



Turun yliopisto
University of Turku



TUCEMEMS

ANNUAL REPORT 2017

TURKU CENTRE FOR MEDIEVAL AND EARLY MODERN STUDIES



TURKU CENTRE FOR MEDIEVAL AND EARLY MODERN STUDIES

Turku Centre for Medieval and Early Modern Studies (TUCEMEMS) is a multidisciplinary centre funded by the University of Turku. It promotes interdisciplinary and cross-cultural studies of topics from Late Antiquity to the eighteenth century. The Centre aims at facilitating Medieval and Early Modern studies at the University especially by coordinating international collaboration and encouraging interdisciplinary debate



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ANNUAL REPORT 2017

CONTENTS

Editorial	3
Publications	4
Projects	5
Conferences and Events	8
Presentations and Lectures	16
Monthly Talks	16
Guest Lectures	17
Lecture Series and Courses	18
Public Lectures Studia Generalia	19
Travel Grants	25
Member's Doctoral Theses 2017	29
Interviews of the New Doctors	30
Administration	41

EDITORIAL

The year 2017 has been a busy year for TUCEMEMS. The 500th anniversary of the Lutheran Reformation, which was launched back in autumn 2016, continued with numerous various activities throughout the year, and TUCEMEMS and its partners played a central role in the Reformation events – not only in Turku and Finland but also internationally.

The *Pohjoinen Reformaatio* (The Northern Reformation) book edited by Meri Heinonen and Marika Räsänen has sold extremely well and has defined TUCEMEMS as one of the leading actors in the field of Reformation studies in Finland. The Reformation has been omnipresent in the activities of TUCEMEMS throughout the year: in *Studia generalia*, museum collaboration (exhibitions in the Turku Cathedral as well as the Valtapeliä exhibition in Turku Castle), and in lectures given by individual TUCEMEMS members not only all over southern Finland but also in Wittenberg, as well as in seminars and workshops in Turku.

Now the Reformation year is over and it is time for TUCEMEMS to turn the page and look for new adventures, in many ways. In September 2017, the Dean of the Faculty of Humanities, Jaakko Suominen, appointed a new board for the Centre. It is my great pleasure to wish the new board members welcome and to thank the old board members warmly. Special thanks go to our emeritus professors: Veikko Anttonen, Kaisa Häkkinen, Altti Kuusamo, Liisa Steinby and Jussi-Pekka Taavitsainen. We hope that you will stay with us but also enjoy your *Ruhestand*! Warm thanks should also be directed to Professor Marjo Kaartinen who has successfully guided TUCEMEMS from its beginning for so many years but who now has moved on to other, even more important responsibilities.



Kirsi Salonen, Director
Professor, European and World History

PUBLICATIONS

Crossing Boundaries: Turku Medieval and Early Modern Studies

The peer-reviewed book series of TUCEMEMS is published by Amsterdam University Press. Its international Advisory Board consists of 21 leading experts in the fields represented by the Centre. The series publishes monographs and collected volumes placed at the intersection of disciplinary boundaries to introduce fresh connections between established fields of study. By the end of 2017, altogether nine volumes had been published. In 2017, four new titles came out. These comprise two monographs and two collected volumes offering new and innovative perspectives on medieval and early modern studies:

vol. 6: *Thomas Aquinas's Relics as Focus for Conflict and Cult in the Late Middle Ages: The Restless Corpse* (by Marika Räsänen);

vol. 7: *Narrative Concepts in the Study of Eighteenth-Century Literature* (edited by Liisa Steinby and Aino Mäkikalli);

vol. 8: *Order, Materiality, and Urban Space in the Early Modern Kingdom of Sweden* (by Riitta Laitinen);

vol. 9: *Framing Premodern Desires: Sexual Ideas, Attitudes, and Practices in Europe* (edited by Satu Lidman, Meri Heinonen, Tim Linkinen, and Marjo Kaartinen).

Three further titles are expected to appear in 2018. The Editorial Board is looking for high-quality manuscripts of monographs or collected volumes. For further information, please visit <http://en.aup.nl/series/crossing-boundaries-turku-medieval-and-early-modern-studies>.

Matti Peikola, editor-in-chief

PROJECTS

Miten Luther loi Suomen ja Ruotsin? – Hur Luther skapade Finland och Sverige?

The Suomalais-ruotsalainen kulttuurirahasto (Finnish-Swedish Cultural Foundation) financed a collaborative project between the Swedish (Gothenburg and Stockholm) and Finnish (Åbo Akademi, Helsinki and Turku) universities for three years (2015–2017). The aim of the project was to create a Finnish-Swedish network of interdisciplinary scholars who are interested in the Reformation in Sweden and Finland. The *Miten Luther loi Suomen ja Ruotsin? – Hur Luther skapade Finland och Sverige?* (How did Luther shape Finland and Sweden?) project was co-ordinated by TUCEMEMS as a part of the Centre's larger Reformation project.

During these three years, the project organised five project meetings (June and December 2015,

February 2016, and March and November 2017) during which scholars from the participating universities could network with each other and plan common activities for the Reformation year 2017. The project also participated in the organisation of *The Long Nordic Reformation* conference in Turku (8.–9.12.2015) and the international Reformation conference in Turku (15.–16.3.2017).

The project brought together nearly 50 scholars from Finland and Sweden, and the members will also continue their collaboration in the form of workshops and common publications in future.

Kirsi Salonen, project leader

Argumenta

The Argumenta project *The Long Shadow of Hatred* started at the beginning of 2017. The project is a two-year-long conversation on the cultural roots and linguistic practices contributing to hate speech, polemic and juxtaposition.

The project aims to shed light on the contemporary themes of hate and rancour and the impact that they have on society, as well as to find (concrete) ways to root out incorrect ideas and harmful stereotypes. One of the main points is to bring a long historical perspective to bear on the current conversations regarding these topics.

Our first public event took place at the beginning of 2017, when we showed a documentary film called “Boiling point”, directed by Elina Hirvonen. After the film, there was a public panel discussion concerning the themes of the film and our project. The speakers on the panel were Professor Marjo Kaartinen (head of the project), researchers Reima Välimäki and Tom Linkinen, and Elina Hirvonen herself. The audience was diverse, and we had an interesting discussion, which was also live-streamed and recorded.

After this first public event, we continued the planning and arrangements for our first workshop, “Dangerous Religious Other”. It took place in October, and lasted for two days (5.-6.10.2017). The first day took place at the University of Turku and consisted of two very interesting keynote lectures and workshop-based

discussions. The first keynote lecture, “Living between religions. Competition and cooperation in medieval Mediterranean multi-religious societies”, was delivered by Kurt Villads Jensen, Professor of Medieval History at the University of Stockholm. The lecture is available in written form on our website vihanpitkatjaljet.net. The second keynote lecture, “Why do we talk about religion today?”, was held by Tuomas Martikainen, Director of the Institute of Migration. Both lectures were quite thought-provoking, and they formed a good basis for the following group discussions.

Altogether, there were seven different discussion groups at the workshop, all of which had their own themes and questions to think and talk about. These included questions such as: What are multi-religious societies? How do the multi-religious societies of the 11th and 21st centuries differ from each other? What kind of conflicts do the visible, public symbols of religion (such as veils) cause? Which pre-modern religious conflicts are present in today’s political situation? Are there purely religious conflicts? And so on.

On the first day of the workshop, the discussion groups consisted of researchers coming from different fields and backgrounds. On the second day, at Scandic Julia, in the centre of Turku, the groups were joined by experts from different fields outside of academia who shared their own perspectives and knowledge in the discussions. On that second day, we also heard a powerful

essay on hate speech by Telma Peura, and a third keynote lecture by Elina Pirjatanniemi, Director of the Institute for Human Rights and Professor of Constitutional and International Law at Åbo Akademi. In addition to the lectures and group discussions, we had the opportunity to experience “In the name of...”, a very strong and touching performance by artist and postdoctoral researcher Nena Močnik. The second day and the workshop as a whole ended with all participants gathering together to hear each group report their main results.

