

Medieval Memoria Research

Newsletter



March, 2016
Issue 16

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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: Limoges enamel memorial plaque to Geoffrey of Anjou (d. 1151), originally St Julien's Cathedral, now in the local Carré Plantagenet, Le Mans, in an etching from C.A. Stothard, *Monumental Effigies of Great Britain* (London, 1832), pl. opposite p. 2.

Editorial

Welcome to the sixteenth 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 new publications, new projects and websites, a book review, and many other important announcements. Under the section ‘Other news’ you will find information about the new ‘Tot Gedachtenis’ Foundation, which was created to enable research and publications in the field of the remembrance of the dead and memorial practices up to the start of the seventeenth century.

We remind our readers that the MMR website also now has a new feature: the MMR bulletin board (<http://mmr.let.uu.nl/pages/bulletin.shtml>). MMR is issued twice a year (typically in the spring and autumn), however due to the ever developing nature of the *memoria* research field, and the increased activity within it, the need arose to add a bulletin board for smaller announcements, and for events with particularly urgent deadlines which we might otherwise not be able to feature in MMR. Check back frequently for the latest updates!

To have your announcement featured on the MMR bulletin board, please contact us with the following details: a title, a short description of the announcement in one or two sentences, a date and/or deadline, and an external weblink to where the reader might find more information.

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/>

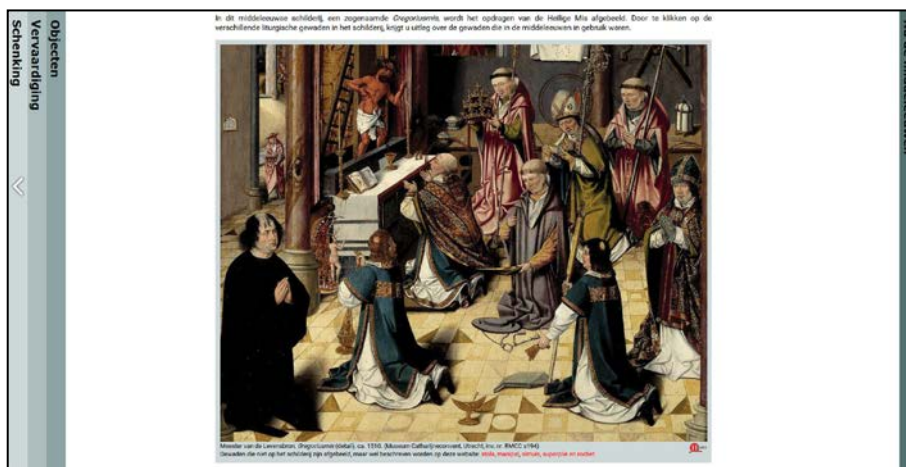
Expansion of the MeMO database & a new MeMO website

For some time, the MeMO project has had the wish to expand its database with an entirely new type of object, namely liturgical vestments. In addition, MeMO wanted to create an accompanying website on the donations of these vestments. Thanks to the financial support of the K.F. Hein Fonds, both ambitions have now been realized.

In the autumn of 2015, 25 descriptions of liturgical vestments were added to the database. It concerns chasubles, dalmatics, copes and fragments of vestments which show one or more coats of arms, texts and/or portraits. As is the case with the other objects in the MeMO database, the vestments functioned in the area that is currently the Netherlands and date from before 1580. The descriptions are in English and can be found [here](#).



Furthermore, MeMO is proud to announce the launch of a new website called *Schenkings van liturgische gewaden* (in English: *Donations of liturgical vestments*). This Dutch website focuses on the donation process and the creation of vestments, their use and post-medieval fate. It also provides background information on seven of the vestments that are described in the database. The website is compiled and designed by Corinne van Dijk, project leader of MeMO, and Bart Holterman, a former MeMO employee and currently a PhD student at the German Maritime Museum in Bremerhaven.



Visit the MeMO project's Facebook page

In June 2014 the MeMO project launched [its new Facebook page](#). On this page visitors can find news and updates concerning MeMO, for example regarding new products and projects, and changes in staff. We will also use this page to post notifications regarding the [MeMO database](#), for instance when new entries and photographs have been added, or when other significant improvements have been made.

In addition to this, we use our Facebook page to post news about *memoria* in general, such as about new symposiums and events. We are also interested in sharing new press announcements, for example when new memorial texts or objects have been discovered. We warmly invite the readers of MMR to also share their announcements with us (memo.gw@uu.nl). We hope that the MeMO Facebook page can grow into a community hub and platform for *memoria* researchers to share news and to make new contacts – perhaps even to ask, or help answer questions regarding personal research projects.

Our Facebook page is freely accessible, even to visitors who do not have a Facebook account of their own. However, if you wish to respond to any posts there, having an account will be necessary.

[Click here to visit the MeMO Facebook page now.](#)

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>.

2014

- Sally Badham, 'The brass of a man holding a church at North Creake', in: *Norfolk Archaeology* XLVI (2014), 31-6.
- Jerome Bertram, *Graves and Epitaphs – Writings on Brasses and Related Subjects* (lulu.com, 2014), 2 vols.
- Jerome Bertram, *Minor Mediaeval Monuments in Oxfordshire* (lulu.com, 2014).
- Michael Carter, 'Cistercian Abbots as Patrons of Art and Architecture: Northern England in the Late Middle Ages', in: Martin Heale (ed.), *The Prelate in England and Europe: 1300–1560* (York Medieval Press, 2014), 215-239.
- Kees Kuiken, 'Herdenken in de kerk van Hommerts vóór en na de Hervorming', in: *Alde Fryske Tsjerken* 11 (December 2014), 19-22.
- J.M. Massing, N. Zeeman (eds.), *King's College Chapel 1515-2015: Art, Music and Religion in Cambridge* (Turnhout, 2014).
- Elizabeth A. New, 'Episcopal Embodiment: The Tombs and Seals of Bishops in Medieval England and Wales', in: Martin Heale (ed.), *The Prelate in England and Europe: 1300–1560* (York Medieval Press, 2014), 191-214.
- Dennis Turner, Nigel Saul, 'The lost chantry college of Lingfield', in: *Surrey Archaeological Collections* XCVIII (2014), 153-74.

2015

- Nicolangelo D'Acunto, 'Mönchs- und Nonnenkonvente aus dem *Regnum Italiae* in den *Libri vitae*', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 223-238.
- Ann Adams, 'Willem Loemans of Cologne and the patronage of 15th-century brasses', in: *Monumental Brass Society Bulletin* 130-October (2015), 590-3.
- Rasmus Agertoft, 'Resten er historie. 1500-tallets adelige gravsten som biografi' ("The Rest is History: 16th Century Noble Funeral Monuments as Biography"), in: *Historiske biografier. Personalthistorisk Tidsskrift* (2015), ed. by Samfundet for dansk Genealogi og Personalthistorie, 62-91.
- Hubert Allen, 'Marblers and Monuments in the Middle Ages. A contribution by our Hon. Secretary to a Study Day in Oxford', in: *Monumental Brass Society Bulletin* 129-June (2015), 573-5.
- Sally Badham, 'Kneeling in prayer. English commemorative art 1330–1670', in: *The British Art Journal*, vol. XI, no. 2 (2015), 2-16.
- Sally Badham, 'Medieval monuments to the de la Pole and Wingfield families', in: E. Martin and P. Blore (eds.), *Wingfield College and its Patrons: Piety and Prestige in Medieval Suffolk* (Boydell and Brewer, Woodbridge, 2015), 135-76.
- Sally Badham, *Seeking Salvation: Commemorating the Dead in the Late-Medieval Parish* (Shaun Tyas, Donington, 2015).
- Sally Badham, Sophie Oosterwijk, 'Monumentum aere perennius'? Precious-metal effigial tomb monuments in Europe 1080–1430', in: *Church Monuments* 30 (2015), 7-105.

