available on the internet
- › Bianca Rubea, or death by tomb slab: an intriguing tragedy with wider Implications – Sophie Oosterwijk
- › Necrological sources from Late Medieval rural Holland – Kees Kuiken

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

Frontpage: 6r of the Calendarium-Necrologium of the Chapter of St. Plechelmus, showing the first page of the section containing the calendar.

An overflowing issue of MMR

Welcome to the ninth 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 particular issue is overflowing with exciting news and updates!

Under the 'MeMO news' section you will find various status updates on the MeMO project, and an interview with Kaj van Vliet of 'Het Utrechts Archief', on their new project *Keys to the history of Utrecht*. This is a project aimed at digitising ten chronicles about the history of Utrecht, covering the period of the fourteenth to the sixteenth century. This project will also be of interest to *memoria* researchers, because the chronicles contain information about donations, foundations and memorial practices.

In fact, digitising projects are an important focus of this issue of MMR, because in the section 'Other news' two other digitising projects are also announced by Guus Goorhuis and Kees Kuiken.

In this issue there is also an announcement for an upcoming symposium in Kalkar, an article by Duco Vollebregt, which can be downloaded from MMR's website (http://www.let.uu.nl/mmr/pdf/Vollebregt-The_administration_of_memoria.pdf), and there are a great number of new and interesting publications. We would like to draw your attention to one publication in particular, namely the volume *Living Memoria* dedicated to dr. Truus van Bueren, who is the project leader of MeMO. To honour dr. Van Bueren on the occasion of her retirement from Utrecht University this volume incorporates twenty articles that deal with medieval and early modern memorial culture written by international experts.

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)

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).

MeMO publicity

Since the appearance of the previous MMR Newsletter in September 2011 the MeMO project has attracted still wider attention through a number of publications. A notice in the September issue of the journal *Kerkinformatie* and two articles in the September and November issues of the monthly journal *Kerkebeheer*, both published by the PKN (the organisation of Protestant churches in the Netherlands), elicited enthusiastic responses from churches and individuals, including an unexpected one from a Latin teacher in Barneveld (see below). Very welcome were also emails and letters with new information on monuments and floor slabs that were previously unknown or presumed lost. A further notice about MeMO appeared in *Museumberichten* 10 (November 2011), the digital newsletter of the Nederlandse Museumvereniging.



In January 2012 an interview about MeMO's work on Dutch medieval tomb monuments and floor slabs with two members of the team (Dr Sophie Oosterwijk and Trudi Brink, MA) was published in the colour magazine of the RCE (Rijksdienst voor het Cultureel Erfgoed, [http://memo.hum.uu.nl/pdf/Zerken Tijdschrift van de Rijksdienst voor het Cultureel Erfgoed 1_2012.pdf](http://memo.hum.uu.nl/pdf/Zerken_Tijdschrift_van_de_Rijksdienst_voor_het_Cultureel_Erfgoed_1_2012.pdf)), accompanied by a specially commissioned colour photo of the still spectacular memorial floor in the Nieuwe Kerk in Delft. The MeMO project collaborates closely with the RCE and has already organised a number of sessions with the RCE to photograph medieval floor slabs in the Oude Kerk and the Nieuwe Kerk in Delft, St John's church in Gouda, St Martin's church in Zaltbommel, and the three medieval churches in Kampen. Further photo sessions are being prepared.

Also fruitful is the collaboration with the SKKN (Stichting Kerkelijk Kunstbezit in Nederland). This organisation has kindly allowed members of the MeMO team to consult its inventories of Dutch church interiors and has made its photographs of tomb monuments and floor slabs available for use in the MeMO database. One of the newly photographed monuments in Zaltbommel recently featured as the Object of the Month on the SKKN website. See: <http://www.religieuserfgoed.nl/maand.aspx?ID=96>.

MeMO in the classroom

A notice in the September issue of the PKN journal *Kerkinformatie* resulted in an unexpected email from Mrs Liesbeth Vos-van Rijn, a Latin teacher at the Johannes Fontanus College in Barneveld (province of Guelders). Two of her pupils had become interested in a Latin memorial inscription on the joint monument to brothers Johannes en Hendrik van Renselaar in the Grote Kerk in nearby Nijkerk, and this interest had already resulted in a translation as a welcome break from the usual classical texts such as Caesar's *De Bello Gallico*. The enthusiasm of teacher and the original two pupils proved infectious. One of them even coined a new phrase: *taphographophilia*, a

love of describing memorials. Soon other pupils developed an interest and a new translation task was sought that would also benefit MeMO.



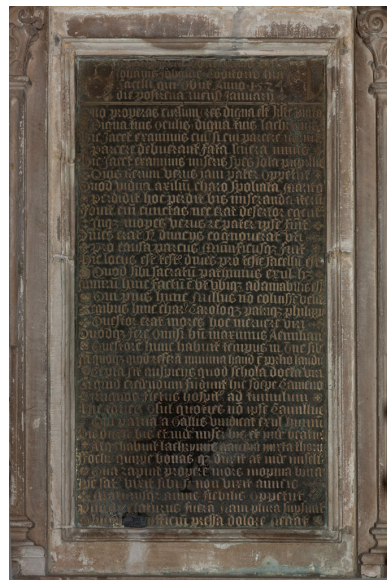
Latin teacher Liesbeth Vos-van Rijn inspecting the wall memorial of Jan van Crimpen (d. 1524), Cool chapel, St John's church, Gouda.

As the Van Renselaar monument in Nijkerk dates from 1602 it does not fit chronologically within the MeMO project. However, a suitable alternative was found in the lengthy Latin inscription on the mural monument of Jan van Crimpen (d. 1524) in the Cool family chapel at St John's church in Gouda. Although Jan van Crimpen's epitaph had already been transcribed and translated, closer inspection *in situ* by Mrs Vos by revealed several transcription errors. A fresh and accurate translation was also badly needed. The inscription proved a real challenge for the pupils, as well as an occasional source of frustration because many of the words did not appear in their Latin dictionary or turned out to have a different meaning.

Twelve pupils in pairs or groups of three worked on parts of the translation, four pupils were responsible for finding background information, and one pupil took editorial charge. In addition to translating the text, the pupils also studied its stylistic qualities. Excellent new photographs of the monument taken for MeMO by RCE photographer Chris Booms (see photo) served as a useful tool for the translation team in Barneveld.

Whereas the efforts by Mrs Vos and her seventeen pupils are a welcome contribution to MeMO, the unexpected collaboration is in fact mutually beneficial. One of the explicit aims of the subject KCV (Klassieke Culturele Vorming) in the Dutch secondary education system is 'to make classical thinking accessible to the modern reader'. Together with MeMO the pupils and teacher in Barneveld are achieving this goal in a unique way. The result of their efforts will be incorporated in the MeMO database, thereby becoming available to the wider public.

At the moment of writing the translation by the Barneveld pupils is nearly completed. On 4 April the text will be formally handed over by the pupils to MeMO's Coordinator of Tomb Monuments, Dr Sophie

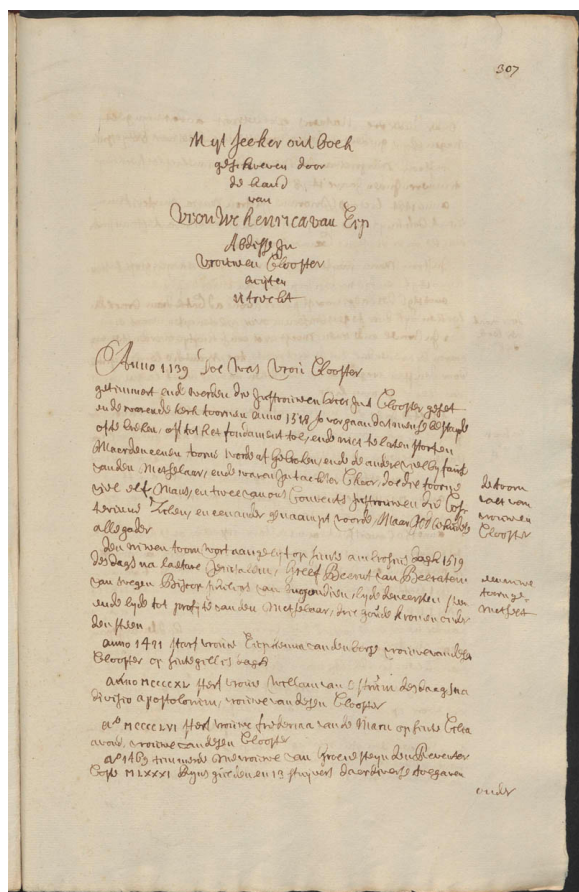


Left: Wall memorial of Jan van Crimpen (d. 1524), Cool chapel, St John's church, Gouda. Photo: RCE/Chris Booms.
Right: Latin inscription on the wall memorial of Jan van Crimpen (d. 1524), Cool chapel, St John's church, Gouda. Photo: RCE/Chris Booms.

Oosterwijk. The MeMO team are meanwhile looking out for other suitable Latin memorial texts to challenge and inspire future Latin classes.

Interview: An explosive growth in the online use of manuscripts

The Utrecht Archives (HUA) is responsible for keeping documents concerning the history of the Province of Utrecht and its cities, towns and people. It keeps governmental records of the city and province of Utrecht, as well as ecclesiastical, religious and private archives. Its titles include an extensive collection for the city of Utrecht. Its reading room for studying archives is housed in a pleasant, light building at Alexander Numankade in Utrecht. Digitisation is becoming increasingly relevant for HUA, as the number of online visitors is showing an explosive growth. MeMO went there to find out more about a new digitisation project that is announced on the HUA website, which is of course close to our heart.



Scan of the first page of the chronicle of Henrica van Erp.
<http://www.hetutrechtsarchief.nl/collectie/handschriften/henrica-van-erp>

confident that we can complete the digitisation of at least eight of these chronicles by then.” Two texts that will be available shortly are the *Catalogus Episcoporum* from the mid-fourteenth century and the sixteenth-century *Chronicles of Henrica van Erp*. A prepublication for the latter is already available on the HUA website. The idea for the *Keys* series was prompted by the recent

Newspaper

We meet dr. Kaj van Vliet, Keeper of the Archives and Head of the Department of Archives. We ask Van Vliet to tell us more about their new digitisation project. He explains that HUA intends to make ten chronicles available online, in a series called *Stentels tot de Utrechtse geschiedenis*, or *Keys to the history of Utrecht*. The chronicles cover the period of the fourteenth to the sixteenth century, and will be searchable by year, among other things. Why does HUA focus on chronicles? Van Vliet: “We wanted to make available what happened in and around Utrecht in any particular year in this period. Like a newspaper, really.” He adds: “It can be real fun to read chronicles, because their contents range from occurrences on the personal and local level to national and even international events. The series provides all sorts of historical information that is interesting for a large public, regardless of any specific research topic.” Chronicles are of great interest for researchers of memoria, as they can provide information on foundations, donations, memorial practices, etcetera.

The seventeenth and eighteenth century were also considered, but their inclusion would put a strain on the parameters of the project, which is ambitious enough as it is. Van Vliet: “We intend to complete this project in 2014. I realise that this is a very ambitious goal, but we are

publication of the latter as a book, as *Kroniek van Henrica van Erp, abdis van Vrouwenklooster*, translated into modern Dutch, edited and annotated by Anne Doedens en Henk Looijesteijn (also announced in this newsletter).