After the workshop, we had a panel discussion at Turku Book Fair. The topic was the ethics of historical research, and the panellists were Marjo Kaartinen, Reima Välimäki and Satu Lidman. The project and discussions will continue throughout 2018, and the central results will be published by the end of the year.

Karoliina Sjö, PhD Candidate and Project Researcher in Cultural History

Hanna Salmi, PhD, Postdoctoral Research Fellow in English Language

CONFERENCES AND EVENTS

Troubled Waters. The Mediterranean in the Early Middle Ages. A half-day seminar, 3 March.

TUCEMEMS organised a half-day seminar on the history of the Early Middle Ages. During the restless centuries of the Early Middle Ages, the Vikings were feared not only in the northern parts of Europe, but as far as in the Mediterranean. They raided the Iberian Peninsula and attacked Italy, North Africa and perhaps even Byzantium. At the same time, what had once been the centre of the civilised world, Rome, went through political turmoil, navigating

the rough storms of the period in search of a new direction. The seminar proposed two presentations by the experts on the period: Professor Ian Wood's (Leeds University) lecture considered the transformation of the Roman World, from Empire to ecclesiastical states, and Doctor Ann Christys gave a talk under the title "Vikings in the South". After the presentations, the participants had a small get-together with wine and cheese.

Reformation shaping culture and society in the past and in the present. Seminar, 15–16 March.

TUCEMEMS organised a two-day seminar about the cultural and social significance of the Reformation for Finland together with the Finnish Society of Church History and the Historical Association of Turku. The first day of the seminar was in English, the second in Finnish.

On Wednesday, the first session "The roots and reasons of the Reformation" began with the

presentation about the church before the Reformation in the Nordic countries given by Professor emeritus Bertil Nilsson from the University of Gothenburg. Professor Bernice Sundkvist (Åbo Akademi) dealt with the core questions of Lutheran theology. After the lunch, Professor Kurt Villads Jensen (Stockholm University) began the second session "Christian sources of national identities" by speaking about Christianity and cultural encounters in the North during the

Middle Ages and in the Reformation era. Professor Jason Lavery (Oklahoma State University) continued by bringing forward the agents of the national project in the historiography of the Finnish Reformation. The last presentation of the fascinating day considered the significance of the Reformation from the viewpoint of present and was given by the keynote lecturer, Professor Margot Kässmann, who was a special envoy of the Council of the Evangelical Church in Germany (EKD) for the Anniversary of the Reformation 2017. At the end of the day, the excursion “Turku – a city of Reformation” was organised for all willing to participate. The group was guided by Adjunct Professor Liisa Seppänen (University of Turku), and it included a visit to Turku Cathedral and a short walk in Turku.

On the second day of the seminar, the discussion began with the third session “Reformation, language and national identity”. Professor emerita Kaisa Häkkinen (University of Turku) gave a presentation about the birth of the Finnish literary language during the Reformation. She was followed by PhD Kaius Sinnemäki (University of Helsinki) deliberating about the question of Finnish as a sacred language. PhD Anneli Portman (University of Helsinki) spoke about the ‘Tsars’ relationship with Finnish as a language, and the formation of the Lutheran national identity in the 19th century. After the lunch, it was time for the fourth session “Viewpoints on Luther and Lutheranism.” The session consisted of three presentations, of which the first was given by Professor Antti Laato (Åbo

Akademi), who examined the tradition of Tole-dot Jeshu and the anti-Semitic writings by Luther. The focus of next talk by Docent Niko Huttunen (University of Helsinki) was on the Lutheran theory of temporal power and the related social debate in Finland. The session ended with Doctoral student Sini Mikkola (University of Helsinki) exploring the manifold femaleness in Luther’s reflection. The fifth and final session “The reorganisation of Church and society” began with Docent Liisa Seppänen (University of Turku) illustrating the influence of the Reformation on the Turku townscape. In his lecture, Bishop Kaarlo Kalliala talked of the poverty and the changes in the social safety nets. The final presentation of the seminar by Archbishop emeritus Jukka Paarma considered the changes in ecclesiastical life brought in by the Reformation

Old Times – New Methods. Symposium of Digital Methods in the Research of the Older Times, 11 April 2017

The rapid growth of digital humanities (DH) as a significant part of humanistic studies along the traditional methods in the University of Turku has given a cause for quickly developing new digital means to work through and analyse extensive data. The constantly increasing quantity of digitalised materials requires the creation of new, more efficient search tools. Meanwhile, the popularisation and circulation of historical research and its findings benefits more and more from, for example, gamified applications. TUCEMEMS organised a half-day symposium that brought together researchers and projects considering the studies of the past and raised questions concerning digital methods, their usefulness and the challenges, even problematics, involved in the research of the older times. The main objective of the symposium was to create an opening for TUCEMEMS to spread and develop means for new research projects whenever necessary.

The symposium started with project presentations relating to digitalised sources. Project Manager Seppo Eskola (National Archives of Finland) led the audience into the database of Finnish medieval documents, Diplomatarium Fennicum. The webservice is being developed in co-operation with humanities and hosted by the National Archives of Finland. The Diploma-

tarium Fennicum consists of the text corpus of approximately 6850 documents from the 9th century to 1530.

Dr Reima Välimäki (University of Turku) introduced the Consortium Profiling Premodern Authors Project (PROPREAU), which incorporates machine-learning-based tools developed at the Turku NLP Group (IT Department) into the conventional argumentation of the humanities for the analysis and classification of texts in order to explore several fundamental and unresolved questions of authorship in classical and medieval Latin texts.

Project READ, Recognition and Enrichment of Archival Documents, was presented by Senior Inspector Maria Kallio (National Archives of Finland). READ is an international project and a part of the European Commission-funded Horizon 2020 programme, in which the National Archives of Finland participate. The project is seeking to provide a service (virtual research environment) that should promote the development of automated handwritten text recognition.

After a coffee break, MA Joonas Kinnunen, MA (University of Turku) talked about network analysis in archaeological research and MA Lauri Viinikkala (University of Turku and the Museum

Centre of Turku) discussed the connected reality in historiography. The concluding discussion of the symposium dealt with the problematics and

possibilities of the new digital means in the humanities and especially the position of TUCEMEMS in its future development.

Turning Point. How the Changes of Reformation Affected Everyday Life. A half-day public seminar in the Medieval Market of Turku, 29 June 2017

The traditional public lectures of TUCEMEMS as a part of the Medieval Market concentrated on the Reformation and its influence on commoners' lives. The multifaceted presentations were given by scholars of the University of Turku dealing with issues relating to Finnish and German language, historical archaeology, architecture, and historiography.

The seminar started with Tanja Toropainen explaining how the Reformation brought written language to the people and sparked Finnish literary culture. Since everyone was entitled to become familiar with the Bible and God's word, the religious and liturgical texts were to be translated into the vernacular languages. In Finland, this led the people to take part in the gradually developing literary culture written in Finnish during the following centuries. From written texts, the seminar moved to the property of the church. According to Heini Kirjavainen some of the ecclesiastical artefact types were assimilated into the Lutheran service and sacrament rituals although most of the property of Catholic Church was confiscated by order of Gustav I of

Sweden in the 1500s. One preserved type were the crowns of the sculptures depicting saints, especially Virgin Mary, which were used by brides during the matrimonial ritual, whereas the bishop's crosier of Turku Cathedral represents the aspiration to save and preserve artefacts of Catholic tradition despite the Reformation. The theme continued as Dr Sivianna Seppälä based her comparison of the ecclesiastic tax collection before and after the Reformation on the material from Finland Proper and its parishes.

