

**Session title: ARCHAEOLOGIES OF CRUSADING,
CONVERSION AND COLONISATION IN
MIEVEAL EUROPE III**

Organizers: Aleks Pluskowski, Department of Archaeology, University of Reading, UK
Krish Seetah, Department of Archaeology, University of Cambridge, UK

Time: Saturday afternoon

Room:

Session abstract:

The previous sessions on the Archaeology of Crusading, Conversion and Colonisation at the annual meetings of the EAA in 2006 and 2007 were very successful. The organisers intend to maintain and strengthen this forum for a growing branch of archaeological research with a third session for 2008. The setting of the 14th annual meeting of the EAA is particularly appropriate for this session, since the Knights Hospitaller – a military order engaged in crusading – took possession of Malta from the 16th century. The crusading movement was accompanied by processes of variable religious conversion and colonisation at the frontiers of Europe. This prompted multiple and dynamic interactions between incoming groups and indigenous populations which have left significant material traces.

Papers are warmly invited on any aspect of this process, or on comparable contexts associated with religious transformation, colonisation and inter-cultural exchange within and beyond medieval Europe. The aim of the session is to draw together common themes and methodologies in approaching an incredibly varied topic, to explore reasons for diversity and to seek new avenues for future research. Papers are particularly welcome on the impact of crusading, religious conversion and/or colonisation on settlement, resource exploitation, religion, trade, social identity, ethnicity, power relations, conflict as well as inter- and multi-disciplinary methodologies.

Paper abstracts:

**INTRODUCTION: HOW MUCH RELIGION IS THERE IN THE
ARCHAEOLOGY OF HOLY WAR?**

Aleks Pluskowski, Department of Archaeology, University of Reading, UK

This year's session encompasses novel perspectives on religious conversion, on crusader castles, the archaeology of the military orders, cultural re-assertion in the wake of Ottoman decline and the impact of the Reconquista on urbanisation. It represents a snapshot of the diversity of research investigating the material

signatures of religion as a driving force in this formative period of European society. But, how important is religion in our interpretations of the archaeology of regions where Christendom was created, contested and re-defined? Has the need for typological and technical studies in the archaeology of religious conflict and transformation obscured the role of religion? This paper will argue that religion remains central to virtually all archaeological studies of these processes, even though it may sometimes appear to be taken for granted.

CONVERTING THE CLAY: THE ROLE OF CHRISTIANITY IN MIEVEAL CLAY SOURCING STRATEGIES

Imogen Wood, Department of Archaeology, University of Exeter, UK

In this paper I argue that the shift in resource exploitation and active restriction to raw materials could have been employed to aid the conversion to Christianity in frontier regions. Inter-cultural exchange is often viewed through new pots, not new clays; this seemingly subtle change can have profound ramifications on the construction of new identities in times of religious transformation. The unique application of petrological analysis and ethnographic models concerning clay sourcing strategies has the potential to change previous approaches of ceramic studies in the medieval period. This innovative methodology challenges the past dependence on the adoption of new pottery forms to indicate changes in social identity.

The petrological analysis of Early Medieval pottery in the south-west of England, has demonstrated that a region which rejected the process of Romanization, in the form of urbanization and adoption of its associated material culture, changed soon after the adoption of a new clay source. The disruption and complete rejection of gabbroic clays in the 7th-8th centuries AD, used continually for 4000 years, and the move towards new granitic clays, demonstrates a monumental shift in ceramic production and thus social continuity. This shift in clay sources could reflect a religious transformation resulting in the formation of a new social identity and their entrance into Medieval Europe.

SPACE AS AN ARTEFACT: THE MORPHOLOGICAL ASPECTS AND SOCIAL LOGIC OF CRUSADER CASTLES

Eva Mol, Leiden University, The Netherlands

When it comes to the crusader period, much of our attention has been directed to the numerous fortifications dotting the landscapes of the Levant, Europe and the Baltic area. This paper will not be an exception; however, the approach I employ is different. My paper examines the social aspects of crusader castles, perceiving them as a reflection of society rather than as mere military architecture. I believe the key to moving forward and broadening our view within castle research and Frankish life is taking an interdisciplinary approach, using a wider range of models and theories to examine the socio-cultural functions and uses of such built structures.