Keys to the history of Utrecht

1. <i>Catalogus episcoporum Ultrajectinorum</i>	695-1340	HUA, T218, inv.nr. 45a
2. Willem Heda, <i>Historia Episcoporum Ultrajectensium</i>	695-1524	UBU, Hs. 787
3. <i>Bella campestria</i>	1018-1301	HUA, T216, inv.nr. 52a
4. Kloosterkroniek kartuizerklooster Nieuwlicht (1)	1391-1407	HUA, T1006-3, inv.nr. 3
5. Kloosterkroniek kartuizerklooster Nieuwlicht (2)	1391-1580	HUA, T1006-3, inv.nr. 4
6. Kroniek van het convent St. Nicolaas	1399-1477	UBU Hs. 1260 en HUA, T708-20, inv.nr. 986
7. Henrica van Erp, <i>Kronyk</i>	1503-1583	UBU Hs. 1254
8. Hendrik van Bommel, <i>Bellum Traiectum</i>	1525-1529	UBU, Hs. 796
9. Johan Beijer 1566	1566	HUA, T216, inv.nr. 4370
10. Buchelius, <i>Diarium</i>	1593-1600	UBU, Hs. 798

Of the texts that made it through the selection five are kept at HUA, and five are from the collection of Utrecht University Library. Why has HUA selected manuscripts from the university collection as well? Van Vliet: “This project was conceived as a collaboration from the start. There is no categorical dividing line between these manuscripts. It can usually be traced how a manuscript ended up in the institution where it is kept today, and we see that their distribution has been rather arbitrary – some of ours might have ended up in the collection of Utrecht University, and vice versa.” The real selection criteria for the digitisation project were the contents. The texts should be autograph, should focus on Utrecht and surroundings, and cover a period before the year 1600. And of course the material condition of the manuscripts needed to be such that they could be scanned.

The Buchelius files

The new project aims more or less to emulate the section on HUA website on Aernout van Buchel (1565-1641), known as Buchelius since he wrote in Latin. Three manuscripts written by Buchelius between 1610 and 1620 provide a wealth of information on descriptions and drawings of the tomb monuments, coats of arms, inscriptions and other historical data available in the churches and monasteries in the City and Province of Utrecht, as well as in other provinces in the Netherlands. These manuscripts are an invaluable source of historical data, because much of what he describes has been destroyed since.

Pages 132 and 138 (fol. 69v and 72v) of the *Monumenta passim in templis ac monasteriis Traiectinae urbis atque agri inventa* by Aernout Buchelius.

<http://www.hetutrechtsarchief.nl/collectie/handschriften/buchelius/>



The online Buchelius environment is very user-friendly; providing the component parts on one page - images of the original page with the option of enlargement, transcriptions, translations into Dutch, and footnotes with historical commentary. This is what the new series *Keys to the history of Utrecht* aims to achieve as well. Moreover, the series will have its own portal and its own look, and can also be consulted free of charge.

In the *Keys* series the introductions will also provide historical commentaries and an overview of the other types of texts that may be included in the manuscripts. This is a familiar practice for MeMO too, as the other texts included may provide important clues to how the texts functioned, and may even explain why they have survived. Since the digitisation and publication of the series is financed by the Province of Utrecht, it is targeted first and foremost at people in the Utrecht area, and the introductions and translations will therefore be in Dutch. But the availability of these chronicles on the internet can benefit foreign memoria researchers as well, combined with the descriptions in English in the MeMO database. Moreover, seven of these ten chronicles are in Latin; these are transcribed as well.

Memorial registers

Earlier, MeMO had asked Van Vliet whether HUA would be willing to digitise the text carriers in its possession that contain memorial registers. We have now brought a list of almost forty manuscripts that include memorial registers from monasteries, a parish church, the Utrecht chapters and confraternities in parish churches and monasteries.

This is a matter for archives-on-demand, Van Vliet explains, a service provided by the HUA Archives Database, in which the text carriers are digitised in their entirety, including the cover. Van Vliet: “Your request appeals to me because it provides a systematic approach to the digitisation of manuscripts. Moreover, a variety of documents are bound with them - including chronicles.” It needs to be checked is whether the physical condition of these manuscripts allows digitisation. If so, they will become available in the online Archives Database.

The digitisation of these manuscripts will be free of charge. Unfortunately, however, HUA has been forced to adjust its fee structure in that it will require a small payment for downloads. In combination with MeMO’s descriptions of the content in English, downloading even a few pages will give the user a good idea of what to expect. One download out of every twelve will be provided free of charge by way of a preview, a subsequent contribution of € 0.25 is charged for every spread (an image of two facing pages; a *verso* and the following *recto*) that is downloaded. One hundred percent of the revenues will be used for digitising more text carriers. Alternatively, users can still physically visit the Utrecht Archives at Alexander Numankade and consult the manuscripts free of charge.

- Jeannette van Arethals and Truus van Bueren

Links:

<http://www.hetutrechtsarchief.nl/>

<http://www.hetutrechtsarchief.nl/collectie/handschriften/buchelius/>

<http://www.hetutrechtsarchief.nl/collectie/handschriften/henrica-van-erp>

The HUA website with manuscripts by Buchelius and Henrica van Erp can also be accessed through the links section on the MeMO website, <http://memo.hum.uu.nl/>.

The list of memorial registers currently known to us will become available on the MeMO website by the end of March.

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. This list is an addition to the original list published in the first newsletter. For the complete list of publications featured in MMR, please visit our website: <http://mmr.let.uu.nl/pages/archive-publications.html>. For the *memoria* bibliography please visit: <http://memo.hum.uu.nl/pdf/Bibliography-Memoria.pdf>.

2010

- Therese Bruggisser-Lanker, *Musik und Tod im Mittelalter: Imaginationsräume der Transzendenz* (Göttingen 2010).
- Truus van Bueren, 'The Brass of Joost van Amstel van Mijnden', in: *Transactions Monumental Brass Society*, 18 (2010) 145-150.
- Anne Doedens, Henk Looijesteijn, *De kroniek van Henrica van Erp, abdis van Vrouwenklooster* (Hilversum, 2010).

2011

- Arnoud-Jan Bijsterveld, 'Royal Burial Places in Western Europe. Creating Tradition, Secession and *Memoria*', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 25-43.
- Dick E.H. de Boer, 'Metra de Morte. Eine lateinische Totenklage über den verstorbenen Graf Guy von Blois (1397), als Teil der sich entwickelnden Memoriakultur', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 131-145.
- Leen Breure, 'The Richness of *Memoria* and the Web. New Ways of Publishing', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 207-218.
- Truus van Bueren, 'Brass of the Month, Joost van Amstel van Mijnden, 1554, Museum Catharijneconvent, Utrecht', in: *Monumental Brass Society* <http://www.mbs-brasses.co.uk/> September 2011.
- Henri L.M. Defoer, 'The Triptych of the Pauw-Sas Family from the Utrecht Charterhouse', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 321-332.
- Bas Diemel, 'Daer es leven sonder sterven'. *Memoria en gemeenschapsvorming in Windesheimer kringen uit de laatmiddeleeuwse Zuidelijke Nederlanden (1350-1550)* (Ghent, 2011, dissertation).
- Charlotte Dikken, 'A Monument to a Glorious Past and a Questionable Future? The Jerusalem Chapel in Bruges and its Stained Glass Windows', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 79-96.
- Hildo van Engen, 'Memor esto mei. Devotional Diptychs and Religious Orders in the Late Medieval Low Countries', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 269-287.
- Koen Goudriaan, 'Geert Grote: a Founder Fading into Oblivion?', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria*.

Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren (Hilversum, 2011) 165-177.

- Elizabeth den Hartog, John Veerman, Jan Droge, *De Pieterskerk in Leiden. Bouwgeschiedenis, inrichting en gedenktekens* (Zwolle, 2011).
- Joost van Hest, 'Xavier Smits en de Rozenkransramen van de firma Nicolas in de Heikese kerk in Tilburg. Kerkrampen als uiting van devotie en sociale positie in het eerste kwart van de twintigste eeuw', in: *Noordbrabants Historisch Jaarboek* 28 (2011) 102-149.
- Caroline Horch, 'Das steinerne Festbuch als „Memorialbild“. Eine kulturhistorische Betrachtung', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 111-128.
- Bram van den Hoven van Genderen, 'Memoria and Amende Honorable in the Utrecht Collegiate Chapter of St. Mary', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 235-250.
- Birgitte Bøggild Johannsen, 'Cum tota posteritas digne ut meruit simul honorare nequeat'. Staging the Queen's Memoria in Early Fifteenth Century Denmark', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 45-57.
- Kees Kuiken, 'Memory ende hueghenisse' Middeleeuwse memoriecultuur in een Hollands adelsdorp', in: *Virtus* 18 (2011) 45-64.
- Bert Mattijs, 'Glasramen in de Sint-Gummaruskerk van Lier. Vijf eeuwen grandeur, een verhaal over schenkers en opdrachtgevers', in: *Noordbrabants Historisch Jaarboek* 28 (2011) 76-101.
- Daantje Meuwissen, *Gekoesterde Traditie. De portretreeks van de landcommandeurs van de Utrechtse Balijs van de Ridderlijke Duitse Orde* (Hilversum, 2011).
- Daantje Meuwissen, Andrea van Leerdam, 'The Last Judgement with Christian II of Denmark and Isabella of Austria. A Memorial Piece from the Workshop of Jacob Cornelisz. van Oostsanen?', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 333-345.
- Otto Gerhard Oexle, 'Fama und Memoria der Wissenschaft in der Kunst der Frühen Neuzeit', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 365-377.
- Sophie Oosterwijk, 'Babes on Brackets on Medieval Tomb Monuments: a Meaningful Distinction or an Iconographic Oddity?', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 251-268.
- Kim Ragetli, 'In Word and Deed. Margaret of York and the Inclusion of Manuscript Collections in Memoria Research', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 59-77.
- Marie-Helene Rousseau, *Saving the Souls of Medieval London. Perpetual Chantries at St Paul's Cathedral, c.1200-1548* (Ashgate, 2011).
- Thomas Schilp, 'Memoria in der Dunkelheit der Nacht. Lichtinszenierung mittelalterlicher Kirchen zum Totengedenken', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 221-233.

- Corine Schleif, 'Mapping the Social Topography of Memorials. Barbara and Kunz Horn Seek the Prayers of the Poor and the Respect of the Rich', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 97-110.
- Annemarie Speetjens, 'The Founder, the Chaplain and the Ecclesiastical Authorities. Chantries in the Low Countries', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 195-206.
- Charlotte A. Stanford, *Commemorating the Dead in Late Medieval Strasbourg. The Cathedral's Book of Donors and Its Use (1320-1521)* (Ashgate, 2011).
- Paul Trio, 'Obituaries or Anniversary Books: Handle with Care! The Example of the Ypres Confraternity of Our Lady', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 179-193.
- Rolf de Weijert, 'Gift-Giving Practices in the Utrecht Charterhouse. Donating to be Remembered?', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 147-164.
- Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011).
- W.C.M. (Helen) Wüstefeld, 'Clavicula Salomonis or: Occult Affairs in Amsterdam's Kalverstraat? Jacob Cornelisz. Van Oostanen and *Saul and the Witch of Endor* Revisited', in: Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentthals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011) 347-363.