The audience was led from a material viewpoint to one more intangible by Professor Irmeli Helin. Music and singing have always been an essential part of the congregations from the early Christian times. Helin introduced the audience to the first vernacular hymns in Finland after the Reformation when Jacobus Finno (c. 1540–1588) in particular translated and modified several Finnish hymns from the 14th century to 15th century. Next, Dr Panu Savolainen examined architectural aspects of Turku townscape in his lecture about the Dominican Convent of Turku. Savolainen presented the differ-

ent phases of building from its establishment in 1249 to its destruction in the fire in 1537 after the convent ceased to operate due to the Reformation. He also outlined the later use of the convent remains when the building first sank into oblivion and then emerged into public awareness at the beginning of the 19th century. At that point, after several different archaeological excavations during the 1900s, the architectural features of the site started to take shape, and the Dominican Convent can be said to be rediscovered.

The last talk of the day shifted the audience directly back to the title of the seminar by focusing upon the meaning of the Reformation as a watershed of the medieval and early modern time periods. In her presentation, Dr Meri Heinonen discussed the grassroots-level effects of the Reformation on everyday life in Finland, which were not necessarily as radical as have been assumed. At the conclusion of the seminar, the Recitation Circle of Turku performed the recital “The Delights of Your Soul”, which included some of the the Poems of Mikael Agricola.

Narrating the Middle Ages: An Interdisciplinary Seminar on Medieval Literature and Its Modern Applications, 19 September 2017

In our culture, the Middle Ages is often seen as an era of great narratives. From Chrétien de Troyes’ Arthurian romances to Chaucer’s Canterbury Tales, a large number of medieval texts have survived to our day, while the Middle Ages and its stories are constantly being reinterpreted in contemporary fiction (e.g. Umberto Eco’s ‘The Name of the Rose’, HBO’s hugely popular Game of Thrones, and role-playing games set in pseudo-medieval worlds, to name but a few). Offering a rich array of genres and styles, the textual practices of the Middle Ages are a fundamental building block of modern literature. As Judith Ferster (1986) puts it, ‘We create our own Middle Ages, but not solipsistically, because it has created us.’

In the interdisciplinary seminar ‘Narrating the Middle Ages,’ the focus was on medieval narratives and their contemporary as well as modern significance. The seminar was organised in collaboration with the Turku Centre for Medieval and Early Modern Studies (TUCEMEMS) by Miika Norro (University of Turku), Erika Pihl (University of Tampere) and Hanneli Seppänen (University of Helsinki).

The first session “Medieval Narratives: Self and Others”, chaired by Hanneli Seppänen started with Docent Päivi Kosonen’s (University of Turku) presentation considering the autobiographical narrative in the Middle Ages, followed by Erika Pihl talking about the representations

of interiority in Chaucer's *Troilus and Criseyde*. Miika Norro reflected the role of the book as a possible gateway to the past with the example of Arthurian romances and history. Jari Nummi (University of Helsinki) gave the last presentation of the first session, focusing on the love story of troubadour Jaufré Rudel in literature and art.

The second session, after the lunch, was about the new readings of medieval narratives and was chaired by Miika Norro. Professor Annette Volting (Oxford University) introduced the audience to Wolfram von Eschenbach in re-written form, particularly Albrecht's *Der Jüngere Titurel* and Muschg's *Der Rote Ritter*. Next, Dr Kendra Willson (University of Turku) gave the lecture "A saga king in a Finnish Peking opera". According to Dr Stefan Schröder (University of Helsinki), the changing narratives of the conquest of Jerusalem in 1099 from the medieval to modern times reflect the long shadow of the Crusading past. The second session ended with

Hanneli Seppänen emphasising the power and importance of Arthurian ladies as the construction of contemporary authors.

Refreshed by the coffee break, the participants of the seminar tackled the third and last session, "For Profit and Pleasure: Ideology and Edification in Medieval Narratives", this time with Erika Pihl as a chair. Professor Bo Pettersson (University of Helsinki) discussed what Chaucer's "The Parliament of Fowls" can teach us today, and Teemu Korpijärvi (University of Eastern Finland) demonstrated the use of the past to justify the future during the Medieval conversion of Livonia. Antti Ijäs (University of Helsinki) spoke about the reception history of a fencing manual, the 'Liber vetustissimus,' which was followed by the last lecture of the day, by Dr Mikko Kauko (University of Turku), which considered the contribution of the narratives in the Book of the Birgittine monastery of Naantali in the Middle Ages.

Architecture, Archaeology and Contemporary City Planning: The 5th workshop of AACCP 15–18 May 2017

Since 2014, an international network combining archaeologists, architects and city planners has assembled for a workshop on annual basis inviting researchers and experts to share their experiences and ideas and to discuss issues related

to cultural heritage, city planning and regeneration of urban areas.

In 2017, the fifth Archaeology, Architecture and Contemporary City Planning (AACCP) workshop was organised at the University of Turku

on May 15th–18th at the Department of Archaeology in Geohouse (Aketemiankatu 1) located conveniently in the old city centre. The previous meetings have been organised by MOLA (Museum of London Archaeology), INAH Quintana Roo (the National Institute of Anthropology and History, Mexico), the Polytechnic University in Valencia, Spain, and the Department of Architecture at the University of Florence, Italy.

The theme of the workshop in Turku, ‘Reformation, regeneration and revitalisation’, invited participants to discuss collaboration, opportunities and problems related to the transformations and developing projects in urban environments in the past, present and future. The programme comprised two seminar days (16th–17th) with eighteen presentations and two excursion days before and after the seminar (see programme below.)

Furthermore, after the actual seminar days, there was a chance to participate in guided thematic excursions in Turku and to join a social programme including dinners. The workshop attracted about 40 participants from different parts of the world. The Finnish participants represented the following organisations: the University of Turku and University of Tampere, the Museum Centre of Turku and the Finnish Heritage Agency.

The abstracts of the presentations were published prior to the meeting and can be downloaded at <http://www.lulu.com/shop/giorgio-verdiani-and-per-cornell-and-liisa-seppänen/architecture-archaeology-and-contemporary-city-planning-2017-abstract-collection/ebook/product-23193853.html>.



Many presentations discussed transformations in urban landscapes in a long run and the relations between development processes, cultural heritage and aims and hopes of the people. In her presentation, Hannele Kuitunen from Tampere University focused on peoples’ memories and representations of renewals in Tampere.



The excursion to Helsinki provided aspects for Finnish modernism and post-war construction in Helsinki Art Museum and Modern Life! -Exhibition (on the left). In Helsinki City Museum (on the right), we discussed in a cosy atmosphere with the archaeologist and architect of the museum about on-going construction and research projects in Helsinki area and about collaboration between different parties.

A selection of presentations has been published in 2018, and the proceedings of the work-shop is available free at <http://www.lulu.com/shop/giorgio-verdiani-and-per-cornell-and-liisa-seppänen/architecture-archaeology-and-contemporary-city-planning-reformation-regeneration-and-revitalisation/ebook/product-23665060.html>.

Professor Hannu Salmi (Cultural History, University of Turku) acted as the principal director of the workshop and Liisa Seppänen (Archaeology) was in charge of the practical ar-

rangements of the meeting. The assistance provided by PhD students Sanna Elden-Pehrsson, Elina Maines and Sofia Paasikivi (Cultural History) and Miika Norro from TUCEMEMS played an important role in making the meeting most successful.

The workshop was financially supported by the University of Turku, the City of Turku and Turku and Kaarina Parishes as a part of a wider programme related to 500th anniversary of the Reformation in Turku.

Liisa Seppänen

PRESENTATIONS AND LECTURES

Monthly Talks

Sonja Hukantaival (PhD, University of Turku): Ritualistic Building Concealments – The Archaeological Viewpoint on Folk Beliefs, 27 January

Dr Sonja Hukantaival gave a talk about the topic of her doctoral thesis considering the building concealments made during historical time (c. 1200–1950) in Finland. The concealment tradition relates to the field of vernacular beliefs and especially protective magic against different kinds of evils. The first aims of her study were to survey the scope of the concealment phenomenon and its forms. The principal objective of her work was to clarify the significances and the changes of concealment traditions, but also to analyse its relationship on the broader societal scope. Hukantaival based her dissertation on two types of primary source material: the actual concealments (234) and folklore accounts (775). Also, she used some official records from witchcraft and magic trials (7).

