

**Fashioning the Early Modern:  
Creativity and Innovation in Europe, 1500-1800**

**Programme and Abstracts**

**2<sup>nd</sup> HERA Workshop:**

**Social groups and the circulation of fashion**

**9-10 March 2011**

*Organised by:*

*HCAS, University of Helsinki*





**Fashioning the Early Modern:  
Creativity and Innovation in Europe, 1500-1800**

**2<sup>nd</sup> HERA Workshop  
9-10 March 2011**

**HCAS, University of Helsinki, Helsinki, Finland**

**Programme**

**Tuesday 8 March, HCAS (for project partners only)**

- 17:30 – 19:30: **PMC meeting**, *Common Room, HCAS*  
20:00: **Dinner** at the Restaurant Toscanini, Helsinki

**Wednesday 9 March, Porvoo / Helsinki**

- 09:30: **Bus leaves** from the Hotel Klaus Kurki  
10:30 – 12:30: Visit at **Porvoo Museum**, clothing and textiles collection  
12:30 – 14:00: **Lunch** at the Restaurant Timbaali, Porvoo  
14:00 – 15:30: Visit at Porvoo Open Air Museum or handcraft shops  
15:30: **Bus leaves** from Porvoo  
17:00: Visit to **Marimekko**, Helsinki  
19:00: **Dinner** at the Restaurant Kosmos, Helsinki

**Thursday 10 March, Seminar Room 136, HCAS**

- 09:00 – 9:45: **Training session for project partners** (led by Jasmina Bolfek-Radovani),  
*Seminar Room 136*  
10:00 – 10:30: **Coffee and Registration**, *Seminar Room 136*

## **Session 1**

- 10:30 – 10:35: **Welcome**  
*Paula Hohti, HCAS*
- 10:35 – 10:50: **Introduction**  
*John Styles, Hertfordshire University*
- 10:50 – 11:20: **Beds, Bedding and Bed Clothes: the Material Culture of Sleep between Health and Fashion in the Early Modern Italian Interior**  
*Marta Ajmar, Victoria & Albert Museum*
- 11:20 – 11:50: **Early Modern Clothes and Fashion Circulation: Dressing the Artisan in Renaissance Italy**  
*Paula Hohti, HCAS*
- 11:50 – 12:20: **Popular Culture and Elite Culture: Thoughts on Cultural Contacts and Mediators in the Early Modern Fashions**  
Mikkel Venborg Pedersen, National Museum of Denmark
- 12:20 - 13:00: **Discussion** (led by *Marta Ajmar, V & A*)
- 13:00:-14:00: **Lunch** at the Piano Restaurant

## **Session 2**

- 14:30 - 14:45: **Gyllenstierna Goes Shopping**  
*Lena Dahrén, University of Uppsala*
- 14:45 – 15:00: **Gender Archaeological Perspective to Early Modern Oulu**  
*Tiina Kuokkanen, University of Oulu*
- 15:00 – 15:15: **RED HEELS: Material Culture as a Part of Manor Life and Manly Honour in 17<sup>th</sup> century Sweden**  
*Liisa Lagerstam, University of Turku*
- 15:15 – 15:45: **Gifts, Fashion and Social Networks in Early Modern Sweden**  
*Anu Lahtinen, HCAS*
- 15:45 – 16:15: **Feedback and Discussion** (led by *Marta Ajmar, Mikkel Venborg Pedersen and Anu Lahtinen*)
- 16:15 – 16:25: **Sum Up**  
*John Styles, Hertfordshire University*
- 16:30: **Close & Reception**, *Common Room, HCAS*
- 19:00: **Dinner** at the Restaurant Lasipalatsi



## **2<sup>st</sup> HERA Workshop**

**9-10 March 2011**

**HCAS, London**

**Presenters' Abstracts**

### **Beds, Bedding and Bed Clothes: the Material Culture of Sleep between Health and Fashion in the Early Modern Italian Interior**

