

UNIVERSITY OF
Southampton



Identities & Islam

Material Culture, Self and Society
in the Pre-Modern Muslim World

**The First UK Early Career Symposium
in Islamic Archaeology**

19th-20th April 2013



@iaiconf



Identities & Islam



islamicarch.com

Welcome to the First UK Early Career Symposium on Islamic Archaeology: Identities & Islam

Over two days you will have the opportunity to hear papers from a range of scholars of the medieval and early modern Islamic world, from the disciplines of archaeology, art history, architectural history and heritage studies.

The aim of this symposium is to address the way in which identity of those living in the Islamic world has been shaped by, and expressed through material culture. - from elite architecture and fine art to the prosaic buildings and crafts of the populace. By encompassing all regions and periods of the pre-modern Muslim world we hope to unite disparate scholars in order to draw parallels, identify common problems and create a new academic community.

The Virtual Symposium

As part of an effort to maintain inclusivity and forge a new Islamic archaeology and material culture community, we will be broadcasting papers live via the web. We feel that this is particularly crucial in allowing those working in international institutions within the Islamic world and beyond to participate.

The best way to get involved and stimulate some international conversation, whether you are attending in person or watching online, is to get on twitter and tweet about the symposium! You can use the hashtag #iaiconf in your tweet, to offer your opinions, ask questions, give advice, make connections, or report any problems with the live feed. If you want to hear what others are saying search for the hashtag, and be sure to follow us - @iaiconf. Lots of you have already given us your twitter account names so we can follow you too.

During the discussion part of any session we will be watching twitter for the #iaiconf hashtag for questions from virtual attendees for the speakers, which will be read aloud by the chairperson.

Watching the Live Stream

All participants registered as virtual attendees will receive a link by email before the symposium which will take you to the broadcast - no password is needed.

Any problems you can tweet us @iaiconf or email us at iaiconf@islamicarch.com

Finding the Symposium

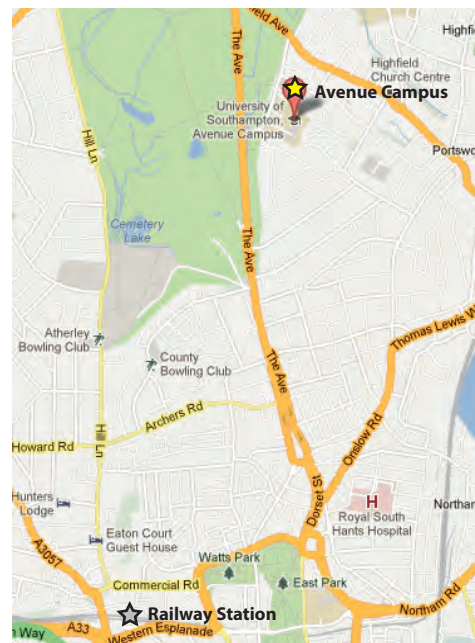
The symposium will be held in the University of Southampton's Avenue Campus, home to the Faculty of Humanities. It is located around a mile south of the main Highfield Campus.

The majority of the events, including registration will take place in Building 65 on Highfield Road - the main Humanities Faculty building. You can also approach the campus from Heatherdeane Road to the north.

If arriving by train you can take the U1A bus from the railway station (platform 4 side of the station) until it turns right off the Avenue onto Winn Road. You can then return to the Avenue and continue north until you reach Highfield Road. Alternatively, you can walk from the railway station towards the Civic Centre (look for the clock tower) and take the U2B bus from there directly to Avenue Campus (though this is less frequent). More information on buses can be found at the back of the programme.

There are also taxi ranks at either side of the station and telephone numbers of taxi companies at the back of this programme.

