



Full Length Article

Asia in the Horn. The Indian Ocean trade in Somaliland

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ABSTRACT

The Indian Ocean trade in the Horn of Africa during the Middle Ages has received much less attention than in other regions of the Islamic world, such as the Gulf and East Africa. The Horn is still too often represented as a void in maps showing routes and distributions of trade goods. In this article we present the results of archaeological surveys conducted between 2016 and 2020 in places of trade around Berbera, one of the main Red Sea ports in Somaliland. We will be focusing on the period comprised between the eleventh century, when the first traces of long distance connections are documented, and the late sixteenth century, when commerce collapsed. We will review the archaeological evidence with particular attention to ceramic imports, which reveal the intense participation of Somaliland (and the Horn at large) in the Indian Ocean system. This participation went through different cycles in which the nature of commercial relations, the volume of imported goods and their provenance varied. However, trade with Asia was always predominant, amounting, in the case of ceramics, to 90% of all imported items. Our surveys also suggest that Somaliland was not so much a destination as a transit market zone that conveyed products to the interior of the Horn of Africa.

1. Introduction

The societies of the Horn of Africa were important players in the Indian Ocean trading system at least from the turn of the era and remained so until the late sixteenth century, when a combination of local and external events led to the drastic reduction of contacts and external influences. The relevance of the Horn in long distance trade derived from its strategic location at the gates of the Red Sea and a variety of much-sought local products, such as incense, ivory, gold and slaves. From the tenth century onwards, Islamic polities developed on the eastern Ethiopian plateau and the Harar highlands and with them towns and other permanent settlements, which contributed to the development of trade (Curle, 1937; Fauvelle-Aymar and Bertrand Hirsch, 2011; Insoll, 2017; Pradines, 2017; Chekroun and Hirsch, 2020). These inland settlements were served by caravans that, departing from the coasts of present-day Eritrea and Somaliland, penetrated deep into the interior of Ethiopia, down to the southern forests of the country. Our knowledge of medieval trade in the Horn from an archaeological point of view, however, is scarce when compared to Egypt, the Arabian Peninsula or the Swahili coast, and one may be led to believe that the region was less connected to the Indian Ocean network than others. Our work in Somaliland since 2015 proves that this was not the case.

In this article, we would like to present evidence from long-distance trade from the eleventh to the sixteenth century coming from sites documented in the area of Berbera (Fig. 1). A large percentage of the documented material, including up to 90% of the trade ceramics, comes from Asia—from Arabia to China. Although the region of Berbera (Barbaria) is mentioned already in the classical sources, it is only described in Arabic texts (Ibn Sa' id and Ibn Battuta) from the thirteenth century onwards (Dubois, 2014: 381–383), where it appears as a place of secondary importance compared to the other main port of Somaliland, Zeila (Tadesse Tamrat, 1977: 139; Fauvelle-Aymar et al., 2011). Its status as a proper town is unclear before the fifteenth century. It is mentioned as a settlement in 1505 by Venetian traveler Ludovico di Varthema and a few years later, in 1518, it is sacked by the Portuguese (Tedeschi, 1980: 279–280). We were unable to locate the medieval town, as it lies in all likelihood under later constructions. Nevertheless, we could document several medieval sites around Berbera, including places of trade and villages (González-Ruibal et al., 2017; González-Ruibal and de Torres, 2018). We will present here four sites of different nature and chronology that we documented between 2016 and 2020: Bandar Abbas, a place likely fulfilling commercial and ritual roles between the eleventh and twelfth centuries; Siyaara, a beach fair of the eleventh to early nineteenth centuries; Farhad, a fair some 3.5 km inland

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from the port of Berbera, which remained active between the thirteenth/fourteenth and sixteenth centuries; and Biyo Gure, a village that was involved in long-distance trade between the fifteenth and early sixteenth centuries. We will discuss the variety of imported goods that appear in these sites and interpret the evolution of trade for half a millennium. The four sites were places of entry for foreign commodities into the Horn of Africa. With the partial exception of Biyo Gure, they were not the final destination of the commodities, but simply conveyed them to the interior and, therefore, provide a good picture of the kind of goods that were being consumed in the wider region.

A note on methodology: the present work is based on finds from surface survey. Test pits were conducted in Biyo Gure, Bandar Abbas and Farhad. The results of the excavations suggest that the archaeological levels are all exposed on the surface (Biyo Gure, Bandar Abbas) or are very close to the surface and partially disturbed (Farhad). The sites do not seem to have been deeply stratified, which has much to do with the nature of the places—open, seasonal and lacking permanent structures (except Biyo Gure). We documented a total of 1485 items (pottery, glass, beads, stone objects), of which over 90% are imported goods. Local, hand-made pottery amounts to only 8.5% of the assemblage that we collected. While we might have unwittingly privileged imports during the survey, the truth is that local pottery actually represented a very minor part of the assemblage (always below 10%) with the exception of Bandar Abbas, where they appear in greater quantity (around 30%). We surveyed the entire sites in detail and in two cases (Siyara and Bandar Abbas) twice and with different surveyors so as to correct potential biases. We collected diagnostic sherds (shapes and decorations) of fine wares, storage jars, local pottery and glass, as well as beads and stone artifacts. Quantification is based on minimum number of individuals,

1.1. Bandar Abbas

This site lies on the coast some eight kilometers east of Berbera and two kilometers southwest of the Biyo Gure river mouth, the main *wadi* east of Berbera.¹ We surveyed Bandar Abbas in 2016 and considered it to be a trade settlement of foreign merchants (González-Ruibal et al., 2017: 142–145). Further survey in 2020 complicated the picture. The densest artifact scatter occupies a consolidated dune of around two hectares, along a SW-NE axis. During our first visit, we were able to document a rectangular stone and brick structure—which we can now confidently identify with a mosque, for its orientation and the existence of a *mih-rab*—and a large amount of imported materials, including sgraffiato wares, Chinese celadons, Indian pottery and glass and stone beads, as well as remains of domestic animals (sheep/goat, cattle and camel). Imported materials suggested a chronology of the early second millennium CE.

During our second visit, recent torrential rains had exposed the NE edge of the site, which was hardly visible during our first survey, as well as new features in the part that was already exposed in the SW (Fig. 2). The NE zone has a concave topography and, being outside the consolidated dune, lies at a lower elevation than the rest of the site, which is 1.5 to 3 m higher. Given the limited available time and the size of the site, we decided to document this zone in detail, which was self-contained and where all materials and features were visible on the surface. We mapped the entire area, using a drone and digital photogrammetry and inventoried and made drawings of each of the artifacts. Collecting (or documenting in situ) the faunal assemblage would have been impossible as there are thousands of bones, so we sampled some of the features with osteological material for laboratory analysis. Attempts to radiocarbon-

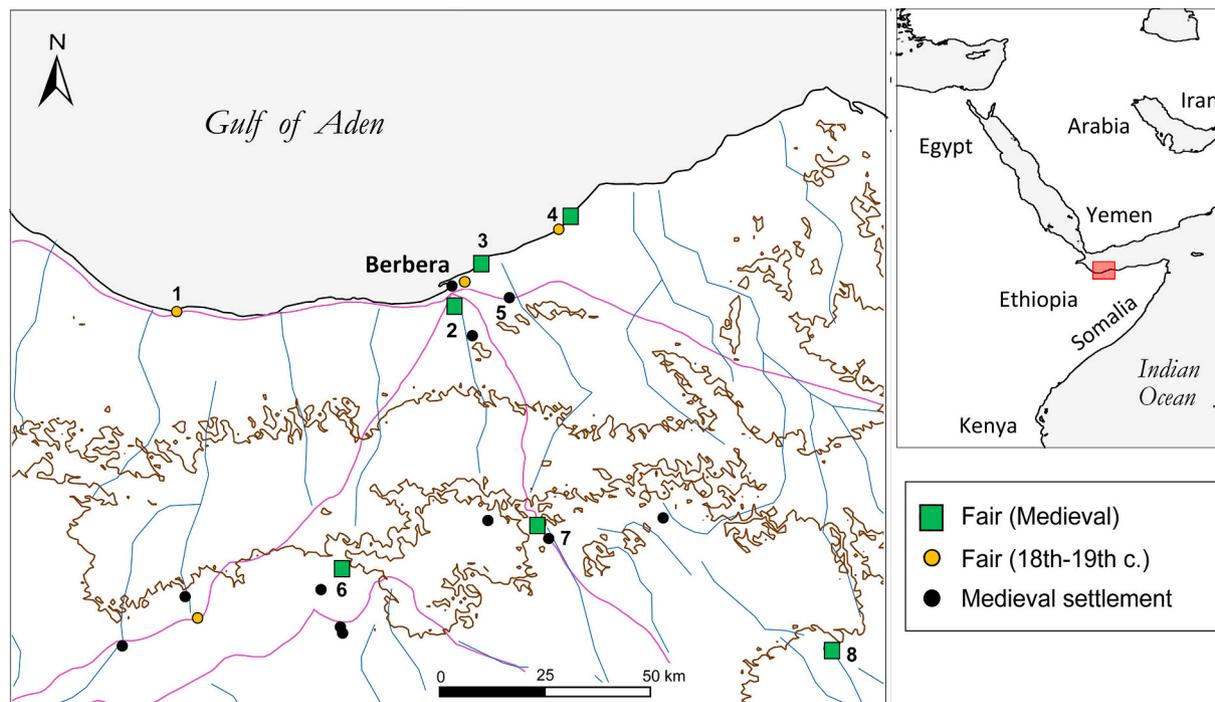


Fig. 1. Map of the study area. 1. Bulhar; 2. Farhad; 3. Bandar Abbas; 4. Siyara; 5. Biyo Gure; 6. Qalcadda; 7. Fardowsa; 8. Ceel Dheere.

not sherds, but considering the selection already done in the field, the difference between fragments and MNI is usually negligible. Quantification is still problematic, as it is based on survey materials, the provenances are not always clear and there is some overlap in chronologies. We have selected only the pottery that has reliable chronological ranges and provenances. The results have to be taken with caution, but they provide at least a first glimpse into trade patterns.

¹ Bandar Abbas is the name of an important Iranian port, but the name is only attested in Iran well after our site was abandoned. The name “Bandar Abbas” near Berbera is first recorded by Richard Burton (1910) in 1854–1855. “Bandar” means port in Persian and is a typical place name along the Somali coast, whereas “Abbas” is a popular Arabic name.

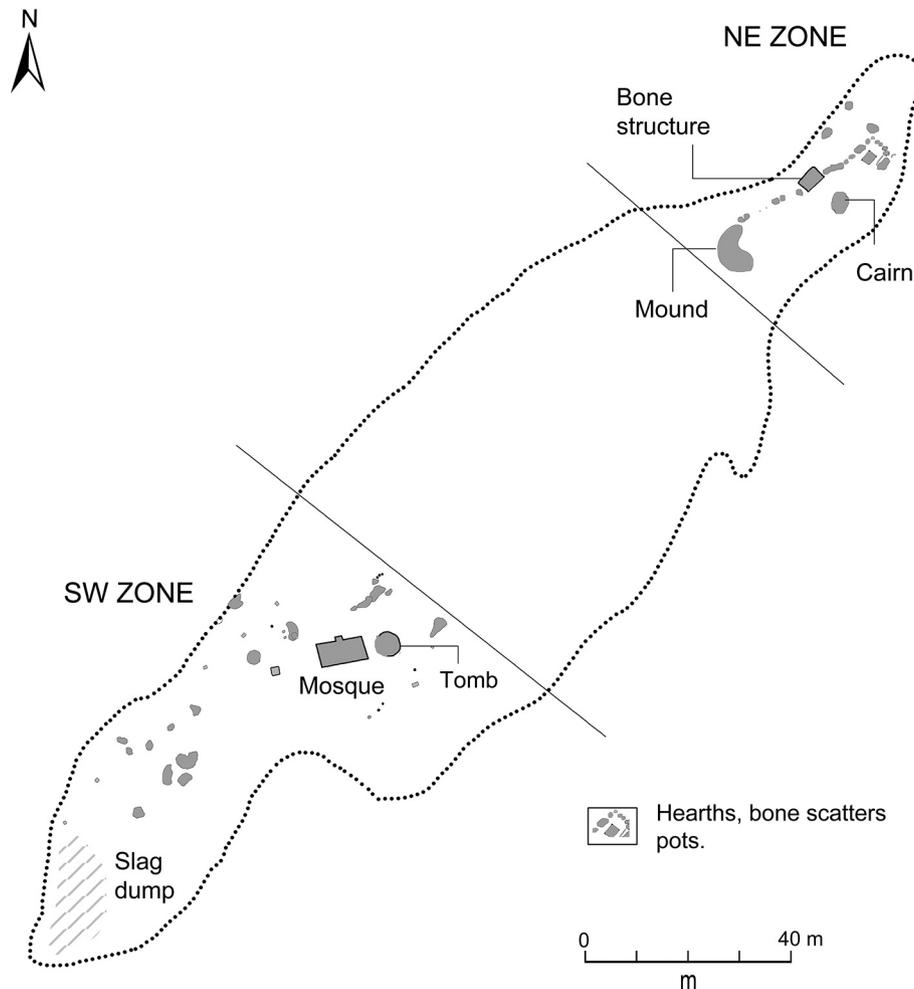


Fig. 2. Map of Bandar Abbas. In more detail, the areas that were intensively surveyed and mapped in 2020.

date the bones have been unsuccessful. The NE zone occupies around 2000 m², or 10% of the entire site. It has several hearths, artifact scatters with pottery, glass and bones, heaps of bones with butchery marks (some charred), complete pots buried in stone-lined pits and even a rectangular structure made with camel bones, all arranged around an elongated empty space, where we retrieved a lithic anchor. There is a small cairn in a more or less central position. Outside the ring, there are a more bone dumps and a large storage vessel broken in situ. We recorded the entire artifactual assemblage: 108 ceramic vessels, all types comprised, 7 glass vessels, and one soapstone vase. Fine wares (Iranian sgraffiatos, other glazed wares and Chinese celadon) represent 13% of the assemblage; whereas imported kitchen and storage wares (Yemeni and Indian) comprise 57% of the total. Local hand-made pottery is very abundant, amounting to 30% of the collection. The bone assemblage is composed of goat/sheep, cattle and camel. In terms of total number of elements, goat/sheep is the most represented, in terms of meat volume, camels are first.

We also mapped the SW zone with the drone, comprising around 4500 m². Here there also exist different activity areas, in this case organized around the stone and brick building that we documented in 2016. On the southwest limit of the zone there is a slag dump and in-between dump and building many hearths, bone heaps with thousands of bones, buried pots lined with stones, and artifact scatters, which also extend to the northeast of the building. Near the stone building there is a tomb surrounded by a stone ring. We were unable to record the SW zone in the same detail as the NE, but we surveyed it thoroughly and documented with a GPS the location of all imported fine wares. The central

part of the site was simply surveyed, but not mapped. The density of finds, however, was noticeably lower (perhaps because it was not as exposed as the NE and SW zones).

