

Medieval Memoria Research
Newsletter



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Issue 14

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

Frontpage: Floor slab of Floris Arentz van der Bouchorst and Janna van Schagen. C. 1500-50, Nederlands Hervormde Kerk, Noordwijk binnen. Stone slab with recumbent figures of a man in armour and his wife, each in separate niches, with an inscription along the edges and heraldic shields in the corners. Photograph: Rijksdienst voor het Cultureel Erfgoed (RCE) - Chris Booms.

Editorial

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

This issue of MMR features many new publications, including no fewer than seven book announcements! These include important publications, such as Arnold Angenendt's *Offertorium. Das mittelalterliche Messopfer* (Munich, 2013) and Michael Borgolte *et al.* (eds.), *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften, Band 1: Grundlagen* (Berlin, 2014). Furthermore, this issue of MMR contains two calls for papers and a conference review. Under the section 'Other news' you will find information about a new research project into precious-metal effigial tomb monuments in medieval Europe, and information about The Church Monuments Essay Prize.

On a final note, we would like to draw your attention to the fact that updates concerning the MeMO project will from now on be posted on our new [Facebook page!](#)

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). <http://memo.hum.uu.nl/>

Recent publications

The following list of publications does not represent a complete bibliography about medieval *memoria* and related subjects, but is only intended to provide the reader with the most recent titles. For the complete list of publications featured in MMR, please visit our website: <http://mmr.let.uu.nl/pages/archive-publications.html>. For the *memoria* bibliography please visit: <http://memo.hum.uu.nl/pdf/Bibliography-Memoria.pdf>.

2012

- Sally Badham, 'Commemorating the dead in the late medieval English parish: an overview', in: *Church Archaeology* 16 (2012), 45-63.
- Lorne Campbell, et al. (eds.), *Rogier van der Weyden in Context* (Leuven, 2012).
- Markus Sanke, *Die Gräber geistlicher Eliten Europas von der Spätantike bis zur Neuzeit: Archäologische Studien zur materiellen Reflexion von Jenseitsvorstellungen und ihrem Wandel* (Habelt: Bonn, 2012).

2013

- Arnold Angenendt, *Offertorium. Das mittelalterliche Messopfer*. Liturgiewissenschaftliche Quellen und Forschungen 101 (Münster: Aschendorff Verlag, 2013 first edition; 2014 third edition).
- Arnold Angenendt, 'Die liturgische *Memoria*: Hilfe für das Fortleben im Jenseits', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 199-226.
- Sally Badham, 'Viewpoint: Problems affecting church monuments: a personal perspective', in: *Ecclesiology Today* 47 & 48 (2013), 75-104.
- Jürgen Bärsch, 'Die Entstehung des Gedenktages Allerseelen. Liturgie und Eschatologie unter dem reformerischen Anspruch Clunys', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 67-80.
- Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013).
- Rainer Berndt, 'Biblich-theologische Grundlinien mittelalterlicher Memorialkultur Zur Hinführung', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 11-20.
- Rainer Berndt, "'Tuet dies zu meinem Gedächtnis": Die Eucharistie als Grundlage christlicher Memoria in Kirche und Theologie des Mittelalters', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 21-40.
- Trudi Brink, 'Ontworpen voor de eeuwigheid. De memoriesculptuur voor Joost Sasbout en Catharina van der Meer in de Eusebiuskerk te Arnhem', in: *Bulletin KNOB* 112-3 (Oct. 2013), 152-165.
- Jean Dufour, 'Brefs et rouleaux mortuaires: des documents méconnus', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 127-138.
- Bart Fransen, *Rogier van der Weyden and Stone Sculpture in Brussels* (Harvey Miller/Brepols: London/Turnhout, 2013).
- Brian & Moira Gittos, 'Gresham revisited: a fresh look at the medieval monuments of North Wales', in: *Archaeologia Cambrensis* 161 (for 2012, 2013), 357-88.
- Madeleine Gray, 'Good thief, bad thief: some thoughts on the medieval cross slabs of South Wales', in: *Welsh J Ecclesiastical History* 7/8 (2013), 24-38.

- David Griffiths, 'A living language of the dead? French commemorative inscriptions from late medieval England', in: *The Medieval Journal* 3.2 (2013) 69-136.
- Rolf Grosse, 'Saint-Denis. Die Gegenwart der toten Könige', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 227-250.
- Johanna Gummlich-Wagner, 'Memorialbilder und Kryptosignaturen in Handschriften aus dem Kölner Klarissenkloster St. Klara', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 251-270.
- Nikolas Jaspert, 'Die Chorherren vom Heiligen Grab und ihre Nekrologtradition', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 149-174.
- Hans-Winfried Jüngling, "'... auf daß ausgerottet werde von der Erde ihr Gedächtnis" (Sir 10 17)', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 81-104.
- Christine Maddern, *Raising the Dead: early medieval name stones in Northumbria* (Brepols: Turnhout, 2013).
- P. L. G. van der Meer, J. A. Mol, *Beneficiaalboeken van Friesland, 1543* (Leeuwarden, 2013).
- Gert Melville, 'Memoria als institutionelles Fundament der *vita religiosa*', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 105-126.
- Klaus Militzer, 'Totengedenken in den Statuten der Kölner Bruderschaften', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 187-198.
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- Sophie Oosterwijk, 'An unusual saint: Floor slab of Jacopmine Huyghendochter, wife of Foert Christiaenszoon (d. 1553), Sint-Maartenskerk, Wemeldinge (province of Zeeland, Netherlands), Belgian hardstone, 185 x 114 cm', in: *The Church Monuments Society* (Monument of the Month, July 2013).
- Frederick S. Paxton, with Isabelle Cochelin, *The Death Ritual at Cluny in the Central Middle Ages / Le rituel de la mort à Cluny au Moyen Âge central*, *Disciplina Monastica*, 9 (Turnhout: Brepols, 2013).
- Andrzej Radzimiński, 'Nekrologe und Totengedächtnis in polnischen Kathedralkapiteln', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 175-186.
- Sebastian Scholz, 'Grabmäler als Zeugnisse der Memorialkultur', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 271-290.
- Monika Seifert, 'Zwischen Tradition und Rezeption: das Lorscher Nekrolog', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 139-148.
- Stephan Wahle, 'Gedenken Gottes – Gottes. Gedenken. Die liturgisch-theologische Dimension christlicher Anamnese', in: Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 41-52.
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2014