Maps



Friday 19th April

4.00 - 5.00pm	Registration
5.00 - 5.15pm	Welcome and Introduction
5.15 - 6.45pm	Session: Trade and Cultural Exchange
6.45 - 7.30pm	Drinks Reception

Saturday 20th April

8.30 - 9.30am	Registration
9.30 - 11.00am	Session: Transitions and Continuity
11.00 - 11.30am	Coffee Break
11.30 - 12.30pm	Session: Transitions and Continuity
12.30 - 1.30pm	Session: Contemporary Identities
1.30 - 2.30pm	Lunch
2.30 - 4.30pm	Session: Conflict and Cultural Contrasts
4.30 - 5.00pm	Coffee Break
5.00 - 5.45pm	Keynote : Alan Walmsley
5.45 - 6.00pm	Concluding Remarks

Registration Desk

The registration desk is situated in near the main entrance of Building 65 and will be staffed for an hour before sessions each day, please register when you arrive.

Sessions

All sessions take place in Lecture Theatre C, Building 65

Drinks Reception

The drinks reception will be held in the atrium of Building 65a, the Department of Archaeology

Lunch and Coffee Breaks

Lunch, tea and coffee will be provided free of charge on Saturday in the north corridor of Building 65A and the cafe.

Session: Trade and Cultural Exchange

The system of trade and exchange in the medieval and early modern world united different, often rival, Islamic states, in addition to bringing the Muslim world into contact with non-Islamic communities in East Asia, the Indian subcontinent, Africa and Europe. This session will explore the movement of goods, wealth, ideas and people resulting from mercantile trade, and its effect on personal and group identities.

● **Richard Piran McClary, Edinburgh University**

Innovation and derivation – A study of the Saljuqid Karatay Portal in Konya and its connections to Aleppo, Iran and Cairo

The architecture of Saljuq Anatolia in the late 12th and into the 13th century brought together disparate elements of the pre-established Islamic aesthetic and identity and introduces them firmly and monumentally into the fabric of a previously Christian domain. The manner in which this newly synthesised style effloresced is clearly demonstrated in the marble portal of the Karatay Madrasa in Konya. This paper shows how the myriad strands of Iranian, Syrian and Cairene Islamic architecture, along with elements of Late Antique motifs that had been filtered through the Christian tradition were combined in the search for a unique Islamicised aesthetic amidst the ruins of the formerly Byzantine lands in Anatolia.

By conducting a close analysis of the Karatay portal, and drawing comparisons with a number of structures in successive circles of proximity, in both time and space, it becomes clear that the portal in question is part of a complex interplay and exchange of decorative motifs and architectonic forms. These are found on structures in both brick and stone and demonstrate that a combination of migration, itinerant craftsmen, and enduring regional traditions that transcend religious boundaries combined to produce such rich monuments of material culture as survive across the Mediterranean basin and beyond.

● **María de los Ángeles Utrero Agudo, Instituto de Historia, Centro de Ciencias Humanas y Sociales, Consejo Superior de Investigaciones Científicas (CSIC)**

Architectural influences under archaeological revision: artisans and technology in the 8-10th century Hispanic churches

The border between southern Islamic al-Andalus and the northern Christian kingdoms in the 8-10th century Iberian Peninsula was still a permeable area, which allowed not only interaction between both cultures but also the movement of people, among them artisans responsible for constructions. These people transported with them architectural and sculptural knowledge, experience and ideas, making possible the transmission of building models from place to place. Hardly recorded by contemporary written sources, early medieval archaeologists have lately carried out several analyses and building recordings in different northern ecclesiastical churches, some of them belonging to the traditional so-called "Mozarabic" group, with the aim of approaching artisans and understanding those constructions as manufactured products. These works were able to start tracing not only the migration of artisans, the movement of which responded both to the demands of patrons and for particular skills, but also their qualification, the techniques employed and the innovations introduced by them. The results help one to understand the proper impact of this movement and consequent technological change and to value thus the traditional established links and influences, mainly by art historian research, between different buildings from a renewed and updated perspective.