1.1.1. Imported materials in Bandar Abbas

The largest part of the assemblage in both zones is dominated by Yemeni storage and cooking pottery, of which we have documented a minimum number of 62 vessels (41 in the NE zone alone) (Fig. 3). The two most common types are large jars with thickened, massive rims, usually decorated with an incised wavy line design, and hemispherical basins and bowls with thickened, but not massive, beveled or flat rims, incised wavy lines and at times a groove framing the rim. In addition to the wavy lines, they often have cross-hatched designs on the upper part of the wall. The color varies from beige to red brick and brown, although beige is more frequent. This kind of pottery, described as “mixing bowls” by Ciuk and Keall (1996: 95/30–35) and “basins à decor ondulé” by Rougeulle (2015: 160–162), is common in Yemen between 750 and 1150 CE. However, the type present at Bandar Abbas is of the so-called “transitional” type in which the wavy lines are made with a comb and is dated to the eleventh and twelfth centuries (Ciuk and Keall, 1996: pl. 95/32 a-d). In Sharma, the “transitional” type is very common, is first attested during the late eleventh century, and makes up to 60% of the assemblage during the twelfth (Rougeulle, 2015: 162). After the Yemeni pottery, the second most common cooking ware comes from India. We have found a minimum number of 20 vessels of a type akin to Indian Red and Black Ware (IRAB), which is dated from the eleventh to fourteenth centuries (Priestman 2013: 549–550). In Sharma, Indian wares increase



Fig. 3. Kitchen and storage wares from Yemen in Bandar Abbas (eleventh-twelfth century).

from the eleventh century onwards (Collinet, 2015: 167) (Fig. 4).

As for fine wares, the most common are Late Sgraffiatos from southern Iran, of which 34 sherds were found. Most belong to the hatched type, but there are also two sherds of yellow sgraffiato and four fragments of the green and white splashed type. They have the same chronology, spanning from the mid-eleventh to the thirteenth century (Priestman 2013: 583–585). Only five of the fragments appeared in the NE zone. The number of sgraffiatos is probably higher, because we found small fragments of glazed pottery (usually green) that may belong to this type of ware (Fig. 5). Yemeni Yellow (Mustard ware) is very scant: only three sherds were found, corresponding to perhaps two vessels and representing just 3% of the imported fine wares (versus 43% sgraffiatos and 30% celadons). It is usually dated to 1250–1350 (Horton, 1996: 291; Hardy-Guibert, 2005; Priestman 2013: 637; Rougeulle and Zhao, 2015: 427). Green glazed and sgraffiatos together comprise 68% of the fine wares found in the entire site (43 items).

Chinese Celadon (green ware), of which we have recovered 24 fragments, is chronologically consistent with the rest of the pottery. We have several small bowls with rolled lips which are common during the tenth to twelfth centuries (Zhao, 2015a: fig. 202). There are four fragments of bowls with the characteristic milky Qingbai glaze. One of the best preserved fragments is a base with lotus petals (Fig. 6, n° 1). Qingbai wares are abundant in Sharma (Zhao, 2015a), where similar bowls with lotus decorations are dated between the late tenth and

eleventh centuries (Zhao, 2015a: fig. 206a). Similar Yue celadons and Qingbai have been documented in the Tur fort (Sinai) dated from the ninth to twelfth centuries (Kawatoko, 2005: 851–853). The other East Asian imports are Martaban (brown-glazed stoneware jars) produced in south China, of which a minimum number of eight vessels have been found. They have grey fabric with many black particles and dark green to dark brown glaze. This coincides with Fabric 5 and 6 of Zhao, 2015a, 2015b: 286). Fabric 5 is characteristic of jars produced in the province of Fujian between the twelfth and sixteenth centuries. A jar with trumpet-shaped mouth (Fig. 6, n° 2) has a good parallel in a Thai example with Fabric 6 of a type dated to the twelfth to fourteenth centuries in Sharma (Zhao, 2015a: fig. 215). Like Yemeni Yellow wares, Martabani jars only appear in the SW zone. Another type of material that we could only document in the SW zone are ribbed store jars, of which we recorded a minimum number of three vessels.

Other materials include many fragments of glass objects, mostly small perfume vials and phials in aqua and green color. Some of the flasks probably contained kohl: we have found two kohl sticks in aqua glass (cf. Hansman, 1985: pl. IV, p-q) (Fig. 4, nos 7–8). Remarkable finds are fragments from two tiny faceted flasks, one in emerald green and the other in cobalt blue, that are similar in size and shape to molar flasks. These were produced in Iran or Egypt and were common in the Islamic world between the ninth and fourteenth centuries, but are particularly popular during the tenth and eleventh (Swan Needell, 2018: 84–85).

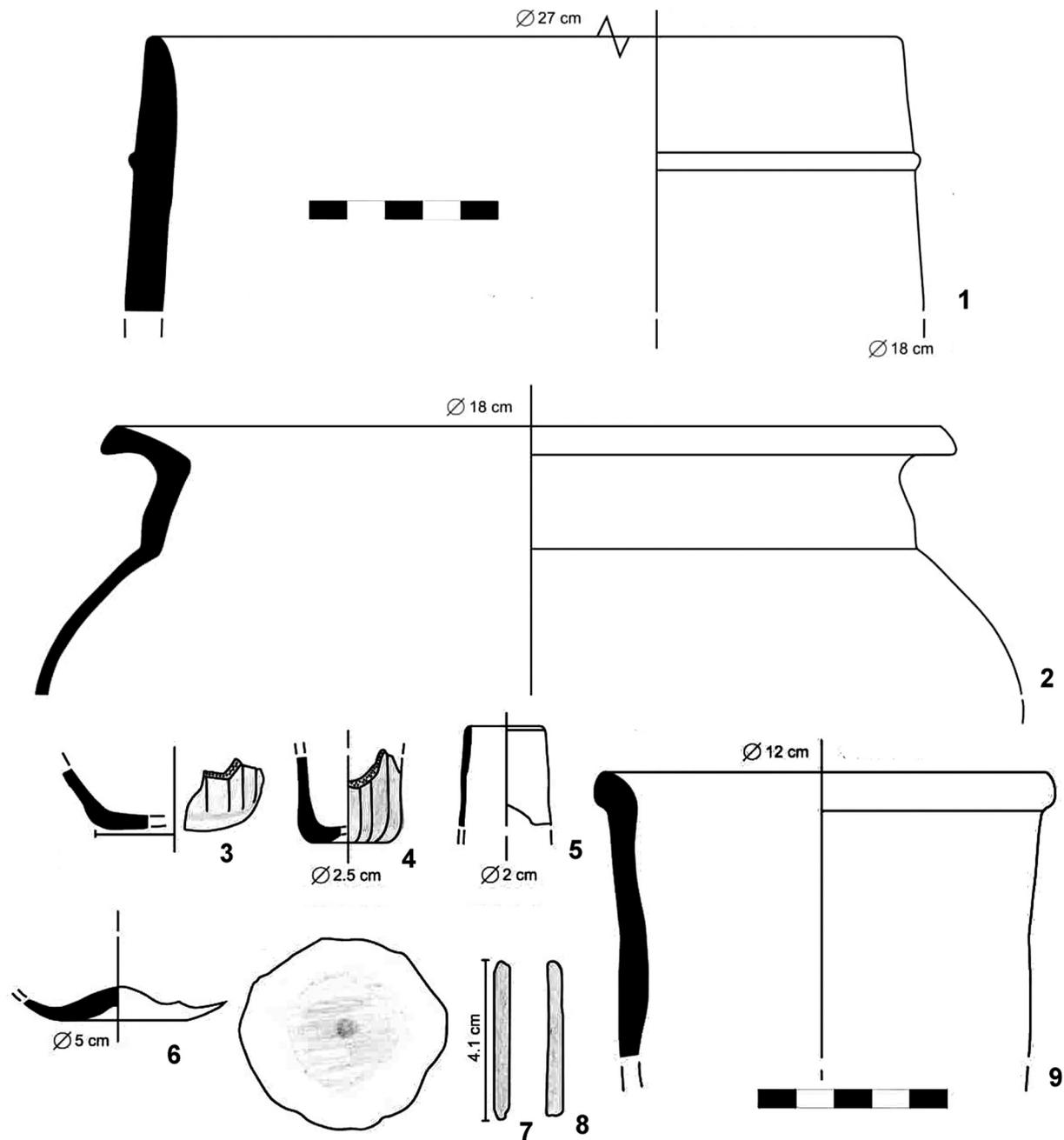


Fig. 4. Some representative finds from Bandar Abbas. 1. Soapstone vessel; 2. Indian kitchenware; 3–4. Faceted glass flasks; 5. Small phial; 6. Pushed-in glass base; 7–8. Kohl sticks; 9. Yadghat-style jug from Yemen.

Personal adornments were numerous. With 25 items, glass and stone beads are better represented here than in any other site. Glass beads appear in yellow, blue and turquoise. Stone beads are of carnelian and agate and most likely from India.

1.1.2. Interpretation

If we combine the chronologies of the wares that offer a more reliable date, we see that they cover a period comprised between 1000 and 1400, with the greatest overlap during the twelfth century. The abundance of sgraffiatos and the scarcity of Yemeni Yellow (despite the overwhelming presence of Yemeni pottery) suggest that the main occupation predates 1250. This would be further corroborated by the absence of incised white cream wares, also from Yemen, very common in Somaliland, and which are dated between the twelfth and fourteenth centuries (probably fifteenth) (Hardy-Guilbert and Rougeulle, 1997: 131–132, Fig. 2:

15–19). The most likely chronology for the site is between the mid-eleventh and mid-thirteenth century, with the main occupation during the twelfth.

The organization of space, the type of structures and the materials provide important clues as to the interpretation of the site. Most of the remains are related to the preparation and consumption of food, including storage and kitchen wares and an enormous quantity of goat, sheep, cattle and camel remains and fish bones. In the NE, 89% of the ceramic assemblage was of ordinary, unglazed pottery. Features are also mostly related with food processing: hearths and dumps with organic and artifactual remains (mainly broken cooking and storage pots). There are no residential structures, which rules out the interpretation of the site as a settlement, and the arrangement of perishable structures in the NE zone is inconsistent with everything we know of the organization of domestic space in medieval Yemen and Somaliland. That common

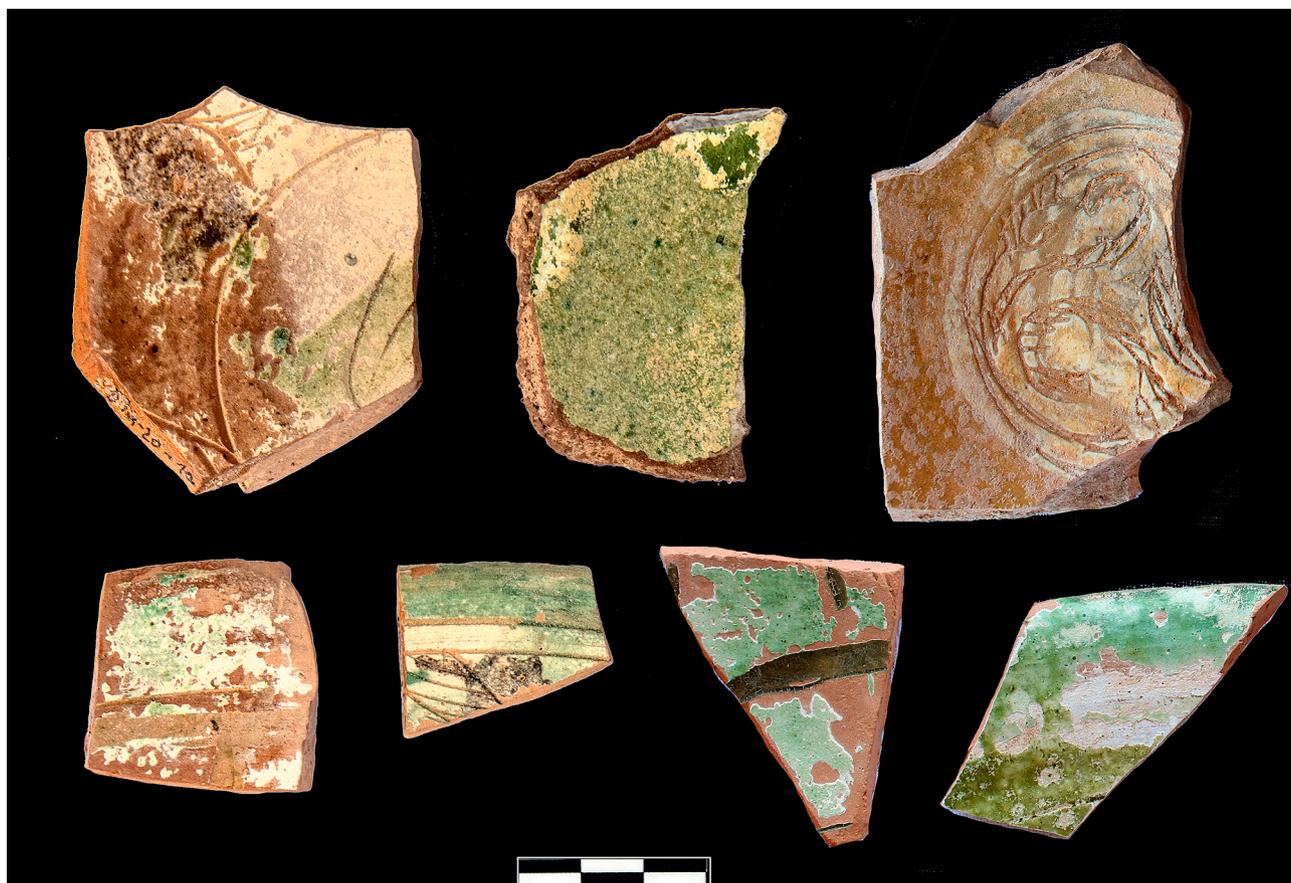


Fig. 5. Sgraffiatos from Bandar Abbas, hatched, green and white splashed and monochrome yellow.

pottery prevails over fine wares, in turn, precludes the interpretation of the site as a purely trading place: in sites identified as markets, fine wares are always more abundant. The ceramic evidence (cooking pots and large jars) tallies well with the preparation of food for a sizeable number of people. Evidence for feasting is particularly suggested by the high number of slaughtered camels. Their remains appear in 13 of 26 features documented in the NE zone: in the hut made with bones they used at least six of these animals. Camels are not everyday meat in the Horn. These animals are slaughtered “on feast days, religious occasions of special significance, and for the important occasions of births, marriages and deaths” (Hartley 1980: 83). Furthermore, the three only permanent structures found at the place correspond with ritual spaces: two graves (a stone ring and a cairn) and a mosque. Bone heaps and pottery scatters are arranged around these features. Feasting in association with mosques and tombs is typical of Sufi rites in the Horn and South Arabia (Lewis, 1998: 89–98). Based on the pottery, we can hypothesize that the participants in the feasts were both from Yemen and locals, as plain, cooking and serving vessels have these provenances. The presence of Yemeni people is further corroborated by the mosque with a mudbrick *qibla* (wall facing Mecca) and *mihrab*. Mudbrick structures are unknown in Somaliland but are common across medieval Yemen.

Based on the extant archaeological, historical and ethnographic evidence, we believe that Bandar Abbas can be plausibly interpreted as a place for intercultural religious celebrations, perhaps associated with ancestor cults. Yemenis and locals visited the place repeatedly, feasted together, slaughtered animals and consumed them. Trade was likely also conducted and might have involved fine wares (sgraffiatos and celadons), perfumes and unguents, and adornments.

1.2. Siyaara

The site of Siyaara is a coastal fair located around 30 km east of Berbera. It covers circa eight hectares, most of them in a sandy plain next to the beach. At present the only stone buildings that can be glimpsed are a fort with rubble walls and two structures in coral masonry. There are also several Muslim cemeteries with thousands of tombs. Siyaara is mentioned as a port of trade in passing by Ibn Majid, an Arab sailor from the second half of the fifteenth century (Tibbets, 1971: 166, 240): he says that the sailing seasons for Siyaara and Zeila are different. Siyaara is also related to the history of Islamization of Somaliland. According to local lore gathered by Richard Burton (1910: 80) the place was ruled in 1266 by a pagan chief, a magician, which was routed by two holymen from Arabia, Sayyid Yusuf el-Baghdadi and Mohamed bin Yunis el Sid-diki. This might be an allegory for the arrival of Muslim missionaries to the region around those dates and its conflict with local pagan communities. Despite its absence in traveler accounts before the nineteenth century (Kirkman, 1975), archaeological remains show that the place was an important commercial hub during the first half of the second millennium CE. This is, in fact, the site that has yielded the highest amount of imported materials so far—our sample includes 525 items—and the one that has a longer chronology, probably spanning from the eleventh to the early nineteenth century.