2012

- Charlotte J.C. Broer, 'Sporen van Cluny? De abdijen van Sint-Paulus in Utrecht en Sint-Laurens in Oostbroek-De Bilt', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 23-36.
- Hildo van Engen, 'De lange weg naar observantie. De hervorming van de Paulusabdij in de late middeleeuwen', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 171-200.
- Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012).
- J.P. Gumbert, 'Handschriften in de bibliotheek van het Paulusklooster', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 91-102.
- Bram van den Hoven van Genderen, 'Rebell ende ongehoirsam'. Problemen rond de hervorming van de Utrechtse Paulusabdij (1420-1455)', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 201-258.
- Hein Hundertmark, 'Naar Adelbolds voorbeeld. De kerken van bisschop Bernold', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 37-68.
- Bart Jaski, 'Een codicologische queeste naar de oudste handschriften en handschriftfragmenten uit de bibliotheek van de Paulusabdij', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 103-170.

- Bert Timmermans, 'Family, agency and networks of patronage: towards a mapping of the revival of the family chapel in seventeenth-century Antwerp', in: Koenraad Brosens, Leen Kelchtermans, Katlijne Van der Stighelen (eds.), *Family Ties. Art Production and Kinship Patterns in the Early Modern Low Countries* (Turnhout, 2012) 189-224.
- Kaj van Vliet, 'Monniken buiten de abdij. De proosdijen van de Paulusabdij op de Heiligenberg en in Driel', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 69-90.
- Kaj van Vliet, 'Lijst van abten, priors en monniken in de Paulusabdij', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 275-299.
- Duco Vollebregt, 'The administration of *memoria*. The description of memorial registers from Leiden, Haarlem and The Hague in the MeMO database application', in: *MMR* 9 (2012) see: http://www.let.uu.nl/mmr/pdf/Vollebregt-The_administration_of_memoria.pdf
- Johanna Maria van Winter, 'Eetgewoonten in de Utrechtse Sint-Paulusabdij', in: Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012) 259-274.

Review: S.A.C. Dudok van Heel, *Van Amsterdamse burgers tot Europese aristocraten. De Heijnen maagschap 1400-1800. Hun geschiedenis en hun portretten* (Den Haag, 2008).

- Redmer Alma, 'Het belang van Maagschap', in: *Virtus* 18 (2011) 192-196.

Reviews: Anne Doedens, Henk Looijesteijn, *De kroniek van Henrica van Erp, abdis van Vrouwenklooster* (Hilversum, 2010).

- Jan Brouwers, 'De Kroniek van Henrica van Erp, abdis van Vrouwenklooster', in: *Rkkerk.nl* 8 (2010) 12, 8.
- Cécile de Morrée, 'De kroniek van Henrica van Erp, abdis van Vrouwenklooster. Ingeleid en bezorgd door Anne Doedens en Henk Looijesteijn', in: *Historisch Platform* <http://www.historischhuis.nl/recensiebank/review/show/585> (2010).
- Fred Vogelzang, 'Nieuwe boeken', in: *GM Kwadraat* 10 (2010) 40, 32.

Review: Daantje Meuwissen, *Gekoesterde Traditie. De portretreeks van de landcommandeurs van de Utrechtse Balijs van de Ridderlijke Duitse Orde* (Hilversum, 2011).

- Egbert Wolleswinkel, 'Een ridderlijke portretgalerij als opvolgingsreeks', in: *Virtus* 18 (2011) 207-212.

Books (tables of contents)

Rolf de Weijert, Kim Ragetli, Arnoud-Jan Bijsterveld, Jeannette van Arentshals (eds.), *Living Memoria. Studies in Medieval and Early Modern Memorial Culture in Honour of Truus van Bueren* (Hilversum, 2011). ISBN 978-90-8704-272-1. Order at: bestel@verloren.nl

In the Middle Ages and the Early Modern Period people took extensive care to safeguard their own salvation and eternal remembrance, and that of their deceased relatives. Their care for the here and the hereafter is expressed in the concept of *memoria*, which can be defined as the complex of liturgical and social acts connecting the living and the dead. As such, *memoria* is much more than a religious concept. During her career dr. Truus van Bueren has become an internationally acclaimed scholar researching the various aspects of *memoria*, including the objects and written sources related to the remembrance of the living and the dead. To honour dr. Van Bueren on the occasion of her retirement from Utrecht University this volume incorporates twenty articles that deal with medieval and early modern memorial culture written by international experts.



Table of contents

Preface

KIM RAGETLI and ROLF DE WEIJERT

Living Memoria. Truus van Bueren's Bibliography

Representation and Aspiration
ARNOUD-JAN BIJSTERVELD

Royal Burial Places in Western Europe. Creating Tradition, Seccession and *Memoria*

BIRGITTE BØGGILD JOHANNSEN

'*Cum tota posteritas digne ut meruit simul honorare nequeat*'. Staging the Queen's *Memoria* in Early Fifteenth Century Denmark

KIM RAGETLI

In Word and Deed. Margaret of York and the Inclusion of Manuscript Collections in *Memoria* Research

CHARLOTTE DIKKEN

A Monument to a Glorious Past and a Questionable Future? The Jerusalem Chapel in Bruges and its Stained Glass Windows

- CORINE SCHLEIF Mapping the Social Topography of Memorials. Barbara and Kunz Horn Seek the Prayers of the Poor and the Respect of the Rich
- CAROLINE HORCH Das steinerne Festbuch als „Memorialbild“. Eine kulturhistorische Betrachtung
- Text and Context**
- DICK E.H. DE BOER *Metra de Morte*. Eine lateinische Totenklage über den verstorbenen Graf Guy von Blois (1397), als Teil der sich entwickelnden Memoriakultur
- ROLF DE WEIJERT Gift-Giving Practices in the Utrecht Charterhouse. Donating to be Remembered?
- KOEN GOUDRIAAN Geert Grote: a Founder Fading into Oblivion?
- PAUL TRIO Obituaries or Anniversary Books: Handle with Care! The Example of the Ypres Confraternity of Our Lady
- ANNEMARIE SPEETJENS The Founder, the Chaplain and the Ecclesiastical Authorities. Chuntries in the Low Countries
- LEEN BREURE The Richness of *Memoria* and the Web. New Ways of Publishing
- Ritual and Image**
- THOMAS SCHILP *Memoria in der Dunkelheit der Nacht*. Lichtinszenierung mittelalterlicher Kirchen zum Totengedenken
- BRAM VAN DEN HOVEN VAN GENDEREN *Memoria* and *Amende Honorable* in the Utrecht Collegiate Chapter of St. Mary
- SOPHIE OOSTERWIJK Babes on Brackets on Medieval Tomb Monuments: a Meaningful Distinction or an Iconographic Oddity?
- HILDO VAN ENGEN *Memor esto mei*. Devotional Diptychs and Religious Orders in the Late Medieval Low Countries
- HENRI L.M. DEFOER The Triptych of the Pauw-Sas Family from the Utrecht Charterhouse

DAANTJE MEUWISSEN and
ANDREA VAN LEERDAM

The Last Judgement with Christian II of
Denmark and Isabella of Austria. A
Memorial Piece from the Workshop of
Jacob Cornelisz. van Oostanen?

W.C.M. (HELEN) WÜSTEFELD

Clavicula Salomonis or: Occult Affairs in
Amsterdam's Kalverstraat? Jacob Cornelisz.
Van Oostanen and *Saul and the Witch of
Endor* Revisited

OTTO GERHARD OEXLE

Fama und Memoria der Wissenschaft in der
Kunst der Frühen Neuzeit

Printed Sources and Bibliography
List of Illustrations
Abstracts
About the Contributors

Elizabeth den Hartog, John Veerman, Jan Droge,
De Pieterskerk in Leiden. Bouwgeschiedenis, inrichting en
gedenktekens (Zwolle, 2011).
<http://www.wbooks.com/de-pieterskerk-in-leiden.html>



Table of contents

Deel 1: Bouwgeschiedenis

Inleiding

- 1 De bouwgeschiedenis (Jan Dröge
m.m.v. John Veerman)

Case Studies

- 2 *Den thorn valt* (John Veerman)
- 3 Het koor van de Pieterskerk,
experimenteren met bouwpakketten
(Merlijn Hurx)
- 4 De stenen bouwsculptuur (Elizabeth den Hartog en John Veerman)
- 5 De houten gewelfshotels van koor en schip (Joost Klaver)
- 6 De kleurrijke afwerking van het interieur (John Veerman)
- 7 De eerste zeventiende-eeuwse kerkmeesterskamer (Edwin D. Orsel)

Deel 2: Inrichting

Inleiding

- 1 De verdwenen interieurs voor de Beeldenstormen van 1566 en 1572 (Elizabeth den Hartog)
- 2 Het interieur na de Reformatie (Elizabeth den Hartog en John Veerman)

Case Studies

- 3 De figuratieve muurschilderingen (Godelieve Huijskens)
- 4 'Het Laatste Oordeel' van Lucas van Leyden en andere altaarstukken (Edward Grasman)
- 5 Het oudste koorhek van Nederland (Justin Kroesen)
- 6 De zestiende-eeuwse kansel (Eline Levering)
- 7 Over de klokken Bonaventura en Salvator (Elizabeth den Hartog)
- 8 De gildeborden (Elizabeth den Hartog)
- 9 De orgels (John Veerman)
- 10 Een plaats van verbeelding: de Pieterskerk in de schilderkunst, van Hendrick van Vliet tot Johannes Bosboom (Almut Pollmer-Schmidt)
- 11 De tweede zeventiende-eeuwse kerkmeesterskamer (C. Willemijn Fock)

Deel 3: Gedenktekens

Inleiding

- 1 Begraven en gedenken in de Pieterskerk, van 1400 tot 1825 (Elizabeth den Hartog en John Veerman)

Case Studies

- 2 De epitafen (Bieke van der Mark)
- 3 Het grafmonument van *den vermaerden telder* Ludolph van Ceulen (Anton van Hensbergen)
- 4 Een epitaaf voor Josephus Justus Scaliger, sieraad van de Academie (Kasper van Ommen m.m.v. Elizabeth den Hartog)
- 5 Het gedenkteken van Carolus Clusius, prins der botanisten (Kasper van Ommen)
- 6 Een praalgraf voor een *schoolmeesters soon*, het grafmonument voor Johannes Polyander van Kerckhoven door Rombout Verhulst (Bieke van der Mark)
- 7 Het omstreden gedenkteken voor Johannes Coccejus (Edward Grasman)
- 8 Geleerdheid in klassieke eenvoud: de monumenten van Boerhaave en Camper (Frits Scholten)
- 9 Van grafmonument naar eregalerij. Laat-achttiende-eeuwse en vroeg-negentiende-eeuwse monumenten in de Pieterskerk (Margreet Boomkamp)
- 10 Marmeren dankbaarheid voor Kemper (Edward Grasman)
- 11 Dominee Eliza Laurillard (Annemarie Kuyt)
- 12 Het Marnixvenster (John Veerman)

Deel 4: Epiloog

- 1 De Pieterskerk in de Tweede Wereldoorlog (Ton Boon)
- 2 De overgang naar de Stichting Pieterskerk (Ton Boon)
- 3 Over de meest recente restauratie (Paul Rietbroek)

Bibliografie

Registers

Personalia

Charlotte A. Stanford, *Commemorating the Dead in Late Medieval Strasbourg. The Cathedral's Book of Donors and Its Use (1320-1521)* (Ashgate, 2011). ISBN 978 1 4094 0136 0.