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- Joana Barreto, 'Come soavemente dormisse: les funéraires des Aragon de Naples entre légitimation politique et exemplarité chrétienne', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 455-486.
- Jon Bayliss, 'The export of brass from England during the Reformation', in: *Monumental Brass Society Bulletin* 126-Jun (2014) 515-6.
- Wim Blockmans, 'Beau, fort et fertile: l'idéal du corps princier', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 767-781.
- Michael Borgolte et al.(eds.), *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften, Band 1: Grundlagen* (De Gruyter Akademie Forschung: Berlin / Boston, 2014).
- Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014).
- Éric Bousmar, H. Cools, 'Le corps du Prince dans les anciens Pays-Bas, de l'État bourguignon à la Révolte (XIV^e-XVI^e siècles)', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 253-295.
- Thalia Brero, Éva Pibiri, 'Le corps du prince au sein des rituels funéraires de la Maison de Savoie (XIV^e-XVI^e siècles)', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 393-427.
- Elisabeth A. R. Brown, 'The French Royal Funeral Ceremony and the King's Two Bodies. Ernst H. Kantorowicz, Ralph E. Giesey and the Construction of a Paradigm', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 105-137.
- Paul Cockerham and Nicholas Orme, 'John Waryn and his Cadaver Brass, formerly in Menheniot Church, Cornwall', in: *Transactions of the Monumental Brass Society* 19 (2014) 41-56.
- Mark Downing, *Military Effigies of England & Wales, Volume 7: Warwickshire–Yorkshire East Riding* (Shrewsbury, 2014).
- Christoph Luitpold Frommel, with Maria Forcellino, Claudia Echinger-Maurach & Antonio Forcellino, *Michelangelo, Marmor und Geist: Das Grabmal Papst Julius II und seine Statuen* (Regensburg: Schnell & Steiner, 2014).
- Murielle Gaude-Ferragu, 'Le 'Double corps' de la reine. L'Entrée d'Isabeau de Bavière à Paris (22 août 1389)', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 139-169.
- John Goodall, 'Parish church treasures', in: *Country Life* 208 (22 Jan, 29 Jan, 12 Feb, 26 Feb, 9 Apr, 30 Apr, 21 May, ? June 2014).
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- Laurent Hablot, 'En chair et en signes. Le corps héraldique et emblématique du prince au cœur des rituels de cour', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 657-678.
- Jelle Haemers, 'L'anniversaire Gantois de Marie, duchesse de Bourgogne (27 mars 1483). Autour de la participation des sujets urbains à un service commémoratif pour une

- princesse décédée’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 341-363.
- David Harte, ‘The Temple Church, London – 22nd February 2014. Men of the Inner Temple and their Brasses’, in: *Monumental Brass Society Bulletin* 126-Jun (2014) 504-6.
 - Kevin Herring, ‘Erfurt, St. Marien Cathedral revisited: the brass to Dr. Hunold von Plettenberg, 1475’, in: *Monumental Brass Society Bulletin* 127-Oct (2014) 536-8.
 - Antheun Janse, ‘Jacqueline of Bavaria and John of Brabant. The Princely Body as a Political Asset’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 317-339.
 - Ronda Kasl, *The Making of Hispano-Flemish Style: art, commerce, and politics in fifteenth-century Castile* (Brepols: Turnhout, 2014).
 - Emily Kearns, ‘Richard III’s epitaph revisited’, in: *The Ricardian* 24 (2014), 75-86.
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 - Kees Kuiken, ‘Sint Jacobiparochie. Nieuwe vondsten van oude graven’, in: *Alde Fryske Tsjerken* 10 (June, 2014) 1-4.
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 - Frédérique Lachaud, ‘Corps du prince, corps de la *res publica*. Ecriture métaphorique et construction politique dans le *policraticus* de Jean de Salisbury’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 171-199.
 - William Lack, ‘Conservation of Brasses, 2013’, in: *Transactions of the Monumental Brass Society* 19 (2014) 81-92.
 - Miguel Ángel Ladero Quesada, ‘Protéger le corps et façonner les gestes du roi. Castille et Aragon (XIII^e-XV^e siècle)’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 559-598.
 - Gilles Lecuppre, ‘Défiance du corps et exercice du pouvoir au XIV^e siècle’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 705-719.
 - David Lepine, ‘“Pause and pray with mournful heart”: Late Medieval Clerical Monuments in Lincoln Cathedral’, in: *Transactions of the Monumental Brass Society* 19 (2014) 15-40.
 - Frank Meddens and Gillian Draper, ‘“Out on a limb”: insights into Grange, a small member of the Cinque Ports Confederation’, in: *Archaeologia Cantiana* 135 (2014) 1-32.
 - Jean-Marie Moeglin, ‘Corps de l’Empire et corps de l’Empereur (XI^e-XV^e siècle)’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 37-67.
 - María Narbona Cárceles, ‘Le corps d’une reine stérile. Marie de Castille, reine d’Aragon (1416-1456)’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 599-618.
 - Elizabeth New, ‘The Tomb and Seal of John Trillek, Bishop of Hereford: some comparative thoughts’, in: *Transactions of the Monumental Brass Society* 19 (2014) 2-14.
 - Anna Nilsén, *The Gothic Sculpture of Uppsala Cathedral: on spiritual guidance and creative joy* (Brepols: Turnhout, 2014).

