

# THE HISTORIOGRAPHY OF MEDIEVAL PORTUGAL c. 1950-2010

JOSÉ MATTOSO, dir.

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# Islamic and Christian Medieval Archaeology\*

Isabel Cristina Ferreira Fernandes,  
Santiago Macias

## Medieval Christian archaeology in Portugal

### Introduction

The importance attached to Roman archaeology in Portugal from the dawn of the twentieth century extended its boundary to be to what is commonly known as *Late Antiquity*, which some prefer to refer to as the Visigoth period. But the chronology of this framework rarely ventured past the fourth to fifth centuries, a gap remaining in references and effective knowledge for the following centuries up to the Islamic presence. In the inventories of Leite de Vasconcelos, Estácio da Veiga, Abel Viana and others, the material labelled Visigothic, predominantly from necropolises, is examined alongside the Roman<sup>1</sup>. Study of the Suevi-Visigoth period progressed timidly and in archaeological terms, was sustained by collecting pieces, some of which went to museums, others to private collections<sup>2</sup>: decorated stones, capitals,

\* Isabel Cristina Fernandes is the author of "Medieval Christian archaeology in Portugal"; Santiago Macias is the author of "Islamic archaeology in Portugal".

<sup>1</sup> Refers to VIANA, Abel, "Suevos e Visigodos no Baixo Alentejo", *Bracara Augusta*, 1959; ALMEIDA, Fernando de, *Arte Visigótica em Portugal*, Lisbon, 1962, as well as other articles by Afonso do Paço and Vergílio Correia.

<sup>2</sup> In addition to the various works edited at the time on this topic, several international scientific meetings held in Braga between 1950 and 1965 should be highlighted. The proceedings were published in the journal *Bracara Augusta*, an edition by the Câmara Municipal de Braga, FONTES, Luís O., "Arqueologia Medieval Portuguesa", *Arqueologia & História*, vol. 54: *Arqueologia 2000. Balanço de um Século de Investigação Arqueológica em Portugal* (2002), (pp. 221-238), p. 223.



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steles, tombstones, coins and some pottery<sup>3</sup>. Fernando de Almeida<sup>4</sup> was the main player in the first medieval archaeological investigation into the Paleochristian / Visigoth periods with the study of "Visigoth" stones (from Vera Cruz de Marmelar, Lisbon, Abiul and Soure) and excavations in Cdrinhas, São Cucufate, São Gião da Nazaré (1965-66) and Idanha-a-Velha (from 1956)<sup>5</sup>. According to Paulo Almeida Fernandes<sup>6</sup>, it was also Fernando de Almeida who designed the interpretive model for classifying the finds of this period (in three stylistic focuses: Suevi, Lusitanian and Olissipo), based on the current historiography at peninsular levels in Visigoth studies.

Archaeologically, interest in the high medieval period and in the late Middle Ages traces its roots to the restoration processes from the first decades of the twentieth century, following the championing of the Middle Ages by Camilo Boito and Viollet-le-Duc principles. The archaeological trend prevailing then, as with studies of history and art, linked as they were to the actions of the Direcção-Geral dos Edifícios e Monumentos Nacionais, served as a foundation for the application of criteria related to the *unit of style*. Furthermore, research into all things medieval fitted nicely with the nationalist stance of the *Estado Novo* in the projects associated with the centenary commemorations<sup>7</sup>. The renovation of dozens of castles, churches, chapels and monasteries, which were seen as the hallmarks of a past replete with glories and values identified with the Portuguese people, had a significant impact on the image of monuments, almost always medieval. Despite the unprofessionalism of the archaeological procedures, in terms of method and being limited to gathering architectural and sculptural artefacts and pieces, we can say archaeological research on the high medieval period began here, in the legitimate shadow of the work of reconstruction. However, it was beginning in the 70s, accentuating in democratic Portugal, that a line of archaeological research based on innovation and scientific thoroughness began to emerge, approximating to European practices. Contributing to this was the enormous investment in university training, pioneered by the Universities of Oporto and Lisbon.

<sup>3</sup> The journals *O Arqueólogo Português* (began in 1895), *Arquivo de Beja*, *Bracara Augusta*, *Arqueologia e História* (Associação dos Arqueólogos Portugueses), *Revista de Guimarães* and the proceedings of the 23<sup>o</sup> Congresso Luso Espanhol para o Progresso das Ciências (Coimbra, 1956) were the main channels for disseminating news, finds and the first medieval archaeology studies until the 70s.

<sup>4</sup> On his accomplishments, see: MATOS, José Luís de, "D. Fernando de Almeida na encruzilhada da arqueologia portuguesa", *Arqueologia e História* [Lisbon], no. 55 (2003), pp. 201-204, and FERNANDES, Paulo A., "O contributo de D. Fernando de Almeida para o estudo da Alta Idade Média em Portugal", *ibid.*, pp. 205-213.

<sup>5</sup> In the 70s Fernando de Almeida was already carrying out work in the same research area on Sines (1970), Troia (1970 and 1978), Torre de Palma (1974), São João de Azinhais - Alcácer do Sal (1978).

<sup>6</sup> FERNANDES, Paulo A., "O contributo de D. Fernando de Almeida...."

<sup>7</sup> Commemorating in 1941 the Foundation of the Portuguese Nation (1140) and Restoration of Independence (1640) from Spain.

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Today, policies for land development and the regeneration of historic centres, together with the creation of binding legislation for monitoring works and the preservation of sites, have become increasingly crucial to the improvement of fieldwork and of subsequent archaeological studies of medieval Christianity, especially in urban areas.

Mention should also be made of the development of an "archaeology of the overseas expansion", centred on underwater research along the Portuguese coast and the forts and cities on the north western coast of Africa and the Atlantic islands, among others<sup>8</sup>.

### *Religious spaces*

The studies of Carlos A. Ferreira de Almeida on the high Middle Ages began by focussing on road networks (1968) and on medieval architecture, intersecting artistic and archaeological approaches to castles and mounds in central and northern Portugal (1978 and 1986). For religious spaces, the excavations of Manuel Real in the church of Santa Marinha da Costa (Guimarães 1980, 1981, 1985) unveiled the first stratigraphic records of this period in the north west of Portugal, revealing a succession of temples from Saevi-Visigoth to Roman. The excavation of the S. M. da Costa church, exemplary in terms of the cooperation between archaeologist and restorer, served Real to demonstrate the urgency of archaeological research on medieval buildings in understanding their construction and use<sup>9</sup>. In Sabariz, he identified the first known cave hermitage in Portugal and continued research into hermits caves in the Amarante and Resende region<sup>10</sup>. In 1987, Mário Jorge Barroca completed a study on necropolises and medieval graves in Entre-Douro-e-Minho (fifth to fifteenth centuries) and went on to research architectural decorative features from the pre-Roman period (1990) and the first castles of the Reconquest (1991). For his part, Luís Fontes started digs at the Suevi-Visigoth basilica in Dume (1987, 1988). The journal *Arqueologia*, with twenty-three volumes published by the Grupo de Estudos Arqueológicos do Porto (GEAP)<sup>11</sup> between 1980 and 1993, expressed the dynamism that characterised archaeological research in the northern region.

<sup>8</sup> By way of example, the research in the Ria de Aveiro stands out, with excellent results as regards studying vessels and ceramics from the fifteenth century (Centro Nacional de Arqueologia Náutica e Subaquática – CNANS); as do the excavations in the Arade estuary (Museu de Portimão and CNANS); likewise research by the Centro de História de Além-Mar, Nova University of Lisbon and University of Açores, in Faial, Angra do Heroísmo, Azamor (from the fifteenth century to modern times); and excavations in the Sé of Cidade Velha, in Cape Verde and in Macau (Clementino Amaro).

<sup>9</sup> REAL, Manuel Luís, "Convento da Costa (Guimarães), História e Arqueologia", *Arqueologia* [Oporto], no. 1 (1980), pp. 35-37.

<sup>10</sup> The results have not been published.

<sup>11</sup> Vítor Oliveira Jorge was the director of the journal and C. A. Ferreira de Almeida was part of the



The 90s were fertile years in the development of applied archaeological research on churches of the high Middle Ages. Notable examples include the excavations of Barroca and Real at the church of São Torcato, Guimarães (1992), Gonçalves Guimarães at the church Bom Jesus de Gaia (1988-1992), Torres and Macias at Mértola basilica (1993), Justino Maciel at the church of Montinho das Laranjeiras, Alcoutim (1996), Inês Vaz at Viseu basilica (2000) and Luís Fontes in São Gião da Nazaré (2000-2005), among others. Their investigations led to the identification of different architectural models of Christian churches in Portugal within the same chronological frame. L. Fontes<sup>12</sup> judged that this differentiation was based on the diversity of geo-political organisation between the fifth and eighth centuries, with the northern region coming under the influence of Ravenna, Milan and Tours and the south of Byzantium and North Africa. With the *IV Reunião de Arqueologia Cristã Hispânica* (1992)<sup>13</sup>, discussions related to Mozarabism became more heated and exposed the crucial nature of field work on the high Middle Ages, for instance in São Cucufate and Monte da Cegonha – Vidigueira, in Dume, in Torre de Palma – Monforte, at Sítio dos Mosteiros – Portel, Mértola and in Viseu. Championing the influence of Islamic art in Hispano-Gothic productions and their appropriation of earlier models gained a new vigour and was extended at the Mérida debates (2000)<sup>14</sup>. Real's works on the monastery of Fráguas<sup>15</sup> and on the group labelled *portucalense* of decorative sculpture in Portugal<sup>16</sup> highlighted the importance of Coimbra and the Oporto region in the ninth and tenth centuries as regional centres of artistic production with a return to the classical as an insistent and supra-regional recourse, and recognised the increasing caution necessary in discussing Mozarabism for the northern region, as well as the need to relativise certain rigid concepts and recognise the complexity of the creative process in the Mediterranean area. Paulo A. Fernandes contributed considerably in this area through his study of Lourosa church, a descendant of the regal architecture of

Academic Board for the Medieval Archaeology section. A further three editions of the journal were released between 1999 and 2001.

<sup>12</sup> FONTES, Luís O., "Arqueologia Medieval Portuguesa", ... pp. 227-228.

<sup>13</sup> Held in Lisbon in 1992, proceedings published in *IV Reunião de Arqueologia Cristã Hispânica*, Lisbon, Universidade de Barcelona / Universidade Nova de Lisboa, Barcelona, 1995.

<sup>14</sup> Here I refer to the seminars held periodically in Mérida, chiefly the 1999 version: *Visigodos y Omeyas. Un debate entre la antigüedad tardía y la alta Edad Media* (proceedings published in CABALLERO, Luís, and MATEOS, P. (coords.), *Visigodos y Omeyas. Un debate entre la antigüedad tardía y la alta Edad Media*, Madrid, Consorcio Monumental de la Ciudad de Mérida / CSIC, 2000) and the 2005 edition on decorative sculpture.