- Jill Barlow, Richard Bryant, Carolyn Heighway, Chris Jeans and David Smith, *Edward II. His Last Months and his Monument* (Gloucester, 2015).
- Jon Bayliss, 'The Southwark Workshops, 1585-1605', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 111-130.
- Jerome Bertram, *Icon and Epigraphy. The Meaning of European Brasses and Slabs* (lulu.com, 2015), 2 vols.
- Rhianydd Biebrach, 'Commemoration and Culture. The Monuments of Abergavenny Priory in Context', in: George Nash (ed.), *An Anatomy of a Parish Church. The Archaeology, History and Conservation of St Mary's Priory Church, Abergavenny* (Archaeopress, Oxford, 2015), 143-162.
- Andreas Bihrer, 'Angelsächsische Könige in der kontinentalen Memorialüberlieferung', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 379-403.
- Douglas Brine, *Pious Memories. The Wall-Mounted Memorial in the Burgundian Netherlands* (Brill, Leiden, 2015).
- Eva-Maria Butz, 'Herrschergedenken als Spiegel von Konsens und Kooperation. Zur politischen Einordnung von Herrschereinträgen in den frühmittelalterlichen *Libri memoriales*', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 305-328.
- Toby Capwell, *Armour of the English Knight 1400-1450* (Thomas del Mar, London, 2015).
- Tobias Capwell, 'The 15th century brass at Trotton: A hero of Agincourt as armoured icon', in: *Monumental Brass Society Bulletin* 129-June (2015), 570-2.
- Michael Carter, 'The Mysterious Mitre on the Monument: A fifteenth-century grave cover at Fountains Abbey, Yorkshire', in: *Cîteaux Commentarii cistercienses. Revue d'Histoire Cistercienne / A Journal of Historical Studies / Zeitschrift für Zisterziensische Geschichte* 66, 1-2 (2015), 7-20.
- Neil Cartlidge, 'A Debate with Death: John Rudyng's Brass in St. Andrew's Church, Biggleswade', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 94-100.
- Maximilian Diesenberger, 'Könige und Herzöge im Salzburger Verbrüderungsbuch um 800', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 329-342.
- Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015).
- Dieter Geuenich, 'Das Reichenauer Verbrüderungsbuch', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 123-146.
- John Goodall, *Parish Church Treasures* (Bloomsbury Continuum, London, 2015).
- David Green, 'The tomb of the Black Prince. Contexts and Incongruities', in: *Church Monuments* 30 (2015), 105-122.
- David Harry, 'A Cadaver in Context: the Shroud Brass of John Briggie Revisited', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 101-110.
- Wolfgang Haubrichs, 'Romanische und bairische Personennamen im Salzburger Verbrüderungsbuch', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 405-440.
- John Insley, 'The Old English and Scandinavian Personal Names of the Durham *Liber Vitae* to 1200', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 441-452.
- Franz-Josef Jakobi, 'Der Liber Memorialis von Remiremont', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 87-122.

- William Lack, 'Conservation of Brasses, 2014', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 165-174.
- Christian Lange, *Paradise and Hell in Islamic Traditions*, (Cambridge, 2015).
- Christian Lange (ed.), *Locating Hell in Islamic Traditions*, (Leiden, 2015).
- Jens Lieven, 'Großgruppeneinträge in den *Libri memoriales*. Anmerkungen zu Bischöfen der späten Karolingerzeit im Kontext großer Gruppen', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 239-272.
- Phillip Lindley, *The Howards and the Tudors. Studies in Science and Heritage* (Shaun Tyas, Donington, 2015).
- Uwe Ludwig, 'Die beiden St. Galler Libri vitae aus dem 9. Jahrhundert', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 147-174.
- Alastair Minnis, 'Discourse beyond Death: The Language of Heaven in the Middle English *Pearl*', in: Mary Carruthers (ed.), *Language in Medieval Britain. Networks and Exchanges* (Donington, 2015), 214-228.
- George McHardy, 'Brasses in the Church of Our Lady and St. Alphonsus, Hanley Swan, Worcestershire', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 131-164.
- Meta Niederkorn-Bruck, '*Nomina scripta sunt in coelo*', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 59-86.
- Sophie Oosterwijk, 'Graven in de kerk: Middeleeuwse grafzerken in Sint-Maartensdijk', (2015). Available online: http://memo.hum.uu.nl/pdf/Graven_in_de_kerk_2015.pdf
- Peter Ryder, 'Robert Markham slab from Rufford Abbey', in: *Monumental Brass Society Bulletin* 130-October (2015), 588-9.
- Rudolf Schieffer, 'Memorialquellen in den Monumenta Germaniae Historica', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 17-32.
- Thomas Schilp, 'Überlegungen zur Sakramentarhandschrift D 1 als Liber vitae der Essener Frauenkommunität', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 203-221.
- Christian Steer, 'The Language of Commemoration', in: Mary Carruthers (ed.), *Language in Medieval Britain. Networks and Exchanges* (Donington, 2015), 240-250.
- Jean L. Wilson, 'Speaking stones. The use of text in the design of Early Modern funerary monuments', in: *Church Monuments* 30 (2015), 123-166.
- Herwig Wolfram, 'Die Libri vitae von Salzburg und Cividale und das Bayerische Ostland (799–907)', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 343-378.
- Joachim Wollasch, 'Formen und Inhalte mittelalterlicher *memoria*', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 33-57.
- Alfons Zettler, 'Otmars Gefährten. Studien zum St. Galler Gelübdebuch und zu den ältesten St. Galler Mönchslisten', in: Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015), 175-202.

Upcoming:

- Kees Kuiken, *Rural salvation markets. Medieval memoria in Dutch village parishes*.

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

- Sophie Oosterwijk, 'Peter Bitter, Viera Bonenkampová and Koen Goudriaan (eds), *Graven spreken. Perspectieven op grafcultuur in de middeleeuwse en vroegmoderne Nederlanden* (Hilversum: Verloren, 2013), 256 pp., 21 b/w illus.', in: *Church Monuments* 29 (2014), 154-8.

Review: Jerome Bertram, *Icon and Epigraphy. The Meaning of European Brasses and Slabs* (lulu.com, 2015), 2 vols.

- Sally Badham, 'Jerome Bertram, *Icon and Epigraphy. The Meaning of European Brasses and Slabs* (lulu, 2015), 2 vols, 423 pp. + 581 illus.', in: *MMR* 16 (2016). Also available separately: http://mmr.let.uu.nl/pdf/Badham-book_review-Icon_and_Epigraphy.pdf

Reviews: Richard Marks, *Studies in the Art and Imagery of the Middle Ages* (London, 2013).

- Eamon Duffy, 'Richard Marks, *Studies in the art and imagery of the Middle Ages* (London, The Pindar Press, 2012), viii + 845 pp., 456 b/w illus.', in: *Church Monuments* 29 (2014), 163-5.
- John Goodall, 'Richard Marks, *Studies in the art and imagery of the Middle Ages* (London: The Pindar Press, 2012); viii + 845 pp., 456 b/w illus.', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 176-7.

Review: Adrian J. Webb (ed.), *Ancient church fonts of Somerset surveyed and drawn by Harvey Pridham* (Somerset Archaeological and Natural History Society, 2013).

- Sally Badham, 'Adrian J. Webb (ed.), *Ancient church fonts of Somerset surveyed and drawn by Harvey Pridham* (Somerset Archaeological and Natural History Society, 2013), xl + 192 pp., many colour and b/w illus.', in: *Church Monuments* 29 (2014), 166-7.

Review: C.B. Newham, *Book of effigies: photographs of selected recumbent effigies in English parish churches* (DAE Publishing, 2013), and C.B. Newham, *Book of effigies II: photographs of selected recumbent effigies in English parish churches* (DAE Publishing, 2014).

- Ellie Pridgeon, 'C.B. Newham, *Book of effigies II: photographs of selected recumbent effigies in English parish churches* (DAE Publishing, 2014) (...) C.B. Newham, *Book of effigies II: photographs of selected recumbent effigies in English parish churches* (DAE Publishing, 2014)', in: *Church Monuments* 29 (2014), 167.

Review: Elma Brenner, Meredith Cohen, and Mary Franklin-Brown (eds), *Memory and commemoration in medieval culture* (Farnham, Ashgate, 2013).

- David Lepine, 'Elma Brenner, Meredith Cohen, and Mary Franklin-Brown (eds), *Memory and commemoration in medieval culture* (Farnham, Ashgate, 2013), 354 pp., 59 b/w illus.', in: *Church Monuments* 29 (2014), 167-8.

Review: Cinzia M. Sicca and Louis A. Waldman (eds), *The Anglo-Florentine Renaissance: art for the early Tudors* (New Haven and London, Yale University Press, 2012).

