

International Start-Up Workshop

Ports and Trans-Ports

Evolution and Revolution(s) in the Indian Ocean World

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Abstracts

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Sumhram after more than twenty years of excavations by the Italian Mission to Oman (IMTO)

The excavations at Sumhram are exceptional among the range of archaeological researches conducted in the Sultanate of Oman, first in terms of their duration (as of now, in 2019, twenty two years). During the long period of research, the IMTO had the possibility to excavate almost completely Sumhram.

The impressively coherent layout of Sumhram suggests that some sort of preliminary plan had been drawn up even before construction began. The city urban plan is regular, streets follow an orthogonal matrix, large spaces are geometrically designed. The buildings were surely not erected at random.

Pottery, coins found during the excavations bear witness to a possible date of the foundation of a first settlement at the end of the third century BC. Sumhram was not definitively abandoned until sometime at the end of the 4th century- beginning 5th century AD. The port of Sumhram was active for about eight centuries. In this long history several contacts have been tied between Sumhram and many faraway countries.

Currently, the research is focused on the construction phases of the city.

In its eight centuries of history, the city has undergone many architectural transformations.

The inhabitants of Sumhram during their long history were not only traders by sea, but also skilled craftsmen.

For the first time, recent archaeological discoveries on top of a promontory in front of Sumhram provide interesting data on the relationship between the inhabitants of the city and the locals.

Parayil John Cherian

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Did the Early Historic, Arabian, Indian and Chinese Cultures Transform the Indian Ocean into Trade Lake? Revelations of Archaeological Evidence Unearthed at Muziris (Pattanam) Port Site, Kerala, India.

It's time for the practitioners of archaeology and allied sciences to follow a more inclusive approach to comprehend early human cultural roots. Sources ranging from myths, legends, speculative writings, informed opinions, folk traditions, genetic information, written and material evidences demand trans-disciplinary scientific approaches to integrate them into tangible, trustworthy knowledge forms.

The Indian Ocean with its mighty vastness and probably the largest number of diverse cultures settled across its littoral from South Africa to South China played a defining role in the first transcontinental early historic interfaces. This phase broadly from 5th c BCE to 5th c CE witnessed the first proto globalisation in human history connecting the three continents of the Old World. The metallurgical technologies, new navigational skills and trade seem to have been the propelling forces of the new maritime interfaces. The confluence of the three regional trade systems, based on silk, spices and aroma transformed the Indian Ocean into a trade lake which by 1st c BCE intersected with the Red Sea and Mediterranean regions. With the fall of the Roman Empire and consequent interruptions this network seems to have entered a new phase of dwindling fortunes by around 5th c CE.

The paper would unravel the latest evidence unearthed at Pattanam archaeological site (10°09.434'N; 76°12.587'E) on the south-western coast of the Indian subcontinent. The Pattanam archaeological evidence exposes the trans-oceanic links of the legendary port of Muziris (1st c BCE – 4th c CE) copiously referred in the classical Tamil, Greek and Latin sources.

The site habituated in the mature Iron Age phase, (1000 BCE – 300 BCE) gradually entered into trade contacts initially with the Mesopotamian and South Arabian regions which soon evolved into the “first trade emporium” having interconnections with over forty plus port-sites from the Gibraltar to South China; 15 centuries before Vasco da Gama reached the Indian shores. The count of early historic South Arabian and Mediterranean pottery at Pattanam is the highest ever from an Indian Ocean port site.

The paper would also discuss the evidences from three contemporary port sites – Khor Rori and Hepu sites in Indian Ocean and Berenike site in the Red sea to reveal the interconnectedness of the Indian Ocean trade lake in the early historic phase.

Joao Costa

CHAM - Centre for the Humanities Universidade NOVA de Lisboa and of the Universidade dos Açores, Portugal

Portugal in the Sea of Oman: the Convolute

On the occasion of the 45th National Day of the Sultanate of Oman in 2015, the first volume of Portugal in the Sea of Oman was published. The research, which has been taking place since 2008, focused on the Portuguese central archives, Torre do Tombo and the National Library, in a total of 16 volumes and 1443 documents, with a time span between 1504 and 1783 and a final volume of indexes and maps. All documents are published in three languages: Portuguese, English and Arabic.

The project, co-ordinated by Abdulrahman Al-Salim and Michael Jansen, in collaboration with Pedro Pinto, Karsten Ley and Helmut Siepmann, has revealed to the community a vast set of documents, many of them unpublished, which contribute greatly to the study of the Portuguese presence in the Persian Gulf and, in particular, providing a wide range of information about the history of Oman.