<sup>15</sup> REAL, Manuel Luís "Mosteiro de Fráguas no contexto do pré-românico da Beira Interior (Portugal)", in BARROCA, Mário Jorge, and FERNANDES, Isabel Cristina F. (coords.), *Muçulmanos e Cristãos entre o Tejo e o Douro (Sécs. VIII a XIII)*, Palmela, Câmara Municipal de Palmela / FL-UP, pp. 275-292.

<sup>16</sup> REAL, Manuel Luís, "A escultura decorativa em Portugal: o grupo *Portucalense*", in CABALLERO ZOREDA, L., and MATEOS CRUZ, P. (eds.), *Escultura decorativa tardorromana y altomedieval en la Península Ibérica*, (annexes of *AespA*, 41), Madrid, CSIC, 2007.

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Oviedo from the ninth century, which forced a rethink of the extent of Asturian influence. Deconstructing the Visigoth model and putting forward approaches that favour longer chronological sets, this researcher has also worked on the Mozarab presence in the South, using finds from Lisbon, Sines and Beja. Evidence of the high Middle Ages is also widespread in Milreu (Faro)<sup>17</sup> and Tróia (Grândola)<sup>18</sup>, where enhancement programmes are underway, and it is also important to record the latest finds from Mértola<sup>19</sup> and Vila Verde de Ficalho<sup>20</sup>.

As regards high medieval Christianity, archaeological excavations in churches, abbeys and monasteries<sup>21</sup> also deserve mention, as part of large-scale study investigations and restoration work on monuments at the initiative of state bodies<sup>22</sup>. We highlight the following: the monastery of Alcobaça, the monastery of São Pedro de Tibães, the monastery of São João de Tarouca<sup>23</sup> and the convent of Santa Clara-a-Velha in Coimbra. The latter is a good example of an integrated project, bringing together geology, botany, anthropology and virtual modelling, enabling architectural structures in the church and cloisters linked with burials to be recovered, as well as a wide range of finds that illustrates the daily lives of the Clares' community<sup>24</sup>. The convent of São Francisco in Santarém<sup>25</sup> is an example of excavation in churches and necropolises where the contribution of anthropology was key to fuller complete knowledge of the populations who lived there. Today, it is possible to extend this knowledge by recovering and analysing genetic material<sup>26</sup>. Paleoecological studies<sup>27</sup> have also added valuable information in terms of understanding the quotidian – dietary practices, farming and livestock-rearing practices<sup>28</sup>.

<sup>17</sup> Let us remember the archaeological work of Theodor Hauschild.

<sup>18</sup> Recovery and regeneration programme of the site coordinated by the archaeologist Inês Vaz Pinto.

<sup>19</sup> LOPES, Virgílio, "Mértola cristã: novos dados para a leitura da cidade", in *Colóquio Leituras do Sul Cristão*, Mértola, [Dec. of] 2010 (in press). The recent colloquium "Leituras do Sul Cristão", held in Mértola in 2010 disseminated the debate on the most recent studies of the Portuguese high Middle Ages.

<sup>20</sup> WOLFRAM, Mélanie, and SOARES, António Monge, "Baptistérios na Lusitania: o exemplo da Igreja de São Jorge (Vila Verde de Ficalho)", *ib. d.*

<sup>21</sup> In addition to those mentioned, there have been archaeological excavations in other churches and monasteries: Rendufe, Pombeiro, Flor da Rosa, Rates, Gaia, Numão, Pitões das Júnias.

<sup>22</sup> Instituto Português do Património Arquitectónico (IPPAR), now Instituto de Gestão do Património Arquitectónico e Arqueológico (IGESPAR).

<sup>23</sup> Archaeological excavation by Miguel Rodrigues, Ana Castro and Luís Sebastian.

<sup>24</sup> The excavation was coordinated by Artur Corte-Real and carried out between 1995 and 1999.

<sup>25</sup> Coordinated by Maria Ramalho.

<sup>26</sup> CUNHA, Eugénia, "Antropologia física e paleoantropológica em Portugal: um balance", *Arqueologia e História*, vol. 54: *Arqueologia 2000...*, p. 265.

<sup>27</sup> Carried out in Portugal by the Centro de Investigação em Paleoecologia Humana e Arqueociências of the Instituto Português de Arqueologia, now defunct.

<sup>28</sup> A recent thesis gives a view on death in the Middle Ages based upon archaeological data from Lisbon and of its region: NUNES, Maria Margarida Ataíde, *A Morte em Lisboa na Idade Média. Contributo Arqueológico (Séculos XII a XV)*, unpublished doctoral thesis, Lisbon, FCSH-UNL, 2011.

As regards the military orders, work has focused on castles (Palmela, Alcácer do Sal, and Mértola)<sup>29</sup> although work has also been undertaken in churches and monasteries, such as in Évora, Flor da Rosa, Crato and Tomar<sup>30</sup>. At Palmela, a twelfth to thirteenth century necropolis for priests of the Order of Santiago (the Portuguese version of St. James) was excavated, along with archaeological domestic and military contexts from the same period of legendary clashes between Almohads and Portuguese<sup>31</sup>.

### *Archaeology of architecture*

Applied essentially to the medieval religious heritage, excavations in the *archaeology of architecture* occur most frequently as part of integrated recuperation, restoration and regeneration programmes for monuments. This method allows for a scientific reading of the construction, complementing artistic and archaeological approaches and resolving questions of development and attribution. However, it is not easily done, problems arising frequently over the thoroughness of the graphic surveying, on which it is based, and which is its most onerous aspect. The church of São Gião da Nazaré, Rendufe monastery, Idanha-a-Velha cathedral and Lourosa church have been some of the monuments that have benefited from complex stratigraphical analysis of the construction<sup>32</sup>. Currently, archaeology companies enjoy primacy of initiative when it comes to these studies and even training<sup>33</sup>, though subject to restrictions to minimise disturbance laid down by the responsible authorities. This is the case with excavations in downtown Coimbra<sup>34</sup>, in the Carmo church in Lagos<sup>35</sup>, in the Cunhas house, Santar, Nelas<sup>36</sup> and in the episcopal house of the Viseu diocese<sup>37</sup>. The Unidade de Arqueologia of the University of Minho has also

<sup>29</sup> Under Isabel Cristina Fernandes (Palmela), A. Cavaleiro Paixão (Alcácer do Sal) and Campo Arqueológico de Mértola (Mértola).

<sup>30</sup> Under Ana Gonçalves (Évora), Maria Pilar Reis (Flor da Rosa) and Salette da Ponte (Tomar).

<sup>31</sup> FERNANDES, Isabel Cristina F., *O Castelo de Palmela: do islâmico ao cristão*, Lisbon, Edições Colibri / Câmara Municipal de Palmela, 2004.

<sup>32</sup> The first two were carried out by IPPAR in cooperation with the team from the Consejo Superior de Investigaciones Científicas (CSIC) from Madrid, headed by Luis Caballero Zoreda and with the participation of the archaeologists Maria Ramalho (IPPAR) and Luís Fontes (Unidade de Arqueologia of the University of Minho); the third, in the scope of the project "Arqueologia da Arquitectura Altomedieval nas Astúrias, Extremadura e Portugal", under the "Programa Nacional de Investigação Científica, Desenvolvimento e Inovação Tecnológica de Espanha", with Caballero, Maria Ramalho and Paulo Fernandes, just like the latter.

<sup>33</sup> A Dryas Arqueologia organised a course entitled "Introdução à Arqueologia do Edificado", at Coimbra (Nov. 2009).

<sup>34</sup> BASÍLIO, Lília, and ALMEIDA, Miguel (DRYAS Arqueologia), "O projecto de arqueologia do edificado na Baixinha de Coimbra (Coimbra, Portugal)", *Arqueología de la Arquitectura*, no. 7 (2010), pp. 129-146.

<sup>35</sup> Under the responsibility of Lúcia Miguel, Rita Gaspar, Carlos Pinto de Oliveira (ARKHAIOS).

<sup>36</sup> Under the responsibility of Maria de Fátima Beja e Costa (ARQUEOHOJE).

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<sup>38</sup> FONTE  
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developed a programme in the archaeology of architecture in the Braga urban area, the best example of which is the building numbers forty-three to forty-nine in Rua dos Biscainhos<sup>38</sup>. Instituto de Gestão do Património Arquitectónico e Arqueológico (IGESPAR) is currently conducting work of this kind, in the sphere of renovating and adapting the former convent of the Santíssimo Sacramento (Lisbon)<sup>39</sup> and the convent of Cristo – Clcister of Necessidades<sup>40</sup>. The Spanish *Arqueología de la Arquitectura* journal disseminates and promotes scientific investment in this area, including on that is undertaken in Portugal.

### Urban spaces

Another huge boost to Christian archaeology of the high and late Middle Ages has been provided by research into urban areas. Braga, Oporto, Coimbra, Santarém, Lisbon, Almada, Palmela, Évora, Mértola, Tavira and Silves have been some of the main centres with systematic digs and the dissemination of results. The first steps in urban archaeology were taken with the urban rescue project in Braga (University of Minho)<sup>41</sup> in 1976 (which afterwards led to the *Encontro de Arqueologia Urbana* being held in the same city in 1994). What characterised this project was the multidisciplinary nature of the team and its sizeable institutional component. Another notable project was the Casa do Infante in Oporto<sup>42</sup>. Starting in 1991, a huge team was put together which, working in an integrated and methodologically innovative fashion, took records and conducted studies of major interest for levels between the fourteenth and sixteenth centuries, focussing on ceramic production in particular.

The major excavations in Lisbon started in the 1980s on the Casa dos Bicos<sup>43</sup> and in the 90s on the Sé cathedral where strata from late Antiquity were identified. From 1995, São Jorge castle was stage to considerable archaeological work, coordinated by Ana Gomes and Alexandra Gaspar (Instituto Português do Património Arquitectónico – IPPAR), revealing Islamic and post-Reconquest Christian strata,

<sup>38</sup> FONTES, Luís, CATALÃO, Sofia, and ALVES, Mafalda, "Arqueologia da Arquitectura em Contexto Urbano: reflexões a partir de 3 exemplos da cidade de Braga, Portugal", *Arqueologia da Arquitectura*, no. 7 (2010), pp. 105-128.

<sup>39</sup> Under the responsibility of Luís Fontes, Sofia Catalão, José Sendas and Mário Pimenta – Unidade de Arqueologia of the University of Minho with the collaboration of Maria Ramalho.

<sup>40</sup> Under the responsibility of Ana Carvalho Dias.

<sup>41</sup> Under the responsibility of the archaeologist Francisco Sande Lemos.

