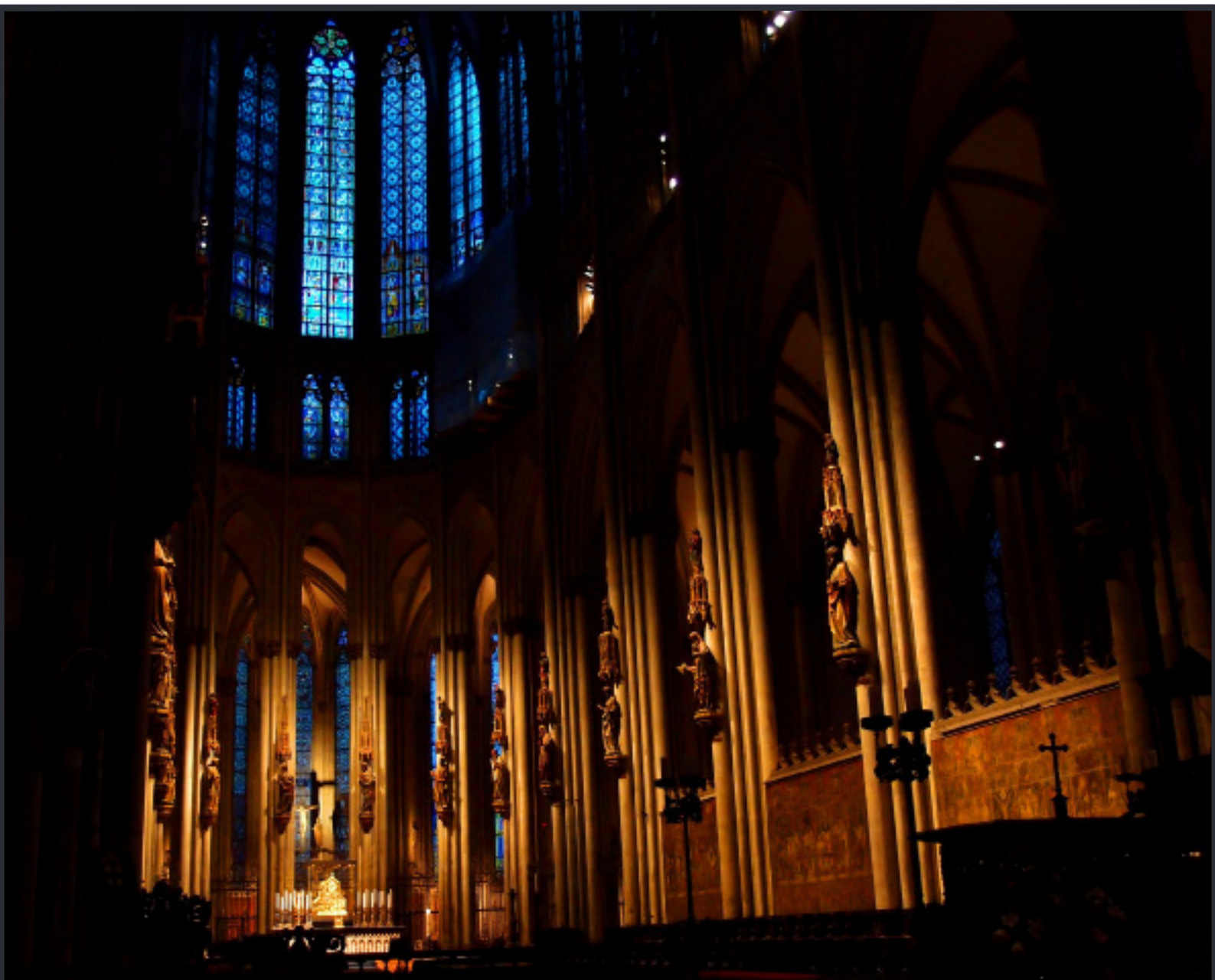




TUCEMEMS

ANNUAL REPORT 2013

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 2013

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EDITORIAL

The past year was an immensely productive one in terms of talks, publications, and the exchange of ideas. Once again, the past year was a period of steady growth for the Turku Centre for Medieval and Early Modern Studies. Our membership has kept growing steadily; but equally important is the increase in our activities and in our collaboration with others. As this Annual Report shows, an impressive number of events has been organized, and numerous scholars have represented TUCEMEMS all over the world in various seminars, colloquia and conferences. Several scholars have been enabled by our financial support to travel ‘to their sources’, and we have had the honor of receiving many distinguished guests here in Turku. The Centre is a lively international forum for the sharing of ideas and experiences; as this was one of the chief motivations in establishing the Centre, I am happy to report that it has enabled greatly increased collaboration, discussion and opportunities to meet others working on premodern issues.

The funding received from the University strategic funds has been essential for all this excellence. I am happy to report that we have received even more funding for the year 2014. This means that planning for the quincentennial of the Reformation in 2017, initiated in 2013, is in full swing as I write.

It goes without saying that none of this would have been possible without the untiring work of many: thank you all for your amazing work for the benefit of the Centre. Thank you everyone for your participation, and for making the past year such a success.



Marjo Kaartinen
Director

PUBLICATION SERIES

Crossing Boundaries: Turku Medieval and Early Modern Studies Publication Series

A quality publication series is a key element in the international visibility of TUCEMEMS. To promote this goal we have entered into an agreement with **Amsterdam University Press** (AUP) as the publisher of our new series, **Crossing Boundaries: Turku Medieval and Early Modern Studies**. AUP (<http://en.aup.nl/>) combines professional expertise in scholarly publishing with effective marketing and distribution channels.

Crossing Boundaries is a peer-reviewed series, publishing both monographs and edited volumes. Adhering to the ethos of TUCEMEMS, it is situated at the intersection of disciplinary boundaries and seeks to introduce fresh connections between established fields of study. Crossing Boundaries particularly welcomes research combining or juxtaposing different kinds of primary sources (textual, visual, aural, material) and developing new methodological solutions to deal with the problems they present. We encourage themes and approaches that include, but are not limited to, identity formation in medieval/early modern communities, and an approach to texts and other cultural products as a communicative process comprising shared symbols and meanings. In geographi-

cal scope, the series deals with Europe, including the Nordic countries and Eastern Europe. In terms of chronology, the series covers both the medieval and the early modern periods, from late antiquity until the end of the eighteenth century.

The series is run by an Editorial Board of nine scholars, representing a broad disciplinary range; this includes Medieval and Early Modern History, Archaeology, Philology, Comparative Literature, the Study of Religion, and Philosophy. The Advisory Board of the series comprises 21 leading scholars from Australia, Austria, Denmark, Finland, Germany, Hungary, Italy, Sweden, United Kingdom and USA.

The first publication in the series, *Same-Sex Sexuality in Later Medieval English Culture* by Tom Linkinen, will be out in 2014. Volumes currently in preparation address cultural change in the early modern North; late medieval Icelandic popular romance; medieval hagiography, crusading and papal administration.

Matti Peikola
Editor-in-Chief

CONFERENCES AND EVENTS

Colloquium Narrative Concepts in the Study of Eighteenth-Century Literature, 18–19 January 2013

The Department of Comparative Literature at the University of Turku, together with TUCEMEMS, organized a two-day colloquium entitled “Narrative Concepts in the Study of Eighteenth-Century Literature”, with several leading eighteenth-century scholars as invited guest speakers.

The purpose of the colloquium was to reflect upon and discuss the origin and use of narrative concepts in the analysis of the narrative literature(s) of the eighteenth century. The colloquium offered a forum for considering ways in which the common concepts of narrative study – characterization, narrator, point of view/focalization, plot, story, time, place – are accommodated in the analysis of eighteenth-century literature. One of the key ideas of the colloquium was to view these concepts as historical constructions, which need redefinition when applied in the context of eighteenth-century literature.

The topic of the meeting will be further developed in a publication (in progress), a collection of essays by the participants in the colloquium and edited by the organizers (Liisa Steinby and Aino Mäikikalli). The invited speak-

ers were leading international scholars in eighteenth-century literature and in narratology. The keynote speakers were Michael McKeon (Rutgers, State University of New Jersey), Monika Fludernik (University of Freiburg) and Paul J. Hunter (University of Chicago). Other speakers were John Richetti (University of Pennsylvania), Claudia Nitschke (Durham University), Pat Rogers (University of South Florida), Dorothee Birke (University of Freiburg), Rosamaria Loretelli (University of Naples), Stuart Sherman (Fordham University), Kathrin Pöge-Alder (University of Jena), Karin Kukkonen (University of Oxford), Christine Waldschmidt (University of Mainz) and Penny Pritchard (University of Hertfordshire). As members of TUCEMEMS, Steinby and Mäikikalli also gave papers. Steinby’s presentation dealt with forms of empiricism in the eighteenth-century novel, while Mäikikalli discussed time as a narrative concept in the early eighteenth-century novel.

Aino Mäikikalli
University of Turku

Conference on Church Archaeology in the Baltic Sea Region, 26–30 August

The Conference on Church Archaeology in the Baltic Sea Region was held at the University of Turku, 26–30 August 2013. The conference was organized by the Society for Medieval Archaeology in Finland (main organizer); the University of Turku Department of Archaeology; The Finnish Society for Church History; the Department of Practical Theology, Faculty of Theology, Uni-

versity of Helsinki; the Mikael Agricola Society; and the Turku Centre for Medieval and Early Modern Studies (TUCEMEMS). A total of 89 participants took part in the conference, from Estonia, Latvia, Lithuania, Poland, Germany, Denmark, Norway, Sweden, the UK, the USA, and Finland; they presented 48 papers and eleven posters.

TUCEMEMS’ seminar at the Medieval Market of Turku, 27 June

The annual Medieval Market of Turku is the largest medieval and indeed historical event in Finland. This time we were living the year 1489 Anno Domini, in the Old Great Square. TUCEMEMS organized a seminar on 27 June on “The Pleasures and Pains of the Body from Medieval to Premodern Times” (Ruumiin ilot ja kirot keskiajalla ja uuden ajan alussa). Seven members of TUCEMEMS – Kirsi Salonen, Mikko Kauko, Meri Heinonen, Virpi Luoma, Satu Lidman, Jenni Kuuliala and Tom Linkinen – shared their knowledge about bodily grievances and joys, from the perspectives of literature, religion and sexuality among others. The seminar was based on the TUCEMEMS *Studia Generalia* program, and attracted much interest among the people at the fair.



Audience in the TUCEMEMS’ seminar at the Medieval Market of Turku.

Historian syyspäivät 2013, “The autumn-seminar in history”, 6 September, Dimming borders & Transculturalism

The Turku Centre for Medieval Studies and its former Project Researcher Eva Johanna Holmberg organized two sessions at the annual “Historian syyspäivät” seminar, which this year focused on the themes of transnational histories and the crossing of borders (ylirajaisuus). The day started with keynote lectures from Professors Maria Lähteenmäki from the University of Eastern Finland and Holger Weiss from Åbo Akademi, who opened up the discussion on the themes of the seminar.

The first session included fascinating papers by Maria Kallio (Finnish history), Satu Lidman (legal history), and Mari Välimäki (Finnish history). Maria discussed border-crossings between scribal and oral cultures in the late medieval diocese of Turku and how these took form in its manuscript production. Satu’s paper inspired a discussion about transnational and universal aspects of early modern violence and its gendered characteristics in comparison to contemporary ideas. The discussion ranged from sexual violence in times of war to prostitution; this then led seamlessly to Mari’s paper, which focused on male roles and objectives in late-seventeenth-century marital practices and procedures. The practices of betrothal changed in the seventeenth century, and took on certain characteristics shared by the late medieval Catholic practice of *matrimonium clandestinum*.