The topics covered throughout the 3 centuries considered in the documentation already published, have a range between political conjunctures, social and everyday experiences, commercial and economic aspects, multiculturalism, interreligious relations, war episodes, accompanying the history of this region since the first Portuguese armies entered the Gulf, until the decline of this empire by the hands of the local Arab potentates, the Turks and other European rivals.

A third phase of the project is already in motion, based on the Portuguese peripheral archives and focusing on a later chronology, diverging already until the 19th century, with the anticipation of the edition of about 15 volumes in a total of 1800 documents.

The aim of this communication will therefore be to present a generic overview on the history of Portuguese presence in the Persian Gulf and in Oman, specifically between the 16th and 18th centuries, through the analysis of the documents hitherto published in these volumes, thus attempting to arouse the attention of the audience to the substantial scientific interest of this edition in the pursuit of new data for Omani history.

Stephanie Döpfer¹ / Conrad Schmidt²

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Foreign Relations of Bat and Al-Khashbah, Sultanate of Oman, in the 3rd Millennium BC

The 3rd millennium BCE in Oman was a period of fundamental change in the development of social complexity, the exploitation of new resources such as copper, and mode of life. It was also a period of long-distance relations between the Oman Peninsula and the neighbouring regions along the Arab-Persian Gulf. Within the scope of the paper, the material evidence for this long-distance exchange will be presented with a special focus on the two archaeological sites Bat and Al-Khashbah. Both are located in inland Oman. Bat has been intensively investigated between 2010 and 2015 by a team from the University of Tübingen. Here, several tombs and burial pits of the later part of the 3rd millennium BC, the so-called Umm an-Nar period, have been excavated that demonstrate far reaching exchange with other regions. Al-Khashbah, which is the focus of the ongoing research projects of Conrad Schmidt, University of Tübingen, and Stephanie Döpfer, University of Frankfurt, also yields evidence for foreign relations, especially with regard to copper exchange. The results from Bat and Al-Khashbah will be the starting point for more general thoughts on the organisation of the interregional contacts of Oman in the 3rd millennium BC.

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Dahwa between inland and coast: A case for hinterland trans-ports

Five Um an-Nar settlements (DH1, DH5, DH6, DH7, DH8), discovered 24 km southwest of Saham in northern Al-Batina plain, at the foothills of Al-Hajar mountains, concentrated in a small area around Wadi system. Excavations (2014-2019) at two of those sites Dahwa 1 and 7 (DH1 and DH7) showed that the community was highly developed, organized/ controlled by elites that established an overseas trade system lasted for almost five centuries. Indus Valley was the favourite destination for Dahwa community for exchange and trade. The famous Indus Black Slipped Storage Jars present intensively at Dahwa sites which indicate the intensive contact with Indus Valley civilization during the second half of the third millennium B.C. Copper processing was one of the main production of the settlers of Dahwa. This was evidenced by copper furnaces, large quantity of crushing mortars, copper slags and copper object.

Exchange products between Dahwa sites and Indus Valley region went through different steps. Since Dahwa lies in the inland area far from the coast, its exported and imported goods had to pass first through land and then the sea. Transport through the land passed by the flat plain sloping down very gently towards the sea while transporting through the sea passed through a port. The closest costal area to the site is Saham. The strategic location of Dahwa, between inland and coast made it a good case for hinterland trans-ports.

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Oman's modern ports

Oman, due to its geographical location, is widely seen as a 'logical' central logistical hub within the maritime trade network of the Western Indian Ocean and beyond. This is also the view adopted by Oman as a basis for policies to develop its economy and in particular its modern logistics sector – ports, airports, roads and eventually, perhaps, railways. A position based on geography seemingly implies an element of stability and invariability. However, over the past 200 years Oman's ports have seen significant functional change due to technological, economic and political developments. Factors driving change for Oman's ports during the past two centuries include the rapid expansion of Oman's East African empire in the first half of the 19th century, then Muscat's loss of political control over the East African ports after 1856/61, internal economic decline, the increasing dominance of European steamships in the Western Indian Ocean, the impact of the suppression of the East African slave trade 1822-1873 and later –around 1900– of the arms trade. The post-WWII period is characterised by rapid economic expansion in the Gulf due to oil revenues, a surge of imports and the containerisation of sea trade. This impacts on the circulation of goods and requires an ongoing and timely adaptation with regard to the functionality of ports in Oman and the region. Competition between ports, economic efficiency as well as political considerations require ports to re-define themselves as transshipment ports, as entry ports for goods, or as cruise ship destinations. This can be illustrated by Oman's port development since the 1970s. In a geopolitical perspective, the Chinese "Road and Belt Initiative" has added a new dimension to the economic and political strategies behind port development in Oman as well as in the wider region.