We surveyed Siyaara in two occasions, in 2017 and 2020. During our second visit, we made a topographic map using a drone and confirmed the spatial patterning and distribution of finds identified during the first field season (Fig. 7). Materials appear in denser concentrations in certain zones, that we named South Beach, Tumulus, Central, East and North. Each of these zones was sampled for artifacts. The one that yielded the greatest amount of finds is Central, which comprises the stone buildings and is flanked by sand mounds, filled with pottery sherds, glass, bones



Fig. 6. 1. East Asian imports: 1. Qingbai base with lotus petals; 2. Jar with trumpet-shaped mouth from Thailand; 3. Martaban jar from south China.

and charcoal, and that extends into the beach. In fact, the area closer to the sea is the one that yielded the highest number of artifacts. The lowest density of finds appears in the North scatter, between the northernmost stone building and the fort. The East zone is dominated by a large mound that seems to be concealing a stone building, whereas South Beach is a small scatter of mostly late materials. Tumulus refers to an area around a funerary cairn, around which appeared several sand mounds with charcoal, ashes, bone, ceramics and glass, perhaps associated with feasting or at least collective consumption as in Bandar Abbas. While most of the categories of artifacts appear in each and every zone, percentages vary from some areas to others. Thus, in Tumulus 76% of the datable materials was pre-1400, whereas the percentage is between 17 and 29% in the other zones. Pre-1400 material also dominates the sand mounds numbered 3, 4, 5 and 6 in the map. It is quite likely that other artifact scatters were sealed by the cemeteries and are today invisible. In general, there seems to be a displacement from south to north between the early and middle second millennium CE.

1.2.1. Trade from the eleventh to fourteenth centuries in Siyaara

Although materials from the early second millennium appear throughout the site, they are noticeably more abundant on the southern half and particularly around the large cairn, in the zone that we named Tumulus. The materials around the cairn are very similar to those of Bandar Abbas. The assemblage is dominated by Yemeni storage and cooking pottery with thickened, beveled rims, and Indian kitchenware (Fig. 8). Yemeni pots with wavy line decoration are of the transitional type and can be thus dated between the eleventh and twelfth centuries, as in Bandar Abbas. As for Indian pottery, seven vessels are of the Indian Red and Black Burnished type (IRAB) and three of Soft Burnished Black Ware (SBBW) (Priestman 2013: 545–546) (Fig. 9). The latter, which comes from Gujarat, has a characteristic porous and crumbly fabric and, although it has been dated from the seventh to ninth centuries (Kennet,

2004: 66), it has also been found in contexts extending to as late as the thirteenth-fifteenth centuries (Newton, 2007: 181; Smith et al., 2012: 182–183; Priestman 2013: 131).

Fine wares of this period in Tumulus are only represented by celadon (see below). In the northern part of the site, we gathered 18 fragments of Indian kitchenware, the largest number in the central part (seven SBBW, three IRAB). Yemeni storage and cooking pots are scarcer—only 12 fragments. Since the same amount of the Indian and early Yemeni pottery (30 fragments) have been located in the zone around the cairn (numbers 1 to 3 on the map) and in the rest of the site, which is around four times larger, it is obvious that the earlier occupation concentrated on the south. To the early period of occupation of Siyaara we can also assign three fragments of Late Sgraffiato (mid-eleventh to thirteenth century), belonging to as many vessels, found in Central, a negligible number compared to Bandar Abbas. Among the older-looking glazed wares there are four bright, emerald-green glazed sherds, decorated with incision and stamps, belonging to three different bowls. The origin of these wares is possibly Iran.

From the thirteenth and fourteenth centuries we have three sherds of Mustard Ware/Yemeni Yellow, a very low number considering the abundance of South Arabian materials in Somaliland at different times and the importance of the international trade in Yemeni Yellow, which reached the East African coast (Horton, 1996: 291; Pradines, 2004: 241, fig. 206). Mustard Ware was also made in Egypt (Monchamp, 2018: 182), but the area around Aden, in Yemen, was probably the main center of production (Hardy-Guilbert and Rougeulle, 1995). Aden is the Yemeni port closest to Berbera (only 260 km). The general scarcity of this kind of pottery in Somaliland suggests that local consumers preferred other glazed vessels, such as Early Monochrome Ware, also from Yemen, which is represented by a minimum number of 8 vessels and is common in other sites. These are small bowls or cups with an opaque and dull glaze inside of pale blue to olive green color. The fabric is orange to red.

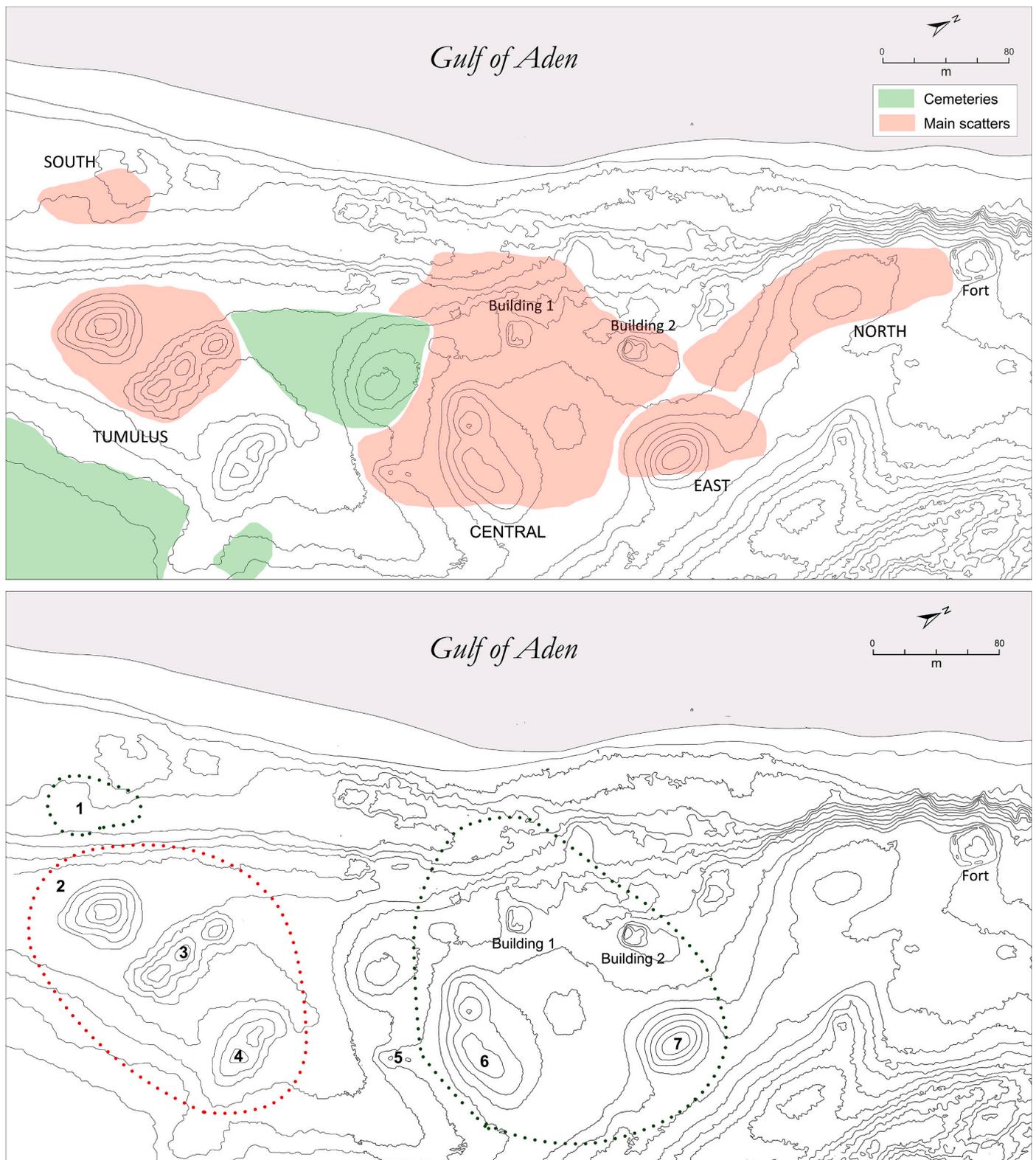


Fig. 7. Map of Siyaara. Above: map indicating the main scatters documented during survey. Below: The two main areas: south (red dotted line) which yielded the greatest amount of finds from the twelfth to fourteenth century, and north (green dotted line) where the largest volume of fifteenth and sixteenth materials was found. The numbers indicate activity areas or sand mounds with materials.

They are dated to 1250–1300 in Yemen (Hardy-Guilbert and Rougeulle, 1995: 33–35). In Siyaara, they have been documented in Central and East. Other Yemeni pottery from this period is the White Cream Ware, which is relatively abundant: we have a minimum number of 21 vessels, of which four coming from the Tumulus zone. This pottery has thin

walls, creamy, white to beige fabric and incised decoration, forming friezes (Fig. 8, box). Hardy-Guilbert and Rougeulle, 1997: 131–132, Fig. 2: 15–19) date this pottery to the twelfth-fourteenth centuries, but in Somaliland it is very common in levels of the Adal Sultanate (fifteenth–sixteenth century). The style and fabric of these pieces evolves:

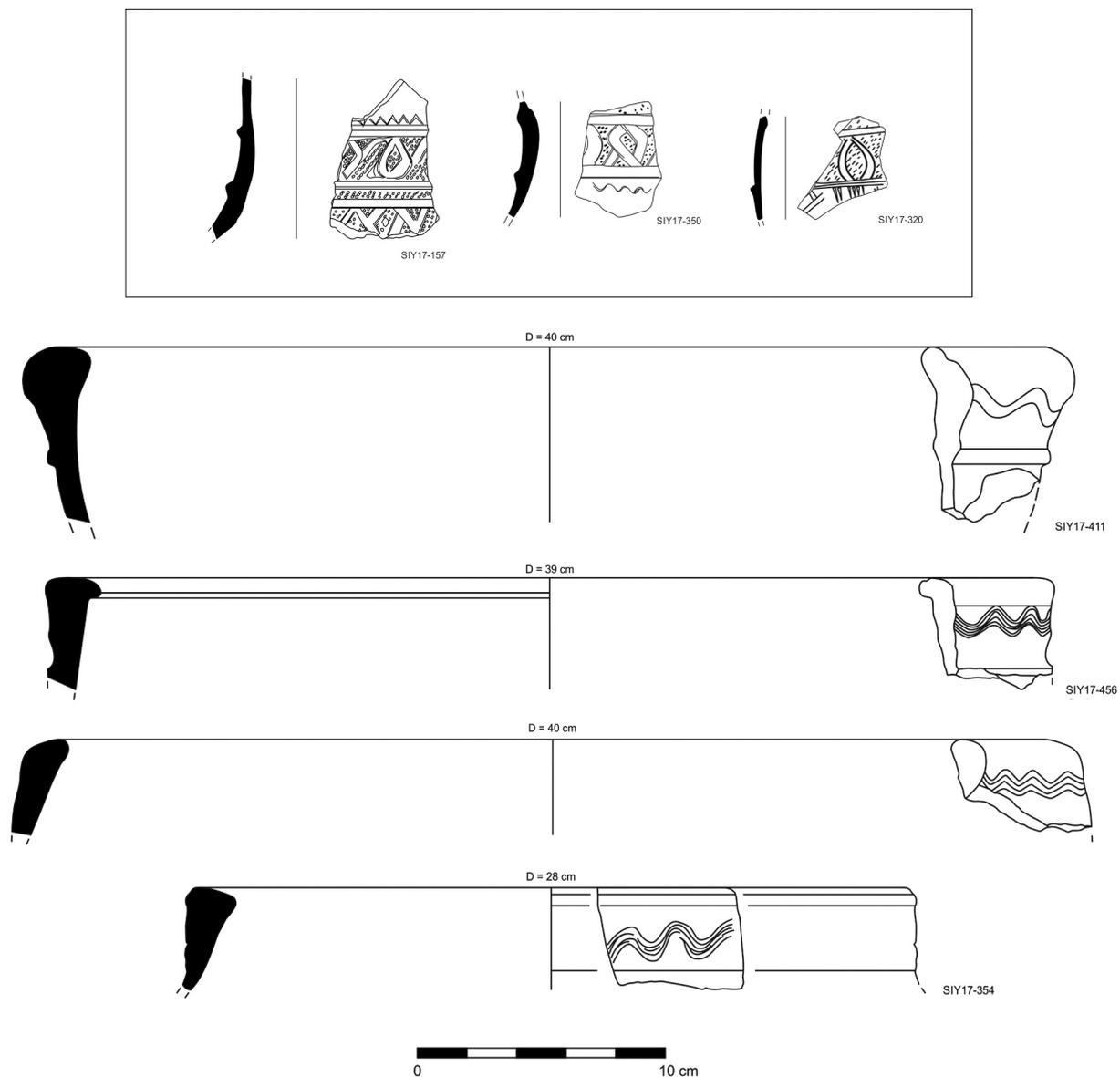


Fig. 8. Yemeni unglazed pottery from Siyaara. In the box, White Cream from the twelfth to fourteenth/fifteenth century. Below, kitchenware from the eleventh-twelfth century.

the fragments of white cream from Tumulus, which are most probably earlier, have a different fabric, with soapy texture, stark white color and simple incision, whereas sherds in Adalite contexts have a dull, beige to pink surface and more complex decorations. Predominant shapes are small jugs and bottles. Also to the pre-Adalite period belong long-necked jugs and tall cups of beige color and well-levigated fabric that appear throughout the site (but not in Tumulus). The jugs bear a strong resemblance in shape and fabric with those of the Yadhghat kilns (Rougeulle, 2015: 153–154) and their Yemeni provenance is more than likely. They are dated to the eleventh-twelfth centuries, but surely had a longer life.

Most of the Chinese Celadon documented during our survey can probably be dated to the twelfth to fourteenth centuries. This is the case with the small bowls and thin-walled cups with grey fabric and high-quality grey-green glaze, of which we have several rims. To this period can be dated with certainty a sherd with incised decoration of vegetal motifs which appeared in Central. From the same zone come three Qingbai bases, one of them with lotus petals identical to the piece found in Bandar Abbas. Another fragment from a Qingbai bowl comes from Tumulus. Qingbai is the most common of the Chinese ceramics

exported to the Gulf and East Africa during the mid-tenth to mid-thirteenth centuries (Zhao, 2015b: 19), whereas Longquan celadons were traded massively in East Africa during the thirteenth and fifteenth centuries (Pradines, 2004: 240). It is logical that a similar chronological framework works for the Horn of Africa.

To the period under discussion may belong seven bangles of twisted trail, six in black and white and three in yellow, white and black or green. Identical bracelets have been found in levels dated 1250 to 1500 in Palestine and Jordan (Spaer, 1992; Steiner, 2008). The problem here is that we cannot distinguish between the Adalite and pre-Adalite periods. The same happens with most of the phials, bottles and flasks that litter the site. A few glass artifacts provide a more precise dating. These include four bottoms of mold-blown glass flasks with flower or honeycomb designs that are common between the tenth and twelfth centuries (Rougeulle, 2015: 330–331, fig. 241–242; Swan Needell, 2018: pl. 5, cat. 48) and three pieces of marvered glass, which is common in levels of the twelfth to fourteenth centuries in Egypt (e.g. Whitcomb, 1983: 103–104). The early glass appears on the eastern part of the site, in the area of mounds 4, 5 and 6 (Fig. 10).