The Book of Donors for Strasbourg cathedral is an extraordinary medieval document dating from ca. 1320-1520, with 6,954 entries from artisan, merchant and aristocratic classes. These individuals listed gifts to the cathedral construction fund given in exchange for prayers for the donors' souls. The construction administrators (the Oeuvre Notre-Dame) also built a chapel dedicated to the Blessed Virgin Mary in the nave that housed the book and showcased prayers and masses for the building benefactors. Chapel, book and west front project formed a three part commemorative strategy that appealed to the faithful of the city and successfully competed against other religious establishments also offering memorial services.

Charlotte A. Stanford's study is the first to comprehensively analyze the unpublished Book of Donors manuscript and show the types and patterns of gifts made to the cathedral. It also compares these gift entries with those in earlier obituary records kept by the cathedral canons, as well as other medieval obituary notices kept by parish churches and convents in Strasbourg. Analysis of the Book of Donors notes the increase of personal details and requests in fifteenth-century entries and discusses the different memorial opportunities available to the devout. This study draws a vivid picture of life in late medieval Strasbourg as seen through the lens of devotional and memorial practices, and will be of particular interest to scholars of art history, memory, and medieval urban life.

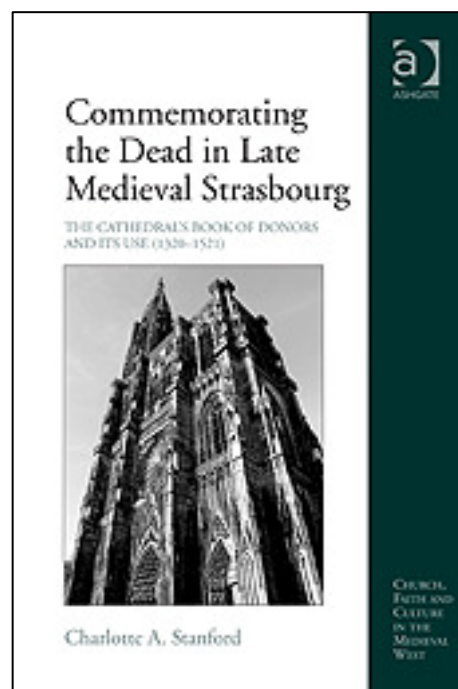


Table of contents

List of Figures

List of Tables

Preface

- 1 The Book of Donors: Construction and History
- 2 Architectural and Liturgical Context
- 3 The Social and Political Setting
- 4 The Obituary History of Strasbourg Cathedral
- 5 Commemoration in Strasbourg's Other Churches

Conclusion

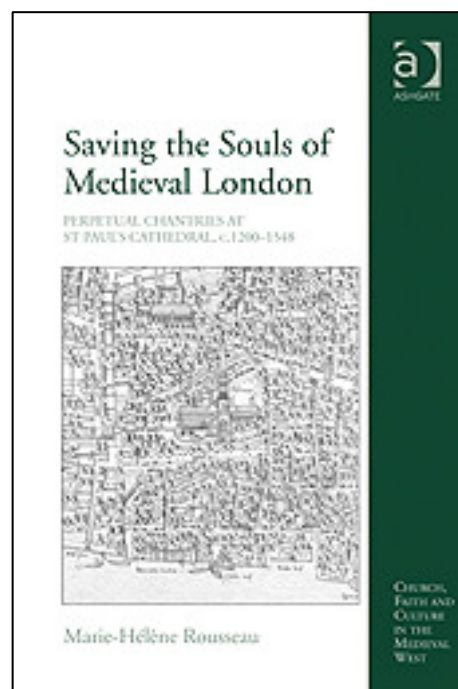
Appendices

Bibliography

Index

Marie-Helene Rousseau, *Saving the Souls of Medieval London. Perpetual Chantries at St Paul's Cathedral, c.1200-1548* (Ashgate, 2011). ISBN 978 1 4094 0581 8.

St Paul's Cathedral stood at the centre of religious life in medieval London. It was the mother church of the diocese, a principal landowner in the capital and surrounding countryside, and a theatre for the enactment of events of national importance. The cathedral was also a powerhouse of commemoration and intercession, where prayers and requiem masses were offered on a massive scale for the salvation of the living and the dead. This spiritual role of St Paul's Cathedral was carried out essentially by the numerous chantry priests working and living in its precinct. Chantries were pious foundations, through which donors, clerks or lay, male or female, endowed priests to celebrate intercessory masses for the benefit of their souls. At St Paul's Cathedral, they were first established in the late twelfth century and, until they were dissolved in 1548, they contributed greatly to the daily life of the cathedral. They enhanced the liturgical services offered by the cathedral, increased the number of the clerical members associated with it, and intensified relations between the cathedral and the city of London.



Using the large body of material from the cathedral archives, this book investigates the chantries and their impacts on the life, services and clerical community of the cathedral, from their foundation in the early thirteenth century to the dissolution. It demonstrates the flexibility and adaptability of these pious foundations and the various contributions they made to medieval society; and sheds light on the men who played a role which, until the abolition of the chantries in 1548, was seen to be crucial to the spiritual well-being of medieval London.

Table of contents

List of Figures and Tables

Acknowledgements

List of Abbreviations

Introduction

1 Founding Chantries

2 Managing Chantries

3 Housing Chantries

4 Monitoring Chantries

5 Serving Chantries

6 Dissolving Chantries

Conclusion

Appendix

Bibliography

Index

Bas Diemel, *'Daer es leven sonder sterven'. Memoria en gemeenschapsvorming in Windesheimer kringen uit de laatmiddeleeuwse Zuidelijke Nederlanden (1350-1550)* (Ghent, 2011).

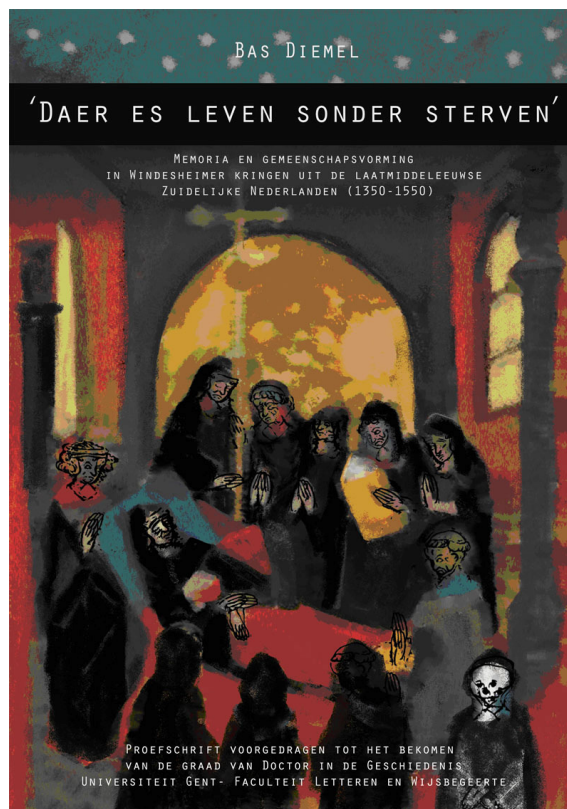
Ph.D., University of Ghent 2011, supervised by prof. dr. Jeroen Deplouge.

Contact information: bas.diemel@ugent.be

Dutch summary:

De Zuidelijke Nederlanden kennen een lange monastieke traditie die teruggaat tot het einde van de zesde eeuw. Hieraan werd in de late middeleeuwen een nieuwe impuls en dynamiek gegeven met de doorwerking van een religieus hervormingsideaal - doorgaans aangeduid onder de verzamelnaam Moderne Devotie - dat in geïnstitutionaliseerde vorm voor het eerst tot ontwikkeling kwam in het IJsselgebied en Holland in de jaren tachtig van de veertiende eeuw, maar dat mede geïnspireerd was op ideeën over het religieuze leven die een generatie ouder waren en hun oorsprong vonden in het Brusselse Zoniënwood. Vanaf 1350 ontstonden hier meerdere regulierenkloosters die teruggingen op oudere eremitische stichtingen en die veelal met de steun van leden van de Brabantse hertogelijke familie binnen enkele decennia uitgroeiden tot bloeiende gemeenschappen. Het centrum van deze beweging werd gevormd door het klooster Groenendaal, dat onder de geestelijke leiding van de eerste prior Jan van Ruusbroec tot ver buiten de directe omgeving bekendheid verwierf en wiens leefwijze andere gemeenschappen als leidraad diende voor de invulling van het kloosterleven. In 1412 trad Groenendaal, net als enkele andere Brabantse en Luikse regulierenkloosters, toe tot het in 1395 opgerichte Kapittel van Windesheim. In totaal sloten zeventien Zuid-Nederlandse gemeenschappen - dertien mannen- en vier vrouwenkloosters - zich in de loop van de vijftiende eeuw aan bij deze van oorsprong Noord-Nederlandse kloostervereniging. Daarnaast was er een omvangrijk cluster vrouwenkloosters dat geen officiële aansluiting vond bij het Kapittel, maar wel geestelijke begeleiding ontving uit een (naburig) Windesheimer mannenklooster.

Het Kapittel van Windesheim kenmerkte zich door een sterk gecentraliseerde bestuursvorm, waarbij het hoogste gezag berustte bij het generaal kapittel dat eenmaal per jaar in Windesheim bijeenkwam. Zoals dat ook in oudere kloosterorden gebruikelijk was, kregen de aanwezigen na afloop van de vergadering een overzicht mee van de overleden broeders en zusters, zodat deze in de aangesloten kloosters nogmaals herdacht konden worden. Het is echter maar de vraag of dit in de praktijk ook daadwerkelijk altijd gebeurde. Uit de kroniek van Bois-Seigneur-Isaac blijkt bijvoorbeeld dat er een verschil zat tussen het aantal door Windesheim opgelegde zielenmissen en de praktijk. Hoewel op het overkoepelende niveau van de kloostervereniging werd gestreefd naar (liturgische) uniformiteit, werd er in de aangesloten kloosters een eigen invulling gegeven aan de dodengedachtenis. De memoriapraktijken in de afzonderlijke kloosters werden vorm gegeven naargelang hun specifieke behoeften, die vaak gericht waren op de regionale verankering eerder dan het construeren van een grotere Windesheimer identiteit.



Het doel van dit proefschrift was om aan de hand van een analyse van de memoriacultuur en de omgang met de dood in de Zuid-Nederlandse kloosters die gerekend kunnen worden tot de Windesheimer kring een bijdrage te leveren aan het onderzoek naar processen van gemeenschapsvorming en de vorming en overdracht van groepsidentiteiten in laatmiddeleeuwse religieuze milieus. De centrale vraag die hierbij beantwoord moet worden, is welke rol de *memoria* - in de dubbele betekenis van geschiedherinnering en de herdenking van overledenen - en de omgang met de dood en het besef van eindigheid speelden in het proces van gemeenschaps- en identiteitsvorming. Dit proefschrift onderscheidt zich van eerdere studies, omdat het zich specifiek richt op de Zuidelijke Nederlanden, een perifere gebied ten opzichte van de IJsselstreek. Waar bovendien het beeld van de Moderne Devotie in de historiografie feitelijk sinds Huizinga's *Herfsttij der middeleeuwen* bepaald is door de idee van de gepreoccupeerdheid van de moderne devoten met de dood, zoals dat uit gefixeerde sterfbedscènes naar voren komt, heeft dit proefschrift aangegeven dat door te kijken naar het dynamische karakter van de bredere memoriacultuur het mogelijk is hier meer reliëf in aan te brengen.