- Michalis Olympios, ‘Stripped from the altar, recycled, forgotten: the altarpiece in Lusignan Cyprus’, in: *Gesta* 53:1 (2014), 47-72.
- Sophie Oosterwijk, ‘Adriaen Cornelis Clayssenzoon, 1524, Onze-Lieve-Vrouwekerk, Kapelle (Zeeland, Netherlands)’, in: *Monumental Brass Society* (Brass of the Month, July 2014).
- Sophie Oosterwijk, ‘Gedenken en herkennen. Laatmiddeleeuwse (kinder)grafzerken in Zeeland’, in: *Bulletin Stichting Oude Zeeuwse Kerken* 69 (2014), 3-9.
- Agostino Paravicini Bagliani, ‘Le corps du pape’, vingt ans après’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 13-35.
- Michael Penman, ‘Head, Body and Heart. Legitimizing Kingship and the Burial of Robert Bruce, Scotland’s ‘Leper King’, CA 1286-1329’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 229-252.
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- Ursula Röper & Martin Treml (eds), *Heiliges Grab – Heilige Gräber: Aktualität und Nachleben von Pilgerorten* (Lukas-Verlag: Berlin, 2014).
- Hans-Joachim Schmidt, ‘Le roi ne meurt pas. Transmissions des concepts politiques aux successeurs par des testaments politiques’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 747-766.
- Bertrand Schnerb, ‘Le corps armé du prince. Le duc de Bourgogne en guerre’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 297-315.
- Minou Schraven, *Festive Funerals in Early Modern Italy: the art and culture of conspicuous commemoration* (Ashgate: Farnham, 2014).
- Minou Schraven, ‘Contesting Supremacy. Funerals of the Spanish Monarchy in the Church of San Giacomo degli Spagnoli in Rome, 1497-1559’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 367- 391.
- Sebastian Schulze, *Mitteldutsche Bildbauer der Renaissance und des Frühbarock* (Schnell & Steiner: Regensburg, 2014).
- Christine Shaw, ‘The Person of the Doge of Genoa’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 429-439.
- Francesca Sivo, ‘Nani e giganti nel Mezzogiorno in età normanna’, in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 487-557.
- W. M. Spellman, *A Brief History of Death* (Reaktion: London, 2014).
- Christian Steer, ‘The Plantagenet in the Parish: The Burial of Richard III’s Daughter in Medieval London’, in: *The Richardian* 24 (2014), 63-73.
- Christian Steer, ‘The Quadryng Brass at Outwell, Norfolk’, in: *Monumental Brass Society Bulletin* 126-Jun (2014) 513-4.
- Krystina Stermole, ‘Politics, monuments, and Venice’s reclamation of Padua during the Cambrai War’, in: *The Sixteenth Century Journal* 45:2 (2014), 351-82.

- Martin Stuchfield, 'Intriguing palimpsest surfaces in Essex saleroom', in: *Monumental Brass Society Bulletin* 126-Jun (2014) 512.
- Steven Thiry, 'How to Steal the King's Body? Corporeal Identification of Princely Pretenders in the Renaissance', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 721-746.
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- Philip Whittemore, 'Dau Arysgrifau Cymraeg arall', in: *Monumental Brass Society Bulletin* 126-Jun (2014) 508-10.
- Jean Winand, 'Le corps du prince. La perception de l'Égypte ancienne', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 3-11.
- Chris Woolgar, 'Queens and Crowns: Philippa of Hainaut, possessions and the queen's chamber in mid XIVth-century England', in: Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 201-228.

Books (tables of contents)

Arnold Angenendt, *Offertorium. Das mittelalterliche Messopfer*. Liturgiewissenschaftliche Quellen und Forschungen 101 (Münster: Aschendorff Verlag, first edition: 2013; third edition: 2014) 562 pages. ISBN 978-3-402-11264-9

Publisher's website: http://www.aschendorff-buchverlag.de/shop/product_info.php?info=p2110_Angenendt--Arnold-br---Offertorium--Das-mittelalterliche-Me--opfer.html

Die Eucharistie gilt als Mitte des christlichen Lebens. Dafür zeigen die alten Liturgien eine Form, die auch die "Waisen und Unmündigen" verstehen konnten: Aufrichtung der Herzen zu Gott, Dank für Jesus Christus, der in der Feier zu seiner Gemeinde kommt und zur Wiederholung seines letzten Mahls auffordert, weswegen die Gemeinde Brot und Wein nimmt und um den verwandelten Segen bittet, auf dass alle Anteil gewinnen an Tod und Auferstehung Jesu. Die vorliegende Untersuchung verfolgt Verständnis und Praxis des Mittelalters und fragt, ob und wie hier eine organische Liturgieentwicklung vorliegt und in wieweit sich daraus Reformanstöße ergeben.



Band 101

Arnold Angenendt

Offertorium

Das mittelalterliche Meßopfer

Aschendorff
Verlag

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Éric Bousmar, Hans Cools, Jonathan Dumont, & Alain Marchandisse (eds.), *Micrologus. Nature, sciences and medieval societies, 22: Le corps du Prince* (Florence: Sismel, 2014) 827 pages.

Publisher's website: <http://www.sismel.it/tidetails.asp?hdntiid=1381> / <http://www.mirabileweb.it/>

Ce volume contient les actes du colloque organisé par Éric Bousmar, Hans Cools, Jonathan Dumont, et Alain Marchandisse sous le titre “Le Corps du Prince au cœur des rituels de la cour. Autour des travaux d’A. Paravicini Bagliani”. L’ouvrage vise à explorer la richesse de cette thématique dans une perspective large et comparée, susceptible de dégager des lignes de force à l’échelle de l’Europe tardo-médiévale et renaissance, et d’apporter une contribution réellement significative à l’anthropologie historique de la culture occidentale. L’attention s’est portée sur les principales monarchies du temps, en ce compris la papauté et les princes territoriaux. Un spécialiste de chacune des cours princières retenues a été sollicité pour analyser les divers aspects des pratiques rituelles, cérémonielles et, révélatrices en creux, quotidiennes, élaborées et vécues autour du corps du prince. Rompant avec les vieilles approches descriptives et énumératives, ce volume entend considérer ces différents aspects comme autant d’éléments de communication symbolique et de concrétisation des idéologies du pouvoir et de la souveraineté.

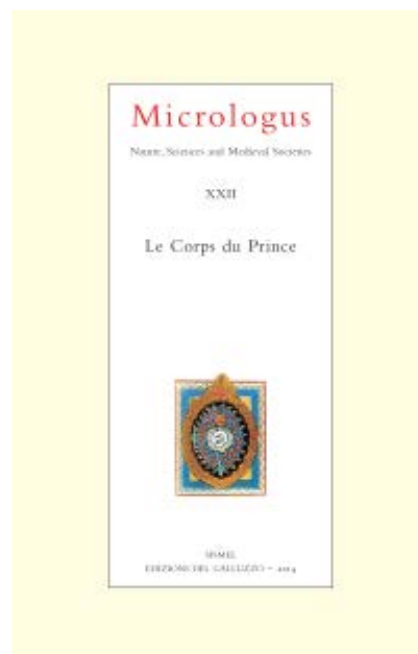


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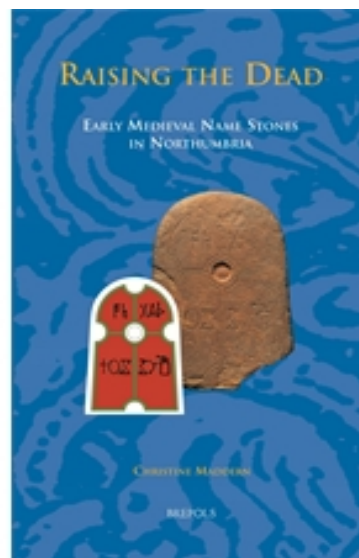
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Christine Maddern, *Raising the Dead: early medieval name stones in Northumbria* (Brepols: Turnhout, 2013) 306 pages. ISBN 978-2-503-53218-9

Publisher's website: <http://www.brepols.net/Pages/Home.aspx>

This is the first work to explore and explain the form, function and theological meaning of Northumbrian name stones, both in their immediate Insular setting and within a wider European context.