After a well-earned coffee-break the seminar reconvened, this time to hear TUCEMEMS research assistant Virpi Luoma’s paper on her MA thesis topic: the transcultural sociability networks of the Swedish priest Sven Agrell in 18th century Istanbul. This was followed by an interesting presentation by Laura Hollsten from Åbo Akademi on transnationalism in environmental history and the trade in quicksilver in the early modern period. Laura, following the work of Bruno Latour and Jane Bennett, took up the important question of the usefulness for historians of the concept of the ‘transnational’. Especially in environmental history the crossing of borders forms part and parcel of practice; in the case of quicksilver in particular, the border is sometimes that between man and nature, and both quicksilver and human beings seem fluid and hard to grasp. Tupu Ylä-Anttila from the University of Helsinki rounded off the day with a paper on her PhD topic, the transcultural life cycle of the Habsburg Marie d’Autriche/Maria van Hongarije – a woman of learning who crossed both geographical and linguistic borders all her life, carrying forward a scholarly tradition in (at least) five languages; this makes research on her very challenging, not least because of Maria’s handwriting.

TUCEMEMS meets TRIVIUM, 30 September in Tampere

In late September TUCEMEMS travelled to meet our colleagues of the Tampere Centre for Classical, Medieval and Renaissance Studies (TRIVIUM). Our hosts kindly welcomed us with a joint seminar meeting. The program consisted of papers by TUCEMEMS members Eleonora Lanza and Tupu Ylä-Anttila. Eleonora presented an article draft about her doctoral dissertation “*Scatola ritratti per Serenissima Altezza di Bransvich*” – New outcomes on the lost portraits of the Guelph family members by Henri Gascar (c. 1635-1701). Tupu’s paper, entitled “Habsburgs

of the 16th century – Raising rulers, or is being just right for the job enough?” was also related to her doctoral dissertation. Both presenters were given valuable feedback. Lanza’s paper stimulated a discussion as to the meaning and importance of networks connecting artists and traders, while Ylä-Anttila’s work made us think about the many roles borne by women in sixteenth-century society. After the formal papers the lively discussion continued, accompanied by Spanish wine and a delicious buffet.

Introduction to Turku Centre for Medieval and Early Modern Studies, 29 October

While the Turku Centre for Medieval and Early Modern Studies has gained a firm standing in the academic world, young history students seem to be unaware of its existence. To remedy this, TUCEMEMS organized an informal introduction for students about the Centre’s activity. Some thirty students came to listen to what the Centre has to offer for students, and to hear about the professional identity of the medievalist and early modernist. We also

talked with the students about the new minor subject offered at Turku University, the study unit on “Old Times” (“*Vanhojen aikojen opintokokonaisuus*”) which includes basic (introductory) studies in ancient, medieval and early modern history along with historical methodology (25 ECTS). The new minor subject is open to anyone studying in the University of Turku, and has shown itself to be a promising start for future specialists in premodern times.

Early Modern Professional Women, 26 November

The seminar focused on early examples of economically and politically active women who may be said to have anticipated, in one way or another, modern professional women. The seminar was opened by Professor Kirsi Vainio-Korhonen (University of Turku), followed by a presentation by Professor Elaine Chalus (Bath Spa University, UK), on “Considerations of Participation and Meaning: Women and Politics in 18th century England”. Professor Åsa Karlsson Sjögren (Umeå University, Sweden) discussed “Early Swedish Female Teachers: Good-tempered and Modest Mistresses – or?”, after which Professor Anu Lahtinen (University of Turku) analyzed “16th-Century Merchant Widows: Northern Towns in Comparison”. The last paper was that by Dr. Johanna Ilmakunnas (University of Helsinki), “Servants of Queens and Princesses: Noblewomen as Courtiers in 18th century Sweden”.

The speakers discussed women who were professionally ambitious and invested in developing their professional skills and qualifications, and who sometimes took

economic or other risks in order to advance in their careers in business or in politics. Socially they ranged from women of the elite to those with middle-class or lower backgrounds.

The purpose of the seminar was to enrich and extend the received image of economically active women in the European past. Today this image appears slightly biased, in two ways. First, research on professional women usually deals with the period after the mid-nineteenth century, when women’s professional opportunities started to multiply. Secondly, much of the research has focused on women of the popular classes, who worked because they had to in order to make ends meet, but who cannot be said to have been professionally ambitious in the present-day sense of the word.

Kirsi Vainio-Korhonen
University of Turku

“Religious Reform before the Reformation” Workshop 2013, University of Turku, 9–10 December

In December the Modus vivendi project (funded by the Academy of Finland), jointly with TUCEMEMS, organized a workshop on the theme of “Religious Reform before the Reformation”. The purpose of the workshop was to discuss the concept of reform and the reasons for religious renewal in medieval and early modern Europe in the long term. This purpose was easily accomplished; the presentations covered a time-span from the 11th to the 16th century. Different areas of Europe were also represented geographically: the discussion dealt with religious reform in Italy, France, Germany, England and Scandinavia, along with questions concerning the social contexts of reforms and the different needs of religious orders and the laity. The workshop shed light on the variety of religious reforms; it also emphasized the notion that the idea of reform meant in most cases a return to a previous and ‘superior’ condition, now perceived as lost. The broad time-frame of the papers reflected the notion, shared by the participants of the workshop, that the idea of reform was deeply rooted in medieval culture, and that the Protestant Reformation, despite representing a major change in European Christianity, was in many ways similar to previous religious reforms.

The Workshop was opened by Professor Marjo Kaartinen, Director of both Modus vivendi –project and TUCEMEMS. Session I traced different forms of communication in high medieval reform movements. Teemu Immonen (University of Turku) discussed how the mural paintings in the abbey church of Monte Cassino in Italy



Professor Bornstein lecturing on the Dominican reform in the Convent of Corpus Domini in Venice, in the Religious Reform before the Reformation -workshop.

contributed to shaping, representing, and propagating the abbey's reform ideology in the eleventh century. Pekka Tolonen (University of Turku) talked about the lay movements and circles of reform in twelfth and thirteenth-century France.

Lunch was followed by the main session of the day, with papers from Professors Constant Mews (Monash University, Australia) and Daniel E. Bornstein (University of Washington in St. Louis). Professor Mews addressed the mendicant rivalries and the causes of reform in fourteenth century Paris, Toulouse, and Siena. Professor Bornstein analyzed the fifteenth-century Dominican reform at the Venetian Convent of Corpus Domini. Session III opened with a presentation by Meri Heinonen (University of Turku) on the reformed pastoral care of nuns by Johannes Meyer in the province of Teutonia in the fifteenth century. Sari Katajala-Peltomaa (University of Tampere) discussed reform in the light of late medieval canonization procedures. The day concluded with a dinner in Naantali.

Next morning the participants gathered to listen to and discuss papers concerned with language as a tool of

reformation in Session IV. In his paper, Reima Välimäki (University of Turku) focused on the writings of East Prussian inquisitor Petrus Zwicker against the Waldensians and on Zwicker's call for a clergy capable of refuting heresy. Professor Matti Peikola (University of Helsinki) explored 16th-century perceptions of the Wycliffites and their texts. The question raised by Tuomo Fonsén (University of Turku) in his paper was what made Luther's translation of the Bible a success in its own time. After lunch the symposium concluded with a roundtable for doctoral students, chaired by Professor Bornstein. Leena Enqvist (University of Helsinki) discussed the tension between tradition and reform in the communal readings of Birgittine Nuns. Maria Kallio (University of Turku) closed the workshop with a paper on the medieval cartularies of the Turku chapter, raising the question whether the cartularies should be seen as manifestations of reform.

Teemu Immonen
University of Turku

Saint Lucy's day celebration combined with book launch, 13 December

In return for a successful year, TUCEMEMS organized an informal book-launch on Saint Lucy's day. More than thirty TUCEMEMS members came to celebrate and look back on the academic accomplishments of the past year. While enjoying the buffet we got a closer look at new books written and/or edited by the members. These included the latest publication by Olli Koistinen and his group, *Kant ja puhtaan järjen kritiikki* ('Immanuel Kant and the Critique of Pure Reason'), now published for the first time in Finnish translation. There was also Aino

Mäkikalli's and Liisa Steinby's publication, *Johdatus kirjallisuusanalyysiin* ('Introduction to literary analysis') which meets the expectations of new methodological analyses of literary research. While enjoying the company of colleagues, we had the pleasure of listening to medieval-style music as performed by the local band Räikkä. Their music revealed the joys and sorrows of earthly life, so amusingly that Saint Lucy herself would have blushed at medieval ways of life.



The Räikkä-band performing medieval-style music at the Saint Lucy's festival.

PRESENTATIONS AND LECTURES

TUCEMEMS Monthly Talks 2013

25 January, Hemmo Laiho Ph.D (Philosophy): Aistimellisen kognition arvonpalautus 1700-luvulla. (Restoration of the value of sensory cognition in the 18th century)

Dr. Hemmo Laiho spoke of Immanuel Kant's philosophy, more specifically about the sensory faculty of the mind. In Kant's thought, cognition peculiar to sensibility is not only of its very own kind, i.e. 'aesthetic', but irreducible to the 'intellectual' way of cognition peculiar to understanding, i.e. the faculty of the mind responsible for conceptual thinking. Kant uses the terminology of his

own time, but he parts with his predecessors in considering that representations peculiar to sensory cognition can be precise and organized, and that a sensory faculty exists a priori. These new ways of thought were difficult to understand and/or accept; one example is Johan Eberhard (1739-1809) who severely attacked Kant's theory.

22 February, Jaana Vaahtera Ph.D. (Classics, University of Turku): "Bonus homo et iustus et rectus est ille, bona mulier et casta et pudica est illa. Kielen ja maailman järjestyksestä myöhäisantiikin kieliopeissa." (Bonus homo et iustus et rectus est ille, bona mulier et casta et pudica est illa. On the organisation of language and the world in the grammars of late antiquity)

Dr. Jaana Vaahtera's talk focused in the grammars of late antiquity – and what they can tell us about the way their writers thought the world was. The title cites Priscianus' (floruit 500 CE) grammatical example, meant to draw attention to the declension of adjectives with grammatical gender. Out of all possible examples, Priscianus chose adjectives which were highly value-loaded. The tradition

of examples in grammars of antiquity was not free of meanings. They mirrored accepted attitudes towards language and the world outside language, and commonly accepted values. In the writings of grammarians in late antiquity, the discussion of grammatical gender, and the examples adduced, defined the right order both in language and in the world.

22 March, Tiina Miettinen Ph.D. (History, University of Tampere): "Hyöri, pyöri piikaseni" Nuorten naisten naimahuolet maaseutukylissä 1600- ja 1700-luvuilla. ("Hustle and bustle my little maid": The marriage concerns of young women in rural villages in the 17th and 18th century.)

Ph.D. Tiina Miettinen gave a paper on young women in 17th and 18th century Finland. In the western parts of the country it was common for young women to remain unmarried for a long time, finally marrying at about 30. Young adults worked as hired servants while seeking an appropriate spouse, and entered into relationships that did not always lead to marriage. Single women in rural areas often gave birth outside marriage. In the documents of

the Church and the judiciary these women were marked as having lost their reputation, since adultery was a crime. While women with illegitimate children are found in the records, the idea that there were excluded and despised women wandering from place to place is a twentieth-century myth, with no documentary support. The fates of unmarried women also open up new perspectives on the family structures of rural society.

26 April, Janne Harjula Ph.D. (Archeology, University of Turku): Kirjoittamisen merkkejä Turun keskiaikaisen katedraalikoulun kulmilta. (Signs of writing around the medieval Cathedral school of Turku)

During 2005 and 2006 the Provincial Museum of Turku carried out a series of excavations in the south-east corner of the Turku Cathedral. An interesting discovery was made immediately when the excavations had advanced

to the cultural layers of the fifteenth century: the excavators found vestiges of an ancient marketplace, named School Market on the 1634 map of Turku. The name comes from the Cathedral school that used to be locat-

ed adjacent to the marketplace. The market foundations contained an unusually great quantity of styluses and wax tablets. Janne Harjula's presentation dealt with the ques-

tion whether these writing tools could be connected to the Cathedral school, and if so, how they fit the image we have of medieval schools.