- Angela Smith, 'Cinzia M. Sicca and Louis A. Waldman (eds), *The Anglo-Florentine Renaissance: art for the early Tudors* (New Haven and London, Yale University Press, 2012), 414 pp., 147 colour and b/w illus.', in: *Church Monuments* 29 (2014), 169-70.

Review: Andrew Gordon and Thomas Rist (eds), *The arts of remembrance in Early Modern England. Memorial cultures of the Post Reformation* (Farnham, Ashgate, 2013).

- Andrew White, 'Andrew Gordon and Thomas Rist (eds), *The arts of remembrance in Early Modern England. Memorial cultures of the Post Reformation* (Farnham, Ashgate, 2013), 29 pp., 23 b/w illus.', in: *Church Monuments* 29 (2014), 170-1.

Review: Elizabeth C. Tingle, *Purgatory and piety in Brittany 1480–1720* (Farnham, Ashgate, 2012).

- Sophie Oosterwijk, ‘Elizabeth C. Tingle, *Purgatory and piety in Brittany 1480–1720* (Farnham, Ashgate, 2012), xvi + 308 pp., 9 figures and diagrams and 6 tables.’, in: *Church Monuments* 29 (2014), 171-2.

Review: Maureen Daly Goggin and Beth Fowkes Tobin (eds), *Women and the material culture of death* (Farnham, Ashgate, 2013).

- Julian Litten, ‘Maureen Daly Goggin and Beth Fowkes Tobin (eds), *Women and the material culture of death* (Farnham, Ashgate, 2013), xxii + 344 pp., bibliography and index, 77 b/w plates.’, in: *Church Monuments* 29 (2014), 172-5.

Review: Edward Chaney and Timothy Wilks, *The Jacobean Grand Tour. Early Stuart travellers in Europe* (London and New York, I. B. Tauris & Co, 2014).

- Conny Bailey, ‘Edward Chaney and Timothy Wilks, *The Jacobean Grand Tour. Early Stuart travellers in Europe* (London and New York, I. B. Tauris & Co, 2014), 304 pp., 11 colour plates, 107 b/w illus.’, in: *Church Monuments* 29 (2014), 175-6.

Review: Nicholas Stanley-Price, *The Non-Catholic cemetery in Rome: its history, its people, and its survival for 300 years* (Rome, The Non-Catholic Cemetery in Rome, 2014).

- James Stevens Curl, ‘Nicholas Stanley-Price, *The Non-Catholic cemetery in Rome: its history, its people, and its survival for 300 years* (Rome, The Non-Catholic Cemetery in Rome, 2014), 156 pp., 5 maps and 85 colour and b/w illus.’, in: *Church Monuments* 29 (2014), 182-3.

Review: Robert Halliday, *Suffolk graves. A history of Suffolk gravestones* (Bury St Edmunds, Arima Publishing, 2013), and Robert Halliday, *Suffolk graves. Graves of the famous and notable* (Bury St Edmunds, Arima Publishing, 2013).

- Roger Bowdler, ‘Robert Halliday, *Suffolk graves. A history of Suffolk gravestones* (Bury St Edmunds, Arima Publishing, 2013), 113 pp., 234 b/w illus. (...) Robert Halliday, *Suffolk graves. Graves of the famous and notable* (Bury St Edmunds, Arima Publishing, 2013), 100 pp., 144 b/w illus.’ in: *Church Monuments* 29 (2014), 183-4.

Review: Markus Sanke, *Die Gräber geistlicher Eliten Europas von der Spätantike bis zur Neuzeit: Archäologische Studien zur materiellen Reflexion von Jenseitsvorstellungen und ihrem Wandel*, 2 vols + CD-ROM (Bonn, Habelt, 2012), and Ulrike Wendland and Elisabeth Rüber-Schütte (eds), *Die Merseburger Fürstengruft: Geschichte – Zeremoniell – Fürstengruft* (Petersberg, Michael Imhof, 2013), and Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster, Aschendorff, 2013).

- Joanna Olchawa, ‘Markus Sanke, *Die Gräber geistlicher Eliten Europas von der Spätantike bis zur Neuzeit: Archäologische Studien zur materiellen Reflexion von Jenseitsvorstellungen und ihrem Wandel*, 2 vols + CD-ROM (Bonn, Habelt, 2012), 1104 pp.; 219 colour and 431 b/w illus. (...) Ulrike Wendland and Elisabeth Rüber-Schütte (eds), *Die Merseburger Fürstengruft: Geschichte – Zeremoniell – Fürstengruft* (Petersberg, Michael Imhof, 2013), 608 pp., 434 colour illus. (...) Rainer Berndt (ed.), *Wider das Vergessen und für das Seelenheil: Memoria und Totengedenken im Mittelalter* (Münster, Aschendorff, 2013), 384 pp., 32 colour plates.’, in: *Church Monuments* 29 (2014), 189-91.

Review: Sarah Tarlow and Liv Nilsson Stutz (eds), *The Oxford handbook of the archaeology of death and burial* (Oxford, Oxford University Press, 2013).

- Norman Hammond, 'Sarah Tarlow and Liv Nilsson Stutz (eds), *The Oxford handbook of the archaeology of death and burial* (Oxford, Oxford University Press, 2013), 849 pp., 115 line & black and white figures.', in: *Church Monuments* 29 (2014), 191-2.

Review: Caroline Bruzelius, *Preaching, Building and Burying: Friars in the Medieval City* (New Haven and London: Yale University Press, 2014).

- Christian Steer, 'Caroline Bruzelius, *Preaching, Building and Burying: Friars in the Medieval City* (New Haven and London: Yale University Press, 2014), xi + 205 pp., 40 colour and 40 b/w plates', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 175.

Review: Michael Penman (ed.), *Monuments and Monumentality across Medieval and Early Modern Europe* (Donington: Shaun Tyas, 2013).

- Nigel Llewellyn, 'Michael Penman ed., *Monuments and Monumentality across Medieval and Early Modern Europe* (Donington: Shaun Tyas, 2013); xxii + 298 pp., numerous b/w and colour illus.', in: *Transactions of the Monumental Brass Society* 19-2 (2015), 177-180.

Books (tables of contents)

Dieter Geuenich, Uwe Ludwig (eds.), *Libri vitae. Gebetsgedenken in der Gesellschaft des Frühen Mittelalters* (Köln / Weimar / Wien, 2015). 2015. 464 S. 52 S/W- UND 32 FARB. ABB. GB. 155 X 230 MM. € 52,90 [D] | € 54,40 [A] | SBN978-3-412-20943-8

Publisher: <http://www.boehlau-verlag.com/978-3-412-20943-8.html>

Die Libri vitae (Gedenkbücher, Verbrüderungsbücher) galten im Mittelalter als Abbilder des in der Heiligen Schrift erwähnten »himmlischen Lebensbuches«. Klostersgemeinschaften, die solche Libri vitae führten, verpflichteten sich zum Gebet für die Eingetragenen, die zugleich die Hoffnung hegten, beim Jüngsten Gericht einen gnädigen Richter zu finden. Für die historische Forschung sind die Libri vitae von Interesse, weil sie die eingetragenen Personen in ihrem sozialen Kontext abbilden – als Angehörige von Familien und Sippen, Mönchs- und Nonnenkonventen, Kanonikergemeinschaften und Domkapiteln, Priestergemeinschaften, Pilgergruppen oder Gesandtschaften. Der vorliegende Band gibt zum ersten Mal einen umfassenden Überblick über die Libri vitae der Karolingerzeit.

Dieter Geuenich ist Professor em. für mittelalterliche Geschichte an der Universität Duisburg-Essen. Uwe Ludwig ist Professor für mittelalterliche Geschichte an der Universität Duisburg-Essen.



