

INTERNATIONAL CONFERENCE

DOMESTIC SPACE IN THE MEDIIEVAL IBERIAN PENINSULA

SOCIETY, FAMILY, ARCHITECTURE, HOUSEHOLD FURNISHINGS

GRANADA, OCTOBER 3rd-5th, 2013

Escuela de Estudios Árabes (School of Arabic Studies), CSIC
Cuesta del Chapiz, 22, (18010) Granada

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SCIENTIFIC FRAMEWORK

The conference is organized in the framework of two research projects:

- “La arquitectura en Andalucía desde una perspectiva de género: estudio de casos, prácticas y realidades construidas”. Proyecto de Excelencia de la Consejería de Economía, Innovación y Ciencia de la Junta de Andalucía, with reference HUM5709, directed by M^a Elena Díez and started in March 2011.

- “La arquitectura residencial de al-Andalus: análisis tipológico, contexto urbano y sociológico: bases para la intervención patrimonial” Proyecto I+D+i del Plan Nacional de Investigación Científica, referencia HAR2011-29963, directed by Julio Navarro and started in January 2012.

FORMAT OF THE CONFERENCE

This conference will be attended by specialists who will meet for three days with the specific goals of carrying out reflections and debates, exchanging information, and defining new research strategies. The speakers have been selected with a view to creating a multidisciplinary group of Arabists, archaeologists, architects, art historians, anthropologists, and medievalists; and to achieving a balance between the number of experts in the fields of Islam, Al-Andalus and the peninsular Christian kingdoms. The overall objective is that their presentations provide an up-to-date vision of the state of the art on each particular topic, so that discussions are fostered to achieve a more comprehensive knowledge. Priority will, therefore, be given to debate after each presentation.

Invited speakers will provide an unpublished, innovative text to be included in a preliminary set of proceedings that will not only serve as a working tool, but will also reduce the time devoted to presentations and increase the time allocated for discussion. Once the conference is finished and before publishing a final monograph devoted to the topic, a reasonable period of time will be given so that the texts can be modified and improved, and the issues dealt with in discussions can be incorporated in the publication.

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GOAL OF THE CONFERENCE

The main goal of this conference is to study medieval domestic space, understood both as a physical construction (its architecture) and a social construct (the group that builds and inhabits it). Our interest, therefore, lies in carrying out its material research bearing also in mind the anthropological aspects that define the type of family, and avoiding oversimplification of a reality where manifold variables are present.

The house or residential unit is generally inhabited by a wider group than the nuclear family in its strict sense, and that is why the denomination of household, or family unit, is currently used to describe the people who do live under the same roof but may or may not be relatives. This conference intends to focus on what happens within the borders of the physical home, but taking also into consideration that some members of that household may occasionally live in other spaces while looking after the animals and the land. Likewise, the conference will also analyse in detail all the kinship relationships that are established within the household, not only nuclear or conjugal ones, but also those established with collateral relatives, descendants or ascendants. This type of analysis will provide an understanding of the complex relationships of cohabitation established among those living in the house.

As an architectural product, the main purpose of the domestic space is to provide a type of construction that responds to the needs of its inhabitants, those needs being as diverse as the typology of family and kinship structures of the societies involved. That is why, when it comes to analysing its formal aspects, it is necessary to consider a combination of all the factors, that ultimately created the diverse reality found in archaeological records, as well as the relevance of local architectural traditions and the influence of the physical environment (through, for instance, weather conditions or the availability of construction materials).

The greater heterogeneity and complexity of Andalusi urban populations in comparison with rural ones is another

relevant factor that should be borne in mind from a genealogical, social and economic standpoint. In this context, we identify wage-earning workers, artisans, farm owners, wise men (*ulemas*), members of the power elite, etcetera. All these aspects must undoubtedly have had some kind of influence in the architectural variations we observe in Muslim cities. Rural populations, on the contrary, seem to have been more homogeneous and, therefore, their domestic spaces were also more homogeneous; rural areas were mostly inhabited by free peasants who organised themselves in communities where blood ties were very important, although this did not exclude social differences. It would also be logical to expect that economic activities that were typical of the farming world would be reflected in its architecture.

