

Contents

Preface 11

Introduction: *Holy Things and the Problem of Likeness* 15

A Plethora of Things 17

Approaches to the Power of Things:

Historical, Art Historical, and Anthropological 40

What These Case Studies Suggest 48

I *Holy Beds: Gender and Encounter in Devotional Objects
from Fifteenth-Century Europe* 59

Scholarly Approaches: *Praesepe* versus *Cunabulum* 62

The Beguine Cradle: Gender and the Tactility of Devotion 66

Burgundian Crèche: Why Two Beds? 75

Beds in Medieval Devotion 81

Like and Unlike Heaven 94

II *"Crowned with Many Crowns": Nuns and Their Statues
in Late Medieval Wienhausen* 97

The Madonnas at Wienhausen 99

Crowns in the Devotion and Formation
of Northern German Nuns 110

On Earth and in Heaven 119

III	<i>The Sacrality of Things: An Inquiry into Divine Materiality in the Christian Middle Ages</i>	129
	Recent Approaches to Christian Images	130
	The Eucharist as Divine Materiality:	
	The Relics of Johannes Bremer	135
	Dissimilitude and Divine Materiality	138
	Christian Materiality in Comparative Perspective	145
IV	<i>The Presence of Objects: Medieval Anti-Judaism in Modern Germany</i>	149
	The Commemoration of Objects:	
	Sternberg, Iphofen, Deggendorf, and Poznań	152
	The Judensau	160
	The Heiligengrabe Panel Paintings and the Jewish Museum in Berlin	163
	The Medieval Background	170
	Objects and Images Today	175
V	<i>Avoiding the Tyranny of Morphology: Or, Why Compare?</i>	183
	Scholarly Treatments of Comparison	183
	A Comparison of Goddess Processions	188
	The Problem of Pseudomorphism: When Are Shapes Really Alike?	198
	A Better Question: Where Is Presence?	211
VI	<i>Footprints: The Xenophilia of a Medievalist</i>	221
	Comparative Footprints	222
	Christ's Footprints on the Mount of Olives: A Brief History	227
	Iconic and Aniconic Representations of Christ's Footprints	235
	The Iconography of the Footprint and the Gap	244
	Conclusion: The Footprint as a Model of What and How We Study	251
	Notes	259
	Index	329
	Image Credits	341