<sup>42</sup> Project coordinated by Manuel Real. Also worth mentioning are the author's studies on the Portuguese Roman art, where artistic and archaeological analysis meet: São Pedro de Rates (1982), São Pedro de Roriz (1982), Abadia Velha de Salzedas (1983), São Pedro de Ferreira (1986), Sé de Braga (1989), São Cristovão de Coimbra (1994), São Vicente de Fora (1995), Sé do Porto (1984), among others.

<sup>43</sup> Directed by Clementino Amaral.

in addition to the occupations of the fourteenth to eighteenth centuries in the palace of the Bispos e dos Condes de Santiago. Other excavations, especially those resulting from urban reorganisation and works of note, have taken place over the last decade in various parts of the city of Lisbon. They have been carried out by the City Council / Museu da Cidade, Ministry of Culture bodies and by archaeology companies<sup>44</sup>. Of the excavations of the Museu da Cidade (preventative, emergency and monitoring work), those showing vestiges of the medieval period include the work in Rua dos Douradores, Praça Martim Moniz, Travessa Gaspar Trigo and the Calçada da Graça.

#### *Fortifications, terrestrial planning and landscape*

Despite the fact that interest in regenerating and renovating castles dates back to the *Estado Novo*, it is since the 1990s that they have been analysed in an integrated manner, with particular emphasis on the archaeological. Adriaan De Man's studies of pre-Islamic urban defences<sup>45</sup> stand out among the scarce research into fortifications of the late Antiquity period. In a consideration of the walls of Conímbriga, Coimbra and Faro, he surmised that there was continuity, in terms of the equipment used, between the fortifications of the late Roman Empire and the first Islamic fortifications and that a defensive architectural tradition persisted right up until the Reconquest<sup>46</sup>. Mário Barroca's studies have pioneered the historical-archaeological analysis of medieval Portuguese castles. His extensive article *Do castelo da reconquista ao castelo românico*<sup>47</sup> opens new paths for research on perspectives for reading medieval military architecture and open new paths of research on armaments, epigraphy and architectural decoration. The architecture of the castle of the Reconquest is associated with the early days of the military orders.

In the north of the country there are various projects related to medieval castles, some with interpretations of the villages they were part of, and defining conservation and regeneration guidelines for monuments and associated buildings. There are countless examples: Montalegre castle (António Amaral), Marialva castle (Paulo Dordio Gomes), Miranda do Douro, Algosó, Penas Róias, Mogadouro

<sup>44</sup> Of these excavations, those carried out downtown are worth mentioning – Banco Comercial Português (BCP) and Mandarin Chinês, at the Fundação Ricardo Espírito Santo, at Praça das Alcaçarias and in São João da Praça.

<sup>45</sup> DE MAN, Adriaan, *Defesas Urbanas Tardias da Lusitânia*, doctoral thesis in Archaeology, Oporto, FL-UP, 2008.

<sup>46</sup> IDEM, "Três muralhas urbanas e alguns dos seus problemas", *Al-Madan*, 2nd ser., no.15, (2007), p. 74.

<sup>47</sup> BARROCA, Mário Jorge, *Do Castelo da Reconquista ao Castelo Românico (Séc. IX a XII)*, Lisbon, Comissão Portuguesa de História Militar, 1994.

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(Direção Regional de Cultura do Norte) castles<sup>48</sup> and Ansiães castle (A. Luís Pereira and Isabel Alexandra Lopes). The Ansiães castle research project<sup>49</sup> is a prime example of an interdisciplinary approach and is one that marries extensive archaeology, both panoramic and monographic, to archival research. The idea was to understand the processes behind its construction and the changes to the economic, demographic, social and cultural realities underlying the structural layout of the walled village, with particular emphasis on the late medieval contexts (ninth to sixteenth centuries)<sup>50</sup>. Also worth mentioning are the surveying and archaeological excavation works on the rock castles in the municipality of Arouca, seen as a first millennium tradition linking the most striking contours of the area with the status of power and spatial control (coordination by António M. Silva)<sup>51</sup>. Various archaeological excavations have been carried out on medieval walls and castles in the centre region with important results in terms of understanding how urban defensive systems evolved: Viseu<sup>52</sup>, Trancoso<sup>53</sup>, Castelo Rodrigo<sup>54</sup>, Guarda<sup>55</sup>, Celorico da Beira<sup>56</sup> and Torres Vedras<sup>57</sup>, among others.

The use of archaeology to characterise settlements in the medieval period has also made good headway, especially in the Mondego region and the North. Catarina Tente has worked since 2002 on settlement strategies in this region between the fifth and twelfth centuries. Her work involves prospecting and surveying graves dug into

<sup>48</sup> Regeneration project recently presented by AMARAL, Paulo, "Os castelos da raia do leste transmontano. Projectos de Valorização", in *Fortificações e Território na Península Ibérica e no Magreb (Sécs. VI a XVI)*, *Actas do II Simpósio Internacional sobre Castelos*, Óbidos, 2010 (in press).

<sup>49</sup> The archaeological research project, *Estudo das Continuidades e Rupturas da organização e desenvolvimento urbano da vila medieval de Ansiães*, started out as part of an interdisciplinary team on research into medieval history that has run since 1995 in the scope of the Grupo de Estudos de História da Viticultura Duriense e do Vinho do Porto (GEHVID), operating out of the Faculdade de Letras of the University of Oporto.

<sup>50</sup> PEREIRA, A. Luís, and LOPES, Isabel A. J., *Património Arqueológico do Concelho de Carrazeda de Ansiães*, Carrazeda de Ansiães, Câmara Municipal de Carrazeda de Ansiães, 2005, pp. 79-128. The work involved specialists in paleobiology, archaeometallurgy, paleocarpology, archaeozoology, chemistry, photogrammetry and history of art.

<sup>51</sup> SILVA, António M. (coord.), *Memórias da Terra. Património Arqueológico do Concelho de Arouca*, Arouca, Câmara Municipal de Arouca, 2004, and SILVA, António M., and RIBEIRO, Manuela, "Castelos roqueiros da região de Arouca – Contexto histórico e elementos arqueológicos", in *Fortificações e Território na Península Ibérica e no Magreb (Sécs. VI a XVI)*...

<sup>52</sup> SARAIVA, Anísio, CARVALHO, Pedro Sobral and CHÊNEY, António, "As muralhas de Viseu, ruptura e continuidade: da Antiguidade Tardia ao final da Idade Média", *ibid.*

<sup>53</sup> FERREIRA, Maria do Céu and LOBÃO, João Carlos, "Arqueologia no Castelo de Trancoso: novos dados para o estudo da fortificação", *ibid.*

<sup>54</sup> FRADE, Helena and ALBUQUERQUE, Elisa, "O Castelo de Castelo Rodrigo: história e arqueologia", *ibid.*

<sup>55</sup> PEREIRA, Vítor and CAMEIJO, Alcina, "Os sistemas defensivos da Guarda Medieval. Contributos para o seu conhecimento", *ibid.*

<sup>56</sup> MARQUES, António Carlos, "O castelo de Celorico da Beira", *ibid.*

<sup>57</sup> LUNA, Isabel and CARDOSO, Guilherme, "A urbe de Torres Vedras e a sua cerca medieval", *ibid.*

the rock along with the excavations at Penedo dos Mouros, a tenth century site<sup>58</sup>. More recently, new projects<sup>59</sup> have enabled her to characterise the ninth and tenth century occupation of the Upper Mondego, which take the form of peasant-type villages / hamlets endowed with defensive structures. In addition to the data on the economy and the daily lives of these populations, archaeology has also allowed new questions to be raised about the social structure of these communities and the ways in which they dealt with the authorities<sup>60</sup>. The Capinha parish project (M. Constança G. dos Santos)<sup>61</sup> and also the project under Carlos Banha's direction at Cova da Beira<sup>62</sup> focus analysis of the settlement on the identification and inventory of the graves dug into the rock, a huge field study that Mário Barroca developed in the eighties for Entre-Douro-e-Minho, which influenced the Alto Paiva<sup>63</sup> studies in the Évora<sup>64</sup> region, and various other studies scattered around the country as well as the one currently taking shape in the Beiras.

Still in the northern region, archaeological projects related to studies of the landscape and structure of medieval settlement in the Alto Paiva, Vouga, Dão and Alva, Viseu and Riba Côa<sup>65</sup> areas are ongoing. The "Cister no Vale do Douro" project, coordinated by Ricardo Teixeira, gave monastic archaeology an interpretive dimension in terms of the landscape and layout of the area. Generally, these projects run together research on written documents with archaeological prospection and excavation with a view to obtaining geo-spatial readings in understanding settlement strategy in these regions. For the mid-Douro valley, António Lima wrote

<sup>58</sup> TENTE, Catarina, *A Ocupação Alto-Medieval da Encosta Noroeste da Serra da Estrela*, Trabalhos de Arqueologia 47, Lisbon, Instituto Português de Arqueologia, 2007.

<sup>59</sup> Project *Estratégias de povoamento no Alto Mondego – Séculos VII a XII*, presented to the IPA in 2006; Project *Alto Mondego: terra de fronteira entre Cristãos e Muçulmanos*, approved by the FCT, 2006. TENTE, Catarina, *Arqueologia Medieval Cristã no Alto Mondego, Ocupação e exploração nos séculos V a XI*, unpublished Doctoral Thesis, Lisbon, FCSH-UNL, 2010.

<sup>60</sup> EADEM, "Viver em autarcia. O Alto Mondego entre os séculos V e XI", in MARTÍN VISO, I., *¿Tiempos oscuros? Territorio y sociedad en el centro de la Península Ibérica (siglos VI-X)*, Salamanca, pp. 137-157; EADEM, "Dos Bárbaros ao Reino de Portugal. O território de Celorico da Beira nos séculos V a XII", in *Celorico através da História*, Celorico da Beira, pp. 50-66; EADEM, *Arqueologia Medieval Cristã no Alto Mondego, Ocupação e exploração nos séculos V a XI*, Doctoral Thesis, Lisbon, FCSH-UNL, 2010.

<sup>61</sup> Designation of projects: Catarina Tente – *A Ocupação Alto-Medieval da Encosta Noroeste da Serra da Estrela*; Maria Constança G. dos Santos – *Antiguidade Tardia e Alta Idade Média na Freguesia de Capinha: as sepulturas escavadas na rocha e a organização do povoamento*.

<sup>62</sup> Designation of the project: *Necrópoles e sepulturas escavadas na rocha na Cova da Beira*.

<sup>63</sup> VIEIRA, Marina A., *Alto Paiva. Povoamento nas épocas romana e alto-medieval*, Trabalhos de Arqueologia 36, Lisbon, Instituto Português de Arqueologia, 2004.

