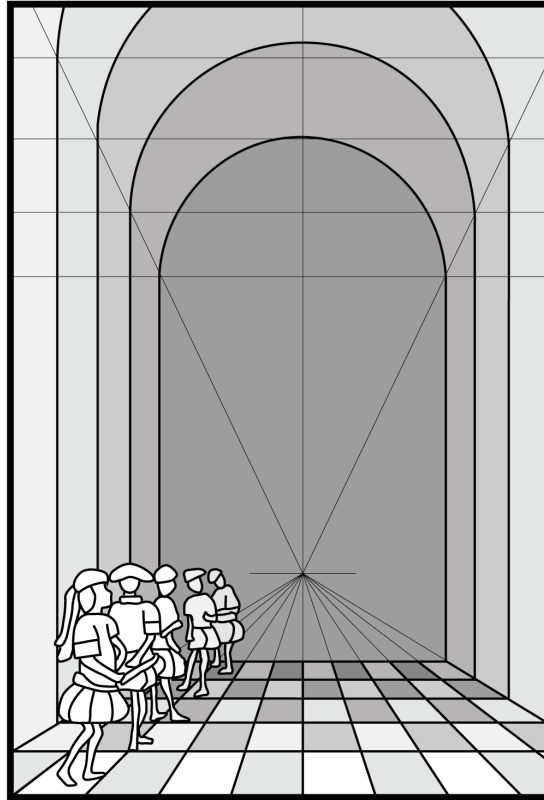


# BISI



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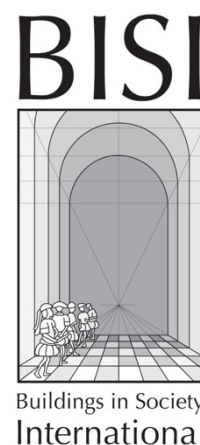
Stockholm  
University



**Historiska**



## Buildings in Society III, 11-14/5 2017 in Stockholm



### Program

#### Thursday 11<sup>th</sup> May

- 15.15-16.30                      Stockholms Stad, the Municipal Council, kindly invites us to a guided tour and a reception at the City Hall (map 1).
- 16.30-17.30                      Reception at *Prinsens Galleri* – The gallery of the prince, in the City Town hall.
- c. 18.00                              City walk in the Old town with Anna Bergman, Stockholms Stadsmuseum.

#### Friday 12<sup>th</sup> May

**Registration from 8.30** at The Swedish History Museum, entrance Storgatan (map 2).

9.00-9.15                      **Introduction**

9.15-14.15                      **Session 1. Household and domestic space**

- 9.15-9.35                      Sarah Kerr, Leuven, Belgium: *Facets of functions: a study of medieval lodging ranges.*
- 9.35-9.55                      Marianne Hem Eriksen, Oslo, Norway: *Assembling houses, house assemblages: How can we study prehistoric buildings from household perspectives?*
- 9.55-10.15                      Jingru Cyan Cheng, London, UK: *Rural Home for China's Floating Population: The Family House for A Split Household Arrangement.*
- 10.15-10.30                      *Panel discussion*
- 10.30-11.00                      *Coffee*
- 11.00-11.20                      Göran Tagesson, Linköping, Sweden: *The brilliant idea of the bookkeeper Johan Peter Frisk and the coming of a new urban wooden housing culture in Linköping, Sweden.*
- 11.20-11.40                      Evangelia Tsesmeli, New Mexico, USA: *Pueblo Households in Transition in Contact and After-Revolt Periods in New Mexico.*
- 11.40-11.55                      *Panel discussion*
- 11.55-13.00                      *Lunch*
- 13.00-13.20                      Liz Thomas, Belfast, Northern Ireland, UK: *'Sailortown, Belfast, Northern Ireland – an urban/maritime community'.*

13.20-13.40 Georg Haggren, Helsinki, Finland: *When the dwellings got glass windows.*

13.40-14.00 Martin Hansson, Lund, Sweden. *"Oh human think of your fate,.."  
Tablets with text and images in Renaissance buildings in Scania.*

14.00-14.15 *Panel discussion*

14.15-18.00 **Skansen**, open air museum

14.15-14.35 Short introduction by Mathias Bäckström and Gunnar Almevik

14.35-14.50 *Coffee*

14.50 Walk to Skansen

18.00 Skansen closes

## **Saturday 13<sup>th</sup> May**

9.00–12.30 **Session 2. Organizing space**

9.00-9.20 Dag Lindström, Uppsala, Swede: *Domestic space and the workshop. Artisans in 18<sup>th</sup> century Swedish towns.*

