



Global Islamic Archaeology Showcase

A **FREE** online postgraduate and early-careers research event

hosted by the

Centre for Islamic Archaeology (CfIA),
Institute of Arab and Islamic Studies (IAIS),
University of Exeter

26th September 2020
08.50 – 18.30 BST

And

3rd October 2020
08.50 – 19.00 BST

GIAS is an online conference for postgraduate and early-careers researchers to present their research on Islamic archaeology and material culture to a global audience. Initially intended as a one-day event GIAS will now be held over two consecutive Saturdays to accommodate the large number of fantastic abstracts received and fulfil the goal of providing a platform to as many speakers as possible. There are just under 40 papers covering a broad range of topics - from shipwrecks to inscriptions, architecture to ceramics - spanning the continents of Africa, Asia and Europe, from the 7th to 20th centuries.

Enquiries

For more information please see <https://www.islamicarchaeology.co.uk> or contact the conference organisers with any queries:

Awet Araya – A.Teklehimanot-Araya@exeter.ac.uk

Hannah Parsons-Morgan - H.L.Parsons@exeter.ac.uk

GIAS Timetable

Saturday, 26th September 2020 (08.50 – 18.30 BST)

	Time	Hours/ Minutes	No. of Speakers & Theme
Sign-in	08.50 - 09.00	10 minutes	
Welcome	09.00 - 09.10	10 minutes	
Session 1	09.10 – 11.10	2 hours	6 - Ships, Trade & Transfer
Break	11.10 – 11.35	20 minutes	
Session 2	11.40 – 13.00	1 hour 20 minutes	4 – Burials & Burial Rites
Lunch	13.00 – 13.55	55 minutes	
Session 3	14.00 – 15.40	1 hour 40 minutes	5 – Inscriptions, Illustrations & Influence
Break	15.40 – 16.05	25 minutes	
Session 4	16.10 – 17.50	1 hour 40 minutes	5 - Ceramics Part One
Break	17.50 – 18.10	20 minutes	
Closing Remarks	18.10 – 18.30	20 min	

Saturday, 3rd October 2020 (08.50 – 19.00 BST)

	Time	Hours/ Minutes	No. of Speakers & Theme
Sign-in	08.50 - 09.00	10 minutes	
Welcome	09.00 - 09.10	10 minutes	
Session 5	09.10 – 10.50	1 hour 40 minutes	5 - Ceramics Part Two
Break	10.50 – 11.15	25 minutes	
Session 6	11.20 – 13.00	1 hour 40 minutes	5 - Palaces, Mosques and Cities
Lunch	13.00 – 13.55	55 minutes	
Session 7	14.00 – 15.40	1 hour 40 minutes	5 - Landscapes: Rural, Urban and their Intersections
Break	15.40 – 16.05	25 minutes	
Session 8	16.10 – 17.30	1 hour 20 minutes	4 - Islamisation & Frontiers
Break	17.30 - 17.45	15 minutes	
Summary of Both Days	17.50 - 18.10	20 minutes	
Discussion	18.10 - 19.00	50 minutes	Global Islamic Archaeology in 10 years' time - thinking about future research priorities & strategies over the next decade

GIAS Contents

Saturday, 26th September 2020 (08.50 – 18.30 BST)

Welcome

Hannah Parsons-Morgan and Awet Teklehimanot Araya

Sessions

Chairs, Speakers and Papers

One: Ships, Trade & Transfer

Chair. Prof Timothy Insoll

09.10 - 09.30 – Pauline De Keukelaere, Sorbonne Université, France

- Archery practices in Western Islamic Mediterranean during the Middle Ages: new synthesis based on recent archaeological discoveries

09.30 - 09.50 – Christoph Nitsche, University of Fribourg, Switzerland

- Compositional Variation in the Bobalila Softstone Quarry, Madagascar: Why is it important for Indian Ocean Archaeology?

09.50 - 10.10 – Charlotte Nash, Kent University & The British Museum, UK

- Approaches to exploring economy, society and culture through Middle Eastern glass bangles: An investigation into the origins, circulation and cultural impact their dissemination had across the Western Indian Ocean trade network

10.10 - 10.30 – Veronica Morriss, The University of Chicago, USA

- The Roman-Byzantine Annona as a Model for Understanding Developments in the Maritime Economy of the Early Islamic Red Sea

10.30 - 10.50 – Alessandro Ghidoni, University of Exeter, UK

- The ship timbers from al-Balīd, Oman. New light on boatbuilding techniques and technology of Indian Ocean watercraft in the middle Islamic period (10th–15th centuries CE)

10.50 - 11.10 – Abhirada Komoot, University of Western Australia, Australia

- Phanom-Surin Shipwreck: an Early Islamic Ship in Thailand

Two: Burials & Burial Rites

Chair. Nathan Anderson

11.40 - 12.00 – Libra Hari Inagurasi, The National Research Centre for Archaeology in Jakarta, Indonesia

- Gravestones in the Lamuri site area: Archaeological evidence of Islamic development in Nusantara - 15th century

12.00 - 12.20 – Julian Jansen van Rensburg, Freie Universität Berlin, Germany

- Islamic period cave burials on Soqotra

12.20 - 12.40 – Atiyeh Taghiei, University of California, USA

- Aberrant or Expected? A Reconsideration of the Burial Site at Sirāf in Light of Early Muslim Identity Formation in Iran

12.40 - 13.00 – Elissa Bullion, University of Pittsburgh, USA

- The Role of Local Practice in the Growth of Early Islamic Communities: An Examination of Burial Rites in Highland Central Asia

**Three: Inscriptions,
Illustrations & Influence**

Chair. Dr Vera-Simone Schulz

14.00 - 14.20 – Hasti Safavi, University of Exeter, UK

- Islamic Calligraphy and its Manifestation in the Khānqāh of Shaykh Safi al-Din Ardabīlī

14.20 - 14.40 – Radwa Zaki, Library of Alexandria, Egypt

- A Symbol or an Influence of Islamic Culture? The Arabic Inscriptions in Medieval European Churches (Italy & Greece as exemplars)

14.40 - 15.00 – Ghadi Amer Mohamed, Universidad de Granada, Spain

- The problem of the prohibition of figural painting in el Islam. The decorative painting in the architecture of Al Andalus; The Nasrid Palaces (the Alhambra)

15.00 - 15.20 – Filiz Adigüzel Toprak & Secil Sever Demir, Dokuz Eylül University, Turkey

- Angels in the Illustrations of ‘Prophet Muhammad’s Ascension’ in Nisaburī’s Qisas al-Anbiyā (Diez A fol.3 and Keir3)

15.20 - 15.40 – Fatemeh Parvaneh Asadi & Mojtaba Ansari, Tarbiat Modares University, Iran

- Traces of Hagia Sophia Mosque in Sipaḥsālār Mosque-School

Four: Ceramics Part One

Chair. Awet Teklehimanot Araya

16.10 - 16.30 – Ann M. Merkle, Washington University in St. Louis, USA

- Sacred Colors and Nomadic Design: The Hand Formed Slip Painted Pottery of the Medieval (8th – 12th c. CE) Central Asian Highlands

16.30 - 16.50 – Katarzyna Danys, University of Warsaw, Poland

- Transition between Christian and Islamic eating habits in Nubia: a case study of ceramic from Dongola, Sudan

16.50 - 17.10 – Nick Tait, University of Exeter, UK

- Local ceramics, trade, and contact: The medieval Islamic trade site of Harlaa, Ethiopia

17.10 - 17.30 – Wen Wen, Independent researcher

- Distribution of Chinese Wares in the Abbasid Lands, 8th -10th Centuries CE

17.30 - 17.50 – Simona Berardino, University of Naples “L’Orientale”, Italy

- Islamic Ceramics from the Archaeological Excavation of Dūmat al-Ġandal: A Brief Introduction

Welcome

Sessions

Five: Ceramics Part Two

Hannah Parsons-Morgan and Awet Teklehimanot Araya

Papers and Speakers

Chair. Dr Nick Tait

09.10 - 09.30 – Hanaa Abdelgabar Ibrahim Adam, University of Khartoum, Sudan

- Characteristics and Diagnostic Features of the Islamic Pottery in the Sudan: A Case study of Sennar, Suakin and Wad Nimeri

09.30 - 09.50 – Hannah Parsons-Morgan, University of Exeter, UK

- A Chinese Ceramic Assemblage in Eastern Ethiopia: Materialities and Modification at Mediaeval Harlaa

09.50 - 10.10 – Awet Teklehimanot Araya, University of Exeter, UK

- The Red Sea, East Africa, and the Gulf in the Islamic Period: Connections through Ceramics Analysis from Bahrain (8th-16th c AD)

10.10 - 10.30 – Kyra Kaercher, University of Cambridge, UK

- Regionalization of Middle Islamic Ceramic Production: A Chaîne Opératoire Approach

10.30 - 10.50 – Jelena Živković, The Cyprus Institute, Cyprus

- Archaeology of Ottomanization in the Balkans

Six: Palaces, Mosques and Cities

Chair. Gizem Kahraman (Aksoy)

11.20 - 11.40 – Mahmoud Malik Saako, University of South Africa, South Africa, and Ghana Museums and Monument Board, Ghana

- Early Islamic material culture: Perspectives from Northern Ghana

11.40 - 12.00 – Aliyu Adamu Isa, University of Dar es Salaam, Tanzania

- Excavation in the Palace compound of Surame, northwest Nigeria

12.00 - 12.20 – Habab Idriss Ahmed Idriss, National Corporation for Antiquities and Museums, Sudan

- The Old town of Berber

12.20 - 12.40 – Alicia Hernández Robles, Universidad de Murcia, Spain

- The Study of the Fanādiq: Places of Stopover in Andalusian Cities

12.40 - 13.00 – Ayşe Kaplan, Sabancı University, Turkey

- 'Uncovering' the Ottoman Imperial Palace of Çatalca, 1679

**Seven: Landscapes: Rural,
Urban and their
Intersections**

Chair. Dr Nadia Khalaf

14.00 - 14.20 – Tayeba Batool, University of Pennsylvania, United States of America

- Applying an Archaeological Lens on Rituals & Processions: A Case Study of Arba'een

14.20 - 14.40 – Irini Biezeveld, Goethe University, Germany

- Between coastal settlements and interior villages: archaeological perspectives on 18th to 20th century Sultanate of Oman

14.40 - 15.00 – Katarina Mokranova, Leiden University, The Netherlands

- Rural resilience in Early Islamic Transjordan: A view from Tell Abu Sarbut

15.00 - 15.20 – Jorge Rouco Collazo, Universidad de Granada, Spain

- Community defense and settlement on a Mediterranean mountainous landscape: La Alpujarra (Granada and Almería, Spain)

15.20 - 15.40 – Abdullah A Alzahrani, Heritage Commission, Ministry of Culture, Saudi Arabia

- Mining settlements along the southwestern coast of the Red Sea in Saudi Arabia

**Eight: Islamisation &
Frontiers**

Chair. Alessandro Ghidoni

16.10. - 16.30 – Nicolas Mias, University of Durham, UK

- The use of the large ashlar stone masonry in the Ebro basin (9th -11th C.): an expression of the Umayyad Empire?

16.30 - 16.50 – Mikel Herrán Subiñas, University of Leicester, UK

- (Re)assembling domesticity: a gendered approach to early Islamisation in al-Andalus

16.50 - 17.10 – Amit Haim Melman, Israel Antiquities Authority, Israel

- The Negev Highlands and Lowlands during the 7-10 Centuries C.E: An Archaeological-Historical Analysis of the Region's Islamization Process

17.10 - 17.30 – Nathan Anderson, University of Exeter, UK

- A cosmopolitan entrepôt on Jazīrat al-Qumr: The Materiality of Islamisation as Observed in Archaeological Remains in Northern Madagascar

Discussion

18.10 – 19.00 – Prof Timothy Insoll and Dr John Cooper, University of Exeter, UK

- Global Islamic Archaeology in 10 years' time - thinking about future research priorities & strategies over the next decade

Saturday, 26th September 2020 (08.50 – 18.30 BST)

Session 1 – Ships, Trade & Transfer

Pauline De Keukelaere

Pauline is a doctoral student at the Sorbonne University in Paris, former member of the School of Advanced Hispanic Studies, the Casa de Velázquez in Madrid. She has a background in archaeology, art history and material culture studies. Her research focuses on Islamic weapons, metal work and archery practices in Western Islamic Mediterranean during the 11th to the 13th centuries.