<sup>64</sup> TENTE, Catarina and LOURENÇO, Sandra, "Sepulturas medievais do distrito de Évora", *Revista Portuguesa de Arqueologia*, vol. 5, no.1 (2002), pp. 239-258.

<sup>65</sup> We refer to the following projects: *Da Serra da Nave ao Vouga: Paisagens humanas durante a Antiguidade Tardia e a Alta Idade Média*, directed by Marina Afonso Vieira; *O Alto Paiva – Sociedade e Estratégias de Povoamento desde a Pré-História à Idade Média*, under the responsibility of Domingos da Cruz; *O Povoamento Alto Medieval entre os rios Dão e Alva*, directed by Sandra Lourenço. For Viseu, see the work of Jorge Adolfo Meneses Marques and for Riba Côa, the work of Iñaki Martín Viso.

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how the phenomenon of *incastelamento* can be understood through the relationship between castles and communications<sup>66</sup>.

In the South, archaeological analyses of settlement have focussed more on the Islamic period<sup>67</sup>, providing a reading of the area that remains valid for the Reconquest<sup>68</sup>, complemented by historical approaches such as those of Hermenegildo Fernandes<sup>69</sup> for the frontier society of the southwest region, or those of Boisselier<sup>70</sup>. The excavation of the mound Alferce castle for the high Middle Ages has allowed an initial reading of settlement of the Monchique<sup>71</sup> region to be tested. The central government's interest, and that of local authorities, in preserving and regenerating castles has also prompted a wide range of archaeological excavation in the southern region. Many of these excavations are ongoing, and the survey work has followed major public or private undertakings, as is the case with Alqueva dam. They allow inventories to be updated and emergency excavations to take place. The following castles and urban areas / historic centres are of note here: Lisbon, Palmela, Setúbal, Sesimbra, Alcácer do Sal, Moura, Mértola, Alcoutim, Tavira, Cacela, Silves and Aljezur. For the greater part, the Islamic period is the main focus, yet stratigraphical levels from and after the Reconquest are of great interest and provide a wealth of information for studying daily lives and the backdrop of war.

The international symposia on castles, the first of which was entitled "Mil Anos de Fortificações na Península Ibérica e no Magreb, 500-1500" and was organised in Palmela in 2000, and the second, "Fortificações e Território na Península Ibérica e no Magreb (Sécs. VI a XVI)", which was held in Óbidos in 2010<sup>72</sup>, have become important occasions for discussing and sharing information about the most recent archaeological research results for this area and period<sup>73</sup>.

<sup>66</sup> LIMA, António M. de Carvalho, "Povoamento e Organização do Território do Baixo Douro na Época da Monarquia Asturiana", in FERNÁNDEZ CONDE, F. J., and CASTRO VALDÉS, C. G. (ed.), *Actas do Symposium Internacional Poder y Simbología en Europa. Siglos VIII-X, Territorio, Sociedad y Poder. Revista de Estudios Medievales*, Anexo no. 2, Oviedo, pp. 227-260; LIMA, António M. de Carvalho, "Fortificações e Vias de Comunicação no Médio Vale do Douro (Séculos IX-XI)", in *Fortificações e Território na Península Ibérica e no Magreb (Sécs. VI a XVI)*...

<sup>67</sup> Chiefly that of MACIAS, Santiago, *Mértola, o Último Porto do Mediterrâneo*, 3 vols., Mértola, Campo Arqueológico de Mértola, 2006.

<sup>68</sup> I refer to the studies of Santiago Macias and Helena Catarino (see below, the part on Medieval Islamic Archaeology).

<sup>69</sup> FERNANDES, Hermenegildo, *Entre Mouros e Cristãos. A sociedade de fronteira no sudoeste peninsular interior (séculos XII-XIII)*, doctoral thesis, Lisbon, FL-UL, 2000.

<sup>70</sup> BOISSELIER, Stéphane, *Naissance d'une Identité Portugaise. La vie rurale entre Tage et Guadiana de l'Islam à la Reconquête (Xe-XVIIe Siècles)*, IN-CM, Lisbon, 1999; IDEM, *Le Peuplement Médiéval dans le Sud du Portugal*, Paris, Centre Culturel Calouste Gulbenkian, 2003.

<sup>71</sup> MEULEMEESTER, Johnny, GRANGÉ, Mathieu, and DEWULF, Joke, "Novos dados sobre o povoamento altomedieval na Serra de Monchique (séc. VI-IX): Intervenção arqueológica no Cerro do Castelo de Alferce, Monchique, Faro (2004)", *XELB*, no. 6 (2006), pp. 261-280.

<sup>72</sup> The first was organised by the Municipality of Palmela and the second by the Municipality of Óbidos.

<sup>73</sup> The proceedings from the 1st Symposium were edited in: FERNANDES, Isabel Cristina F. (coord.),

More than a hundred archaeological excavations<sup>74</sup> were carried out between 1980 and 2005 on castles, walls, towers and lookout posts from the medieval period, some of which are ongoing projects. Twenty-nine contributions and illustrations of medieval Portuguese fortifications were presented at the 2010 Óbidos symposium, which shows how historical and archaeological research continues to revolve around castles, despite the meagre or inexistent financial support from the authorities in recent years.

### Ceramics

The "IV Encontro sobre Cerâmica Medieval no Mediterrâneo Ocidental", organised by the Campo Arqueológico de Mértola in 1987 and the "I Jornadas de Cerâmica Medieval e Pós-Medieval", held in Tondela in 1992 marked the beginning of a new era in Portugal for the study of medieval ceramic production and in the subsequent perception of its contribution to knowledge of handicrafts, diet, the circulation of goods, merchants and artisans, for understanding rural landscapes and the texture of the medieval city. The four Tondela conferences were international events that extended the scope of research to encompass ethno-archaeological and laboratory aspects. The highlight of the first *jornadas* was the presentation of the ceramic collection from the Casa do Infante, from the thirteenth to fifteenth centuries<sup>75</sup> and the first appraisal of the study of medieval ceramics in the south of Portugal, made by Rosa Varela Gomes<sup>76</sup>, which included an overview of the study of Portuguese ceramics from the fourteenth to sixteenth centuries. Other collections were recorded for the high and late Middle Ages, although they were not always studied, namely those from Cascais<sup>77</sup>, Sintra, Barreiro (the Mata da Machada kiln)<sup>78</sup>, Setúbal, Tavira<sup>79</sup>,

*Mil Anos de Fortificações na Península Ibérica e no Magreb (500-1500), Actas do Simpósio Internacional sobre Castelos* [Palmela, 3-8 Apr. 2000], Palmela, Edições Colibri / Câmara Municipal de Palmela, 2002.

<sup>74</sup> EADEM, "Arqueologia medieval em Portugal: duas décadas de investigação", *Portugália* [Oporto], n. s., vol. 26 (2005), pp. 149-173. Archaeological excavations means: excavation, imaging, prospection, surveying, monitoring.

<sup>75</sup> REAL, Manuel Luís, et al., "Conjuntos cerâmicos da intervenção arqueológica da Casa do Infante - Porto: Elementos para uma sequência longa - séculos IV a XIX", in *Actas das 1<sup>as</sup> Jornadas de Cerâmica Medieval e Pós-Medieval* [Tondela 1992], Tondela, Câmara Municipal de Tondela, 1995, pp. 171-186.

<sup>76</sup> GOMES, Rosa Varela, "Cerâmicas medievais do Sul de Portugal - Qual o estado da questão?", *ibid.*, pp. 293-302.

<sup>77</sup> CARDOSO, Guilherme, and RODRIGUES, Severino, "Alguns tipos de Cerâmica dos sécs. XI a XVI encontrados em Cascais", in *A Cerâmica Medieval no Mediterrâneo Ocidental*, proceedings of the International Congress [Lisbon, 16-22 Nov. 1978], Campo Arqueológico de Mértola, Mértola, 1991, pp. 575-586.

<sup>78</sup> The latter was excavated under the direction of Cláudio Torres.

<sup>79</sup> LOPES, Gonçalo, COVANEIRO, Jaquelina, and CAVACO, Sandra, "Claustro do Convento da Graça, Análise dos materiais cerâmicos e faunísticos provenientes de dois contextos fechados", *XELB*, no. 6..., pp. 311-326.

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Évora and Madeira. A fifteenth-century<sup>80</sup> pottery was identified and excavated in Évora, at the former Sepúlvedas palace, and in Madeira, Elvino Sousa carried out a study of daily life in the city of Machico (fifteenth to seventeenth century) using archaeological contexts where ceramics take on a key role<sup>81</sup>.

Collections from the Reconquest period have been exhumed and examined in the Tagus and Sado river basins – Palmela, Alcácer do Sal, Almada and Lisbon<sup>82</sup> – with clear formal affinities, which we can pinpoint as being from between the second half of the twelfth century and the thirteenth century. As regards similar periods in the north, a recent study of ceramics from Arouca castle, from the ninth-tenth century to the twelfth century, has made an important contribution in terms of defining northern ceramic collections<sup>83</sup>. From underwater finds (for instance, the shipwrecks of Aveiro), we have late medieval and modern ceramic collections, some of them intact, from *in situ* cargoes<sup>84</sup>.

The characterisation of production, the identification of clay pits and the circulation of ceramic products have all registered great progress in recent years through the use of mineralogical, chemical and neutron activation analyses<sup>85</sup>.

<sup>80</sup> ALMEIDA, Sara, et al., "A olaria quatrocentista da porta da Alagoa: resultados das intervenções arqueológicas no antigo palácio dos Sepúlvedas (Évora)", *Arqueologia Medieval* [Mértola], no. 10 (2008), pp. 201-214; TEICHNER, Félix, and SCHIERL, Tomas, "A olaria da Porta da Lagoa em Évora (Alto Alentejo, Portugal)", in *Actas del VIII Congreso Internacional de Cerámica Medieval en el Mediterráneo*, t. 2, Ciudad-Real / Almagro, AEAM, 2009, pp. 975-986.

<sup>81</sup> SOUSA, Elvino D. M., *Arqueologia da Cidade de Machico. A construção do Quotidiano nos Séculos XV, XVI e XVII*, Machico, CEAM / Câmara Municipal de Machico, 2006.

<sup>82</sup> FERNANDES, Isabel Cristina F., *O Castelo de Palmela...*, and EADEM, "Arqueologia medieval em Portugal: duas décadas de investigação", *Portugália...*, pp. 311-325; PAIXÃO, António C., et al., "O castelo de Alcácer do Sal: um projecto de arqueologia urbana", *Bracara Augusta*, vol. 45: *Actas do III Encontro de Arqueologia Urbana*, no. 97, 110 (1994), pp. 242-243, 261; SABROSA, Armando, and ESPÍRITO SANTO, Paulo, "Almada medieval-moderna. Um projecto de investigação", *Al-Madan*, 2nd ser., no. 1 (1992), p. 11; GASPÁR, Alexandra, and AMARO, Clementino, "Cerâmicas dos sécs. XIII-XV da cidade de Lisboa", in *Actes du Ve Congrès La Céramique Médiévale en Méditerranée* [Nov. of 1995], Aix-en-Provence, 1997, pp. 343-344; GOMES, Ana, et al., "Cerâmicas medievais de Lisboa – continuidades e rupturas", in BARROCA, Mário Jorge, and FERNANDES, Isabel Cristina F. (coord.), *Muçulmano: e Cristãos...* pp. 221-236.