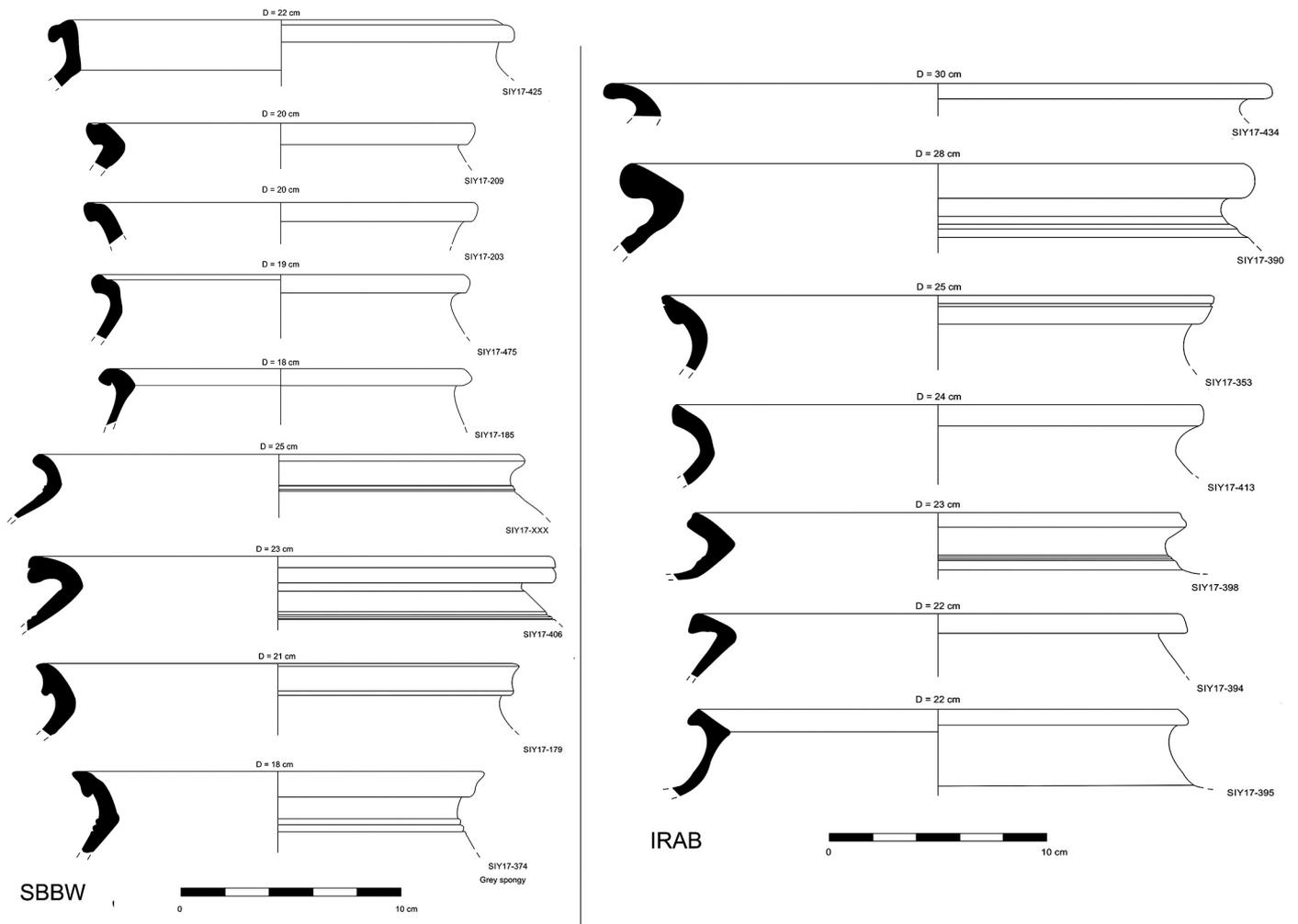


Fig. 9. Indian kitchenware from Siyaara.



Fig. 10. Glass from the eleventh-fourteenth century in Siyaara. Marvered glass and bases of mold-blown bottles with honey comb and floral decoration.

1.2.2. Trade during the Adalite period in Siyaara

The period that is best represented at Siyaara is that of the Adal Sultanate (1415–1577). Around 61% of the imported ceramics that we have been able to identify are from this period, as opposed to 31% of the eleventh to fourteenth centuries and 8% of the seventeenth to nineteenth. The number might increase if we consider that some of the

pottery typical of the previous period (such as SBBW and White Cream Ware) were probably still traded during the fifteenth century. As noted above, while materials from this period appear throughout the site, there is an obvious concentration in Central and East. The area next to the beach, the space around the two buildings and Mound 7 are the places that delivered the larger volume of imports. Small holes dug by

nomads revealed an occupation layer belonging to this period some 0.25 m under the present surface.

If there is a fossil type for the Adalite horizon, this is Speckled pottery (Fig. 11). There is no site from this period that has not yielded at least a couple of sherds. In Siyaara, they are the most abundant type: we collected a minimum number of 35 vessels. They have yellow, buff or light orange fabrics, which are well-levigated and homogeneous but brittle, and a characteristic thick turquoise or green glaze with speckles. Shapes include large dishes, basins and jugs with pedestalled bottoms. The most common type is a large dish or basin with ring footing and flange rim. The quality of the glaze varies substantially, which probably indicates different places of production. In fact, it has been proposed that they were made in both southern Iran and South Arabia (Priestman 2013: 633). In our case, we can distinguish three types of glaze: turquoise-blue, green and light purple-pink. The first two fit neatly the Speckled 1 type defined by Priestman (2013: 632–633). The latter is the crudest of the three, with a more irregular surface and plenty of speckles (it can perhaps be related to Priestman’s Speckled 2 type); the green glaze is the finest and most homogeneous, and the turquoise/blue the most common in Siyaara and elsewhere in Somaliland. This kind of

pottery has a very wide distribution: it has been found in the Gulf (Hansman, 1985: 52; Kennet, 2004: 42–43), Sudan (Smith et al., 2012: 181–182) and Eastern Africa (e.g. Pradines, 2004: fig. 228).

Underglazed Painted Fritware was probably also imported from Iran, although similar productions existed in Egypt (Watson 2004: 420–423). In Siyaara, it is less common than speckled pottery (Fig. 11, nos 7–14): we documented a minimum number of 13 vessels or 20 fragments, of which 16 are of turquoise and black underglaze-painted frit (FRIT.TB: Priestman 2013: 614–615), two turquoise and white (FRIT.BW) and two black and white. FRIT.TB is decorated with geometric designs, including a *ruyin* motif typical of Chinese porcelain, the two fragments of FRIT.BW have floral patterns, which are very common in Egypt. The fabric is in all cases white or buff, very soft and brittle and crumbles easily. These wares started production around the fourteenth century, seemingly inspired by Chinese porcelain, and continued until recent times. Their heyday, however, seem to be the fifteenth to seventeenth centuries. There is a minimum number of 11 vessels.

The second most common of the fine wares during this period in Siyaara is the Blue Tihama from Yemen, of which we have documented 44 sherds, belonging to around 20 vessels (Fig. 12). Blue Tihama wares

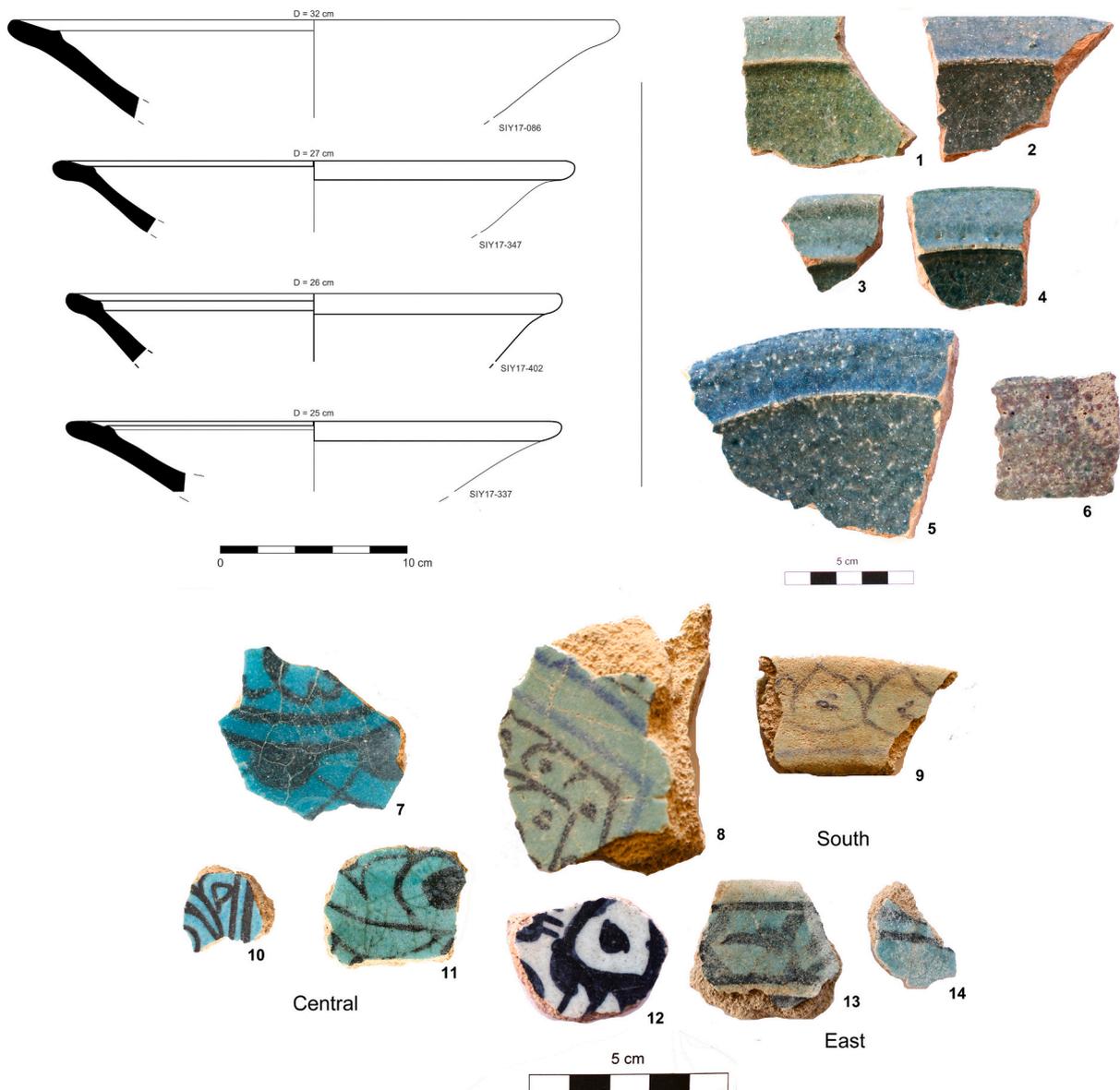


Fig. 11. Iranian imports in Siyaara: Above: Speckled; below: Fritware. N° 9 has a poorly executed Chinese *ruyin* motif.

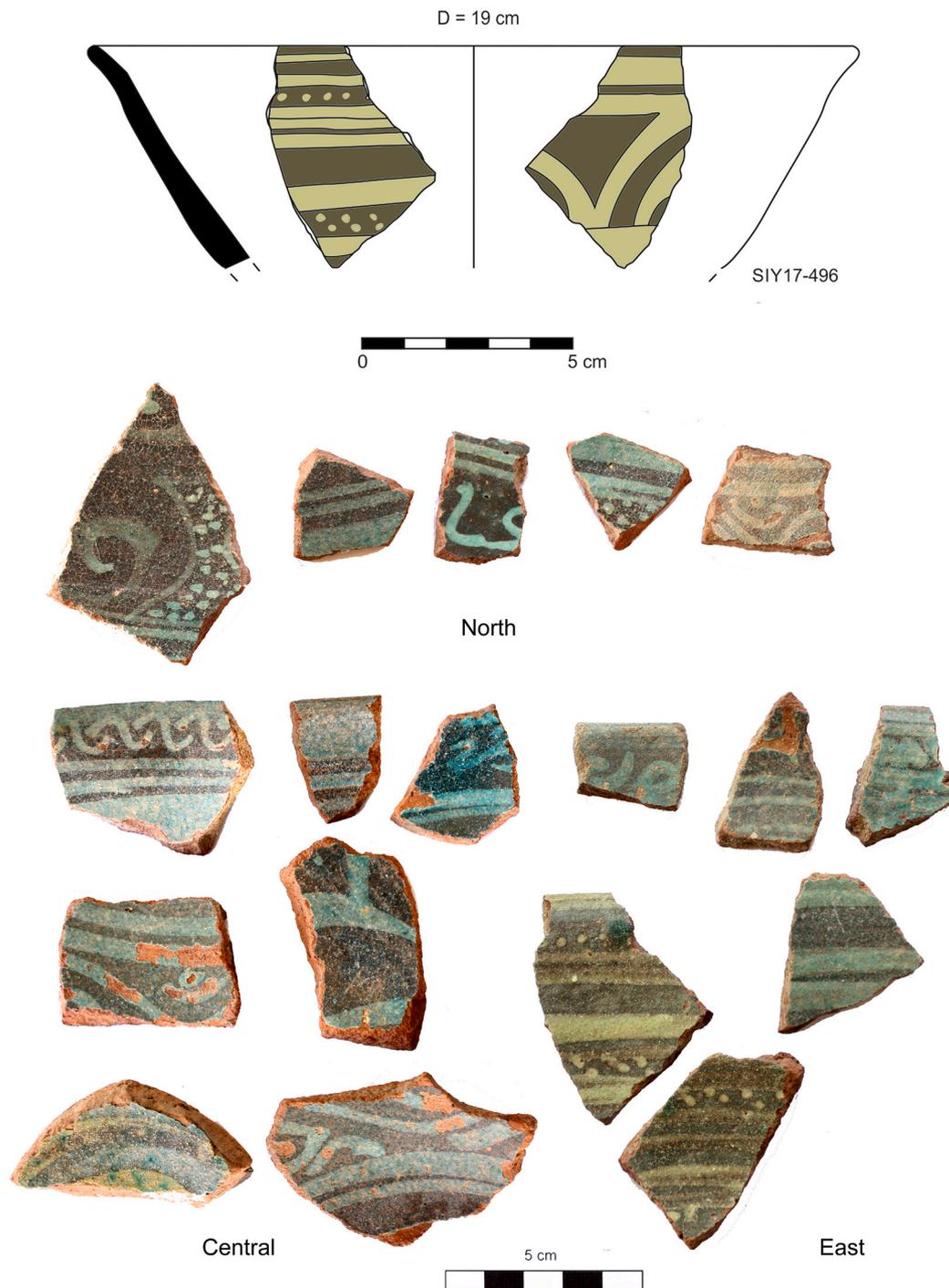


Fig. 12. Yemeni Blue Tihama from Siyaara.

are common in Zabid and its hinterland, where they were first defined (Keall, 1983a: 56, Fig. 4, n° 8). The motifs, originally painted white, appear white, light blue or green against a dark blue to dark green background, and the fabric is brick red in color. The motifs are generally lines and dots, but we also have rows of SS (see Hardy-Guilbert and Rougeulle, 1995: Fig. 5, no. 6), crosshatching, and three cases of epigraphic decoration (including an invocation to Allah). These wares seem to originate during the thirteenth century, but the Classic Blue Tihama, which is the one we have documented in Siyaara, is dated between 1400 and 1550 (Hardy-Guilbert and Rougeulle, 1995: 35), coinciding with the Adal Sultanate. Keall (1983b: 383) believes that this pottery is a local imitation of Persian underglaze painted black and

turquoise, which becomes popular during the twelfth and thirteenth centuries.