Pauline.dekeukelaere@gmail.com

Sorbonne Université, UMR 8167 Orient & Méditerranée

Archery practices in Western Islamic Mediterranean during the Middle Ages: new synthesis based on recent archaeological discoveries

My research focuses on the archery practices during the Berber-Andalusian empires, notably Almoravid then Almohad, which dominated part of the Maghreb and al-Andalus between the second half of the 11th century and the mid-13th century. The framework in which my research is carried out offers a privileged study field, since both the Christian kingdoms established in the north of the peninsula and the successive Muslim rulers were in constant confrontation during this period. As a result, some forty settlements have delivered thousands of arrowheads that could be shot by both Muslims and Christians.

My work is mainly based on the study of archaeological remains, especially arrowheads and crossbow bolts. The in-depth study of these objects, too often neglected, makes it possible to shed light on the great variety of arrowheads used in this part of the Islamic western area, and to clarify their timeline. The study of the material evidence, cross-referenced with the information provided by the textual and iconographic sources of the Iberian Peninsula, makes it possible to produce an updated synthesis on the evolution of archery practices at that time.

In addition, we assume that the permanent contacts between the different actors might have led to transfers of techniques and warfare practices. The ability of archaeology to account for these various transfers and influences will have to be questioned, particularly through a comparative study with contemporary examples discovered in Latin Europe.

Keywords: Archery practices, Islamic Western Mediterranean, Middle Ages, Archaeology

Christoph Nitsche

Christoph Nitsche is a Ph.D. researcher at the Université de Fribourg - Universität Freiburg in the Department of Geosciences. His research focuses on petrological and geochemical analysis of amphibole-bearing softstone vessels from Northern Madagascar during the mediaeval period (from the 7th CE onwards), an area populated by the Islamised Rasikajy peoples. He has built a petrographic and taxonomical database of quarries and artefacts to trace shipping routes of softstone vessels in Madagascar and throughout the Indian Ocean Trade network.

christoph.nitsche@unifr.ch

Department of Geosciences, University of Fribourg

Compositional Variation in the Bobalila Softstone Quarry, Madagascar: Why is it important for Indian Ocean Archaeology?

Softstone vessels have been in domestic and spiritual use for several millennia and their fragments are frequent finds in excavations all around the Indian Ocean. Tracing softstone vessel fragments can provide valuable insights into cultural contacts, chronological constraints and the dispersion of goods, people and technology in this dynamic environment. Because these artefacts have long been neglected in favour of ceramics, typological provenance studies are limited by the lack of references, and some attempts have been made to refine the tracing using petrography. To obtain reasonable results, petrographic provenance depends on a solid and representative characterisation of the source rocks. Because all silicic softstones form through fluid alteration, it is often argued that compositional variation can be large even on an outcrop scale and representability can only be achieved through large sample quantities or highly specialised state-of-the-art analytical methods that are generally inaccessible for researchers from the Global South. Our systematic sampling of the Bobalila softstone quarry in Northern Madagascar provides a unique opportunity to address the issue of compositional variation within a constraint quarry setting using widely available petrographic microscopy and standard X-ray analyses.

This paper aims to outline the possibilities and limitations of this approach, as well as its applicability to other, more frequent rock types. While the Middle East and Western Asia are arguably the essential source regions for stone vessels due to the unmatched abundance of suitable rocks and a deeply rooted technological and stylistic tradition, finds from Eastern Africa imply that softstone from Northern Madagascar was also an important trade commodity from the 8th c. AD onward. Facilitating the effort to distinguish between different source regions can certainly be helpful for the understanding of the dynamics of the Indian Ocean World.

Keywords: Softstone, Madagascar, Provenance

Charlotte Nash

Charlotte Nash is a Collaborative Doctoral Award PhD Candidate at Kent University in collaboration with the British Museum. She is undertaking PhD research 'Exploring economy, society and culture through glass bangles.' She graduated from UCL in 2019 with Distinction in Archaeology and Heritage of Ancient Egypt and the Near East MA and was included on the Dean's List of Excellence. She was awarded the Seton Lloyd Memorial Prize for Western Asiatic Archaeology for her thesis 'Harappan social structure: Implications inferred from trade relations of the Indus Valley culture.' She also holds a first class honours BA in Ancient World Studies from UCL. As a comparative and theoretical archaeologist, Charlotte's interests are not period nor society specific, focusing on cross-disciplined approaches to trade networks and cultural transfer in the Middle East and beyond.

charlotte.nash@ntlworld.com

Kent University & The British Museum

Approaches to exploring economy, society and culture through Middle Eastern glass bangles: An investigation into the origins, circulation and cultural impact their dissemination had across the Western Indian Ocean trade network

The intention of this project is to better understand the increased dissemination of glass bangles across the Indian Ocean trade network during the 13th-18th centuries CE. It has been noted by various past studies that these glass bangles represent a wide variety of techniques, patterning, colours and finishes – indicative of differences in style according to manufacturing periods and places. However, many past attempts at typology focused on only a few collections, limiting the potential for identifying likely regional locations of production, and more research has been undertaken on those from the Red Sea and Eastern Mediterranean. To redress this imbalance, this study will focus on those from sites along the Indian Ocean and – in particular – the Persian Gulf that acted as major conduit for east west trade.

Additionally, scientific analysis on the glass will establish whether there are correlations between the crafted bangle types and the raw glass recipes. Multiple trace element and isotopic analyses are necessary to identify the likely regional source of raw materials in the glass. The complexity of such a challenge will be further discussed. The overall goal is to reconstruct more clearly changes in glass bangle distribution patterns in the Persian Gulf region and beyond by answering two key questions: Is it possible to identify patterns in the typology, chronology and distribution of bangles in the archaeological record? If so, what can they tell us about the impact changes in economy or culture had on trade and communication networks across the Indian Ocean, and on their wearers' lives through changes in social and/or personal identity?

This initial overview seeks to discuss the various challenges that face such an ambitious, multifaceted endeavour, the approaches proposed to address them, its pre-acknowledged limitations and the progress made to date.

Keywords: Glass bangles, Middle East, Indian Ocean trade

Veronica Morriss

Veronica is a maritime archaeologist and PhD candidate in the Near Eastern Languages and Civilizations Department at the University of Chicago. She has written on early Islamic trade in the Red Sea and the Palestinian ribat and has worked on both terrestrial and underwater projects throughout the Mediterranean. Her dissertation concerns the development of the Early Islamic maritime frontier in the eastern Mediterranean.

vmorriss@uchicago.edu

The University of Chicago

The Roman-Byzantine Annona as a Model for Understanding Developments in the Maritime Economy of the Early Islamic Red Sea

During much of Late Antiquity, Egypt served as the breadbasket of Constantinople and the Byzantine Empire. Following the Islamic expansion, the early Islamic state redirected the surplus of the Nile to the Hijaz. Scholars have demonstrated that annual Roman and Byzantine grain shipments (the *annona*) stimulated maritime commerce and connectivity within the Mediterranean, the development of ports and infrastructure, as well as various industries like shipbuilding. However, few have discussed what impact the mass redirection of grain to Arabia would have had on the Red Sea.

This paper proposes that the Mediterranean *annona* can be used as a model for exploring some of the developments in the early Islamic Red Sea economy. As in the Mediterranean, the recurring movement of low-cost bulk commodities—like grain, oil, and textiles—in the Red Sea during the 7th and 8th centuries had a trickledown effect, driving investments in ship construction and infrastructure, leading to the revitalization and founding of several Red Sea ports (including al-Qulzum, Raya, al-Jar, Jedda, and Ayla), and encouraging the expansion of Red Sea markets. The grain trade had a gravitational pull on shipping, creating persistent maritime pathways that would ultimately become corridors for the lucrative India and China trade.

Keywords: Mediterranean, Annona, Maritime Economy, Islamic Red Sea

Alessandro Ghidoni

Alessandro is a doctoral student at the Institute of Arab and Islamic Studies, University of Exeter, with a background in archaeology, experimental archaeology, ethnography and material culture studies. His research revolves around shipbuilding and seafaring in the Indian Ocean, with particular focus on early and middle Islamic sewn-plank watercraft.

ag621@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter, UK

The ship timbers from al-Balīd, Oman. New light on boatbuilding techniques and technology of Indian Ocean watercraft in the middle Islamic period (10th–15th centuries CE)

Excavations at the Islamic site of al-Balīd (10th–15th centuries CE), southern Oman, have brought to light a considerable number of timbers, consisting of planks and beams of vessels, recycled in the buildings of the site.

These hull remains display a variety of fastening techniques and materials used for the construction of the vessels sailing in the Indian Ocean during the Medieval period. Most of the planks belonged to sewn boats, held together with fibre cordage through a series of holes along the planking edges. The timbers display various forms of this technique that was predominant in the western Indian Ocean during the medieval period, and persisted in the region for at least two millennia. Some planks from al-Balīd also bear evidence of nail fastening, which was assumed to be introduced in the region by Europeans after their arrival in the late 15th century.

Our knowledge of western Indian Ocean ships during this period is minimal. Archaeological evidence is rare, and the study of maritime technology relies mostly on textual descriptions lacking technical details, scant iconographic evidence, and ethnographic studies on 19th–20th centuries boats. In light of this shortage of data, the collections of timbers discovered at al-Balīd offer an opportunity to deepen our understanding of the Indian Ocean boatbuilding technology in the middle Islamic period.

Keywords: Boatbuilding, Middle Islamic Period, Indian Ocean, Oman

Abhirada Komoot

Abhirada is now in the final year of her doctoral degree in maritime archaeology at the University of Western Australia. Over the course of years, she has been working actively and closely with Thai government in relation to maritime and underwater cultural heritage. She extends her interest in shipwreck studies and maritime history between Southeast Asia and the broader Indian Ocean. Her current research focuses on the maritime connections of the Indian Ocean World in the 1st millennium CE through the study of Phanom-Surin shipwreck in Thailand.

abhirada.komoot@research.uwa.edu.au

University of Western Australia

Phanom-Surin Shipwreck: an Early Islamic Ship in Thailand

The 9th century CE Phanom-Surin shipwreck or 'PNS' located approximately 40 kilometres southwest of Bangkok, on the ancient coast of the Upper Gulf of Thailand, was discovered in 2013. The remains of the ship structure reveal a sewn-plank construction technique similar to that of the Arabian Sea region. So far, no historical evidence suggests the existence of this shipbuilding technology in Southeast Asia, besides the Belitung shipwreck found in Indonesia but no longer accessible. The PNS site and previously-discovered archaeological evidence allows us to speculate on connections between mainland Southeast Asia and the Arabian Sea region.

Moreover, due to the high-level of Arab-Persian navigational knowledge in this period, it is too often simply concluded that the western merchants only took the open-sea route to China via the Srivijaya polity on insular Southeast Asia, instead of coasting route. The location of the PNS offers a different story.

This paper considers archaeological evidence along with translation of Arab and Chinese texts, and ceramic presence to emphasise the role of Muslim merchants in the regional Southeast Asian shipbuilding business and the first evidence of direct contacts with the mainland polities, particularly the Dvaravati.