9.20-9.40 Katherine Weikert, Winchester, UK: *Space, Gender & Authority in the Manorial Settings of England, ca 900–1200.*

9.40-10.00 Per Cornell, Gothenburg, Sweden: *Maya Settlement Organization in Late Postclassic and Colonial Period s. Time and Space in the case of the Ecab.*

10.00-10.15 *Panel discussion*

10.15-10.45 *Coffee*

10.45-11.05 Miriam Steinborn, Mainz, Germany: *Poor Structures.*

11.05-11.25 Anna Bergman, Stockholm, Sweden: *Interior/exterior boundaries: building extensions on, above and below street level in Stockholm before the mid-17<sup>th</sup> century.*

11.25-11.45 Jeroen Bouwmeester, Amersfoort, The Netherlands: *Building towns - The rise of building in stone in relation to urban development in the Netherlands*

11.45-12.05 Reidun Aasheim, Marianne Johansson & Finn-Einar Eliasson, Oslo, Norway: *The house that turned around, and the street that wasn't.*

12.05-12.20 *Panel discussion*

12.20-13.20 *Lunch*

13.20-16.00 **Session 3. Perceiving, reconstructing and mediating built environment**

13.20-13.45 Gunnar Almevik & Jonathan Westin, Gothenburg, Sweden: *Hemse Stavechurch Revisited.*

13.45-14.05 Aishwarya K.V, Chennai, India: *Agraharam houses of Tamilnadu- A parametric study.*

14.05-14.25 Mattias Bäckström, Oslo, Norway: *Interiors and models of vernacular buildings at the Royal Collection of German Folklore in Berlin: the concept of 'image' and 'type' in museology and house research around 1900.*

14.25-14.40 *Panel discussion*

14.40-15.10 *Coffee*

15.10-17.00 **Possibility to see the exhibitions at The Swedish History Museum**

18.30 **Conference dinner, at The Swedish History Museum  
Welcome drink in the Gold room**

**Sunday, 14<sup>th</sup> May**

9.00–11.25 **Session 4. Wooden architecture**

9.00-9.20 Gunilla Gardelin, Lund, Sweden: *Reuse in wooden architecture.*

9.20-9.40 Linn Willets Borgen, Oslo, Norway: *Transformers. Craftsmanship and Cultural Memory on the Stave Churches.*

9.40-10.00 Andrine Nilsen, Gothenburg, Sweden: *Has Central Sweden its own timber-framing tradition?*

10.00-10.15 *Panel discussion*

10.15-10.45 *Coffee*

10.45-11.05 Gunnar Almevik, Gothenburg, Sweden: *Transformation in Wooden Building Tradition Before and After the Black Death.*

11.05-11.25 Liisa Seppänen, Turku, Finland: *"The attraction of the houses is not their height but their beautiful plots" – Wooden architecture in the medieval and early modern Turku.*

11.25-11.55 Antoinette Huijbers, 's-Hertogenbosch, The Netherlands: *Re-assembling the house. Households, domestic space and connectivity in the twelfth century.*

11.55-12.10 *Panel discussion*

12.10-12.30 **Final discussion**



# FACETS OF FUNCTIONS: A STUDY OF MEDIEVAL LODGING RANGES (HOUSEHOLD AND DOMESTIC SPACE)

*Dr Sarah Kerr, Research Fellow, Katholieke Universiteit Leuven, Belgium.*

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This paper explores lodging ranges, a type of communal-living building, built in the late medieval period in England and Wales for members of a lord's retinue. They had a multi-faceted function ranging from the obvious use as accommodation to enforcing subtle social and political meanings.

Thorough examination of the architecture reveals lodging ranges were built to construct a sense of collective identity between young men drawn from different families and harness them to the identity of the lord himself. Within this collective identity there was a sub-hierarchy, harking to a household in itself. In some examples of lodging ranges we see drastic measures to ensure this hierarchy was enforced, something of a contrast to the flexible use of space we expect in medieval buildings.

This method of display was a form of control, not only for safety, but to suppress the desire for social mobility. Manipulation of space was another way in which control was administered. This paper will demonstrate how the very fabric of a lodging range and the space in which it was set, was constructed to physically set in stone the status of the retainer.