Ulrike Freitag

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The Land-Sea Nexus in an Arabian Port City in the 19th Century: Preliminary Investigations

We all know that, for centuries, goods travelled by sailboats and later by steamers to ports, where they were loaded onto caravans, and later lorries, to be transported to their final destinations, at least if they were not stored and sold or transshipped locally. What is much less explored are the institutions involved on the ground into this process, from the guilds of boatmen to the porters, brokers and cameldrivers' guilds. This paper investigates these institutions in the 19th century city of Jeddah.

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Indian Ocean Seafaring Trade in the Bronze Age. The Indus-Magan connection

Cosmopolitan interactions and intercultural exchanges played an important role in the Oman Peninsula during the Early Bronze Age. A considerable amount of commodities (mainly copper ingots) reached Mesopotamia from Oman already during the Middle to Late Uruk period (ca. 3800-3200 BCE), with a substantial increase and diversification of the exchanged items in the following Jemdet Nasr and Early Dynastic periods (ca. 3200-2500 BCE). Relations with Mesopotamia and southern Iran likely provided also most of the cultivars necessary for the establishment of an incipient farming economy in the inland oases.

Intercultural exchanges further increased in the whole Middle Asia during the second half of the third millennium BCE. In this period, while imports from Mesopotamia and Iran suddenly declined, the Indus Civilization emerged as the primary trading partner for the Umm an-Nar communities of the Oman Peninsula, the «Land of Magan» of the cuneiform texts. The significance of such mutual exchanges and interactions has often been discussed in the general context of the economic and socio-technical developments of the Magan Civilization. However, the mechanism and organization of this trade have not been fully decoded yet.

This paper will retrace the history and evolution of our understanding of the earliest maritime connections between the Oman Peninsula and the greater Indus Valley, with a specific focus on contexts and materials explored directly by the author over the past decade, including the Indus sites of Lothal and Dholavira in Gujarat, as well as Ras al-Jinz RJ-2 and Ras al-Hadd HD-1 in coastal Oman.

Manuela Gutberlet

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Mega-Cruise Tourism in the GCC: Transforming Space and Society in Muttrah

Tourism in the in the Sultanate of Oman has become a tool to develop the economy, as well as for replacing future decreasing oil discoveries. The rapid increase in mega-cruise tourism around the Arabian Peninsula with short, compressed one week circular itineraries in comparison with long-term cruising in the past is in line with globalization and the hybridisation of space. What are the impacts on the local community and space in Souq Muttrah in the Sultanate of Oman?

Since the introduction of all-inclusive cruise travel, the ship itself has turned into the main destination, a tourist enclave. Consequently, the port of call has become a place for visual consumption. Cruise tourism in Oman started in the 1990s. In 2005 only 25 ships carrying nearly 8,000 passengers docked in Muscat whereas in 2012 more than 250,000 tourists arrived.

The research is based on qualitative and quantitative research conducted in Souq Muttrah, the market opposite to the cruise terminal in Muscat since 2012. The souq is an ancient trading hub and the oldest, main market place in the Sultanate of Oman. It has been growing organically for many generations and turned into a top tourist destination in recent years. Emerging cruise destinations on the Arabian Peninsula like Muscat have been adjust their infrastructure to mega-ships, promoting the commodification of a hybrid, 'Oriental' space and its people. Moreover, due to overcrowding, locals avoid the space when cruise liners are in the port. Local well-established business owners and vendors with their products are marginalized. Many relocate or leave their businesses. Instead, a new multi-ethnic Asian vendor community is shaping the place and the cross-cultural exchange with tourists. As part of the 'hybrid extension' of the cruise liner, a cruise port benchmarked to the one in Cape Town is planned along with the construction of a mall and a 'Heritage Souq'. It is suggested to limit mega-cruise tourism, to introduce more responsible tourism, a better visitor management and to empower the well-established multi-ethnic local community and the local built heritage.

Keywords: mega-cruise tourism, commodification of space, local community, heritage, the Sultanate of Oman

Michael Jansen

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ICOMOS - International Council on Monuments and Sites

Mohenjo-Daro: The spider in the net

Mohenjo-Daro is known not only as largest settlement amongst more than 2000 registered of the Indus Valley Civilization so far, but also according to its formal appearance as its very center.

Several attempts have been made to identify the internal settlement relations: prominent ones are those of Louis Flam, S.R. Rao and Greg Possehl.

Most recent research has shown that Mohenjo-Daro was the result of an already existing larger network which had been forming by intensifying the water ways as means of transport.