The main method applied is space syntax, an architectural and sociological technique and theory for exploring the relationship between society and space. It is founded on the supposition that the social norms of societies are embodied in built

form. Its aim is to illustrate different aspects of relations between the built environment and social constructions through qualification and quantification of spatial properties. Space syntax analysis adds an original perspective to our existing knowledge of crusader castles by shedding new light on their function and meaning. The methodological approach ignores form and aesthetics of built space, placing the emphasis purely on spatial configuration and the dynamics of movement within buildings, allowing for a comparison between different castles in different areas.

This paper will analyse the spatial organisation of rooms, the circulation patterns within crusader castles and tries to illuminate the social structures relating to the wider social and cultural landscapes of Frankish settlement. Furthermore, it seeks to demonstrate the value of applying space syntax to both crusader studies and archaeology.

THE ISSUES CONCERNING THE LOCATION OF THE DOMUS OF ST MARTIN'S PRECEPTORY IN THE VICINITY OF ZAGREB

Juraj Belaj, Institute of Archaeology, Zagreb, Croatia

The Preceptory of St Martin encompassed an area east of Zagreb (NW Croatia). The estate was given to the Knights Templar by the Hungarian and Croatian King Andrew II in 1209. According to the written sources, a domus of St Martin was located there. The domus was first held by the Knights Templar and later by the Knights of the Hospital of St John. However, the written sources do not point to the exact location of the domus. The paper gives an account of researches conducted so far, suggesting three possible locations of the domus. An emphasis is given to archaeological excavation on the most probable location of the domus, which resulted with scarce material evidence dating to the period of the military orders. The paper also deals with the issue of the limitations of archaeology as a discipline in the research process of material heritage of military orders.

THE CRUSADE WITHIN: SOCIETAL AND MATERIAL CULTURE CHANGE IN CENTRAL EUROPE IN THE AFTERMATH OF THE BATTLE OF LEPANTO

Estella Weiss-Krejci, Department of Social and Cultural Anthropology, University of Vienna, Austria

The deep anxiety inspired by the Ottoman Empire which under the leadership of the Ottoman sultans from the late 1510s had expanded its territories from eastern Orthodox into Latin territories, had been an essential background to the Reformation. Martin Luther went so far as to consider the Turks as agents of God's anger against sinful Christendom. The victory over the Ottomans by a coalition of Catholic powers led by Spain at the naval Battle of Lepanto in 1571, not only signalled the Ottoman decline but also promoted the Catholic revival.

This paper addresses the archaeologically visible changes in architecture, material culture and ritual which took place in Central Europe in the wake of the Battle of Lepanto, and which are directly associated with the Counter-Reformation, a

process starting with the pontificate of Pope Pius IV in 1560 and lasting until the close of the 'Thirty Years War' in 1648.

TRANSFORMING A MUSLIM CITY: MEDIEVAL SPAIN AND URBAN LIFE AFTER THE RECONQUISTA

Ieva Reklaityte, University of Saragossa, Spain

In this paper I would like to focus on the alteration of *mode de vie* that occurred in Muslim cities in Spain, after the Christians conquered them throughout the Middle Ages until 1492. Archaeological investigations revealed the changes that were produced by the new governments and their new citizens in order to embellish the "typical" Muslim city. One of the practices was the enlargement of streets to the detriment of underground sewer systems, as well as the enlargement of houses and suppression of cul-de-sacs. Moreover, new inhabitants were not accustomed to the hygienic practices that were usual for Muslim citizens. Some of the reforms that were taking place in the houses that were formerly inhabited by Muslims are quite illustrative. For example, the closure of latrines or the aperture of spaces that would leave the latrine opened to the other rooms without any sort of privacy. The heart of a Muslim house – a court – where water and vegetation were contemplated as a symbol of paradise was neglected and cesspools were dug there. Furthermore, archaeological data reveal the accumulation of rubbish not only in abandoned dwellings but also in the circular towers of the city walls and one-way streets.