# ASSEMBLING HOUSES, HOUSE ASSEMBLAGES: HOW CAN WE STUDY PREHISTORIC BUILDINGS FROM HOUSEHOLD PERSPECTIVES?

*Marianne Hem Eriksen, Postdoctoral Fellow*

*(1) McDonald Institute for Archaeological Research, University of Cambridge*

*(2) Dept. of Archaeology, Conservation and History, University of Oslo*

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Through three millennia, from the Bronze Age to the Middle Ages, people of Scandinavia built and dwelled in a particular architectural form: the three-aisled longhouse. The house created a framework for habitual movement, everyday practice, and social relations between heterogeneous clusters of people, things, and animals. Yet, the evidence of these assemblages is rather limited: we are left with scattered postholes, hearths, and fragmented things. How can the once-vibrant households be reassembled from these fragments? By drawing on social anthropology, architectural philosophy, and archaeology, methodological and epistemological questions of household archaeology will be discussed. The overall aim of the paper is to understand how the heterogeneous households and house assemblages of the deep past can be approached.



# RURAL HOME FOR CHINA'S FLOATING POPULATION: THE FAMILY HOUSE FOR A SPLIT HOUSEHOLD ARRANGEMENT

*Jingru Cyan Cheng, PhD Candidate in Architectural Design, Architectural Association School of  
Architecture, London, UK*

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An emerging type of the rural family house of China's 250 million floating population reveals a fundamental shift in the idea of the household and how it works. With the missing middle generation, the hierarchy of the family is collapsing while a split household arrangement is emerging. Some demographic studies suggest that the "floating" status of rural migrant workers, which can be described as movement between the workplace in the city and the home community in the countryside, is only partially due to the incapacity of these workers to reside in cities for the long term. A more revealing reason is that, to some extent, they actually choose to live this way, as this circular lifestyle allows them to acquire higher incomes in the city and secure economic and social roots in the countryside. This then results in and is underpinned by a flexible form of labour and collaboration between genders, generations and even households. In a case of a self-built family house for a pair of brothers in Shigushan village, the fine line between collaboration and separation is embodied in, on the one hand, the sharing of courtyard, kitchen, toilet and a kitchen garden between two families, yet on the other, a distinct separation in entrances, living rooms and staircases, even in the same building. The underlying idea behind this seemingly normal, plain house is that the concept of the household is no longer that of a homogenous, well-defined and closed unit. A new form of multi-generational living is emerging.

# THE BRILLIANT IDEA OF THE BOOKKEEPER JOHAN PETER FRISK AND THE COMING OF URBAN WOODEN HOUSING CULTURE IN LINKÖPING, SWEDEN.

*Göran Tagesson, PhD, National Historical Museums of Sweden, Linköping, Sweden.*

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The household is commonly identified as a fundamental element of social organization in past times. In archaeology, the household has often been regarded as an essential level of research, in order to bridge the gap between grand theories of cultural change and the practical archaeology on the ground. Theoretical discussions as well as analyses based on empirical observations now tend to take place in dynamic intersections where the household is understood as much more, and sometimes even as something much different from a specific social structure. New approaches tend to combine social organization and agency with spatial and material dimensions. The household as a unit for organizing property, production and consumption is confronted with the household as ideology, discourse and manifestation. The relationship between the physical house and the household as a social unit is no longer evident and has to be discussed.

In my paper I will discuss the possibilities to combine documentations on preserved wooden buildings in the town of Linköping with detailed accounts of the households, the owners and the residents during the 18<sup>th</sup> century. The relations between the changing social structures of the households will be analyzed in comparison with the building structures within a theoretical framework of actors and agency. The main focus is how to develop the analyses and understanding of households as function and structure in past times, and the relationship between houses and households, as for example through deeper cooperation between history and archaeology.

# PUEBLO HOUSEHOLDS IN TRANSITION IN CONTACT AND AFTER-REVOLT PERIODS IN NEW MEXICO

*Evangelia Tsesmeli, Ph.D., State Trust Land Archaeologist, New Mexico State Land Office, NM, USA.*

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The Pueblo Revolt of 1680 brought along with a rebellion against Spanish occupation in the American Southwest, significant transformations in the architecture, and social structure of the pueblos involved. Despite the spread of the mission system, indigenous pueblo communities persisted in occupying the same ancestral places, restructuring the built environment, and re-distributing construction materials and artifacts. Late habitation at large pre-contact pueblos was restricted to smaller areas with continuing decline of occupied and maintained intramural space. The complex ancestral Pueblo settlement histories continued through the contact and after-revolt periods with intensified residential mobility, and foundation of new, compact living spaces. The reconfiguration of former residential areas to campsites, corrals, and landmarks, indicates a new negotiation of relationships, as the history of place and cultural affiliations attempt to contextualize the new historical communities.

