While conspicuous mourning at funerals and the commissioning of coffin portraits, upon which the previous chapter focused, represent the most prevalent forms of posthumous commemoration in the Polish-Lithuanian Commonwealth, another important feature of remembrance culture, although available only to the very wealthy, was the erection of family funerary chapels. Where finances of patrons allowed, tomb chapels were commissioned to provide the ultimate dynastic resting place, a permanent architectural structure where masses could be said for the souls of the privileged deceased. Art historian Jerzy Łoziński in his study of Polish grobowe kaplice kopulowe (domed funerary chapels) catalogued such buildings in 130 locations in just the period 1520–1620, with more than one tomb chapel erected at many of these, drawing attention to their particular abundance in this region in the early modern period. Peaking in popularity in the seventeenth century, with several key examples falling outside Łoziński’s timeframe, these mausolea were commissioned in imitation of monarchical precedent by the szlachta and even wealthy burghers.

The widespread adoption of the domed chapel in this part of Central Europe bears witness not only to the priorities of local patronage groups, who invested significantly in funerary and commemorative art during the period of the Polish-Lithuanian Commonwealth, but also to the enduring symbolic significance of this type of architecture. Taking into account the genesis of the domed chapel in ancient and Christian architecture, this chapter argues that Polish, as well as Lithuanian, domed chapels commissioned from the sixteenth century onwards were meant as a conscious visual reference to the loca sancta (holy sites) of the Holy Land, with the dome being understood as symbolic of resurrection.

---

The particular proliferation of funerary chapels in early modern Poland-Lithuania, furthermore, coincides with the growth of chapel architecture in monumental re-creations of Jerusalem (also referred to as *sacri monti* or holy mountains) built upon land belonging to the religious orders, in particular the Franciscans. Such devotional landscapes, several of which were established in Poland especially from the late sixteenth century onwards, relied upon mnemonic topography to create an evocative setting for the theatrical re-enactment of the Passion. By mapping imitations of Holy Land landmarks onto a local landscape, Jerusalem sites enabled worshippers to relive the suffering, death and resurrection of Christ as part of a ‘middle distance pilgrimage’ rather than the effortful ‘long-distance’ alternative. Of these, I focus especially on the architecture and devotional spectacle at the seventeenth-century pilgrimage landscape of Kalwaria Zebrzydowska (the Zebrzydowski Calvary) near Kraków, a site of international architectural and religious significance which merited an engraved depiction in Georg Braun and Franz Hogenberg’s ambitious *Civitates orbis terrarum* (Fig. 55).

Investigating the architectural setting for private mourning alongside contemporaneous pilgrimage practice, the chapter culminates with case studies of the outstanding iconographic programmes at seventeenth-century domed funerary chapels in Lwów (now Lviv in Ukraine) and Tarłów in south-east Poland. The mausoleum of the Boim merchant family in Lviv is notable for its intricate Passion cycle, providing thematic as well as stylistic links with the architectural and artistic commissions for Jerusalem sites in the region, in particular Kalwaria Zebrzydowka. The Oleśnicki Funerary Chapel in Tarłów, meanwhile, demonstrates a desire for artistic innovation within the domed mausoleum format, employing the Dance of Death theme, then rarely seen in Poland-Lithuania, to create a distinct and macabre decorative scheme in which the defining qualities of the noble estate, ranging from its military prowess to political privileges, are visually expressed. Built as an alternative to this noble family’s former burial chapel at the pilgrimage site of Święty Krzyż (Holy Cross), the case of the Tarłów mausoleum also highlights the dynastic conflicts that could arise as a result of decisions taken regarding prestigious family burials.

---

2 For the distinction between a ‘long-distance pilgrimage’ to, for example, Jerusalem, and a ‘middle distance pilgrimage’, see Paul Davies and Deborah Howard, ‘Introduction’, in Paul Davies, Deborah Howard and Wendy Pullan eds., *Architecture and Pilgrimage, 1000–1500: Southern Europe and Beyond*, Farnham 2013, p. 3.

3 Georg Braun and Franz Hogenberg, *Civitates orbis terrarum*, vol. vi, Cologne 1618, no. 45. See also Füssel, 2011, pp. 481 and 483.