Vessels with white slip painted designs on a brown-red background (green in one case) are most likely from the same period and region, considering the very similar technique. They have a light yellow glaze and the decorations, which are painted on the bottom of the bowls, represent vegetal patterns, triangles filled with dots and six-pointed stars. The later are the most characteristic decoration of the Green-Yellow Tihama pottery (Keall, 1983a: 56), which appears around the thirteenth century. Our pieces might belong to an evolved version of this ware that continues under production until the fifteenth century: the Bleeding-Green Tihama (Keall, 1983b: 383). It has a cruder making, red

clay fabric, white slip and green paint bleeding into a transparent glaze. Only one of our pieces, however, is actually green (Fig. 13). They are less common than Blue Tihama: only 8 vessels have been found.

Also from Yemen come the blue and white underglaze painted wares that Keall (1983a: 56–57) has named Tihama Blue and White. According to Keall, they have a fine white body clay, but five of our examples have orange or red fabrics and the other three, grey, perhaps suggesting different places of production. They have simple blue geometric motifs painted on a white background and a completely colorless glaze. We may have both Yemeni and Persian productions, as south Iran also delivered blue and white underglaze-painted wares, whose trade seems to have increased during the fifteenth and sixteenth centuries (Priestman 2013: 623–624). In both cases, they are imitations of Chinese blue and white porcelain and their chronology is roughly situated between the fourteenth and seventeenth centuries.

There is another type of glaze ware that in all likelihood comes from Yemen: it is represented by small to medium sized bowls with pedestal bottoms, slightly everted to slightly inverted thickened rims, wheel marks on the walls, grey or brown fabric, and a characteristic dark olive green glaze—for which we call this type of pottery Dark Glaze Ware. Sherds belonging to a minimum number of 11 vessels were collected during the survey. The green glaze is of poor quality, appears highly degraded and decolorated in most cases and has been applied carelessly: while it covers mostly the rim and the upper part of the exterior wall, it usually drips along the wall down to the bottom. Compared to other productions, they are crude and were likely cheaper than other wares arriving in the Horn. Their dating in the fifteenth–sixteenth centuries is confirmed by their presence in Adalite levels elsewhere. They were most likely produced in Yemen: there are some parallels (Ciuk and Keall, 1996: pl. 95/46, l) and they bear similarities to Yemeni Early Monochrome Ware. While they are not as common as underglaze painted wares in Siyaara, they appear in different sites in Somaliland, meaning that the country was indeed the final destination of these productions.

As for unglazed wares, it is almost certain that Yemeni White Cream, as noted above, was still produced and traded during this period. If so, it had to compete with Thin Grey Ware, which is common throughout Somaliland. In Siyaara we have found a minimum number of 18 vessels. These wares have very thin walls of homogeneous ashy color and well-levigated, porous fabric. The shapes correspond with drinking cups and juglets (known as *qulla* in Arabic) with slightly everted direct rims and ring footings. The place or places of production seems to be in Egypt or Syria and the chronology wide. In Suakin it appears in levels from the fourteenth to the eighteenth centuries (Smith et al., 2012: 180–181). In Somaliland they appear systematically in sites of the Adalite period.

Chinese wares are represented by porcelain, celadons and Martabani jars. Siyaara has yielded the largest collection of Chinese Blue and White Porcelain in Somaliland so far. We gathered 48 sherds of blue and white porcelain, dated between the fourteenth and eighteenth centuries (Fig. 14). To the period comprised between the late fourteenth and early seventeenth century we can assign a minimum number of 31 vessels, mostly cups and bowls. As some of the pieces are too small to be identified properly it is likely that the actual number is higher. They are most abundant in Central, with 18 items. North delivered 4 pieces; East, 5 and South, 5. Motifs characteristic of the fifteenth to mid-sixteenth century are the beribboned double *vajra* decorating the bottom of a cup or bowl (Crick, 2002: 181–182), of which we have four examples; a honeycomb pattern along the rim (Crick, 2002: 182), of which we have three items; the *ruyin* motif, which appears on the pedestal of one of our cups; lotus scrolls covering the wall of the vessel (four items), and *ingzhi* fungus (Crick, 2002: 183) that appears on the bottom of one of our bowls. All our pieces are bowls or tea cups. Most of the items we were able to identify came from the Jingdezhen kilns, but there is at least one piece from Fujian: it is the bottom of a bowl decorated with wavy lotus petals, of which we have excellent parallels in the San Isidro shipwreck of the first quarter of the sixteenth century (Goddio, 1997: 109).

Martaban is represented by a minimum number of 18 vessels. We collected 22 fragments of which 21 in the northern half of the site (14 in



Fig. 13. Underglaze painted pottery from Siyaara, probably a version of Bleeding-Green Tihama.

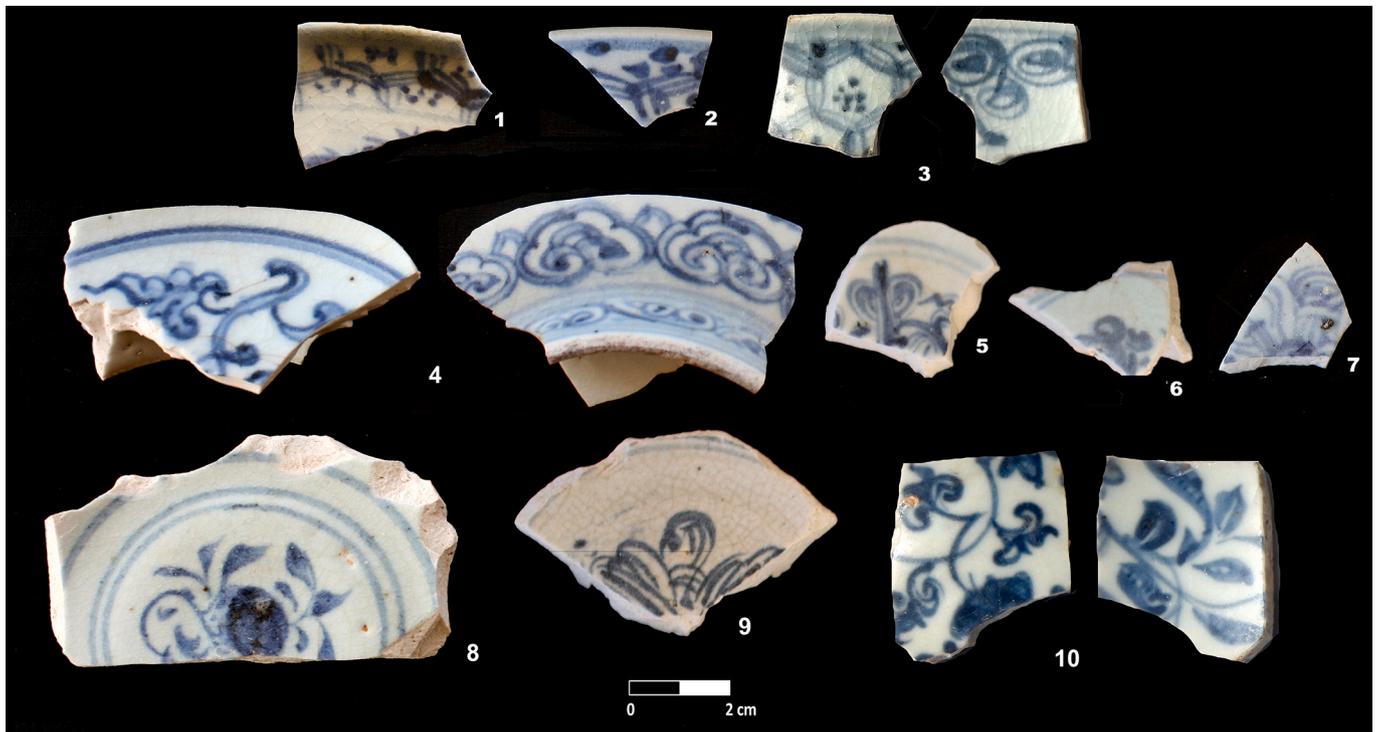


Fig. 14. A selection of Chinese Blue and White Ming Porcelain from Siyaara: 1–3, honeycomb motifs; 4, Lotus and *ruyin*; 5–6 and 9, beribboned *vajra*; 8, floral; 10, Lotus scroll.



Fig. 15. Opaque White Tin Glazed Ware from Myanmar found in Siyaara and neighboring sites.

Central) and one in South Beach. Therefore, despite their long chronologies, we can surmise that they belong mostly (or entirely) to the Adalite period. Three fabrics have been documented, grey with black particles, similar to the Zhao's types 5–6 already documented at Bandar Abbas, and with an olive green glaze; beige, brittle, with no inclusions and dark green glaze; and brick-colored with white inclusions and vacuoles, which is the most common. The latter is covered in thick, dark brown-black glaze. It matches well Zhao's Fabric 4 (2015: 286), which corresponds with jars produced in Guangdong between the twelfth and nineteenth centuries. Among the Chinese celadons from this period we can single out two flanged rims from large basins (30 cm in diameter), a flanged rim in olive green glaze and a sherd decorated with iron painting from a dish or bowl produced in Guangdong during the sixteenth or seventeenth centuries. Except for one of the flanged rims, which appeared in Tumulus, the rest were found in Central.

From Southeast Asia, we have fragments from at least six Myanmar celadons. They appear in East and Central: mound 7 delivered several sherds. From here comes a bottom from a large bowl or basin with a characteristic chocolate painting on the outer part of the base. This has been documented on the kiln site of Kalong, in northern Thailand (Rooney, 1988: 139) and similar examples were recovered from the Lena Shoal in the Philippines (Crick, 2002: 214). The kiln was operative between 1300 and 1550 (Miksic, 2009: 65). However, recent research has recovered very similar celadons with identical finish in Myanmar (Sugiyama and Sato, 2019). In fact, both southern Myanmar and northern Thailand experienced a "golden age" in ceramic development during the fifteenth century (Miksic, 2009: 66), although kilns were operative until the seventeenth (Nan Kyi Kyi Khiang, 2007: 27). Unmistakable Myanmar productions are the Opaque White Tin-Glazed wares, dated to the fifteenth and sixteenth centuries (Fig. 15). These wares are known from several East African sites (Zhao, 2015b: Fig. 28) and the Gulf (Sasaki and Sasaki, 2012). Their exact provenance is still not known, but the regions of Twante, Bago, Karen and Mon have been suggested, including the kiln of Kaw Don, where several pieces very similar to our items have been found.² We have collected three bases from this type of pottery, two in Central and one in North. Similar Southeast Asian ceramic assemblages have been found in fifteenth-century levels in the Persian Gulf (Sasaki and Sasaki, 2003, 2012) and Egypt (Kawatoko, 2005: 854), whereas in East Africa Southeast Asian products appear during the second half of the fifteenth century (Zhao, 2015b: 25).

During this period, a large amount of glass bracelets also arrived in the Horn. The most popular are monochrome bangles in cobalt or ultramarine blue glass, sometimes dark green, of which 46 individuals were found. They are either plain or ribboned. In this case, Somaliland was one of the destinations of trade, as they are relatively common in inland sites. They can be dated between the fifteenth and seventeenth centuries. Their provenance is unclear, but places of production are known to exist in Egypt, Syria, Iran and India. Traces of bracelet production have also been documented in Yemen (Doe 1971: 134–137; Boulogne and Hardy-Guilbert, 2010: 143–144) and it is very probable that some or many of our pieces came from the Aden region. It has been observed that monochrome bangles tend to predominate in Yemen, as opposed to other areas of the Islamic world (Boulogne, 2012: 193). Polychrome items are, indeed, less common in Siyaara and elsewhere: eleven can be dated between the fourteenth and seventeenth centuries (Fig. 16). Nine have enamel punts or knobs: similar, though not identical, pieces are assigned an Indian origin and a sixteenth-seventeenth century date (Hansman, 1985: 80–82, Fig. 19, d-h; Boulogne and Hardy-Guilbert, 2010: 140–142) and it has been suggested that craftsmen might have been moving between India and Yemen (Boulogne and Hardy-Guilbert, 2010: 144). Two other polychrome bangles that can be

dated in the Adalite period have a central protruding spine decorated with oblique lines. The majority of bracelets from this period appeared in Central, but a few were collected in South Beach ($N = 3$) and East ($N = 2$). Only half a dozen beads have been found of which one barrel-shaped in blue glass and decorated with white chevrons is probably from India and from the period under discussion. Siyaara also yielded a large collection of glass bottles and phials. The most common item is a cylindrical bottle in olive green, aqua or honey-colored glass with very thin walls and a high pushed-in base with a pointed kick (MNI = 13). This form is very abundant elsewhere and many examples have been documented in Zeila and Farhad. In Egypt they appear in Mamluk levels (thirteenth to fifteenth century) (Kucharczyk, 2015: 77, Fig. 2), thus spanning the Ifat and Adalite periods in Somaliland.

1.2.3. Interpretation

Multicultural trade in Siyaara may have started with a ritual element, in the southern part of the site around the eleventh or twelfth century (González-Ruibal and de Torres, 2018: 8). Evidence for this is that the earliest materials appear surrounding a large funerary cairn. Mounds with charcoal, animal bones and local, hand-made incense burners may be related to this ritual aspect of the trade. Further proof of this ritual dimension is the name of the site. *Siyaara* is the Somali name for the pilgrimage to ancestral sites, where the tombs of notorious holy men are venerated (Lewis, 1998). This religious character of Siyaara was remembered through the above-mentioned myth gathered by Burton in the mid-nineteenth century. However, from the thirteenth or fourteenth century onwards the site became a more conventional kind of fair, as it moved away from the cairn.

The apex of long-distance trade came during the Adalite period, between the early fifteenth and mid-sixteenth century. The seventeenth century saw a steep decline of the site, but some commerce was still conducted until the early nineteenth century: we have discovered around 20 sherds that can be dated between c. 1600 and 1800, including Qing porcelains (blue and white porcelain and grey and white), manganese-painted ware and Khunj pottery from Oman. During our survey of the coast south of Siyaara, we recorded two minor sites with imports from the seventeenth-eighteenth centuries, including a Swatow bowl and Khunj pottery.

A look at the provenance of imported ceramics from the medieval period tells us of the evolving nature of the trade. The analysis shows that ceramic imports during the twelfth to fourteenth century came primarily from Yemen (50% of the vessels), India (30%), East Asia (12%) and Iran (8%). China might have a better representation, but we have been unable to precise the chronology of some of the celadon sherds. The percentage of Yemeni imports also increases if we include seven soapstone vessels. The entire ceramic assemblage that we have been able to identify comes from Asia. However, there are some plain pottery and monochrome glazed wares that could come from Egypt or Syria. To the trade ceramics we have to add glass vessels that were undoubtedly from Egypt. Still, Asian goods probably represented as much as 90% of the trade.