# ‘SAILORTOWN, BELFAST, NORTHERN IRELAND — AN URBAN/MARITIME COMMUNITY’

*PhD. Liz Thomas British Academy Postdoctoral Fellow, School of Natural and Built Environment  
The Queen's University of Belfast, Belfast, UK*

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‘Sailortown’ is the unofficial name given to a tiny enclave of streets, located on Clarendon Docks, Belfast, Northern Ireland. Throughout the 19<sup>th</sup> century and up to the middle of the 20<sup>th</sup> century Sailortown was a diverse community with manufacturing and maritime industries. In 1969, following the downturn of Belfast’s industrial economy, plans for redevelopment of the Docklands commenced. In 2015 archaeological investigations, first of its kind in this area, focused on investigating household archaeology, and provided new information about the development of this area of Belfast and revealed the living conditions in 19<sup>th</sup> and 20<sup>th</sup> century houses in the maritime and industrial landscape area of Belfast.

This paper will report on the archaeological exploration of Sailortown, which is the subject of a three-year British Academy postdoctoral research fellowship, whilst addressing the challenges of conducting archaeologies of the cities especially in relation to the study of urban coastal communities in academia.

# WHEN THE DWELLINGS GOT GLASS WINDOWS

*Georg Haggrén, PhD, associate professor in historical archaeology, University of Helsinki, Finland*

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During the Middle Ages glazed windows belonged to sacral buildings in Scandinavia. Through glass windows God's divine light got into churches. Still today, in rare cases this is manifested by some magnificent stained windows survived in churches for example in Gotland. In contrary to that, the archaeological record from medieval dwellings shows that profane buildings hardly had any glazed windows at all. This paper discusses how all this changed during the renaissance and the reformation.

Both the written record, such as household inventories and customs journals, and the recent well-dated archaeological find material from closed contexts show that during a couple of decades window glass became more and more common. The natural light got a chance to enlighten the dwellings in Scandinavia too. At first window glass became affordable for the nobility and wealthy towns people but soon afterwards also for some of the peasants too.

“OH HUMAN THINK OF YOUR FATE,..”  
TABLETS WITH TEXT AND IMAGES IN  
RENAISSANCE BUILDINGS IN SCANIA.

*Martin Hansson, Associate professor, Department of Archaeology and Ancient History, Lund University*

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Sometimes material culture like buildings incorporates written statements and images, which together with the building itself, tell interesting stories of ownership, building projects and gender relations. The aim of this paper is to discuss the messages told by stone and timber tablets with texts and images that can be found outside and inside buildings. This type of objects has been found not only on castles and manor houses, but also on burgher houses in the towns. They can be found on the facades and/or inside the buildings, for example above fire places. They tell different types of stories, and are written in different languages, not just the vernacular, and often combine text and images. The aims of the paper are to discuss when, how and where in the buildings this types of messages were visible, which messages they mediated and for whom in society they were intended. The paper describes preliminary results from an analysis of inscriptions and images in Scanian buildings, dating from the period c. 1450 to 1658.

# DOMESTIC SPACE AND THE WORKSHOP. ARTISANS IN 18TH CENTURY SWEDISH TOWNS.

*Dag Lindström, professor in History at the Dpt of History, Uppsala university, Sweden.*

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It is commonly maintained that in the pre-modern society there was no strict separation between domestic space and work space. One of the most typical examples would be the urban artisan household. The workshop is usually assumed to have been located in direct connection to the dwelling of the guild master. But, this is an assumption that has rarely been tried. A combination of evidence from archaeological excavations and information from written sources has made it possible to examine this in a more systematic way. Information has been collected from several Swedish towns, and the focus is set on the 18<sup>th</sup> century. The results point towards a much more complicated relation between dwelling and workshop, a more significant intra urban mobility, and a more diversified understanding of the workshop itself.

# SPACE, GENDER & AUTHORITY IN THE MANORIAL SETTINGS OF ENGLAND, CA 900–1200

*Dr. Katherine Weikert, University of Winchester, UK.*

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This paper examines the use of space in English medieval manors & the implications for gendered authority in the period of ca 900–1200. Long seen as a transition period for social & political authority during times of invasion, conquest & unrest, this paper views the implications for gendered roles at a non-royal level.