Keywords: Phanom-Surin shipwreck, Thailand, Dvaravati, Early Islamic period

Session 2 – Burials & Burial Rites

Libra Hari Inagurasi

Libra is a researcher at The National Research Center for Archaeology in Jakarta, with a background in archaeological and historical studies. She pursues research on Islamic cultural heritage, colonial heritage, and maritime affairs in Indonesia. Published scientific papers published in a nationally accredited journal: "PERKEMBANGAN RAGAM HIAS PADA BATU NISAN TIPE MALIK AS-SHALEH ABAD 13—17 " KALPATARU Journal of Archeology, "KOMODITAS PERDAGANGAN DI PELABUHAN INTERNASIONAL SAMUDRA PASAI PADA MASA DULU DAN MASA KINI, Trading Commodities in the Samudra Pasai International Port in the Past and the Present", Kapata Scientific Journal of Archaeology and Cultural Studies.

libraarkeologi@g.mail.com, libra.hari@kemdikbud.go.id

The National Research Centre for Archaeology in Jakarta, Indonesia

Gravestones in the Lamuri site area: Archaeological evidence of Islamic development in Nusantara - 15th century

Tomb are archaeological remains found in many archaeological sites during the Islamic period. The existence of gravestones on archaeological sites is a marker of the development of Islam in the archipelago. The distribution of ancient gravestones is often found in the archipelago, for example: the tomb of Sultan Malik As-Shalih in North Aceh, gravestones of Wali who spread Islam in Java, the gravestones of the Sultans in Banten, and the gravestones of the sultan in Gowa, South Sulawesi. This paper discusses gravestones in the Lamuri Site area, located on the edge of the Malacca Strait, including the area of Lamreh Village, Mesjid Raya subdistrict, Aceh Besar District, Aceh Province, Indonesia.

The National Research Centre for Archaeologi Center has conducted research in 1995, 2018, and 2019. Archaeological remains are found in the Lamuri Site area, including: ceramic shards, pottery shards, gravestones, structures, stone tools, and fortresses. Gravestones are an archaeological relic that are often found among other archaeological remains, and there are at least seventy gravestones. Lamuri Site area is in a strategic place on the north coast of Aceh, on the edge of the Malacca Strait and is on the trade shipping route from Arabia to India, Southeast, Asia, China and vice versa. Lamuri was a stopover for the Cheng Ho (Zheng He) sailing expeditions in the 15th century.

The east coast and the north coast of Aceh were the centers of the early arrival of Islam in the archipelago. In connection with this background this article aims to reveal the existence of gravestones in the Lamuri Site area as traces of the development of Islam in the archipelago. The gravestone in the Lamuri Site area have an important meaning as physical evidence that strengthens the development of Islam in the 15th century, which has not been much disclosed in the world of Islamic archaeology in the archipelago.

Keywords: Lamuri Site area, Aceh, Malacca Strait, gravestone, Islam in the Archipelago

Julian Jansen van Rensburg

Julian has worked extensively throughout the Middle East and has participated in and led numerous expeditions on a wide variety of sites and periods. His main specialism, however, is the study of the island of Soqatra and its people. In addition, his interests and research experience include cultural heritage management, maritime archaeology and ethnography, rock art studies, GIS applications in archaeology, and Indian Ocean trade networks in Antiquity and the Islamic Period. He is the Chairman for the Seminar for Arabian Studies and a Trustee for the International Association for the Study of Arabia.

jansenvanrensburg.julian@gmail.com

Freie Universität Berlin

Islamic period cave burials on Soqatra

Cave burials on Soqatra form part of a burial tradition that reflects the religious, social and situational aspects of the island's inhabitants, an island that has received little attention from scholars working in Islamic archaeology. This paper reviews the archaeological evidence of the cave and niche burials on Soqatra and suggests that the cave burials are an apparent melding of Islamic ideologies with earlier pre-Islamic burial practices. This paper also argues that this burial practice was also influenced by Soqatra's unique landscape and environment, which has also played an important role in the adoption of Islam and the continuation of earlier religious ideologies and practices. Importantly, the examination of the tradition of interring the dead in caves, which continued to be practiced up until recent times, appears to demonstrate a practice borne out both by religious ideology and environmental necessity. While deficiencies in the data remain, the Islamic period cave burials on Soqatra provide an important source of reference and comparison to what is a little known, or recorded Islamic burial tradition.

Keywords: Islam, burials, cave, Soqatra, Yemen

Atiyeh Taghie

Atiyeh is a doctoral student at the Department of Near Eastern Languages and Cultures in the Islamic Studies program at UCLA. Her research focuses on sectarian identity formation and her fields of interest include Sunni-Shi'i relations and the history of early to Medieval Islamic Iran.

atiyeh.taghie@gmail.com

Department of Near Eastern Languages and Cultures, University of California, Los Angeles

Aberrant or Expected?: A Reconsideration of the Burial Site at Sīrāf in Light of Early Muslim Identity Formation in Iran

This paper examines the implications of the burial practices uncovered in the 1970's excavations at Sīrāf and provides a reconsideration of previous assumptions that the tomb's users existed in a liminal space between Islamic and Zoroastrian identity. That is, I reassess the position initially set forth by David Whitehouse that the tomb's potential usage by a Muslim identifying group would be an aberration; whereas the use of the tomb by non-Muslims would call their identities into question.

I argue that rather than existing as an outlier that does not stand-to-reason with the practices of a recently conquered group, the site is instead an unsurprising find insofar as it is indicative of the absorption and adoption by the new Persian Muslim community of their Zoroastrian-Sasanian past. I augment the narrative of post-Islamic conquest identity construction in Iran offered by historians who claim that the burgeoning Persian Muslim population developed their mythology and historiography with a lens that was inclusive of their Zoroastrian heritage. Much like the initial conservative changes in coinage post-conquest, burial rites and rituals remained indebted to the pre-Islamic past and stand as possible material evidence of an Iranian re-scripting of Zoroastrianism into their Islamicate historical purview. Through a comparison of the site at Sīrāf with parallel cases exhibiting religious syncretism we find evidence to suggest that the case of Sīrāf is just one example of a broader historical trend to be found in regions adapting to new religious structures.

Through an analysis of the gravesite of Sīrāf in tandem with textual evidence and other finds, I posit that the archaeological evidence supports the notion of an early Persian Muslim identity construction that did not view Zoroastrianism and Islam as historical adversaries.

Keywords: Burials, Early Muslims, Siraf, Iran

Elissa Bullion

Elissa is a postdoctoral fellow in the Centre for Russian, Eastern European, and Eurasian Studies at the University of Pittsburgh, and a visiting assistant professor in the department of anthropology. She has a background in bioarchaeology, human osteology, and mortuary analysis, with active projects in Uzbekistan and Kazakhstan. Her research focuses on early Islamic burial practices in Central Asia, and the impact of the arrival of Islam on Persian and Turkic ethnic identities, with a particular interest in regions supposedly on the periphery or frontier of Islamic influence.

elissa.bullion@pitt.edu

University of Pittsburgh

The Role of Local Practice in the Growth of Early Islamic Communities: An Examination of Burial Rites in Highland Central Asia

Historians have begun to recognize the importance of locally cultivated knowledge in the growth of early Islamic communities across the Muslim world. Archaeology provides a unique opportunity to advance these studies to a wider range of groups and sites, including those considered to fall into frontier or peripheral regions. In this paper, I present a study of mortuary ritual at the highland site of Tashbulak, whose large Islamic cemetery is among the earliest in Central Asia. Tashbulak was an important center of trade and craft production, located in a region historically dominated by nomadic groups. I argue that Islamic burial was introduced to Tashbulak through contact between local Turkic groups and sectarian movements in the mid-8th c. Burial traditions were then sustained with little variation by a community-of-practice in the face of political and economic upheaval, for over two centuries.

This paper presents data on burial form, body treatment, and cemetery organization, including comparisons to mortuary practice across the region. Burial is an important rite in Islam, and a ubiquitous part of life, especially in small communities. It would have been crucial therefore, to cultivate and perpetuate specialized knowledge relating to this rite, in a town that likely did not have a permanent Islamic scholarly presence. This work challenges the narrative that spread of Islam was a slow process of diffusion in frontier regions and demonstrates the importance of individual community agency in the adoption of Islamic identity and practice.

Keywords: Central Asia, Mortuary Archaeology, Communities of Practice, Bioarchaeology

Session 3 – Inscriptions, Illustrations & Influence

Hasti Safavi

Hasti is a PhD researcher at the Institute of Arab and Islamic Studies, University of Exeter. Her doctoral research is on the philosophical and spiritual analysis of the architecture and decoration of the shrine ensemble and khanqah of Shaykh Safi al-Din Ardabili in Ardabili, Iran. Outside of her doctoral research, she is interested in pre-Islamic Iranian art as well as Iranian-Islamic art of the Safavid period and modern Iran. She studied History of Art and Archaeology for her BA and MA at the School of Oriental and African Studies (SOAS), University of London. She has been the art director of London Academy of Iranian Studies LAIS since 2013, and on the editorial board of London Academy of Iranian Studies Press since 2018.

Hs529@exeter.ac.uk

Institute of Arab and Islamic Studies, University of Exeter

Islamic Calligraphy and its Manifestation in the Khānqāh of Shaykh Safi al-Din Ardabīlī

Calligraphy is one of the most important art forms in Islamic culture and civilisation, utilised in a variety of arts such as architecture, manuscripts and decorative artwares. In the Islamic civilization, calligraphy is considered as a sacred art form which is utilised in bringing the Quran into the corporeal world. Calligraphy plays the same role in Islam as that of figurative arts in Christianity from a functional perspective. There is a wide plethora of calligraphic styles, all of which are based on precise aesthetic mathematical and geometric formulae. This presentation aims to examine the utilisation and purpose of the calligraphic inscriptions adorning the khānqāh and shrine ensemble of Shaykh Safi al-Din Ardabili. Calligraphic inscriptions play a vital aesthetic, functional, and spiritual role in the khānqāh of Shaykh Safi al-Din Ardabili. The Shaykh was the spiritual leader and founder of the Safaviyya sufi Order and modern Iran, the latter of which was established by the Safavid dynasty under the kingship of Shaykh Safi al-Din's descendent, Shah Ismā'īl I in 1501 CE. The khānqāh is of utmost importance from a spiritual, historical, political, and artistic perspective. Calligraphy has been widely employed in the khānqāh, encompassing various Quranic verses, ahadith, poetry, and the lineage of the founder.

Keywords: Calligraphy, khānqāh, Shaykh Safi al-Din Ardabīlī, Iran

Radwa Zaki

Dr. Radwa Zaki is a senior researcher in The Center for Islamic Civilization Studies, Bibliotheca Alexandrina, Egypt. She has obtained her Ph.D. in Islamic Architecture from Alexandria University. Her research interests focus on Islamic Architecture in Medieval Cairo, Spolia Studies, and Islamic Inscriptions. She participated in Cultural Heritage training in National Research Center in Rome (2014), and in Islamic Heritage training school in the School of Arabic Studies, Granada –Spain (2020). An author of four Arabic publications, and she was awarded the Cairo International Book Fair (2020) in the Arts category for her book: “The legacy of the stone: Biography of the monuments transferred to the Architecture of Cairo Islamic”.

Radwa.Zaki@bibalex.org

Library of Alexandria, Egypt

A Symbol or an Influence of Islamic Culture? The Arabic Inscriptions in Medieval European Churches (Italy & Greece as exemplars)

Inscriptions are considered one of the most defined features in Islamic culture and are used to decorate works of art and architecture created in Islamic countries. These inscriptions serve numerous functions, aside from their aesthetic value, such as documenting dates and proclaiming ownership and patronage. Arabic inscriptions, often imitated in European art and architecture, are considered a foreign and unique style of decorative patterns used during the Middle Ages to ornament some coins, textiles, and architecture in Byzantine Europe. The inscriptions were usually meaningless, consisting of letters of Kufic script; one of the most prominent and earlier types of Arabic scripts. These false Arabian inscriptions were known as “pseudo-Kufic” or “pseudo-Arabic”. The presence of pseudo-Arabic inscriptions as decorative patterns of some medieval Byzantine churches in European countries became more common from the thirteenth to the fifteenth century, where they are found mostly as brick designs in exterior walls. Many examples still exist in Spain, Italy, France, Greece and other European countries. Art historians considered the function of the imitated Arabic inscriptions as meaningless decorative patterns. However, some scholars regarded the other examples of these inscriptions that contain meaningful phrases or words convey a particular significant symbol related to the Islamic presence in Europe. It may affirm a visual identity of Islamic culture in the regions over which medieval Muslims held dominion or had a neighbouring interaction and exchange.