Dit proefschrift levert een bijdrage aan meerdere onderzoeksterreinen: de studie naar processen van gemeenschaps- en identiteitsvorming, het memoria-onderzoek en het onderzoek naar de vroomheid in de laatmiddeleeuwse Nederlanden, in het bijzonder de Moderne Devotie. Een eerste belangrijke bijdrage van deze studie is de bijstelling van het stereotiepe beeld van deze religieuze hervormingsbeweging, dat vooral gebaseerd is op de gemeenschappen van samenlevende mannen en vrouwen in de IJsselstreek en Holland - en een nuancering van de voorstelling van het Kapittel van Windesheim als een homogene kloostervereniging. Dit sluit aan bij de idee dat de laatste jaren opgang heeft gemaakt, namelijk dat er meer aandacht moet zijn voor regionale differentiatie. Dit proefschrift is evenwel het eerste waarin dit concreet getoetst is door te kijken naar de Zuidelijke Nederlanden.

Aan de hand van het bronnenmateriaal kon de stelling weerlegd worden dat de toename van de organisatiegraad binnen overkoepelende verbanden, zoals het Kapittel van Windesheim, leidde tot gelijkvormigheid binnen de aangesloten kloosters. Tussen de Zuid-Nederlandse kloosters waren er naast overeenkomsten ook verschillen in de wijze waarop de gemeenschappen vorm en richting gaven aan het proces van gemeenschaps- en identiteitsvorming. Deze was minder homogeniserend dan het lidmaatschap van de overkoepelende kloostervereniging zou doen vermoeden, waardoor er sprake is van meervoudige gemeenschaps- en identiteitsvorming. De individuele leden zullen zich allereerst geïdentificeerd hebben met de eigen gemeenschap en in tweede instantie met de regio - dit komt vooral naar voren in de historiografische teksten uit enkele Brabantse kloosters - en pas in derde instantie, of zelfs helemaal niet, met het verweg gelegen Windesheim.

De gemeenschapsvorming is een voortdurend aan veranderingen onderhevig proces, waarbij het beeld dat de gemeenschap van zichzelf, van haar leden en van haar verleden heeft, bijgesteld moet worden naargelang de veranderde omstandigheden en noden van de gemeenschap. Hierbij speelden de variabelen tijd, ruimte en gender een belangrijke rol. Dit maakte dat de sturing van bovenaf - in casu het generaal kapittel van Windesheim - weinig succesvol was. Toekomstig onderzoek zal moeten uitwijzen of de geografische afstand tussen de Zuid-Nederlandse kloosters en Windesheim de noodzaak om zich aan de centrale beslissingen te houden minder urgent maakte en of, en zo ja hoe, dit niet alleen leidde tot meervoudige identiteitsvorming, maar zich ook concreet vertaalde in het volgen van een onafhankelijke koers, bijvoorbeeld ten aanzien van bestuurlijke besluiten.

De memoriacultuur en de omgang met de dood speelden een belangrijke rol in het proces van gemeenschaps- en identiteitsvorming binnen het Kapittel van Windesheim. Tegelijk bood dit een mooie insteek om de uiteenlopende preoccupaties in de verschillende Zuid-Nederlandse kloostergemeenschappen in kaart te brengen. Hieruit bleek dat er veel overeenkomsten zijn met traditionele kloosterorden, bijvoorbeeld in de literaire tradities en de contacten met de wereld

buiten het klooster. Ook de memoriacultuur en de gemeenschapsvorming lijken via geijkte patronen te verlopen.

Concluderend kunnen we stellen dat groepsidentiteit in laatmiddeleeuwse religieuze gemeenschappen gevormd wordt door een reconstructie van het verleden, de overdracht van een vroomheidsideaal en de herdenking van de overledenen vanuit de noden en belangen van het heden en met het oog op de toekomst.

Table of contents:

Dankwoord
Inhoudsopgave
Gebruikte afbeeldingen

Inleiding

Probleemstelling
Stand van het onderzoek: het Kapittel van Windesheim
Invalshoeken
Afbakening
Opbouw van het proefschrift

Hoofdstuk 1: Het Kapittel van Windesheim in de Zuidelijke Nederlanden

1.1 Spirituele voorbereiders
1.2 De inbedding van de Zuid-Nederlandse kloosters in het Kapittel van Windesheim
1.3 Netwerkvorming
Conclusie

Hoofdstuk 2: Geschiedschrijving: De herinnering aan het collectieve verleden

2.1 Herinnering aan het collectieve verleden
2.2 Angst voor vergetelheid: getuigenis van de prologen
2.3 Eigenheid in verscheidenheid: monastieke geschiedschrijving
2.4 'Bellum, fames et pestis': perceptie van rampspoed in historiografische teksten
Conclusie

Hoofdstuk 3: Herinnering aan individuele personen: biografische geschiedschrijving

3.1 Levensbeschrijvingen
3.2 Casestudy: Sint-Agnesklooster en Rooklooster
3.3 Beschrijvingen van fysiek sterven
Conclusie

Hoofdstuk 4: *Pro Perpetua Memoria*: Liturgische memoria en gemeenschapsvorming

4.1 Liturgische memoriapraktijken binnen het Kapittel van Windesheim
4.2 Intermonastieke dodenherdenking
4.3 Obituaria en necrologia als bron voor gemeenschapsvorming
4.4 Herdenken van weldoeners en niet-kloosterlingen
Conclusie

Hoofdstuk 5: Lees- en predicatiecultuur: De vorming van *Textual Communities*

5.1 Het belang van de schriftcultuur

5.2 Jan van Schoonhoven: instrumentalisering van de *contemptus mundi*-thematiek

5.3 Joris van der Salen: de (gemeenschap-)stichtende preek

Conclusie

Samenvatting en conclusies

Bijlagen

Gebruikte literatuur

Gebruikte afkortingen

Uitgegeven bronnen

Secundaire literatuur

Hildo van Engen, Kaj van Vliet (eds.), *De nalatenschap van de Paulusabdij in Utrecht* (Hilversum, 2012). ISBN 978-90-8704-223-3. Order at: bestel@verloren.nl

Table of contents

Woord vooraf

J.A. Mol

Inleiding

Charlotte J.C. Broer

Sporen van Cluny? De abdijen van Sint-Paulus in Utrecht en Sint-Laurens in Oostbroek-De Bilt

Hein Hundertmark

Naar Adelbolds voorbeeld. De kerken van bisschop Bernold

Kaj van Vliet

Monniken buiten de abdij. De proosdijen van de Paulusabdij op de Heiligenberg en in Driel

J.P. Gumbert

Handschriften in de bibliotheek van het Paulusklooster

Bart Jaski

Een codicologische queeste naar de oudste handschriften en handschriftfragmenten uit de bibliotheek van de Paulusabdij

Hildo van Engen

De lange weg naar observantie. De hervorming van de Paulusabdij in de late middeleeuwen

Bram van den Hoven van Genderen

‘Rebell ende ongehoirsam’. Problemen rond de hervorming van de Utrechtse Paulusabdij (1420-1455)

Johanna Maria van Winter

Eetgewoonten in de Utrechtse Sint-Paulusabdij

Kaj van Vliet

Lijst van abten, priors en monniken in de Paulusabdij

Verkort aangehaalde bronnen en literatuur

Over de auteurs



Anne Doedens, Henk Looijesteijn, *De kroniek van Henrica van Erp, abdis van Vrouwenklooster* (Hilversum, 2010).

Table of contents

Voorwoord

Inleiding

Vrouwenklooster
Henrica van Erp
De kroniek
Het handschrift van Schoemaker
De uitgave van Matthaëus
Verantwoording van tekst en hertaling

De kroniek van Henrica van Erp

Editie
Hertaling

Bijlage: Lijst van joffers voorkomend in de kroniek van Vrouwenklooster

Bronnen en literatuur

Verantwoording illustraties

Register van persoonsnamen en aardrijkskundige namen



Daantje Meuwissen, *Gekoesterde Traditie. De portretreeks van de landcommandeurs van de Utrechtse Balije van de Ridderlijke Duitse Orde* (Hilversum, 2011).

Ph.D., University of Utrecht 2011, supervised by prof. dr. R.E.O. Ekkart, dr. G. van Bueren.

Order at: bestel@verloren.nl

Table of contents

Deel I. Onderzoek

Inleiding

- Introductie: de portretreeks en de Balije van Utrecht
- Probleemstelling
- Beknopte geschiedenis van de Balije van Utrecht
- Theoretisch kader
- Historiografie
- Toestand van de oudste schilderijen
- Methodiek: stilistisch onderzoek
- Methodiek: technisch onderzoek
- Onderzoek naar portrettisten en geportretteerden
- Onderzoek van de geschreven bronnen
- Opbouw van de hoofdstukken



1 Beknopte geschiedenis van de Balije van Utrecht

- Introductie
- 1.1 Het ontstaan van de Ridderlijke Duitse Orde
- 1.2 De organisatiestructuur van de Duitse Orde
- 1.3 Het ontstaan van de Balije van Utrecht
- 1.4 Motivatie, voorwaarden en toelating
- 1.5 De taken van de landcommandeur

2 De traditie verbeeld. De portretreeks wordt opgezet

- Introductie
- 2.1 De vervaardigingsdatum van de portretreeks
- 2.2 De potentiële opdrachtgevers: Albert van Egmont van Merestein, Frans van Loo, Jasper van Egmont van Merestein en Jacob Taets van Amerongen
- 2.3 De strijd van Taets van Amerongen: de aanleiding voor de portretreeks
- 2.4 Opdracht voor en samenstelling van de portretreeks
- 2.5 Boodschap en publiek van de portretreeks
- 2.6 De plaats waar de serie hing tot uiterlijk 1590
- 2.7 De plaats waar de serie hing vanaf 1590
- 2.8 Portretreeksen met een soortgelijke functie
- 2.9 De schilder van de eerste campagne
- 2.10 Besluit

3 Haperende traditie. De portretreeks in de zeventiende eeuw

- Introductie
- 3.1 Voortzetting van de traditie (1612-1640) in een periode van geleidelijke verandering
- 3.2 De portrettraditie onder Willem Frederik van Nassau
- 3.3 Ontbrekende portretten van de 36e tot en met de 38e landcommandeur

- 3.4 De portretreeks wordt aangevuld en de traditie hervat
- 3.5 Besluit

4 De traditie bestendigd. De portretreeks in de achttiende eeuw

Introductie

- 4.1 De traditie bestendigd: ca. 1700-1750
- 4.2 Reorganisatie: ca. 1753-1762
- 4.3 Tijdelijke wijzigingen in de traditie: ca. 1750-1806
- 4.4 Besluit

5 Gekoesterde traditie. De portretreeks in de negentiende eeuw

Introductie

Deel I. Verhuizing, opheffing, herstel en terugkeer

- 5.1.1 Confiscatie en herstel: ca. 1806-1815
- 5.1.2 Terugkeer naar Utrecht in 1827
- 5.1.3 Ontwerpen voor een nieuw pand en verhuizing naar de Hofpoort
- 5.1.4 Herleving van de middeleeuwen onder Schimmelpenninck van der Oye
- 5.1.5 De traditie op schrift gesteld

Deel II. De portretten en de portrettisten

- 5.2.1 Introductie
- 5.2.2 Pieter Christoffel Wonder
- 5.2.3 Overige schilders
- 5.2.4 Johan Hendrik Neuman
- 5.2.5 Stijlbreek aan het einde van de negentiende eeuw
- 5.2.6 Wijziging in het onderschrift en in het wapenschild
- 5.2.7 Restauraties
- 5.3 Besluit

6 Epiloog: Heden en toekomst van de traditie. De portretreeks na 1900

Introductie

- 6.1 Diversiteit in de portretten
- 6.2 Protocol voor de traditie
- 6.3 Restauraties
- 6.4 Besluit

Samenvatting en conclusie

Uitgangspunten

Traditie, successie en *memoria*

Successie verbeeld: de opdrachtgever en de boodschap van de portretreeks

Van klooster naar protestantse instelling: gevolgen voor de portrettraditie

Traditie in gevaar: sleutelfiguren voor de portretreeks

Portrettraditie: naar het leven of postuum?