Using the methodology of spatial analysis (Hillier & Hanson 1984) on excavated manorial sites as well as examining contemporary Anglo-Norman texts, this paper particularly considers the ways in which an authority would be embodied or enacted, & the material trappings as well as the spatial indications of these authorities. Using the manorial site of Faccombe Netherton, Hampshire, as a case study (Fairbrother 1990; Weikert 2015), spaces will be populated with their medieval inhabitants who would perform their social roles in ways specific to their position. This paper will ultimately demonstrate that there were varying ways of enacting authority through the spatial & material signals of the manorial buildings of late Anglo-Saxon & Anglo-Norman England, but that the spatial displays of authority were not significantly altered with the sex of the person in authority.



# MAYA SETTLEMENT ORGANIZATION IN LATE POSTCLASSIC AND COLONIAL PERIODS. TIME AND SPACE IN THE CASE OF THE ECAB.

*Per Cornell Professor in Archaeology, Department of Historical Studies, University of Gothenburg, Sweden.*

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Working on the particularity of Maya settlement organization in the Late Postclassic and Colonial periods of Eastern Quintana Roo, Mexico, the key questions addressed relate to the socio-economic workings of settlement organization, and the role of buildings in this framework. In much Maya archaeology there has been a tendency to relate smaller buildings *apriori* to the concept of the household, interpreted as a nuclear family. The settlement data for the area and periods discussed, while still known only from a limited number of examples, does not seem to fit such a simple interpretation. There is a need to think alternative scenarios, and to consider the importance of the time factor in analysis. In this paper, the Maya case will be compared briefly to a set of other examples, including, among others, the Iroquois, and Nordic examples from different periods. The aim is basically to question notions of the nuclear family household as the basic brick of *any* society, and, as a consequence, an open mind in thinking the use of non-monumental vernacular buildings. There is a need for new methodologies, to search other frames, and to think other scenarios.

# POOR STRUCTURES

*Miriam Steinborn M.A. Römisch-Germanisches-Zentralmuseum, Leibniz-Forschungsinstitut für Archäologie. Mainz, Germany.*

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In the early Byzantine times, a phenomenon called “poor structures” appeared in the fabric of bigger settlements. Built with simple techniques and easy accessible building materials, poor structures changed the image of the cities. They appear as built-in components in private as well as in public spaces, but also as independent building. Since they depict changes in the everyday life, they are an important but surprisingly peripheral topic. The talk will introduce into this phenomenon and ask for the underlying social processes. Furthermore, it will shed light on the historical reception of this encroachment into the image of the former well planned antique facades.

## INTERIOR/EXTERIOR BOUNDARIES: BUILDING EXTENSIONS ON, ABOVE AND BELOW STREET LEVEL IN STOCKHOLM BEFORE THE MID-17TH CENTURY.

*Anna Bergman is an archaeologist and building conservation officer at the City Museum in Stockholm.*

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Medieval Stockholm, like other urban centres at the time, was densely built and crowded. It lay in the municipal interest to keep the streets clear, both to maintain access and prevent fire. Property owners sought to increase their living space by exploiting streets and alleys: on, above or below street level. Upper-storey extensions, projecting over alleys, and façade pulley beams limited the space above ground level, blocking out light and creating the potential for falling objects. Property owners dug cellars projecting beneath the streets, sometimes two storeys deep. Extensions at street level included cellar entrances, bislag (open porches), pig sheds and sometimes larger features too.

Which structures were permitted and what was built anyway? What survives today and what has disappeared? Synthesizing written sources, historical images and archaeological evidence sheds light on the boundaries between private property and public space in the period from the Middle Ages to the mid-17th century.

# BUILDING TOWNS – THE RISE OF BUILDING IN STONE IN RELATION TO URBAN DEVELOPMENT IN THE NETHERLANDS

*Jeroen Bouwmeester (Cultural Heritage Agency of the Netherlands) works as senior archaeologist specialising in medieval and early modern towns at the Cultural Heritage Agency of the Netherlands.*

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During the high Middle Ages villages transformed into towns. At the same time the settlements changed in character: trade and artisan production became more dominant over farming. The area became denser populated and more and higher houses were built. At first these houses were made of wood but gradually stone buildings appeared. In this paper this emergence of stone buildings in Dutch towns will be analysed.

The emergence of stone buildings can be divided into several stages. Each stage has its own characteristics in when, where and why the buildings in towns appeared. This reflects how stone buildings were regarded by society, from exceptional in the beginning to “quite normal” in the Reformation. It is in this last period that elite doesn’t show off as much by elaborating the outside of their houses, but especially invest in the interior.