This is the first work to explore and explain the form, function, and theological meaning of Northumbrian name stones, both in their immediate Insular setting and within a wider European context. Earlier studies have concentrated on the archaeological and epigraphic aspects of these monuments, which has resulted in a tentative dating framework but also a blanket designation of 'gravestones'. This book challenges the assumptions behind this designation and focuses on the iconography of name stones as a reflection of theological ideas of the period, based on a central hypothesis that many emulate the format of manuscript pages.



The author also addresses the contentious question of the placing of name stones, in particular whether some stones were actually placed in the grave. Her analysis presents not only evidence of differential burial practices within the same Northumbrian cemeteries, but offers parallel examples from other monastic sites in both Britain and the Continent - and significantly broadens the field of argument about early medieval burial practices. In this book, the author combines approaches from ecclesiastical history and iconography, theology, and archaeology to draw out the significance of the Northumbrian name stones and to explore the 'living' presence of the dead in early medieval religious communities.

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Michael Borgolte (ed.). Redaktion: **Paul Predatsch, Ruth Schwerdtfeger, Philipp Winterhager** und **Benjamin Wolff**. Unter Mitarbeit von Zachary Chitwood, Emese Kozma, Tillmann Lohse, Ignacio Sánchez und Annette Schmiedchen. *Enzyklopädie des Stiftungswesens in mittelalterlichen Gesellschaften, Band 1: Grundlagen* (De Gruyter Akademie Forschung: Berlin / Boston, 2014) 713 pages. ISBN 978-3-05-006477-2

Publisher's website: <http://www.degruyter.com/view/product/225220>

Stiftungen sind ein universales Phänomen entwickelter Gesellschaften von Babylon und Ägypten bis zur Gegenwart. Obwohl die Verwandtschaft der Zeugnisse und Belege über mehrere Jahrtausende längst erkannt ist, gibt es bisher keinen systematischen Vergleich für einen begrenzten Zeitraum, aber in globaler Weite, und deshalb auch keine sicheren Erkenntnisse über interkulturelle Wechselbeziehungen, Neuerfindungen und besonderen Ausprägungen. In dieser Enzyklopädie wird für das Jahrtausend von ca. 500–1500 zum ersten Mal der Versuch zu einer parallelen Erschließung des Stiftungswesens in fünf religiös geprägten Kulturen gemacht. Alle Themen werden von je einem Experten für das lateinische und griechisch-orthodoxe Christentum, für das Judentum, den Islam und die brahmanische, hinduistische, jainistische und buddhistische Welt Indiens behandelt, so dass die jeweiligen Ergebnisse in einen interkulturellen Vergleich eingehen können. Der erste Band betrifft die Grundlagen (Begriffe, Forschungstraditionen, Quellen), der zweite soll der “Stiftung als soziales System”, der dritte “Stiftung und Gesellschaft” gewidmet werden. Das Werk bietet in der Summe eine Globalgeschichte der Vormoderne für Interessierte weit über die Spezialisten hinaus.



English:

The *Encyclopedia* examines the role of foundations in Latin and Greek Christianity, in Judaism, in Islam, and in the multi-religious world of India from about 500–1500 A.D. through systematic comparative articles with intercultural summaries. The first volume describes the fundamental principles, terminology, research approaches of participating disciplines, and the types of sources used.

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Minou Schraven, *Festive Funerals in Early Modern Italy: the art and culture of conspicuous commemoration* (Ashgate: Farnham, 2014) 338 pages. ISBN 978-0-7546-6524-3

Publisher's website: <http://www.ashgate.com/isbn/9780754665243>

Celebrated at the heart of a notoriously unstable period, the Vacant See, papal funerals in early modern Rome easily fell prey to ceremonial chaos and disorder. Charged with maintaining decorum, papal Masters of Ceremonies supervised all aspects of the funeral, from the correct handling of the papal body to the construction of the funeral *apparato*: the temporary decorations used during the funeral masses in St Peter's. The visual and liturgical centre of this *apparato* was the *chappelle ardente* or *castrum doloris*: a baldachin-like structure standing over the body of the deceased, decorated with coats of arms, precious textiles and hundreds of burning candles.

Drawing from printed festival books and previously unpublished sources, such as ceremonial diaries and diplomatic correspondence, this book offers the first comprehensive overview of the development of early modern funeral *apparati*. What was their function in funeral liturgy and early modern festival culture at large? How did the papal funeral *apparati* compare to those of cardinals, the Spanish and French monarchy, and the Medici court in Florence? And most importantly, how did contemporaries perceive and judge them?

By the late sixteenth century, new trends in conspicuous commemoration had rendered the traditional papal funeral *apparati* in St Peter's obsolete. The author shows how papal families wishing to honor their uncles according to the new standards needed to invent ceremonial opportunities from scratch, showing off dynastic resilience, while modelling the deceased's memoria after carefully constructed ideals of post-Tridentine sainthood.

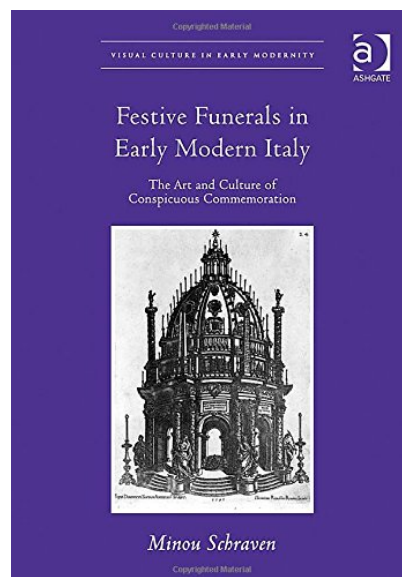


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Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster: Aschendorff Verlag, 2013) 384 pages. ISBN 978-3-402-10436-1

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**Wider das Vergessen: Theologie und Kultur christlicher
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Rainer Berndt s.j. “Tuet dies zu meinem
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Stephan Wahle Gedenken Gottes – Gottes
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Hideki Nakamura s.j. *Memoria* in der Kontemplationslehre Richards von Saint-Victor