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Das Reichenauer Verbrüderungsbuch
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Otmars Gefährten. Studien zum St. Galler Gelübdebuch und zu den ältesten St. Galler
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III. PERSONEN UND PERSONENGRUPPEN IN DER FRÜHMITTELALTERLICHEN GEDENKÜBERLIEFERUNG

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by John Insley

REGISTER

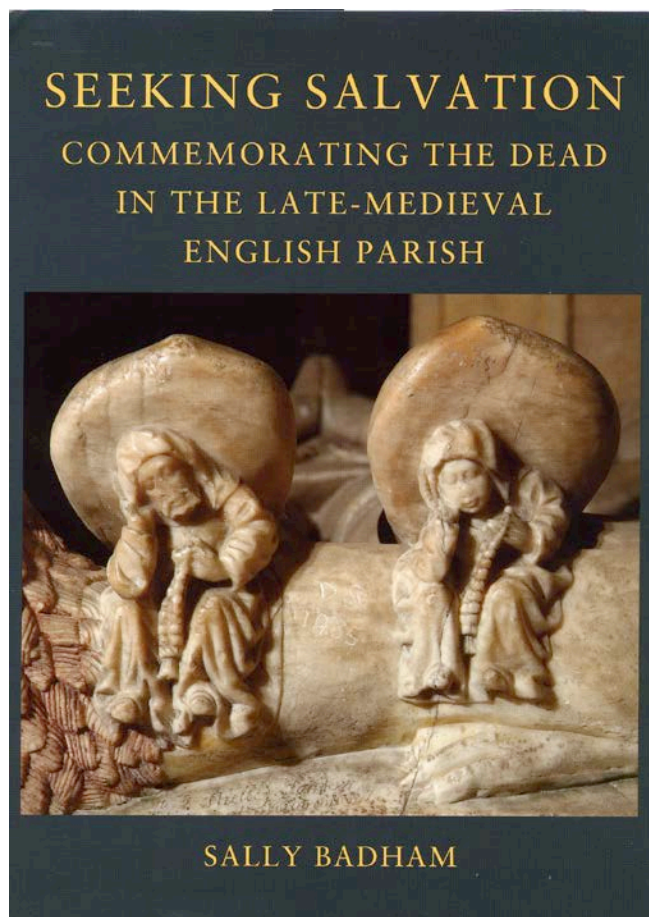
Sally Badham, *Seeking Salvation: Commemorating the Dead in the Late-Medieval Parish* (Shaun Tyas, Donington, 2015); ISBN 978-1-907730-47-4; ix + 278pp + 118 colour photos. £39.95. Available from internet sites Amazon, EBay and ABE books, as well as from the publisher: Shaun Tyas, 1 High Street, Donington, Lincolnshire PE11 4TA, phone 01775 821542, email shaun@shauntyas.myzen.co.uk.

Commemorative practice comprised a complex of liturgical and social acts connecting the living and the dead, collectively termed *memoria*, research into which at its best is characterised by the integrated use of objects and texts.

Memoria studies have been well established on the continent since the 1980s, the MeMO project being a shining example, but commemoration in this widest sense has hitherto attracted little scholarly interest in Great Britain. The aim of the present book is to focus on *memoria* and related medieval religious practice in a parish church context, by explaining the theological underpinning of the perceived need for prayers for the soul and the many ways in which the medieval faithful sought to attract them. The medieval Christian faithful believed that even souls which would escape Hell had to be refined or purified before they could enter Heaven after the collective judgement. Purgatory loomed large in lay awareness, and contemporary illustrations show it as a terrifying experience. Naturally, the

Christian faithful were anxious to minimise the time spent in such an inhospitable place. This ground-breaking volume, which covers the period c1300–1558, examines the responses of English men and women by carrying out a wide range of good works which would attract prayers from their contemporaries and those who came after them so as to improve their chances of salvation. The most lavish provision for eternity was inevitably that of royalty and the nobility, but relatively little of this now survives. This volume instead concentrates on commemoration in the parish church context. Hence discussion centres on the arrangements made by the gentry, better-off townspeople and small landowners, as well as parochial, chantry and guild clergy.

Unfortunately, much religious material culture was swept away by the iconoclasm which accompanied the Reformation, along with the doctrinal basis for many forms of commemoration. All too often the only material remains indicative of the heavy expenditure once undertaken to speed the soul of the deceased through Purgatory are tomb monuments, chantry and guild chapels, and painted glass, screens and walls, all of them frequently in a damaged state. In particular only a tiny proportion remains of the medieval plate and textiles paid for by pious members of medieval society. For such categories of *memoria* we have to rely almost entirely on contemporary voices as expressed in wills, inventories and other contemporary texts. In a real sense, they allow these long-dead benefactors to speak for themselves and so give us a unique insight into the mindset of medieval men and women.



This cutting-edge study sheds valuable light on an aspect of medieval piety which is of increasing interest to scholars, and is accompanied by a generous spread of stunning colour photographs by the talented church photographer, C.B. Newham.

The contents of the volume are as follows:

Chapter 1: Objectives and sources

Chapter 2: The purpose and variety of *memoria*

Why was commemoration so important to medieval man?

The parochial context

The variety of individual commemorative strategies

The varying perspectives of individual donors

The purpose of tomb monuments

Identifiers on gifts

The broader context for *memoria*

Chapter 3: The theological underpinning

Purgatory

The development of the doctrine of Purgatory and commemorative practice

Intercession

Indulgences

The cult of relics and pilgrimages

Chapter 4: Good works in the community

The Seven Corporal Acts of Mercy

Almsgiving

Almshouses and hospitals

Schools

Roadways, causeways and bridges

Repairs to other infrastructure

Chapter 5: Church building

Major building projects funded by a single donor

Collaborative building projects

Donations to far-flung churches

The variety of donors

The audience for building inscriptions

Conclusion

Chapter 6: Church fittings

Window glazing

Wall paintings

Roods and rood screens

Fonts and font covers

Pulpits and lecterns

Pews and seats

Chapter 7: Church furnishings and ornaments

Books

Plate

Vestments, altar cloths and other textiles
Conclusion

Chapter 8: Colleges, chantries and prayers for the dead

Collegiate churches
Chantry chapels and perpetual chantries
Short-term chantries in chantry chapels
Immediate post-mortem prayers
The anniversary
Other post-mortem prayers
Mnemonics

Chapter 9: Religious guilds, bede-rolls and lights

Religious guilds
Lists of benefactors and bede-rolls
Lights

Chapter 10: Funerals and burial location

The common funeral
The heraldic funeral
Funerals involving religious guilds
Burial location

Chapter 11: Monuments

The requirements of the person commemorated
Place of commemoration and multiple monuments
Speed of provision
Visibility and identifiers
Intercessory and other devotional imagery
Churchyard monuments
Conclusion

Chapter 12: Reactions

The challenge of Lollardy
The impact of the Reformation
Reservations and contradictions
Conclusion

Douglas Brine, *Pious Memories. The Wall-Mounted Memorial in the Burgundian Netherlands* (Brill, Leiden, 2015). ISBN: 9789004288324; Hardback (xx, 322 pp., 118 color & b/w illus.) List price: €105.- / \$136.-

Publisher website: <http://www.brill.com/products/book/pious-memories>

Wall-mounted memorials (or ‘epitaphs’) enjoyed great popularity across the Burgundian Netherlands. Usually installed in churches above graves, they combine images with inscriptions and take the form of sculpted reliefs, brass plaques, or panel paintings. They preserved the memory of the dead and reminded the living to pray for their souls. On occasions, renowned artists like Jan van Eyck and Rogier van der Weyden were closely involved in memorials’ creation.

In *Pious Memories* Douglas Brine examines the wall-mounted memorial as a distinct category of funerary monument and shows it to be a significant, if overlooked, aspect of fifteenth-century Netherlandish art. The patronage, functions, and meanings of these objects are considered in the context of contemporary commemorative practices and the culture of *memoria*.

Brine received the 2015 Arthur Kingsley Porter Prize, for an earlier version of Chapter 5 of *Pious Memories*, his article, “Jan van Eyck, Canon Joris van der Paele, and the Art of Commemoration,” published in the September 2014 issue of *The Art Bulletin*.