The 'pre-' and 'proto-' 'urban' cultures like the Kot Diji- and Amri- culture in the southern Indus Valley and the ... in the northern valley were still, land oriented by means of transport. Their settlement areas were not yet primarily water oriented. In the mature urban phase most of the settlements are located close to river systems.

With the 'Revolution of Transport' the rather sudden 'explosion' of the Indus Civilization along the inland and also sea water ways is taking place. The latter was part of the later urban phase.

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Network Evolution around the Harbour of Hamburg

Since its founding in the early 9th century, the city of Hamburg has always defined itself around its port. Officially granted as a toll-free zone by Emperor Barbarossa already in 1189, the port made Hamburg an important player within the Hanse network and in the early 17th century their wealth allowed the city to complete a then most modern city wall just in time to protect them from the horrors of the 30-year war. Until after the Napoleonic time, the harbor manager (locally called *Wasserschout*) stood on almost equal terms to the City Mayor, granting him even the power to declare or end wars on behalf of the City of Hamburg!

While Hamburg's Hanse network was mostly focused in Europe, especially the Baltic Sea and the linkage to England, shipping companies like the *Woermann Lines* (in the 1840s the largest freight line worldwide) built up strong sea networks with Eastern Africa through the Indian Ocean all the way to China and Japan. City partnerships with *Dar es Salaam*, *Shanghai* and *Osaka* are evidence of this ongoing linkage to the Indian Ocean context.

The evolution of Networks and Mobility structure on Land can be discussed at several levels: the "Freihafen" toll-free harbor infrastructure, the impact of the East-West separation between the end of WW II and the German re-unification in 1989, and the cultural impact of these developments:

- **Freihafen:** The toll-free property as a separate city state was a key asset for Hamburg, because it facilitated greatly the storage, trading, and re-loading of goods at the connection point between international sea transport and inland inter-modal mobility. This caused a major political struggles when the German Empire was founded in 1871/72. Only after lengthy high-level negotiations, Hamburg joined the Empire in the late 1880s in exchange for the permission to close of a toll-free storage area ("Speicherstadt") which has a huge impact even today, twenty years after the toll-free zone became obsolete due to the European Union treaty of Maastricht which abolished tolls within Europe in general. Nevertheless, the area still remains the main storage and trading place for international valuable goods such as coffee or carpets.
- **Maschen:** For many centuries, the network and mobility "on land" were really defined by the River Elbe which opens to a wide mouth at Hamburg; Prague and even Sankt Petersburg (via the Baltic Sea) considered Hamburg their main port. With the splitting of Germany after World War II, this centrally important "backyard" was lost. As a compensation, Hamburg decided in 1970 to build a huge

goods and marshalling yard in the southern suburb of Maschen, in order to link to other parts of Europe by train connections. Maschen is currently the largest such marshalling yard in Europe.

- Cultural heritage: Hamburg's role as a staple place also had a strong influence on the cultural exchange and foci of museums throughout the city. As one example, the former "Speicherstadt" has been converted in a large-scale cultural heritage site while at the same time promoting tourism and a completely new attractive city quarter, with many allusions especially to the inter-cultural exchange including the African one.

It should not be ignored that these socio-political, cultural and commercial developments have been strongly driven by technological advances and more recently digitalization as well. The Maschen marshalling yard could not have been successful without the rapid growth of container-based standardization in inter-modal traffic and its IT backend infrastructure – the doctoral thesis topic of the first author in the late 1970's. Similarly, the City of Hamburg has recognized the need for a comprehensive eCultureCloud infrastructure in order to promote the smart city development in the field of inter-cultural heritage; helping this inter-disciplinary effort is among our current activities.

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Similarities and Differences within the Urban Structures of three Contemporary Port Cities in the Indian Ocean – Mombasa, Mumbai, Muscat

This paper focuses on the urban development and on the urban transformation processes of port cities in the Indian Ocean by analysing and comparing three diverse urban examples within different time periods. As connectors of inland and sea trade, the three examined port cities have become important hubs for the transregional exchange not only of goods, but also of religious and political ideologies, cultural traditions, rituals, construction methods, language, other knowledge and more. Thus – in comparison to other cities or regions – these port cities obtained significant advantages. The intercultural exchange between the port cities of the Indian Ocean served as an promotor for growth and activities, and also as an accelerator for urban development. A special attention is dedicated to “revolutionary changes” which the selected port cities have experienced with regard to urban development and urban infrastructures during relatively short time periods, for example when new governances have been established in the cities. Today, the originally predominant role of trade has significantly decreased in the examined cities, while several other economic factors have gained importance in parallel. The three examined port cities of the Indian Ocean have outgrown from their exclusive dependency on ports and transports.