17 May, Minna Sandelin Ph.D (Scandinavian Languages, University of Turku): Ruotsin keskiaikaiset lait tekstintutkimuksen kohteena. (The medieval laws of Sweden as the object of textual research)

Minna Sandelin gave a talk on the language of medieval laws, which differed considerably from present-day legal discourse. Before being written down, laws were handed down orally. Swedish provincial laws dating from 1225-1350 occupy a special place in the study of the history of Swedish. They have been studied in particular from the

perspectives of phonetic history, grammar and conjugations. Legal language is often seen as more authentic than that of other documents from the same time. Sandelin briefly described the history of Swedish laws, reserving her main focus for aspects of language history.

20 September, Antti Lampinen Ph.D. (Classics, University of Turku): Daemonum ludificationes: turba rusticanorum ja kansanomaisen uskonnollisuuden konstruointi myöhäisantiikin ja merovingiajan Gallian kirkollisen eliitin retoriikassa. (Daemonum ludificationes: turba rusticanorum and the construction of folk religiosity in the rethoric of late antiquity and the Merovingian Gallic ecclesiastical elite)

In the hagiographies and acts of synods of late antiquity and the Merovingian age the image of folk religiosity is one of moral panic: the common people are said to worship natural objects and demons. Antti Lampinen reminded us that not only is this picture rather anachronistic, but that it can also be seen as merely an extension

of a literary tradition, whereby the religion of northern nations is seen as inferior and as a potential threat. Lampinen's talk focused on certain sources from the fifth to the eighth century, where the prior classical tradition concerning the religiosity of northern peoples has had a definite influence on narrative form and on choice of motifs.

25 October, Ellen Valle Ph.D. (Department of English, University of Turku): "The glorious works of the Creator, displayed in the New World": The intersection of science, commerce and ideology in natural history paratexts in the long eighteenth century

The 'new' natural history which emerged in the seventeenth and eighteenth century in European metropolitan centres was based to a great extent on the multitude of new plant and animal species, or description of them, which arrived practically daily from the colonies, and which needed to be described, named and classified. These descriptions were published in articles and books. Practically every book published in the field of natural history during this period contains a paratext

of one or more of four kinds: an extensive title page, a Dedication, a Preface and/or an 'Advertisement', containing background information about the book. Valle's talk discussed these paratexts in English-language books on North-American natural history published during the 'long eighteenth century'. The texts point to five different discourses: the empirical, the economic, the political or ideological, the social and the personal.

22 November, Jarkko Keskinen Ph.D. (Finnish history, University of Turku): Yhteisöllinen verkostoanalyysi tutkimuksen apuvälineenä. (Communal network analysis as an aid to research.)

The concept of community has become an umbrella term in the study of social interactions, referring broadly to all forms of interaction between people or to all forms of group composition. Jarkko Keskinen discussed how the term 'community' became such an umbrella term, and presented a methodology, 'communal network analysis', which he had applied in his doctoral thesis. Communal

network analysis is defined as a network metaphor, representing the ability of microhistory and of the concept of community to incorporate individuals and single events in broader social entities. The purpose is not to propose a new conception of community, but rather to introduce a new methodology for community research.

PRESENTATIONS AND LECTURES

Guest Lectures by Visitors

John Lind (University of Southern Denmark): ‘Darkness in the East? Eastern influence in Scandinavia during the Viking Age and Early Middle Ages’, 8 November

Professor John Lind, University of Southern Denmark, gave a lecture on Eastern religious influences in Finland and Scandinavia during the Viking Age and the Crusade Period. Lind discussed the theme from the viewpoints of both archaeological and historical sources, applying his concept of ‘Varangian Christianity’ to explain these complex phenomena.

In addition to his lecture, Professor Lind focused during his visit on an examination of the earliest birch-bark document found in Finland. Despite all efforts, the textual content of the document has not as yet revealed its secrets.

Paul Strohm’s visit to Tucemems

The Problem of Evidence – Premodern Biographical Occasions

The Turku Centre for Medieval and Early Modern Studies received a distinguished guest in late October with the visit of Professor Paul Strohm, Anna S. Gaberian Professor of the Humanities at Columbia University and former Tolkien Professor of Medieval Literature at Oxford. He is a world-renowned Chaucer expert, whose books include *The Social Chaucer* (Harvard, 1989) and *Hochon’s Arrow: The Social Imagination of Fourteenth-Century Texts* (Princeton, 1992). In the seminar session organized for the occasion, Prof. Strohm invited us to engage in dialogue and think critically about the possibilities and challenges of writing biographies of premodern individuals. The topic was closely related to Strohm’s current book project, a forthcoming experimental biography of none other than Geoffrey Chaucer, entitled *Chaucer’s Tale: 1386 and The Road to Canterbury*, which centres on dramatic events in Chaucer’s own life that led him to write *The Canterbury Tales*.

Professor Strohm set the scene by discussing the variety of ways in which medieval people left traces of their lives in records, both literary and bureaucratic, and the most influential generic templates for life writing they had at their disposal. In addition to the “Mirrors for Princes” tradition, most authors looked back to Antiquity for models, to Suetonius and Plutarch, but they could also mine ecclesiastical and lay chronicles and hagiographies for these purposes. The lives of saints and descriptions

of individual spiritual progress were particularly influential in shaping how premodern lives were laid out for readers, culminating in famous examples like those of the *Confessions* of St Augustine and *The Book of Margery Kempe*.

Strohm pointed out that an “I” also shapes and gives driving force to many medieval poems, a much under-examined archive for life writing. He also spoke of the amazing fact that after reading all 494 “documents of practice” that tell of Chaucer’s official life, we would still not know that he was a writer, since his literary production was never alluded to. Wills, testimonies, depositions, trial records, confessions and letters should thus be treated not as sources for life writing but as life-writing in itself, an avenue opened up by recent theories of textuality. Strohm’s own decision, in writing about Chaucer for a new and less academic audience, was to move back and forth between the poet Chaucer and the “official” Chaucer, tracing what Strohm called Chaucer’s “writing scene”, i.e. audiences for his writing, and the circulation of his manuscripts, the different registers and genres in which he moved on his way to write *The Canterbury Tales*. The talk was followed by a lively discussion, in which members of the audience, including many postgraduate students, got a chance to discuss their work with Professor Strohm; after this it was time for wine and snacks.

Eva Johanna Holmberg
Helsinki Collegium for Advanced Studies
Project Researcher at Tucemems (February – August 2013)

PRESENTATIONS AND LECTURES

Lecture Series and Courses

Teemu Immonen: Seminar on St. Augustines *De Doctrina Christiana*, spring 2013

This course was a seminar in which participants read Augustine's work and discussed its meaning and purposes. The topics of discussion were varied, but interest was directed especially toward the second book and the theory

of signs Augustine proposes in it. The students had an opportunity to give a presentation concerning some aspects of the *De Doctrina*. They also wrote an essay in which they discussed what they had learnt about Augustine's thinking.

Training in the study of medieval and early modern manuscripts, 3.–4.10.

In October 2013 the research project *Codices Fennici*, in collaboration with TUCEMEMS, organized a two-day course on the study and cataloguing of medieval and early modern manuscripts. The course was held at the National Library of Finland in Helsinki, where the librarians were kind enough to let the participants to examine rare manuscripts. Altogether sixteen researchers came together to hear lectures by Dr. Bettina Wagner, director of the Manuscript and Old Print Unit at the Bayerische Staatsbibliothek (the Bavarian State Library). Dr. Wagner introduced the basic methods of manuscript studies and the requirements of manuscript cataloguing. She also discussed in detail different approaches to determining the origins and later provenance of manuscripts, including the study of bindings and different forms of manuscript decoration.

On the second day, twenty participants heard lectures by Dr. Maria Stieglecker from Vienna and Dr. Erwin Frauenknecht from Stuttgart, both of whom are specialists in the study and cataloguing of watermarks. In the case of Finnish pre-1600 manuscripts the study of wa-

termarks can open up new perspectives on trade routes in late medieval and early modern Europe; many of the books used in Finland were produced in Central Europe, and watermarks allow us to trace their origins. In addition to learning about different methods in studying watermarks, the participants were also introduced to different databases that can help with watermark identification. Following the course, the *Codices Fennici* project also began collaboration with the Watermark Information System WZIS.

One perhaps surprising result of the course was that ideas were often modified when people from different fields (history, music studies, languages, philology) came together with actual physical manuscripts. The participants learnt not only from the instructors but also from each other, and certain further projects were initiated as a consequence of the meeting of shared interests.

Meri Heinonen, University of Turku

Joseph Almog: The Unification of Thinking and Being in Descartes, 18.10–8.11.

Professor of Philosophy Joseph Almog from the University of California, Los Angeles, gave a course at the University of Turku. The seminar examined the relationship between the two famous propositions "I think" and "I exist", both in the original Cogito direction – Cogito ergo Sum – and in the reversed Cogito: Sum ergo Cogito.

In both cases, the participants analyzed – in a nutshell – what thinking is and how it is (or is not) connected to perceiving (the world).

Aulikki Vuola: Medieval Latin, 28.10–9.12.

The course focused on examining differences between classical Latin and "vulgar Latin", Late Latin and Medieval Latin, beginning with Antiquity (Plautus, mural inscriptions) and covering a period of approximately 1500 years. The students learned the specific characters and linguistic changes of non-classical Latin, mainly in terms of the language of various archive documents from Italy and France, where the influence of spoken language on written Latin was great; in France this was the case in particular during the Merovingian era.

Among the texts studied were legal documents, such as an estate inventory (sixth century), an example of the Cartons des Rois (seventh century), a leasing contract (libellus, eleventh century), and documents of the Apostolic Penitentiary (fifteenth century). The only literary text was a passage from the *Historia Francorum* by Gregory of Tours (sixth century).

Kirsi Salonen: Paleografian perusteet (Latin Paleaography, beginners' course), 5.3.–16.4.

This course introduced students to the history of paleography and different ways of writing, from the Early Middle Ages to the Early Modern era. The purpose of the course was for students to learn to recognize various

Latin writing styles and to learn to read some of them, such as Carolingian writing and Gothic textualis. The course consisted of twelve hours of lectures and exercises done at home.

Kirsi Salonen: Paleografian opintopiiri (Reading group for Palaeography), 14.1.-13.5.

The purpose of this reading group was to bring together more advanced students, PhD students and researchers who had been working with sources and wanted to dis-

cuss their texts and introduce them to others. The group met approximately once every two weeks.

Vanhonjen aikojen opintokokonaisuus (Past times as a minor subject, 25 ETCS)

On the autumn semester 2013 a new minor subject, "Old Times", was established on the basis of the already existing teaching. The University of Turku has a long tradition of teaching the history of older periods, but since last year it has become possible to study the distant past formally as a minor subject.

The study of the older past is a multi-disciplinary minor subject, coordinated by TUCEMEMS, the School of History, Culture and Arts Studies, and the School of Languages and Translation. The purpose of the minor subject is to familiarize students broadly with older eras. The time-span from ancient prehistory to the end of the

eighteenth century is dealt with from cultural, literal and historical perspectives. Students can focus on the study of three out of four periods: prehistory, ancient Greece and Rome, the Middle Ages, and the Early Modern era. In addition, the students begin the study of a classical language (Latin or Ancient Greek) which is relevant to their research. Since this is a "free minor", with no entrance exam, students at the University of Turku can develop their knowledge and understanding of the ancient past. Up-to-date information and teaching schedules can be found at the official TUCEMEMS website or under the various university study programs.

PUBLIC LECTURES: STUDIA GENERALIA 2013

The topic of the Studia generalia was corporality and sexuality in history. The name of the series was Ruumiin ilot ja kirot – näkökulmia keskiajan ja uuden ajan alun ruumiillisuuteen, seksuaalisuuteen ja parisuhteisiin (Joys and curses of the bodyinsights to medieval and early modern corporality, sexuality and relationships).