The different legal backgrounds on domestic privacy that ruled Islamic and Christian societies, especially regarding women's visibility, provided different architectural solutions that mainly affected party walls, terraces (line-of-sight easement), facades and vestibules of the houses. These protective measures were increased in the cities of Al-Andalus mainly due to the coexistence of many different family groups, as opposed to what happened in small rural populations.

Since every household included both men and women, it is essential to analyse gender relations along with their influence on some architectural solutions and on the degree of restriction in the use of spaces, thus generating different house models. It should be noted that we recognize the gender factor as a useful category for historical analysis, and one that is always related with other categories such as social class, ethnic group, or religion. We must bear in mind that the medieval female world was not homogeneous and that the status of women was different if they were single or married, owners, servants, slaves, etcetera. Aspects related with space and time must also be kept in mind; because gender relations varied throughout the long medieval period, and were also adapted to different (rural, urban, palace, noble, popular) spaces.

The agnatic component and the kinship relationships observed in the society of Al-Andalus certainly generated architectural and urban products that should be identified. Hierarchization of spaces and households is especially significant, as well as relations among houses that were arranged around a parapet wall or integrated in a single block, where certain areas (latrines and stables), party walls and boundaries could eventually be shared. It would also be interesting to analyse these key issues in the case of the Christian world. We should not forget that all these social topics linked to the house can also be approached from an ethnographical perspective.

Another salient aspect is the influence of the Christian conquest on Andalusi houses occupied by Christian settlers. Those are the cases where we can best observe the transformations undergone due to changes in family models, especially with regard to isolation and hygiene. The size of the houses was also seen as a differentiating factor especially in urban environments, since Castilian texts are full of references to the fact that Andalusi houses were too small. This has to do with the complex partition system used when houses were inherited within Islamic law, which was different from the one used by the Spanish Christian society of the time.

The analysis of the city's urban planning cannot be separated from the study of the house, since there is a direct relation between the density of the urban layout, and the form and size of domestic plots: scarcity of space within the walls of the city, for instance, generated smaller plots that compensated this reduction by growing in height.

Finally the study of household archaeological assemblages, as cultural elements associated with a specific space, is also relevant provided that we analyze them in the context of the finding, since we are interested in the information they can provide about the use and purpose of the spaces where they were found. They are also good indicators for significant aspects such as the search for comfort or the differentiation of areas within the same room.

SPATIAL AND CHRONOLOGICAL CONTEXT

The temporal and spatial context of the conference is mainly the Middle Ages in the Iberian Peninsula. However, we are also interested in establishing connections and comparisons among the various periods of the history of Al-Andalus and the Christian kingdoms. The chronological limit has been established as the end of the 15th century, although some of the invited scholars are experts in 16th century Moorish houses, whose architecture is to a great extent a continuation of Nasrid architecture. We cannot forget that it was then when the great changes in the cities and houses of the Kingdom of Granada took place, thus generating valuable archival documentation that has not yet been sufficiently studied.

Reflections will be carried out considering the specific contributions of each type of source, whether written or material. Ethnographic research and the study of traditional houses in the Maghreb provide interesting and relevant information for the general discussion proposed, so experts in this field will also be invited. It is our intention to deal at all times with accurate and innovative data avoiding generalizations, thus enabling further development of the knowledge of medieval domestic spaces.

MAIN SETS OF QUESTIONS

1.- On the definition of domestic space

- What and how much information is provided to the topic by the various written sources of the time referring to Al-Andalus (historical chronicles, collections of court judgements, biographic repertoires, notarial acts, travellers' accounts, etcetera)? And what about written sources related to peninsular Christian cities (medieval literature and chronicles, municipal ordinance provisions, building-expense records, contracts for works, legal sources, and especially litigations, inventories and dowries)?

- What information about Andalusí houses is provided by Christian texts written after the Castilian conquest, such as

municipal records; different types of surveys and censuses (*libros de habices, apeos, repartimientos*); litigations and notary documents, reports on inspection visits to Moorish houses, etcetera?

- What can epigraphic studies provide?

- What information can be obtained from iconographic studies of medieval houses with regard to external image and interior spaces?