Hukantaival concluded in her dissertation and talk that in the densely populated areas such as larger villages and towns the concealment rituals were linked to social tensions due to wealth inequalities, manifested, for example, in fear of the harmful effects of envious neighbours. In more sparsely populated areas, the main reason for concealment rituals was instead associated with protecting the house from vermin and promoting the well-being of the household. According to Hukantaival, these regional differences were not two different representations of the concealment tradition but instead reflected the relations and variations in the concealment tradition.

Reima Välimäki (PhD, University of Turku): How to Interrogate Heretics? Petrus Zwicker's Manuals and Practice in the Waldenses inquisitions 1391-1404, 17 February

The surviving writings of the Celestine Inquisitor Petrus Zwicker and his collaborators, consisting of lists of questions and other instructions, are considered to be some of the most detailed formulations for the Inquisition in the Middle Ages. Dr Reima Välimäki lectured about the impact of these question compilations on the inquisition of the Waldenses and about Zwicker's way to implement them. The lecture was based on his doctoral thesis in Cultural History: *The Awakener of Sleeping Men. Inquisitor Petrus Zwicker, the Waldenses, and the Re-phonologization of Heresy in Late Medieval Germany*.



Reima Välimäki giving his talk about the manuals of the Celestine Inquisitor Petrus Zwicker.

Guest Lectures by Visitors

Dr. Alpo Honkapohja (University of Zurich) gave a talk on Wednesday 1st February with the title *Manuscript abbreviations and quantitative approaches*. In his lecture, Honkapohja presented his post-doctoral project 'A Corpus Approach to Manuscript Abbreviations' (CAMA) in the University of Edinburgh. The purpose of the project is to examine the development of manuscript abbreviations using a quantitative approach in addition to the means of historical linguistics, palaeography, manuscript and corpus studies. The data comes from the Linguistic Atlas of Early Middle English (LAEME), a corpus of ca. 650,000 divided into scribal samples of localised Middle English. Scribes, in a handwritten book culture, made use of a number of abbreviations to save space or time. These can exhibit regional variation, as the scribes in a certain area acquired their scribal practices from a local writing centre, such as a monastic scriptorium or an administrative office responsible for certain kinds of documents. This type of variation can be used as data for quantitative approaches. The project looks at the specific case of manuscript abbreviations to study scribal and regional variation.

LECTURE SERIES AND COURSES

Medieval and Early Modern Swedish, autumn term 2017

Teacher: Mikko Kauko

The course focused on texts written in Swedish covering the period from the late 13th century to the late 17th century. Both secular and religious texts were read, including legal texts, travel accounts, diaries, Biblical texts etc. The majority of the texts were prose, but medieval and early modern poetry were also included. Old and Early Modern Swedish morphology and vocabulary were carefully discussed. Foreign influences on Swedish and the history of the Swedish language were covered. The main focus was on the Swedish language in the old texts, but cultural and historical topics were also briefly discussed. The course consisted of lectures and homework. Around 20 students took part, and they were given written feedback during and after the course. The lectures were given in Finnish.

PUBLIC LECTURES STUDIA GENERALIA

Church in Transition – The Effects of the Reformation on the Culture and the Church

In 2017, Finland marked the 500th anniversary of the Lutheran Reformation. The Reformation began in 1517, when the German reformer Martin Luther published his 95 theses against the Catholic Church. That led to a series of events, the consequences of which Luther or anyone else could not anticipate or imagine: the splitting of the Roman Catholic Church. New thoughts also spread to Finland and changed – sometimes slowly, sometimes quickly – the local church, society and culture. The Studia Generalia lectures of TUCEMEMS handled the kind of change that the Reformation was for the Church and the culture from different points of view, and reconsidered certain myths often attributed to the Reformation. The lectures took place in Turku Cathedral.

Mia Korpiola (Professor, University of Turku): ‘To be reconciled with God and the Congregation’: The Church Discipline in Reformation Time Sweden, 23 January

Professor Mia Korpiola talked about the Lutheran church discipline at the end of the 16th century and the beginning of the 17th century in Sweden. Together with the temporal power, the Lutheran church tried to root out the intemperate and inappropriate habits of the people.

She discussed the Church’s jurisdiction both in the external forum and in the forum for the cure of souls that covered every moment of a person’s life, literally from the cradle to the grave. The lecture also discussed the relationship between ecclesiastic and state jurisdiction, which began to establish their form. In Sweden, the

ecclesiastical punishments remained secondary to temporal power: In practice, a person was sentenced to ecclesiastical punishment only after he or she had been sentenced by a secular court. In principle, a person was sentenced to a public penance and ecclesiastical punishment when his/her crime had offended God and congregation. Such crimes required penitence, confession of sins and public forgiveness. Next, the offender had to submit to an ecclesiastical punishment, which under the most severe crimes could include a manifold public flogging.

Although the ecclesiastical discipline had a rough and cruel reputation in the 1590s, one did not

always have to be publicly called to account for every sin. On the one hand, the standing of a person and on the other hand the aspects of the cure of souls, such as genuine contrition and striving for repentance were taken into consideration. In her talk, Professor Korpiola used case examples based on the relatively well-

preserved court records of Swedish dioceses (from appr. 1590 to 1610), since the court records of the cathedral chapters in Turku and Vyborg have been destroyed. The lecture focused on case studies concerning marriages and sex crimes.

Kirsi Salonen (Professor, University of Turku): The Myths of the Reformation, 20 February

The Finns have learned in school that the Reformation did not only bring a sudden and great change in the religious life in Finland but that it had much larger consequences: We have heard how the Finnish language achieved a literary form for the first time due to Mikael Agricola and how the priest began to preach in Finnish, and the Finns thus began to understand the principles of the Christian faith. We have learned how the state assumed the responsibility of education and social welfare from the impoverished church, and thus took the first steps towards the modern welfare state. Many have heard the story of Pietari Särkilahti as one of the first married priests in the world and learned how the greedy

King Gustav Vasa of Sweden used the Reformation in his attempts to expropriate the enormous property of the church.

The Finnish historical research and history writing have taught us certain facts that we all connect to the Reformation. This talk revisited certain of these facts and explains their historical background. The talk revealed whether Agricola really created the Finnish literary language, whether priests began to preach in Finnish only after Reformation, whether the confiscations of Gustav Vasa really paralysed the church and what happened in the fields of education and social welfare.

Riitta Laitinen (Academy Research Fellow, University of Turku): The Reformation of Church Space by the Episcopacy of Turku in the 17th Century, 20 March

Riitta Laitinen argues in her presentation that the Reformation in the Swedish Kingdom did not cause rapid alterations to church space or its use. There was no iconoclasm, novel altars or modi-

fications of altarpieces, nor sudden or extensive changes in religious ceremonies in Sweden. Instead, the material appearance of church space changed more in the 1600s, when the 16th cen-

tury attempts to change the religious ceremonies were finally followed through. Since the ecclesiastical law of 1571 was considered to be outdated and a new law was not created, the bishops of the Swedish dioceses had a significant influence in ecclesiastic matters. In Finland, Isaacus Rothovius and Johannes Gezelius were the most influential bishops.

Laitinen shows, for example, how the cathedral of Turku had benches and a new roof constructed, and the altar moved into its present place during the episcopacy of Rothovius. Under his rule, the clerical and congregational activities

were also modified in accordance with Lutheran doctrine, and those Catholic practices still existing ceased. In Gezelius' time, the ecclesiastical activities had already been established, and considerable new material alterations were no longer necessary. Instead, the bishop emphasised ecclesiastical discipline, and the interior decoration of churches was fine-tuned. In her lecture, Riitta Laitinen analysed the instructions for the diocese regarding the church space written by Bishops Rothovius and Gezelius and placed the writings in relation to both the concrete alterations of church space and the final phase of long-lasting Reformation thought.