Gereguleerde traditie

De onderschriften bij de portretten

Traditie in beeld: de iconografie

Vooral Utrechtse traditie: de keuze voor de portrettisten

De plaats van de portretreeks: daar waar de ridders bijeenkwamen

Restauraties en aanpassingen aan de reeks

Besluit: de portretreeks als ruggengraat van de Balije

Deel II. Catalogus

Verantwoording catalogus
Catalogus A t/m 79

Bijlage 1. Overzicht van alle landcommandeurs, hun bestuursperioden en de dateringen van de portretten

Bijlage 2. Overzicht van landcommandeurs van de Utrechtse Balijs, alfabetisch geordend

English summary

Zusammenfassung in deutscher Sprache

Literatuur

Nawoord

Colofon

Upcoming symposiums and congresses

Deutsch-Niederländische Gespräche, 9th meeting

Date: 9 March 2012

Location: Grabenstraße 66 (unmittelbar hinter dem Rathaus)

Parking: Stadtwindmühle (200 m) oder Josefsplatz (350 m)

Languages: German and English

Contact: g.vanbueren@uu.nl

The ninth meeting of the *Deutsch-Niederländische Gespräche* about *memoria* will take place on 9 March 2012 in Kalkar. The theme of this symposium is “Fraternities”.

Programme:

- 10.30 Städt. Museum Kalkar/Stadtarchiv
Eintreffen der Teilnehmer / Blick in das Archiv
- 11.00 Begrüßung
Einführung in das Thema: Thomas Schilp / Caroline Horch

Vorträge:

- 11.30 Annemarie Stauffer: Die Bruderschaften in Linz am Rhein
- 12.00 Jens Lieven: Die Gesellen vom Rad und der St. Georg-Altar in der
Stiftskirche zu Kleve. Überlegungen zum Thema Residenzbildung und
Adel um die Mitte des 14. Jahrhunderts
- 12.30 Besichtigung der St.-Nicolaikirche / Führung von Martina Klug und
Claudia Kircher in Begleitung der Kirchenführerin Helene Meurs
- 13.30 Mittagspause im historischen Rathaus, dort auch das weitere
Kolloquium
- 14.15 Kees Kuiken: Markenschutz im Mittelalter. Antonius d.Gr. und seine
Brüder
- 14.45 Dieter Scheler: Anniversarien, Bruderschaften und Reformation:
Beobachtungen an den vereinigten Territorien Kleve-Jülich-Berg
- 15.15 Kaffeepause
- 15.30 Truus van Bueren: Pilgrims to Jerusalem. Portraits and confraternities
- 16.00 Mirjam Meerdink: Jerusalempilger. Präsentation einer Website
- 16.15 Abschlussbesprechung
-

Calendarium-Necrologium of the Chapter of St. Plechelmus (Oldenzaal) available on the internet

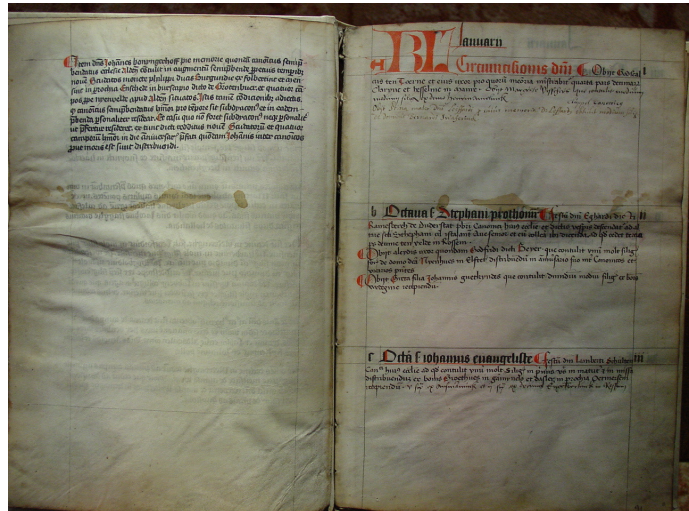
During the research preceding the publication of the anniversary book *Plechelmus. Zijn kerk, liturgie en kapittel te Oldenzaal* (Zutphen 2005), of which I was co-author and editor, we frequently made use of the Calendarium-Necrologium of the medieval St. Plechelmus Chapter of Oldenzaal (Twente). This chapter was in function from 954 AD – when it was founded by the Utrecht bishop Balderik – until 1632 AD, the year of the dissolution and reformation of the church of St. Plechelmus.

The Calendarium-Necrologium dates back to the second half of the fifteenth century. This important manuscript lists the names of the people who were to be commemorated in the church, and the dates during which these commemorations were to take place. Out of roughly eight hundred entries, 75% are also from the fifteenth century. The manuscript was in use until 1632. In the nineteenth century it was transcribed by the vicar Johannes Geerdink and in 1887 it was published by his nephew Egbertus Geerdink in *Archief voor de geschiedenis van het Aartsbisdom Utrecht*. Unfortunately this edition remains incomplete and contains a fair number of errors.

Considering the importance of this manuscript with regard to the history of the city of Oldenzaal and the region of Twente, we set out to make a new edition. Fellow-author Gerard Bartelink, retired professor of Early Christian Greek and Latin and of Medieval Latin at Nijmegen, was willing to prepare a complete transcription and translation, complemented by explanatory texts and several indexes.

In Spring of 2009 the new edition of the Oldenzaal manuscript was completed, and we uploaded the text files to the website of the church of St. Plechelmus (www.plechelmusbasiliek.nl). By choosing to publish on the internet instead of in print we hope to increase the accessibility of this late medieval source.

In 2011 we were able to realise a second goal: completing the edition by adding photographs of the full manuscript. Visitors of the website can now search the calendarium by date, and view full



Top: f. 5v and 6r, of the Calendarium-Necrologium of the Chapter of St. Plechelmus. 6r shows the first page of the section containing the calendar.

Bottom: Spine of the manuscript, showing the quires.

screen photographs of the corresponding entries in the manuscript. The overviews include dates, liturgical feasts and inscriptions concerning memorial practices.

With this project we hope to have given full access to a remarkable late medieval memorial source; the only one preserved in the region of Twente.

Guus Goorhuis
Berghummerstraat 24
7591 GZ Denekamp
Tel.: 0541-353287
guus@marke.nl

Bianca Rubea, or death by tomb slab: an intriguing tragedy with wider implications

Sophie Oosterwijk

A search through the online catalogue of the Amsterdam Museum (formerly Amsterdam Historisch Museum) for evidence of medieval tomb slabs that might have found their way into the museum collection, revealed an intriguing etching attributed to the Dutch engraver Jan Luyken. The Dutch caption identifies the scene as Bianca Rubea, widow of Baptista a Porta, engaged in crushing herself to death beneath the stone slab that covers her husband's grave. The etching also appears in the online catalogue of the British Museum, but neither website mentions the exact source of the etching.

The Dutch etcher and engraver Jan Luyken or Luiken (1649-1712) is best known in the Netherlands for his emblematic prints, and especially for his depiction of the various trades in *Spiegel van Het Menselyk Bedryf* (1694), which concludes with an image of a grave-digger: see http://www.dbnl.org/tekst/luyk001mens01_01/1uyk001mens01_01_0100.php. The etching of Bianca Rubea originates from a Dutch work by Laurens van Zanten (1630-1693) published in 1699 and entitled *Treur-tooneel der doorluchtige vrouwen* (transl.: Tragedy of illustrious women). Divided into four parts, the *Treur-tooneel* comprises a long series of short retellings of tragic tales chronologically arranged from antiquity (starting with Semiramis) to more contemporary sensation stories with a supposedly moral purpose. Besides the Bianca Rubea scene, the twelve etchings by Jan van Luyken include the executions of 'Anna Bulleyn' (Anne Boleyn) and Lady Jane Grey alongside a duchess of Burgundy being stabbed to death by her husband.



BIANCA RUBEA, *Gemalene van BAPTISTA A PORTA*
Verplettert zig met de Grafzark van haar Man.

Bianca Rubea being crushed to death by her late husband's tomb slab, etching by Jan Luyken in Laurens van Zanten, *Treur-tooneel der doorluchtige vrouwen* (1699). British Museum, London © Trustees of the British Museum.

So how did Bianca Rubea come to be crushed to death in her husband's grave? According to the *Treur-toneel* the story took place around 1253 in 'Bassianum' (Bassano) near Padua after the town had been captured by enemy troops led by Aktiolinus. This evil conqueror promptly fell in love with the newly widowed Bianca, who threw herself out of a window in order to escape his advances. However, she recovered from her injuries only to find herself ravished by Aktiolinus. Like a modern-day Lucretia, Bianca felt unable to live with this dishonour and chose death instead, albeit in a rather unusual manner. She convinced friends of her desire to see once more the corpse of her late husband Baptista à Porta, who had been killed during the capture of the town. After opening her husband's tomb by lifting the stone cover, she threw herself onto the corpse and pulled away the beam supporting the slab, thereby crushing herself to death.

There are no known contemporary sources for this story, which appears to have first emerged in the fifteenth century as an example of wifely virtue. In 1653 Angelo Matteo Buonfanti de' Cassarini wrote a lyrical poem entitled *L'amor fedele di Bianca da Bassano*, and the story became even more famous in the late eighteenth century when it was made into a play by Pierantonio Meneghelli, a ballet by Giuseppe Trafieri, and an opera by Vittorio Trento and Mattia Botturini. The heroine's name is usually given as Bianca de' Rossi or Bianca da Bassano, the husband's as Giambattista dalla Porta, and the villain's as Ezzelino or Ecelino da Romano. It may have been Van Zanten's choice to 'translate' the heroine's name de' Rossi as Rubea.