- What architectural elements, according to written and archaeological sources, define the specificity of Andalusí, Mudejar, Moorish, Christian, or Jewish domestic spaces? Can we actually speak about a "typical" Andalusí or Christian house with specific, clearly identifiable elements?

- How is domestic architecture organised in an urban environment, and what are the most salient differences observed when compared with rural houses?

- What morphological changes are seen in Andalusí houses that were reused by Christians? What are the most salient features observed in Moorish houses?

2.- On the distribution of spaces

- What hierarchization is established in the distribution of domestic spaces and in their use both in Christian and Andalusí houses?

- How are gender differences manifested in the various spaces of the house? And specifically in party walls, terraces, windows, gates, vestibules and courtyards?

- What strategies or processes are established in gender relations and how are they projected in the house: separation, transgression, flexibility, adaptation, multifunctionality? What specific information is obtained on this topic through written and material sources?

- What spaces can be identified as female ones? And which ones as exclusively male? What role may architecture play in gender studies with regard to domestic spaces?

- What differences can we expect to find in material culture,

including the domestic environment, regarding Andalusí women from various social levels?

- How is the hierarchy of female domestic spaces established according to the social class to which women belong?

- How is polygamy reflected in Andalusí domestic architecture?

- How is childhood reflected in medieval domestic spaces?

- Did the changes in climate that took place at the end of the Middle Ages generate some kind of adaptation in domestic architecture?

- What thermal control systems were adopted in those architectures? Can we speak about a seasonal use of certain rooms in the ground floor and some others in the upper floor (*algorfa*)? What textual and material evidence do we have to support this?

3.- On the uses and functions

- What uses and functions are attributed by written sources to the various domestic spaces in the medieval Iberian Peninsula?

- How do terms employed in written sources evolve to designate different spaces in the house: *algorfa-cambra, zaguán-umbral-portal, palacio-cuadra, patio, cocina, alcoba, alhanía, alhamí, estrado, corredor-galería, cenador...*?

- What did places devoted to food storage inside domestic spaces look like and what role did they play? How can we identify them when they do not show specific architectural features?

- What systems were employed for water distribution, supply and storage? Which ones were used for rainwater and wastewater disposal? Where and when were sanitation systems for sewage water disposal created? Where and when were well-defined architectural spaces built for its use as latrines? How are community organization systems reflected in water supply and disposal networks?

- Is it possible to detect signs of craftwork activities, such as looms?

INVITED PARTICIPANTS:

SECTION 1. ANDALUSI DOMESTIC MODELS: ARABIC SOURCES

1. **María Luisa Ávila Navarro.** Arabist. Escuela de Estudios Árabes, CSIC. Granada. “Espacio doméstico en la literatura biográfica andalusí”.
2. **Alfonso Carmona González.** Arabist. Universidad de Murcia. “Fuentes jurídicas relativas a los litigios de vecindad en al-Andalus generados por la casa”.
3. **Manuela Marín.** Arabist. “Espacios domésticos en la literatura hagiográfica magrebí medieval”.
4. **Christine Mazzoli-Guintard.** Historian. Université de Nantes (Francia). “Mujeres y casas en la Córdoba omeya de los siglos X y XI”.
5. **Dolores Serrano-Niza.** Arabist. Universidad de La Laguna. “Amueblar la casa con palabras. Fuentes lexicográficas árabes para el estudio del ámbito doméstico”.
6. **Francisco Vidal-Castro.** Arabist. Universidad de Jaén. “El agua en la casa andalusí a través de las fuentes jurídicas”.

SECTION 2. ANDALUSI HOUSE: MATERIAL CULTURE

1. **Sonia Gutiérrez Lloret.** Archaeologist. Universidad de Alicante. “Casa y Casas: reflexiones arqueológicas sobre la lectura social del espacio doméstico andalusí”.
2. **Pedro Jiménez Castillo.** Archaeologist. LAAC, Escuela de Estudios Árabes, CSIC. Granada. “Forma y función en la arquitectura doméstica andalusí. Los casos de Siyāsa (Cieza) y Murcia”.
3. **Julio Navarro Palazón and Fidel Garrido Carretero.** Archaeologist. Architect. LAAC, Escuela de Estudios Árabes de Granada, CSIC. “La interacción casa-ciudad en al-Andalus. Una aproximación desde la arqueología”.