- **E. Edwards McKinnon and Deddy Satria, Institute of Southeast Asian Studies, Singapore / Independent Scholar**
The Sejarah Melayu, the Tombstones of Lamreh, and possible evidence for an Immigrant Sufi Merchant Community

An ancient Malay text, the *Sejarah Melayu* or Malay Annals possibly dating to the 15th century suggests that Islam was brought to Sumatra by a Syeik from south India. Certain of the tombstones of Lamreh are of interest as they differ from those of the established batu Aceh tradition. Smallish, obelisk-like pillars similar in outline to the shikar or temple gateways of eastern India are profusely decorated with designs largely derived from the Hindu-Buddhist art pantheon. Moreover, recent research indicates that small, undecorated slab-type Islamic tombstones (nisan) that are to be found in several early Islamic sites are those sites associated with the *Sejarah Melayu*. The legend recounted in the text of the *Sejarah Melayu* may, thus, reflect an actual historical situation relating to five early Islamic harbour settlements in north Sumatra and Aceh, namely Fansur, Lamri, Aru, Perlak and Samudra. These all had contacts, direct or indirect, with the Middle East, south Asia, the Arab world and China. Investigations at the Lamri (Lamreh) Aceh site reveal profuse amounts of mediaeval south Asian earthenware as well as contemporary 13th to 15th century Chinese and southeast Asian stonewares.

Session: Transitions & Continuity

The Islamic world was simultaneously both diverse and profoundly connected. The analysis of material culture has demonstrated that while aspects of identity may emerge abruptly or evolve slowly over time, they are frequently created with reference to the past. This session therefore aims to explore not only the constancy of Islamic identity but also the role of multiple factors – regional, historic, religious and ethnic – during the medieval and early modern era.

- **Matt Phelps and Ian Freestone, University College London**
Continuity and Change in Early Islamic Glass Production

Almost 50 years ago Sayre and Smith first identified a major technical change in glass production technology in the Early Islamic period, where in the 9th century natron flux use was abandoned in Egypt and replaced by plant ash flux. This technology change turned its back on 1000 years of Roman glass making technology and resulted in the reorganisation of the glass industry.

Over the last 20 years scientific research into glass has intensified, particularly in the Roman, Byzantine and Islamic periods and a picture of the changing face of the glass industry has begun to be exposed. This talk aims to briefly discuss how glass production in the Syria-Palestine area changed from the Byzantine period into the Islamic period, and to show how the Islamic glass industry is a product of both continuity of Roman and Byzantine techniques and organisation, and also one of change, particularly in the new raw materials that were used from the 9th century onwards. The possible influence of Sasanian glass working technology on Islamic glass makers is postulated.

I aim to illustrate how using modern scientific techniques permit compositional changes in the glass industry to be traced through time, allowing us to investigate changes in trade routes and raw materials, identifying new production centres, and allowing us to see shifts in glass making technology, and even to potentially investigate where and how new technologies were transmitted.

- **Apolline Vernet, Paris-1 Panthéon Sorbonne**
The use of water in everyday life, management and creations in dwellings after Islamic conquest of the Near East.

The Islamic conquest of the Byzantine eastern territories ends with the Battle of Yarmouk in 636. During the Umayyad period (661-750), new residents coming from Arabia established themselves in Byzantine lands. Through historical and archaeological research published until now we know that the newcomers move into standing constructions but also create new houses, districts and cities. The amount of archaeological data offers an accurate approach to understand if the dwellings standing in this period reflect different lifestyles within the population. The aim of this paper is to focus on one element of the house, the water use, and examine its evolution during the VIIth to IXth centuries. The corpus consists of houses built during the Byzantine and Islamic period. The study of these dwellings shows that the architectural importance of water increases in new blueprints with a better management of this essential resource, that is to say the collection, storage and evacuation of water. Furthermore architectural creations like showers implied new sanitary purposes. Actually an accurate study of water management brings to light a renewed home conception during the first years of Islamic domination in the Near East, and grows after in the Islamic period.