By understanding why, when and where stone buildings appear, it’s possible to make predictive maps of towns. In this way, it’s possible to improve archaeological heritage management in urban areas. This research is done by combining archaeological data with data from building archaeology and historical maps.

# THE HOUSE THAT TURNED AROUND, AND THE STREET THAT WASN'T: A CROSS-DISCIPLINARY STUDY OF THE METAMORPHOSIS OF THE CENTRE OF A SMALL TOWN, c. 1680-1760.

*Reidun Aasheim and Marianne Johansson are archaeologists with the Akershus county administration.*

*Finn-Einar Eliassen is professor emeritus of history at the University College of Southeastern Norway.*

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During an archaeological investigation in the Norwegian small town of Son, it was discovered that the High Street (Storgata) was once blocked by a house lying across the present street. In a cross-disciplinary study, drawing on documentary as well as archaeological sources and standing buildings, it was possible not only to date the obstruction as well as the opening of the street for through traffic, but also to identify the persons involved in these processes. The same people were also central in the infilling of a nearby bay, turning it into the present-day market square. The resulting metamorphosis of the town centre over a period of more than half a century could thus be followed in detail, a feat which would not have been possible on the basis of either written or archaeological sources in isolation.

Together, Aasheim and Eliassen have just published *Son under Son*, a cross-disciplinary study of a Norwegian early modern small town by the Oslo fjord, and its medieval and possibly Viking-age origins.

# HEMSE STAVECHURCH REVISITED

*Gunnar Almevik and Jonathan Westin*

*Affiliation: Department of Conservation, Heritage Visualisation Lab, University of Gothenburg, and (Gunnar Almevik) the Royal Swedish Academy of Letters, History and Antiquities*

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During a restoration of the Romanesque church in Hemse in 1896, the remains from a stave church were found as reused floor tiles. All 61 pieces of the wooden construction were brought to the Swedish National Historical Museum and investigated in the beginning of the last century by Emil Ekhoﬀ at Royal Swedish Academy of Letters, History and Antiquities. Today, the remains are both scholarly esoteric and inaccessible, distributed in various spaces for deposit and display. Though Ekhoﬀ’s representations and hypothetic reconstruction of this stave church has been referred to, reproduced and also criticised, the sources has not been thoroughly revisited and revised.

This paper present the process and outcome of an in-depth examination of the material remains of Hemse stave church, dated to 1107-1112 AD. The objective of the research is to visualise an evidence-based interpretation of an early wooden stave church that involves not only the exterior architecture and construction but also the sensuous aspect of light, colour and texture of interior space. The aim is to establish a correspondence to the building as something tangible for people and to make history less foreign. The outcome of the research is an interactive model that will be possible to access through a virtual reality device.

All preserved pieces from Hemse stave church has been investigated and digitally documented using Structure-from-Motion. Emil Ekhoﬀ’s reconstruction and judgements have been re-interpreted through both publications and archive studies. Observations from later archaeological excavations and building investigations, not least the findings in nearby Silte, have been evaluated in regard of Hemse. The hypothesis consist of a 3D model of high detail and resolution, computed piece by piece and textured with photographs from original materials. The documentation of remains, the archive material and the hypothetic reconstruction, as well as alternative construction solutions, are assembled in a game engine. The outcome is an interactive thesis where the users are invited to perceive and virtually move around the stave church, and, furthermore, to question the visual statements by accessing both the research archive and the representations of the stave church material.

# AGRAHARAM HOUSES OF TAMILNADU – A PARAMETRIC STUDY

*Aishwarya K.V, Working in Care Earth under environmentalist Jayshree Venkatesan from October 2016. Co-Founder of the organization SAMARYA founded in 2014. Samarya is an organization that has been founded to bridge the gap by identifying, documenting, preserving and reviving Indian heritage and vernacular architecture.*

*BA Akshayaa, V. Worked as an Architecture and Interior design Intern in Arvind Varuna Associates (Chennai) under Ar. Arvind Rangan and Varuna Arvind from January 2015 – October 2015. Co-founder of 'Samarya' in 2015 – An organisation that focuses on documentation and analysis of heritage and vernacular architecture.*