<sup>83</sup> SILVA, António M., and RIBEIRO, Manuela, "Cerâmica medieval das escavações no Castelo de Arouca. Ensaio de análise morfotipológica", *Portugália* [Oporto], n. s., vol. 27 (2007), pp. 69-88.

<sup>84</sup> Research by the CNANS (Centro Nacional de Arqueologia Náutica e Subaquática), led by Francisco Alves. See articles on ceramics from the Ria de Aveiro A, BETTENCOURT, José António, and CARVALHO, Patrícia, "A carga do navio da Ria de Aveiro (Ílhavo – Portugal): uma aproximação preliminar ao seu significado histórico-cultural", *Cuadernos de Estudios Borjanos*, nos. 50-51: *Actas de la XVIII Reunión Internacional de Historia de la Nautica y de la Hidrografia* (2007-2008), pp. 257-287, and BETTENCOURT, José António, "A carga cerâmica do navio Ria de Aveiro A (Ílhavo-Portugal)", in *Actas do VIII Congreso Internacional de Cerámica Medieval no Mediterráneo*, Ciudad Real, Asociación Española de Arqueología Medieval, 2009, pp. 947-955.

<sup>85</sup> Neutron activation analyses were carried out in Portugal at the Instituto de Tecnologia Nuclear.

### Final considerations

Portuguese archaeology has increasingly imposed on itself new methodological approaches where interplay with other disciplines and sciences is crucial. Integrated studies of monuments and sites have functioned as a means of appreciating the value of medieval archaeology and recognising the importance of material culture to a large-scale *reconstruction* of history. Portuguese historiographical production has gradually begun to incorporate archaeological data and archaeology-based studies, with clear-cut mutually beneficial advantages. The *História de Portugal*, directed by José Mattoso (1992), dared give it this value, with undeniable positive impacts, recognised and followed by others.

Portuguese medieval archaeology has grown and has been bolstered thanks to the different vehicles of dissemination, which deserve mention here: the journals *Arqueologia Medieval* (Campo Arqueológico de Mértola), *Al-Madan* (Centro de Arqueologia de Almada), *Revista Portuguesa de Arqueologia* and the *Trabalhos de Arqueologia* (defunct Instituto Português de Arqueologia), *Estudos do Património* (IPPAR – IGESPAR), *Portugália* (Faculdade de Letras – University of Oporto); *Arqueologia e História* (Associação dos Arqueólogos Portugueses), the proceedings from various Meetings, some of which have already been mentioned, to which we can add those of Silves (published in the *XELB*) and the “Congressos de Arqueologia Peninsular”, the “VIII Congresso Internacional de Estelas Funerárias” (2005), among others; and the temporary exhibition catalogues, such as *Pera Guerrejar, Armamento Medieval no Espaço Português* (City Council of Palmela) or *Tavira, Território e Poder* (City Council of Tavira).

This brief summary would remain incomplete without two references to medieval epigraphy studies: the *corpus* of *Epigrafia Medieval Portuguesa*, authored by Mário Barroca, published in 2000 and the *Catálogo das inscrições paleocristãs do território português*, by Maria Manuela Alves Dias and Catarina Isabel Sousa Gaspar, published in 2006. M. Barroca's work systemises our country's medieval Christian epigraphs, with some references to Paleochristian, Islamic and Judaic inscriptions. Taking an archaeological and historical approach, the author uses a classification and cataloguing system that is not limited to reading the pieces but establishes a complete historiographical overview for each one. We are indebted to the same archaeologist for studies on armaments and medieval Portuguese numismatics<sup>86</sup>.

<sup>86</sup> BARROCA, Mário Jorge, “Armamento medieval português. Notas sobre a evolução do equipamento militar das forças cristãs”, in BARROCA, Mário Jorge, MONTEIRO, João Gouveia, and FERNANDES, Isabel, Cristina F. (coords.), *Pera Guerrejar – Armamento Medieval no Espaço Português*, catalogue of the exhibition (Lisbon and Palmela, Apr. to Jul. 2000), Palmela, Câmara Municipal de Palmela, 2000, pp. 37-76. In the same catalogue, see the entries for pieces 8, 9 and 12.

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1964, pp. 334-3

## Islamic Archaeology in Portugal

### Introduction

One of the most unusual aspects of the archaeological approach to medieval Portugal lies in the virtual "denial" with which the Islamic period was long viewed. It was seen as a minor period, between a glorious Rome and a Portugal that had yet to exist. The few pages accorded it essentially amounted to showing some tombstones<sup>87</sup>, one ceramic piece or another and the few coins that professionals and curious observers unearthed sporadically. Against this virtual desert, David Lopes (1867-1942) set himself, with his essay *Os árabes nas obras de Alexandre Herculano*<sup>88</sup>, with the first summary, though far from perfect in *História de Portugal*, or of Barcelos<sup>89</sup>, and with articles he published over the decades in *O arqueólogo português*. For its part, nationalist historiographical discourse had other priorities and others areas of interest. The Islamic period stood as an exotic aside undeserving of major attention, especially as it contradicted the idea of a fatherland founded on, and only on, Christian values. When David Lopes died, no one stepped in to fill the breach between history and archaeology. Several decades elapsed before Islamic archaeology emerged on the scientific research stage. In particular, we had to wait for changes to be made in the way archaeology was viewed and for a new generation of researchers to take on a decisive and innovative role in this area. The *Arqueólogo Português* itself lost its driving force, leaving a vacuum, and there was no Portuguese publication to rival *al-Andalus*, which was edited in Spain from 1933 and became a key repository of data on for the Islamic period in the Iberian Peninsula.

This absence of archaeology on the ground explains in large part why when the work *Subsídios para a história do Museu Etnológico do Dr. Leite de Vasconcelos* was published in 1964, only a few references to Islamic pieces were included, one of which was not even from this period<sup>90</sup>.

<sup>87</sup> The first syntheses on Islamic epigraphy in the Gharb date from the 1940s – Nykl, 1940 and 1946; a revision of the topic was published by LABARTA, Ana, and BARCELÓ, Carmen, "Inscripciones árabes de Portugal: situación actual", *Al-Qantara*, 8 (1987), pp. 395-420; See, especially, for the most complete approach on this topic, BORGES, Artur Goulart de Melo, *Epigrafia Islâmica. Os últimos sinais do Mediterrâneo*, Lisbon, Instituto Português de Museus, 1998, pp. 227-255, 264-266.

<sup>88</sup> LOPES, David, "Os árabes nas obras de Alexandre Herculano", Lisbon, Imprensa Nacional, 1911, offprint of *Boletim da Segunda Classe da Academia das Sciencias de Lisboa*, vols. 3-4 (1909-1910).

<sup>89</sup> IDEM, "O domínio árabe", in PERES, Damião (ed.), *História de Portugal*, Barcelos, Portucalense, 1928, vol. I, pp. 391-431.

<sup>90</sup> MACHADO, João L. Saavedra, *Subsídios para a história do Museu Etnológico do Dr. Leite de Vasconcelos*, Lisbon, Ministério da Educação Nacional / Direcção-Geral do Ensino Superior e das Belas Artes, 1964, pp. 334-335.



It was only at the beginning of that decade, and as archaeological work at Castro da Cola advanced, that Islamic times were given attention and recorded. Unfortunately, with the death of Abel Viana (1896-1964), and the subsequent loss of information on the work carried out, much of the information became almost impossible to use<sup>91</sup>.

The outlook began to change the following decade. Firstly, with the archaeological work led by Fernando de Almeida and later by José Luís de Matos at Cerro da Vila (Vilamoura / Loulé), a Roman site that saw occupation up to the Caliphate period<sup>92</sup>. Then, decisively, publication began of the collection *Portugal na Espanha Árabe*, coordinated by António Borges Coelho<sup>93</sup>. With this edition, the public could now read texts from the Islamic period (primarily translated from Spanish and French editions), which had hitherto only been available to a handful of researchers.

When municipalities were granted administrative autonomy after the 1974 revolution, many places in the South set to discovering their past, especially the Islamic period, which was a great unknown. Mértola and Silves, former capitals of taifa kingdoms, were the first sites where from 1978 work reached significant dimension. This was due both to ongoing excavations and subsequent heritage enhancement programmes, as well as to the potential each site possessed. At the present moment, the widespread nature of Islamic archaeology does not enable us to single out any particular excavations. Yet what we may add is that this new dynamism paved the way for the "IV Congresso de Cerâmica Medieval do Mediterrâneo Ocidental"<sup>94</sup>, which was held in Lisbon, and the appearance of a specialist medieval archaeology journal in 1992<sup>95</sup>. This boost in the area of Islamic studies also made possible the overview of research in this area, realised in the exhibition "Portugal Islâmico: os últimos sinais do Mediterrâneo", which was open to the public at the Museu Nacional de Arqueologia in 1998 and 1999<sup>96</sup>. As it is not possible to refer to

<sup>91</sup> VIANA, Abel, *Nossa Senhora da Cola – notas históricas, arqueológicas e etnográficas do Baixo Alentejo*, Beja, 1961, where one can find a generic approach; partial publication on ceramics in MESTRE, Joaquim Figueira, *Cerâmica muçulmana do Castro de Nossa Senhora da Cola*, Beja, Câmara Municipal de Ourique, 1992.

<sup>92</sup> MATOS, José Luís de, "Cerro da Vila. Escavações em 1971", *O Arqueólogo Português*, 3rd ser., vol. 5 (1971), pp. 201-214; IDEM, "Cerâmica muçulmana do Cerro da Vila", in SILVA, Luís, and MATEUS, Rui (coords.), *Cerâmica Medieval no Mediterrâneo Ocidental*, Mértola, Campo Arqueológico de Mértola, 1991, pp. 429-456.

<sup>93</sup> COELHO, António Borges, *Portugal na Espanha Árabe*, Lisbon, Seara Nova, 1972-1975, with successive re-editions.

<sup>94</sup> SILVA, Luís, and MATEUS, Rui (coords.), *A cerâmica medieval no Mediterrâneo Ocidental...*

<sup>95</sup> *Arqueologia Medieval*, published with scientific coordination by the Campo Arqueológico de Mértola: eleven editions edited up to the end of 2010.