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Monika Seifert Zwischen Tradition und Rezeption: das Lorscher Nekrolog

Nikolas Jaspert Die Chorherren vom Heiligen Grab und ihre Nekrologtradition

Andrzej Radzimiński Nekrologe und Totengedächtnis in polnischen Kathedralkapiteln

Klaus Militzer Totengedenken in den Statuten der Kölner Bruderschaften

Für das Seelenheil: Die identitätsstiftende Kraft von Memoria

Arnold Angenendt Die liturgische *Memoria*: Hilfe für das Fortleben im Jenseits

Rolf Grosse Saint-Denis. Die Gegenwart der toten Könige

Johanna Gummlich-Wagner Memorialbilder und Kryptosignaturen in Handschriften aus dem
Kölner Klarissenkloster St. Klara

Sebastian Scholz Grabmäler als Zeugnisse der Memorialkultur

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P. L. G. van der Meer, J. A. Mol, *Beneficiaalboeken van Friesland, 1543* (Leeuwarden, 2013) 1072 pages. ISBN 978-90-6273-964-6. Price: € 75,-

The volume is published by the Fryske Akademy, Afûk in Leeuwarden (Bûterhoeke 3, 8911 DH Leeuwarden, tel: 058-234 30 70; e-mail: ynfo@afuk.nl).

An interesting source for Memoria research in Friesland: the *Beneficiaalboeken van 1543*

This publication contains a series of inventories, set up per district and per parish, with detailed data about the extent of ownership, the value of the glebe lands, the adjoining owners, and the assets and income of the Frisian parish churches and their priests. The *Beneficiaalboeken* (or ‘benefice books’) have been preserved for about three quarters of the 365 parishes within the present-day province of Friesland.

These inventories were created by order of the Regent Queen Maria of Hungary, then residing in Brussels. Her objective was to determine whether or not the ecclesiastical administration in Friesland was in order - rumours circulated that this was decidedly not the case. Since such registers have not come down to us for other Habsburg provinces in the Netherlands, they can be called unique. They contain a wealth of names and data on land prices, priests, altars, patron saints and other ecclesiastical items for a period in which the organization of the Catholic Church was still completely intact.

In Friesland, the *Beneficiaalboeken* have been known and studied for a long time. Frisian scholars have long worked with the folio edition that appeared in 1850. However, there was a great need for a new edition, not so much because the old edition is no longer available – it can still be consulted in libraries –, but because there was a need for a better text which could also be searched digitally. The new edition therefore also includes a CD-ROM with an integral recording of the text files.

As for the information on the commemoration of the dead, the registers contain many reports on anniversaries, etc. because of the extra income they offered to the priests. This is not the case for every parish, however, since not all rectors, vicars and churchwardens gave equally detailed information in this regard. Some notes therefore have to be read between the lines. But as there is no difference in this respect between rural and urban parishes, the data on memorial services seems to be evenly distributed across the whole province.

The edition is provided with a long introduction, in which the structure and background of the source are explained. In addition, a bibliography, a glossary and a list of the used currency types are included.

In December 2014, a special issue of the historical journal *De Vrije Fries* will appear with nine contributions in Dutch illustrating the importance of the source for various aspects of Frisian history. Four of these are dedicated to ecclesiastical themes. Paul N. Noomen treats the development of the medieval parish system in Oostergo; Jan Kuys discusses the taxation on the ecclesiastical incomes in the bishopric of Utrecht; Hans Mol writes about the income of pastors in Friesland, 1511-1543; and Otto Roemeling presents figures on the origin and academic training of the priests that appear in the *Beneficiaalboeken* of 1543. This special issue of *De Vrije Fries*, nr. 94 (2014) is published by the Afûk as well.



Upcoming symposiums and congresses

Memorializing the Middle and Upper Classes I-IV

Four commemoration-themed panels during the Sixty-First Annual Meeting of the Renaissance Society of America

Date: 26 March 2015
Location: Berlin, Humboldt-Universität
Organisation: Anne Leader, The Italian Art Society; Grit Heidemann, Universität der Künste Berlin; Claudia Jentzsch, Universität der Künste Berlin; and Harriette Peel, The Courtauld Institute
Websites: <http://www.rsa.org/>
<https://convention2.allacademic.com/one/rsa/rsa15/>

Building on the session “Memorials for Merchants: The Funerary Culture of Late Medieval Europe’s New Elite” (College Art Association Annual Meeting, 2014) and toward an edited volume on the subject, these sessions offer papers that investigate the habits and strategies of patrons of commemorative art ca. 1300-1700, while considering what relationship, if any, existed between patronal strategies and choices and location in societal hierarchy. The rising fortunes of merchants, lawyers, and other professionals allowed middle-class patrons to commission private tombs in numbers not seen since Roman times. While historians and anthropologists have looked broadly at European commemorative practices of the later Middle Ages and Renaissance, art historians have tended to focus on individual patrons, monuments, artists, or institutions. Our papers allow comparative analysis of the socio-cultural significance of memorialization both within particular cities and regions and across Europe. We welcomed papers that explore issues of social networks, the privatization of communal spaces, individual and corporate identities, personal and public memories, the relationships between the living and the dead, and other questions regarding commemoration, the use of space, and the patronage and reception of tombs and other memorials.

Memorializing the Middle and Upper Classes I: The Italian Bourgeoisie

Organizers: Anne Leader, The Italian Art Society; and Harriette Peel, The Courtauld Institute
Chair: Anne Leader, The Italian Art Society

Redefining Burial Practices and Social Boundaries in Fourteenth-century Pisa at the Camposanto
Dr. Karen Rose Mathews, University of Miami

In between the classes: Corporate Design versus a delusive Corporate Identity in Santo Spirito
Claudia Jentzsch, Universität der Künste Berlin

The Status of Color: vendecolori tomb locations and mercantile identity in sixteenth-century Venice
Dr. Julia A. DeLancey, Truman State University

Memorializing the Middle and Upper Classes II: Upward Mobility in Flanders, Spain, and France

Organizers: Anne Leader, The Italian Art Society; and Harriette Peel, The Courtauld Institute

Chair: Harriette Peel, The Courtauld Institute

Medieval tombs as Trendsetters – shaping remembrance in medieval Flanders and Hainaut
Sanne Frequin, University of Amsterdam

Nicolas Rolin and Pieter Bladelin – Fluidity in Social Classes in the 15th century Burgundian Netherlands
Ann Adams, The Courtauld Institute