Liisa Seppänen (Docent, University of Turku): The Changes in Ecclesiastic Realty and Townscape at the Beginning of the Modern Age, 24 April

The influence of the Reformation affected the forms of religious practice, ecclesiastical customs, language and culture in many ways. In her talk, Docent Liisa Seppänen examined the effects of the Reformation and other factors on the townscape changes in Turku at the beginning of the modern era. She showed how the visible presence and influence of ecclesiastic institutions were characteristic for medieval Turku. A great many of the most impressive buildings and institutions in the town, such as the cathedral, the Dominican convent, the cathedral school, the clerical residences, the guilds, and the hospitals were closely connected to the Catholic Church and everyday life. The lecture of Seppänen focused on the alterations of

buildings, townscape and construction in Turku which were caused by the Reformation and which may have affected people's life and activities. Seppänen argued, for example, that the confiscation of the areas in the possession of the Catholic Church made it possible for the Swedish Crown to start a more active construction and settlement policy in those districts earlier yielding revenues to the Church or otherwise connected to ecclesiastic activities. All this was manifested in the new use of the urban area and in the expanding of the inhabited areas in Turku. Due to the new settlement and building activities, the social and functional differences between the areas changed, which affected the organization of the city space over the long term

of the town's development. The alterations of buildings and townscape were also linked closely to the mental change in the town.

Tanja Toropainen (M. A., University of Turku): Diversifying Textual Genres, Standardizing Texts – Changes in Ecclesiastic Language in the Reformation Time, 15 May

Due to the Lutheran Reformation, the linguistic landscape of the church experienced a significant change. During the Middle Ages, the ecclesiastic services and the mass were predominantly carried out in Latin, and only those parts of services which needed to be understood and in which the congregation had to participate were done in the vernacular. These included, among other matters, the Lord's Prayer and the credo as well as some parts of the baptismal rite. Along with the Reformation, the vernacular languages emerged into the ecclesiastical landscape of language because the congregations were obliged to officiate vernacular church services in Finnish or Swedish.

In the new situation, the clergy first needed mass-books and manuals in the vernacular so that they could carry out the services in the local languages. At the very beginning, there were no printed books in Finnish, for Mikael Agricola published his Manual and Mass only in 1549. Before that, the parish priests operated with manuscripts that contained Finnish versions of the Manual and Mass. A few such manuscripts have

been preserved from the 1530s and 1540s. One interesting feature in these texts is that they are all but uniform, thus indicating that the linguistic form of ecclesiastical texts became established only gradually during the Reformation process.

Agricola's varied publishing programme included amongst other texts the New Testament, the Psalter and the Prayer book, all translated into Finnish. Books by Agricola were intended above all for the clergy – the commons were still predominantly illiterate. Hymn books and Catechisms published from the end of the 16th century onwards have been revealed to have had a significant role in developing people's ability to read. For a long time, the Finnish literary language was in many ways unestablished. Authors used an orthography typical to them, and transferred the dialectal features of their home districts into majority of the texts. For the most part, the features used originated from the Western dialects, but the books published in the diocese of Vyborg also include many features from the eastern dialects.

Jyrki Knuutila (Professor, University of Helsinki): Reformation and the Liturgical Changes of Turku Cathedral, 18 September

In his talk, Professor Jyrki Knuutila dealt with the alterations in the Turku Cathedral caused by the ideological and theological currents of the Reformation. He concentrated in particular on the changes in the liturgy: how and when the liturgical instructions concerning the mass, the prayers, and the services (e.g., baptism, matrimony and burial) changed and how they resulted in alterations in the church interior. Knuutila analyses the changes in the Turku Cathedral

mainly from the point of view of the ecclesiastical law and concentrated in particular on how the Turku Cathedral acted as an example both to the neighbouring parishes and to the whole diocese (the diocese of Turku covered the entire territory of the present-day Finland until 1554, when the territory was divided between the dioceses of Turku and Vyborg) in respect of the liturgical life as well as the church decoration.

Sonja Hukantaival (PhD., University of Turku): The Ritualistic Building Concealments – The Archaeological viewpoint on the Folk Beliefs of the Reformation Time, 30 October

The lecture of Sonja Hukantaival started with the following fundamental questions regarding the process of the Reformation and how it was carried out very slowly in the Finnish territory: Why, almost 200 years after the Reformation, did the Finns still pray with blessed salt and candles, fete Saint Catherine and even travel long distances to

support their prayers by sacrificing in certain churches? Through answering these questions, Dr Sonja Hukantaival described the ways in which the devotional practices and everyday religiosity of the laity were affected by the world of spiritual/religious striving and “orthodoxy” after the Reformation.

Raisa Toivo (Docent, University of Tampere): Lutheranism, Catholicism, Magic and the Policy of Tolerance: Lived Religion in the Practice of the 17th Century Finns, 20 November

Raisa Toivo argued in her talk that after the Reformation all religious movements used all possible opportunities to prove the superiority of their way of thinking and to point out the faults of the others. She explained that this led to

religious wars, persecutions, even terror. Adversaries were demonised by accusing them of practising magic and superstition, which the devil utilised and disseminated. Toivo showed how this phenomenon is visible in the source material

considering 17th century Finland – particularly in the normative sources explaining how things should actually be. The sources depicting people’s life used by many historians, instead, also express the need for peaceful coexistence in everyday life. At the same time, when Europe was fighting because of religion, in many regions tolerance of rivalries became a significant part of the religious and local identity. Toivo showed,

too, that the thought of tolerance as an essential part of civil peace was also included in the Lutheran doctrine and practical guidelines in Finland. She concluded that if people’s faith is studied through their actions, it is possible to see how many old and new religious practices conveyed from the world were transformed into the lived Lutheran faith – and at least partially also into a Lutheran “midway” doctrine.

TRAVEL GRANTS

The Centre has provided funding for members to attend conferences and carry out research trips relating to their PhD theses or other research projects. During 2017 the following members received financial support from TUCEMEMS.

Heta Aali

In June 2017, I participated in the annual conference of the International Society for Cultural History at the University of Umeå with a paper focusing on the emotions of the early nineteenth-century French historians. The theme of the conference was emotions and in the paper I examined how certain historians discussed their emotions about writing history. During the same trip I also participated in another conference in the UK. The MAMO conference was organised at the university of Manchester, and there I gave a paper on the negative representations of the Merovingian queens in nineteenth-century historical novels. The MAMO conference focuses on different forms of medievalism.

Visa Helenius

I participated in the *SENSORIUM: Sensory Perceptions in Roman Polytheism* conference during 16–18.11. It took place at the University of Carlos III of Madrid, which is located at Getafe. The central theme of the conference was senses and

sense experiences in polytheistic Rome. The presentations at the conference were on diverse subjects. The conference was very useful and inspiring for me, and I learned many new things. In addition, I gained some new ideas. The title of my presentation was “Lucretius on Senses, Perception, and Gods”, which treated the relationship between Lucretius’ *De rerum natura* and the so-called ‘embodiment paradigm’. The feedback of the presentation was useful and fruitful.

Anni Hella

I participated in the Dies Mediaevales Conference which was held at the University of Tampere, in November, 2017. I presented a paper on my PhD thesis, more specifically the research plan of my thesis on the monastery of Grottaferata in the Great Western Schism. The conference was really interesting and it gave me a great opportunity to meet Finnish scholars studying the Middle Ages and learn about the ongoing

projects. It was really important to have a chance to discuss my research and have comments from new people. For instance, I got great hints on finding more source material for my work.

Teemu Immonen

I participated in the Dies Medievals Conference held in Tampere from 16 to 18 November with a paper titled *Asovanmeren ihme San Clementen alakirkossa Roomassa (The Miracle of the Sea of Azov in the Lower Church of San Clemente in Rome)*. TUCEMEMS supported my participation with a travel grant. My paper discussed the interaction between lay and monastic spirituality in the Roman Romanesque art in the late eleventh century. I analysed this relationship through a specific example, the lower church of San Clemente. More particularly, I concentrated on a fresco called *The Miracle of the Sea of Azov* in the narthex of the church. The question of monastic influences in the revival of Roman art in the second half of the eleventh century is a classical one, and the fresco which I discussed in my paper has been the focus of acrimonious debate for decades. Some scholars have considered the role of monastic art essential for the Roman renewal, while others have questioned such a thesis stressing the role of Rome's own long traditions. Recently, there has been a more general switch towards emphasising both the role of laity as independent actor and of the filo-imperial churchmen in the promotion of art in Rome at the expense of monastic actors. My paper was partly a

reaction to this view. In the first place, I sought to establish the monastic roots of the iconography utilised in the fresco of *The Miracle of the Sea of Azov*. More importantly, I discussed how the reading of the frescoes presumed the mastery of the pictorial language of monasteries and the knowledge of the spiritual concepts inherent to this pictorial language. In addition to giving my own paper, I also chaired the session "Feasts and fragments" at the conference.