- **Matthew Harrison, University of Southampton**
Identity and the domestic architecture of Fuṣṭāṭ : The appearance of the “Samārrā Bayt” and beyond

The houses of the Egyptian city of Fuṣṭāṭ, as revealed in excavations from the 1920s to the present, are dominated by a distinct style of courtyard-centred buildings. In the majority of the published examples of this style, one can see the repetition of a characteristic complex of rooms, a form that had previously been noted in Herzfeld's excavations of private homes at the 'Abbāsid capital of Samārrā. The inclusion of the so-called Samārrā Bayt complex has been understood as an import to Egypt dating to the reign of Aḥmad ibn Ṭūlūn, who had previously served the 'Abbāsid court in Samārrā.

In this paper I examine more closely the relationship between the domestic architecture of the two sites. After briefly assessing the evidence for the dating of this transition in style at Fuṣṭāṭ, I will consider the significance of the inclusion of this suite of rooms within the wider architectural schema. By amalgamating documentary sources with archaeological evidence, the distinctions and similarities between the housing of the two sites will be elucidated. Are there similarities between the two architectural assemblages that go beyond the bayt-complex, revealing a profound influence of Mesopotamian customs on ways of living and identity in Egypt? Or rather is the bayt seamlessly incorporated into a distinctly Egyptian architectural style? This investigation provides an opportunity to assess the impact of high-level political changes on the identity and lifestyles of the wider populace.

● **Jose C. Carvajal and Peter M. Day, University of Sheffield**

Islamicisation and socio-technical systems. Large container production and distribution during the Islamicisation of the Vega of Granada (Spain, 8th to 12th centuries)

In this paper we intend to focus on the sociotechnical systems in which production and distribution of large containers developed during the period of Islamicisation of the Vega of Granada (south-east Spain, 8th to 12th century). The concept of socio-technical systems links the technological and social aspects of a given culture, and it is therefore appropriate to describe the changes that Islam brought about in Iberia.

By means of an archaeological approach to the large containers informed by morphotology, petrography and historical sources, we will shed light on the social transformations that accompanied Islamicisation in the Vega of Granada. These social aspects inform us about the relation between Islamic (Arab and Berber) conquerors and the conquered in Iberia, about the formation of the Umayyad state of Cordoba and about the changing identities in the context of Islamicisation.

● **Antonio Rotolo, Universidad de Granada**

The Idrisi Project-ARPATRA and the Trapani Mountains district in the Islamic period.

The aim of this paper is to present part of the results of the activities of the Idrisi Project-ARPATRA. The scope of the project is to study the landscape, the material culture and the rural settlement patterns of the Mounts of Trapani district (in the North-western corner of Sicily) in the Middle Ages, with particular reference to the Islamic period. The paper opens with a brief description of the multidisciplinary approach of the project, which is followed by a concise introduction of the main environmental characteristics of the Mounts of Trapani district. Are therefore discussed the settlement patterns of the territory.

After a brief excursus on the ancient periods, the attention is focused on the Byzantine on the Islamic, on the Norman and the Swabian periods. As I will show the Islamic period is characterised by an unparalleled intensity of settlements, due to the rise of an important number of riħal, probably linked to an intensive exploitation of the environmental resources. With the arrival of the Normans, even if in the first decades the settlement patterns do not seem to change, during the XII century we testify a complete extinction of the Islamic villages and the opening of this territory to latifundism and transhumant breeding.

Session: Islamic Archaeology and Contemporary identities

The material culture of the medieval Islamic world continues to inform the identity of individuals and groups through its interpretation by modern scholars, and its curation and display in museum collections. This session will explore Islamic Archaeology's place in discourses of Muslim, national and ethnic identity in the contemporary world.

● **Rana Daroogheh, Durham University**

Two Sides of a Coin: Nationalism, Cultural Identity and the History of Islamic Archaeology in Iran

The way in which contemporary nations define their identities vary widely and remain contested in the historical and political interpretations of the past. In modern Iran, the national identity is constantly reflected in the dichotomous understanding of pre-Islamic and Islamic notions of Iranian-ness. The emphasis on different aspects of Iranian identity has arguably led to the propagation of competing theories of nationalism in the Pahlavi (1925-1979) and post-Revolutionary (1979-current) periods.