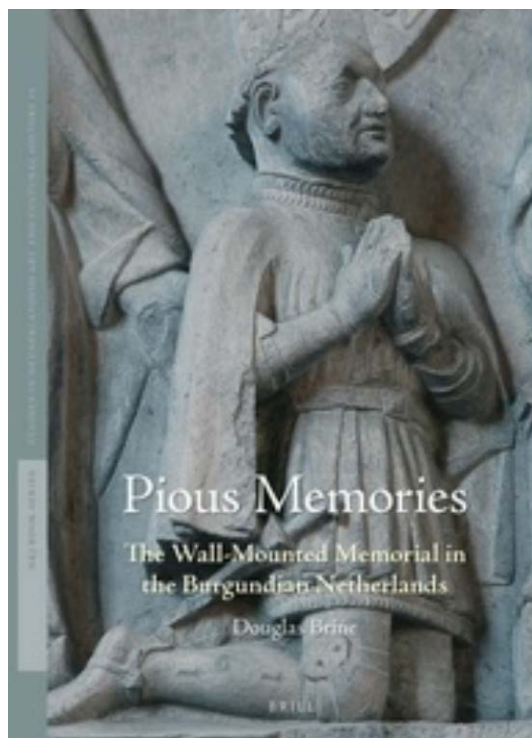


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List of Figures

- 1 Introduction: The Wall-Mounted Memorial in the Burgundian Netherlands
- 2 Two Memorials to Two Seigneurs: Bauduin and Thierry de Hénin-Liétard
- 3 Commemorating the Canons of Saint-Omer
- 4 Commemorating the Canonesses of Nivelles
- 5 Jan van Eyck and the Virgin of Canon Joris van der Paele
- 6 Epilogue: The Wall-Mounted Memorial’s Sixteenth-Century Legacy

Appendix

Notes

Bibliography

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Journal features

Journal of the Church Monuments Society, volume 30 for the year 2015, 240 pages.²
Website: <http://www.churchmonumentsociety.org/>

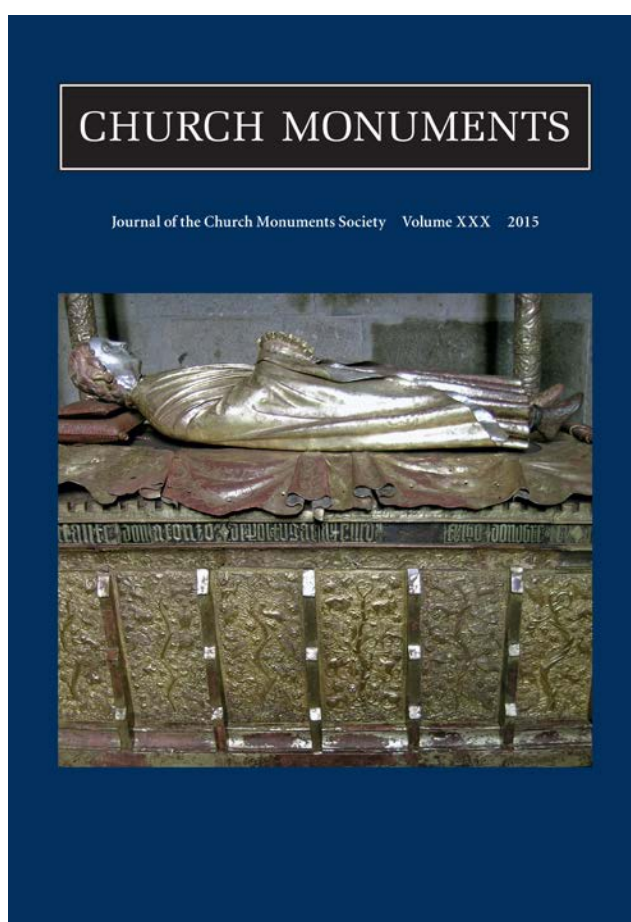
Volume 30 of the annual journal *Church Monuments* will shortly be published. At 240 pages it is the largest volume to date and also contains the longest article in its history, viz. an overview paper of medieval monuments in precious metal (copper alloy or ‘bronze’, Limoges enamel, silver and gilt) across Europe (see highlighted article).

Highlighted article: *Monumentum aere perennius?* Precious-metal effigial tomb monuments in Europe 1080-1430

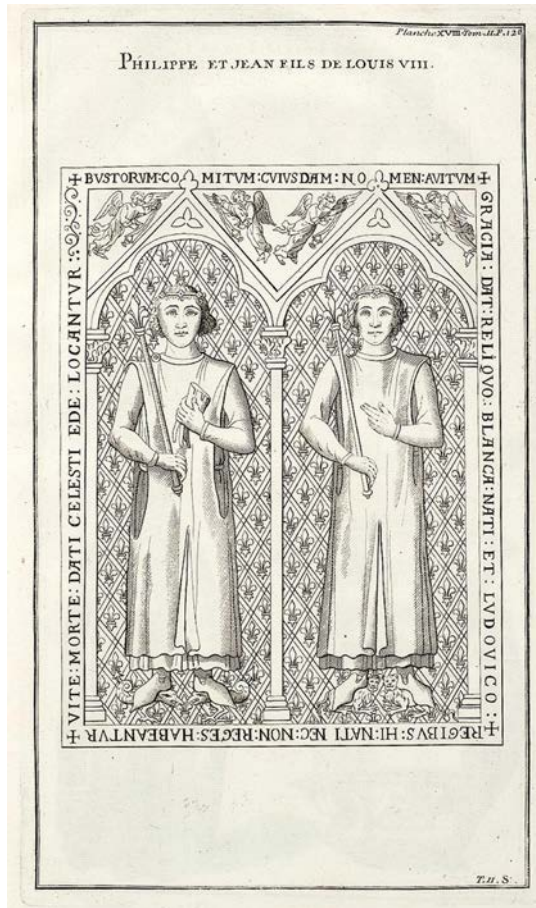
The image on the cover of this MMR is an etching by the English antiquarian Charles Stothard (1786-1821) of the still extant Limoges enamel memorial plaque of Geoffrey of Anjou (d. 1151), which was originally situated in the cathedral of Saint Julien in Le Mans (France). Stothard was famous for his beautiful drawings of medieval monuments. Although this plaque may not be an actual tomb monument but rather a memorial portrait, the marginal inscription and heraldry identify Geoffrey with absolute certainty.

Fortunately we can judge the accuracy of Stothard’s engraving as Geoffrey’s plaque is still preserved in the museum Le Carré Plantagenêt in Le Mans. Yet this is often not the case: all too many of these precious-metal memorials have been lost, and sometimes we do not even have antiquarian drawings. Consequently we can only guess how many of such visually splendid monuments were once created and displayed all over medieval Europe. The value of the metals from which they were produced often led to their destruction:

many were melted down as scrap metal, with only records of their resale value giving us a hint of their size and weight. Although the Roman writer Horace cited ‘bronze’ as the near-epitome of durability in his words ‘monumentum aere perennius’ – except that he deemed his own writings ‘more durable than bronze’ – in reality precious-metal objects proved far from lasting. Yet long after Horace the impact of such monuments can be observed in European literature, from the popular medieval romance *Floire et Blanchefleur* to William Shakespeare’s plays and sonnets.



² This journal feature was made possible by Sophie Oosterwijk and Sally Badham.



Engraving after a Gaignières drawing of the lost Limoges enamel tomb of twins Alphonse (incorrectly named Philippe) and Jean (d. 1213), infant children of Louis VII, formerly in Poissy (France), from Montfaucon's *Monumens de la monarchie française*, vol. 2 (1730), plate XVIII after p. 120.

For scholars of French monuments the collection of antiquarian drawings compiled by the French genealogist François Roger de Gaignières (1642-1715) is indispensable. Other French antiquaries, such as Bernard de Montfaucon (1655-1741), also used the Gaignières drawings to publish monuments that have long since been lost. An example is Montfaucon's engraving of the lost Limoges enamel tomb monument of the two French infant princes Alphonse and Jean (born and died 1213), twin sons of Louis VIII and Blanche of Castile, which was formerly situated at the abbey of Poissy (Yvelines). It is likely that this was a retrospective monument erected much later by their brother Louis IX (Saint Louis), whose mother and infant children Blanche and Jean also received precious-metal monuments. Only the two Limoges enamel tomb plaques of Blanche and Jean survive, however; originally situated at Royaumont, they may now be seen at the Saint-Denis Abbey.

In MMR 14 (autumn 2014) we publicised our new survey into the occurrence and spread of precious-metal effigial tomb monuments (excluding brasses) across medieval Europe, including lost examples. In MMR 15 (spring 2015) we launched a further appeal for information. By the time we wrote up our findings we had managed to find at least 119 extant and lost examples from England and Scandinavia to Bohemia, Spain, Portugal and Italy. Our survey will shortly appear as a lengthy and richly illustrated article in the journal *Church Monuments*, 30 (2015), pp. 7-105. Members of the Church Monuments Society (see www.churchmonumentsociety.org) will automatically receive their copy; non-members may order a copy of the journal through the Society or

obtain a digital copy of the article through EBSCO.