*Marta Ajmar, Victoria & Albert Museum*

This paper will look at the material culture of sleep – particularly bed curtains, bedding and bed clothes, from night caps to bed socks – by focussing on guidebooks of healthy living (regimens), a rich prescriptive genre bridging the gap between medical theory and practical prevention that flourished in the early modern period. It will ask in what ways did artefacts engaged in the everyday management of healthy sleep – particularly textiles connected with the bed and the bedroom and items of dress – negotiate and challenge the boundaries between ideas of wellbeing and aesthetic concerns in the early modern home.

### **Early Modern Clothes and Fashion Circulation: Dressing the Artisan in Renaissance Italy**

*Paula Hohti, HCAS*

Most studies of Italian Renaissance clothing focus on the wealthy elite. This paper looks instead at what groups lower down the social ladder considered both fashionable and affordable. Surviving inventories and sumptuary law documents from sixteenth and seventeenth-century suggest that barbers, inn-keepers, butchers, tailors and other artisans living in the small urban centers of Tuscany not only owned considerable amounts of linen and fine clothing, but surprisingly many of them also had expensive accessories and fashionable garments that were strictly forbidden from lower-ranking citizens by sumptuary laws. This created much tension in society, but what does a closer analysis of these objects suggest? Were individuals and families from artisan classes trying to emulate or compete with the wealthiest families, or was there a sense of style and fashion that was distinctive to this social strata, one where they competed with each other rather than with the peninsula's princes and bankers, and in doing so created a visible artisan identity?"

### **Popular Culture & Elite Culture: Thoughts on Cultural Contacts and Mediators in Early Modern Fashions**

*Mikkel Venborg Pedersen, National Museum of Denmark*

By (taught) instinct we often associate fashion with elite culture. Leisure, economy and exposure to new trends from abroad or in philosophy, in the arts, or in moral make elite culture apt to take up new trends, form new perceptions of right and wrong, and shape new fashions. This link between fashion and elite culture is not the whole truth, however.

Also the general (and in Northern Europe mostly peasant) population knew fashions, developed moral and/or behavioral standards also showing in material culture such as costume. At times it seemed slower than elite movements. At times, though often overlooked, it was in fact much more adaptive and swift in taking up new trends than elite groups, occasionally constrained by norms of rank and status. As mediators, not least the clergy and 'the middling sorts' acted through their knowledge of trade, colonial conquest and, at home more than abroad, honourable aspirations so important in the 18<sup>th</sup> century's bourgeoisie.

In this lecture I shall present some thoughts on the interplay between elite and popular culture, continuity and change in regard of fashion in Early Modernity, in part drawing on examples from my own studies in popular and elite culture.

## **Gyllenstierna Goes Shopping**

*Lena Dahrén, University of Uppsala*

During the work of my PhD studies I noted that a few of the liturgical textiles (antependia and chasubles) from the early 17<sup>th</sup> century were decorated with a special kind of three-parted bobbin made borders of gold and silver. The borders were of a kind that can be seen in portraits of social high-class women in the period 1570-90. These church vestments were donated by Swedish nobility families who had in common that they were descendents of the nobleman Nils Göransson Gyllenstierna av Lundholm (1526-1601) who had been in London 1561-62 negotiating between the Swedish crown and England for trading in the Baltic Sea and concerning marriage between Erik XIV and Elizabeth I.

Nils Gyllenstierna also had the commission to buy exclusive textiles for the coronation of Erik XIV in Uppsala Cathedral 1562.

This is one example of connections on a personal level between Sweden and England in the latter part of the 16<sup>th</sup> Century, which may be a reason for the flow of exclusive textiles such as silk velvet or brocade and bobbin made borders of gold and silver into Sweden from the continent. Primary use of these textiles is not very much known except for what can be seen in portraits from the time. The textiles are preserved in secondary use as liturgical textiles.

