1. Record Nr. UNINA9910915696203321 Autore Jong Jan L. de Titolo Tombs in Early Modern Rome (1400-1600): Monuments of Mourning, Memory and Meditation / / Jan L. de Jong Pubbl/distr/stampa Leiden;; Boston:,: Brill,, 2022 **ISBN** 9789004526938 Edizione [1st ed.] Descrizione fisica 1 online resource (421 pages) Collana Brill's Studies on Art, Art History, and Intellectual History;; 65 Disciplina 709 Soggetti Art - History Classical Studies Classical Tradition & Reception Studies Civilization - History Early Modern History History Literature and Cultural Studies **Memory Studies** Rome (Italy) Social life and customs Rome (Italy) History 1420-1798 Lingua di pubblicazione Inglese **Formato** Materiale a stampa Livello bibliografico Monografia Nota di bibliografia Includes bibliographical references and index. Nota di contenuto Intro -- Contents -- Acknowledgements -- Illustrations -- Introduction -- 1 Nos tegimus cineres, spiritus astra tenet: Monuments, Mortal Remains and the Soul -- 1 Problems Caused by Tombs in Church Buildings -- 2 Epitaphs: Composing and Carving -- 3 Functions of Tomb Monuments -- 4 Beliefs and Convictions -- 4.1 Emotional Concerns -- 4.2 Between the Moment of Death and the End of Time --4.3 Expectations of the Afterlife -- 4.4 The Necessity of a Specific Site

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5 Conclusions -- Conclusion -- Abbreviations of Frequently Mentioned Publications -- General Bibliography -- Index of Persons -- Index of Scriptural Passages -- Index of Churches in Rome and other Places.

Jan L. de Jong studies how tombs in Early Modern Rome (1400-1600) did not just function as a place to bury the dead, but as monuments of mourning, memory, and meditation on life, death and the hereafter. In Tombs in Early Modern Rome (1400-1600), Jan L. de Jong studies how funerary monuments did not simply mark a grave, but offered an image of the deceased that was carefully crafted in order to generate a laudable memory and stimulate meditation on life, death and the hereafter. This leads to such questions as: which image of themselves did cardinals create when they commissioned their own tomb monument? Why were most popes buried in a grandiose tomb monument that they claimed they did not want? Which memory of their mother did children create, and what do tombs for children tell about mothers? Were certain couples buried together so as to demonstrate their eternal love, expecting an afterlife in each other's company?

Sommario/riassunto