We are grateful to many people who offered us assistance in our research. However, we realise that there are likely to be further examples that we have so far been unable to uncover. Therefore, we still welcome new discoveries and information on extant and lost examples of precious-metal effigial tombs and further literature on the subject.

SALLY BADHAM and SOPHIE OOSTERWIJK

The list of contents for *Church Monuments* 30 is as follows:

- Sally Badham and Sophie Oosterwijk, 'Monumentum aere perennius? Precious-metal effigial tomb monuments in Europe 1080-1430' - pp. 7-104.
- David Green, 'The tomb of the Black Prince. Contexts and Incongruities' - pp. 105-122.

- Jean L. Wilson, 'Speaking stones. The use of text in the design of Early Modern funerary monuments' - pp. 123-166.
- Meredith Crosbie, 'Giusto Le Court's seventeenth-century Venetian naval funerary monuments' - pp. 167-190.
- Rebecca Senior, 'Sculptong Heroes. David d'Angers's *Le Jeune Barra* (1838) and Edward Onslow Ford's monument to Percy Bysshe Shelley (1893)' - pp. 191-200.
- Book Reviews - pp. 201-237.

Book reviews include:

- Nicole Marafioti, *The King's Body : Burial and Succession in Late Anglo-Saxon England* (University of Toronto Press, 2014).
- Martin Heale (ed), *The Prelate in England and Europe, 1300-1560* (York Medieval Press, 2014).
- Ronda Kasl, *The Making of Hispano-Flemish Style: Art, Commerce, and Politics in Fifteenth-Century Castile* (Brepols, 2014).
- James Ayres, *Art, Artisans and Apprentices: Apprentice Painters & Sculptors in the Early Modern British Tradition* (2014).
- Knut Görich & Romedio Schmitz-Esser (eds), *BarbarossaBilder. Entstehungskontexte, Erwartungshorizonte und Verwendungszusammenhänge* (Schnell & Steiner, 2014).
- Sebastian Schulze, *Mitteldutsche Bildhauer der Renaissance und des Frühbarock* (Schnell & Steiner, 2014).
- Rainer Hugener, *Buchführung für die Ewigkeit Totengedenken, Verschriftlichung und Traditionsbildung im Spätmittelalter* (Chronos Verlag, 2014).
- A-M. van Egmond and C. Chavannes, *Medieval Art in the Northern Netherlands before Van Eyck* (Clavis, 2014).
- Minou Schraven, *Festive funerals in Early Modern Italy. The Art and Culture of Conspicuous Commemoration* (Ashgate, 2014).
- Anne Markham Schulz, *The Sculpture of Tullio Lombardo* (Harvey Miller/Brepols 2014).
- Jan Chlibec and Jiri Rohacek, *Figure & Lettering: Sepulchral Sculpture of the Jagiellonian Period in Bohemia* (Artefactum, 2014).
- Jerome Bertram, *Iconography and Epigraphy. The Meaning of European Brasses and Slabs*, 2 vols (lulu, 2015).
- George Nash (ed.), *An Anatomy of a Priory Church: The Archaeology, History and Conservation of St Mary's Priory Church, Abergavenny*, BAR (Archaeopress, 2015).

Book reviews

Jerome Bertram, *Icon and Epigraphy. The Meaning of European Brasses and Slabs* (lulu, 2015), 2 vols, 423 pp. + 581 illus., mostly in colour. ISBN: 978-326-23129-3 (hardback).

Vol. 1, text: price £22.50 <http://www.lulu.com/shop/jerome-bertram/icon-and-epigraphy-i-text/hardcover/product-22105925.html>; **vol. 2, illustrations: price £64.50** <http://www.lulu.com/shop/jerome-bertram/icon-and-epigraphy-volume-ii-illustrations/hardcover/product-22106331.html>.

The recent introduction of online publishing and sales services, such as lulu, enables authors to put in the public domain studies which are not inherently commercial and would otherwise die with their authors. This two-volume work is the scholarly work of a present-day antiquary who commendably carries out the majority of his work in the field rather than in a library. In its tone the book is delightfully reminiscent of the standard works of the nineteenth century and earlier, which are the indispensable bedrock of the study of church monuments.

Although not explicitly stated in the title, this important book is confined to medieval examples, which the author interprets as c.1300 until 1550. There are other restrictions in its scope. As Bertram explains (p. 7), the borderlines between flat slabs, low-relief, high-relief and three-dimensional effigies are impossible to define precisely. Here the subject is confined predominantly to flat or nearly flat memorials, whether made of metal, stone or other materials, and whether placed horizontally or vertically, inside or outside a church. Relief monuments are, to a great extent, excluded from this study, although there is occasional reference to them – and indeed other forms of sculpture and two-dimensional art – in order fully to explain the iconography and context of some flat and low-relief examples. Consequently, the main emphasis is on minor monuments which, with the exception of British monumental brasses, have not hitherto received the attention that they deserve.

A great strength of this book is that it has a truly pan-European focus with discussion of examples in Albania, Austria, Belgium, Croatia, Cyprus, the Czech Republic, Denmark, England, Estonia, Finland, France, Germany, Greece, Greenland, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Macedonia, Montenegro, the Netherlands, Norway, Poland, Portugal, Rumania, Russia, Scotland, Slovenia, Slovakia, Spain, Sweden, Switzerland, Turkey, Ukraine and Wales, as well as further afield in China and Outremer (the Holy Land), South Africa and Tunisia. This treatment is much wider than most studies of church monuments that claim to have a European coverage but are actually confined to countries north of the Alps and west of the former Iron Curtain, and even then concentrate on major, well-known examples. Bertram's extensive knowledge of monuments over a wide area offers scope for extensive comparisons between monumental and textual traditions throughout Europe. While a substantial number of the numerous illustrations are from Britain, there are also many from across continental Europe, often of monuments never previously published.

The text volume begins with an introduction. Although relatively short, it has valuable observations addressing definition and purpose, material and technique. In explaining the purpose of church monuments, the author presents a scholarly but easily comprehensible account of the importance of prayers for the soul and how the doctrines of the Communion of Saints and of Purgatory informed the design of monuments. Burial location and therefore location of monuments, both within and outside churches, and the connection with theology are dealt with in a similarly erudite manner, as is the fashion for ever more elaborate monuments which increasingly intruded into worshipping space. There is a brief account of petrology; this is strongest with regard to British stone types, but also makes useful observations on those used for flat monuments in continental Europe. The important subject of surface decoration, including polychromy and inlays of various materials, such as metal and contrasting stone, is dealt with in a

competent summary of the state of current knowledge. This is also true of the brief survey of the use of wood (not just for effigies, but also wooden cross-slabs and floor monuments), ceramic tiles, artificial stone, cast iron and even monuments painted directly onto the walls of churches, with examples cited from England, France, Germany and Italy. Finally, Bertram makes the significant point that memorialisation is only one aspect of commemoration, such as stained-glass windows, wall paintings, screens and other church fittings – a subject of growing interest.

The rest of the text is divided into two main sections, covering epigraphy and iconography, all of it packed with references to illuminating examples. I know of no other book which has such an extensive coverage of inscriptions. This section has chapters on lettering and location, language and prose formula, versification, and the content of inscriptions. This is a field which Bertram has made his own, and it is in my view the most original and ground-breaking part of this book. Too often chapters on inscriptions in books are brief and stereotyped, largely confined to mining biographical information or quoting unusual and amusing texts. Bertram shows that there is so much more to be learnt from them. In discussing formula for monumental inscriptions, he demonstrates that ‘to a surprising extent, Britain remains apart from other nations in the choice of standard phrases, and a noticeable difference exists between the north and the south of the Continent’ (p. 72), especially with regard to the *incipit* and the *conclusio*. The highlight of the epigraphy section for me is the discussion of the origin of the prayer formulae found both on the main inscriptions and the scrolls, the wording of large numbers of which Bertram tracks down to the wording of elements of the liturgy. This is crucial in understanding the full meaning of a monument as chosen by the person commemorated or by his executor and provides a vital insight into the nature of the individual’s piety.