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Importance of Banbhore pottery, its provenance in relation with the Indian Ocean Maritime Trade, and the dating of the site

The ancient ruins known as Sassui jo Takker were excavated extensively from 1957 to 1964 by the Department of Archaeology, Pakistan the successors to the ASI; but the ensuing report was very brief and limited to making wide generalizations.

The site was reported to have ended by the earlier half of 13th century, coinciding with the destruction brought to the port of Daibal by Sultan Jalaluddin Khwarzemshah.

This sounded very interesting but was a difficult proposition to sustain, especially there was no material evidence to bear this fact out. In absence of a study of pottery, that is associated with the material excavated elsewhere on the contemporaneous sites, which remained associated in the Maritime Trade Activity in the Indian Ocean. For instance Samarra has a unique place in provenance as the site's existence is otherwise proven on the bases of strong historical evidence. It was built, repeatedly enlarged and abandoned within the space of 56 years (AD 836-92). This gives it a unique importance in Islamic archaeology in that all the buildings and material recovered from the site can be dated with unusual precision.

In 2002 a study of the material excavated was initiated, the observations of the study brought the fact to the fore that the material doesn't confirm this dating, it rather confirmed the first half of the 12th century to be the culmination of the site.

Another interesting finds is the glass, of which a wide variety was in circulation throughout the region.

The paper shall make some essential comparisons regarding the pottery of Banbhore, and also put light on presence of another port town very near to Banbhore and discuss the hypothesis of it being the continuation of the Banbhore in the 12th and 13th centuries as port of Sindh.

Hee Sook Lee-Niinioja

ICOMOS - International Council on Monuments and Sites

ICICH - International Committee on Intangible Cultural Heritage

The Religious-Cultural Heritage of the Indian Ocean Pasisir Port-Towns in Islamization of Java, Indonesia

Islamic civilization was linked to the message of the Prophet since its arrival in Java, developing a regional characteristic. It was influenced and remodelled by local traditions with places where it came to contact, to fulfil with its religious-philosophical ideas. This interaction had enriched the pre-existing and Islamic cultures.

Along the Indian Ocean, the northern coastline of Java (pasisir) played a role for Islamization. The area was the hub of the advent of Islam, sacred buildings, and the governing power. Already in the 15th century, first Muslim traders – Arabs/Persians/Indians/Chinese - settled down, bringing their religion with them and associated practice. Islamic Sufi preachers were often connected with particular port-towns and built their mosques for conversion.

Cirebon kept contacts with both the inland and the outside trading world and was reflected in its cultural and artistic expression with a Chinese flavour. Demak was the economy of the first Islamic kingdom. Based on trade, the transport and distribution of commercial goods for domestic and overseas were crucial. Kudus was holding a political power until the 16th century, while it became a holy city for Islamization with teachings. Jepara was the starting point for traders who embarked to other parts of the Indonesian archipelago. It was a centre of the coast culture, bearing strong influences on decorative elements from China.

A question arises on syncretic movements around the pasisir heritage, as erecting mosques are a must for Muslims. In doing this, one should be mindful of the context of multicultural societies which created a rich practice through the integration of tradition, ethnicity, geographical space, belief, and tolerance. It was due to the inspiration of regional Islamic culture and Javanese identity.

My paper discusses the religious-cultural contribution of Indian Ocean pasisir port-towns: how the existing and the incoming architectural heritage generated distinctions in unity.

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Maritime Hubs. The Interdependency of Functional Factors and their Relation to Urban Form on the Indian Ocean Shores

Network hubs, which include the transshipping of goods from land to water and vice-versa, ever since play an important role in the urbanistic development.

Especially the Indian Ocean World beginning with its early civilizations gives a thorough insight in the different sets of functional factors involved (security, storage, staple right, taxation, good display and trade, examination, control, loading/unloading etc.).

To facilitate a secure and quick turnover of good these functional factors developed formal outcomes, which can be diachronically observed. Some of them represent re-occurring/similar built facilities (the pier for instance), some changed dramatically (from human chargers to container cranes).

The proposed presentation aims at clarifying the functional standards of maritime hubs and to illustrate them with examples from Indian Ocean ports throughout the centuries.

Mohammed Al Muqadam

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The Portuguese in Oman (1507-1650)

Following the entry of the Portuguese into the Indian Ocean and the Arabian Gulf, in the early 1500's. This paper focuses on the era of the Portuguese rule in the gulf and Oman ports, from 1507 until their final exit in 1650.

The Portuguese forces led by Alfonso De Albuquerque, invaded the Omani coast in 1507. In 1515 succeeded to control Hormuz Island, the capital of the kingdom of Hormuz. Hormuz was one of the richest ports in the Gulf and Indian Ocean. Hormuz Kingdom rules controlled the key Gulf islands as well as Omani ports.