During the fifteenth and sixteenth centuries the ratios changed. Yemeni materials fell to only 27% of the assemblage. Pottery categories also changed: in the previous period, it was cooking and storage wares that got the lion share, whereas during the Adalite phase it is mostly underglaze painted ceramics (Blue, Blue and White and Bleeding-Green Tihama). This is related to the change in the nature of the site, from a ritual space where feasts were celebrated involving cooking and consumption of food, to a market place for fine wares, perfumes, adornments and other commodities. The Yemeni presence in the trade remained strong, however, the more so if we add part or all of the monochrome glass bangles. Iran got a larger share of the ceramic trade during the fifteenth-sixteenth centuries, rising from 8% to 28%. However, we have to be careful, as some of the ubiquitous speckled wares may have been produced in South Arabia as well. East Asian ceramics increased from 12% to 35% (30% China, 5% SE Asia), a phenomenon

² Yuni Sato provided information and shared images of the materials from the Kaw Don kiln site.

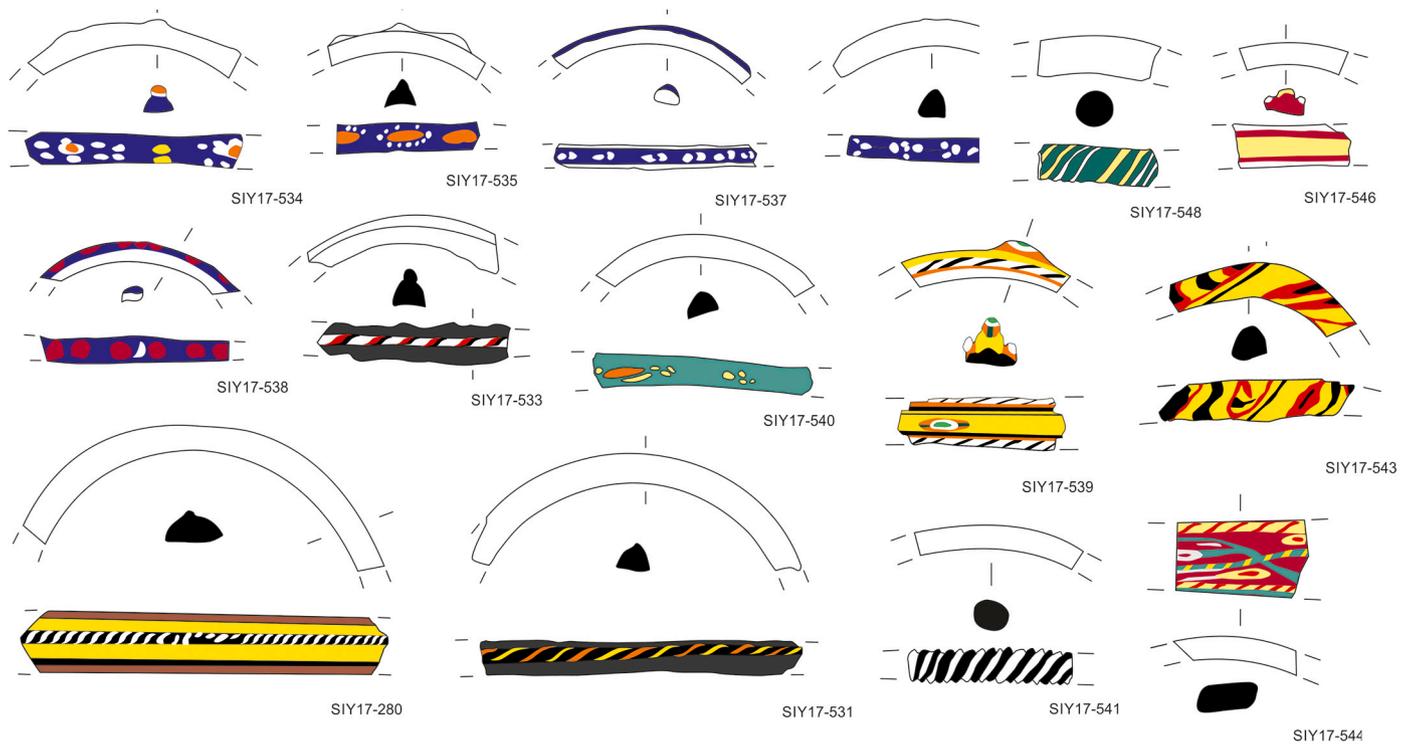


Fig. 16. Polychrome glass bangles from Siyaara. All probably from the Adalite period, except the twisted trail ones (541, 548), that may be older (thirteenth-fourteenth century).

that is general along the East African coast and the Middle East. India disappears in terms of pottery (albeit some of the SBBW may have still arrived during the fifteenth century), but the trade persisted in other goods (glass bangles, beads), some of which may not have left archaeological traces (cloth). Egypt appears now for the first time with 10% of the ceramic imports—but Egyptian glass vessels were traded already in the previous period. Actually, if we put together pottery and glass, the

contribution of Egypt to the volume of trade increased noticeably during the time of the Adal Sultanate, representing perhaps as much as 15% of the goods that were entering the Horn. All in all, if ceramics are an indicator, it can be argued that trade during the Adalite period became more international: pottery from outside South Arabia increased from around 40% to 70% of the assemblage, and trade with the Far East increased exponentially—as elsewhere in Arabia and East Africa.

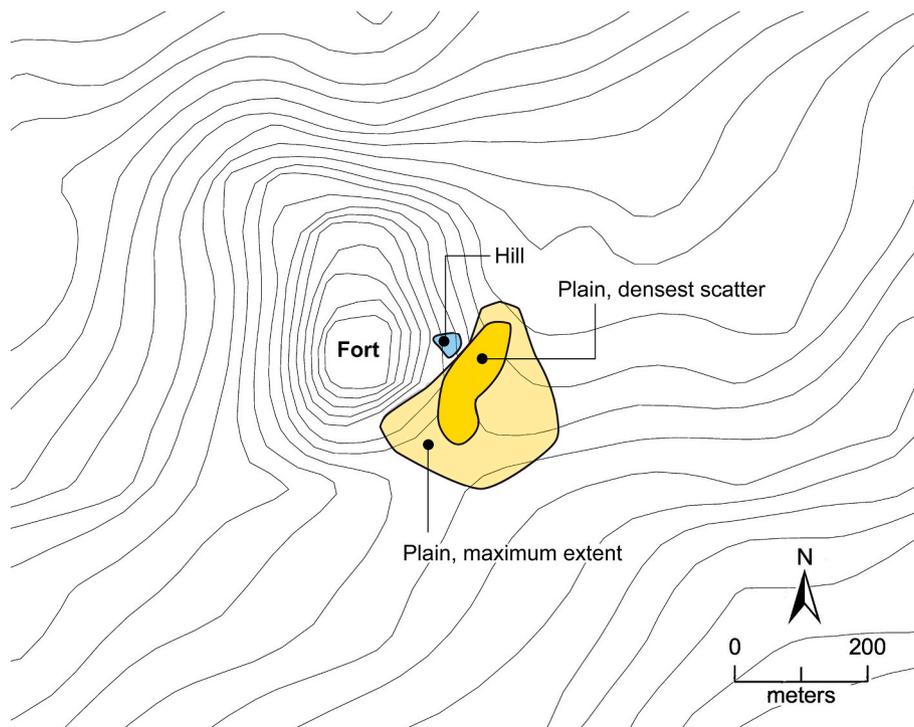


Fig. 17. Map of Farhad.

Despite the growing relevance of Egypt, Asian imports still represented at least 80% of the trade goods and perhaps as much as 90% of the imported pottery.

1.3. Farhad

Farhad is the name of a rocky hill rising some 55 m above the mean sea level, located 3.5 km south of the port of Berbera and today lying next to the main asphalted road leading to the interior. The site extends from the northeastern slope of the hill and along the adjacent plain. We surveyed it in 2017, shortly upon its discovery by a local representative of the Ministry of Culture, as the place was being destroyed by a quarry. A second visit in 2020 showed that the quarry had progressed and most of the slope was destroyed, but the main damage came from the construction of a building and a concrete fence that now covers almost the entire site. The name of the place is Persian and probably ancient. The outcrop is very prominent in the landscape and serves as a landmark for both sailors and people coming from the interior of the country. It was indeed used as a navigational reference until colonial times (Red Sea Pilot 1900: 380). The artifact scatter occupies around five hectares of flat land to the south of the outcrop, as well as its foothills (Fig. 17). The size is, however, misleading, since the main concentration of materials occurs in around two hectares. Besides, although the site covers more space in the plain than in the hill, finds in the latter were more abundant (we collected 197 sherds in the outcrop versus 85 in the plain), perhaps because the surface was more disturbed. In the plain, we found a place where the sandy topsoil had been removed and where ashes and charcoal appeared mixed with minute pottery, glass and animal bones. We cleared a surface of around 1 × 1 m and exposed the remains of a hearth which lied only 0.1 m underneath the surface. No permanent structure seems to have existed in the plain or the slope at any point. A fort, however, was constructed in the hilltop at an uncertain time—perhaps the Ottoman period. The only remnant visible today is a rock-hewn cistern. Some of the late materials which appeared on the slope may be associated with the fort, including Khunj pottery and a shisha decorated with stamp impressions, which can be dated to the eighteenth and early nineteenth centuries. During the survey we distinguished only two zones: the slope of the rocky hill and the plain. Within the plain there is a central area with a denser concentration of artifacts, but no zoning or activity areas could be observed on the surface as in Siyaara or Bandar Abbas. Although the period of occupation largely overlaps with Siyaara (between the thirteenth/fourteenth and early nineteenth century), the ceramic assemblages are surprisingly divergent, as we will see.

1.3.1. Imported materials in Farhad

The site was not in operation for such a long time as Siyaara, as we have not found any materials that can be dated to the eleventh-twelfth centuries, but there is solid evidence for its use in pre-Adalite times. Proof of this early use are two fragments from a single vessel of Molded Ware (Fig. 18). It has buff color and homogeneous, well-levigated fabric with no inclusions. Similar wares were produced in Syria and Iran around the twelfth-thirteenth centuries (Mulder, 2014). Three very small fragments with powdery yellow glaze (all from the hill) possibly belong to Yemeni Yellow, although they have grey rather than brown fabric, and three other fragments (from three different vessels) are of Yemeni White Cream: two appeared in the hill and one in the plain. Four fragments of Indian kitchenware were recorded (three in the hill), which also match well a chronology of the thirteenth-fourteenth centuries: four are of the SBBW type and one is IRAB. To this early period belong also three fragments corresponding to a minimum number of two Martaban jars with beige, well-levigated fabric, light olive green glaze and incised wavy decorations (Fig. 22, no 3). The description coincides exactly with Fabric 2 of Zhao and Rougeulle (2015: 286, fig. 214, 4-5), which is dated between the eleventh and fourteenth centuries and produced in Guangdong. One vessel appeared in the plain and another one in the hill. The most abundant pottery from this period, however, is Opaque Monochrome Green, of which we collected 15 sherds (11 in the hill) (Fig. 19, n° 1). As we have seen, this ceramic with a characteristic dull green or turquoise glaze has been dated ca. 1250–1300 in Yemen (Hardy-Guilbert and Rougeulle, 1995: 33–35).

The Adalite period is much better represented: 84% or 150 vessels whose chronology could be determined, as opposed to just 29 vessels (16%) from the thirteenth-fourteenth centuries (storage jars have been excluded, as we have been unable to date them with precision). In terms of fine ware, the most common import by far are Blue and White Tihama (Keall, 1983a: 53, Fig. 4.11; Ciuk and Keall, 1996: 134–135), of which we recovered 55 sherds, belonging to perhaps as many as 40 different cups and bowls and representing 34% of all the assemblage of fine wares (Fig. 20). Blue Tihama has a much lower representation, with only four items (3%). Bleeding-Green Tihama is only slightly more numerous in terms of sherds ($N = 7$), but the minimum number of vessels is probably similar. There are some types of underglaze painted wares that have not been attested elsewhere: one of them has dark green motifs on a brown background of which we might have two or three vessels and another seems to be a variety of Blue and White Tihama: we have three fragments from a single bowl with painted geometric decoration in green and blue on a white background. Considering their similarities with known Yemeni productions, we believe that they come from the same region. Three almost complete Haysi cups (Keall, 1983a, 1983b:



Fig. 18. Islamic unglazed fine ware found in Farhad: 1. Molded Ware; 2–6. Thin Grey Ware (*qulla*).

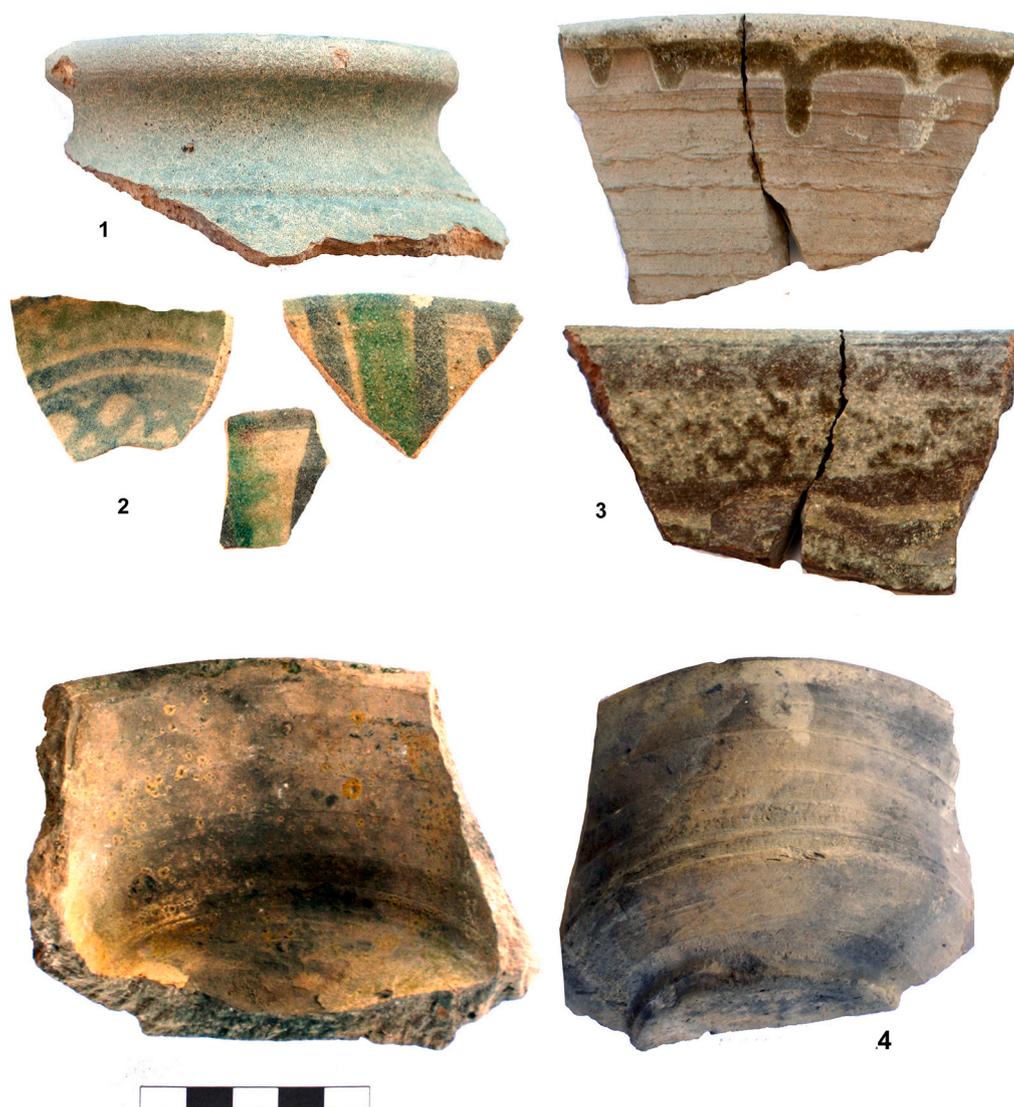


Fig. 19. Yemeni glazed pottery from Farhad: 1. Opaque Green Ware; 2. Green and blue underglaze painted; 3. Dark Glazed; 4. Haysi cups. All Adalite, except 1 (twelfth-fourteenth c.).