By iconography Bertram means the design chosen for the monument and the ideas and meaning which that design was intended to convey. The individual chapters of this section address non-effigial slabs, the cross and Christian imagery, semi-effigial slabs, fully effigial slabs, architecture and other embellishments, and kneeling and mural compositions. Aspects such as biography, dress, workshop style and authorship are not covered as the author considers them to have been adequately dealt with by previously published studies. In opening this section, he makes the important caveat that ‘it is important to remember that funerary art, possibly more than any other, is by nature imitative and traditional, and that artists or craftsmen copy established forms to please their clients without themselves taking any conscious decision over the composition, or having any clear ideas as to the meaning or symbolism of any part of the design’ (p. 181). This leads to a well-balanced examination of the role of seals and coins in tomb slab design. Other worthwhile sections include that on the significance of religious imagery, used either in isolation or as accessories to one of his main iconographical categories.

Two chapters shine out for me. The first is that on semi-effigial slabs, a fascinating type which since the days of Boutell has not received the attention it deserves. Prototypes date back to ancient funerary art, notably the Roman sarcophagus front and the standing stele. The ensuing discussion covers heads alone, busts in cross-head openings, miniature full-length effigies in cross heads, isolated half-effigies, and concealed effigies, by which are meant monuments giving the impression that the entire effigy lies just below the surface of the stone, perhaps representing the deceased in his coffin. I hope that Bertram is successful in sparking a renewed scholarly interest in this monumental type. The other chapter that breaks new ground is that on kneeling and mural compositions, the juxtaposition explained by the fact that most kneeling compositions are on mural monuments. The latter in particular have not always been sufficiently distinguished from the horizontal monument, especially in anglophone studies, perhaps because they are far less common in Britain than in continental Europe. There is a useful discussion of the varied formats of compositions featuring kneeling figures with a visual focus for their devotions. Some are categorised as donor figures, which are rightly linked to but distinguished from other commemorative media.

Icon and epigraphy is written in a clear, accessible style, with many an insightful aside. Footnotes are sparing, there is just one appendix (a fascinating analysis of prayers and aspirations from English brasses and incised slabs), and the bibliography is a select one with only the major works cited and those largely restricted to books and articles dealing with English monuments, although others referenced can be found in the notes. There are two indexes, one topographical and one thematic, but regrettably no index of the names of those commemorated. This is a book to which I will return to time and again, and it will undoubtedly have a valued place on the bookshelves of those who have a serious interest in medieval church monuments. It will also provide a mine of information for future scholars to build upon.

SALLY BADHAM

Note: this review is also available as a separate PDF file: http://mmr.let.uu.nl/pdf/Badham-book_review-Icon_and_Epigraphy.pdf

Upcoming symposiums and congresses

Call for Papers: Textile Gifts in the Middle Ages – Objects, Actors, and Representations International Conference

Submission deadline: March 24, 2016
Conference date: November 3 - 4, 2016
Location: Rome
Organisation: Christiane Elster, Stephanie Luther, Stefanie Seeberg and
Tanja Michalsky

As art history has given greater attention to material culture and its social contexts as a whole, the applied arts have also re-entered the scope of art historical discourse. Cultural-historical approaches, such as those employed in material culture studies, explore the objectness of artifacts and their efficacy. Related are studies of objects as mediums of symbolic communication, in which such objects are described and interpreted as part of complex performances of ritual and ceremony. Gifts of textiles in the Middle Ages provide a test field for the evaluation of such questions and approaches for the discipline of art history.

Gifts of textiles and clothing appeared in diverse contexts and fulfilled various functions in pre-modern Europe. They could be offered in the course of an initiation rite or an act of social transition, including upon investiture, marriage, or entry into a monastery. Gifts of clothing to the poor, meanwhile, were among the works of charity thematized in the vitae of numerous medieval saints. Sumptuous textiles were sent as resplendent gifts to religious institutions or, like patterned silk textiles from Byzantium, circulated through diplomatic gift exchanges. Gifts of clothing were also distributed within the court as compensation in kind, which supported the structuralization and hierarchization of courtly society. Gifts of clothing could represent the donor. Especially in the case of clothing previously worn by its donor, the physical presence of the giver might have been woven into the materiality and form of the gifted garment.

The goal of this interdisciplinary conference is to situate the diversity and polysemy of such acts of symbolic communication into the broader context of medieval gift culture. Already in the 1920s, Marcel Mauss showed that gift giving established social relationships and was composed of three necessary elements: giving, accepting, and reciprocating (the “principle of reciprocity”). At play in such exchanges is essentially the construction of power and social hierarchies. While Mauss’ theory has long been employed within medieval studies, recent criticism has pointed out that the particular efficacy resulting from the material and visual qualities of gifts has not been sufficiently addressed, as studies applying Mauss’ model concentrate primarily on donors, recipients, and their interaction. In other words, the context of the exchange has been privileged over the objects of exchange (Cecily Hilsdale, 2012). With its focus on images and objects, art history is poised to show how the dynamics of reciprocity and its attendant obligations might be charged both visually and materially.

The conference focuses on textile gifts in pre-modern Europe in order to explore such questions in greater detail. The integration of anthropological models into an art historical approach allows for gifted artifacts to be taken seriously as independent entities within the giving process as a socially generative form of communication. The relationship between the actors and the “agency” of gifts themselves can therefore be further explored (Bruno Latour).

We invite paper proposals from the field of art history and related disciplines, such as history,

anthropology, archaeology, and literature. Papers might address the following subjects in particular:

- Textile gifts as acts of symbolic communication in the Middle Ages: Especially welcome are case studies that illustrate the act of giving and the sense of obligation generated between donor and recipient and that, in so doing, attend to the visual and material efficacy of textile gifts. Papers might consider gifts of personal garments, like the gifting of a sovereign's mantle to an ecclesiastical institution, and the honor—or affront—such gifts might entail.
- Methodological reflections on the suitability of anthropological models for medieval art history: How helpful are anthropological models (Marcel Mauss' gift theory and its lineage) in understanding and interpreting pre-modern textile gifts? We begin with the premise that no single general theory is capable of explaining every gift act definitively. Rather, a number of approaches originating in Mauss, some of which are controversial, could be debated within the context of medieval textile gifts.
- The relationship of textile gifts as performative acts to their representations: How were medieval textile gifts represented in word and image? What relationship do these representations have to their material prototypes (surviving textile gifts) and their contexts (acts of donation)?
- Gendered aspects of textile gifts: Could textile gifts in the Middle Ages be gender-specific? Can we observe different behavioral patterns in the gifting practices of men and women?
- Re-use and re-contextualization of textile gifts: The appreciation, use, and conservation of medieval textile gifts, including their restoration or alteration, can reveal much about how recipient institutions dealt with their donations. How, for example, did recipients interpret and use textile gifts in the formation of their identities? How did such a process shape the relationship between a recipient institution and its donor?

Proposals for talks should be sent in the form of an abstract (max 1 page) with a brief CV by March 24th, 2016 to Christiane Elster (elster@biblhertz.it).