The Portuguese occupation of the Hormuz Kingdom was imperative on both military strategy and trade. The importance of Hormuz and Omani ports lay in their use as terminals for the maritime trade route from to Gulf to the Indian Ocean. Meanwhile, the Portuguese did not become involved with local governments unless it was necessary to protect their own trade. They built fortresses at each of their base ports. They dominated Indian Ocean – Gulf trade. The Portuguese brought to the Indian Ocean new arms, navigational skills and ship designs.

The Portuguese were able to regulate the waters of the Gulf and the Indian Ocean by permitting safe conduct to local shipping only with assurance of tariffs (license). They were successful in their conquest and were able to maintain their monopoly for a century. However, the Portuguese power in the Indian Ocean was vigorous and it attracted growing competition from the Dutch and English and to a lesser extent from the French as well as from the Persians and the Ottomans in the Gulf.

After the loss of Hormuz in 1622 to the Persians, with English assistance, the Portuguese retreated to Muscat as their regional center. Meanwhile, the Portuguese trade in the Gulf continued, but they no longer controlled the largest customs house in the region. Muscat acquired an important role as a strategic port for trade in the Gulf.

The election of Nasir bin Murshid as Imam in 1624 placed additional pressure on the Portuguese in Oman. The Yarubi Imamate was successful in evicting the Portuguese from Oman and their remaining Gulf possessions, in 1650. The Yarubis also succeeded in expanding their control over the Swahili coast of East Africa at the expense of the Portuguese.

Oman became the strongest power in the Gulf and Indian Ocean for almost a century, succeeding the Portuguese.

Stephane Pradines

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Pirates and marauders in Medieval East Africa

Our paper will present historical and archaeological evidences of piracy and warfare on the Swahili coast, from Somalia to Madagascar. The very term ‘Swahili’ or ‘those of the coastline’ amalgamates a mosaic of coastal peoples. This appellation dates back to the colonial period and the 19th century, the Muslim geographers (al-Masūdi, Idrīsī, Yākūt, Ibn Battūta to Ibn Khaldūn) preferring the appellation ‘Zanj’ which not only referred to the inhabitants of the East African coasts but also to black people in general. This term comes from Antiquity and from the Greeks who used the name ‘Azania’ to refer to the African coast. The Swahili are a myriad of ethnic groups united by a common culture based on Islam and a common language, the ‘kiswahili’. This African culture, which is located along the coastlines of East Africa, extends from Mogadishu in Somalia to the Bay of Sofala, passing by Kenya and Tanzania, Comorso and Madagascar.

According to the Periplus of the Erythraean Sea in the first century AD.: “[...] All along this coast, people have piracy tendencies [...]”. Later in the 10th century, Buzurg b. Shahriyar mentioned raids from Madagascan canoes on the Comoros Islands and in Pemba. Although previous research on the Swahili often summarised the conflicts as wars between the cities of the coast and the populations of the mainland or of the maritime invaders, this image of horizontal conflicts needs to be tempered: interior/Swahili/sea, by introducing the notions of vertical conflicts between the different Swahili city-states, and of internal conflicts and civil wars of succession. The Swahili cities were constantly in competition for access to the resources on the mainland and to harness the international maritime trade. This economic competition created political tensions and military confrontations which leads us to say that the first adversaries of the Swahili were the Swahili themselves. The fight for a share of a territory is the main cause of the war. The Swahili also fought the pastoralist populations, these jihadis against the infidels (unbelievers) being just an excuse to organise slave raids.

No siege engines, such as battering rams, ballistas or wooden siege towers used to scale the walls, formed part of Swahili poliorcetics. Because of this, the Swahili did not develop high city walls or specific systems of defence such as murder holes and brattices. The Swahili fortifications reveal a lot about how weak the assailants’ attacks were before the 16th century. There is just mention of a few catapults in Kilwa and in Zanzibar, but they were used as defence against enemy ships. In 1505, the German, Hans Mayr, noted four bombards in Kilwa, but he said that no-one knew how to use the gunpowder correctly. In 1505, Dom Franciso

d'Almeida gave some information about the weapons used in Kilwa: “[...]The men are armed with bows and large arrows, thick shields braided with palm leaves and stuffed with cotton, and better quality pikes than those of Guinea. A few swords were observed. They have four catapults for hurling stones but do not yet know how to use gunpowder [...]”.