Based on the previous explanations; the lecture aims to examine types of Arabic epigraphic patterns, located in Italy and Greece Medieval churches as a case study, to understand the significance of these inscriptions as an image of the Islamic culture in European visual art.

Keywords: Arabic Inscriptions - Medieval European Churches - Islamic Culture - pseudo-Kufic - decorative pattern.

Ghadi Amer Mohammed

Ghadi Amer is an Egyptian independent visual artist and a Masters student in Medieval Art History and Islamic Archaeology at the University of Granada, and a University Master's Degree in Protection of the Historical-Artistic Heritage - The legacy of al-Ándalus. The theme of this degree is the study of the pictorial finishes in the architecture of al-Andalus during the 8th to 16th centuries. Her research on Andalusian architectural and urban heritage and plastic arts in Andalusia is developed between the department of history of art, the University of Granada, and the Laboratory of Archaeology and Architecture of the City, a research Institute of the Spanish National Research Council. She has a Bachelor degree in Fine Art from the faculty of fine arts painting department, Alexandria University, Egypt.

ghadiamer@ugr.es

University of Granada, Spain

The problem of the prohibition of figural painting in el Islam. The decorative painting in the architecture of Al Andalus: The Nasrid Palaces (the Alhambra), a case study

The expansion of the Islamic State and of its lands in the Middle Ages resulted in the existence of different philosophies in Islamic art. The expansion of the Islamic State and of its lands in the Middle Ages resulted in the existence of different philosophies in Islamic art. One of the controversial topics across historical studies is the prohibition of figural painting, in Islam. The aim of this research is to focus on two examples of Islamic art murals developed in al-Andalus (la España musulmana) between the 8th and 15th centuries. The examples are the Partal house and the paintings of the house of the king, both in the Alhambra Palace in Granada, Andalusia. In this presentation I will: 1 Discuss the philosophy of and influences on figurative representation in the Muslim world. 2 Explain the paintings from a technical point of view focusing on 2.a. Iconography. 2.b. Techniques. 2.c. Arabic calligraphy. 3 Provide an overview of previous research, including archaeological studies.

Keywords: Heritage, Granada, The Alhambra, Nasrid Painting, Architecture, The Partal paintings, Kings room, Iconography, figuration, medieval, Iberian Peninsula.

Filiz Adigüzel Toprak

Filiz Adigüzel Toprak received her BA from Dokuz Eylül University, Fine Arts Faculty, Department of Traditional Turkish Arts, Major of Manuscript Illumination in 1997 and her Master of Arts degree with honors from the same faculty by conducting a research on illuminated Islamic manuscripts held by the Victoria and Albert Museum in 2000. In 2004, she received her “Diploma in Asian Arts” from the Asia Department at the British Museum in affiliation with Royal Holloway College. In 2007, she received her PhD from Dokuz Eylül University, Institute of Fine Arts with her dissertation consisting the critique of artistic qualities of miniature paintings in Ariff’s Süleymânnâme (TSM H.1517). She has participated at the “Persian and Indian Miniature Painting Workshop” at The Prince’s School of Traditional Arts held in February 2010. She has presented academic papers on Ottoman Miniature Paintings in and outside Turkey and opened solo miniature painting exhibitions. She is recently studying on the application techniques of architectural elements in Ottoman miniatures of the 16th century period, and producing unique compositions about the city of Izmir she lives in and aims to produce unique miniature paintings of cities outside Turkey such as London and other European cities. She is currently working as Associate Professor at Dokuz Eylül University, Fine Arts Faculty, Department of Traditional Arts in Izmir, Turkey, and she is the Head of the Art of Illumination and Miniature Painting Branch at the same department.

f.adiguzeltoprak@gmail.com

Dokuz Eylul University, Faculty of Fine Arts, Izmir, Turkey

Secil Sever Demir

She completed her Bachelor's degree in 1998 with the award of “first prize of the most successful student” at Dokuz Eylül University, Faculty of Fine Arts, Department of Traditional Turkish Arts in Izmir, Turkey.

In 2002, she graduated with an honorary degree from the same university’s master's programme in art of manuscript illumination, conducting research on “Illuminated Islamic Manuscripts In The Collection of Istanbul Museum of Turkish And Islamic Arts.”

In 2017, she started his doctoral studies at the Institute of Fine Arts of the same university. She’s currently preparing her thesis titled: “Angels Figures in the Illustrations of Nisaburi's Qisas Al-Anbiya” under the supervision of Associate Professor Filiz ADIGÜZEL TOPRAK.

Seçil, presented academic articles on Ottoman miniature paintings and restoration of manuscripts. She opened 8 solo, 8 group illumination and miniature exhibitions in Turkey, and has conducted three marbling art workshops.

Currently, she works as the director of administrative affairs at the Faculty of Fine Arts at Izmir Democracy University in Izmir, Turkey.

sesevef@gmil.com

Dokuz Eylul University, Faculty of Fine Arts, Izmir, Turkey

Angels in the Illustrations of 'Prophet Muhammad's Ascension' in Nisaburî's Qisas al-Anbiyâ (Diez A fol.3 and Keir3)

The books about religious stories were quite popular in the Islamic world and were often illustrated during the classical period of Islamic book arts. Qisas al-Anbiyâ, which was written in Persian by Nisaburî in 11th century, had been one of the most popular Islamic books on religion telling the stories of the Prophet Muhammad and the twenty-five prophets with religious characters mentioned in the Qur'an. The illustrations in the copies of Qisas al-Anbiyâ depict the lives and miracles of all prophets mentioned in the Quran from the creation of the world to the death of Muhammad. Some of the details that cannot be identified in the text, reveal a magnificent picture of the prophets by means of visual narration in the illustrations. This paper is about the examination of angel figures in five illustrations from two different copies of Nisaburî's Qisas al-Anbiyâ, with the theme 'Prophet Muhammad's Ascension'. Two of these illustrations are from the Qisas al-Anbiyâ (Diez A fol. 3) held by the Staats Bibliothek zu Berlin and was copied in Shiraz in 16th century. The other three are held by The Dallas Museum of Art's Keir Collection (Keir3) copied between 1570-1580 in Qazvin. Although a general definition has been made for the angel figures in these five scenes as 'heavenly servants' in the text, the duties of these figures can be clearly seen and distinguished from each other in the illustrations. These angel figures accompany Muhammad on his way to ascension with the archangel Cebrail (Gabriel), the most prominent angel figure. The figure of Gabriel immediately differs from the other angel figures because of the golden crown on his head, the green flag in his hand, and the way he guides Muhammad as Gabriel is situated in front of him. Other angel figures, on the other hand, are winged figures resembling Gabriel, distinguished according to their role in the text. Furthermore, these figures in the 'Ascension' scenes from certain copies of Qisas al-Anbiyâ which were illustrated according to the Shia belief, a lion figure is depicted symbolizing Ali. In these scenes, there are also depictions in which Muhammad holds a ring in his hand and stretches the ring towards the lion. The aim of this paper is to investigate how the relationship between stories and illustrations is revealed, most of which were produced with meticulous craftsmanship, a vibrant color scale and fine brush technique, and the contributions of depictions to visual narration in artistic-cultural-symbolic terms.

Keywords: Islamic Painting, Islamic Book Arts, Illustrated Islamic Mss, Qisas al-Anbiya

Fatemeh Parvaneh and Dr Mojtaba Ansari

Fatemeh Parvaneh is a PhD student in cultural history of architecture, at Tarbiat Modares University in Tehran; Mojtaba Ansari is Associate Professor in faculty of architecture at Tarbiat Modares University. Their research focuses on the influence of historical-cultural context on forming the Sipaḥsālār Mosque-School architecture and the traces of Hagia Sophia Mosque in it during the second period of Qajar era (1834-1895) in Iran.

fatemeh.parvaneh@gmail.com

ANSARI_M@modares.ac.ir

Faculty of Art & Architecture, Tarbiat Modares University, Tehran, Iran

Traces of Hagia Sophia Mosque in Sipaḥsālār Mosque-School

Sipaḥsālār Mosque-School, which is said to have been designed by modelling Hagia Sophia Mosque (museum) in Istanbul, is one of the largest and most important mosque-schools in Tehran, constructed in the second period of the Qajar reign, during the expansion of Iran's relations with other countries and the tendency to follow western reforms in different aspects. The founder of the building was Mīrzā Ḥosein Khān Sipaḥsālār, the foreign minister of Iran, an introverted and modernist person who was later appointed as the Chancellor of the Nāṣir al-Dīn Shāh. Its designer was Mīrzā Mehdī Khān Shaqāqī, who was educated in Europe. The aim of this study was to answer the question whether the architecture of the Sipaḥsālār Mosque-School is derived from Iranian architectural traditions or it is a small example of the Hagia Sophia. For this purpose, the two buildings were compared in three subjects: outward appearance, interior, and plan after introducing Qājār era, the founder, and the designer. According to the results, in the architecture of the Sipaḥsālār Mosque-School, while the ancient traditions of Iranian architecture are still followed in content and function, what is seen from afar is reminiscent of the Hagia Sophia, albeit on a smaller scale, which can be inferred from the tendencies of the founder of the complex in the historical-cultural context of the period.

Keywords: Sipaḥsālār Mosque-School, Qājār era, Hagia Sophia Mosque, Modernism, Mīrzā Ḥosein Khān Sipaḥsālār, History of Architecture, Mosque, School, Iran, Tehran, Istanbul, Turkey.

Session 4 – Ceramics Part One

Ann M. Merkle

Ann Merkle is a doctoral student at Washington University in St. Louis, where she's pursuing a PhD in archaeology. She has a background in Islamic art history, anthropological material culture studies, and global archaeology. Her research focuses on medieval Islamic ceramics, and how they were produced and consumed in highland nomadic and early Islamic contexts between the 9th and 12th centuries AD.

ammerkle@wustl.edu

Department of Anthropology, Washington University in St. Louis

Sacred Colors and Nomadic Design: The Hand Formed Slip Painted Pottery of the Medieval (8th – 12th c. CE) Central Asian Highlands

This proposed paper addresses how social identity, as reflected in networks represented through pottery decoration, served as a means of mediating and buffering against the social and political uncertainties generated by shifting political and religious landscapes of medieval Central Asia. My project examines the decoration and distribution of hand formed slip painted pottery (HSP), a type that spans medieval Central Asian highland and lowland urban sites, to understand how these objects may reflect social identity construction or continuity across different social and geographic environments. I use the medieval site of Tashbulak (TBK), located in the highlands of southeastern Uzbekistan as a case study, due to the unusually high concentration of HSP found at the site. Occupied from ~700–1000 CE, the site is interpreted as a settlement and political center of peoples who are associated by chronology and material culture with the Qarakhanids (~900–1200 CE), who brought a change from Persianate and pan-religious culture to a Turkic Muslim one. The unusual distribution of HSP at Tashbulak suggests that either the occupants were recent migrants into the region, moving with the spread of the Qarakhanids, or that they were an indigenous community who found themselves adapting to the increased spread of Turkic Muslim tribespeople from the northeast. I measure decorative and formal diversity of HSP and its prevalence through an analysis of decorative variables recorded from pottery excavated at TBK. By comparing these two types of diversity, I will test how this variation informs us about life at TBK, and about regional variation of social identities across highland Central Asia in the medieval period.