This paper provides a comparative study of the treatment of Islamic archaeological sites before and after the 1979 Revolution through investigating the Friday Mosque of Isfahan (Masjid-Jam'e of Isfahan). In a critical analysis of this site, it is argued that while the dynastic nationalism of the Pahlavis may have preferred to relegate Islamic archaeology to the peripheries, the appropriation and "Iranization" of Islamic art and monuments supplied the foundation of the discipline in this period. In contrast, despite the adoption of Islam as the authentic identity of Iranians after the Revolution, the authorities rarely conceded to invest in Islamic archaeological sites to validate their political mandates. The source of this validation was sought in "populism" and the Weberian concept of "charismatic authority," while archaeology was demoted to a pseudoscience in service of legitimizing the Pahlavi monarchy.

● **Virginia Cassola, Ecole du Louvre – Paris Ouest Nanterre La Défense**
Museums and identity in Saudi Arabia

In 1963, the first Department of Archaeology was created within the Ministry of Education and represented a step forward in considering archaeological heritage in Saudi Arabia: one was now allowed to excavate the ĥaram, the sacred territory of Islam. Although the excavated objects posed a challenge to the Kingdom as far as their conservation and management are concerned. How to display different kinds of objects from various periods (Prehistory, Antiquity, Islamic era) and maintain their sustainability? These questions have been answered thanks to the creation of a High Council for Antiquities by royal decree in 1972.

About 80 museums were established within the thirteen regions of Saudi Arabia since the 1980s. The National Museum of Riyadh, created in 1999, seems to act as a transition from a museological run-up (1972-1999) that supported regional museums, to a turning point (1999-present) that increases the place for national identity in specialized and private museums. Created in 2003, the Saudi Commission for Tourism and Antiquities is in charge of promoting Saudi values and identity towards its citizens. This mission has been developing outside Kingdom's frontiers for three years - with Roads of Arabia exhibition being held in European and United States museums, displaying Saudi archaeological objects as a way for Saudi Arabia to be internationally known for its historical heritage.

This paper fits into a current PhD thesis that I am undertaking in Paris under the direction of Saba Farès (Nancy 2 University), Marie-Françoise Boussac (Paris Ouest University) and Laurence des Cars (Agence France-Muséums/ Louvre Abou Dabi). Having participated in a Franco-Saudi archaeological mission in Kilwa (Al Jawf region) in 2010 has initiated my interest in the relation between Saudi citizens and their heritage. This paper has to be considered as my primary research. The expressed ideas have to be considered as hypothesis at the time of writing and should be discussed during the session.

Session: Conflict & Cultural Contrasts

Within the medieval and early modern Islamic world there existed a multitude of ethnic, political, religious and cultural divisions. For Muslims, how far were such divisions overshadowed by the uniting concept of the umma, or rather did internal conflicts and distinctions form a greater part in identity formation? Also, for those who did not convert, how distinct did their way of life and expression of identity remain?

- **Sarah Inskip, University of Southampton**

Living on the edge: bioarchaeology and the analysis of Iberian Islamic identity

This project aims to take a new approach to understanding the emergence and development of Islamic identities. Drawing on theory from anthropology, it seeks to assess how Islamic identity is the product of regional socio-political circumstances, and emphasises the importance of agency and Muslims in the construction of identity. As Islam contains a number of ritual practices and traditions, variation to these traditions provides an opportunity to explore how people have negotiated Islam within a particular cultural situation, thus forming new Islamic identities. Specifically, this research aims to explore early Medieval Islamic identity in Iberia, focussing on Écija, Andalucía. I aim to explore how frontier status and proximity to Christianity may have impacted on the adherence to Islamic traditions. In anthropology and archaeology, analysis of the body has provided a mechanism with which to view significant social change. In this case, as people live out Islamic traditions, they recreate Islamic identity.