28 January, Meri Heinonen (Ph.D, University of Turku)

Meri Heinonen has studied the topics of gender and the body in late medieval mysticism. Her lecture dealt with the body and religious life in the Middle Ages. In present-day culture the attitude of medieval Christians towards their body and its pleasures is easily seen as very negative. It is true that the life of those committed to a religious life (priests, nuns and monks) was limited by many restrictions, such as celibacy or abstinence from meat eating. Nevertheless, in medieval Christianity the body itself

was not seen as evil, because it was created by God and subject to resurrection. Corporality created also a communion between man and Christ, and through bodily pains Christians identified with the experiences of Christ. Furthermore, for example many mystics described their deepest religious feelings in a language of bodily pleasure. Dr. Heinonen's lecture opened up this complex relationship between the body and religiosity in the Middle Ages.



Flagellants at Doornik in 1349. Self-flagellation was a form of penitance in the later Middle Ages in which bodily pain was seen as purgative. Self-flagellation was also a means to identify oneself with the pains Christ suffered on his way to the cross.

Image: Wikimedia Commons

25 February, Kirsi Salonen, (Tenure Track Professor, University of Turku)

Kirsi Salonen has researched legal history, most recently Papal justice in the Late Middle Ages. Her lecture dealt with the sexual crimes of men and women of the Church in the Middle ages. According to the canonical law of the Catholic Church, priests, monks, friars and nuns had to live in celibacy. The majority obeyed dutifully the demand for celibacy, but sometimes temptations led men

and women of the Church into breaking these vows. The speaker gave concrete examples from contemporary sources to illustrate how the vow of celibacy was kept in western Christendom and in the Medieval bishopric of Turku, and the kinds of cases in which clerical morality was loosened.

25 March, Tom Linkinen (Ph.D, University of Turku)

Tom Linkinen has been studying same-sex sexuality in the late Middle Ages. He lectured on ‘unnatural sins’ in the Middle Ages. This concept usually referred to sexual actions and desires whose object was a person of the same sex, referred to in modern discourse as ‘homosexuality’. The lecture focused on the definition of this medieval sin and on how it was understood and experienced, particu-

larly in late medieval England. The issue was discussed in the late Middle Ages in many ways, and this discourse can be found in chronicles, poems and pictorial sources. The lecture was based on those various sources and examples, and exposed the different ways, almost beyond imagination, of judging and punishing these sexual sins, the wrongdoings of their own time.

29 April, Marjo Kaartinen (Professor of cultural history, University of Turku)

Professor Kaartinen has studied the history of breast cancer in eighteenth century Britain, and has published a book on the topic: *Breast Cancer in the Eighteenth Century* (2013). In her lecture she dealt with the history of breast cancer in the eighteenth century and the role of illness in history. The lecture considered breast cancer es-

pecially from the point of view of the patient; Professor Kaartinen asked how the cancer felt, how it was experienced and what kind of emotions it produced. She also discussed the various treatments offered for cancer, in an age before anesthesia and radiotherapy.

27 May, Satu Lidman (Adjunct Professor, University of Turku)

Satu Lidman wrote her doctoral thesis (2008) on shaming punishments in the early modern Duchy of Bavaria; she is now studying discrimination and violence against women from a comparative historical perspective. Her lecture dealt with physical violence in early modern marriage. In early modern society people lived in a hierarchy of estates and genders. The head of the family had a right

to domestic discipline, and this was not contrary to social norms and concepts of justice; rather, it was a natural part of the patriarchal culture and worldview. It was not a question of limitless despotism, but of applying permissible physical force, restricted by law. In unclear cases, a quarrelsome marital life could be resolved in the courts.

TUCEMEMS RESEARCH SEMINAR

TUCEMEMS research seminar continued to meet during 2013 approximately twice a month to discuss the papers of both PhD students and post-doctoral researchers. Four new members – Taina Saarenpää, Terhi Katajamäki, Henna Karppinen-Kummunmäki and Mari Välimäki – presented their work during the year. Another new member, Eleonora Lanza wrote a presentation jointly with Tupu Ylä-Anttila, to be discussed when TUCEMEMS visited Tampere for the joint seminar with the members of Trivium (Tampere Centre for Classical, medieval and Early Modern Studies) at the end of September 2013. Other PhD students with dissertation projects were Heta Aali and Tiago Silva. Satu Lidman, Maria Kallio, Marika

Räsänen and Meri Heinonen all presented articles to the seminar for comment by the group before sending them to the editors or referees. Preparation for conferences was also part of the TUCEMEMS seminar; during the spring of 2013, Kirsi Salonen and Riitta Laitinen presented their conference papers for preliminary discussion. A new tradition was launched when TUCEMEMS intern Virpi Luoma introduced a chapter of her M.A. thesis for discussion in the seminar.

Meri Heinonen
University of Turku

VISITING PROFESSORS

Professor Ruth Mazo Karras, University of Minnesota

Professor Joseph Almog, University of California, Los Angeles

Professor Paul H. Lind, University of Southern Denmark

Professor Emeritus Paul Strohm, Columbia University

Professor Daniel E. Bornstein, Washington University, St. Louis

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 2013 the following members received financial support from TUCEMEMS.

Heta Aali, to attend the third annual meeting of the PREMODS network at Gothenburg University on 22–23 August and to participate in the annual conference of ISCH organised in Istanbul 11–14 September. PREMODS is a network for Nordic Ph.D. Students focusing on medieval or early modern themes in their research; the purpose of the meetings is to create a platform for non-hierarchical peer discussion. The theme of this year's meeting was theories; the participants, who were from Swedish and Finnish universities, were divided into small thematic groups to discuss certain theoretical aspects related to historical research. At the annual ISCH conference in Istanbul, Aali presented two papers: one related to a collaborative project between the Department of Cultural History and the Johannes-Gutenberg Universität at Mainz, entitled *Memory Boxes: Dynamics of Cultural Transfer in Europe 1500–2000*, the other related to her Ph.D. project, entitled *Fredegonde's changing ethnicities?* In addition she participated in two ISCH committee meetings and in the Annual General Meeting of the Society. Aali was also elected by the committee as the new secretary of the Society, to begin September 14th.

Kirsten Berg to participate in the International Medieval Congress in Leeds, 1–4 July (IMC2013). She presented a paper with the title “A Victorine Sermon in Old Norse?” in which she argued that the author of one of the most famous Old Norse sermons, often called the “Stave Church Homily”, from the second quarter of the twelfth century, must have been heavily influenced by the architectural symbolism of the theological school of Saint Victor in Paris.

Marja Hartola, to attend Bishop Hans Brask 1513–2013 seminar on food history in Linköping, 5–6 November. Hans Brask was appointed in 1513 as bishop in Linköping. The year 2013 marks 500 years since his appointment and the quincentennial was celebrated in Sweden with several programs. One of them was the seminar on food culture in Linköping. The purpose of this seminar was to discuss the manuscript Kh54, dealing with bishop Brask's food order in 1520. Hartola's dissertation deals with medieval food culture in Finland.

Eva Johanna Holmberg, to participate in the conference “Eastern Resonances I: Ottoman Empire and Persia”, organized at the University of Montpellier (30 May–1 June, 2013). The purpose of the conference was to discuss “resonances” (cf. Stephen Greenblatt) of the East in early modern European cultures, referring to various forms of continuing and ongoing presences and re-appropriations of the East. Holmberg's paper, entitled “Encountering Eastern Christians: Early Modern English Travellers and ‘Ethnoreligious’ Identities in the Holy Land”, forms part of her book project on early modern English travellers' ethnographic “imaginings” of the Levant.

Marjo Kaartinen represented TUCEMEMS at the conference on Gender in the European Town: Medieval to Modern, in Odense 22–25 May 2013. As a member of the GENETON network steering group, she was a member of the organizing committee as well. In addition, together with Professor Elaine Chalus (Bath Spa University, UK), she was the strand leader of one of the three strands, Place, Space, Environment. The conference brought together the elite of European urban historians; it offered several important keynote lectures, and a great number of unusually stimulating papers. The keynote lectures were given (in order of presentation) by Professors Deborah Simonton (SDU, Denmark), Rachel Fuchs (Arizona State, USA), Pamela Sharpe (University of Tasmania, Australia), Elizabeth Cohen (York University, Canada) and Hannu Salmi (University of Turku). Marjo Kaartinen had the honor of chairing Professor Cohen's keynote lecture, as well as one paper session. Her own paper was entitled “Walking and the Elite Woman: London in the 18th Century”.

Henna Karppinen-Kummunmäki, for research at an archive in Dublin, Ireland (27 May–3rd June). The purpose of this visit was to gain access to primary source material for her PhD dissertation in cultural history, concerning aristocratic female youth in Georgian England. In her research she is focusing on one particular individual, Lady Sarah Lennox, the daughter of the Duke of Richmond (1745–1832). The main part of her primary source

material consists of the correspondence of the Lennox family circle, especially the four Lennox sisters: Caroline, Emily, Louisa and Sarah. The National Library of Ireland holds the correspondence of Emily, Duchess of Leinster, and her three sisters.

Heini Kirjavainen, for a research trip to Rome, Prato and Florence 3-11 March. The trip was connected to the project on Medieval Relics of Turku Cathedral. Kirjavainen visited fourteen medieval churches, including St. Bridget's house, and an exhibition "Sulla Via della Seta" in Rome. Exceptional pieces of 14th century broadcloth were demonstrated in the city archives (Archivio di Stato di Prato). A highlight of the trip was a visit to the Italian leading restoration centre, the Opificio delle Pietre Dure laboratori di restauro in Florence.

Olli Koistinen was invited by the Program Committee of the Eastern Division of the American Philosophical Association to read a paper at their annual meeting in Baltimore (December 27–30) an important meeting attended by many leading US and European philosophers. Koistinen gave a paper in a session entitled "Spinoza on Individuation, Determination, and Negation". His talk focused on the problem of finitude in an absolutely infinite universe.

Aleksi Mäkilähde. As part of his on-going PhD project, "A Pragmaphilological Approach to Multilingual Practices in the Early Modern English Period", Aleksi spent two weeks (20.7.–3.8.2013) on a research visit to Canterbury, UK. One of the aims of his visit was to inspect the core material of his project, the *Orationes* manuscript, in the Canterbury Cathedral Archives. During the visit he also collected material from other primary sources, transcribing

for example parts of the Cathedral statutes, regulations and official letters. In addition, Aleksi was able to meet other researchers working on the *Orationes* manuscript, which has already led to fruitful collaboration.

Juha Ruohonen, to attend a conference on the Forest Finns "FINNSAM's arkivkonferens i samverkan med Nordiskt nätverk för skogsfinsk forskning" in Uppsala, Sweden, 2–4 February. This was organized by FINNSAM (Finnbygder i Samverkan) and network of Forest Finn researchers. Ruohonen presented a paper entitled "Skogsfinska begravningsplatser: Utgångspunkter och aktuell forskningsproblematik" (Burial customs of the Forest Finns: Starting points and current research problems). The presentation dealt with local burial customs in central Finland and the Savo area from the Middle Ages to the beginning of the 18th century, and with possible reflections of Finnish tradition in Forest Finland. Another purpose of the trip was to collect material in the Swedish archives for future research. Ruohonen visited the Institutet för språk och folkminnen (Institute for Language and Folklore) and the Uppland museum (Upplandsmuseet).

Lauri Viinikkala, to participate in the First Nordic Conference for Eighteenth-Century Studies, "The Eighteenth Century in Practice", in Oslo, 28–31 August 2013. He presented a paper at the session on education, entitled "The practices of elementary instruction in the Finnish countryside in the second half of the 18th century: The case of the parish clerk election in Mynämäki in 1769". The presentation, based on Viinikkala's article, "Lastenopettaja vai laulunjohtaja?" in the journal *Kasvatus & Aika* volume (1/2013), dealt with the peasants' attitudes toward elementary education arranged by the Church.

Classification and co-operation in Uppsala

Thanks to the financial support of TUCEMEMS, the seminar group led by Kirsi Vainio-Korhonen and Janne Tunturi visited Uppsala in May 2013. The visit supplemented the seminar, which had discussed early modern Sweden as part of European culture. Tunturi and Vainio-Korhonen were accompanied on the visit by thirteen students. The visit to Uppsala formed an essential part of the course, since this town had more or less dominated Swedish intellectual life for centuries. Eighteenth-century Uppsala, the town of Carl Linnaeus and his followers, is considered to have been one of the most advanced “research clusters” in Europe. To this day books, artefacts and plants recall the adventurous period of the Swedish history of science; but Uppsala has more than merely monuments commemorating Linnaeus.