Commemoration through Food: Obits Celebrated by the Franciscan Nuns of Late Medieval Strasbourg
Dr. Charlotte A. Stanford, Brigham Young University

Memorializing the Middle and Upper Classes III: Social Mobility in Bologna and Florence

Organizers: Grit Heidemann, Universität der Künste Berlin; Claudia Jentzsch, Universität der Künste Berlin

Chair: Anne Leader, The Italian Art Society

Tombs and the Imago doctoris in cathedra in Northern Italy (1300-1380)
Dr. Ruth Wolff, Institut für Kunst- und Bildgeschichte, Humboldt-Universität zu Berlin

A Reconsideration of Bardi Patronage between Santa Croce and Santa Maria Novella in Florence
Damien Cerutti, Université de Lausanne

Memorializing the Individual in Renaissance Florence: the terraverde cycle in Palazzo Rucellai
Katherine Stahlbuhk, Kunsthistorisches Institut in Florenz MPG / Universität Hamburg

Memorializing the Middle and Upper Classes IV: Social Climbers and Decliners, Naples, Rome, Venice

Organizers: Grit Heidemann, Universität der Künste Berlin; Claudia Jentzsch, Universität der Künste Berlin

Chair: Tanja Michalsky, Universität der Künste Berlin

Between Distinctive Representation and Local Tradition – The Cappella d’Alessandro in Santa Maria di Monteoliveto, Naples
Grit Heidemann, Universität der Künste Berlin

Beyond Michelangelo’s Monument for Pope Julius II – Tombs and burials in San Pietro in Vincoli
Anett Ladegast, Humboldt-Universität Berlin

Social Mobility and Commemoration in Seventeenth-Century Venetian Funerary Monuments
Meredith Crosbie, University of St. Andrews

Registration: Participants on the program must register by 15 November. All others may register up until the conference date, though registration rates will increase after the initial registration deadline.

Call For Papers: 'An Honourable Death' – a doctoral and ECR conference

Date: Saturday 9 May 2015
Venue: Birkbeck, University of London
Call for paper deadline: Friday 12 December 2014
Website: <http://birkbeckhistoryphd.org/2014/10/23/call-for-papers-an-honourable-death/>

“...if a man has not discovered something that he will die for, he isn't fit to live”
(Martin Luther King, 23 June 1963, Speech at the Great March on Detroit)

This one day multi-disciplinary conference explores where and when a positive value has been placed on dying and death. How and why are certain ways of dying admired or even desired? In the name of religion, ideology, nation or emotion, some people have accepted or even sought death. In some instances, the ultimate sacrifice of life is thought to serve the greater social good; such deaths may be seen as honourable, noble and altruistic. Yet placing a positive value on death can be deeply problematic; these deaths are also condemned and regretted. This conference explores the many ways honourable deaths may be lamented, deplored, praised or embraced.

We welcome proposals for 20-minute long papers from doctoral candidates and early career researchers on any aspect of this broad topic and covering any geographical area and period. Proposals for papers might include (but are not limited to) case studies and/or explorations of:

- What types of death are (or have been) given positive value? In what does their merit lie? Who determines this value and how? Examples might include dying in war; religious martyrdom, deaths in civil and human rights protests; just war; memorials to the dead – literary, physical, ceremonial etc.;
- How and why have ideas about what constitutes a worthy death changed? What do these deaths tell us about the relationship between the social and the personal? Examples might include 'noble' Roman suicide, Japanese ritual suicide; sacrificial death; duelling;
- How has the notion of honourable death been used and abused, for example, in the case of 'honour' killing?

We welcome proposals from all relevant academic disciplines, which may include History, Religious Studies, Anthropology, Psychology and Psychosocial Studies, Philosophy, Politics, Literature Studies, History of Art, Classical Studies.

If you would like to present a paper, please submit an abstract (max. 500 words) along with a paragraph (max. 200 words) which outlines your institution, the academic discipline in which you are researching and your main doctoral/ research project.

Send your proposals to an.honourable.death.conference@gmail.com by Friday 12 December 2014. We will inform you if your paper has been accepted by Friday 23 January 2015.

Sue Blunn and Guy Beckett, Co-Conveners
Birkbeck, University of London

Call For Papers: 'Sister Act: Female Monasticism and the Arts across Europe ca. 1250 - 1550'

Date: 13-14 March 2015
Location: London, The Courtauld Institute of Art
Call for paper deadline: 10 December 2014
Keynote speaker: Professor Dr. Carola Jäggi, University of Zürich (CH)

This conference seeks to compare, contrast and juxtapose scholarly approaches to the art of Medieval and Renaissance religious women that have emerged in recent decades. Seeking to initiate a broader conversation, which is long overdue, we invite papers that examine female monastic art in terms of patronage, space, devotional practice, spiritual identity or material history, spanning all of Europe and bridging the gap between the Middle Ages and the Renaissance.



Over the last three decades, within a broader scholarly effort to recover women's history, art historians have explored the role of gender in the form, function and patronage of monastic art and architecture. It has become evident that the institutionalisation of late medieval and renaissance religious women developed under very different conditions from that of their male counterparts. Monastic foundations for women are repeatedly revealed as having been idiosyncratic, rarely adhering to a set of norms. There are many examples of stable and flourishing institutions performing functions of dynastic memoria for wealthy, aristocratic or royal families. Equally, female convents could be fluid and metamorphic during the course of their history: many instances demonstrate shifting ecclesiastical allegiances, mutable types of monastic life, movement between patrons, and even communities changing order. Such varied historical circumstances shaped the architecture for female religious communities, ranging from large complexes erected in the most fashionable styles of their time, to basic dwellings within converted secular buildings. Diversity can also be observed in the commissioning and use of works of art, from second-hand or adapted paintings to specially commissioned,

lavish monuments and vast cycles of wall paintings. In short, artworks in the female religious context escape generalisation.

Idiosyncrasies are found not only when investigating the female monastic complex and its art, but also in the scholarship itself, which has primarily focused on chronologically and geographically specific material, often without engaging in dialogue with adjacent fields.

North of the Alps, scholars tend to gravitate towards the rich Cistercian and Dominican material, and to concentrate on the interplay between visual culture and devotional practice. The 2005 exhibition 'Krone und Schleier: Kunst aus mittelalterlichen Frauenklöstern', and the accompanying conference, bore witness to the vibrant wealth of artworks preserved in the

German-speaking areas of Europe, and should foster scholarly exchange with other European regions.