4. **Antonio Orihuela Uzal.** Architect. LAAC, Escuela de Estudios Árabes, CSIC. Granada. “Transformaciones castellanas en las casas de los moriscos de Granada”.
5. **Ieva Reklaityte.** Archaeologist. Universidad de Zaragoza. “Una aproximación arqueológica a la hidráulica doméstica de las ciudades de al-Ándalus”.
6. **Rosa Varela Gomes.** Archaeologist. Universidad Nova de Lisboa. “Casas urbanas e rurais no extremo do Gharb al-Andalus (séculos XII-XIII)”.

SECTION 3. EASTERN AND NORTHERN AFRICA

1. **Jean-Claude David.** Architect. CNRS. “Espace domestique et attitudes corporelles à Alep, XIIIe-XVIIIe siècles”.
2. **Patrice Cressier and Sophie Gilotte.** Archaeologists. CNRS, CIHAM, Lyon. “Nuevas lecturas de las casas de Sedrata (Ouargla, Argelia)”.
3. **Marie-Christine Delaigue.** Anthropologist. Universidad de Granada. “Mujeres y casas en el medio rural del norte de Marruecos. Una aproximación etnográfica”.
4. **Sakina Missoum.** Architect. “Usos y funciones tradicionales de los espacios domésticos de la medina de Argel (periodo otomano: 1516-1830)”.

SECTION 4. CHRISTIAN HOUSES AND DOMESTIC MODELS: WRITTEN SOURCES

1. **Ana Aranda Bernal.** Art Historian. Universidad Pablo de Olavide (Sevilla). “No solo casa y jardín. La vida doméstica sevillana en torno a 1500”.
2. **María Aurora Molina Fajardo.** Art Historian. Universidad de Granada. “Habitando la alquería: aproximación a la vivienda rural granadina tras la conquista del reino”.

3. **John Moscatiello.** Historian. University of Notre Dame (Indiana, USA). “La privacidad y vida familiar a través de las fuentes jurídicas castellanas en el siglo XIII”.
4. **Teresa Vinyoles.** Historian. Universidad de Barcelona. “El espacio doméstico y los objetos cotidianos en la Cataluña medieval”.
5. **Cristina Segura Grañó.** Historian. Universidad Complutense de Madrid. “La casa medieval castellana: sus habitantes y la distribución de espacios”.

SECTION 5. CHRISTIAN HOUSES: MATERIAL CULTURE

1. **Agustín Azkarate.** Archaeologist. Universidad del País Vasco. “Espacios domésticos, urbanos y rurales, de época medieval en el País Vasco”.
2. **Ramón Betrán Abadía.** Architect. Ayuntamiento de Zaragoza. “Vivienda, espacio urbano y control social en la ciudad feudal aragonesa”.
3. **María del Carmen Lacarra Ducay.** Art Historian. Universidad de Zaragoza. “Representaciones de la vivienda cristiana bajomedieval en los retablos góticos aragoneses del siglo XV”.
4. **Inma Ollich i Castanyer.** Archaeologist. Universidad de Barcelona. “Aportación de la arqueología al estudio de los espacios domésticos en Cataluña”.
5. **Jean Passini.** Architect. CNRS. “Visión diacrónica del espacio de la casa medieval en la ciudad de Toledo: aporte de las fuentes escritas del siglo XV”.
6. **Alfonso Vigil-Escalera Guirado.** Archaeologist. Universidad del País Vasco UPV/EHU. “El espacio doméstico en el ámbito rural del centro de la península ibérica entre los siglos V y IX d.C”.

INVITED NON-PARTICIPANTS:

In addition to keynote speakers, who have been invited by the conference organizers to carry out public presentations of their papers, other specialists, who will not deliver public presentations, will foster discussion following each one. To carry out this task, the conference organizers have invited a series of researchers who are mainly experts in fields related to the two research projects that provide the scientific framework for the conference.