The first siege weapons appeared in the middle of the 16th century with the Portuguese and Omani artillery. Mines to cause the walls to collapse were not used, as the attackers preferred to use their cannon to breach the city wall. However, the use of muskets and cannon during the Madagascan invasions at the end of the 18th century did not affect the system of defence and the organisation of the Swahili city walls. The Portuguese caravels and Turkish galleys were the basics of the siege system of the Swahili cities like Mogadishu, Mombasa and Kilwa. The artillery pieces on board ensured that the entire city could be bombarded without meeting any resistance. The Portuguese were not the only enemy of the Swahili cities during this period, as the Turkish corsairs organised numerous raids on the east coast from 1547 to 1588. Indian trade often fell victim to this Turkish piracy and the ships had to be large and have powerful weaponry in order to be protected. The Portuguese and the Turks were able to capture ships and crews who paid a ransom in order to be freed. These acts of piracy and of freebooting showed either a profit or a loss in the revenues of the local economy.

Abdulrahman Al Salmi

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From Oases to the Cities. The Immigration of the South Eastern Arabs to the Swahili East African Coast And The Arab-Afro Integration

Already in Pre-Islamic times people from South-East Arabia were known as navigators and settlers in the Indian Ocean rim. Written as well as archaeological sources prove Omani maritime activities in the Indian Ocean which connected Oman with the Ancient Oriental civilization as well as with the Hindu valley civilization from the 3rd millennium B.C. onward. Written sources from the Roman period, in first place the "Periplus of the Eritrean Sea", evidence Omani activities as far as India and beyond.

In this paper we shall outline the cultural, material and historical relations between the Arabs of the Southeast Arabian coast with the East coast of Africa. These relations have shaped and affected both worlds by creating a unique civilization, the "civilization of Arabs" that established itself along the coasts of the Red Sea and East Africa since many centuries ago. We shall follow the historic and cultural steps of Arabs sailors, traders and nomads from South Yemen (Aden and Hadramawd) and South Eastern Arabian (Oman), which were the pioneers in the formation and development of this civilization over centuries. This cultural process, that lasted until the middle of the twentieth century, when anti-colonial movements, supported by the East Bloc countries and China, purposely confounded the Arabs and Indians, who had lived for more than a thousand years in the region, with the Western colonialists. The so called "Revolution of Zanzibar" was the result of this confoundation and the death sentence for a unique, multi-ethnic and multi-religious civilization, a modern civilization as we see it today, of which the entire region did not recover until now.

Burkhard Schnepel

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From ‘Port of Call’ to ‘Smart City’: Towards an Ethnohistorical Biography of Port Louis, Mauritius

This paper focuses on the history of Port Louis, the capital of Mauritius. It will look at the various phases and functions of this city from its humble beginnings as a simple “port of call” in the early eighteenth century to its present status as a major hub for goods circulating in the southwestern Indian Ocean, as an attraction and shopping venue for tourists tired of the island’s beaches, but also as a congested and polluted town hoping to become a “smart city” in the not-too-distant future. In this ethnohistorical biography, I shall also discuss the intermediate stages and functions of Port Louis, first, as the economic and politico-administrative “chef lieu” of French colonialism in this part of the world, then as a “pirate nest” for corsairs shortly before the British take-over in 1810, and, following that until the island’s independence in 1968, as a geo-strategically and economically important port city under British rule.

Hanne Schöning

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Arab perfumes and the Indian Ocean trade in animal-derived aromatics: the case of civet (zabād)

Animal-derived aromatics have been important ingredients of perfumes since pre-Islamic times, and besides their olfactory aesthetics they have also been appreciated as aphrodisiacs and ingredients for medicine as in religious rituals and. While the majority of the Arabic sources and the secondary literature focus on the use and trade of musk and ambergris, another significant animal substance has been largely neglected: the secretion of the civet cat, endemic to sub-Saharan Africa, South and Southeast Asia.

This paper will trace and analyze the scarce material on the trade of civet in Arabic texts written by geographers, historians, encyclopaedists, and pharmacologists, in trade statistics and fiscal lists as well as in the secondary literature. It will contribute to the history of perfumes and will shed light on the criteria for the esteem and fame of aromatics.