Keywords: Social identity, pottery decoration, medieval Tashbulak, Uzbekistan

Katarzyna Danys

Dr. Katarzyna Danys is an archaeologist and ceramicist working in Polish Centre of Mediterranean Archaeology University of Warsaw. Her research focuses on the ceramics from the Nile Valley from 5th to 19th c. She is interested in ancient economy, and cultural background of ceramic productions. Her new research concentrate on relations between Nubia and its neighboring territories as well on foodways during the 14th to the 19th century. She has been participating in many archaeological projects in Egypt and Sudan since 2007 as a pottery expert.

k.danys.erc@uw.edu.pl

Polish Centre of Mediterranean Archaeology University of Warsaw

Transition between Christian and Islamic eating habits in Nubia: a case study of ceramic from Dongola, Sudan

Ceramic vessels can be used to reconstruct past habits of eating, and possibly their sociological meaning. The archaeological investigations in Dongola (Sudan) brought to light the vast ceramic assemblages related with Christian and Islamic occupation of the city. Therefore, sets of table ware and cooking pots discovered in Dongola represent over one thousand year of eating customs. The aim of this paper is to present changes and trends in evolution of the pottery of Christian and Islamic period in Dongola due to their significance in research of eating habits in Nubia. One of the most crucial questions is how the ceramics reflect the transformation of eating habits from the Christian to the Islamic period. What are the differences and similarities within table and cooking sets in these two periods? How have socio-cultural factors affected patterns of serving and eating habits? Statistical analysis and quantitative research applied on the ceramic material showed differences between sets of table ware used in Christian and Islamic households, regarding their forms, purposes, and sizes. Wheel-made vessels like bowls of various sizes, plates, cups, bottles, and vases were exclusively used for serving meals in the Christian period. They were usually embellished with a rich painted decoration. On the other hand, vessels for serving food in the Islamic period were shaped by hand. They composed of multipurpose bowls of rather large sizes, and were rarely covered with a decoration. The quantitative analysis of those sets and of sizes of vessels let to distinguish two models of eating habits: “personalised” and “common”. Comparative analysis of forms and technology of manufacture of Christian and Islamic cooking pots revealed a continuity and evolution of shapes of those vessels, regarding round-bottomed forms traditionally produced in Africa. Investigation of the ceramics from Dongola suggests an adaptation of anthropological “Great and Little Traditions” theory to describe eating habits in Nubia in transition between Christian and Islamic periods.

Keywords: Eating habits, ceramics, old Dongola, Nubia

Nick Tait

Dr Tait has recently completed his PhD at the Institute of Arab and Islamic Studies, University of Exeter and is part of the Centre for Islamic Archaeology. His research focused on the chronology and development of local ceramics from the Islamic trade centre of Harlaa, Eastern Ethiopia (7th – 15th century). He has a BA in Archaeology from the University of Glasgow and MA in Archaeology at the University of Manchester. His research interests more generally include the development and function of local ceramics in the western edge of the Indian Ocean trade network during the Medieval Islamic period, particularly within the Horn of Africa.

nt366@exeter.ac.uk

Centre for Islamic Archaeology, University of Exeter

Local ceramics, trade, and contact: The medieval Islamic trade site of Harlaa, Ethiopia

The site of Harlaa, located near Dire Dawa in Eastern Ethiopia, shows evidence for extensive contact with the Indian Ocean and Red Sea trade networks from the 12th to 14th century. This can be seen through a range of imported material including shell, Middle Eastern and Chinese/Southeast Asian ceramics, coins, and glasswork. In addition to imported material a large quantity of local ceramics have been recovered from Harlaa, and over 16,000 local ceramic sherds from excavations between 2015 and 2018 were analysed as part of a recently completed PhD thesis. Key forms present and changes observed in these local ceramics from the 7th to 14th century will be outlined. These will be considered within the wider regional perspective in the Horn of Africa, particularly with regards to local ceramics from contemporary sites which show evidence for contact with the Indian Ocean trade network. This will allow a variety of aspects related to the local ceramics to be considered, including the impact of regional and long-distance contact through the trade networks, the impact of the introduction of Islam and the degree of Islamisation of local ceramics, and the nature and spread of local ceramic innovations.

Keywords: Local ceramics, medieval Islamic trade, Harlaa, Ethiopia

Wen Wen

Wen studied Arabic language and world history at Peking University, graduating in 2014. She then transferred to University College, London studying for an MA in Asian Archaeology and Heritage, achieving a distinction. She obtained a DPhil in archaeology at the University of Oxford, with her thesis on Chinese ceramics from the Islamic World, 8th-10th centuries CE. She is now working on curation and research for several museums, cultural organisations and exhibitions in Arabia, UK and China. Her research interest is the intercultural interactions between the Middle East and other parts of the world.

wenwencrystal@gmail.com

Independent researcher

Distribution of Chinese Wares in the Abbasid Lands, 8th-10th Centuries CE

This paper presents the distribution of five main types of Chinese wares found at sites in the core area of the early Abbasid Empire. It shows different Chinese wares have reached different types of settlements and different parts of the Abbasid lands. Meanwhile, some regions of the country were more involved in this early Abbasid-Chinese ceramic exchange than other regions. Not all Chinese ceramics found in the Islamic world were luxurious wares only afforded by a small group of elites, nor were they all traded wares.

Keywords: Ceramic, Abbasid, China

Simona Berardino

Simona is a doctoral student in the Department of Asian, African and Mediterranean Studies, University of Naples L'Orientale, with a background in archaeology and material culture studies. Her research focuses on unglazed Islamic pottery, mainly coarse ware, in Northern Saudi Arabia during the 7th to 17th century.

simonaberardino91@gmail.com

University of Naples "L'Orientale", Italy

Islamic Ceramics From The Archaeological Excavation Of Dūmat Al-Ġandal: A Brief Introduction

In the framework of the Italian Archaeological Mission in the Kingdom of Saudi Arabia (MAIRAS), a chrono-typological study about the Islamic ceramic corpus from the excavation of Dūmat al-Ġandal (Saudi Arabia) is ongoing. The analysis began in 2015 and it is still in progress within a doctoral project whose aim is to classify for the first time Islamic period unglazed ware from a Northern Saudi Arabian archaeological context. The study, which offers a wide perspective of investigation despite the lack of historical information, may help to better understand: the functions of the vessels themselves, the technological level achieved in the production, the function of the investigated loci and the relationship with the surrounding areas. All this in a site of strategic importance in a remote area of the Islamic world, whose stratigraphy covers the entire Islamic era until the 18th century. Currently, the doctoral research is focused on the material from the Trench 10-Sector B, excavated since 2016. This is the residential area of Hay ad-Dira', adjacent to the 'Umar ibn al-Kṭṭāb mosque and to the Mārid Castle. At the current state of the research, the Trench 10's repertoire mainly consists in pottery linked to daily activities. The aim of the present work is to introduce the ongoing analysis, to provide some remarks on archaeological data and to introduce the state of art in the study of the ceramic material culture of the Islamic site.

Keywords: Saudi Arabia, Dūmat al-Ġandal, Islamic Pottery, Pottery Study, Coarse ware

Session 5 – Ceramics Part Two

Hanaa Abdelgabar Ibrahim Adam

Hanaa Abdelgabar Ibrahim Adam is a teacher at the University of Khartoum in the Department of archaeology. Her research interests focus on ceramics, especially Islamic pottery.

hanaa_art@hotmail.com

University of Khartoum

Characteristics and Diagnostic Features of the Islamic Pottery in the Sudan: A Case study of Sennar, Suakin and Wad Nimeri

This study deals with the pottery of the Islamic period (post medieval) in the Sudan found at Sennar, Suakin and Wad Nimeri sites. The study aims at identifying the characteristics and diagnostic features of the Islamic pottery, and illustrating its characteristics and the contemporary trading relations between the Sudan and its neighbouring countries. The study adopts several interrelated methodologies: descriptive, analytical, and comparative. It also follows the method of laboratory and chemical analysis. The study samples were collected through the archaeological survey of the sites referred to. The study reached several results, the most important of which are that the class of potter makers was not as socially respected as they had been during former historical and cultural periods in the Sudan; perhaps this may have been because of the troubled political condition at that time, which had an effect on its manufacturing and quality. This was so in spite of the continuity in the decorative patterns typical to the preceding periods and the Islamic period. That trade and pilgrimage routes played an important role during that period as shown by the existence of some imported of body sherds pottery and glaze. Among other results is that the pottery found at the aforementioned sites was characterized by simple architectural decorations such as straight and crossed lines. Also the pottery of that period shows decorative pattern similar to that of South and West Africa. Chemical and petrographic analysis has confirmed the indigenous type of clay used in the pottery manufacturing, which was characterized by its impurities. The study recommends the need for further studies of the pottery found at sites of the Islamic period in the Sudan, and establishing a historical and chronological sequence for them. It also recommends that future studies should concentrate on the scientific and analytic aspects of the study of pottery in its components and technologies.

Keywords: Islamic pottery, Sennar, Suakin and Wad Nimeri, Sudan

Hannah Parsons-Morgan

Hannah is an Al-Qasimi doctoral researcher at the Institute of Arab and Islamic Studies (IAIS) at the University of Exeter and is a member of the Centre for Islamic Archaeology. Her doctoral research focuses on the consumption of Chinese ceramics in East Africa in the premodern and early colonial period. More generally she is interested in their trade and use throughout the Indian Ocean region, particularly in Muslim and indigenous contexts during the mediaeval and premodern period. She received an MA in the Arts of Africa, Oceania and the Americas from the Sainsbury Research Unit (SRU), University of East Anglia, and a BA in History of Art/Archaeology at the School of Oriental and African Studies (SOAS).

Hp382@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter

A Chinese Ceramic Assemblage in Eastern Ethiopia: Materialities and Modification at Mediaeval Harlaa

The trade of ceramics from the Asian continent to Africa, particularly North and East Africa, is well known, as is the trade of Chinese ceramics throughout the Islamic world. The Swahili Coast of East Africa, which extends from Southern Somalia to Northern Mozambique, is an area of increased research with regard Chinese ceramic trade and display practices. In contrast, their trade to and consumption in Ethiopia, and the wider Horn of Africa region, is almost entirely unknown. Several textual sources mention Chinese ceramics in passing, usually in late mediaeval/ early pre-modern Christian contexts, and sherds have been recovered from several sites as part of surface collections. However, Islamic archaeology in Ethiopia has largely been neglected until recently, and there has been no evidence of Chinese ceramic consumption practices from a controlled excavation until now.

Recent excavations at the Islamic settlement of Harlaa (6th-15th century), directed by Professor Timothy Insoll (ERC funded project *Becoming Muslim: Conversion To Islam And Islamisation In Eastern Ethiopia*), have revealed a rich material culture. The assemblage includes extensive evidence for jewellery-making and metalwork alongside beads, shell, glass, and local and imported ceramics from Egypt, Yemen, Iran and China.

This paper summarises the Chinese ceramic assemblage from Harlaa and outlines the various consumption practices in eastern Ethiopia. Of special interest is the modification of Chinese ceramic sherds and their likely use in jewellery-making, a type of consumption practice not previously attested archaeologically in East Africa, and only rarely elsewhere. These localised consumption practices will be contextualised with those of the wider region and the Muslim world more generally, before highlighting areas for future research.

Keywords: Ethiopia Chinese Ceramics Islamic Archaeology Modification Reuse

Awet Teklehimanot Araya

Awet is a PhD candidate at the Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, UoE. He is currently doing research on African migrations to the Gulf (Arabian/Persian) through Archaeological ceramics in Bahrain in the period between the 8th-16th c. AD. Awet has an MSc in Archaeological Materials Science (with speciality on Archaeology and Environment) from La Sapienza Università di Roma, Italy, and a BA degree in Anthropology and Archaeology from the College of Arts and Social Sciences, Eritrea. His research interest also includes archaeology of the Horn of Africa (Early – Mid Islamic Period).

at643@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter

The Red Sea, East Africa, and the Gulf in the Islamic Period: Connections through Ceramics Analysis from Bahrain (8th -16th c AD)

Recent excavations in Bahrain have revealed the existence of African pottery in contexts dated to the Islamic Period (8th -16th c AD). Initial analysis indicates the wares have parallels from coastal East Africa and the Great Lakes region. Except for Julfar (UAE) and Sharma (Yemen), where African pottery has also been reported, the materials from Bahrain are rare finds in understanding African migrations to the Arabian side of the Gulf. This paper, part of ongoing PhD research, presents a preliminary analysis of this and other material from fieldwork in Bahrain in 2019. African or African-style ceramics, identified at four sites—Muharraq, A'ali, Bilad al-Qadim and Qalat al-Bahrain - will be discussed. These include: Triangular Incised Wares/Tana Tradition (TIW/TT), Rouletted Wares, Red Slipped Wares, Black Burnished Wares. Moreover, a mound in an area known as “Jeblat Hebshi” is briefly introduced: it is deemed significant for the toponym, and because surface material from the Early Islamic Period was identified there. These findings are contextualised within the broader objectives of the research: archaeological ceramics as indicators of the nature, scale and dynamics of African migrations to Bahrain; and more broadly the archaeology of the African Diaspora in the Gulf. While no conclusive interpretations are yet possible, the paper represents an opportunity to highlight the potential evidence available for the historical and archaeological study of Africa-Gulf networks.