Our visit took place in mid-May, when the weather was summery but plants were not yet in their prime. This was somewhat unfortunate, since one of the main purposes of the trip was to visit places where Linnaeus had left his footprints. At least the grass was green in the garden of the Linnaeus museum, and official Linnaeus residence had just opened for the summer. The garden has not changed to any great extent since 1745, when Lin-

naeus redesigned Sweden’s first botanical garden (originally founded in 1655). It was here that he developed his plant classification system, and attempted to produce luxuries in the north. The garden contains some 1300 species, of which perhaps one hundred were showing above ground at the time of our visit. The Botanic Gardens of the University had the same sense of desolate space typical of the early spring.

In contrast, the Uppsala University library, commonly known as the Carolina Rediviva, had practically no space that did not contain books and manuscripts. Kristian Östlund took us on a tour of the library corridors and rooms, after which we were able to examine some rarities. A similar scholarly exhaustion was close in the Gustavianum, the university museum. Both the library and the museum bear witness to the liveliness of contacts between Uppsala and other European intellectual centres, and to the intensive circulation of ideas, instruments and methods in early modern science.

The excursion culminated in a visit to the Department of History, where we met with Professor Maria Ågren and other members of the department for a lively discussion on co-operation. We will all come back again.



The participants of the excursion in Uppsala.

MOBILITY

In addition to the travel grants to TUCEMEMS members listed above, the centre has encouraged members to participate in the international and national debate on their research field. The following members have submitted a report on their activity (such as seminar papers and lectures) to the centre.

Bernotas, Rivo: Lecture course *Town Archaeology in Medieval Old Livonia - Materials and Methods*, University of Turku, 13.02.-21.02.2013.

Carrol, Ruth: Dating English general extenders: fixed expression types and disjunctive forms. At the *25th International Conference of the Spanish Society for Medieval English Language and Literature (SELIM)*, 12.-14.12.2013, in Córdoba, Spain. 12.12.2013.

Fonsén, Tuomo: Finding the right words. What made Luther's translation of the Bible a success? *Workshop Religious Reform before the Reformation*. TUCEMEMS, Modus vivendi/Suomen Akatemia, Turku 9.-10.12.2013.

Fonsén, Tuomo: Deutsche Sprachlehren des 17. und 18. Jahrhunderts aus Finnland und Schweden. *Deutsches Forschungsseminar*, Turun yliopisto 13.12.2013.

Fonsén, Tuomo: *Suvi Randénin seminaarityön "Recta informandi via: Johannes Gezelius vanhemman kirjapainossa painettujen latinan oppikirjojen pedagogiikka" opponointi*, Helsinki 17.12.2013.

Harjula, Janne: 'Underground Literature' – Book remains from Finnish churches. *Church Archaeology in the Baltic Sea Region 2013 –konferenssi*, Turku 27.8.2013.

Harjula, Janne: *Porvariston muistiinpanot ja kaiverrukset keskiajan Turussa*. Aboa Vetus & Ars Nova –museo, Turku 11.12.2013.

Hartola, Marja: *Varsinaissuomalainen ruokaperinne*, Turun seudun senioriopettajat, Turun upseerikerho, 17.1.2013.

Hartola, Marja: *Pääsiäisperinteitä*, Merimaskun srk, Merimasku 12.3.2013.

Hartola, Marja: *Joulu tulee, juosta pittää*, Ruissalon kylpylä 4.9.2013.

Hartola, Marja: Finska gäddor i biskop Hans Brasks matsedlar, Biskop Hans Brask 1513-2013. *Mat- och måltidshistorisk seminarium i Linköping* 5.-6.11.2013, Linköpings Slotts- och Domkyrkomuseum, Hagdahlsakademien, Linköpings universitet samt restaurang- och hotellhögskolan i Grythyttan, Örebro universitet, Ruotsi. 5.11.2013.

Hartola, Marja: Jokapäiväinen leipämme - Eurooppalaisen leivän integraatio Suomeen. *Historiaa lautasella* –luentosarja, Historian laitos, Turun yliopisto 22.11.2013.

Heinonen, Meri: Demon in the convent. The attacks of evil spirits in the Töss sister-book. *Witchcraft, Magic and Popular Religion - XI Gustav Vasa seminar*, Jyväskylä, 11.-12.6.2013.

Heinonen, Meri: Communal Identity vs. Individual Experiences. *Artefacts Culture and Identity*, Istanbul, 11.-14.9.2013.

Heinonen, Meri: Mies nunnaluostarissa - rippi-isien rooli dominikaanien sisarkirjoissa. *Glossa ry:n esitelmätilaisuus*, Turku, 12.11.2013.

Heinonen, Meri: Johannes Meyer and the reformed pastoral care of nuns in the province of Teutonia. *Religious Reform before the Reformation -workshop*, Turku, 9.-10.12.2013.

Immonen, Teemu: The Fresco Program of the Basilica of Monte Cassino (1071): A Reconstruction. *48th International Congress on Medieval Studies*, Kalamazoo MI / USA, 9.-12.5.2013 (esitelmä 10.5.2013 sessiossa 205: Italian Ecclesiastical Art).

Immonen, Teemu: Illuminated Identity. *Artefacts Culture and Identity*, Istanbul / Turkki, 11-14.9.2013 (esitelmä 14.09.2013 sessiossa 23).

Immonen, Teemu: Gli affreschi perduti della basilica di Montecassino (1071): una ricostruzione. *Villa Lanten kunkausiesitelmä*, Institutum Romanum Finlandiae, Rooma / Italia, 6.11.2013.

Immonen, Teemu: Art in the Service of Reform: Abbot Desiderius and the Wall Paintings of Montecassino. *Religious Reform before the Reformation -workshop*, Turku, 9.-10.12.2013 (workshoppaperi 9.10.2013 sessiossa 1)

Kaartinen, Marjo: Elävältä mädäntyvät - rintasyövästä 1700-luvulla. *Studia Generalia*, TUCEMEMS, Turku 29.4.2013.

Kaartinen, Marjo: Kulttuurihistoriallinen terveyden ja sairauden tutkimus. ”Hälsan är allt” *Terveyshistorian seminaari*, Oulu, Lasaretti 29.–30.8.2013.

Kaartinen, Marjo: Rintasyövän hoito ja etiikka 1700-luvulla. *Nykypäivän etiikan moninaisuus. Etiikan teemapäivä*, Hoitotieteen laitos, Turun yliopisto, 2.12.2013.

Kaartinen, Marjo: ”Yesterday was a busy day with me, or at least with my feet & my stockings” - walking and embracing gendered space in early modern English towns. *Gender in Town: Medieval to Modern*. Odense 22–25.5.2013.

Kallio, Maria: Westhin koodeksin kodikologiaa. *Liturgisen musiikin ja virsitutkimuksen seminaari*, Helsingin yliopiston teologinen tiedekunta ja Sibelius akatemia, 18.1.2013.

Kallio, Maria: Turun tuomiokapitulin keskiaikaisten kopiokirjojen ajoittaminen. *Uusi keskiaika -seminaari*, Tieteiden talo, Helsinki, 1.2.2013.

Kallio, Maria: Securing the afterlife – Conventions for writing last wills in late medieval Sweden, *Preparing for Death-conference*, Helsinki Collegium for advanced studies, 14.-15.3.2013.

Kallio, Maria: Kielen ja kirjoittamisen ylläpitäminen taito keskiaikaisissa asiakirjoissa. *Historian syyspäivä*, Turun yliopisto, 6.9.2013.

Kallio, Maria: Letters to eternity – writing conventions in late medieval Swedish wills. *Indigenous Ideas and Foreign Influences – Jarl Gallén seminar*, University of Helsinki, 26.-27.9.2013.

Kallio, Maria: Heavenly archives - Medieval cartularies of Turku chapter as manifestations of a reform? *Religious Reform before the Reformation -workshop* In the Turku Central of Medieval and Early Modern Studies, 10.12.2013.

Kallio, Maria: Transmission, dissemination and translation – Literary culture in Medieval Baltic Sea Region –course. *Baltic Sea Region Studies*, University of Turku.

Kanerva, Kirsi: Preparations for Good Death and Afterlife in Thirteenth and Fourteenth-Century Iceland. *Preparing for Death in Medieval and Early Modern Europe*, Helsinki Collegium for Advanced Studies, University of Helsinki, Finland, 14.-15.3.2013.

Kanerva, Kirsi: Eye pain in medieval Icelandic secular and hagiographical literature. *Indigenous Ideas and Foreign Influences – Interactions among Oral and Literary, Latin and Vernacular Cultures in Medieval and Early Modern Northern Europe*,

Glossa – the Society for Medieval Studies in Finland, Helsinki, Finland, 26.-27.9.2013.

Kanerva, Kirsi (together with Helga Hilmisdóttir and Sari Päivärinne): Fantasiakirjallisuuden juuret. *Helsingin kirjamesut 2013*, 24.10.2013.

Karppinen-Kummunmäki, Henna: "Sweet little Sally" Lady Sarah Lennox's (1745-1832) girlhood, its meanings and definitions in Georgian England. *TUCEMEMS research seminar*, 27.11.2013.

Kauko, Mikko: *Jöns Budde – hans liv, produktion och betydelse*. Åbo Akademi, 12.2.2013.

Kauko, Mikko: Jöns Budden kääntämien tekstien latina – mistä ja miksi? *Janne Skaffarin järjestämässä koodinvaihdon tutkijoiden kokouksessa Turun yliopistossa*, 15.5.2013.

Kauko, Mikko: Synneistä ja helvetin piinoista Jöns Budden kääntämissä teksteissä. *Turun keskiaikaisten markkinoiden yhteydessä pidetyssä seminaarissa Ruumiin ilot ja kirot keskiajalla ja uuden ajan alussa*, 27.6.2013.

Kauko, Mikko: Attestoitu materiaali synkronisen ja diakronisen tutkimuksen syötteenä – esimerkkeinä gootti ja keskialasaksa. *Kieli- ja käännöstieteiden laitoksen Kesäkoulu*, Turun yliopisto, 29.8.2013.

Kauko, Mikko: De latinska citaten i Jöns Buddes skrifter – varur och varför? *Østnordisk filologi: Nu og i fremtiden*, Uppsala University, 20.9.2013.

Kauko, Mikko: Yleisen kielitieteen ja fonetiikan roolista pohjoismaisessa filologiassa professori Naertin aikana. *Melko yleistä kielitiedettä. Keskustelua yleisestä kielitieteestä kielitieteiden joukossa*. Turun yliopisto, 27.9.2013.

Kauko, Mikko: Joitakin huomioita sanan ganska etymologiasta. *Kielihistoriallinen iltapäivä Turun yliopistossa*, 18.10.2013.

Kauko, Mikko: Nädendals klostres bok – Handskriften A49. *Seminaarissa Birgittalaisuus ja Suomi – Birgittinerna och Finland*, Suomen kirkkohistoriallinen seura ry & Naantalin museo, Tieteiden talo, Helsinki. 17.12.2013.

Kirjavainen, Heini: Pyhimyksen villamekko – Yksi vaateenpala Turun tuomiokirkon reliikkien joukossa – esitelmä. *Unsi keskiaika – seminaari* Tieteiden talossa Helsingissä, Glossa ry ja Helsingin yliopisto, 1.2.2013.

Kirjavainen, Heini: A Dress of a Saint? – A Medieval Textile Find in Turku Cathedral. *Conference on Church Archaeology in the Baltic Sea Region*, Turun yliopisto 26.-30.8.2013.

Kirjavainen, Heini: *Kankaiden valmistus keskiajalla Turun Åbo Akademin tontin arkeologisten tekstiililöytöjen valossa*. Lounais-Suomen käsi- ja taideteollisuusoppilaitos, Mynämäki (Raisio seudun koulutuskuntayhtymä), 12.10.2013.