1. **Antonio Almagro Gorbea.** Architect. LAAC, Escuela de Estudios Árabes, CSIC. Granada.
2. **Fernando Amores Carredano.** Archaeologist. Universidad de Sevilla.
3. **José Ramón Ayaso Martínez.** Historian and Hebraist. Universidad de Granada.
4. **Margarita Birriel Salcedo.** Historian. Universidad de Granada.
5. **Luis Caballero Zoreda.** Archaeologist. Instituto de Historia, CSIC. Madrid.
6. **Lorenzo Cara Barrionuevo.** Archaeologist. Junta de Andalucía. Almería.
7. **José Luis Corral Lafuente.** Historian. Universidad de Zaragoza.
8. **Miguel Ángel Espinosa Villegas.** Art Historian. Universidad de Granada.
9. **Antonio Gámiz Gordo.** Architect. Universidad de Sevilla.
10. **Luis José García Pulido.** Architect. LAAC, Escuela de Estudios Árabes, CSIC. Granada.
11. **Pedro Gurriarán Daza.** Architect. Instituto de Estudios Gibraltareños.
12. **Alberto León Muñoz.** Archaeologist. Universidad de Córdoba.
13. **Rafael López Guzmán.** Art Historian. Universidad de Granada.
14. **Rafael Manzano Martos.** Architect. Real Academia de San Fernando. Madrid.
15. **Therese Martin.** Art Historian. Instituto de Historia, CSIC. Madrid.
16. **Juan Francisco Murillo Redondo.** Archaeologist. Ayuntamiento de Córdoba.
17. **Josefa Pascual Pacheco.** Archaeologist. Ayuntamiento de Valencia.
18. **Rafael Gerardo Peinado Santaella.** Historian. Universidad de Granada.
19. **José Miguel Puerta Vílchez.** Art Historian and Arabist. Universidad de Granada.
20. **Ildefonso Ramírez González.** Archaeologist. Universidad Europea de Madrid.
21. **María Dolores Rodríguez Gómez.** Arabist. Universidad de Granada.
22. **Concepción Rodríguez Moreno.** Architect. Universidad de Granada.
23. **Miguel Ángel Tabales Rodríguez.** Archaeologist. Universidad de Sevilla.
24. **Hamid Triki.** Historian. Université Cadi Ayyad de Marrakech.
25. **Carmen Trillo San José.** Historian. Universidad de Granada.
26. **Magdalena Valor Piechotta.** Archaeologist. Universidad de Sevilla.
27. **Carlos Vílchez Vílchez.** Archaeologist. Junta de Andalucía. Granada.
28. **Ramón Villa González.** Archaeologist. Junta de Castilla la Mancha. Toledo.
29. **Fernando Villada Paredes.** Archaeologist. Ciudad Autónoma de Ceuta.

POSTERS

In addition to the presentations delivered by guest specialists, a public call for proposals is also open so that those interested in presenting posters have the opportunity to send them according to previously established specifications and format. Once they have been accepted and selected by means of quality, suitability and current relevance criteria, they will be exhibited during the conference, which must be attended at least by one of the authors of the poster. The exhibition will take place in the main courtyard of the School of Arabic Studies headquarters at the Houses of the Chapiz. Posters will also be published in the conference proceedings

Poster display guidelines can be found in the "POSTER DISPLAY GUIDELINES" document.

REGISTRATION

To register for the conference, the enclosed registration form must be filled in and submitted, together with the payment receipt, to the following address:
luis.garcia@eea.csic.es

Since the number of seats available at the Conference Hall in the School of Arabic Studies is limited, you are recommended to register as soon as possible. Seats will be strictly reserved in order of receipt. **The application deadline for registration is September 30th 2013.**

Registration includes access to all presentations, a copy of the preliminary proceedings, and a certificate of attendance.

The following account shall be used for bank payment or transfer:

Amount: 50 Euros. The partners of the CEHA will have a discount of 50 % in the inscription.

Bank: Banco Popular Español S.A.

Account number: 0075 0220 58 0600577805

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RELEVANT DATES

- **July 25th 2013:** Deadline for poster proposal submission.

- **August 1st 2013:** Poster acceptance notification and improvement suggestions for poster display.

- **September 5th 2013:** Deadline for submission of final version of posters in digital format.

- **September 30th 2013:** REGISTRATION DEADLINE.

- **October 3rd, 4th and 5th 2013:** CONFERENCE.