Keywords: Africa, Bahrain/Gulf, connections, archaeological ceramics, Islamic Period

Kyra Kaercher

Kyra Kaercher is a doctoral candidate in the Department of Archaeology at Cambridge University and her research focuses on ceramics in Western Asia. She is the ceramicist of the Rowanduz Archaeological Project in Iraqi Kurdistan, and her dissertation is focused on understanding the rural areas of the middle Islamic period (i.e. 1000-1500 CE) through ceramic corpuses. Her dissertation title is: "Understanding Middle Islamic Rural Areas: The production and consumption of ceramics across Western Asia from 1000 to 1500 CE".

kk467@cam.ac.uk

University of Cambridge

Regionalization of Middle Islamic Ceramic Production: A Chaîne Opératoire Approach

Middle Islamic (broadly defined as 1000 –1500 CE) ceramics from museum collections have featured in various academic studies. Much of this focus has been on ‘luxury wares’ i.e. glazed wares, stonepaste wares, and porcelains, and on when and where they were manufactured and how they were traded and moved around the world. My research focuses on the rural areas of the Islamic World, located in the present-day countries of Iraq and Iran, and the ceramic consumption and production occurring in these regions elucidate social norms and changes in the Middle Islamic period. My research draws from archaeological surveys and excavations from Western Asia, and I’ve divided my research area into five regions: al-‘Irāq, al-Jazīra, Azerbaijan, ‘Irāq al-‘Ajam, and Khurāsān. This presentation focuses on the chaîne opératoire of a wide range of Islamic ceramics (glazed, sgraffiato, incised, moulded, undecorated) produced between 1150 and 1400 CE, from five sites; Nippur (al-‘Irāq), Site 155 (al-Jazīra), Hasanlu (Azerbaijan), Rayy (‘Irāq al-‘Ajam), and Firuzabad (Khurāsān). By using the chaîne opératoire I seek to understand the method of manufacture of Islamic ceramics in rural areas from clay selection and preparation, to surface treatment and decoration, to firing. By comparing these pottery chaînes from different sites from various regions, we can better understand the potting traditions in the rural areas of the Islamic World. This in turn can elucidate various social norms, connections, and changes between these regions during the Middle Islamic period.

Keywords: Middle Islamic Ceramics, Regionalization, Chaîne Opératoire

Jelena Živković

Jelena is a postdoctoral fellow at the Cyprus Institute (STARC) on the project 'Byzantine and Ottoman ceramic workshops in the Eastern Mediterranean' that explores the development of urban and rural ceramic production centres in Greece and Cyprus between the 14th and 19th centuries. She received a PhD in Islamic Archaeology from UCL in 2020 for the thesis on Archaeology of Ottomanisation in the Middle Danube region. Jelena has expertise in scientific analysis of medieval and post-medieval ceramics in the Balkans and the Eastern Mediterranean.

j.zivkovic@cyi.ac.cy

The Cyprus Institute

Archaeology of Ottomanisation in the Balkans

The term Ottomanisation refers to the process of cultural change that occurred in the Balkans after the Ottoman conquest. This change was shaped through the interaction of various social groups subjected to the regulations of the Ottoman Empire and their shared cultural experience in the immense network of the Dar al-Islam. For the better understanding of this process, it is necessary to consider the diverse elements of material culture. This paper explores the technology of ceramic production in Belgrade (Serbia) in the context of the long-term influence of the Ottoman state on the local craftsmanship. Patterns of technological change are investigated with methods of mineralogical and chemical analyses on locally produced common wares in Belgrade dated between the 15th-17th centuries. Results based on the scientific research indicate substantial changes in the exploitation of local resources, technology of production and craft organisation that could be associated with Ottomanisation. It is suggested that potters actively participated in the process of cultural change by altering their practice in order to meet new political and socio-economic requirements. Therefore, the technology of ceramic production proves to be an important archaeological tool in research on cross-cultural connections in Islamic lands.

Keywords: cultural change, common wares, ceramic analysis, production technology, craft organisation

Session 6 – Palaces, Mosques and Cities

Mahmoud Malik Saako

Mahmoud Malik Saako is a Principal Curator/Archaeologist with Ghana Museums and Monuments Board. He is currently a doctoral candidate in the Department of Anthropology and Archaeology, University of South Africa. Mr. Saako holds a Master of Philosophy degree in Archaeology and a Bachelor of Arts degree in the Study of Religions and Archaeology from the University of Ghana respectively. His doctoral research focuses on the archaeology of Islam and its architecture in Northern Ghana from the 15th century to the current era with much emphasis on the old mosque architecture built with mud bricks and mud flat-roofed. The research also looks at other material cultures and establishes possible chronometric dates for these old mosques in the region.

almaalikee@gmail.com

University of South Africa, South Africa, and Ghana Museums and Monument Board, Ghana

Early Islamic material culture: Perspectives from Northern Ghana

The mosque architecture worldwide is broadly referred to as a building where Muslims worship and supplicate to their maker. It is considered as a sacred place by Muslims and non-Muslims alike as the abode of Allah. The open-air or stones marked off circle mosque was the first worship centre in Northern Ghana. This early mosque was associated with local objects such as ram skins, straw mats, local ceramic pots and a triangle made up of three sticks. These objects form part of an early Islamic material culture among Muslims in the region. The paper, therefore, seeks to explore this early Islamic material culture including the stones marked off circle mosque in contemporary Northern Ghana.

Keywords: mosque, Muslims, prayer, culture, contemporary, skin, pot

Aliyu Adamu Isa

Aliyu Adamu Isa a doctoral student at the department of archaeology and heritage studies, University of Dar es Salaam, Tanzania. His research focuses on the Ceramic tradition, Trade, and Diet of the Kebbi kingdom's early capital Surame, from its beginning to around the mid-18th century, when it was abandoned.

aliyu.adamu.isa.2014@gmail.com

Department of Archaeology and Heritage Studies University of Dar es Salaam, Tanzania

Excavation in the Palace compound of Surame, northwest Nigeria

Several traditions of origin largely preserved orally believed that the area around the symbolic baobab tree used to be the official residence of Surame's ruler(s). Accordingly, this section also housed members of the ruling class and spiritual leaders. It is the location of the square mosque or prayer area with a qiblah, a well and the prison. Archaeological evidence has shown that at least four or five occupation periods exists in this section, with the upper phase belonging to the 16th century settlement wall system. Recent excavations that targeted evidence of trade and other luxury items associated with living quarters of the elite, has recovered artefacts such as bracelets, beads, pottery, tobacco pipes, metals, textile manufacturing materials, and organic remains. Interestingly, this pit contains a variety of pottery types, especially small painted cups probably of foreign origin, cooking pots with contents, a large rouletted jar with a knocked out bottom half-filled with sifted pebbles, and a pottery floor. The upper levels of this pit particularly contain a pottery item with handle similar to ethnographic small water containers used for drinking and purification purposes, while the lower levels contain small globular pots apparently used for other ritual purposes. The organic assemblage that occurs throughout the excavation levels mostly include long bones from bovines and other domestic animals. The main thrust of this study is to assess the archaeology of Surame through the reconstruction of her pottery traditions, trade and diet.

Keywords: Excavation, Surame, Nigeria

Habab Idriss Ahmed Idriss

Habab Idriss Ahmed Idriss is Senior inspector at the National Corporation for Antiquities and Museums (NCAM), fieldwork department, Doctoral student at the department of Archaeology, University of Khartoum. His research focuses on Old Islamic Town of Berber which dated back to different historical periods of the Islamic era (1504-1956); As one of the main departure points on the Nile for caravans heading to Red Sea.

mushakaal@yahoo.com

National Corporation for Antiquities and Museums

The Old town of Berber

Sudanese Islamic Archaeology is both an extremely compelling and largely underexplored research theme, with a great many sites and avenues of inquiry yet to be explored in detail. The Islamic faith was introduced to Sudan in the 7th century AD through several different corridors, through Egypt in the north, across the Red Sea in the east and through the desert from Morocco in the west. Islam has, of course, had a significant socio-cultural and political impact over the many centuries of its development in Sudan, manifesting itself in numerous ways within diverse cultures, past and present, and in a wide variety of archaeological sites related to different Islamic eras.

The site Old Town of Berber, located in the Nile State region roughly 400km north of Khartoum, is considered one of the most important of these sites, largely on account of its enduring social and economic significance over many centuries of change. Indeed, it is considered to have been one of the ancient capitals of Sudan since at least the early Islamic period. In recent history, the city of Berber was one of the main departure points on the Nile for caravans heading to Red Sea, and from early Islamic times it was a key checkpoint for pilgrims from near and far on the road to Mecca.

Proposed research comprises three core objectives. Firstly, to investigate the archaeological monuments in the Old Town of Berber, those are still standing. These date to various different significant periods in Berber's history, from Turkish occupation to the Mahdist era and later Anglo- Egyptian rule." Secondly, to excavate and investigate the area of the "pilgrim's city", where pilgrim caravans started and pilgrims from inside Sudan and western Africa hired guides and obtained supplies for the trip across the Eastern Desert. Thirdly, to undertake Ethnographic research amongst Berber's living population in order to ascertain information that might shed some light on the enduring significance of Berber's history in the contemporary world.

Keywords: Old Town Berber, Excavation, Mid-Late Islamic, Sudan

Alicia Hernandez Robles

Alicia is a doctoral student at the Medieval History Department, University of Murcia, with a background in history and archaeology. Her research focuses on the fanādiq in al-Andalus to know how these buildings were used and who used them to understand the economy and society in al-Andalus and the Mediterranean region, during the 8th to 13th centuries.

alicia.hernandez5@um.es

Universidad de Murcia

The Study of the Fanādiq: Places of Stopover in Andalusian Cities

A funduq (plural fanādiq) is usually defined as the building used as an inn, a warehouse and a wholesale trade by merchants and travellers of any origin and religion in any territories under the Islamic rule. Chronologically, we can document this kind of building from the 8th to the 13th centuries along the Mediterranean area. The aim is to deepen understanding of the al-Andalus fanādiq through their archaeological remains in the Iberian Peninsula, considering the role of these buildings in the Mediterranean trade and their comparison with the archaeological record of other Islamic territories. The fanādiq will be characterized and defined with a combination of historical and archaeological sources. The analysis of this information and its relationship with the features of several archaeological sites in the Iberian Peninsula will offer a general overview of the presence, similarities, and differences of the fanādiq in al-Andalus. In particular, the current excavation of the funduq in San Esteban archaeological site (Murcia, Spain) will be taken as the main case study. The preliminary results from the bioarchaeological analysis conducted in San Esteban archaeological site as part of the ongoing research project will be analysed in this paper. This analysis is particularly interesting for what it tells us about life inside these buildings and the activities and commercial transactions that were carried out in them.