India is a culturally diverse country. The *Brahmins* of Tamil Nadu, India are divided into two – *Iyers*

and *Iyengars* who are further divided into four - *Vadama, Brahacharanam, Vathima, Ashtasahasram*

and two sub castes - *Vadakalai* and *Thenkalai* respectively (press). A study was initiated to understand the major parameters which influence the houses of an *Agraharam*. The major parameters that contribute to the understanding of vernacular heritage **are history, geography, social, culture and economy**. When these factors are juxtaposed, the dominant parameters are highlighted in the case of the houses of an *Agraharam*. The historic parameter throws light upon the period, purpose, establishment and evolution of the settlements. Each sub caste has its own origin and has evolved in a particular manner. The geographic factors influence the built form, as the *Agraharam* settlements are spread all over Tamilnadu, therefore having their own physical and climatic conditions. The occupation of the Brahmins of different sub castes is not the same, therefore have a major influence on the spatial organisation of the built form. These parameters also indirectly affect the economic status of the people which reflects on the scale, grandeur and aesthetics of the built form. Each sub caste has its own set of beliefs, values and traditions. These affect the day to day activities of a household, thus making the inhabitants of the *Agraharam* houses respond varyingly to the built form. The conclusion of the study is to comparatively analyse and understand the influence of the above mentioned parameters on each other and on the built form which in turn will establish the parameters which predominantly influence the houses of the *Agraharams* of Tamilnadu.

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## GLOSSARY

- **Brahmin** is a class in Hinduism, people of which specialise as priests of sacred learning over generations.
- **Agraharam** is the Brahmin quarter of a heterogeneous village or any village inhabited by Brahmins.
- **Iyers** are Brahmins who follow the philosophies of Saivism.
- **Iyengars** are Brahmins who follow the philosophies of Vaishnavism.

# INTERIORS AND MODELS OF VERNACULAR BUILDINGS AT THE ROYAL COLLECTION OF GERMAN FOLKLORE IN BERLIN: THE CONCEPT OF ‘IMAGE’ AND ‘TYPE’ IN MUSEOLOGY AND HOUSE RESEARCH AROUND 1900

*Mattias Bäckström, PhD in History of Science and Ideas, Postdoctoral Fellow at the Centre for Museum Studies, Department of Culture Studies and Oriental Languages, University of Oslo*

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In 1908, six furnished interiors of vernacular buildings (Stubeneinrichtungen) and ten models of farm houses (Bauernhausmodellen) were presented to the Berlin audiences in the new collection galleries of the re-opened Royal Collection of German Folklore. Karl Brunner, director 1904–1928, described the purpose of the new installation of the collection galleries, which were arranged chiefly in a geographical series. Firstly, the new installation was to present an image of the characteristics in folk costumes, ways of living, household goods, and agricultural implements from various ‘German tribes’ (deutschen Stämme), e.g. by means of the six reconstructed interiors of vernacular buildings. Secondly, it was to present comparative collections of ceramic objects, house models, and mannequins with folk costumes from all parts of Germany, e.g. by means of the ten models of farm houses and other vernacular buildings from ‘German regions’ (deutschen Gebieten), which were arranged under three regional types of house.

This conference paper will discuss the concept of ‘image’ and ‘type’ in relation to museum interiors and museum models at the Royal Collection of German Folklore. It will discuss the two concepts and the museum practice in the context of house research and cultural-historical museology in Germany and Scandinavia at the turn of the century. How did the museum in Berlin build the cultural history of vernacular buildings by using ‘image’ and ‘type’ and joining them with display techniques and historical remains and reconstructions?



# REUSE IN WOODEN ARCHITECTURE

*Gunilla Gardelin, Kulturen in Lund. Sweden*

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Wooden buildings have been examined to a lesser extent than stone houses through history. That is why many new discoveries are made in the field, when having the opportunity to examine wooden buildings. In some cases, results have showed that the wooden buildings contain of re-used material from different older buildings. This means that a building may include knowledge, not only of the period when it was built and in use, but also of earlier ages. The process of producing timber has also left traces in the houses that contribute to a better understanding of the building craft. The fact that people re-used timber from old buildings, tells us something about their resources, but also of the users' view of the value of the building material. By making closer studies of the wooden architecture, along with other sources, we can contribute to a better understanding about people's lives and living conditions. This speech will deal with a few case studies of wooden buildings dating to the 18<sup>th</sup> century.