The aim of the study is to examine the role of the Swedish diplomats for the flow of exclusive textiles into Sweden.

## **Gender Archaeological Perspective to Early Modern Oulu**

*Tiina Kuokkanen, University of Oulu*

This study discusses the social structure of Oulu in 17<sup>th</sup> and 18<sup>th</sup> centuries and how it became visible in material culture. One of the main questions to be asked is how people created, maintained and expressed their identity via clothing. This is the first doctoral thesis in Finnish historical archaeology approaching material through a gender archaeological perspective. Archaeological material examined here derives from different types of urban contexts. It comprises small personal items like buttons, buckles and pins. Historical sources consist of probate inventories and visual arts. Written documents and archaeological artefacts can show the past in different light. Written sources tell us usually only the history of the town's elite. Women are also usually missing from the sources that are easily accessible. It is challenging to find sources that tell us their stories. I'm trying to reach this "invisible" history by the methods of historical archaeology: analysis of artefacts, probate inventories and paintings.

## **Red Heels: Material Culture as a Part of Manor life and Manly Honour in 17<sup>th</sup> Century Sweden**

*Liisa Lagerstam, University of Turku*

Red heels were a sign of status and wealth in early modern Europe. My forthcoming post-doc research project concentrates on the noblemen who wore red heels in the Swedish realm during the latter part of the 17th century, and to the material culture by which they moulded their everyday life, manhood and honour. Material culture is not interpreted as framework for everyday life, but as part of an active living environment that enabled, moulded and confined the domestic life in Swedish (and Finnish) manor houses.

The study is divided into three main chapters that address the daily chores of noblemen first in the bed chamber, then in the study and finally in the dining room. The division enables me to concentrate on different types of questions and themes in different spaces. The fundamental question behind the study is, how and why aristocrats constructed, via material culture, respectable domestic lives, noble honour and reasonable manhood? Why they had particular objects at their dressing tables, in their clothes chests, at their desks or on their book selves? What cultural, practical or personal purposes were fulfilled by individual artefacts or entire interiors? What significance had fashion, manhood, honour, status, tradition, practicality or comfort?

I will employ perspectives from cultural and social history as well as from art history and cultural anthropology. One of the key perspectives is gender. I am hoping that a study concentrating on the history of men and masculinities brings forth new knowledge of how gender identities were moulded in the early modern world by material culture, and vice versa. The concentration on one gender is a natural starting point from the perspective of the research material, since clothes, accessories, perfumes, tools and partly even furniture were specialised to diverse gendered practices and ideals.

The cornerstone of my research material consists of texts. The main bulk of the archived material (inventories, letters and diaries) is found in the Swedish National Archives. The printed sources (conduct manuals, cooking books and fashion etchings) are important as well, since they elucidate the cultural and social ideals of manor life. The 17<sup>th</sup> century pictures, interiors and artefacts are analysed together with textual materials. In the interpretation of objects and interiors, I seek to concentrate on the Swedish and Finnish collections that have well known provenances.

## **Gifts, Fashion and Social Networks in Early Modern Sweden**

*Anu Lahtinen, HCAS, University of Helsinki*

My presentation deals with gift items that were distributed in social networks in late medieval and early modern Sweden (then also including Finland). Gifts were partly an institutionalized phenomenon - they were an important part of processes of landed property transactions, in betrothals and weddings. In last wills, clothing and jewelry were given away. Gifts were important manifestations of power, wealth, and social contacts.

When it came to clothes, for example, the rich and wealthy gave many of their old accessories as gifts to people in a lower position, for whom the same items were still very useful. Thus, an embroidered dress used by an aristocrat in the coronation ceremony could later be given to a female relative living in the countryside, as an extra gift for a landed property transfer. The fine trousers of a nobleman could be turned into furnishing fabrics and given to a local church. These and other cases give some insights into the social dynamics of the time.