So what is the interest for memorial research in the Jan Luyken etching? First of all, it is a wonderful example of anachronism. Intramural burial was not as customary in the mid thirteenth century as it was to become later, at least not for lay people; it was usually the clergy who were honoured with burial inside churches, the exception being for lay founders. Yet the Luyken etching appears to present the church as literally paved with tomb slabs, as was customary in seventeenth-century Holland. And there are further artistic liberties. In order to allow the viewer to understand the scene, the artist has made the grave improbably shallow so that Giambattista's uncoffined corpse is clearly visible, his toes even sticking out slightly above the edge of the grave. In reality graves beneath the church floor were much deeper, often deep enough to allow two or three coffins to be piled on top of one another with a further two feet of space between the upper coffin and the slab. The grave would then normally be filled with sand. The position of the grave in the etching also makes sense only if one realises that the printing process has turned the original design into a mirror image. Corpses were normally buried with the feet pointing east and the grave thus appears to be situated in the nave. Yet the sunlight shining into the transept cannot come from the north, which means that the grave must have been envisaged as situated in the south aisle of the nave near the south transept.

Also interesting are the implements used by Bianca to open her husband's grave, especially the crowbar in the foreground. This was indeed the traditional grave digger's tool, as one may see in church interiors by Golden Age painters such as Emanuel de Witte and Hendrick van Vliet. To avoid breaking a slab the grave digger would ease the stone up with a crowbar, after which he would slide baulks of timber under the slab so that its weight did not rest solely on the narrow blade of the crowbar; he would then either roll the stone away across the timbers or sling a lifting device around the slab to move it. Yet in Luyken's etching Bianca seems to have single-handedly lifted the slab with a crowbar and used a timber to prop it up temporarily at an impossible angle.

Graves had to be reopened occasionally to allow new burials or the addition of sand to level the floor, and the use of crowbars is often indicated by damage around the edges of floor slabs. One can often still observe damage along the edges of floor slabs that may indicate the use of a crowbar. Yet in some churches the slabs instead feature a small rectangular *wolfs gat* (lewis-hole) near one edge in which the grave digger would fit a *steenwolf* (three-leg lewis) to lift the stone

with. The use of a *steenwolf* was far from standard practice: recent photography sessions for MeMO in Delft revealed just a few lewis-holes, all in post-medieval slabs and some filled up with mortar. However, they are much more common in the Oude Kerk in Amsterdam, where the floors are literally paved with tomb slabs. Lewis-holes can also be found in other European countries, *e.g.* in England.

Much remains to be discovered about the production, transport and placement of memorial floor slabs. International research into burial customs across Europe may in time reveal interesting comparisons and differences. It is worth keeping an eye out for those tell-tale rectangular holes or the possible damage from a crowbar used to prise open the floor.

Bizarre though Bianca's self-chosen death may be, there is a further twist to her story. Jan Luyken's etching was incorrectly used as an illustration (pl. 3) in Christopher Frayling's 1991 book *Vampyres: Lord Byron to Count Dracula* with the caption 'A vampire rises from the grave, illustrating an early eighteenth century treatise on the undead'.

Necrological sources from Late Medieval rural Holland

Kees Kuiken²

Memorial registers are one of four types of sources that are being catalogued and described in the MeMO project. The list of memorial registers from religious and ecclesiastical institutions in the Netherlands compiled by members of the *Signum* Contact Group in the early 1990s served as a starting point for the project. Since the start of the project in 2009, new memorial registers have come to light. In the near future a completely revised and updated overview of the necrological sources will be published on the MeMO website. I am currently working on a comparative historical analysis of Late Medieval necrological sources from rural parish churches (excluding urban, monastic, and collegiate churches) in the former county of Holland.³ A recent discussion with members of the MeMO project and other expert colleagues on the problems and perspectives of the intended analysis resulted in the following provisional list of published and unpublished sources:

Baardwijk: a transcribed but largely unpublished register written in a missal in 1497 by parson Wouter Dorremans of Baardwijk, updated in 1526 by his successor Henricus Faber, now in the Bisschoppelijk Archief at 's-Hertogenbosch, where a transcription by A.F. Franken can be perused; some excerpts published in *Met Gansen Trou* 10 (1960).⁴

Hazerswoude: an untranscribed register, dated 1517, of grave owners and memorial services, from the archive of the Haarlem Commandry of St. John, into which this parish church was incorporated in 1328; now in the Noord-Hollands Archief at Haarlem.⁵

² Dr. Kees Kuiken (www.prosopo.nl), independent researcher and a senior member of the *Memoria* caucus, thanks Prof. Dr. Koen Goudriaan, Dr. Truus van Bueren, Rolf de Weijert M.A., Duco Vollebregt, B.A., and Mr. Jan Both.

³ Sources from the quasi-urban parish of The Hague, for instance, are not included. In 1814, the territory of the former county of Holland was split among three provinces: Noord-Holland, Zuid-Holland, and Noord-Brabant.

⁴ P.C. Hoppenbrouwers, 'Maagschap en vriendschap. Een beschouwing over de structuur en functies van verwantschapsbetrekkingen in het laat-middeleeuwse Holland', *Holland* 17 (1985) 107; historical analysis in *idem*, *Een middeleeuwse samenleving. Het Land van Heusden, ca. 1360 – ca. 1515* (Groningen 1992).

⁵ Haarlem, Noord-Hollands Archief (hereafter: NHA) 2123 ('Kloosters te Haarlem') inv. nr. 54 (another 16th-century grave register is inv. nr. 53 (with many thanks to and, BA).

Koudekerk A: an unpublished and undated list of memorial services in a register of revenues of the parish church and the parson finished in or after 1458, previously in the archive of the *Geestelijke Kantoor* (Ecclesiastic Office) of the Estates of Holland in the National Archive at The Hague, now in the archive of the Chapter of St. Mary's at The Hague (the parish church of Koudekerk was incorporated into that chapter in 1374).⁶ A full transcript of the register by Mrs. A.A. van Poelgeest can be perused in the Streekarchief Rijnlands Midden at Alphen on Rhine.⁷

Koudekerk B: an unpublished register titled *Inkomst Coudekerk* with 41 descriptions of undated memorial foundations and a register of revenues of the parish notarized in 1552, followed by a transcript of *Koudekerk A* (see above); now in the archive of the Chapter of St. Mary's, kept at the National Archive at The Hague.⁸ Mrs. A.A. van Poelgeest's full transcription of this and the preceding register can be perused in the Streekarchief Rijnlands Midden at Alphen on Rhine.⁹

Kwadijk: an untranscribed memorial register, written in 1555 by the parson Mr. Jan Sybrantsen, now in the Noord-Hollands Archief at Haarlem.¹⁰ Further details of this register are forthcoming.

Middelharnis: a largely untranscribed calendar of memorial services in the parish church of St. Michael (probably an affiliate of St. Michael's Abbey at Antwerp), now in the Streekarchief Goeree-Overflakkee at Middelharnis.¹¹ Of this very large and register (800 *folia*), some excerpts were published in *Zuid-Holland* by J.L. van der Gouw in 1958.¹²

Poortugaal: a published register in the Gemeentearchief at Rotterdam, titled *Memorilanden van Poortugal* (traditionally known as *Blaffaard van de memorielanden van Poortugaal*), with 142 descriptions of dated and undated memorial foundations.¹³ J.L. van der Gouw's transcription was published in 1972.¹⁴

Sloten: a largely unpublished *Register van den kercken zaecken tot Sloten* ('register of the church estate at Sloten'), written in 1597 for the Ecclesiastic Office (see above) by the verger Cornelis Jansz, including among other transcripts a Dutch translation of documents regarding a private memorial foundation of 1451 (*foliis* iv-vii, xviii-xx), an extract from a missal dated 1487 and listing seven memorial services (*folio* ix), and of rents and revenues of the altars of St. Anthony (the private foundation of 1451) and of Our Lady in the church at Sloten (*foliis* xxiii, xxx-xxxiv).¹⁵ A slightly different version of the text from the missal was published by P.M. Grijpink in 1908.¹⁶

⁶ The Hague, Nationaal Archief, (hereafter: NA), 3.18.30.01 ('Kapittel St. Marie op het Hof'), inv. nr. 201a.

⁷ Some excerpts in T.P. van Zijl, 'Kerkelijke inkomsten in Koudekerk (15^{de}-16^{de} eeuw)', in: J.W. Marsilje *et al.*, eds., *Uit Leidse bron geleverd* (Leiden 1989) 207-210, and in K. Kuiken and A. van Poelgeest, 'Memory ende hueghenisse: middel-eeuwse memoriecultuur in een Hollands adelsdorp?', in: *Virtus. Yearbook of the History of the Nobility* 18 (2011) 45-64.

⁸ Nationaal Archief, Den Haag (hereafter: NA), 3.18.30.01 ('Kapittel St. Marie op het Hof'), inv. nr. 201b.

⁹ Some excerpts in Van Zijl, 'Koudekerk' 210-212, and in Kuiken and Van Poelgeest, 'Memory ende hueghenisse'.

¹⁰ Haarlem, NHA ('Losse aanwinsten'), inv. nr. 1335 (archived as *getijdenboek* ('book of hours'), acquired 1890).

¹¹ Middelharnis, Streekarchief Goeree-Overflakkee, Archieven van de instellingen ter uitvoering van de burgerlijke armenzorg in de gemeente Middelharnis (1480) 1585-1965 (1971), inv. nr. 691.

¹² J.L. van der Gouw, 'Een oud memorieboek van Middelharnis', *Zuid-Holland* 4 (1958) 49-53, and in J.L. Braber, *Historie Nederlands Hervormde Kerk Middelharnis* (Middelharnis 1976).

¹³ Rotterdam, Gemeentearchief 139 ('Hervormde Gemeente Poortugal') inv. nr. 149.

¹⁴ J.L. van der Gouw, 'De blaffaard van de memorielanden van Poortugaal', *Hollandse Studiën* 3 (1972) 77-118.

¹⁵ Amsterdam, Stadsarchief 329 (Hervormde Gemeente Sloten), inv. nr. 250, described there as a '*cartularium*'.

¹⁶ P.M. Grijpink, 'Betreffende de kerk te Sloten Noord-Holland', *Bijdragen voor de geschiedenis van het bisdom Haarlem* 31 (1908) 437-442; K. Kuiken, 'Antonius als adelsheilige. Liefdadigheid en memoriecultuur in de late Middeleeuwen', *Virtus* 15 (2008) 41-42. The misidentification is corrected in a new essay submitted for publication in *Amstelodamum*.

Vlijmen A: an unpublished register, finished around 1460, listing 87 sources of rents and revenues, often connected to memorial services, now in the archive of Berne Abbey, since 1285 the collator of the parish church of Vlijmen.¹⁷ Further details of this register are forthcoming.