<sup>96</sup> MACIAS, Santiago, and TORRES, Cláudio (coords.), *Portugal Islâmico. Os últimos sinais do Mediterrâneo*, Lisbon, Museu Nacional de Arqueologia, 1998.

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all the meetings and colloquia that have taken place in Portugal, we can highlight, due to their regularity and relevance, the “Encontros de Arqueologia do Algarve”<sup>97</sup> and the “Encontros de Arqueologia do Sudoeste Peninsular”<sup>98</sup>. Islamic archaeology has been given an important focus at both.

Investigations already completed and those in progress have yielded an appreciable number of master’s dissertations and doctoral theses, impossible to enumerate here<sup>99</sup>. However, the work of synthesis done by Christophe Picard on the Gharb stands out, being the most comprehensive and rigorous in its approach<sup>100</sup>.

### *Territory, agrarian areas and road studies*

Studies on the former territories of the Gharb al-Andalus, which have been carried out from what are conventionally classified geo-historical spaces, have barely scratched the surface. If we add the urban trend of Islamic archaeology in Portugal to the inadequacy of surveying in many rural areas, we largely find the explanation for this shortcoming.

For administrative reasons, studies end up being on a municipal level. The archaeological maps that have been drawn up over recent years in unsystematic fashion do not, taken together, approach the regional level. Studies on territories that focus on their settlement dynamic are few and far between. The time that such work requires, the money involved in prospection and, increasingly, the pressure of university work, have made it ever more difficult to carry out such holistic overviews. The most complete and consequential study was that undertaken by Helena Catarino on the leeward side of the Algarve<sup>101</sup>. The author connected the data from different archaeological digs – and the respective interpretations – to an exhaustive survey of sites, to produce a study of major importance to knowledge of one of the most remote areas of the country. We may add to this work other investigations, more piecemeal in approach, such as that of Rosa Varela Gomes in the Silves region<sup>102</sup>, or

<sup>97</sup> Eight editions up to 2010 – proceedings published by the Câmara Municipal de Silves via *Xelb*.

<sup>98</sup> Five editions up to 2010 – proceedings from the third and fourth meetings published digitally.

<sup>99</sup> The list of these doctoral theses is available at: [www.gpearl.mctes.pt/index.php?idc=35&pos=615](http://www.gpearl.mctes.pt/index.php?idc=35&pos=615). The master’s dissertations are available in the catalogue of the Biblioteca Nacional, but without specification of themes.

<sup>100</sup> PICARD, Christophe, *Le Portugal Musulman (VIIIe-XIIIe siècle). L’Occident d’al-Andalus sous domination islamique*, Paris, Maisonneuve & Larose, 2000.

<sup>101</sup> CATARINO, Helena, “O Algarve Oriental durante a ocupação islâmica – povoamento rural e recintos fortificados”, *Al-Ulya*, no. 6, 3 vols. (1997-1998).

<sup>102</sup> GOMES, Rosa Varela, “Silves (Xelb), uma cidade do Gharb al-Andalus: território e cultura”, in *Trabalhos de Arqueologia*, no. 23, Lisbon, Instituto Português de Arqueologia, 2002; EADEM, “Silves (Xelb), uma cidade do Gharb al-Andalus: a alcáçova”, in *Trabalhos de Arqueologia*, no. 35, Lisbon, Instituto Português de Arqueologia, 2003; EADEM, “Silves (Xelb), uma cidade do Gharb al-Andalus: o núcleo urbano”, in *Trabalhos de Arqueologia*, no. 44, Lisbon, Instituto Português de Arqueologia, 2006.

my own work, focussing on the Mértola area<sup>103</sup>. Maria da Conceição Lopes' work on the Beja region, though centred on the Roman period, has provided elements of the utmost importance in terms of knowledge of Islamic occupation in the area surrounding the city<sup>104</sup>. More recently, and with the objective of studying mining, a land analysis project was launched in the Mira valley<sup>105</sup>.

Following models tested in the east of the Peninsula, Luís Filipe Oliveira analysed the outer fortifications of Castelo Belinho, an essay of major importance unfortunately not continued<sup>106</sup>, nor followed by other archaeologists.

The different forms of occupation in rural areas largely remain unknown. The sites so far identified and excavated do however permit us to organise settlement of the southern lands into two major groups:

1. That of the former *villæ*, which were not abandoned, though the way they functioned until the Islamic period was completely different to the large farms of the late Empire. Frequently, in late Antiquity, a sector of the *pars urbana* was adapted for a Christian church. In the Islamic period, the way spaces were re-divided allows us to see that life was frugal, though in general this ceased in the eleventh century, a matter on which we lack detailed information. This is the "model" that has been observed in sites such as Cerro da Vila<sup>107</sup>, Montinho das Laranjeiras<sup>108</sup>, in Milreu<sup>109</sup>, Monte da Cegonha<sup>110</sup>, etc. The data provided by archaeology are insufficient to apply this pattern generally.

2. That of rural settlements in mountainous zones, located especially in the areas of transit between the Alentejo and the Algarve. Archaeological work,

<sup>103</sup> MACIAS, Santiago, *Mértola, le dernier port de la Méditerranée*, 3 vols., Mértola, Campo Arqueológico de Mértola, 2006.

<sup>104</sup> LOPES, Maria da Conceição, *A cidade romana de Beja. Percursos e debates acerca da civitas de Pax Iulia*, Coimbra, Instituto de Arqueologia da Faculdade de Letras de Coimbra, 2003.

<sup>105</sup> VILHENA, Jorge, and GRANGÉ, Mathieu, "Premières données archéologiques sur le Baixo Mira durant le haut Moyen Âge (VIIe-XIe siècle)", *Vipasca*, 2nd ser., no. 2 (2006), pp. 542-558.

<sup>106</sup> OLIVEIRA, Luís Filipe, "Uma fortificação islâmica do termo de Silves: o Castelo Belinho", *Arqueologia Medieval*, no. 6 (1999), pp. 39-46.

<sup>107</sup> TEICHNER, Félix, "Cerro da Vila (Algarve Portugal) – aldeia do mar na época islâmica", in *Al-Andalus. Espaço de mudança. Balanço de 25 anos de história e arqueologia medievais*, Mértola, Campo Arqueológico de Mértola, 2006, pp. 123-139.

<sup>108</sup> COUTINHO, Hélder, "Cerâmica muçulmana do Montinho das Laranjeiras", *Arqueologia Medieval*, no. 2 (1993), pp. 39-5; IDEM, "Os buyut do Montinho das Laranjeiras (Alcoutim) – escavações de 2000", *Xelb*, no. 4 (2003), pp. 265-278.

<sup>109</sup> TEICHNER, Félix, "Acerca da villa romana de Milreu/Estói. Continuidade da ocupação na época árabe", *Arqueologia Medieval*, no. 3 (1994), pp. 89-100; SIDARUS, Adel, and TEICHNER, Félix, "Termas romanas no Gharb al-Andalus", *Arqueologia Medieval*, no. 5 (1997) pp. 177-189.

<sup>110</sup> LOPES, Maria da Conceição, *A cidade romana de Beja...*: site 457.

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<sup>111</sup> BOONE (1993), pp. 111-15.

<sup>112</sup> PIRES, / *Xelb*, no. 4 (2003).

<sup>113</sup> SANTO Algarve Oriental. "O povoado rural

<sup>114</sup> TORRE Alentejo, Mértola

<sup>115</sup> BOONE results of investig pp. 152-176; IDEM

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especially the excavations Alcaria Longa<sup>111</sup>, Portela<sup>112</sup> and Odeleite<sup>113</sup>, have shown how close housing models were to those today in the Atlas and Rif areas – namely in terms of the size of the houses and their lay out around an open patio. To some extent, the archaeology would bear out the ethno-historical approaches of Cláudio Torres<sup>114</sup>, but the incipient nature of the fieldwork does not allow us to do any more than indicate the usefulness and interest of the suggestion. James Boone's studies confirm the occupation of these rural sites over several centuries<sup>115</sup>.

Also in rural areas, one can see how Iron Age sites were reoccupied in the Islamic period. In these small hamlets, the structures of new habitations frequently repeat previous designs (cf. the Fernão Vaz site)<sup>116</sup>.

### *Fortifications and urban areas*

The study of fortifications has increased somewhat over the last two decades. This has largely been due to the efforts of Isabel Cristina F. Fernandes in organising colloquia on fortifications in the Western Mediterranean<sup>117</sup> and through her archaeological work at Palmela castle, which underlined the site's archaeological importance and its uninterrupted occupation over the course of time<sup>118</sup>.

Much archaeological work on the occupation of urban sites in the Islamic period is carried out inside the fortifications, without direct relation to how to read the walls or their development. This group includes the digs in progress at Moura castle, those underway in Juromenha<sup>119</sup> or those at Lisbon castle<sup>120</sup>. Archaeological

<sup>111</sup> BOONE, James, "The third season of excavations at Alcaria Longa", *Arqueologia Medieval*, no. 2 (1993), pp. 111-152.

<sup>112</sup> PIRES, Alexandra, and FERREIRA, Mulize, "Povoado islâmico de Portela3: resultados preliminares", *Xelb*, no. 4 (2003), pp. 279-306.

<sup>113</sup> SANTOS, Filipe João Carvalho dos, "O povoado islâmico dos Alcariaais de Odeleite. Uma qarya no Algarve Oriental. Primeiros resultados arqueológicos", *Promontoria*, 4th yr., no. 4 (2006), pp. 161-265; IDEM, "O povoado rural (qarya) dos Alcariaais de Odeleite", *Vipasca*, 2nd ser., no. 2 (2008), pp. 571-589.

<sup>114</sup> TORRES, Cláudio, "Uma vez a cultura serrenha", in LUZIA, Ângela, *Mantas tradicionais do Baixo Alentejo*, Mértola, Câmara Municipal de Mértola, 1984, pp. 45-62.

<sup>115</sup> BOONE, James, "Tribalism, ethnicity, and islamization in the Baixo Alentejo of Portugal: preliminary results of investigations into transitional period (AD 550-850) rural settlements", *Era Arqueológica*, 4 (2002), pp. 152-176; IDEM, *Lost Civilization: Spain and Portugal's Contested Islamic Past*, London, Duckworth, 2009.

<sup>116</sup> CORREIA, Virgílio Hipólito, *Cola – circuito arqueológico*, Lisbon, Instituto Português do Património Arquitectónico, 2002, p. 41. Similar trend in Alto da Queimada, in Palmela – FERNANDES, Isabel Cristina F., *O Castelo de Palmela...*, 2004, pp. 279-286. Occupations of the same kind are known of in sites like Cabeço de Vaíamonte.

<sup>117</sup> Two international symposia have taken place on castles: in Palmela in 2000, and in Óbidos, in 2010. There are published proceedings from the former: Fernandes, 2002.