Lahtinen, Anu: Death of an Aristocrat. Agendas of Noble Deathbed Descriptions in Reformation Sweden, in *Preparing for Death in Medieval and Early Modern Europe*, 14.-15.3.2013, HCAS, Helsinki. 15.3.2013.

Lahtinen, Anu: Gender and Family Relations. Medieval to Modern, a poster presentation. *Gender in the European Town: Medieval to Modern*. University of Southern Denmark, Odense 22.-25.5.2013.

Laiho, Hemmo: Aistimellisen kognition arvonpalautus 1700-luvulla, *TUCEMEMS Monthly Talks*, Turun yliopisto 26.1.2013.

Laiho, Hemmo: Kant on Requirements of Representation – What about Dogs and Infants? *6th Nordic Workshop in Early Modern Philosophy*, Turun yliopisto 14.6.2013.

Laiho, Hemmo: Perception and Synthesis. *Finno-Hungarian Seminar in Early Modern Philosophy*, Central European University, Budapest, 16.11.2013.

Laitinen, Riitta: Intiaanien jäljillä [on the trail of the Indians]. *Lasten korkeakoulu* [Children's university] Hämeen kesäyliopisto, Hämeenlinna 9.3.2013. (invited).

Laitinen, Riitta: Varkaat kaupunkilaisina ja kaupunkilaiset varkaina 1600-luvun Turussa [Thiefs as townspeople and townspeople as thieves]. *SCIENCE SLAM – popularisoi sanomasi, kurssi jatko-opiskelijoille* [popularizing science, course for doctoral students], esimerkkiesitelmä, Turku, 11.3.2013. (invited).

Laitinen, Riitta: Constructing the Material Experience: A Seventeenth-Century trespass case from Sweden. *Materialities of Urban Life in Early Modern Europe. An interdisciplinary conference to debate the qualities of public, private, commercial, domestic and civic material cultures*, London, 17.-19.4.2013.

Laitinen, Riitta: Invading Homes in Turku Town in the 1640s and 1650s. *Gender in European Town from Medieval to Modern*, Odense, Denmark, 22.5.-25.5.2012.

Laitinen, Riitta: Doors, Fences and Windows – Borders in a Seventeenth-Century Urban Community. *7th annual conference of the international society for cultural history (isch): artefacts, culture, and identity*, Istanbul, 11.-14.9.2013.

Laitinen, Riitta: Episcopal instructions and church space in orthodox Lutheran Sweden. *Protestant Church Architecture of the 16th – 18th Centuries Europe*, Wien, 28.11.–2.12.2013 (invited).

Lidman, Satu: *Suomen historian intensiivikurssi suomen kielen opiskelijoille*, University of Latvia, Riga.

Lidman, Satu: *Seksuaali- ja siveysrikollisuus 1500–1700-lukujen Euroopassa, erikoistumisjakso*, Turun yliopiston oikeustieteellinen tiedekunta.

Lidman, Satu: *Sukupuoli ja väkivalta, kaksipäiväinen asiantuntijaseminaari ja erikoistumisjakso*, Turun yliopiston oikeustieteellinen tiedekunta.

Lidman, Satu: *Diebstahl und Raub früher und heute*, Turun yliopiston oikeustieteellinen tiedekunta.

Lidman, Satu: *Oikeushistoria*, Turun yliopiston oikeustieteellinen tiedekunta.

Lidman, Satu: “Toistensa kimpussa kuin kissa ja koira” – väkivalta uuden ajan alun avioliitossa. Luentosarjassa *Ruumiin ilot ja kirot, Tucemems studia generalia*.

Lidman, Satu: *Harmful traditions and women's human rights*, Åbo Akademi.

Lidman, Satu: Intersections of rape crime and child protection in early modern courts. *Interpersonal Violence Interventions*, University of Jyväskylä.

Lidman, Satu: Väkivalta –kulttuurisidonnaista vai yllirajaista? *Historian syyssäivät*, Turun yliopisto.

Lidman, Satu: Häpeä syynä ja seurauksena –kolme näkökulmaa kriiseihin. *Tieteenpäivät*, Helsinki.

Lidman, Satu: “Toistensa kimpussa kuin kissa ja koira” –ruumiillinen väkivalta uuden ajan alun avioliitossa. Satakunnan museo, Pori.

Lidman, Satu: *Oikeuden historiallisuus*, Turun yliopiston Oikeustieteellinen tiedekunta.

Lidman, Satu: Häpeä ja seksuaalinen väkivalta historiassa. *Rikosubripäivityksen seksuaalisen väkivallan ehkäisy –työryhmän koulutustilaisuus*, Turku.

- Lidman, Satu: *Ketä saa kiduttaa? Länsimaisen kidutuksen historiaa. Kidutettujen kuntoutuskeskus*, Helsinki.
- Lidman, Satu: Aviollisen väkivallan sallittavuudesta. *Tucememsin yleisöluennot, Turun keskiaikamarkekinat*.
- Luoma, Virpi: Sauna- ja kylpyläkulttuurista keskiajalta uudelle ajalle. Ruumiin ilot ja kirot keskiajalla ja uudella ajalla. *TUCEMEMS:n päiväseminaari Turun keskiaikaisilla markkinoilla*. 27.6.2013.
- Luoma, Virpi: Ruotsalaisen sotilaspastori Sven Agrellin sosiaalisuus yli rajojen Osmanien valtakunnassa vuosina 1709–1713. Hämärtyvät rajat – yllärajaus historiantutkimuksessa: III Historian syyspäivä. Turun yliopisto, 6.9.2013.
- Luoma, Virpi: Ruotsalaisen sotilaspastori Sven Agrellin havainnot Konstantinopolissa vuosina 1709–1713. Pro gradun käsittelyluku *TUCEMEMS:n tutkijaseminaarissa* 30.11.2013.
- Mäkikalli, Aino: Temporal Ordering in Behn's Oroonoko and Defoe's novels. *Narrative Concepts in the Study of Eighteenth-Century Literature*, Univ. of Turku, January 2013.
- Mäkikalli, Aino: Finding Facts and Fiction. Daniel Defoe's Writings on the Great Storm of 1703. *Geschichtstransformationen/Transformations of History*, Univ. of Mainz, March 2013.
- Mäkikalli, Aino & Kaisa Ilmonen: "Indigenous and Exploited Caribbean Tastes in Daniel Defoe's and Michelle Cliff's Novels": Part I "Robinson Crusoe: Cultivating and colonizing a Caribbean island" *Islands and Continents: (re) constructions of identity* REELC/ENCLS, Univ. da Madeira, September 2013.
- Mäkilähde Aleks: Interaction between Translation and Code-Switching in Historical Texts: Methodological Considerations and Contextual Factors. *CROSSLING Symposium: Language Contacts at the Crossroads of Disciplines*, Joensuu, 28.2.2013.
- Mäkilähde Aleks: "To go to school, to what purpose, to use illud Cassianum, Cui bono?": Monikielisiä käytänteitä 1600-luvun englantilaisissa koulunäytelmissä. *Kieli- ja käännöstieteiden laitoksen tiedepäivä*, Turku, 22.3.2013.
- Mäkilähde Aleks: Monikielisiä käytänteitä uuden ajan alun Englannissa. *XL Kielitieteen päivät*, Tampere, 2.5.2013.
- Mäkilähde Aleks: Menetelmää etsimässä: yleisen kielitieteen rooli pragmatilologisessa tutkimuksessa. *Melko yleistä kielitiedettä -keskustelutilaisuus*, Turku, 27.9.2013.
- Mäkilähde Aleks: Huomioita lainasanoista, koodinvaihdosta ja kontaktista. *Melko yleistä kielitiedettä II: kielihistoriallinen iltapäivä -keskustelutilaisuus*, Turku, 18.10.2013.
- Peake, Rose-Marie: On the relationship of the Daughters of Charity to public space in seventeenth-century Paris. *Gender in the European Town: Medieval to Modern*, Odense, May 2013.
- Peake, Rose-Marie: On the role of elite male authorities in the successful career of Louise de Marillac (1591-1660). *The Gender and Political Culture, 1400-1800*, Plymouth, August 2013.
- Peikola, Matti: Copying the Middle English New Testament: Some manuscript relationships and their implications. *CMS Research Seminar*, Centre for Medieval Studies, University of York, United Kingdom 25.6.2013.
- Peikola, Matti: Circulating Apocrypha: The Epistle to the Laodiceans in Middle English New Testaments. *Networks of Influence: Readers, Owners, and Makers of MSS and Printed Books, 1350–1550 (The Thirteenth Biennial Early Book Society Conference)*, St Andrews, United Kingdom, 5.7.2013.
- Peikola, Matti: Vanhan kokoelman käsikirjoitukset (esitys yhdessä FM Mari-Liisa Varilan kanssa) *Studia generalia: Turun kaupunginkirjaston vanhan kokoelman jäljillä*, Turku, Finland, 4.12.2013.

Peikola, Matti: 'The greates rage of fyre that hath not seased from that time hytherto': Some 16th-century perceptions of Wycliffites and their texts. *Religious Reform before Reformation*, University of Turku, Finland 10.12.2013.

Ranki, Kreetta: The problem of animal experience in early modern philosophy. *Rationalistipiiri*, Turun yliopisto, filosofian oppiaine, 11.10.2013

Ratilainen, Tanja: At the Dawn of Masonry Architecture – Structures at the Medieval Episcopal See of Koroinen, Finland. *Conference on Church Archaeology in the Baltic Sea Region*, Turku, Finland 26.-30.8.2013.

Ratilainen, Tanja; Eskola, Kari; Uotila, Kari; Oinonen, Markku: Latest Experiences of OSL Dating Method in Finnish Ecclesiastical Contexts. *Conference on Church Archaeology in the Baltic Sea Region* Turku, Finland 26.-30.8.2013.

Ratilainen, Tanja; Eskola, Kari; Uotila, Kari; Oinonen, Markku: Latest Experiences of OSL Dating Method in Finnish Ecclesiastical Contexts . *Arkeologipäivät Konnevedellä* 28.-29.11.2013.

Ruohonen, Juha: Skogsfinska begravningsplatser. Utgångspunkter och aktuell forskningsproblematik. *FINNSAM vinterkonferens*, Uppsala, Ruotsi 2.-4.2.2013.

Räsänen, Marika: Marttyyri, piispa ja neitsyt – kuvia taivaallisesta hovista. *Brinkhall soi – Musikk på Brinkhall, teemalla 'Rooma – Turku'*, Brinkhallin kartano, Turku, 10.-13.7.2013.

Räsänen, Marika: The presence of Saint Francis of Assisi in the churches of the medieval diocese of Turku. *Church Archaeology in the Baltic Sea Region*, päävastaullinen järjestäjä Society for the Medieval Archaeology in Finland, University of Turku, 26.-30.8.2013.

Räsänen, Marika: Two corpses in one book: Simultaneous presence of Thomas Aquinas and Christ. paneelissa *The Materiality of Medieval Reforms – Books in the use of Religious Communities*, järjestäjä SA projekti Modus vivendi, konferenssissa Artefacts, Culture and Identity, Istanbul, International Society for Cultural History, 11.-14.9.2013.

Räsänen, Marika: Haluttu, himoittu, kunnioitettu – Tuomas Akvinolaisen pyhä ruumis. *Historia Nyt – esitelmäsarja*, Turun historiallinen yhdistys, Turun kaupunginkirjasto 16.12.2013.

Salonen, Kirsi: *Määrä ei korvaa laatua? eikä laatu määrää. Yleisen ja erityisen ongelmista määrällisessä ja laadullisessa tutkimuksessa*. Turku 11.1.2013.

Salonen, Kirsi: *Unobtunut siveyslupaus. Kirkonmiesten ja -naisten seksuaalirikkomuksista keskiajalla*. Turku 25.2.2013.

Salonen, Kirsi: *Paavillisen oikeuden lähteillä. Sacra Romana Rota ja sen asiakkaat myöhäiskeskiajalla*. Helsinki 6.3.2013.

Salonen, Kirsi: *Scandinavians by the well of grace and justice in the Late Middle Ages*. Kööpenhamina 30.4.2013.