Keywords: al-Andalus, funduq, trade, Mediterranean, Iberian Peninsula

Ayşe Kaplan

Ayşe Kaplan holds a B.A. and M.A. degrees in History, and is currently a PhD candidate at the Graduate School of Social Sciences at Sabancı University, Istanbul. Her main research areas are early-modern Ottoman history, architecture and material culture, and her dissertation focuses on the late-17th century Ottoman imperial palaces and gardens in and around Edirne, with a particular focus on those between Edirne and Istanbul.

aysekaplan@sabanciuniv.edu

Department of History, Sabancı University, Turkey

'Uncovering' the Ottoman Imperial Palace of Çatalca, 1679

In the second half of the seventeenth century, the Ottoman centre of administration shifted from the capital city of Istanbul to the north-western city of Edirne, and after an absence of nearly ten years, Sultan Mehmed IV and his court returned from Edirne to Istanbul in 1676. This would not be a permanent re-settlement, and Edirne would continue to be the effective seat of government until 1703. Nevertheless, between 1676 and 1703, the courtly traffic between the two cities increased dramatically, and as a result, the imperial residences on the road between Edirne and Istanbul - most of them already in place at least since the mid-16th century - began to be used more frequently. Between 1676 and 1682, aside from the smaller lodges at Babaeski, Burgos, Havsa, Büyük Çekmece and Küçük Çekmece, Mehmed IV bought and had repaired, built, and renovated at least four other imperial estates and palaces on this trajectory, at Yapağcı, Çorlu, Çatalca, and Karışdıran. This building activity, however, has not yet received any scholarly attention. This paper, as part of an ongoing doctoral research, introduces one of these previously unstudied Ottoman palaces, that of Çatalca, about 50 km. west of Istanbul. No architectural remains exist and no archaeological work has been conducted, however, a particularly rich set of archival documents, consisting of architectural surveys, related account books and imperial decrees concerning an extensive renovation project in 1679 allows us to 'unearth' its basic structure and layout, providing detailed measurements, information on construction and decorative materials, and relative locations of different sections of the complex. After the renovations, the palace, already located on a favoured hunting ground, was used by Mehmed IV and Mustafa II more frequently and for even longer stays, with the latter re-locating to Çatalca and governing the empire from there for four months in 1700-1701.

Keywords: Ottoman history, Mehmed IV, Ottoman imperial palaces, Ottoman architecture

Session 7– Landscapes: Rural, Urban and their Intersections

Tayeba Batool

Tayeba Batool is a doctoral student in Anthropology at the University of Pennsylvania and interested in urban heritage, cultural identity, post-coloniality and narratives of development. Her current research focuses on contemporary Pakistan. She is also interested in affect and material culture through transnational practices in the broader Muslim world.

tbatool@sas.upenn.edu

University of Pennsylvania

Applying an Archaeological Lens on Rituals & Processions: A Case Study of Arba'een

This paper engages with the archaeological conceptualization of landscape, pilgrimage, and social memory to analyse the significance of Arba'een. In a broader context, the analysis contributes to on-going discussions on the phenomenological experience of historic events, and how post-processual archaeology necessitates innovative interpretations to situate the past in the present. For a tradition that goes back several centuries, Arba'een, a procession that commemorates the fortieth day after the martyrdom of Imam Hussain (AS), is particularly fascinating as an archaeological study of rituals and processions. The journey starts several days prior, with pilgrims coming in from all parts of the world to Najaf or Basra, and culminates at the gold-encased domed shrine of Hussain, one of the most significant figures in Islamic history. It represents how historical processions, as “meaning-generating processes” (Girot 2006: 97), comment not only on the changing material landscapes and objects, but are systematically transposed in time and space through reiteration, social memory, and collective identity. Memorials, monuments, shrines, and sometimes the physical land itself, become participants in the material connections forged between the past and present. Archaeology, beyond its material and processual ideologues, can also benefit from phenomenological experiences in the present to retrace towards past systems.

Keywords: Arba'een, phenomenological experience, landscape archaeology, materiality

Irini Biezeveld

Irini Biezeveld is a Ph.D. student at the Institute of Archaeology, Goethe-University Frankfurt. She completed her research master's at the Faculty of Archaeology, Leiden University in 2020 on the topic of Late Islamic (ca. 1500-1950) ceramics and settlements within the Şuḥār Region (Sultanate of Oman). Her current research focusses on abandoned 18th to 20th century mudbrick settlements in Central Oman with an emphasis on the ceramics that are found within this context.

irinibiezeveld@gmail.com

Goethe University Frankfurt am Main, Germany

Between coastal settlements and interior villages: archaeological perspectives on 18th to 20th century Sultanate of Oman

In the 18th and 19th centuries, a series of towns emerged along the coast of south-eastern Arabia. These towns appeared to have relied on trade for their subsistence and were hardly backed up by an agricultural hinterland, foreboding the current-day situation in the region. Their foundation was suggested to be a response to an increasing demand for the pearl export of south-eastern Arabia, creating numerous pearling towns, which linked the region and its inhabitants to the patterns of global commodity exchange. This is also described as 'pre-oil globalization' (Carter 2009; 2012; 2018). The situation in the Sultanate of Oman seems to diverge from this general pattern. There was a rise in population levels which, contrary to the pearling towns, was mostly fed by agricultural produce from the more amenable hinterlands. This presentation aims to discuss possible explanations for the growing agricultural use of the rural landscape of Oman in the 18th to 20th centuries and to study whether the global commodity exchange, as testified at these pearling towns, also affected the rural communities in southeastern Arabia. This is done by analysing the archaeological datasets of two rural settlements in Oman. The first of these settlements is located at the edge of the coastal plain of north-eastern Oman in the Suhar region, the other is located in central Oman in the al-Mudhaybi region. The datasets will be compared to sketch an image of rural Oman and whether there are different or similar patterns between coastal and interior sites. Additionally, by studying the local, regional and international ceramic assemblages of both settlements, it will be discussed whether these assemblages indicate trends of 'pre-oil globalization' as attested at the previously studied pearling towns of south-eastern Arabia or whether an alternative explanation for the increase in agricultural settlements in Oman needs to be sought.

Keywords: Late Islamic archaeology; south-eastern Arabia; Sultanate of Oman; Ceramics; Pre-oil globalization

Katarina Mokranova

Katarina Mokranova is a research master student at Leiden University in the Netherlands, specializing in archaeology and history of the early Islamic southern Levant. She is currently a research assistant funded by the Netherlands Institute for the Near East for the Islamic Jerash Project, and a research data management assistant for the Faculty of Archaeology, Leiden University. Katarina's research interests concern the socio-economic aspects of early Islamic ceramics, Islamic rural landscapes, Islamic burial practice, and the use of social and economic theory to explore the relationship between rural producers and urban consumers.

kat.mokranova@gmail.com

Leiden University

Rural resilience in Early Islamic Transjordan: A view from Tell Abu Sarbut

The Early Islamic era (650-1000CE) was characterized by periods of changing and stable relationships between communities and their environment. During this period, the region of southern Bilad al-Sham was affected by both a fluctuating presence of internal political instabilities and natural vagaries, ranging from devastating earthquakes to prolonged periods of drought. The degree to which the rural settlements exhibited a resilience towards the negative impacts of such micro-scale climatic and environmental catastrophes has barely been touched upon by recent archaeological scholarship. How did the rural communities adapt to and were reshaped by the environmental challenges of the day? What was the nature of the interaction between the society and the environment in Early Islamic Transjordan? And how can this be assessed using available archaeological evidence? This paper wishes to accomplish two things. First, I shall argue for the need to better understand the varied Early Islamic rural landscape, that has been continuously biased by urban-centric scholarship aimed at epoch-making narratives, rather than at the nuances of rural existence. Specifically, I shall be concerned with the relationship of rural settlements not as stand-alone entities but as parts of both socio-economic and natural landscapes that are subject to the inherently inimical swings of nature and of political niveau. Secondly, I aim to present new evidence on the resilience of communities inhabiting the Early Islamic rural landscape using the site of Tell Abu Sarbut. I will use this site as a case study to argue the growing need for contextualising rural sites through power relationships and for better understanding of the labour organisation and labour relations archaeologically.

Keywords: rural settlement, resilience, Jordan, Transjordan, Bilad al-Sham, continuity, abandonment, landscape, Early Islamic

Jorge Rouco Collazo

Jorge Rouco Collazo is a doctoral student at the Laboratory of Biocultural Archaeology – MEMOLab of the University of Granada (Spain), with a background in History and Archaeology. His current research is focused on the rural landscape of al-Andalus, mainly the fortifications and its links with settlement and landscape, from 8th to 16th century. He is specialized in Building Archaeology and Landscape Archaeology.

jroucocollazo@gmail.com

University of Granada, Spain

Community defence and settlement on a Mediterranean mountainous landscape: La Alpujarra (Granada and Almería, Spain)

The aim of this paper is to present my PhD research, in its final stage of completion, and its first results, focused on the study of the Andalusian rural fortresses of the Alpujarra. The Alpujarra is located in the Spanish provinces of Almería and Granada, being the southern slope of Sierra Nevada, the mountain range with the highest peaks of the Iberian Peninsula. This place has one of the broadest periods of Islamic population in Spain, since the 8th century to the 16th, including the huge Morisco uprising. For this reason, the Alpujarra is an area suitable for analyses from the *longue durée*.

The main objective of my thesis is to gather new data about Andalusian rural life through the study of *husun* (rural fortresses), a classic topic of debate in al-Andalus archaeology. These fortifications are studied through Building Archaeology and Landscape Archaeology, along with the use of new technologies of recording and analysis, such as Geographic Information Systems, Light Detection and Ranging or airborne photogrammetry.

These new perspectives would be used to relate the fortresses with the settlement network and the irrigation systems, the productive base of these peasant groups. This way we can deepen in the still ongoing debate of how rural communities organized their defence and productive space and their relation with the succeeding Islamic states in this area.

This paper will focus on the presentation of the preliminary results of these analysis' techniques in two castles and their landscape: Poqueira and Órgiva (Granada, Spain). Both are located in the Western part of the Alpujarra and offer an excellent case study to show the new historical questions raised by the joint application of Building and Landscape Archaeology.

Keywords: Rural fortresses, settlement, archaeology, La Alpujarra, Spain

Abdullah A Alzahrani

Dr Abdullah A. Al-Zahrani is an archaeologist and researcher currently working as a general director of archaeological researches and studies, Saudi Commission for Tourism and National Heritage. His PhD (York, awarded 2014) focused on mining practices, entitled: 'Mining in al-Baha region, south-western Saudi Arabia in the Islamic Era: the Archaeology of Asham'.

abdullahalz@gmail.com

Heritage Commission, Ministry of Culture, Saudi Arabia

Mining settlements along the southwestern coast of the Red Sea in Saudi Arabia

The southwestern coast of the Red Sea in Saudi Arabia is considered the seafront overlooking on the mining settlements in the southwest of Saudi Arabia, which contributed directly to the prosperity of mining activity during the early Islamic era. This part of the Red Sea played a commercial role for these mining areas, particularly those sites located along the Tihama plains, which contributed to the provision of essential commodities throughout several seaports located nearby to export of mineral ores and import other goods. These mining settlements were core economic cities that stimulated (and were regulated by) the economy of the Islamic state from its inception to the late Abbasid era. The importance of this subject lies in studying the new characteristics and tools of the mining landscape, by analyzing the mining activities taking place at the mining settlement of Asham, one of the most famous mining settlements located in the adjacent area in the SW of Arabia on near the Red sea coast. The surveyed and excavated evidence from these mining settlements confirms that the Red Sea played an important and vital role in the affluence of the mining activity in the South-West of Arabia and the broader Arab-Islamic world throughout the Red Sea marine civilization during the classical Islamic civilization (c. 630-1100 CE).

Keywords: Mining, Islamic archaeology, industrial settlements, southwestern Saudi Arabia

Session 8 – Islamisation & Frontiers

Nicolas Mias

Nicolas Mias is a doctoral student at Durham University, with a background in medieval studies, archaeology and heritage masonry. His research focuses on Islamic construction in al-Andalus, from the 8th to 12th centuries.

nicolas.mias@gmail.com

University of Durham, UK

The use of the large ashlar stone masonry in the Ebro basin (9th -11th C.): an expression of the Umayyad Empire?

This paper deals with the use of the large ashlar stone masonry as an expression of the Umayyad power in the northeast frontier of al-Andalus. During the Emirate of Córdoba, from the conquest completed around 720, until the submission of Zaragoza by the Caliph in 937, the control of the territory was largely exercised by families of Romano-Visigothic origin who converted to Islam. The period of the Caliphate, until the beginning of the eleventh century, saw the pacification of the region under the Umayyad powers. The general debate centered on the question of the transition of the production cycle of quarried stone between Late Antiquity and the Early Middle Ages, on the idea of a hiatus in the Visigothic period and the reintroduction of the technique by the Umayyads. This peripheral region was hardly controlled by the central power and therefore is a suitable object of research for observing the modalities of imperial domination. The border is a privileged place for power to invest its force in order to impose its model against marginal rebel groups. However, can the numerous large ashlar stone masonry remains of the border of al-Andalus be seen as an expression of the Umayyad Empire? In this often dissident area, would there not be local authorities able to concentrate the resources necessary to carry out this type of construction? The ambition of the paper is to go back over a comprehensive selection of construction-related Arab texts, isolating building processes mentioned in association with a specific date and integrating these data with the complex and turbulent political-military history of the Upper March during the 9th and 10th centuries, and finally to relate this historical context to the archaeological data available in the current state of research.