Hemmo Laiho

In July 2017, I travelled to Berlin to participate in the *Pragmatist Kant* congress, organised by the Berlin Practical Philosophy International Forum in co-operation with the Finnland-Institut in Berlin, the Philosophical Society of Finland, and the Nordic Pragmatism Network. This small international congress brought together 20 scholars who specialise in pragmatism and/or Kantian philosophy. The presentations and discussions on the relationship between the pragmatist and Kantian traditions were fruitful. The title of my talk was "Kant's Universalism and Pragmatism".

Sara Norja

I spent October–November 2017 in Cambridge (UK), working on my doctoral dissertation on the manuscript copies of the early English alchemical work *The Mirror of Alchemy*. Most of the manuscripts of this work are in libraries in Cambridge, London, and Oxford. I worked in various libraries consulting those manuscripts as well as others that were relevant. Financial support from TUCEMEMS enabled me to visit London three times to consult manuscripts held in the Wellcome Library and British Library. Extensive, long-term examination of my dissertation material was essential for my work, and my dissertation progressed well during my time in the UK.

Johanna Rastas

I received a travel grant from TUCEMEMS for an archive trip to Sheffield City Archives in Sheffield, UK. My trip lasted ten days, from the 10th to the 20th of December 2017. During the trip, I examined primary material for my PhD thesis. In summer 2017, I made a longer visit to the Sheffield City Archives. During my visit in December, I was able to examine the rest of the material belonging to an archive collection called *WWM* – *Wentworth Woodhouse Muniments*. This trip was extremely important for my thesis, as I am now able to make the final selection of my primary material.

Marika Räsänen

I attended the bi-annual national Dies Mediaevales conference organised at the University of Tampere on November 16–18, 2017. With Johnny Grandjean Gøgsig Jakobsen (University of Copenhagen), I presented a joint paper entitled “Dominican friaries and cathedral chapters in the thirteenth century – The case of Turku in a North-European perspective”. The focus of the paper was on a famous sentence “MCCXLIX venit conventus Finlandiam” in the annales *Skeningenses*. The sentence was analysed with regard to contemporary Latin usage and the typical Dominican friary location within the inhabited and urban geography of Finland and Europe at this time. The paper also discussed the possible connection of the friary to the bishops and cathedral chapters.

Reima Välimäki

The biannual conference on medieval studies, Dies Mediaevales, took place in Tampere, on 16–18 November 2018. The conference circulates between Finnish universities with departments relevant to medieval studies, this year the University of Tampere, and it is organised in cooperation with Glossa, the society for medieval studies in Finland.

I participated in the conference with the paper “Computational authorship attribution and medieval studies: preliminary results and challenges”. In addition, I was the chair of the key-

note lecture by Dr Tapio Salminen, I participated in a panel discussion on the current status of medieval studies in Finland, and I acted as a com-

mentator for PhD candidate Saku Pihko's working paper on the Languedocian inquisitorial sources.

MEMBER'S DOCTORAL THESES 2017

11 March, 2017, **Heta Aali** (Cultural History): Merovingian Queenship in Early Nineteenth-Century French Historiography

1 April, 2017, **Panu Savolainen** (Finnish History): A textually built city. Public and private space in linguistic practices and everyday life in Turku, 1740 –1810

21 April, 2017, **Teija Alanko** (Plant Biology): Cloister, manor and botanic gardens in medieval and early modern Finland and Sweden – An archaeobotanical approach to garden history

25 August, 2017, **Tanja Toropainen** (Finnish language): Compound Words and Compound-Like Structures in the works of Mikael Agricola

29 April, 2017, **Rivo Bernotas** (Archaeology): New aspects of the genesis of the medieval town walls in the Northern Baltic Sea region

2 December, 2017, **Hanna Salmi** (English Language): Early English Debate Poetry as Conflict Talk

INTERVIEWS OF THE NEW DOCTORS

Heta Aali

Heta Aali defended her doctoral thesis *Merovingian Queenship in Early Nineteenth-Century French Historiography* at the University of Turku on the 11th of March, 2017. The official opponent was Professor Ian Wood from the University of Leeds, and the custos was Professor Marjo Kaartinen from the University of Turku.

While writing her Bachelor's thesis on the medievalism in Victor Hugo's *Notre-Dame de Paris* (1830) and Walter Scott's *Ivanhoe* (1820), Heta Aali discovered the famous nineteenth-century historian Augustin Thierry and his best-seller work *Les récits des temps mérovingiens* (1840). Thierry's study on the early medieval Merovingian royals, first published as a series in the magazine *Revue des deux mondes* in the 1830s, served as the principal source in Aali's Master's thesis. The Master's thesis focused on the way Thierry represented certain Merovingian queens and the bishop Gregory of Tours, the narrator of Thierry's work and simultaneously the author of the most important source from the Merovingian period, the *Decem Libri Historiarum*.

Thierry's work on the Merovingians proved so fascinating that Aali decided a further examination would be in place. Indeed, Thierry was not the only French historian who was captivated by the early medieval Merovingian royals, the first dynasty to rule in the area of modern France.

Once Aali begun her doctoral dissertation on the representations of the Merovingian queens in early nineteenth-century France, she discovered that the Merovingians had been hugely popular in historiography and arts during the Restoration period (1814-1830) and the July Monarchy (1830-1848). Eventually, Aali examined nearly 80 historiographical works in which the Merovingian queens were discussed. Aali concentrated especially on the queens because it is important to analyse, and de-construct, the gendered representations of past royals created by the nineteenth-century historians. Focusing on queens offered a possibility to study the works published by early nineteenth-century women because, with the exception of few individuals, most wrote of women to other women. A large variety of historiographical genres and authors enabled a wide scale on the way the Merovingian queens, especially Saint Clotilde (d.545), Fredegonde (d.597), and Brunhilde (d.613), were represented during the last decades of

French monarchy. The genres included academic histories, collective and individual biographies, text books, historical novels, poetry, commented source editions and, for example, encyclopaedias.



Heta Aali

In early nineteenth-century France, historiography often served political functions. There were great differences in the way history was depicted depending on the author's political views. Many historians were active or retired politicians. Historians' attitudes to the contemporary French monarchy and aristocracy strongly influenced the way they represented the past royals. Thierry, for example, even though in favour of constitutional monarchy, saw the aristocratic class as subjugating the third estate in the

same way as the Germanic Franks had subjugated the Gauls in earlier times. He pictured most of the Frankish Merovingian rulers in a very negative light, even the early medieval saints. Aali noticed that, unlike in Thierry's work, the Merovingian saints such as Saint Bathilde or Saint Radegonde were in general very largely ignored in many historiographical works, especially if the work did not have a clear Catholic emphasis. Saint Clotilde, however, was a popular but contradictory historical person: those advocating for Catholic Church and the French monarchy often pictured her as an important person in conversion of her spouse, King Clovis, to Catholicism. Yet those advocating a liberal, or even Leftish, interpretation saw Clotilde's role in the conversion as a minor one and could present her as a vengeful, even violent woman. Aali discovered that the representations of the Merovingian queens revealed the way in which the nineteenth-century historians emphasised the political power of those queens they wanted to defame, whereas they downplayed the power of those women they wished to present in a positive light.