Vera-Simone Schulz

Kunsthistorisches Institut Florenz, Italy

Port Cities, Commodities, and Indian Ocean Connectivity: Transcultural Aesthetics along the East African Coast

Though today strongly marginalized within Islamic and Indian Ocean art history, coastal East Africa held a major position within premodern Indian Ocean networks. Raw materials, finished goods, diplomatic gifts: the Swahili coast was both the source of numerous items that circulated in and beyond the Indian Ocean and was itself characterized by artifacts that had arrived from afar. This paper focuses on networks and mobility by sea that came to shape the visual and material culture of Swahili port cities in the premodern period: the impact of certain Indian Ocean communities that travelled and settled widely within the Indian Ocean world such as in the case of Persian seafarers, families from medieval Yemen or in that of Gujarati merchants whose joined visual culture from the Swahili Coast to the Persian Gulf and all the way to Indonesia is traceable by means of artefact remains from 13th- and 14th-century Gujarat that have been found in these places. It will discuss the way how certain artefacts created bonds between far-away locations, but also how they were localized along the premodern East African coast. Through this approach, this paper thus seeks to shed new light on the aesthetics of Swahili port cities in their multiple transregional and transcultural entanglements from an art historical perspective as well as on notions of mobility in the premodern Indian Ocean world.

Tansen Sen

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Buddhism in the Life of a Port City: The Guangxiao Monastery and the Internal and External Connections of Guangzhou

The Guangxiao Monastery in Guangzhou (also known as Canton) was one of the oldest Buddhist monastic institutions in the port city. Between the fourth and tenth centuries the Monastery not only attracted Buddhist monks from South Asia but also drew followers from different parts of China. Additionally, it played important role in the social, cultural, and political life of the city. This paper will examine the ways in which the Guangxiao Monastery contributed to linking the city of Guangzhou to the hinterland areas of China and, at the same time, connected it to sites overseas. It will employ the concept of “contact zone” as articulated by Mary Louise Pratt to frame the multifaceted exchanges and interactions that took place at the Guangxiao Monastery.

Julia Verne

University of Bonn, Germany

Finding a place to live (one's dream) in Zanzibar: symbolics and materialities of housing for Zanzibari-Omanis

As one of the major hubs for Indian Ocean trading connections, Omanis have long settled in Zanzibar, built and inhabited the merchants' houses in the part of the city known as Stone Town. While this part has become listed as a Cultural World Heritage Sites in 2000, it is mainly through more recent renovation activities of Omani-Zanzibari that these buildings are being restored and the historic urban landscape is preserved. But while some make a lot of effort to regain, rebuild and redecorate their old family homes, others prefer to build new houses along the coast in order to enliven their memories of an Indian Ocean island paradise. The newly developed Fumba Town Project now offers a third option - town villas according to German building standards in close vicinity to the city centre - attracting Omani-Zanzibari buyers and thus illustrating the ongoing relevance of transoceanic ties for the local housing market. In this presentation, I therefore wish to further examine the different housing preferences of Omani-Zanzibari, the mobilities of goods and memories they entail, as well as their impact on more general discourses about Zanzibar-Oman relations and their implications for the inner dynamics of this particular port city.

Iain Walker

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Myth or wishful thinking? The Portuguese in the Comoros.

The Portuguese rounded the Cape of Good Hope at the end of the fifteenth century and for a hundred years were the only Europeans in the Indian Ocean. The Portuguese presence has deeply marked the Comorian worldview, and today there are said to be Portuguese tombs, forts, trading posts and descendants across the archipelago. This paper asks what lies behind the tenacity of these beliefs, and will look at how and why the Portuguese have left these traces, appearing in myths as the first settlers of the islands and having left a legacy disproportionate to the reality.

Norbert Weismann

University of Exeter Institute of Arabic and Islamic Studies, UK

Transshipping in Oman and the Gulf

In Oman and the Arabian coast of the Gulf artificial harbour installation were absent until the 20th century. Therefore, transshipping was needed to bring freight and passengers to the land.

The lecture describes the methods of transshipping used in the Arab Gulf and Oman and depicts the used vessels on the Batinah coast, Dhofar and Muscat. Further, it explains the development of the lighter used in Muscat since the 19.th century, the beden-mall-hamal and the hūrī.

Janaka Wijesundara

University of Moratuwa, Sri Lanka

Hybridization in Dutch colonial encounters; Beyond Cinnamon and pepper

In the Southeast and South Asian regions, the term colonial port cities remind metaphors of rambling cosmopolitan urban centers, busy commercial hubs, with their polyglot trading communities. These centres which are strategically located along the sea routes became the first stage of globalization linking the long-distance maritime trading and shipping networks with regional movements of people, commodities, and ideas. So the constant changeability of these cultures through this mix always offered fresh opportunities to explore human dynamics, and art of living. Unlike others, instead replication, Dutch encounters always made the way for better hybridization. It is quite interesting to see that this dual patronage has brought a new way of life in Dutch Colonial cities.

This paper looks in to aspects of how Dutch maritime trading has impacted on the socio-cultural and physical settings of Colonial Port Cities in East Asia and the Dutch responses to the new environments and creating hybrid culture, discussing selected case studies.