Keywords: Umayyads, al-Andalus, northern frontier, building history and archaeology, large ashlars

Mikel Herrán Subiñas

Mikel Herrán Subiñas is a doctoral student at the School of Archaeology and Ancient History at the University of Leicester, with a background in Archaeology of the Arab and Islamic world. His research focuses on the study of domestic spaces and practices, particularly maintenance activities and their gendered configurations, and how these relate to social transformation and Islamisation in early al-Andalus (8th to 11th centuries).

mhs18@leicester.ac.uk

University of Leicester

(Re)assembling domesticity: a gendered approach to early Islamisation in al-Andalus

The recent confirmation of a long-standing theory, that early migrants into the Iberian Peninsula after the Islamic conquest included women, and likely children, sets forth new questions in our understanding of the various agents that coexisted in al-Andalus and their role in developing an Islamic society. Historical sources and material culture suggest that the interaction between different traditions was both creative and conflictive. However, over the following centuries, they would develop cues practices and cues that would be easily distinguished as Andalusí, often independent from religious identity, part of an inherently Islamic society.

Here, I want to focus on the role played by maintenance practices, particularly those that are centred around the domestic space. As the transformative role of domesticity in wider society has often been disregarded due to its private and gendered nature. On the contrary, I would suggest that domestic practices such as cooking, or child rearing, are key to understand the creation of Islamic assemblages. From the perspective of assemblage theory, we can observe the (de)territorialisation and coding of different practices into new sets of relations that operate according to Islam. That is, we can study processes of Islamisation not in terms of completion or success, but rather as emergent relations that are reproduced and re-signified constantly, allowing for an understanding of an Islamic society from within its multiplicities.

Keywords: al-Andalus, gender, domestic practices, Islamisation, assemblage theory

Amit Haim Melman

Amit Melman finished his MA degree (Summa Cum Laude) at The Department of Middle East Studies, Ben-Gurion University of the Negev. His thesis was written with a joint supervision of both Archaeology and History. Amit's professional fields of interest focus on the early Islamic period in various aspects: settlement patterns, governance, administration, religion, material culture and Arab epigraphy, in a multi-discipline approach. His work as an Archaeologist and inspector in the Israel Antiquities Authority includes managing salvage excavations and publishing archaeological reports. In addition, Amit works occasionally as a lecturer and a guide.

Melman.am@gmail.com

Israel Antiquities Authority, Archaeologist and Advisor

The Negev Highlands and Lowlands during the 7-10 Centuries C.E: An Archaeological-Historical Analysis of the Region's Islamization Process

Between the 6th-10th centuries CE the high and lowlands regions of the Negev desert underwent fundamental changes in settlement, cultural makeup, farming, economy, agriculture and architectural patterns. The Arab conquest, which occurred in the mid-7th century CE, did not cause physical harm to the conquered communities. Instead, the changing imperial governance can be seen as a starting point for Islam's penetration process coinciding with a gradual decline of Christianity which had already begun. The first expressions of Islam in the Negev appeared during the late 7th century CE. The religious terms and administration patterns from the earliest stage of Muslim rule are documented in the Nessana Papyri, inscribed rock inscriptions and other small findings. From the 8th century CE, Islamic influences in the region include a wide array of manifestations including Muslim burial rites, establishment of open-air mosques (characterized by a homogenous design) and a considerable corpus of rock inscriptions of Qur'anic texts or Islamic concepts. Additionally, another phenomenon which occurred during this period marks a gradual transition from figurative decorations in coinage and rock inscriptions to a more abstract style. This degradation process can be interpreted as a reflection of the newfound religious restrictions which reject the use of iconography. The majority of research regarding this transitional period has dealt with questions of settlement continuity, demographics, agriculture and other aspects of the material culture however, few have examined socio-cultural or socio-religious aspects. New research implements a multi-discipline approach combining both archaeological and historical methodologies, the regional and site specific processes, in addition to the cross-imperial processes and even influential geographic factors. This lecture will present a comprehensive review of the Islamic expressions and their societal meaning. The dating of these expressions inside the early Islamic period and seeing them as part of a comprehensive process is something that has not been done before. The aim of this research is to present this process and characterize the Negev highlands and lowlands regions with it, especially the rural and semi-nomadic sites clusters which are dated to this period.

Keywords: Islamization, Negev, Early Islamic Archaeology, Cultural-Landscape Archaeology, Late Antiquity Archaeology

Nathan Anderson

Nathan Anderson, BA in Earth Science and Anthropology from the University of California, Santa Cruz, MA in History of Art and Architecture of Islamic Middle East from the SOAS, University of London, is currently completing his PhD thesis at the Centre for Islamic Archaeology, University of Exeter. His research examines religious identity on the frontier of the Islamic world at the end of the first/early second millennium AD focusing specifically on Islamic settlements within the Mozambique Channel. This has involved a series of archaeological reconnaissance visits to Cabo Delgado, northern Mozambique, and Boeni Bay, Madagascar, and an archaeological excavation in north-western Madagascar in spring 2019.

na419@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter, UK

A cosmopolitan entrepôt on Jazīrat al-Qumr: The Materiality of Islamisation as Observed in Archaeological Remains in Northern Madagascar

Kingany, located in Boeni Bay less than 50 km west of Mahajanga, was one of multiple mid-second millennium urban settlements active in Indian Ocean mercantile networks in northern Madagascar. Following the 15th century collapse of Mahilaka, oceanic trade prioritisation, and the often-associated trend of urbanisation, swept southward along the western coast of Madagascar. Vérin argued that the town of Kingany became one such emerging centre in the 15th century (Vérin 1986: 157). Fieldwork led by Nathan Anderson, conducted in partnership with the Université d'Antananarivo and the associated Musée d'Art et d'Archéologie in Antananarivo, Madagascar, in May of 2019 involved the excavation of twenty-five sondages and two larger investigation units at Kingany Site II. This expedition was designed to investigate Islamisation at the site of Kingany and the Mozambique Channel at large.

Data from this campaign offers some insight into the chronology, potential populations present in Boeni Bay in the early second millennium, and Islamisation at Kingany Site II. Absolute dating of materials recovered from the terminal stratum suggest the site was inhabited by at least the mid-12th century, with evidence for localised Islamisation appearing shortly after. Imported ceramics from Southeast Asia, East Asia, the Hadhramaut, and the Persian Gulf, and other trade goods collected at Kingany demonstrate community access to long distance trade networks from as early as the late 10th up until the mid-14th century. Chlorite schist and rock crystal finds potentially exhibit internal trade lanes connecting Boeni Bay to the island's northeast and north-central highlands. Analysis of trends observed in the artefact assemblage would suggest that Kingany experienced a gradual development, short peak immediately following the acceleration of Islamisation at the site, represented by the construction of the southern mosque, and then a quick decline.

Keywords: Islamic Archaeology, East Africa, Indian Ocean, Madagascar, Swahili

Discussion – Global Islamic Archaeology in 10 years’ time: thinking about future research priorities & strategies over the next decade

Prof Timothy Insoll

Professor Timothy Insoll is an archaeologist and Al-Qasimi Professor of African and Islamic archaeology at the Institute of Arab and Islamic Studies (IAIS). His research interests are in later African archaeology (Iron Age) and Global Islamic archaeology. His Academia page is [here](#). He is the founding Director of the Centre for Islamic Archaeology in the IAIS.

T.Insoll@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter, UK

Dr John Cooper

Dr John Cooper is senior lecturer in Arabic Studies and Islamic Material Culture at the Institute of Arab and Islamic Studies (IAIS). He is a maritime archaeologist and ethnographer, as well as an Arabist, with a principal research interest in maritime communities of the Arab and Islamic worlds, past and present, approached through a multidisciplinary combination of material cultural study, ethnography, archaeology and text.

J.P.Cooper@exeter.ac.uk

Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, University of Exeter, UK

Chairs

Prof Timothy Insoll (T.Insoll@exeter.ac.uk)

Professor Timothy Insoll is an archaeologist and Al-Qasimi Professor of African and Islamic archaeology at the Institute of Arab and Islamic Studies (IAIS). His research interests are in later African archaeology (Iron Age) and Global Islamic archaeology. His Academia page is [here](#). He is the founding Director of the Centre for Islamic Archaeology in the IAIS.

Nathan Anderson (na419@exeter.ac.uk)

Nathan, BA in Earth Science and Anthropology from the University of California, Santa Cruz, MA in History of Art and Architecture of Islamic Middle East from the SOAS, University of London, is currently completing his PhD thesis at the Centre for Islamic Archaeology, University of Exeter. His research examines religious identity on the frontier of the Islamic world at the end of the first/early second millennium AD focusing specifically on Islamic settlements within the Mozambique Channel. This has involved a series of archaeological reconnaissance visits to Cabo Delgado, northern Mozambique, and Boeni Bay, Madagascar, and an archaeological excavation in north-western Madagascar in spring 2019.

Dr Vera-Simone Schulz (vera-simone.schulz@khi.fi.it)

Vera-Simone Schulz is an art historian working at the crossroads of Islamic, African and European art histories, and a postdoctoral research associate at the Kunsthistorisches Institut in Florence.

Awet Teklehimanot Araya (at643@exeter.ac.uk)

Awet is a PhD candidate at the Centre for Islamic Archaeology, Institute of Arab and Islamic Studies, UoE. He is currently doing research on African migrations to the Gulf (Arabian/Persian) through Archaeological ceramics in Bahrain in the period between the 8th-16th c. AD. Awet has an MSc in Archaeological Materials Science (with speciality on Archaeology and Environment) from La Sapienza Università di Roma, Italy, and a BA degree in Anthropology and Archaeology from the College of Arts and Social Sciences, Eritrea. His research interest also includes archaeology of the Horn of Africa (Early – Mid Islamic Period).

Dr Nicholas Tait (nt366@exeter.ac.uk)

Nick has recently completed his PhD at the Institute of Arab and Islamic Studies, University of Exeter and is part of the Centre for Islamic Archaeology. His research focused on the chronology and development of local ceramics from the Islamic trade centre of Harlaa, Eastern Ethiopia (7th – 15th century). He has a BA in Archaeology from the University of Glasgow and MA in Archaeology at the University of Manchester. His research interests more generally include the development and function of local ceramics in the western edge of the Indian Ocean trade network during the Medieval Islamic period, particularly within the Horn of Africa.

Gizem Kahraman (Aksoy) (gk301@exeter.ac.uk)

Gizem is an architect and doctoral researcher at the University of Exeter's Institute of Arab and Islamic Studies - where she is a member of the Centre for Islamic Archaeology and the Centre for Gulf Studies. Her doctoral research focuses on social production of space in Qatar. Drawing on architecture, urbanism, material culture and ethnography; she investigates vernacular architectural production of Doha's courtyard houses both by the Qatari families in the past as well as by their migrant inhabitants today.

Dr Nadia Khalaf (N.R.Khalaf@exeter.ac.uk)

Nadia is a Postdoctoral Research Fellow on the project 'Becoming Muslim: Conversion to Islam and Islamisation in Eastern Ethiopia' (ERC Advanced Grant - ERC-ADG-2015). She is an archaeologist specialising in Africa and the use of Geographical Information Systems (GIS) and satellite remote sensing for landscape research.

Alessandro Ghidoni (ag621@exeter.ac.uk)

Alessandro is a doctoral student at the Institute of Arab and Islamic Studies, University of Exeter, with a background in archaeology, experimental archaeology, ethnography and material culture studies. His research revolves around shipbuilding and seafaring in the Indian Ocean, with particular focus on early and middle Islamic sewn-plank watercraft.