<sup>118</sup> FERNANDES, Isabel Cristina F., *O Castelo de Palmela...*

<sup>119</sup> CORREIA, Fernando Branco, and PICARD, Christophe, "Intervenção arqueológica no castelo de Juromenha: primeiros resultados", *Arqueologia Medieval*, no. 1 (1992), pp. 71-89.

<sup>120</sup> GASPAR, Alexandra, and GOMES, Ana, "O Castelo de S. Jorge – da fortaleza islâmica à alcáçova

work on Beja castle has defined the city limits but, for reasons beyond the control of the archaeologist responsible, cannot be continued<sup>121</sup>. The most relevant work, for having allowed us to re-read the upper part of the City and enabled us to note the existence of an oriental-inspired structure, was most definitely Helena Catarino's excavation at the Patio of the University, in Coimbra<sup>122</sup>. At the fortress of Mértola, occupation of the byzantine-type defensive structures was observed to have continued up to the mid-ninth century<sup>123</sup>, while part of a neighbourhood, unearthed inside the fortress, showed signs of occupation the eleventh century<sup>124</sup>. Excavations at Silves yielded important results on areas of habitation in the upper part of the city, yet added little to existing knowledge of the city walls. In this respect, the recent work of Maria José Gonçalves on the outer wall of the settlement wall, whose evolution she has managed to define thoroughly, should be mentioned<sup>125</sup>. Particularly interesting is the interpretation of Santarém fortress, whose occupation is related to its role in levying taxes<sup>126</sup>.

The most consistent results have come from works in rural areas. The highlights include the excavation in Mesas do Castelinho, an Iron Age site re-occupied in the Islamic period where there was a human presence up to the Caliphate period<sup>127</sup>, and the dig at Castelo Velho in Alcoutim, which was an important look-out on the lower Guadiana, with various walled perimeters and areas of habitation<sup>128</sup>. More recently, Mathieu Grangé has undertaken work on Alferce castle in the Serra de Monchique, which was populated in the fifth / sixth centuries and became a *hisn* that was later abandoned in the early tenth century<sup>129</sup>. Mário and Rosa Varela Gomes have excavated Belinho castle, another rural fortification, although the results are so far inconclusive.

cristã. Contribuição para o seu estudo", in FERNANDES, Isabel Cristina F. (coord.), *Mil anos de fortificações...*, pp. 397-404; SERRAS, Susana, *Castelo de São Jorge – núcleo museológico*, Lisbon, EGEAC, 2008.

<sup>121</sup> LOPES, Maria da Conceição, *A cidade romana de Beja...*, pp. 157-163.

<sup>122</sup> PIMENTEL, António Filipe, *A morada da sabedoria – I. O Paço Real de Coimbra das origens ao estabelecimento da Universidade*, s. l., Almedina, 2005, pp. 118-216, largely from the data from the excavations led by Helena Catarino. Also see CATARINO, Helena, "Vestígios do urbanismo islâmico no Castelo de Paderne: uma primeira abordagem", *Xelb*, no. 6 (2006), pp. 281-298.

<sup>123</sup> MACIAS, Santiago, *Mértola, le dernier port de la Méditerranée...*, pp. 359-360.

<sup>124</sup> CANDÓN MORALES, Alicia, et al., "Mértola en torno al año 1000", in *Actas del V Congreso de Arqueología Medieval Española*, vol. 2, s. l., Junta de Castilla y León, 2000, pp. 559-567.

<sup>125</sup> GONÇALVES, Maria José, *Silves islâmica – a muralha do arrabalde oriental e a dinâmica de ocupação do espaço adjacente*, unpublished master's dissertation in Theory and Methods of Archaeology, Faro, FCHS-UALG, 2009.

<sup>126</sup> FERNANDES, Isabel Cristina F. (coord.), *Mil anos de fortificações...*, p. 55.

<sup>127</sup> FABIÃO, Carlos, and GUERRA, Amílcar, "Uma fortificação omíada no sítio arqueológico de Mesas do Castelinho, Almodôvar", *Arqueologia Medieval*, no. 2 (1993), pp. 85-102; GUERRA, Amílcar, and FABIÃO, Carlos, "Mesas do Castelinho, Almodôvar: Uma fortificação rural islâmica do Baixo Alentejo", in FERNANDES, Isabel Cristina F. (coord.), *Mil anos de fortificações...*, pp. 171-176.

<sup>128</sup> CATARINO, Helena, "O Algarve Oriental durante a ocupação islâmica...", pp. 303-403.

<sup>129</sup> MEULEMEESTER, Jhonny de, GRANGÉ, Mathieu, and DEWULG, Joke, "Novos dados sobre o

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What we know of fortifications refers largely to the walls of the Almohad period, particularly the better-preserved complexes such as those of Paderne<sup>130</sup> and Silves<sup>131</sup>. In two places, Elvas and Faro, Almohad-era gates coexist with earlier ones (tenth- to eleventh centuries), which would seem to bear out the hypothesis that urban spaces were revitalised during this period<sup>132</sup>. We also have analyses of sites like Albufeira<sup>133</sup>, Aljezur<sup>134</sup>, Cacela<sup>135</sup> or Tavira<sup>136</sup>, with suggestions about the layout of the walls and a chronology of occupation. Of particular interest are Jacinta Bugalhão's studies on Lisbon as they include in their research different components of urban reality in a patchwork of data that has provided increasingly robust conclusions<sup>137</sup>.

In a city like Elvas, and without carrying out archaeological work, we now have fairly complete information on how the fortifications in Elvas developed, thanks to the study of Fernando Branco Correia<sup>138</sup>, who has now widened his investigations to take in other walled areas.

In general terms, and as far as urban areas are concerned, we seem to discern different rhythms and dynamics that correspond directly with the times at which each of the cities was most flourishing.

### *Structures of habitation*

Initially (between the late 1970s and the early 1990s), archaeological work unearthed appreciable ceramic finds, tentatively dated, yet revealing nothing of substance about the structures of habitation of the Islamic period. We had to wait for the number of

povoamento alto-medieval na Serra de Monchique..., pp. 261-280.

<sup>130</sup> CATARINO, Helena, "O castelo de Paderne (Albufeira): resultados da primeira intervenção arqueológica", *Arqueologia Medieval*, no. 3 (1994), pp. 73-87; CATARINO, Helena, and INÁCIO, Isabel, "Vestígios do urbanismo islâmico no Castelo de Paderne: uma primeira abordagem", *Xelb*, no. 6 (2006), pp. 281-298.

<sup>131</sup> GOMES, Rosa Varela, "Silves (Xelb), uma cidade do Gharb al-Andalus: a alcáçova...; EADEM, "Silves (Xelb), uma cidade do Gharb al-Andalus: o núcleo urbano..."

<sup>132</sup> PICARD, Christophe, *Le Portugal Musulman (VIII-XIIIe siècle)*..., pp. 78-81; for Faro see the work of GAMITO, Teresa Júdice, *O Algarve e o Magreb (711-1249)*, Faro, Universidade do Algarve, 2007, which has been continued in different parts of the city.

<sup>133</sup> GOMES, Mário Varela, "Castelo de Albufeira: novos contributos para o seu conhecimento", in FERNANDES, Isabel Cristina F. (coord.), *Mil anos de fortificações...*, pp. 337-346.

<sup>134</sup> SILVA, Carlos Tavares da, GOMES, Rosa Varela, "Primeiros resultados das escavações arqueológicas no Castelo de Aljezur", *ibid.*, pp. 347-356.

<sup>135</sup> VALINHO, Alexandre, and MARQUES, João Nuno, "Contributo ao estudo da ocupação islâmica de Cacela Velha", *Xelb*, no. 9 (2009), pp. 569-578.

<sup>136</sup> MAIA, Manuel, "Muralhas islâmicas de Tavira", in *Tavira - território e poder*, Lisbon, Câmara Municipal de Tavira / Museu Nacional de Arqueologia, 2003, pp. 155-162.

<sup>137</sup> BUGALHÃO, Jacinta, "Lisboa Islâmica: uma realidade em construção", *Xelb*, no. 9 (2009), pp. 377-391.

<sup>138</sup> CORREIA, Fernando Branco, *Elvas na Idade Média*, master's dissertation in Medieval History, Lisbon, FCSH-UNL, 1999.



archaeological excavations to multiply and for the areas of excavation at the main sites to expand to begin to have reasonably safe readings.

The most distinctive results came first from Mértola and Silves. In the former, it was possible to excavate a neighbourhood built in the second half of the twelfth century, from which was obtained an interpretation of the road network along with the measurements of one and a half dozen dwellings. These followed the model of urban houses from al-Andalus (houses laid out around a central patio, with relatively-specialised divisions of rooms according to their function), yet the quality of construction and simplicity of the applied solutions were not those of a particularly high social class<sup>139</sup>. The same could be said of the houses in the fishing neighbourhood<sup>140</sup>. In Silves, the excavation concentrated initially on the fortress, where an important palace complex was identified<sup>141</sup>, after which a sizeable part of the suburbs was excavated<sup>142</sup>.

The layout observed in these houses, one with a long history in Andalusian archaeology, would later be repeated with nuances and variations (chiefly as regards the total area) in different urban excavations. The ones that stand out due to their importance and for having been published are those in Salir<sup>143</sup>, Paderne<sup>144</sup>, Tavira<sup>145</sup> and Lisbon<sup>146</sup>. The construction systems do not vary much among themselves. Tiled or mortared floors (rammed earth in humbler dwellings), masonry or adobe walls and semi-cylindrical tiled roofs are the most common features. Decorative architectural stucco and painted wainscoting only occur rarely, for which reason those at Silves<sup>147</sup> and Lisbon<sup>148</sup> deserve special mention.

Virtually all the dwellings identified date back to the Almohad period, which makes the last hundred years of Muslim domination more visible than any other period. The enigma of the Emirate and Caliphate houses remains to be solved – we have their contents, but generally without legible structures corresponding to them and without defined chronologies.

<sup>139</sup> MACIAS, Santiago, *Mértola, le dernier port de la Méditerranée...*, pp. 379-390.

<sup>140</sup> LOPES, Virgílio, and GOMES MARTINEZ, Susana, "O arrabalde ribeirinho de Mértola e a evolução do espaço periurbano da cidade entre a Antiguidade Tardia e o período islâmico", *Vipasca*, 2nd ser., no. 2 (2008), pp. 690-697.

<sup>141</sup> GOMES, Rosa Varela, "Silves (Xelb), uma cidade do Gharb al-Andalus: a alcáçova...", pp. 41-112, 148-155.

<sup>142</sup> SANTOS, José da Costa dos, ABRANCHES, Paula, "O arrabalde da Silves Islâmica. A intervenção arqueológica do empreendimento do castelo", *Arqueologia Medieval*, no. 11 (2010), pp. 89-102.