On the Italian peninsula, the patchy archival record and damage to physical convent spaces has led to a proliferation of case studies. Renaissance and early modern scholarship has also focused on biographies of individual nuns or specific convent chronicles as means of investigating nunneries within the urban fabric of the Italian city-states from a socio-economic perspective.

Meanwhile, the abundance of surviving artistic material in Spain, Portugal, Scandinavia and Eastern Europe has recently started to receive attention. The art of women who lived in a semi-religious context, such as tertiaries, widows, anchoresses and beguines, has also been brought to the fore. This abundance of recent work now invites comparison and wider interpretation.

We welcome proposals for 20-minute papers exploring material across the stated time span, in all artistic media and throughout Europe, that deal with either case studies or broader methodological questions. Papers, which take a comparative approach, breaking the traditional regional or chronological boundaries, are particularly welcome. We intend to arrange the papers into panels that present contrasting approaches and/or differing time periods or places, to stimulate comparative discussion.

Topics may include, but are not limited to:

- The topography of female religious settlements (e.g. within a city or a region)
- Female monastic architectural space (social aspects, interaction, hierarchies etc.)
- The commemorative function of art and architecture in female religious communities
- The relationship between lay patrons and female religious communities
- Artworks and liturgical/devotional practice
- Religious women as artistic practitioners
- Second-hand or relocated artworks
- The importance of written sources (chronicles, regulations, etc.) for understanding the artistic choices of religious women
- Comparisons between the art of female and male communities
- Artworks for female tertiaries and other semi-monastic groups, comparisons with the art of their second order counterparts
- Patronage networks between individual patrons and/or female religious communities
- Representing collective and individual identity
- The influence of female monastic art beyond the nunnery

Please send your abstracts of 250 – 300 words and a short biography of 100 words to Laura Llewellyn (laura.llewellyn@courtauld.ac.uk) and Michaela Zöschg (michaela.zoschg@courtauld.ac.uk) by 10 December 2014 at the latest.

Unfortunately, we cannot offer travel subsidies. Applicants from outside London are therefore encouraged to apply to other funding bodies for travel bursaries to attend the conference.

Organised by Laura Llewellyn and Michaela Zöschg (The Courtauld Institute of Art)

Conference review: Commemoration of the Dead: new approaches, new perspectives, new material

One-day conference, Institute of Historical Research, London, Saturday 15th November 2014

There was a packed conference room in the newly-refurbished Institute of Historical Research at Senate House, as eager members of the Church Monuments and Monumental Brass Societies gathered to hear about new approaches to incised brass memorials. As a sequel of sorts to a conference reconsidering approaches to funerary monuments on the half-centenary of Panofsky's *Tomb Sculpture* held at the Courtauld Institute in July, the stakes were high for a day on one of the potentially less-colourful genres of late medieval art production. However, the conference proved that brasses could also produce many novel and intellectually profitable methodologies, rather than inward-looking and basically descriptive case studies.

Richard Marks (*'Brass and Glass': the medieval tomb-window*) began the day with some pearls he had discovered in his relentless trawling of late medieval parochial wills, and that "brass and glass" was more than just a rhyme: many church windows acted as surrogate funerary monuments. Without the wills, there would be no way of knowing that the fragments of stained glass were patronised by the memorialised person under our feet. The use of documents to consider individual agency was also explored by Jessica Knowles on All Saints North Street in York (*'Controlling the Past': the Medieval Brasses of All Saints North Street, York*), and at the end of the day by Christian Steer on the brasses in the lost London convent of the Friars Minor (*'A Melting Pot of Death': Burials and Brasses in the London Grey Friars*). This veritable carpet of memory raised the intriguing questions of why the Franciscans were so popular among well-to-do Londoners, and how the friars themselves – supposedly unable to own property – bought their own brasses.

The idea of the importance of patrons' agency in the design of memorials was raised in the paper by Matthew Ward discussing Chellaston alabaster workshops (*Late Medieval Style: the Role of Agency and the Workshop*). Michael Carter then showed how an alleged London Type-B brass in Fountains Abbey was almost certainly later than the usual timespan of that workshop; instead the evidence of the iconographical motif of raising a mitre to show off a cleric's doctoral credentials gave us the identity of the commemorated abbot (*The Mysterious Mitre on the Monument*). Looking outside of the constraints of the medium continued: Harriette Peel (*Women, Children and Guardian Angels in Late Medieval Flemish Funerary Art*) also used novel iconographical analysis to show that a Flemish brass commemorating a young girl may be making appeal to female hagiography through its inclusion of a guardian angel. Sanne Frequin brought colour to proceedings with some technical findings of the polychromy of Tournai Marble monuments: supposedly a "pure" medium like brass (*Tournai Stone: an investigation of materiality*).

It is often forgotten that England, with its religious rather than social revolution, has a much richer corpus of funerary monuments than much of Europe. Ann Adams used the English corpus of tomb chest-top brasses to creatively illuminate the apparently peculiar choice of the genre over sculpted effigies by some Flemish nobles (*'Revealed and Concealed': Monumental Brasses on Tomb Chests – the examples of John I, Duke of Cleves and Catherine of Bourbon*). Robert Marcoux (*The social Meaning and Artistic Potential of a Medium: Brass and the Medieval Tombs of the Gaignières Collection*) reminded us of the importance of the Gaignières collection in the absence of the physical objects, and demonstrated its statistical potential in mapping aesthetic tastes over time. The varied papers, coupled with a lively, knowledgeable and generous audience, made for a day that proved that the humble brass lurking under the carpet in many a parish church can prove a lucrative genre for the modern art historian's inquiry.

James Cameron
Courtauld Institute of Art

Other news

A new research project: precious-metal effigial tomb monuments in medieval Europe up to c.1430 – Sophie Oosterwijk

In May 2014 Sophie Oosterwijk presented a new research project at the international conference on medieval copper, bronze and brass in Namur (Belgium) with a paper entitled ‘Copper alloy tombs in medieval Europe: image and identity’. Together with Sally Badham, she is conducting a survey of extant and lost medieval effigial tomb monuments made of different types of metal, ranging from copper alloy (often termed ‘bronze’) to silver and silver gilt. (They previously co-edited the volume *Monumental industry. The production of tomb sculpture in England and Wales in the long fourteenth century*, Donington: Shaun Tyas, 2010.) In turn Sally Badham presented the project with a paper entitled ‘Copper-alloy tombs in Europe to c.1430’ at the Church Monuments Society symposium in Canterbury in September 2014.