# TRANSFORMERS – CRAFTSMANSHIP AND CULTURAL MEMORY IN THE STAVE CHURCHES

*Linn Willetts Borgen , University of Oslo, Norway.*

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The stave churches are the Norwegian heritage buildings *par excellence* and their origins have been widely researched during the last centuries. However, a building's history does not end with the initial construction. The stave churches have been continuously rebuilt in accordance with evolving craft traditions, rituals and practical needs. The transformations unite past, present and future, by shaping and conveying cultural memory through the church space. In the stave churches, the act of commemoration is reinforced by the choice of building technique. Craftsmen have thus played a vital role, renewing the stave technique in conscious ways while preserving and reusing materials. This process did not end with the middle ages, but continued beyond the reformation. By studying the buildings in the light of transformation, their meaning in the local community is brought to the fore.

# HAS CENTRAL SWEDEN ITS OWN TIMBER-FRAMING TRADITION?

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Excavation data and standing buildings evidence of timber-framing in parts of Sweden less associated to the timber-framing tradition will be the main topic of discussion. To date, there has been a surprising lack of work on this data-set where, historically, central Sweden has been somewhat ignored.

We intend to examine both the timber-work as well as the range of other construction materials, such as brick, used as infill. A further aim is to study cases of multiple building techniques used in any given building as well social connotations and uses of specific buildings. In light of the construction materials and techniques used we shall assess the significance of such differences and similarities in order to identify the extent of a local set of traditions native to central Sweden.

# TRANSFORMATION IN WOODEN BUILDING TRADITION BEFORE AND AFTER THE BLACK DEATH

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The epidemic Black Death in the end of 14th century devastated the medieval population and exacerbated a recession in Europe including Scandinavia. Building production declined considerable, and the aftermath of overgrown farmlands and forests are traceable in the year-rings of late medieval buildings. (Lagerås 2016) How did this comprehensive societal change impact on buildings in terms of craftsmanship and know-how?

This paper investigates transformations in production and craftsmanship of church buildings in central Scandinavia before and after the Black Death. The particular interest is the wooden building culture and how the substantial change in economy and society in late medieval effected the building production. What changes in the uses of tools, materials, construction methods and principles can be observed in the still standing medieval church buildings? What do the changes implicate in terms of labour, organisation and know-how?

The paper is based on own in-deep investigations of standing medieval wooden buildings in current Sweden. The outcome of the full-scale reconstruction of the medieval log timber church Södra Råda provide exclusive information on historic craftsmanship and embodied interpretations of the practical context of building. (Almevik & Melin 2015, 2016) Furthermore, the paper compiles and contextualizes previous research (Sjömar 1989, Storsletten 2002) and empirical material from recent building surveys initiated by the Church of Sweden. (Eriksson & Borg 2014, Eriksson & Torgén 2016, Gullbrandsson 2011, 2015, Linscott 2007, 2013, Melin 2014, 2016) The paper seek to characterise predominant features in wooden building tradition before and after the Black Death, and through triangulation with historical research, reflect on the correlations between the medieval society and how the buildings were made.

“THE ATTRACTION OF THE HOUSES IS NOT  
THEIR HEIGHT BUT THEIR BEAUTIFUL PLOTS”  
— WOODEN ARCHITECTURE IN THE MEDIEVAL  
AND EARLY MODERN TURKU

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According to general conceptions, the medieval and early modern Turku was characterized by modest wooden buildings made by the locals and handsome masonry buildings erected by German merchants and clergymen for the glory of Roman Catholic church. The conception is mainly based on historical sources from the early modern period including complaints about unaesthetics and environmental problems related to wooden buildings.

Since the 1990s, archaeological excavations have revealed more evidence about the quality of buildings in the medieval Turku, which challenge to reconsider the widely accepted perceptions. In this paper, I present the major trends and innovations in wooden buildings on the basis of present knowledge and discuss the possible reasons for the decline in wooden architecture during the early modern period.

# RE-ASSEMBLING THE HOUSE. HOUSEHOLDS, DOMESTIC SPACE AND CONNECTIVITY IN THE TWELFTH CENTURY

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Three questions are central to this paper: how were peasant houses constructed during the Central Middle Ages, how did they develop and why did they do so? To answer these questions the paper focuses on describing and explaining successive building moments of farmhouses. An new approach will be applied to describe and explain building moments and their sequence. This approach combines concepts from (mostly) relational perspectives (*Actor-Network Theory, Assemblage Theory* and *Object Oriented Philosophy*) with the concept of *habitus*, freed from its connotations in Bourdieu's social theory. Departing from this approach it is assumed that specific interactions of households and houses entail unique house appearances over time. Another assumption is that house builders conform to ways other (past) houses have been built, albeit in a selective sense. A case study serves to illustrate how the chosen approach operates in answering the aforementioned questions.