Analysis of changes to the skeletal and social were used to identify changing Islamic identity. I observed how traditions regarding gender division, handedness, prayer and burial rites were realised in Iberia, and how this may relate to regional and local factors. A comparison of material from Islamic Écija, Sevilla and Pre-Islamic Coracho, Cordoba was carried out. The results demonstrated that a traditional Islam emerged, which became more clearly expressed with time, a trend that coincides with an increase in hostility between Christianity and Islam both in the region, and more widely. In order to maintain a distinction between us (Muslims) and them (Christians), Muslims would have clearly observed Islamic traditions, creating a distinct Islamic identity based on opposition to local Christian trends. Caliphal support of Maliki law, and proximity to Cordoba may also be important factors.

- **Ieva Reklaityte and Enrique García Francés, University of Saragossa**

A Religious and Cultural Synthesis in the Post-Medieval Spain according to the Archaeological Data from the Graveyard of Muel (Saragossa, North-Eastern Spain): a Muslim maqbara or a Christian Cemetery

We would like to focus our presentation on the religious and cultural hybridization problem in post-medieval rural Spain by means of archaeological data. An archaeological survey in 2009 unexpectedly revealed part of a graveyard. Half of the individuals were buried as Christians but 17 burials can be undoubtedly ascribed as Muslim tombs.

Two samples for radiocarbon dating were taken from an individual buried in a Christian manner and from an individual buried according to the Muslim funeral rites. The results of the dating were that both individuals were buried between the ending of the 15th century and the first part of the 17th century.

It is known that Muel was almost entirely inhabited by the Moorish until they were forced to leave Spain in 1609. The compulsory conversion of the Moorish in the first part of the 16th century was completely artificial especially in the rural areas. The existence of two funeral rites within the same graveyard of Muel confirms the historical evidence of the newly baptized Muslims who still preserved their religious beliefs. It is difficult to say if the burials according to the Christian rite must be ascribed to the newly converted Moorish or to the old Christians who also populated Muel.

- **Martin S. Goffriler, Nottingham Trent University**

Castral Networks of Islamic Mallorca

New data on the fortifications of Islamic Mallorca is beginning to present an introspective image of this tribally settled island. The 300 years of Islamic occupation witnessed a continuous influx of tribal and ethnic groups resulting from the political upheavals taking place on the Spanish mainland. Events such as the establishment of the Emirate and the Caliphate of Córdoba, the creation of the Taifa kingdoms, the Almoravid and Almohad invasions and their gradual conquest by the Christian monarchs resulted in migratory events which in turn affected settlement patterns throughout Spain. Mallorca, due to its bounded geography, felt the effects of these migrations like few other regions. Furthermore the repressive nature of many mainland regimes also led to the emigration of marginalised groups who sought safe haven and freedom from interference at the periphery of the state.

New groups, often establishing themselves at the island's urban centre of Madīna Mayūrqā as elite classes, tended to be met with suspicion or outright hostility by the already established local groups. This antagonism was materialised by the construction of defensive structures throughout the island's hinterland. Unlike previously thought, these were not constructed against foreign invaders coming from the sea, but against the repressive and exploitative measures taken by the urban elites in their successive attempts to tighten fiscal and political control over the entire island. This article demonstrates how these fortifications, consisting almost exclusively of individual towers, now seem to have formed discreet networks which controlled and surveyed mono-cultural valley systems throughout the island. Their existence sheds some much needed light on the as yet poorly understood political setup of Islamic Mallorca, by hinting at a territorial reality in which city and hinterland defined themselves along distinct cultural and political expectations.

- **Payvand Firouzeh, University of Cambridge**

Patronage of Sufi Architecture under the Timurids in central Iran and Greater Khurasan; Reasons, Patterns, and Differences

Who were the patrons of Sufi architecture at the time of the Timurids (14th-16th centuries) in Iran? What motivated them to patronize such architectural projects? And were there any recurring patterns in patronage of such projects? This paper aims at answering these questions by laying an emphasis on the patronage of Sufi architecture in Central Iran, namely the regions of Yazd and Kerman and how this area was different from Greater Khurasan, the region that included the cultural and administrative capitals of the Timurids and thus, received most of the royal patronage. We shall look at three major local histories, Tarikh-i Yazd and tarikh-i Jadid-Yazd that were written at the time, and Jāmi' Mufidī which was written at a later date, but whose author enjoyed a special status as the head accountant of the office of endowments in Yazd.