Salonen, Kirsi: *Unobtunut siveyslupaus. Papiston seksuaalirikkomuksista keskiajalla*. Turku 27.6.2013.

Salonen, Kirsi: *Sexual Misbehaviour of Prelates in the 15th Century*. Leeds 2.7.2013.

Salonen, Kirsi: *Jumalan ja hiippakunnan asioissa. Turun tuomiokapituli ja Rooma keskiajalla*. Turku 13.7.2013.

Salonen, Kirsi: *Keskiaikainen kapina Rauman fransiskaani luostarissa*. Rauma 15.9.2013.

Salonen, Kirsi: *Eugenio Pacelli - Papal Nuncio in Inter-War Germany (1917-29)*. Kööpenhamina 17.10.2013.

Seppälä, Suvanna: *Maakirjat sukututkijan apuna, katsaus 1500-luvun taloushistoriaan talonpojan näkökulmasta*. Salon Sukututkimusseura, 24.9.2013.

Skaffari, Janne: Translation as (evidence for) language contact: A case study of code-switching in 13th-century England. *Crossling Symposium: Language Contacts at the Crossroads of Disciplines*, UEF/Joensuu 28.2.2013.

Skaffari, Janne: Monikielistä menneisyyttä tutkimassa. *Utulingin tutkijaseminaari*, Turun yliopisto 13.3.2013.

Skaffari, Janne: Multilingualism in the long twelfth century: a project and a case study. *Englannin kielen tutkijaseminaari*, Turun yliopisto 14.3.2013.

Skaffari, Janne: Code-switching in a shadowy period. *Studying multilingual practices -seminaari*, Tampereen yliopisto 26.3.2013.

Skaffari, Janne: When diachrony met synchrony: A tale of two approaches, plenaari/keynote-esitelmä. *Turun yliopiston Utuling-tohtorioljelman kesäkoulu Synkronia ja diakronia – risteävät näkökulmat kielentutkimuksessa*, Turku 29.8.2013.

Taavitsainen, Jussi-Pekka: Christianization of Finland. Pre-Christian Religions of the North. *Workshop 3. Cultural encounter and religious change*, Swedish Collegium for Advanced Study (SCAS), "Prefect Villa", Thunbergsvägen 2, Uppsala 13.5.2013.

Taavitsainen, Jussi-Pekka: Turku Cathedral relics revisited and the anonymous relics dated to the 11th and 12th centuries. *Conference on Church Archaeology in the Baltic Sea Region*, Turku 26.8.2013.

Taavitsainen, Jussi-Pekka: *Keskiajan luonto*, YLE Radio Suomi 25.9.2013.

Varila Mari-Liisa: Thomas Butler's great book? Beinecke MS 558 and Yale Medical Library MSS 26 and 45 as a MS group. *Early Book Society Conference: Networks of Influence: Readers, Owners, and Makers of MSS and Printed Books 1350-1550*, St Andrews, 4.-7.7.2013.

Varila Mari-Liisa. Exploring variation in Early Modern English scientific writing: A case study. *Langnet-konferenssi*, Jyväskylä, 28.-30.11.2013.

Peikola Matti & Mari-Liisa Varila: Vanhan kokoelman käsikirjoitukset. *Turun kaupunginkirjaston Studia generalia -luento-sarja Turun kaupunginkirjaston vanhan kokoelman jäljillä*, Turku, 4.12.2013.

Viinikkala, Lauri: *Koulunkäynti ennen kansakoulujen aikaa*. At Vakkaopisto adult education center in Uusikaupunki, 1.1.2013.

Viinikkala, Lauri: *1700- ja 1800-luvun maalaismaisema Vakka-Suomessa*. At Vakkaopisto adult education center in Lai-tila, 12.2.2013.

Viinikkala, Lauri: Lastenopettaja vai laulunjohtaja? Mynämäen lukkarinvaali 1769 ja talonpoikien suhtautuminen alkeisopetukseen. *Kasvatus sosiaalisena ja yhteiskunnallisena toimintana -seminar*, Helsinki, 4.4.2013.

Viinikkala, Lauri: Presentation of the 3D Model of the Holy Ghost Church in Turku. (Together with Timo Korkalainen from Business and Innovation Development (BID) Special Unit, University of Turku.) *Conference on Church Archaeology in the Baltic Sea Region*, 26.-30.8.2013, Turku. 27.8.2013.

Viinikkala, Lauri: The Practices of Elementary Instruction in the Finnish Countryside in the Second Half of the 18th century. The Case of the Parish Clerk Election in Mynämäki in 1769. *The Eighteenth Century in Practice. The First Nordic Conference for Eighteenth-Century Studies*, 28.-30.8.2013, Oslo. 30.8.2013.

Viinikkala, Lauri: *Kustavilainen tyyli ja kustavilainen aika*. At Vakkaopisto adult education center in Uusikaupunki, 28.10.2013.

Viinikkala, Lauri: *Vakka-Suomi ja uskonpuhdistus*. At Vakkaopisto adult education center in Laitila, 21.11.2013.

Viinikkala, Lauri: Virtuaalinen Turun Pyhän Hengen kirkon malli. (Together with Timo Korkalainen from Business and Innovation Development (BID) Special Unit, University of Turku.) *Esille 5. Museo- ja näyttelytutkimuksen forum*, Helsinki, 29.11.2013.

Viinikkala, Lauri: Mixed Reality and the Holy Ghost Church in Turku. (Together with Tuomas Mäkilä from Business and Innovation Development (BID) Special Unit, University of Turku. *Nodem 2013. Beyond Control – The Collaborative Museum and its Challenges. International Conference on Design and Digital Heritage*, 1.-4.12.2013, Stockholm. 3.12.2013.

Välimäki, Reima: Inquisition, anti-Waldensian polemic and reforming ideals. *Reform and Reformation: The Seventh Doctoral and Post-Doctoral Research Colloquium St John's College, Cambridge*, Cambridge UK, 14.5.2013.

Välimäki, Reima: Working paper: Kaipaaako sota yhtä inkvisiittoria? Yksilön merkitys kerettiläisvainon synnyssä ja kehityksessä. *Finnish doctoral school of history, Spring conference*, Tampere, 28.5.2013.

Välimäki, Reima: *Crossing the Languages of Medieval Europe: Historical, Linguistic and Literary Approaches*. Organized by Centre for Medieval Literature (University of Southern Denmark & University of York), University of Ghent, The Belgian Academy in Rome. The Belgian Academy, Rome. 3. -8.6.2013.

Välimäki, Reima: "But while men were asleep, his enemy came" - the anti-Waldensian tractate of Petrus Zwicker (1395) and its popularity in the fifteenth century. (Invited by Univ.-Prof. Dr. Gabriele Müller-Oberhäuser, Instituts für Buchwissenschaft & Textforschung), Münster DE, 12.6.2013.

Välimäki, Reima: Waldensian Participation in Catholic Cult: False or Genuine Piety? *Goodbye to Heretics? Discussing Polemical and Inquisitional Discourses on Heresy, III*, 1.-4.7.2013, Leeds UK, International Medieval Congress. 3.7.2013

Välimäki, Reima: [Moderator in the session] *Libri nefandissimi: Heretical Texts and Texts about Heresy in the Later Middle Ages*, 1.-4.7.2013, Leeds UK, International Medieval Congress. 4.7.2013

Välimäki, Reima: *Conversio hereticorum Waldensium – Cölestinerprior Petrus Zwicker und die Verfolgung der Waldenser ca. 1390-1404. Oberseminarvortrag, (research seminar)* Bergische Universität Wuppertal, 9.7.2013.

Välimäki, Reima: Apologetic Copying, *ISCH Conference* 11.-14.9.2013, Istanbul, Turkey, 14.9.2013.

Välimäki, Reima: *11. Interdisziplinäre Sommerakademie zum Thema Distanzen überwinden - Briefkommunikation und Briefdokumentation im Mittelalter*. Organised by Die Bergische Universität Wuppertal, die Heinrich Heine Universität Düsseldorf, die RWTH Aachen, die Monumenta Germaniae Historica, das Istituto Storico Austriaco Roma & Medävistenverband e.V. Düsseldorf. Düsseldorf, 7.-11.10.2013

Välimäki, Reima: *Regensburgista Roomaan. Erään käsikirjoituksen matka keskiajan ja uuden ajan alun Euroopassa*, Helsinki, 27.11.2013. Invited by Villa Lanten Ystävät ry.

Välimäki, Reima: Sleeping men - inquisitor Petrus Zwicker and call for the clergy capable to refute heresy. *Reform before the Reformation Workshop*, Turku 10.12.2013.

Välimäki, Reima: Gastwissenschaftler (visiting scholar), Bergische Universität Wuppertal, Mittelalterliche Geschichte, 1.11.2012 – 19.10.2013.

Välimäki, Reima: Work period at the Finnish Institute in Rome, Villa Lante 11.3. – 26.4.2013.

INTERNSHIP AT TUCEMEMS

April – July, 2013

During the spring semester 2013 I had the great pleasure of working as a TUCEMEMS intern for three months. The internship offered me an excellent chance to enter into the academic working culture. Throughout my time I felt my work was valuable and significant, since the Centre gave me responsible duties. By organizing academic events and writing newsletters I became acquainted with scholars in different countries and fields. It was exciting to realize that the daily life of the Centre was truly international and interdisciplinary. In addition to social networking, the Centre encouraged me to carry on and present my own research, thus improving my academic skills while I was writing my MA thesis.

Most of the time I was working under the guidance of Eva Johanna Holmberg, to whom I am very grateful for all the advice she gave me related to my work and

studies. She is a great scholar and a wonderful person! Working with Marjo Kaartinen, Satu Lidman, Kirsi Salonen, Meri Heinonen Tom Linkinen, Marika Räsänen and Mari Välimäki, academic life appeared inspiring and full of possibilities. At the end the Centre offered me part-time work as a research assistant for the autumn, so my internship had a particularly happy ending. All in all, I can say the Centre is a trustworthy organization which takes its interns seriously, and can highly recommend it to anyone who is interested in becoming a scholar in any of the many fields and disciplines covered by it.

Virpi Luoma

BA, General history, University of Turku
TUCEMEMS' research assistant

MEMBERS' DOCTORAL THESES DEFENDED IN 2013

13 April 2013, **Tom Linkinen**, (Cultural history): Stinking deed, deepest love: Same-sex sexuality in later medieval English culture (Haiseva teko, syvin rakkaus: Samasukupuolinen seksuaalisuus myöhäiskeskiajan englantilaisessa kulttuurissa).

30 November 2013, **Antti Lampinen**, (Classics) "Istae contra omnium religiones. Characterizing Northern Barbarian Religiosity in the Graeco-Roman Literary Tradition from Hellenism to the Later Empire" (Istae contra omnium religiones. Pohjoisten kansojen uskonnollisuuden kuvaaminen kreikkalais-roomalaisessa kirjallisuudessa hellenistiseltä kaudelta myöhäiselle keisariajalle).

7 December 2013, **Marika Räsänen**, (Cultural history): "The Restless corpse. Thomas Aquinas' remains as the centre of conflict and cult in late medieval southern Italy" (Rauhaton ruumis. Tuomas Akvinolaisen pyhäinjäännökset kamppailun ja kunnioituksen kohteena myöhäiskeskiajan Etelä-Italiassa).

INTERVIEWING NEW DOCTORS

A Diversity of Stories: Researching Same-Sex Sexuality in Later Medieval England

Tom Linkinen, one of the founder members of TUCEMEMS, defended his doctoral thesis *Stinking deed, deepest love: Same-sex Sexuality in Later Medieval English Culture* at Turku University on 13 April 2013. The official Opponent was Professor **Ruth Mazo Karras** from the University of Minnesota; the Custos was Professor **Hannu Salmi** from the Department of Cultural History at the University of Turku.