Church Monuments Society: *Sussex Memorials: The County's Occupants and Occupations*

Symposium 2-4 September 2016

Herstmonceux Castle, Hailsham, E. Sussex, BN27 1RN

FRIDAY

14.00 Herstmonceux Parish Church open

16.00 Registration between 16.00 to 17.00

19.00 Pre-dinner reception

19.40 Drinks reception

- 19.40 Counter service dinner
- 21.00 **Lecture:** Father Jerome Bertram: *Monks, friars and canons: Some Sussex clerical monuments*

SATURDAY

- 08.00-09.00 Breakfast
- 09.30 Coach leaves Herstmonceux
- 10.00 Ashburnham
- 11.05 Battle
- 14.00 Etchingham
- 15.10 Burwash
- 16.15 Brightling
- 17.45 Return to Herstmonceux
- 18.30-19.30 Reception
- 19.30 Dinner followed by members contributions

SUNDAY

- 08.00 Breakfast
- 09.30 **Lectures**
- Dr Jessica Barker: *“What will survive of us is love?” Interpreting the hand-joining gesture on the fourteenth-century Arundel tomb.*
 - Mark Downing: *The medieval effigies of St Thomas, Winchelsea.*
- 10.45 Tea/coffee
- 11.30-13.00 **Lectures**
- Dr Holly Trusted: *John Bushnell: Work in Sussex, Venice and elsewhere.*
 - Dr Adam White: *The Johnson family, at Easebourne and elsewhere.*
 - Dr R G W Anderson: *Scientists’ monuments or monuments to scientists.*
- 13.00-14.00 Buffet lunch
- 14.00-15.30 **Lectures**
- Jeremy Hodgkinson: *Wealden iron and church monuments.*
 - Sarah Crellin: *Qui ante diem perit. From the trenches to the cruel sea: Charles’ Wheeler’s war memorials 1919-1955.*

15.30-16.00 Discussion summary and close

16.00 Tea/coffee

Other news

The ‘Tot Gedachtenis’ Foundation

The MeMO project represents a giant step forward towards the creation of an inventory, and the preservation and the analysis of the multiform Dutch heritage in the field of the remembrance of the deceased, in all its aspects up to the reformation. For the first time the MeMO project presents an integrated survey of the surviving visual, material, and textual testimonies. From decorated tombstones to memorial registers, all these sources tell their own stories about the ways in which death, funeral, and remembrance were intertwined with life and thought of our ancestors. The database created by the MeMO project allows its users to learn about the existence of these sources and the places where these sources are kept. Each source comes with an elaborate description which may help users on their way towards further study and interpretation, and in most cases the database also provides high-quality images of the sources. Consequently the [MeMO database](#) is a perfect instrument for further research.

Yet, every instrument has to be maintained, adjusted and perfected. Its use needs to be promoted, and it requires professionals to support and assist the users. In other words: continuity and support are required to fully take advantage of the MeMO database as one of the most important tools for (especially) the history of art, culture and mentality, constructed over the last few decades. Unfortunately, modern policy-makers are scarcely aware of these essential notions. Instead they place an emphasis on short-term planning and quick, single results. This has been one of the most important motivations for starting the [‘Tot Gedachtenis’ Foundation](#) in late March 2015.

The prime objective of the foundation – in short – is to enable research and publications in the field of the remembrance of the deceased and the memorial practices up to the start of the seventeenth century. The terms of the Foundation allow a huge variety of research and publications, and a wide range of topics. Although these objectives exceed the scope of the MeMO project and the database developed within it, the Foundation will first aim to support the activities that contribute to completing and maintaining MeMO. As without these activities, further scholarly research and valorization serving a wider audience remain unattainable ideals. In providing the necessary means, the foundation may offer MeMO valuable support, alongside the technical support guaranteed by Utrecht University. Additionally, one of the goals of the foundation, formulated in its first plan of action, is to enhance the use of MeMO and the training of young talent through different activities. The Foundation is assisted in mapping out its future course by a Board of Advisors composed of Prof.em. Koen Goudriaen, Prof. Jos Koldeweij, Dr. Justin Kroesen, Prof.Mrs. Inger Leemans, Drs.Mrs. Andrea van Leerdam, Prof.em. Peter Raedts and Dr. Matthias Übl.

Thanks to generous donations the Foundation has acquired a modest starting capital, enabling us, in cooperation with Utrecht University, to safeguard – as one of its first achievements - the continuation of several activities of junior staff that has matured under the expert and caring supervision of Dr. Truus van Bueren. A wish list for further action is currently being drafted. Financing of a solid kind will need to be found for the realization of these plans, and acquiring larger donations as well as smaller gifts will remain essential. Being recognized by the Dutch Tax Authority as a cultural ANBI (cultural institution aiming to serve the common good), donations to the Foundation are tax-deductible in the Netherlands to a degree of 125%. For further information we refer the reader to the Foundation’s Secretary of the Board, Drs.Mrs. Jeannette

van Arentthals (jwvanarenthals@xs4all.nl). Hopefully many of you will see the appeal of serving the past by building MeMO's future!

Prof.em. Dick E.H. de Boer
President of the Board of the 'Tot Gedachtenis' Foundation

Launch of a new website: Utrechtse Kronieken (Utrecht Chronicles)

Universiteit Utrecht - Het Utrechts Archief

Address: <http://www.utrechtsekronieken.nl/>

On 2 June 2015 a new (Dutch) website was launched, which offers searchable full-text scans and transcriptions of eight chronicles of Utrecht, dating back to the 14th, 15th and 16th century. For a number of manuscripts translations are also available, and the entirety of this website's contents is fully searchable.

Some of the chronicles belonged to monasteries, while others document the history of the bishops of Utrecht and the wars they waged against the counts of Holland. Several of the chronicles available on this website have also been described in the MeMO database, and therefore contain information relevant to *memoria* researchers.

Note: This project was originally called *Utrechtse Kronieken: Sleutels tot de Utrechtse Geschiedenis*.

Map of Medieval Monastic Life in the Netherlands

One of the websites which is frequently referred to in the articles of MeMO (Medieval Memoria Online), is the *Kloosterlijst: Beknopt overzicht van de Nederlandse kloosters in de Middeleeuwen* (Catalogue of Monasteries: Succinct Survey of Dutch monasteries in the Middle Ages, available at: <http://www2.let.vu.nl/oz/kloosterlijst/>). This website has now been extended by the addition of a digital Map, the *Kloosterkaart*.

The main component of the *Kloosterlijst* is a database containing records on each individual monastery or comparable institute of religious perfection existing for a shorter or longer period within the medieval Northern Low Countries. This is not a classical *monasticon* with elaborate articles on each monastery: only basic data are given, as well as references to the most relevant recent literature. The list, however, is comprehensive and covers monasteries of all orders present in the medieval Netherlands; the number of items is slightly over 700. Additional datasets list the *grangiae* (agricultural outposts) of the rural monasteries, and the urban 'term houses' of the mendicants. Moreover, a List of Eliminations passes in review those (numerous) monasteries whose existence is sometimes supposed in scholarly literature, but wrongly, in every case giving the reasons for non-insertion in the *Kloosterlijst*. The first version of the *Kloosterlijst* was introduced in 2008; since then, updates have been provided in 2010, 2012 and 2015. For the content the subsigned is responsible; the ICT-part of the job has been fulfilled by Ben Stuyvenberg. The Faculty of Humanities of the Vrije Universiteit Amsterdam hosts the website.

Recently, the first draft of the digital *Kloosterkaart* (Map of Monastic Life) was launched. This offers a GIS based topographical complement to the *Kloosterlijst*. All monasteries in the central

database of the *Kloosterlijst* have been put on the map (as points with exact coordinates, not as surfaces). This digital map has been prepared by Lida Ruitinga and Peter Vos of UBVU (University Library of the Vrije Universiteit), and is hosted at Geoplaza, the UBVU site for digital maps: <http://geoplaza.vu.nl/cms/maps/235-kloosterkaart> . This first version gives the situation synchronically, as it was around the year 1500. A fuller version with a diachronic approach is in preparation. This will also contain the approximately seventy collegiate churches in the medieval northern Low Countries.

Unfortunately for the international readership, both the *Kloosterlijst* and the *Kloosterkaart* have been conceived in Dutch. But because much of the information either consists of names (topographical and otherwise) or is of an internationally recognizable monastic-technical nature, this may be a minor inconvenience.

Koen Goudriaan

Church Monuments Essay Prize: winner announced!

We have had an encouraging response to this year's Essay Prize competition, with nine authors expressing an interest and seven eventual entries. The truly international scope of the Society's reach was indicated by the fact that only two of these were from Britain, the rest being from the US, Australia, Germany, the Netherlands and Poland, with a colonial mausoleum in North Africa being among the subjects offered.

The panel was impressed by the scholarship of the majority of the entries, and have recommended several for publication, either in *Church Monuments*, or in other journals. However, there can only be one recipient of the prize, and so the 2016 Essay Prize is awarded to Trudi Brink for 'First-rate and second-hand: tombstones by Vincent Lucas in sixteenth-century Friesland (Netherlands),' which deals with the unusual late sixteenth-century Dutch phenomenon of signed tomb slabs. The winner receives a cash prize and the ultimate accolade of the publication of her article in a forthcoming volume of *Church Monuments*.

Colophon

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

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

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The next issue of *Medieval Memoria Research* will appear in November 2016.
<http://mmr.let.uu.nl/>