We shall also closely study the major contribution of Golombek and Wilber to the field of architectural history of the Timurid period in The Timurid Architecture of Iran, and Turan and their catalogue of architectural projects and patrons. However, we shall argue that their conclusions are mostly based on Greater Khurasan. By arguing so, we shall locate the focus on Central Iran, and explore the reasons for such differences in the relation between the Sufi orders that were dominant in Greater Khurasan and Central Iran, namely Naqshbandi-yeh and Ni'matullahiyyeh respectively. Described as conflicting Sufi orders of the time due to the roots of the first order in Sunnism and that of the latter in Shi'ism, we shall rely on the primary sources to investigate the accuracy of such contrasts as well as any other possible reasons for such a difference in the patronage granted to the two orders.

Useful Information

Restaurants and Pubs

The Crown Inn - 023 8031 5033 - Highcrown street, Highfield, SO17 1QE
 The Cowherds- 023 8055 8405 -The Common , SO15 7NN
 Pilgrim House Chinese Restaurant - 02380 338 008 - Canute Rd, SO14 3FJ
 Ocean Dragon - 023 8022 6636 - 17a Above Bar St, SO14 7DX
 Mango Thai Tapas - 02380 678877 - 27 Portswood Road SO17 2DW
 Docko' The Bay - 023 8033 9901 - 69 The Avenue, SO17 1XS
 Tiffin Club - 023 8023 3433 - 1 Oxford St, SO14 3DJ

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Buses

Unilink Buses - <http://www.unilinkbus.co.uk/>
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This event is made possible through the generosity of a number of institutions and sponsors, we would like to offer our thanks to them all:



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Current Islamic Archaeology, Art and Architecture Projects and initiatives

Sealinks Project - The Sealinks Project is a large multidisciplinary project involving collaboration with individuals and institutions around the Indian Ocean and beyond. Its aim is to study the earliest maritime connections that linked up and gradually transformed societies around the Indian Ocean. <http://www.sealink-project.com/>

ArCHIAM - Centre for the Study of Architecture and Cultural Heritage in India, Arabia and the Maghreb, based at Nottingham Trent University, UK aims to provide an interdisciplinary research platform for historical and contemporary cultural developments across three interconnected global regions. <http://archiam-centre.2020design-test.co.uk/>

Materiality in Islam Research Initiative (MIRI) - A research-oriented focus group comprising Danish-based and international scholars who, through a modern appreciation of Islamic art and archaeology, seek to forge cultural and social understanding with the contemporary Muslim world. MIRI is based in the Department of Cross Cultural and Regional Studies (ToRS, the Danish acronym), the Faculty of Humanities, The University of Copenhagen, Denmark.

The Indian Ocean World: The Making of the First Global Economy in the Context of Human-Environment Interaction - This project investigates the rise and development of the world's first "global economy" in the context of human-environment interaction from the early centuries B.C.E. to the present day. The region under study is the Indian Ocean world (IOW), an arena of primary geo-political importance that includes eastern Africa, the Middle East, Southeast Asia and emerging superpowers China and India. <http://indianoceanworldcentre.com/mcri>

The NSC Archaeology Unit (AU) - pursues projects designed to foster collaborative research in the archaeology of civilization in Southeast Asia, and its links with its neighbors in Asia. It is a part of the Nalanda-Sriwijaya Centre, at the Institute of Southeast Asian Studies. The AU conducts excavations in Singapore, concentrating on the material culture of the period from 1300 to 1600, but also maintains an interest in the lives of Singapore's inhabitants during the colonial period of the 19th and early 20th centuries <http://nscarchaeologyunit.wordpress.com/>

Patrimonio de Guadix - Maps, photographs and virtual tours of the heritage of Guadix, Spain. <http://www.patrimonioguadix.es/>

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