Fig. 4.11; Ciuk and Keall, 1996: pl. 95/47, e) were found in the hill (Fig. 19, n°4). These characteristic carinated vessels with ring footings and yellowish glaze were produced in Yemen (Keall, 1991: 82–83, Fig. 10), where they are associated with coffee consumption, are very typical of the sixteenth century onwards, and appear in Ottoman contexts along the Red Sea (Le Quesne, 2007: 132–141). They might be related to the fort of the hilltop. Dark Glaze from Yemen and Speckled from Iran have a similar representation, with 12 and 15 pieces respectively (8% and 10% of the assemblage). Fragments from nine *quillas* (juglets) in Thin Grey Ware were collected, three of them decorated with intricate, epigraphic-like motifs and one with scales (Fig. 18, nos 2–6).

Regarding East Asian imports, Chinese Blue and White Porcelain is very abundant, as in Siyaara. We collected 33 sherds, all of which of fifteenth–sixteenth century date, representing perhaps as much as 31 vessels and 31% of the assemblage of fine and glazed wares (Fig. 21). Vegetal motifs and lotus scrolls appear in 22 of the sherds. There is also a *ruyin* motif, lotus leaves, a double beribboned *vajra* and a pine tree. The most significant piece is a base from a Jingdezhen bowl with a vegetal motif inside and outside the pictographs for Fu Gui Zhang Chun, which

can either refer to the maker of the pot or be a good omen.³ The plain has yielded more sherds than the hill (21 to 12). Blue and white porcelain is, in fact, the only type of pottery that is more abundant in the plain.

Also from China came the 29 sherds from Martaban jars of Fabric 4 and 5–6 of Zhao (2015a) identical to those documented in Siyaara, but more numerous (17% of the assemblage of fine and glazed wares) (Fig. 22). Although their chronologies, as we saw, are long, starting from the twelfth century, it is quite probable that those of Farhad are dated to the Adalite period. From South East Asia come four vessels of Myanmar celadon (which are the only celadons at the site). They have the orange fabric typical of Myanmar productions, and one of the sherds shows vertical scalloping, which is common in Southeast Asian green wares as well. Also from Myanmar came two bases of Opaque White Tin-Glazed bowls, similar to those found in Siyaara.

Unglazed Storage Jars are very common at the site, both hill and plain. They are difficult to date and probably have diverse origins, including South Arabia. They are of different kind and surprisingly abundant, when compared to other coastal sites, such as Bandar Abbas and Siyaara. We collected 41 sherds belonging to a minimum number of

³ We thank Sheng Wei for reading the inscription.

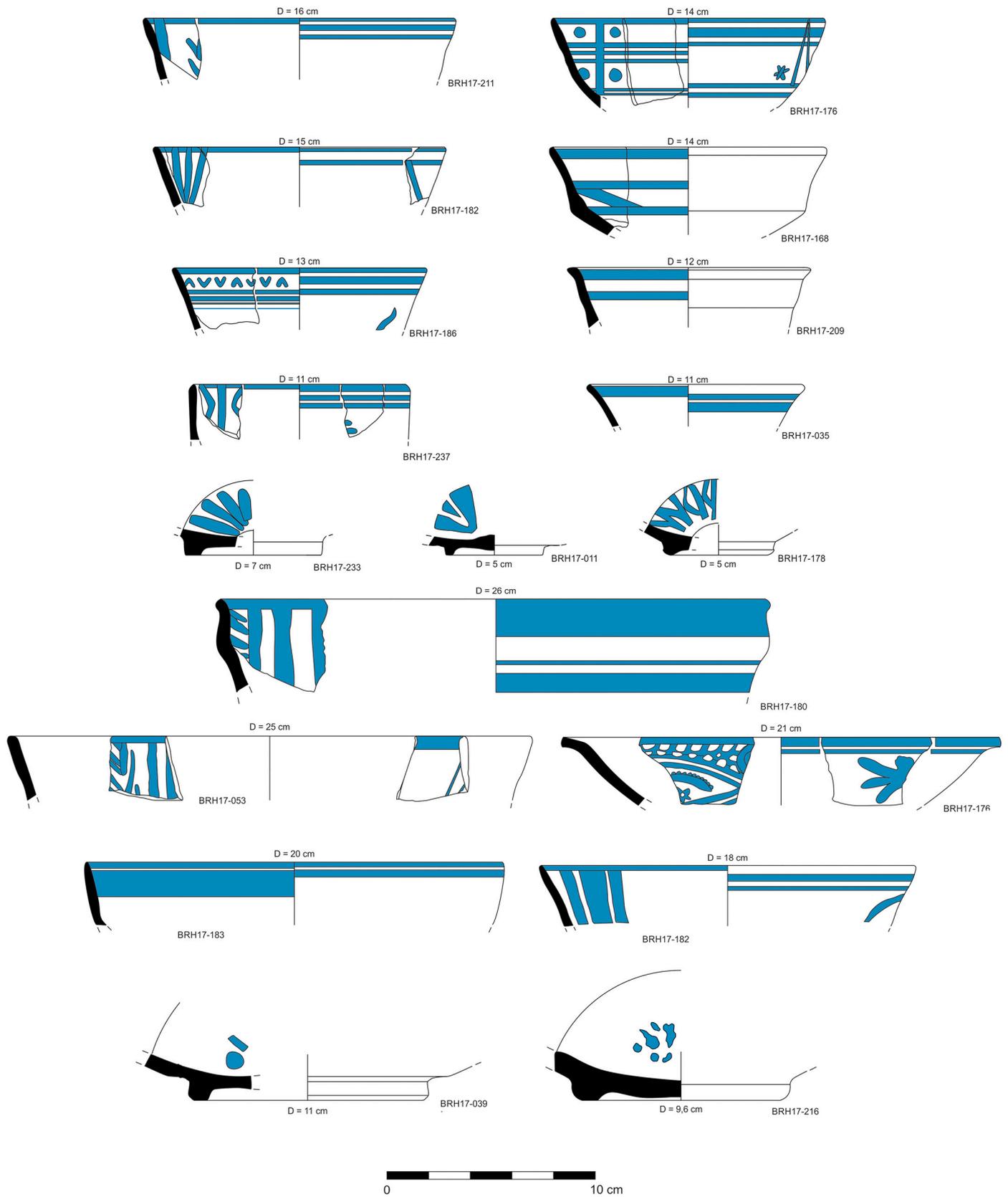


Fig. 20. Blue and White Tihama from Farhad.

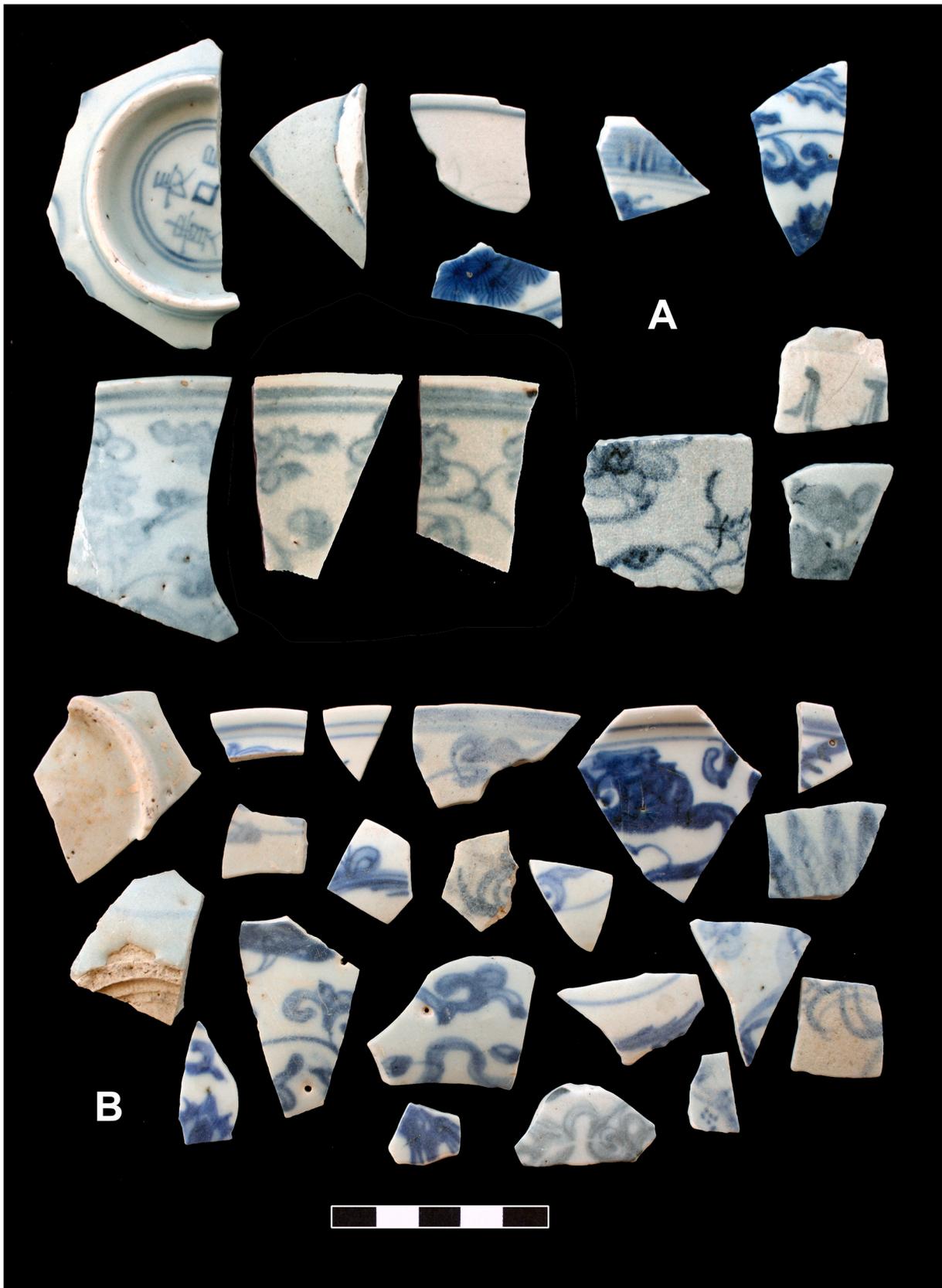


Fig. 21. Blue and White Chinese Porcelain from Farhad. A. Hill; B: Plain.

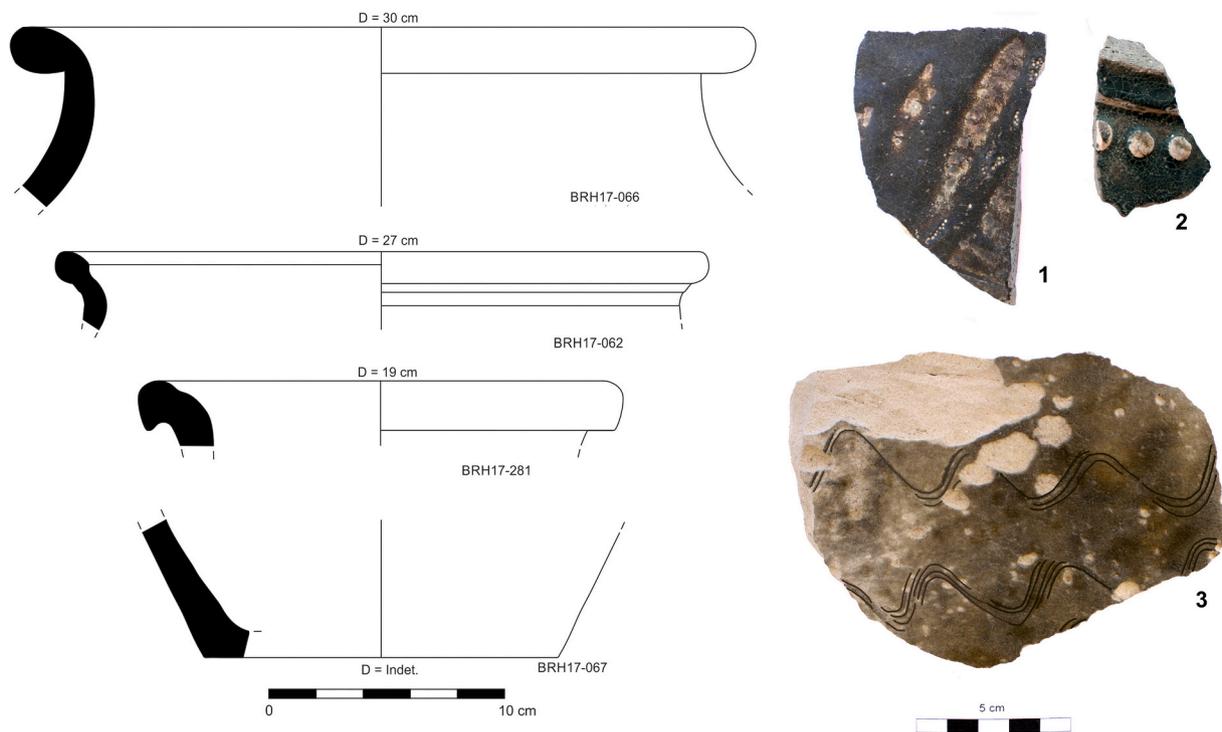


Fig. 22. Martaban jars from Farhad. 1–2. Fabric 5–6, probably from the Adalite period; 3. Fabric 2 (eleventh–fourteenth centuries).

38 vessels, which make them the second most common category at the site. The great majority ($N = 31$) appeared in the hill. Only Biyo Gure (see below) has yielded a similarly large amount of jars. One of the types is a jar with wide mouth that has a characteristic muddy body with organic temper and pink color. Similar fabrics are known in South Arabia in different historical periods, so this is perhaps the provenance of our pieces. Another type, which has been attested also in Zeila and Siyaara is a ribbed globular jar with massive lug handles, pink clay body and a distinctive light yellow slip. There are other sherds of ribbed jars one of grey fabric with no slip and another one with pink body and white slip. Ribbed containers may come from Egypt or the Gulf where there is a long tradition of production of this kind of pottery. In Egypt, an Ottoman-era type ribbed jar has been documented for the seventeenth–eighteenth centuries (Riemer, 2019), which shows some similarities with some our examples.

Glass bangles are also attested in Farhad, but they are far less common than in Siyaara, with seven monochrome and six polychrome items. Three with enamel punts and three with a wavy trail are typical of the sixteenth–seventeenth century (Hansman, 1985: pl. IV, s). Unlike in Siyaara, no twisted trail bangles have been documented. Glass bottles are also common: a minimum number of nine cylindrical bottles with pushed-in bases were collected in the hill.

1.3.2. Interpretation

Farhad was probably one of the fairs that existed in and around Berbera during medieval and post-medieval times. The nature of the site and the materials are very similar to Siyaara. No permanent structures were discovered here, which rules out its being a settlement, as stone architecture is prevalent throughout Somaliland during the medieval period. It is not impossible that a small settlement existed on the hill-slope, of whose remains only the pottery survives. It is, however, strange that no grinding stones have been found and very little domestic pottery, and there is no cemetery in the vicinities. These are all diagnostic criteria for the presence of a medieval village in Somaliland. The strategic location of Farhad in the outskirts of Berbera, near the coast and beside the main road to the interior, make it a suitable place for an open market. The site was originally established during the thirteenth

century, but its saw its heyday during the Adalite period, when it extended from the hill to occupy a large area of the surrounding plain. When the fair was no longer active, at some point during the mid-late sixteenth century, a fort was built on the hilltop, perhaps by the Ottomans, which survived until the early nineteenth century.

