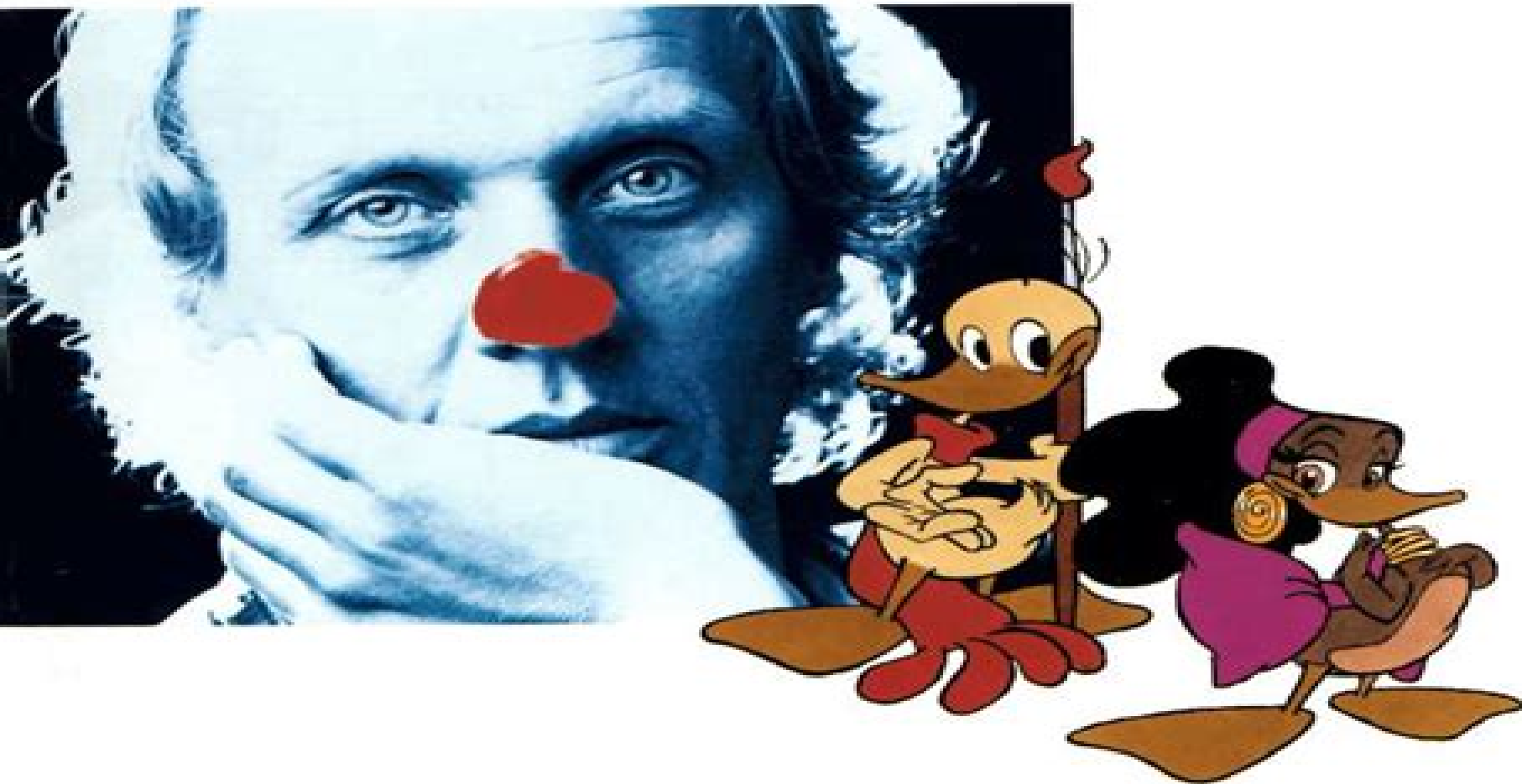


Herman van Veen
singt en vertelt van
Alfred Jodocus Kwak
Deel 2 "Spelletje Pieter Pater"



Jodokus En Zijn Helden

Léo Pomar



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De heerlijkheid van een waar christelijk leven uitblinkende in een godzaligen wandel ... Jodocus Lodensteyn, 1887 **Op weg naar de hemelse Bruidegom** Hildo van Es & Ludo Jongen, 2022-03-14 Vele vijftiende eeuwse handschriften en drukken bevatten heiligenlevens in middeleeuws Nederlands Omstreeks 1480 werd een verzameling met zo'n vijftig heiligenlevens samengesteld voor de zusters van het Amersfoortse Sint Aagtenklooster Deze verzameling is uniek van vele opgenomen teksten is geen tweede versie overgeleverd Een uitgave van de hele collectie zou een te lijvig boekwerk opleveren Daarom zijn er twaalf uitgekozen omdat vrouwen er een hoofdrol in vervullen Die teksten worden hier voor het eerst uitgegeven met hertaling en commentaar Waarom wilden de zusters van het Amersfoortse klooster deze teksten lezen Was het om te weten van de barbaarse martelpraktijken waar aan maagden werden onderworpen Nee het moest de zusters steunen om hun leven in afzondering en armoede voort te zetten Zonder enige twijfel mochten die heilige vrouwen immers na hun aardse leven het hemelrijk binnentreden Ook de zusters van het Sint Aagtenklooster waren op weg naar de hemelse Bruidegom Shaping the Netherlandish Canon Walter S. Melion, 1991 A treatise on Dutch art on par with Vasari's critical history of Italian art Karel van Mander's *Schilder Boeck* or *Book on Picturing* has long been recognized for its critical and historical influence and yet until now no comprehensive account of the book's conception aims and impact has been available In this in-depth analysis of the content and context of Van Mander's work Walter S Melion reveals the *Schilder Boeck*'s central importance to an understanding of northern Renaissance and Baroque art By interpreting the terminology employed in the *Schilder Boeck* Melion establishes the text's relationship to past and contemporary art theory Van Mander is

seen here developing his critical categories and then applying them to Ancient Italian and Netherlandish artists in order to mark changes within a culture and to characterize excellence for each region. Thus Melion demonstrates how Van Mander revised both the structure and critical language of Vasari's Lives to refute the Italian's claims for the superiority of the Tuscan style and to clarify northern artistic traditions and the concerns of Netherlandish artists. A much needed corrective to the view that Dutch art of the period was lacking in theory, Melion's work offers a compelling account of a sixteenth and seventeenth century theoretical and critical perspective and shows how this perspective suggests a rereading of northern art.

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