A multifaceted object of research

Linkinen's doctoral thesis can be seen as extensive in many respects. First of all, Linkinen considers that the greatest offering of his study involves the many answers and differing stories he has brought forth. Secondly, the primary sources used are nothing less than an extensive list of documents concerning same-sex sexuality in later medieval England. Linkinen says that he has examined every source he knows about dealing with the subject. The variety of primary sources also enables the variety of stories. This diversity mirrors the different ways of treating same-sex sexuality in England in the later Middle Ages. The attitudes towards same-sex sexuality revealed by the sources include for example condemnation, euphemism, silencing, disgust and fear, and laughter. Same-sex sexuality was extremely censured, to the point of utter silencing as an "unmentionable vice".

Possibilities beyond condemnation?

Within the silences imposed by later medieval English culture, there might have been room for same-sex sexual relationships. When something is not spoken of, it can leave space for the possibility of sexual desires or even encounters. There were indeed many friendships and companionships – what they might have contained is an interesting question. Linkinen refers to 'horizons of possibilities'. According to **Nathalie Zemon Davis**, a historian can research not only what was histori-

cally 'probable', but also what could have happened, what were possible occurrences. Horizons of possibilities thus mean that as historians we do not delimit the scope of the research to probabilities in history, but instead search for possibilities, what kind of events were possible in a certain context.

Searching for possibilities in history, Linkinen thus presents in his thesis the concept of a union of friends. This was a union blessed by the Church, and consisted in a deep love between two men. A union of friends naturally could not be depicted as in any way sexual, and most of the unions established probably did not involve anything sexual. But there was always the possibility that men who embraced each other, even slept together, could have had sexual relations as well. A prominent example is **Edward II** and his very close friend **Piers Gaveston**. They established a mutual union of friendship, which was blessed by the Church; Gaveston was called a friend, an adoptive brother and an ally of the king, and it was said that the king loved him like his own son. This reveals the strength of the tie between the two.

Historical research is inevitably political

According to Linkinen, the study of history is always in some way political, if 'politics' is defined broadly as the invariable presence in a society of differing ideologies, belief systems, opinions and empathies. For the historian it is important to accept that politics will have a great im-

pact on his or her work, starting with the choice of topic. Our research will be affected by contemporary debates and by our own background, opinions, and feelings. This should not be masked in the study, but should be made explicit. The presence of politics is unavoidable, but it can also be fruitful for the research process. Of course some research topics are less political by nature than others, and will be less affected by politics than more topical ones.

A popular dissertation

Perhaps due to the topical issue of his research, the audience was unusually large, numbering more than 130. Linkinen is used to talking to large audiences and is not usually nervous about public appearances, but ten minutes before the start of the defense he realized he was nervous. He simply followed the script of the ceremony.

On the recommendation of his friends he had written out his formal opening speech, which he normally never does, and this helped him too. He had agreed beforehand with his official opponent, Professor Ruth Mazo Karras, that the defense would not last over two hours. Toward the end of the ceremony he remembers thinking: "Oh, is it already nearly over? But we have discussed only a few topics!"

Linkinen gives full credit to the School of History, Culture and Arts Studies of the University of Turku, and especially the department of Cultural History, where he has wrote his thesis. He describes the Department of Cultural History and the TUCEMEMS centre as an excellent setting for his thesis work. He is now completing a book about same-sex love within a broader context, covering the early modern period and extending geographically to the whole of Europe.



From Linkinen's after viva -banquet: Main supervisor Professor Marjo Kaartinen on the left, opponent Professor Ruth Mazo Karras in the middle, and respondent Tom Linkinen on the right giving his speech - which was written in TuCeMEMS notes. (Photograph Sari Miettinen)

Tracing the Continuity of a Literary Tradition: Graeco-Roman Literature and Barbarian Religiosity

Antti Lampinen defended his doctoral thesis *ISTAE CONTRA OMNIUM RELIGIONES Characterising Northern Barbarian Religiosity in the Graeco-Roman Literary Tradition from Hellenism to the Later Empire* at Turku University on 30 November 2013. The official Opponent was Professor **Greg Woolf** from the University of St. Andrews, and the Custos was Professor **Jyri Vaahtera** from Turku University.

Lampinen's doctoral thesis deals with descriptions of northern barbarian religiosity in the literary tradition of antiquity. Lampinen was quite surprised that during the course of his research he did not find more variation in the ways of barbarian religiosity was described. This tradition even persisted over an apparently critical period, when Christianity was becoming intensified and was altering the religious landscape of Rome. The basis for this phenomenon is in epistemic construction, whereby the literary elite saw the world through the conservative lenses of classical literature. The educated elite of the classical world in fact tended to write according to classical literary conventions and the expectations of their audiences. In this system the barbarians formed an abstract, symbolic entity, which could be used by different authors to communicate their own values and ideas. The reasons for this are found in the epistemic conservatism and antiquarian outlook of classical literature.

Some sub-categories

There were some subcategories governing views of barbarian religiosity. First of all, barbarian primitivism could be divided between 'soft' and 'hard' versions. Soft primitivism is a process of idealization of a barbarian people, with the central themes of the virtues of past ages and the purity of this particular people from vice. This register displays a highly moralizing undertone with respect to this form of barbarity. A good example is the *Germania* of Tacitus. The purpose of Tacitus' writing is highly polemical, and he therefore idealizes barbarian nations. Hard primitivism is also moralizing, but contrary to soft primitivism it underlines the moral inferiority of barbarian religiosity. This image is illustrated by the "cruelty of the barbarians", such as supposed human sacrifices or the plundering of temples.

Another division arises in the Roman age, posing the question whether barbarity is something that can be cured. Are the barbarians what they are because of their inherent nature or because of their culture? Different authors answer this question differently, according to their particular interests. For example Strabo believes that people living in the various provinces of Rome have been living in less favorable circumstances and are therefore also less civilized than Romans. If the barbarians were to be

helped by Roman civilization, they could become almost as good citizens as any Romans.

The detailed descriptions of barbarians often took on the character of "pseudo-ethnographic" observations. Ethnography as such did not exist but was part of historiography, which in turn was part of the tradition of rhetoric. The public expected historiographical representations to exhibit curiosities of foreign nations.



Lampinen in the celebrations after his Thesis Defence. Photograph from Lampinen's personal archives.

Continuation in late-antiquity and beyond?

There is a kind of continuity in the literary tradition till late antiquity. Christianity by no means did away with the potential of religion for alienation. As soon as controversies arose in the Church over heresy, the 'wrong' kind of Christianity was presented as worse. Especially Arianism was seen as the 'barbarian' version of Christianity, because of its historical development. Arianism was mainly adopted by 'barbarian' nations, and Catholic authors took advantage of this fact to claim that Arianism was a barbarized form of Christianity. Christian authors were mostly educated within the classical literary tradition, and their thought was thus shaped by the rhetorical tradition of antiquity. They found good use for the traditional literary clichés concerning barbarians.

A collegial thesis defence

Lampinen was pleased to have Professor Greg Woolf as his official Opponent. Prof. Woolf has influenced his

work through his scholarly work and by way of his comments on Lampinen's thesis. The thesis defence went really well, he says, in fact a very dialectical manner. People in the audience actually commented that it was more like a public, collegiate debate, rather than a private examination or discussion between the two of them.

On the morning of the defense he was a little nervous, but this diminished strangely when he on put his tailcoat on. Lampinen suggests that in the tailcoat he was more part of an academic ceremony and less an individual; this is why he no longer needed to be so nervous. All in all the whole day went really well.

In his future research, Lampinen's focus will shift chronologically to the fifth to eighth century CE. Such a study would presumably show that the depictions of barbarian religiosity in the sources from this later period are not so much an ethnographical portrayal as a way of writing about foreign nations following the traditions of a literary register.

A Body Much Desired: St. Thomas Aquinas' Relics in Late Middle Ages

Marika Räsänen defended her doctoral thesis *The Restless Corpse. Thomas Aquinas' Remains as the Center of Conflict and Cult in Late Medieval Southern Italy* on 7 December 2013 at the University of Turku. The official Opponent was Professor **Constant Mews** from Monash University; the Custos was Professor **Hannu Salmi** from the department of Cultural History at the University of Turku.

A relic generating conflict

Soon after his death in May 1274, the body of Thomas Aquinas became the focus of a long-during conflict. He died at the Cistercian monastery of Fossanova, not a Dominican monastery. It was mainly due to this fact that Thomas' body became so controversial: the Cistercians of Fossanova did not want to relinquish the relic, while the Dominicans wanted to have their brother back among the brethren.

Thomas' family, who lived not far from Fossanova, also intervened in the dispute, albeit the extent of their involvement is hard to estimate. In the Middle Ages, relics were politically interesting. They were the concrete manifestations of sanctity and divine power. It was thought that relics could be used very concretely, for example in defending a city; they could be placed on the walls of the city for protection. If the relics were the property of the king, the protective virtues of the relics and those of the king were associated in people's minds, and a connection arose between kingship and the holiness of relics.

When parts of the body of Thomas were dispersed in other localities, the cult of the saint took on new aspects. Räsänen found that the cult, and ways of seeing and experiencing Thomas, were very divergent in different places. This, of course, is quite natural; every community needs to construct its own significance for a relic, according to its needs and its cultural and historical background. Without shared significance, a fragment of bone is just that and no more.

Spirituality and materiality intermingled

In the Middle Ages materiality and spirituality were very closely linked. They cannot be dealt with separately, if we want to understand medieval culture. Holiness was something that could not be wholly understood, but relics could help people to comprehend and approach it. Even for us, who live and think very rationally (or at least believe that we do), it is useful to have something concrete to help us think. For medieval people, the concrete

presence of a relic was similarly an aid to thinking and experiencing sanctity and the divine. Holiness in itself was seen in more material and sensory ways than nowadays. Spiritual life was often material by nature.

Given this close link between materiality and spirituality, it is clear that Thomas' body could become a source of controversy. The Dominicans, who at first did not have the body, wanted nonetheless to commemorate their brother and created a liturgy for his commemoration. Even though they did not possess any concrete object related to Thomas, his body was described concretely in texts and chants, and Thomas was present by hearing and scent, through music and incense.

The Dominicans wanted to have Thomas' body for themselves and took a great deal of trouble to accomplish this. After many decades of dispute, the Pope finally granted the body to the Dominican monastery of Toulouse in 1368. According to Räsänen, one important reason why Toulouse was chosen was perhaps the history

of the Dominicans in this area; it was in Toulouse that the order had been established by its founder, St. Dominic. However, Dominic died in Italy, and was buried in Bologna. The Dominicans never recovered his body from Italy. When Thomas died and became a renowned saint, the Dominicans were therefore eager to possess the relic of at least one great Dominican in Toulouse. In addition, Thomas had been a great teacher and theologian; acquisition of the relic thus conferred on the Dominicans considerable prestige and theological power. This of course is merely the Dominican point of view; the Pope had his own reasons for transferring Thomas' body to Toulouse, for example the continuing problem of heretical teaching in the area.

In Toulouse, Saint Thomas was introduced with much pomp to the inhabitants of the city. The Dominicans wanted the locals to adopt Thomas as their 'own' saint, giving them greater authority in the area. For this reason the image of Thomas was adapted to the local culture.



Räsänen answering questions from the audience during her Thesis Defence.

Photograph from Räsänen's personal archives

After the dissertation?

Räsänen's thesis defense went very well; she was pleased to be able to offer a celebration, in Finnish "karonkka", for her colleagues and others who had been involved in the process one way or other. In the spring of 2014 she spent two months in Wuppertal, Germany, as a guest researcher, visiting libraries in a search for wider source materials for future research. She is not yet sure about her future plans, but she is involved in the research project "Modus Vivendi", studying religious reform in late medieval Europe. Räsänen will focus on the meanings carried by relics in the ideology of reform. Some questions she intends to explore include the Dominicans' use of relics for the guidance of lay people, and their writings about relics – going back of course to Thomas and his body as a central example.

P.S. Räsänen was elected as the Doctor of Humanities of the Year 2013 by the Professor emerita Irmeli Helin. The title is awarded every year by the Faculty of Humanities of the University of Turku to a distinguished doctor. The doctor is chosen by a professor emeritus or emerita of the Faculty.

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The list of publications is based on members' activity in reporting their publications in the field of medieval and early modern studies. The list is not complete.

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