Panu Savolainen

Panu Savolainen defended his doctoral thesis *A textually built city – Public and private space in linguistic practices and everyday life in Turku, 1740 –1810* at the University of Turku on the 1st of April, 2017. The official opponent was Docent Charlotta Wolff from the University of Helsinki, and the custos was Professor Johanna Ilmakunnas from the University of Turku.

From housing design to doctoral studies in history

The subject of my doctoral thesis derives from my long and winding road from architectural education to archaeology, and finally history. As an architect, I worked in an office devoted mainly to housing and urban planning, which led to my interest in the historical formation of modern domestic space and the public-private dichotomy, often taken for granted by architects.

After my MSc diploma in architecture (2009), I proceeded to my studies of archaeology, simultaneously working in a museum of history and contemporary arts, finally writing my MA in Finnish History (2013). During my employment as a researcher in Aboa Vetus & Ars Nova museum, I had become familiar with 18th century empirical material and learned the linguistic and palaeographic skills necessary for 18th century studies.

Thus, the research plan for my doctoral thesis was formed from the amalgamation of architectural history influenced by personal design experience, empirical skills and knowledge of the source material, and the theoretical frameworks in the field of history. Thanks to good luck and

the generosity of several foundations, I could concentrate on the research full-time from 2013 to 2017.

During these four years, I went to 11 international conferences, gave over 20 talks about my subject in Finnish and also had numerous informal discussions about the research with dozens of people, that all were of vital importance in (re)solving overhand knots and refining the overall constellation of the book. The thesis was published by Sigillum oy.

The thesis *in nuce*

The objective was to understand the origins of the concepts of public and private space in the grass roots of the everyday life of a mid-size European town. On the other hand, my intention was to map variant spatial categories and concepts in the 18th century urban context and language. Furthermore, the study tackled the issue of the 'public sphere' from the angle of everyday life and urban space.

The methodological approach was based on the simultaneous interpretation of space, language and concepts. The analysis focused both on concepts on the general level as well as more specific

concepts that represent particular spaces and places.

The primary sources consisted of a comprehensive sample of the variety of sources from Turku, and one of the innovative aspects of the study was the cross-reading of various texts from a spatial perspective. The study also involved geographical analysis and spatial mapping by combining information from the various textual sources in novel ways.

The study focused on Turku, one of the main towns of the kingdom of Sweden between 1740 and 1810. The town allowed a comprehensive case-study of a mid-sized European town, where the social strata of the population were numerous because of the unique nature of the town in 18th century Sweden. It was the only town of 18th century Sweden with an episcopal see, several judicial and governmental institutions and a university, but also with a rapidly growing population of the lower classes. In addition, Turku was the centre of foreign and domestic trade in Finland.

The results

The study revealed a number of spatial concepts and linguistic formulations that unveil the variant and different categories and practices preceding the modern public-private-dichotomy of urban space. According to the study, the early modern urban space was not fuzzy or undefined,

and it should be approached from the concepts of the period, instead of the modern public-private-distinction. The study also unfolded the meanings of new public institutions of the 18th century, e. g. coffee houses, in mid-size European towns. At the level of local history, the thesis offered new views on the urban space of Turku that was destroyed in the Great Fire of Turku 1827. At the level of methodology and theory, the study proposed a novel way to use conceptual history in the contexts of spatiality and everyday life.



Panu Savolainen

Teija Alanko

Teija Alanko defended her doctoral thesis *Cloister, manor and botanic gardens in medieval and early modern Finland and Sweden – An archaeobotanical approach to garden history* at the University of Helsinki on 21st of April 2017. The official opponent was Doctor Jens Heimdahl from the Swedish History Museum, and the custos was Professor Jouko Rikkinen from the University of Helsinki.

The interest in studying garden history and historic gardens grew when working at the Helsinki Botanic Gardens, and my field of specialisation, archaeobotany, was a natural choice for the field of this research. My Master's thesis was an archaeobotanical study of Naantali Cloister and its garden, and it was expected to be a part of the PhD thesis, although with some new radiocarbon dates and thus fresh interpretations.

Archaeobotany is a field of science that combines botany, archaeology and history, and concentrates on useful plants and the interactions between humans and plants in the past, including horticulture. The interpretation of archaeobotanical material, obtained from soil samples, i.e. macrosubfossil plant remains, is connected to archaeological and historical contexts.

Garden history has been studied in Finland mainly through historical references, but rarely with archaeological or archaeobotanical methods, although the importance of multidisciplinary work has been noted. However, archaeobotany should be applied in garden history research because the written sources available do not necessarily provide sufficient in-

formation of past gardens. Records of species that can be considered to be garden plants are known from Finnish macrofossil analyses, but garden soils themselves have been little investigated.

Since excavations are often restricted for practical reasons, the situation also reflects on the possibilities of carrying out macrofossil analyses. In this study, an alternative sampling method was tested as one solution to obtain material for macrofossil studies in sites unlikely to be excavated, such as historical gardens.

The aims of the research were to elucidate a part of Finnish and Swedish garden history by means of archaeobotany, and to test archaeobotanical sampling in gardens in the absence of excavations with a spade borer and by applying AMS-radiocarbon dating. The main questions to be considered were: What is the role of archaeobotany in garden history research?; to what extent can sampling without excavations reveal macrofossil plant remains in gardens?; and with what degree of accuracy can AMS-radiocarbon dates of macrofossils demonstrate the age of plant remains and thus periods of activity in gardens.

The research comprised case studies from five different sites, of which four were in Finland: Naantali Cloister Church, Turku Academy Garden, and Kaisaniemi Botanic Garden and Kumpula Manor in Helsinki, and one in Sweden, Uppsala Linnaeus Garden. These sites of former and present gardens are partly linked to each other through their historical context, in the period from the 15th century to the 21st century. All of them existed in the period when Finland was part of the Kingdom of Sweden.

Soil samples for macrofossil analyses were collected in Uppsala, Turku and Helsinki with a spade borer from different levels from narrow pits, one by one in vertical series. The samples from Naantali came from archaeological excavations. The samples were floated and sieved in the laboratory, and macrofossil remains were identified and counted.

Altogether 8,404 macrofossil plant remains belonging to 154 plant taxa were obtained from five different garden sites. In total, 30 AMS-radiocarbon dates were measured from seeds, charred grains, and pieces of charred wood. The dates varied from the oldest dates of charred wood (1120–920 cal BC) to the medieval dates of seeds and grains (cal AD 1420–1475 in Sweden, cal AD 1255–1390 in Finland), and on to the younger dates that extended to a wide range (e.g. cal AD 1648–present), the most recent being modern.

Macrofossil plant remains included cereals, berries, ornamental and medicinal plant species; gar-

den plants, and cultural or garden weeds. These indicated both consumption and garden cultivation at the sites, as did other soil contents, such as fish scales and chips of wood and charcoal, referring to fertilisation and thus gardening. The sampling method of spade borer proved to work reasonably well, having both benefits and limitations compared to sampling from excavations.

Sampling was not dependent on excavated areas and could be done independently, relatively quickly by one person, as a parallel method to the shovel-test-pits, yet aiming at macrofossils only. However, working alone without an archaeological group was one of the challenges of the study. Sampling did not disturb the plantings and the other use of the areas. On the other hand, the maximum size of a sample was limited, larger samples could have yielded more macrofossils and different species. The absence of an archaeological context inflicted the necessity of written sources for the background, but in these cases of historic gardens, the literature gave historical contexts well enough.

It was concluded that garden history can and should be studied with both written sources and archaeological and archaeobotanical methods. Macrofossil sampling can be carried out both in connection with archaeological excavations and without them straight from garden soil. Plant lists from sites, when these exist, bring information concerning species grown at the sites, but they do not reveal the plants consumed or having grown as garden weeds in the areas. In

sites with no literature of cultivated species, archaeobotany reveals valuable information on the plants that could not be gained otherwise. Remains of fertilisers obtained from soil samples also indicate gardening. A challenge in macrofossil studies in gardens is the relatively poor state

of preservation of seeds in garden soil, and the limited accumulation of seeds of cultivated species in garden soil from the outset. The case of Naantali Cloister showed the importance of also searching for the remains of garden plants in structures outside gardens.