Copper alloy tombs came in different varieties. They could be cast or plated, gilt, silvered, or enamelled, and also decorated with (semi-)precious stones; flat metal memorials (brasses) are excluded from this project. The material was clearly chosen to indicate wealth and power: bronze was associated with antiquity. The earliest example appears to be the copper-alloy tomb effigy in low relief in Merseburg Cathedral (Germany), commemorating the anti-king Rudolph of Rheinfelden, duke of Swabia, who was killed after a battle with the troops of Emperor Henry IV in 1080. Rudolph’s tomb was followed by a number of episcopal tombs, including two at Magdeburg Cathedral commemorating Archbishop Friedrich von Wettin (d. 1152) and one of his successors, probably Wichmann von Seeburg (d. 1192). Several later examples survive at Augsburg, Meissen, Lübeck, Cologne and Einbeck. The current survey comprises a total of eleven German examples, all but one extant, but many more must have been destroyed.



The largest number of such tombs was probably created in France, where they were in vogue among the aristocracy, the clergy and royalty. However, most were melted down in the sixteenth century during the Wars of Religion and in the later eighteenth century before or during the French Revolution. Of sixty-nine known French examples, only nine remain, which vividly illustrates the extent of losses. Only one gilt and enamelled copper-alloy tomb survives in Spain: located in the choir of Burgos Cathedral, it commemorates Bishop Mauricio (d. 1238 or 1240). Two more recorded Spanish examples are the cast copper-alloy monuments to Thibaut IV, count of Champagne (d. 1253), and his son Henry (d. 1274) at Pamplona Cathedral, but these appear to have been destroyed as early as 1276. A single Portuguese example is the spectacular gilt cast copper-alloy monument in Braga Cathedral to the young Prince Afonso (1390-1400), eldest son

of King João I of Portugal (1358-1433) and his English wife Philippa of Lancaster. Another striking single survival is the joint monument to King Christopher II of Denmark (d. 1332) and his wife Euphemia of Pomerania (d. 1330) in the church of the Cistercian abbey in Sorø on the island of Zealand in east Denmark. All three known Italian examples, which commemorate members of the clergy, are extant, but none predate the fifteenth century.



In England gilt 'bronze' is often associated with royalty as a number of medieval kings and queens were commemorated with such monuments; so much so that the use of this metal has been called 'an English royal predilection'. Several examples remain at Westminster Abbey and one in Canterbury Cathedral, yet their survival confuses the real picture: the material had already been used for several episcopal tombs long before the creation of the earliest surviving monument, that to Henry III (d. 1272). In fact, of the twenty-one known English examples, only eight are to royalty, with seven to members of the nobility and six to members of the higher clergy.

Unfortunately the metal value of these copper alloy monuments was often the reason for their destruction: the extant examples thus seem rarer now than they were at the time. Their splendour attracted antiquarian attention, however, and many were at least recorded before they were destroyed. Moreover, their impact is evident from references to such memorials in contemporary literature, as in the opening lines of William Shakespeare's sonnet 55: 'Not marble, nor the gilded monuments / Of princes shall outlive this powerful rhyme'. Unfortunately this has proved only too true for many of these prestigious monuments.

The aim of the project is to produce as complete an inventory as possible of all precious-metal effigial tomb monuments across Europe up to c.1430, as this will allow us to assess the occurrence of precious-metal tombs across medieval Europe and analyse what categories of patron chose these prestigious effigy types. Thus far we have identified 110 examples across Europe in the period up to c.1430. However, locating information about demolished examples is a real problem, yet there may well be original records or antiquarian descriptions of such tombs that other scholars are aware of.

That is why we would like to raise an appeal for more information about extant and lost examples of metal effigial tomb monuments across Europe, and especially in the German-speaking regions. It is our intention to publish our inventory and a preliminary assessment of the significance of this type of memorial in the peer-reviewed journal *Church Monuments*, 30 (2016).

Dr Sophie Oosterwijk (formerly Tomb Monuments Coordinator, MeMO project, Utrecht University; now Teaching Fellow at the School of Art History, University of St Andrews, UK, so21@st-andrews.ac.uk)

Sally Badham MBE, FSA (Vice-President of the Church Monuments Society, sallybadham@uwclub.net)

Some further reading:

Sally Badham, 'A lost bronze effigy from York Minster', *Antiquaries Journal*, 60 (1980), pp. 59-65.

Sally Badham, 'Cast copper-alloy tombs and London B brass production in the late fourteenth century', *Transactions of the Monumental Brass Society*, 17 (2004), pp. 105-127.

Sally Badham and Sophie Oosterwijk, 'The tomb monument of Katherine, daughter of Henry III and Eleanor of Provence (1253-7)', *The Antiquaries Journal*, 92 (2012), 169-196.

Enamels of Limoges 1100-1350, Metropolitan Museum of Art exhibition catalogue (New York, 1996).

Figure captions:

- 1) Copper-alloy tomb slab of Rudolph of Swabia (d. 1080), Merseburg Cathedral (Germany). *Photo: Vereinigte Domstifter zu Merseburg und Naumburg und des Kollegiatstifts Zeitz, Bildarchiv Merseburg.*
- 2) Cast gilt copper-alloy tomb effigy of Edward the Black Prince (d. 1376), Canterbury Cathedral. *Photo: Tim Sutton.*

The Church Monuments Essay Prize

The Council of the Church Monuments Society has launched 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 more people, particularly those who are perhaps aiming to write on church monuments for the first time or who are not regular contributors, to submit material for the CMS journal *Church Monuments*. The competition is therefore 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 the Society's journal.

The closing date for entries is 31 December 2015. Please contact the Hon. Journal Co-Editors for more details and / or advice on the suitability of a particular topic, or see the Society's website www.churchmonumentsociety.org for a copy of the rules and for the guidelines to contributors.

Address for details and for submission of articles (before 31 December 2015):

Dr Rhianydd Biebrach FSA
Email: r.biebrach@btinternet.com

Dr Paul Cockerham FSA
Email: pcockerham25@gmail.com



Figure captions:

Top: The effigy of Margaret of Denmark (1285) in the abbey church of at Bad Doberan, Mechlenburg-Vorpommen (Germany).

Bottom: the tomb chest of Kenelm Digby (1590) at Stoke Dry, Rutland, England. Photographs: Paul Cockerham.

Colophon

Webmaster and editor-in-chief
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Charlotte Dikken
Truus van Bueren, Charlotte Dikken, Rolf de Weijert,
Sophie Oosterwijk

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

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

C.P.A.Dikken@uu.nl

The next issue of *Medieval Memoria Research* will appear in April 2015.

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