<sup>143</sup> CATARINO, Helena, "O Algarve Oriental durante a ocupação islâmica...", pp. 468-474, and est. XCV.

<sup>144</sup> EADEM, "Vestígios do urbanismo islâmico no Castelo de Paderne...", pp. 281-298.

<sup>145</sup> COVANEIRO, Jaqueline, and CAVACO, Sandra, "Casas islâmicas da Cerca do Convento da Graça – Tavira. Notícia preliminar", *Arqueologia Medieval*, no. 9 (2005), pp. 77-82.

<sup>146</sup> GASPAS, Alexandra, and GOMES, Ana, "O castelo de S. Jorge – da fortaleza islâmica à alcáçova cristã...", pp. 397-404.

<sup>147</sup> GOMES, Rosa Varela, "Silves (Xelb), uma cidade do Gharb al-Andalus: a alcáçova...", pp. 82-83.

<sup>148</sup> SERRA, Susana, *Castelo de São Jorge – núcleo museológica*, Lisbon, EGEAC, 2008, p. 30.

## Ceramics

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### Ceramics

The raw material *par excellence* in Islamic archaeology, ceramics were practically absent from the specialised bibliography until around thirty years ago. In disjointed fashion, some ceramic fragments had been published, with no reference to stratigraphy or suggestions about dates. It took José Luís de Matos' publications on the first items from Cerro da Vila to begin to have a notion on how ceramic forms evolved.

Archaeological digs undertaken towards the end of 1970s benefitted directly from the publication in 1973 of *Ensayo de sistematización de la cerámica árabe de Mallorca*. This book created the first major organisation of the materials. Chronologies were sketched out and pieces grouped according to their function (kitchen crockery, tableware, storage containers, fireboxes etc.). The operational nature of this scheme proved very useful and has been used systematically ever since.

The first state of the art was defined in 1987 when the "IV Congresso de Cerâmica Medieval do Mediterrâneo Ocidental" took place in Lisbon<sup>149</sup>. The state of research in this area, albeit incipient, rapidly grew the following decade. The number of excavations multiplied and knowledge of forms and their evolution increased, resulting in the publication of articles, books and catalogues. The experiments that have been carried out, nearly always based on study cases, permit us to offer an overview of the local production and circulation of materials, both regionally and in terms of imports from much more distant places. Prominent in this respect are Susana Gómez's dissertation on the ceramics of Mértola<sup>150</sup> and Rosa Varela Gomes's study of materials from Silves<sup>151</sup>. The dates indicated by the latter researcher as regards materials from the Emirate period continue to raise controversy as they point to a chronology not backed as yet by any other archaeologist.

Defining the areas of influence and circulation of products regionally has proved particularly important, as has the identification of production sites (and how these dovetail with local traditions). Imported pieces, for their part, allow us to trace trade routes that generally are restricted to the Western Mediterranean.

Also worth mentioning is the considerable interest in the project carried out by the collective Cerâmicas Islâmicas do Gharb al-Andalus (CIGA), which, despite

<sup>149</sup> Proceedings published in 1991: SILVA, Luís, and MATEUS, Rui (coord.), *A cerâmica medieval no Mediterrâneo...*

<sup>150</sup> GÓMEZ, MARTÍNEZ, Susana, *La cerámica islámica de Mértola producción y comercio*, 2006, available online at: <http://eprints.ucm.es/tesis/ghi/ucm-t27826.pdf>.

<sup>151</sup> GOMES, Rosa Varela, "Silves (Xelb), uma cidade do Gharb al-Andalus: território e cultura...; EADEM, "Silves (Xelb), uma cidade do Gharb al-Andalus: a alcáçova...; EADEM, "Silves (Xelb), uma cidade do Gharb al-Andalus: o núcleo urbano..."



having yielded only one publication<sup>152</sup>, is pursuing studies that will aim to harmonise criteria along with proposals for a chronology.

### *Religious and burial areas*

In terms of the archaeology of religious areas, little progress has been made in recent years, despite the spectacular results from Ribat of Arrifana.

Most of the studies conducted are based on re-reading buildings or correcting suggestions made some years ago. The first instance includes the hypothesis raised by Cláudio Torres regarding Idanha cathedral, the construction of which he places in the golden era of the Banu Marwan (ninth century)<sup>153</sup>. The elements relate especially to the dimensions and orientation of the church itself<sup>154</sup>. In Mértola, publication of archival documents has prompted new proposals regarding the layout of the internal space of Mértola's former mosque, which corrects the already dated study by Christian Ewert<sup>155</sup>.

The most relevant discovery of recent years was, however, the identification of a ribat in Arrifana. This complex, a place for meditation and fighting, with cells and religious spaces, is unique in the Gharb. It remains to be proved, however, whether it belongs to the Almohad period and, especially, as regards its connection with Ibn Qasī<sup>156</sup>. Sites like this, such as with Rabita of Guardamar, date from much earlier periods. This fact has been underscored in different studies, which also highlight changes to the function of the *ribats*<sup>157</sup>.

To these elements we can add the small rural oratory from the Umayyad period in Alto da Queimada<sup>158</sup>. The brief account given of it so far is more than enough to generate excitement over the final outcome of the research.

<sup>152</sup> BUGALHÃO, Jacinta, et al., "CIGA: projecto de sistematização para a cerâmica islâmica do Gharb al-Andalus", *Xelb*, no. 10 (2010), pp. 455-476.

<sup>153</sup> TORRES, Cláudio, "A Sé-Catedral da Idanha", *Arqueologia Medieval*, no. 1 (1992), pp. 169-178.

<sup>154</sup> See comments and criticism in CABALLERO ZORELLA, "Aportaciones de la lectura de paramentos a la polémica sobre la Sé da Idanha-a-Velha", *Al-Andalus, Espaço de mudança. Balanço...*, pp. 266-273, and in FERNANDES, Paulo Almeida, "Antes e depois da arqueologia e a arquitectura: um novo ciclo na investigação da mesquita-catedral de Idanha-a-Velha", *Artis*, no. 5 (2006), pp. 49-72.

<sup>155</sup> EWERT, Christian, "La mezquita de Mértola", offprint of *Cuadernos de la Alhambra*, no. 9 (1973); MACIAS, Santiago, et al., *Mértola: mesquita/igreja matriz*, Mértola, Campo Arqueológico de Mértola, 2002.

<sup>156</sup> GOMES, Rosa Varela, and GOMES, Mário Varela, "O ribat de Arrifana (Alzejur, Algarve). Resultados da campanha de escavações arqueológicas de 2002", *Revista Portuguesa de Arqueologia*, vol. 7, no. 1 (2004), pp. 483-573.

<sup>157</sup> PICARD, Christophe, "Les ribats au Portugal à l'époque musulmane: sources et définitions", in FERNANDES, Isabel Cristina F. (coord.), *Mil anos de fortificações...*, pp. 203-212; AZUAR RUIZ, Rafael, "Piratería y rābitas en la formación del Sharq al-Andalus", *Arqueologia Medieval*, no. 9 (2005), pp. 147-159.

<sup>158</sup> FERNANDES, Isabel Cristina F., "Palmela - um castelo e um território no período islâmico: estado da investigação e perspectivas", *Xelb*, no. 9..., pp. 400-401.

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<sup>159</sup> CATAI  
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<sup>162</sup> ARRU  
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Important steps have been taken in the study of burial sites. Finding inscribed tombstones has always happened by chance or as the result of public works. Of the six dozen or so that exist in Portuguese museums, only one was the result of archaeological work. Furthermore, it is worth pointing out that the *maqabir* excavations are new to Portuguese science. One of the first sites to contain burials from the Islamic period was the small rural site of Vale do Boto<sup>159</sup>. It is interesting to note that the burial rite practised in this site was not wholly canonical – something that was also observed at the burial sites at Mértola<sup>160</sup> and Loulé<sup>161</sup>. The burial sites of Tejo do Praio and Portela may date back to an earlier period. They have been mentioned<sup>162</sup>, but a comprehensive publication has not been released.

More recently, the extensive Islamic burial site in Santarém has been excavated<sup>163</sup>. Urban renewal work in Beja<sup>164</sup> and in Silves<sup>165</sup> has unearthed burials from this period, but the work has been piecemeal in nature and has not permitted more than a topographical survey of the burial areas in these cities.

The excavations that have been conducted to date have not helped solve two primordial questions: firstly, the date of the burial sites excavated thus far – a question that has never been answered due to insufficient / inexistent C14 dating; secondly, as to what type of Islamic funeral rite was introduced, given that the anomalies detected in the necropolises of Vale do Boto and Loulé and, to a lesser extent, Mértola, would appear to indicate transition phenomena, which remain poorly understood.

<sup>159</sup> CATARINO, Helena, et al., "Vale do Boto: escavações de 1981 no complexo árabe-medieval", *Clio*, vol. 3 (1981), pp. 9-27.

<sup>160</sup> MACIAS, Santiago, *Mértola, le dernier port de la Méditerranée...*, pp. 247-248.

<sup>161</sup> LUZIA, Isabel, "A escavação arqueológica de emergência do cemitério muçulmano da 'Quinta da Boavista', Loulé", *Al-Ulya*, no. 7 (1999-2000), pp. 129-185; CUNHA, Eugénia, MARQUES, Carina, and SILVA, Ana Maria, "O Passado em al-Ulya. Estudo antropológico de uma população muçulmana", in *Património islâmico dos centros urbanos do Algarve: contributos para o Futuro*, Faro, CCDRA, 2002, pp. 143-150; see comments in OLIVEIRA, Luís Filipe, "Nota de leitura a 'AA.VV. Património islâmico dos centros urbanos do Algarve: contributos para o futuro. Communications presented at the Seminars in Faro, Tavira and Loulé', Faro, CCRA, 2002", *Promontoria*, yr. 1, no. 1 (2003), pp. 147-151.

<sup>162</sup> ARRUDA, Ana Margarida, ALMEIDA, Rui Roberto de, and FREITAS, Vera Teixeira de, "O sítio islâmico do Tejo do Praio, Quinta do Lago, Loulé: uma primeira análise e caracterização", *Xelb*, no. 4 (2003), pp. 247-264; PIRES, Alexandra, and FERREIRA, Mulize, *Povoado islâmico de Portela* 3..., pp. 279-306.

<sup>163</sup> MATIAS, António José, "Anatomia de um complexo funerário medieval. Perspectiva bioantropológica do Largo Cândido dos Reis em Santarém", *Xelb*, no. 9..., pp. 655-676.

<sup>164</sup> SERRAS, Miguel, "Necrópole islâmica de Beja – notícia preliminar da sua identificação", *ibid.*, pp. 677-684.

<sup>165</sup> GONÇALVES, Maria José, "Silves Islâmica: deambulando pelo arrabalde oriental", *ibid.*, pp. 493 and 495.