Vlijmen B/C: two registers, partially published, finished in 1465 (63 entries) and around 1480 (17 entries) respectively, in the former municipal archive of Vlijmen.¹⁸

Voorburg: a published register, titled *Dit is't memoriboec van Voirburch*, begun in 1435, finished in 1566 and listing 12 annual memorial services to be administered by the local Holy Spirit Board (*heyghhegheest-meesters*, in charge of poor relief) and another 18 administered by the parish proper (*van der kerken wegen*), preceded by 378 entries describing rents and revenues of the said board, the parish, and the local confraternity of Our Lady respectively. The register is in the municipal archive of Leidschendam-Voorburg.¹⁹ A full transcription with an extensive introduction was published in 1991 by J.G.J. van Booma, who describes it as a 'memorial register *cum* cartulary'.²⁰

Warmond: a published register, titled *Dit is dat memoriboec te Warmond*, written in 1506 and updated in 1524, a memorial calendar with 100 services, 25 sponsored by the locally dominant Van Woude family, now in the Regionaal Archive at Leiden, where a full transcription in semi-diplomatic format by P. van Kessel (available as a data file from its author) can also be perused.²¹

Wijk: a published early 15th-century missal, a copy of the *Missale Traiectense* known in Dutch as the *Missaal van Wijk*, originally in the church of Aalburg, after 1421 in the church of Wijk, now at Utrecht. Probably around 1434, a list of memorial services for the local aristocratic Van Wijk family and other locals was added.²² In 1906, the missal was transcribed by A.F. van Beurden.²³

Zoeterwoude: a published list of 18 memorial foundations, dated 1474-1482, in a missal acquired in 1484 by the parson Jan Willem Jansz (to 1514† also Commander of St. John at Haarlem) and the local churchwardens Dirk van Busch and Ewout Jansz. Together with Hazerswoude (see above) and other parish churches, Zoeterwoude was incorporated into the Commandry of St. John at Haarlem in 1328. The missal can be perused in the Noord-Hollands Archief at Haarlem. In 1879, C. Gonnet published a transcription of the 18 memorial entries, two of which mention a separate memorial register (*sielboek*) which has not been retrieved.²⁴

The editions of the above sources published until March, 2012, are listed in the *Medieval Memoria Online Bibliography*. The above list of unpublished sources is very unlikely to be exhaustive. The archive of the Ecclesiastic Office mentioned above, for instance, quite probably holds many more hidden treasures such as the *Koudekerk A* register. Some of these sources may have survived inside general reports on local church holdings like the cartulary compiled for Sloten in 1597. The

¹⁷ Heeswijk-Dinther, Historisch archief abdij van Berne IXa (*papieren cijnsboekje*); historical analysis in Hoppenbrouwers, *Een middeleeuwse samenleving*.

¹⁸ 'Cijnsboek HG1', excerpts published in A.L. de Graaff, 'Erfrenten te Vlijmen', *Met Gansen Trou* 22 (1972) 24-27.

¹⁹ Leidschendam, gemeentearchief Leidschendam-Voorburg, (Ned. Hervormde Gemeente Voorburg) inv. nr. 1.

²⁰ J.G.J. van Booma, *Dit is 't memoriboec van Voirburch. Het memorieregister, tevens cartularium van de parochie Voorburg (1338) 1435-1566* (Hilversum 1991). In his review in *Trajecta* 1 (1992) 209, Willem Frijhoff notices that Van Booma ignores P.J. Margry's analysis of 'parish memorials'. That analysis ('Registrum Memorialis Parochiae, het parochiememoriaal', *Broncommentaren* 11 (1990) 19-43), however, only discusses Postmedieval (mostly 19th-century) parish historiography.

²¹ P. van Kessel, ed., *Memorieboek Warmond* (Leiderdorp 1998); semi-diplomatic edition at the Leiden Archive.

²² Utrecht, Museum Catharijneconvent, BMH Warm h29H1; Hoppenbrouwers, 'Maagschap en vriendschap' 107; T. van Bueren, *Leven na de dood. Gedenken in de late Middeleeuwen* (exhibition catalogue, Utrecht 1999) nr. 69.

²³ A.F. van Beurden, *Het missale van de kerk te Wijk bij Heusden met [...] charters betreffende Almkerk* (Roermond 1906).

²⁴ NHA, Oude Boekerij Missadsbibliotheek Haarlem, 184 C 5; memorial entries in C. Gonnet, 'Vier parochiën in de Middeleeuwen: Heemskerk, Beverwijk, Zoeterwoude en Hazerswoude', *Bijdragen voor de geschiedenis van het bisdom Haarlem* 7 (1879) 144-148; memorial portraits of Jan Willem Jansz in Van Bueren, *Leven na de dood* 98 and 247.

names under which these necrological sources have been filed sometimes create additional confusion. The Kwadijk register of 1555, for instance, has been archived erroneously as a book of hours (*getijdenboek*). Readers of *MMR* are kindly invited to contribute additions and corrections.

This said, the texts listed above represent a broad and variegated sample of Late Medieval necrological sources from a variety of village parishes in the northwestern Netherlands. In line with the principles of *MeMO DS Text*, a formal description of the above sources should begin at their functional use as far as can be derived from their structures and contents. By whom (priests? churchwardens? fraternities?), where exactly (on the altars?) and for which purposes were these necrological texts used? In the historical analysis, three types of comparison appear desirable: among parishes, among (groups or classes of) parishioners, and between necrological sources and collateral sources such as churchwardens' accounts. *Koudekerk A* and *Koudekerk B*, for instance, suggest that memorial masses were said only four times *per annum* (characteristically on Mondays). This is also documented in the town of Amersfoort for six fraternities in the collegiate church of St. George and for one religious convent.²⁵ The context of this practice in a rural parish like Koudekerk (and perhaps in some other comparable parishes as well) requires further research.

As to the scope of the intended analysis, the works of O.G. Oexle, Pierre Bourdieu and Clifford Geertz provide valuable paradigms. Oexle has shown that Medieval *memoria* and memorial culture, traditionally framed in terms of *pietas* and *fama*, actually has many more social and political facets.²⁶ Bourdieu's 'theory of practice' offers an analytical framework of these and other fields where economic, social and cultural capital are deployed in a *lutte de classement* between individuals and groups.²⁷ The history of memorial culture in Medieval Holland, for instance, is rife with cases of rural parish churches, originally constructed as shared liturgical spaces, becoming contested spaces. Necrological sources can be expected to improve our insight into these 'church feuds'. As to memorial culture as a whole, with its variety of practices and sources, Geertz' idea of culture as a 'man-made web of public and shared meanings' appears productive.²⁸

There are at least two strategies for the integration and contextualisation of a study of necrological sources into an analysis of Late Medieval rural parish life as a whole. One focuses on 'religious economies' (*zielenheilsmarkten* in Dutch) in the context of social-economic history. The doctoral dissertations of Peter Hoppenbrouwers (1992) and Bas de Melker (2002) are typical of this approach.²⁹ Rather on the other end of the spectrum is Eamon Duffy's classic analysis of Late Medieval traditional religion in *The stripping of the altars* (1993). In Geertz's terminology, the former two studies can be qualified as experience-distant and the latter as experience-near.³⁰ Peter Margry has listed some topics for research based on local memorial sources: the function of the church in a local community; relations between church, parson and parishioners; piety; festivals and rituals; popular devotions and pilgrimage; the architecture of the church and its interior; treasures and relics; family history; social structures and elites; demography; and onomastics.³¹ The roles of translocal networks and of gender are logical additions to this agenda. Some parts of this research may benefit more from the 'religious economies' strategy, other parts from Duffy's. A combination of strategies is believed to be the most productive. This researcher welcomes

²⁵ Kuiken and Van Poelgeest, 'Memory ende huegbenisse'; F.J.W. van Kan, 'Opdat zij verlost mogen worden: de zorg voor het zielenheil in middeleeuws Amersfoort', *Flebite* 3 (2002) 39-41.

²⁶ See e.g. O.G. Oexle, *Memoria als Kultur* (Goettingen 1995).

²⁷ See e.g. P. Bourdieu, *Outline of a Theory of Practice* (Cambridge 1977, tr. of *Esquisse d'une théorie de la pratique*, 1972).

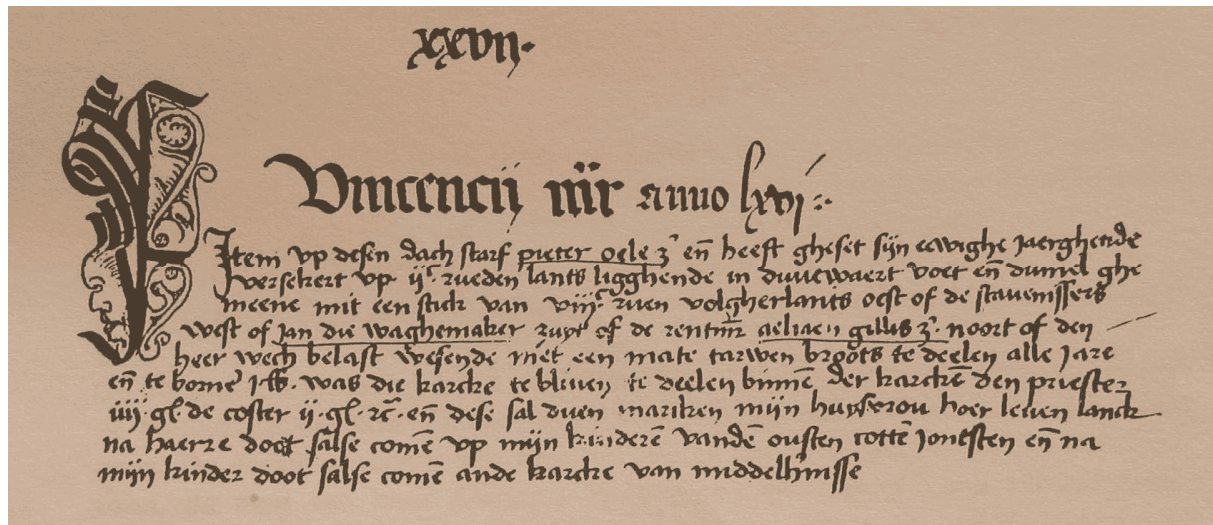
²⁸ See e.g. Geertz, *Local knowledge*, and more specifically his *The interpretation of cultures: selected essays* (New York 1973).

²⁹ Hoppenbrouwers, *Een middeleeuwse samenleving*, especially 541-556 and 669-681; B.R. de Melker, *Metamorfose van stad en devotie. Ontstaan en conjunctuur van kerkelijke, religieuze en charitatieve instellingen in Amsterdam in het licht van de stedelijke ontwikkeling, 1385-1435* (Amsterdam 2002).

³⁰ E. Duffy, *The Stripping of the Altars: Traditional Religion in England, c.1400 to c.1580* (New Haven 2005); C. Geertz, *Local knowledge. Further essays in interpretive anthropology* (New York 1983) 55-70.

³¹ Margry, 'Parochiememoriaal' 38.

further suggestions from *MMR* readers. The results of this private project, titled *Necrological sources from Late Medieval rural Holland*, will be published piecemeal over the next few years.



The oldest entry in the memory calendar of Middelharnis, dated St. Vincent's Day (27 October), 1466. Pieter Oelez~ had donated the revenue of land at Langeweg for an annual memorial mass and a pitancy ('a measure of wheat bread') to the poor. The priest's fee for the mass would be four pence, the verger's fee would be two pence.

Colophon

Webmaster and editor-in-chief
Editorial staff

Charlotte Dikken
Truus van Bueren, Charlotte Dikken, Bram van den Hoven
van Genderen and Andrea van Leerdam

This newsletter is part of the project *The functions of art, ritual and text in medieval memoria*, OGC, 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 September 2012.

<http://mmr.let.uu.nl/>