Tanja Toropainen

Tanja Toropainen defended her doctoral thesis *Compound Words and Compound-Like Structures in the works of Mikael Agricola* at the University of Turku on 25 August 2017. The official opponent was Docent/Senior lecturer Kaarina Pitkänen-Heikkilä from the University of Helsinki, and the custos was Professor emerita Kaisa Häkkinen from the University of Turku.

Toropainen's study covers compound words and compound-like structures found in Mikael Agricola's (ca. 1507–1557) Finnish-language works. Agricola's compound-like structures are certain fixed phrases which are reminiscent of compound words in terms of their morphology and semantics. The study particularly looks at the kinds of morphological components make up the compounds found in Agricola.

The research subject and material encompass all compound words found in the works of Agricola. There are nearly 2,500 different compound lexemes and over 24,000 occurrences of compounds. These include nouns, adjectives, pronouns, numerals, verbs and adverbs.

Morphological analysis and comparison were the methodology used for this study, and its material was analysed and coded in a database. One other

approach to this study was a conscious effort to disassociate Agricola's compounds from the concept of compounds as it is in contemporary Finnish.

Compounds in Agricola are used in a different way from that of contemporary Finnish. This is because Agricola has a great deal of compound verbs and compound adverbs. Moreover, there are a large number of compound nouns, but they make up only 48 percent of the various lexemes and just 35 percent of textual occurrences, whereas they make up 89 and 82 percent respectively in contemporary Finnish.

Many of Agricola's compounds were temporary formations, never having been preserved in contemporary Finnish. On the other hand, many important compounds for religious language use during the Middle Ages, for example, have

passed on through Agricola and have become a permanent part of the Finnish lexicon.

The influence of other languages can be especially seen in adverb-initial compounds. Agricola used adverbs as prefixes in the same way as those found in the Germanic and classical languages.

The study shows that compounds written as one word or separate words were not as inconsistent in Agricola as has previously been thought. In those compounds written as one complete word, the components are bound to each other by the word's specific meaning.

The study reveals that the concept of compounds in published sources (e.g. dictionaries and databases) by contemporary Finnish standards has been an influence on the kinds of compounds that have been selected as the research material. When selecting Agricola's compounds for analysis, the morphological structures given priority have also been those found

in contemporary Finnish. The influence of contemporary Finnish on compiling material that represents the old literary language must be taken into account in the research of old literary Finnish.



Tanja Toropainen

Rivo Bernotas

Rivo Bernotas defended his doctoral thesis *New aspects of the genesis of the medieval town walls in the Northern Baltic Sea region* at the University of Turku on 29 April 2017. The official opponent was Docent/Senior lecturer Martin Hansson from the University of Lund, Sweden, and the custos was Professor Valter Lang from the University of Turku.

Rivo Bernotas analysed the origins of the town walls of Old Livonia, specifically the medieval town walls in the present-day territory of Estonia. The three main research questions concen-

trated on which changes in the urban townscape can be associated with the building of town walls, when the construction of the town walls started and how long it took to complete them,

and whether the walling of medieval towns in the Estonian area differs from the similar processes in the neighbouring countries, and if so, how.

According to Bernotas, town wall construction required the development of new types of building materials, which depended largely on natural resources in the respective locations. The beginning of brick-making in Estonia clearly correlates with the beginning of the construction boom in the 14th century, when town areas were re-planned, and the construction of the town fortifications, stone churches, and stone houses started. Also, in the current context, the appearance of cesspits in the first half of 14th century is clearly distinguished. After building the wall, the disposal of waste into cesspits was probably regulated by the town laws.

The average development from the first traces of urban settlement to walled medieval town in the present-day Estonian territory took a timeframe of approximately 50–100 years and the walls were probably erected in the 14th century.

Around the northern Baltic Sea region, there are no medieval walled towns in the territory of present-day Russia or Lithuania and there are very few in Scandinavia. Therefore, I have suggested that the building of urban fortifications was not always directly related to military necessity, but was also due to the specificity of the cultural space, which came to Old Livonia with the German settlers. German influence is also clearly perceivable in the walled towns of the territory of medieval Sweden.

Similarly to the Estonian area, the average development from the first traces of urban settlement to walled medieval town in the Latvian territory took a timeframe of around 50–100 years, with the exception of Riga. The timeframe for the completion of medieval Sweden's town walls seems to fall into the same pattern as we have already witnessed in Old Livonia. In some cases, one can perceive similar events in the town planning. The genesis of the medieval town walls in Old Livonia seems to clearly indicate an ordinary colonisation policy, which is in no way unique in Europe.

Hanna Salmi

Hanna Salmi defended her doctoral thesis *Early English Debate Poetry as Conflict Talk* at the University of Turku on 2 December 2017. The official opponent was Professor Merja Kytö from the University of Uppsala, Sweden and the custos was Professor Matti Peikola from the University of Turku.

In her doctoral dissertation, Hanna Salmi focused on conflict-related features in a corpus of early English debate poems. In the past few years, the topic of conflict has attracted attention among scholars in all fields as the current political situation seems to encourage polarisation and aggressive ways of speaking. In retrospect, a dissertation on the topic seems an obvious step to have taken. However, at the time she stumbled on these questions almost by accident – originally she had intended to examine speech-related features in the same corpus, continuing from her MA thesis. That research somehow refused to come together, but at some point she started to realise that the most interesting exchanges in the texts were highly conflictive. To begin with, conflict was going to form a single chapter only, but as the work progressed, she realised that the topic was much richer than she had thought, and that until recent years, it had not been widely studied by linguists. Thus, the single chapter was finally transformed into a complete dissertation.

Much of the earlier work on the genre of debate poetry has been literary or textual. Salmi's background is in historical discourse linguistics and dialogue analysis, and the theoretical framework was also informed by studies of present-day speech-in-interaction. A central notion is that of the conflict sequence: a series of at least three

speech turns with the speakers disagreeing in some way with one another. Salmi focused on the types of 'moves' used by the characters to carry on a conflict interaction, and the actual linguistic building blocks used to form these interactions. She examined both aggressive (or other-oriented) and defensive (self-oriented) moves, and investigated the beginning and closing phases of the sequence in closer detail. While close reading of the texts forms the core of her approach, she has complemented such qualitative methods with a quantitative, corpus-based analysis of frequently appearing linguistic items such as modals and negatives. The dataset includes 30 central texts of varying lengths from ca. 1250–1650.

It can be said that there is considerable continuity in the ways in which people engage in verbal conflict: for the most part, conflictive moves identified in modern English in previous studies were also found in debate poetry. However, Salmi identified two moves that had not, to her knowledge, been discussed in earlier research: predictions and formulations used for aggressive purposes. As for the self-oriented moves, self-praise is notably common, and claims could be backed not only with references to the Bible or classical and scientific authorities, but also by referring to famous characters such

as King Arthur and his knights, or common knowledge. The beginning phase of the conflict sequence again resembles present-day conflicts in showing a localised asymmetry where the attacking party has an initial advantage. However, this advantage does not necessarily continue for the duration of the debate. In the ending phase, it was found that not all attempts to finish the argument were successful. For example, in order to give up, a participant was required to make a full admission of error and a commitment not to repeat it. The conflict sequence could also be exited by mentioning time constraints or requesting a ruling from an arbitrator. In the quantitative analysis, important themes include the notion of evidentiality and the importance of continued negotiations over the types of arguments that can be accepted as proof.

As the first study to explore both medieval and early modern debate poetry in detail, Salmi's dissertation provides new insights into the genre. Her findings generally support those of earlier literary criticism, while shedding new light on the linguistic aspect and thereby enhancing our understanding of how conflict was viewed and represented by contemporary authors and audiences. The linguistic mechanisms of conflict and their history have continued relevance for today: any successful attempt to minimise the likelihood of conflict and the damage caused by it must be based on a correct understanding of what happens in a conflict interaction.



Hanna Salmi

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