



Abstracts Of Two Presentations At Archaeological Conferences Reported By Richard Hedrich-Winter

Here are the abstracts of two conference presentation that might be of particular interest to readers of *Peregrinations* from Das 15. und 16. Jahrhundert: Tagung an der Univerität Tübingen, February 22-24, 2007.

Stefan Fassbinder, Umbrüche und Kontinuitäten. Das Wallfahrtswesen vor und nach der Reformation im Spiegel der Archäologie

(Pilgrimage before and after the Reformation in the mirror of archeology)

Welche Auswirkung hatte die Reformation auf das Wallfahrtswesen? Luther war ein Gegner des Wallfahrens. Doch wann spielte es in der protestantischen Hälfte Europas tatsächlich keine Rolle mehr? Auch für die katholische Welt betrachtet die Forschung das 16. Jh. als Zäsur: Den langen – oft mehrjährigen – mittelalterlichen Wallfahrten zu wenigen Zielen (v.a. Rom, Jerusalem, Santiago de Compostela), die von Gläubigen aus ganz Europa aufgesucht worden wären, stünden im Barock Nahwallfahrten zu zahllosen regionalen Gnadenstätten gegenüber. Hält diese aus der Auswertung schriftlicher Quellen gewonnene These archäologischen Untersuchungen stand? Mit Hilfe einer Quellengruppe, die bisher für die Geschichte des Wallfahrtswesens nur im geringen Umfang ausgewertet wurde, nämlich mittelalterliche Pilgerzeichen und barocke Wallfahrtsandenken aus archäologischen Untersuchungen, wird nach den Zielen und Wegen der Wallfahrer vor und nach Luthers Thesenanschlag gefragt.

Markus Hiekkanen, The Cult of Saint Henrik of Finland: Places, Remains, and Traditions 1400–1700 AD

The origins of the cult of Saint Henrik, Patron saint of the Diocese of Turku, Finland, have been the main focus of research since the beginning of modern history and folklore tradition in the 18th century. Later, art history has made contributions, notably by K. K. Meinander and C. A. Nordman. Even archaeology has tried to penetrate the problem with excavations in places with known or probable connection with Henrik. Modern scientific methods have come with new evidence. There are certain areas which call for further research and, especially, updating since much of the research has been carried out early in the history of art and also archaeology. Moreover, there is definitely a need to gather the scanty known material and to see what possibilities there are to discern new data and interpretations in the beginning of the 21st century.

The paper looks at the places, remains and traditions connected to Saint Henrik from a few perspectives. First, it takes into account the material which can be dated to around 1400 or later thus leaving out the earlier material, which has been on the focus of research, as well as the development the iconography of Saint Henrik. Second, the written material is left aside but used as background when needed in interpreting the physical remains and places. Third, not only the material purely from the 15th century will be on focus but also that of the Early Modern Period until around 1700 or the Great Northern

Wrath. Fourth, the new scientific material will be drawn into evidence. The source material consists, among others, of places like the Church of Nousiainen and other Henrik-churches in Finland, the so-called Kirkkosaari in Köyliö Parish, the so called sermon cot in Kokemäki, and the sculpture and murals as well as other paintings of Henrik. In short, the paper will give a critical overview of the physical evidence concerning the emergence and change in the cult of Saint Henrik during the Late Middle Ages and Early Modern period as seen in the context of research during early 21st century. Re-interpretation of the material will be an essential part of the analysis as well as the focus on the durability of the popular cult of the saint in a more and more Lutheran diocese.

Here's the link to the session's program:

http://www.uni-tuebingen.de/uni/afm/tue_tagung07/programm.pdf



*St. Henrik and Lalli. 15th century. The National Museum of Finland.
Photo: Telemann Braun.*