Despite the chronological overlap between Farhad and Siyaara and coincidences in the respective assemblages, there are also striking differences. Firstly, ceramics and glass are less diverse in Farhad than in Siyaara. Secondly, during the Adalite period, imports still come predominately from Yemen, with 50% of all the glazed and fine wares from this region, versus only 27% in Siyaara. The number increases if we factor in the unglazed transport jars, many of which surely came from South Arabia. Iran only provides a meager 8% of the ceramic products (28% in Siyaara). No fritware, for instance, has been documented in Farhad. Thirdly, among those wares that appear in both sites, proportions vary significantly. Speckled wares are a minority here and overabundant in Siyaara and the ratio of Blue Tihama and Blue and White Tihama in Farhad is the exact reverse of Siyaara. While the proportion of the types is of around 1 to 8 in both sites, the type that prevails is different: Blue Tihama in Siyaara, Blue and White Tihama in Farhad. This perhaps means that Siyaara and Farhad were catering to different consumers demanding different products. Also remarkable is the different ratio in containers and storage jars versus fine and kitchen wares. In Farhad, 30% of the assemblage is composed of storage jars (both Islamic unglazed and Asian Martaban). In Siyaara, they amount to barely 7%. It is possible that both fairs specialized in different products and catered to different customers during the Adalite period. The proportion of the East Asian trade, instead, is very similar in both fairs: 33% in Farhad, 34% in Siyaara. This can be explained not in local terms, but as part of a wider increase of trade between East Asia and the Western Indian Ocean during the fifteenth and early sixteenth centuries.

1.4. Biyo Gure

The site of Biyo Gure was first documented in 1984 (Dualeh 1996: 39). It is a permanent settlement composed of several houses with stone foundations that occupies a rocky spur oriented east-west on the left

bank of the Biyo Gure seasonal river. This is the largest stream east of Berbera and a major natural route to the highlands. The rains in the nearby mountains flood the Biyo Gure seasonally and it is possible to obtain drinkable water by digging shallow wells in the riverbed throughout the year. The banks are covered in thick evergreen vegetation and there are many orchards and irrigated fields. (Dualeh, 1996: 39) considers that the inhabitants of the site practiced irrigation-based agriculture, which is quite likely. There is also an area of flood-based farming at the base of the site that was in use in the early 2000s. We found several circular grinding stones in igneous rock that attest to agricultural practices. At the same time, the settlement is very close to the sea, only 10 km south of the coast, and on the main route linking Berbera and the interior through the southeast. It is thus an ideal location for a settlement.

The site has a maximum axis of 150 m from west to east, but is very narrow. The entire inhabited surface is of around 7000 m². Natural erosion has exposed the archaeological site and it is possible to see at the moment stone foundations corresponding with several buildings (Fig. 23). Some were recently destroyed by construction works or erosion as more structures can be seen in the satellite photographs of 2002–2004. The original number of structures was probably around 30, not all of them houses. We can hypothesize an original population of a hundred people. Of the buildings visible today, four have two rooms, three have three rooms and the rest only one, although the strong erosion in some cases might be concealing partition walls. At the entrance of the site there is a large structure (no. 1 in the map), with three partitioned aisles and a central courtyard. The stone foundations are in some cases made with masonry from the local sandstone outcrops and in other cases with cobbles and boulders from the riverbed. The walls would have been originally made of branches and reeds. On the northern part of the site, there was a dump that furnished abundant materials.

Artifacts did not appear evenly distributed. Thus, apart from the dump, the larger concentration of finds appeared in the flat, central area of the site, in the zone occupied by structures 13, 20, 21 and 22. The largest number of celadons were collected in and around structures 20 and 21. All incense burners appeared in and around structure 13. The artifact scatter continues with lower density toward structure 14 on the west and 25 on the east. Finds were very few in the northern part of the site. Another area that furnished an important number of artifacts was structure 1, which in this case might be related to its particular status, as it is the largest and more complex structure of the site. Here we found a minimum number of three celadon bowls, five perfume glass bottles, a Martaban jar, three blue glass bangles, a cowrie, one unglazed store jar, one dish of Speckled ware and one bowl of Blue Tihama.

1.4.1. Imported materials in Biyo Gure

We collected a total of 185 items on the surface, of which 115 in and around the structures and 70 in the dump. The general distribution by type of material is as follows: 113 pottery sherds, 47 glass fragments belonging to unguent and perfume bottles, 9 glass bangles, 9 cowries, 3 stone beads (in agate, carnelian and an unidentified material), one cabochon in carnelian and one rotary quern stone of igneous rock. We also documented several glass slags. It is possible that the inhabitants of the settlement were melting glass for either repairs or making bangles. We have not found many glass objects that could correspond to a proper local industry. In any case, this is the only place where we have documented glass-making activities in Somaliland.

East Asian imports are the most common imported materials, amounting to 37% of the total pottery assemblage—again, almost identical to the percentage found in Siyaara and Farhad (34 and 33% respectively). We retrieved 14 sherds of Chinese Blue and White Porcelain, three in the dump, the rest in the residential area. The fragments are in general very small, but there are a few that can be clearly assigned

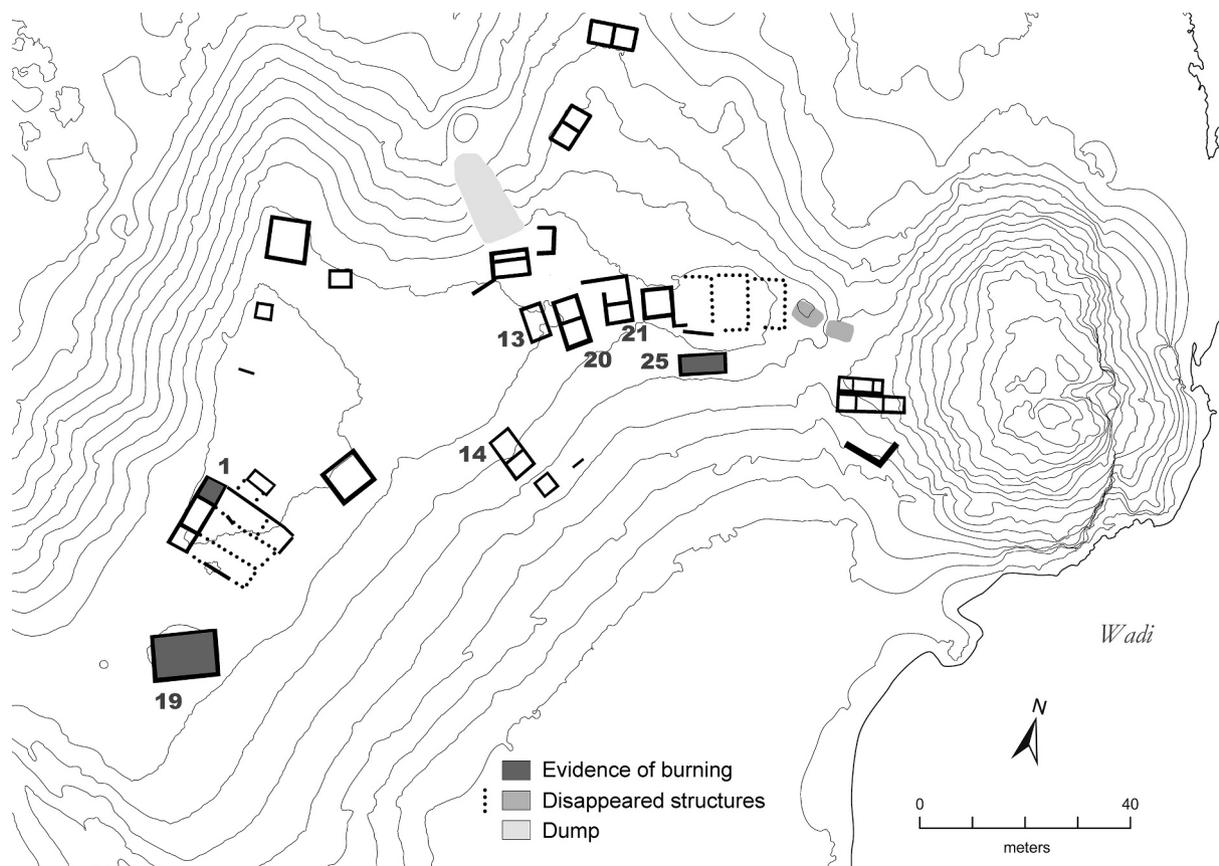


Fig. 23. Map of Biyo Gure.

to the fifteenth-sixteenth century, including one with a lotus scroll and another one with pine trees. The small size of the sherds demands caution. Martaban are represented by only five sherds, belonging to two vessels. These are cylindrical jars in beige-grey stoneware, covered by a glossy dark brown-black glaze. The walls are thinner than in other stonewares that we have found. Both shape and fabric differ from the rest of the Martaban in our collection and are more similar to Thai and Myanmar jars (e.g. Crick, 2002: 226–227; Cort, 2017: Figs. 1, 5-7). 18 fragments of Asian green ware (Fig. 24), mostly belonging to Myanmar Celadon have been found, including large chunks of two bowls, one of them bearing what could be a graffiti in Pyu alphabet equivalent to the Latin “l” or “la” (Nan Kyi Kyi Khiani, 2007: Table 2). Another of the bases is part of a large basin and has a chocolate painted bottom that, as we saw, is typical of both the kilns of southern Myanmar and northern Thailand (Fig. 25).

The most common type among the Islamic glazed wares is Speckled, which is represented by a minimum number of 11 vessels. Some of the fragments could be actually from late monochrome turquoise ware, as the glaze seems thinner and more homogeneous than in Speckled, but the fragments are small and eroded. The chronology and provenance, however, is the same (South Iran, fourteenth to seventeenth centuries). There are also a couple of fragments of what seems to be Iranian late monochrome green. From Yemen come a diversity of glazed wares, including Dark Glaze, of which we found one piece (an almost complete ring-footed cup) (Fig. 26), Blue Tihama (a single rim) and two sherds of Blue and White Tihama, belonging to two different bowls. From the same provenance likely come four fragments of underglaze painted wares (dark green on green, turquoise on purple), belonging to as many vessels, that cannot be easily assigned to the types described by Ciuk and Keall (1996) but have a clear resemblance with Yemenite types of the fifteenth-sixteenth century. Finally, there is a single sherd of *qulla* (juglet) in Thin Grey Ware.

The most abundant type of pottery by far is a sort of storage jar of muddy, flaky fabric, light pink to orange in color and of very coarse making that was perhaps produced in South Arabia and which represents 34% of the ceramic assemblage—equivalent to the percentage of storage jars in Farhad (30%) (Fig. 27). In comparison with the trade items, local pottery only amounts to 6% of the collection, which is surprisingly low for a site that is not a market, but a permanent settlement, and more akin to fair sites—in Siyaara and Farhad local pottery amounts to 10% and 4% of the assemblage respectively.

1.4.2. Interpretation

The assemblage from Biyo Gure shows remarkable differences with the other sites. Yemeni glazed wares represent only 19% of the assemblage and the trade from East Asia amounts to 58% of the fine wares or 62% if we include the Martaban jars. The ratio would change if the coarse transport jars are actually from South Arabia. If that was the case, the total proportion would be similar to the fairs, but the presence of Yemeni fine wares would still be much lower. The settlement of Biyo Gure was short-lived. There is nothing that can be dated before 1400 or after 1600 and an end date during the first half of the sixteenth century is the most likely. The end of the site is enigmatic but obvious: three of the houses show clear traces of destruction by fire. We conducted shovel tests in two of them and found thick (0.40 m) layers of ashes, charcoal, charred branches from the roof, and the burnt pavement covered with broken pottery, glass and jars. A third structure (no. 1) was washed away but we could document many fragments of charcoal on the surface, which indicates that it met a similar end. It is very likely that other buildings in the central part of the site were also burnt, the traces erased by erosion. The three buildings with evidence of fire are located far apart, so it is reasonable to infer that the site as a whole had a violent end. Who destroyed Biyo Gure? It is difficult to say, as the sixteenth century was one of turmoil, with nomad invasions, civil conflict, war with Ethiopia and Portuguese and Ottoman intervention.

Biyo Gure is enigmatic for other reasons. Two things are unique of this site: on the one hand, this is the only permanent settlement with stone architecture located so far in the Guban, the torrid coastal plain of Somaliland. All other sites were found in the mountains, the escarpment or the inland plateau. On the other hand, the extraordinary amount of imports, which is similar to Farhad of Siyaara, is much superior not only to similar sites inland, but also to very large towns. In fact, if we only had the assemblage to decide on the nature of the site, we would have said that it was a market, not a settlement. It cannot be totally ruled out that the people of Biyo Gure were not local, but foreign merchants that settled in this strategic locale. Whoever they were, the inhabitants of the site combined cultivation and trading activities, making the most of the agricultural potential of the surroundings and of the privileged location near Berbera, the coast and an important caravan route. The people of Biyo Gure may have acted as middlemen, but unlike other gateway communities (see discussion below), the settlement is too close to the coast to have strategic value as a stage in a caravan route. The most likely explanation is that the site could have provided caravans with two precious goods that were crucial for the hard and long trek ahead or for a

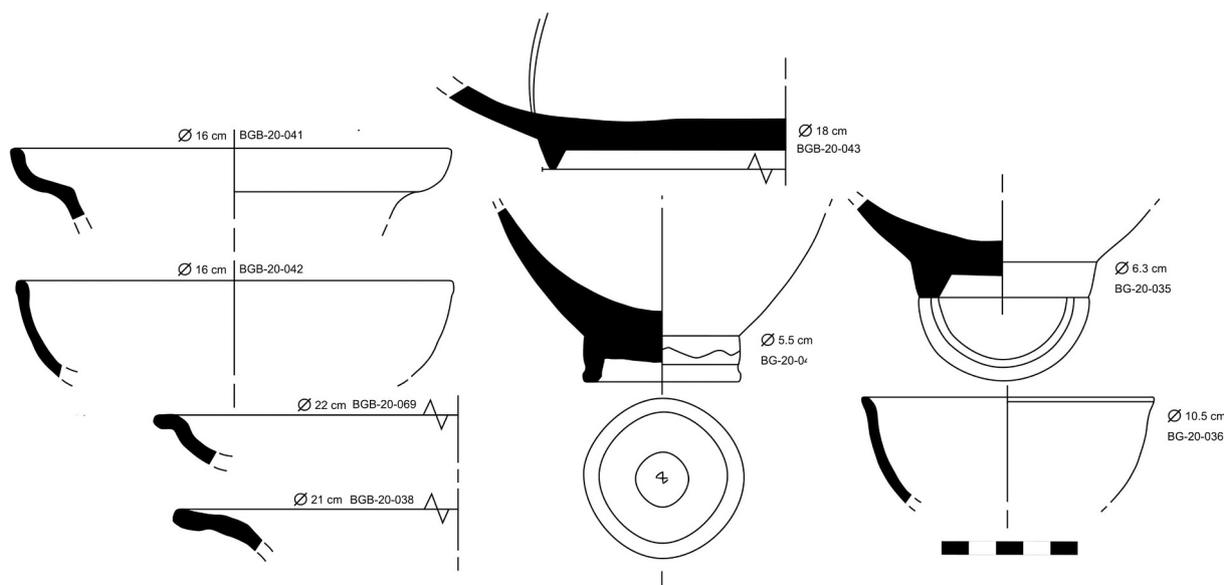


Fig. 24. Celadon bowls and basins documented in Biyo Gure.

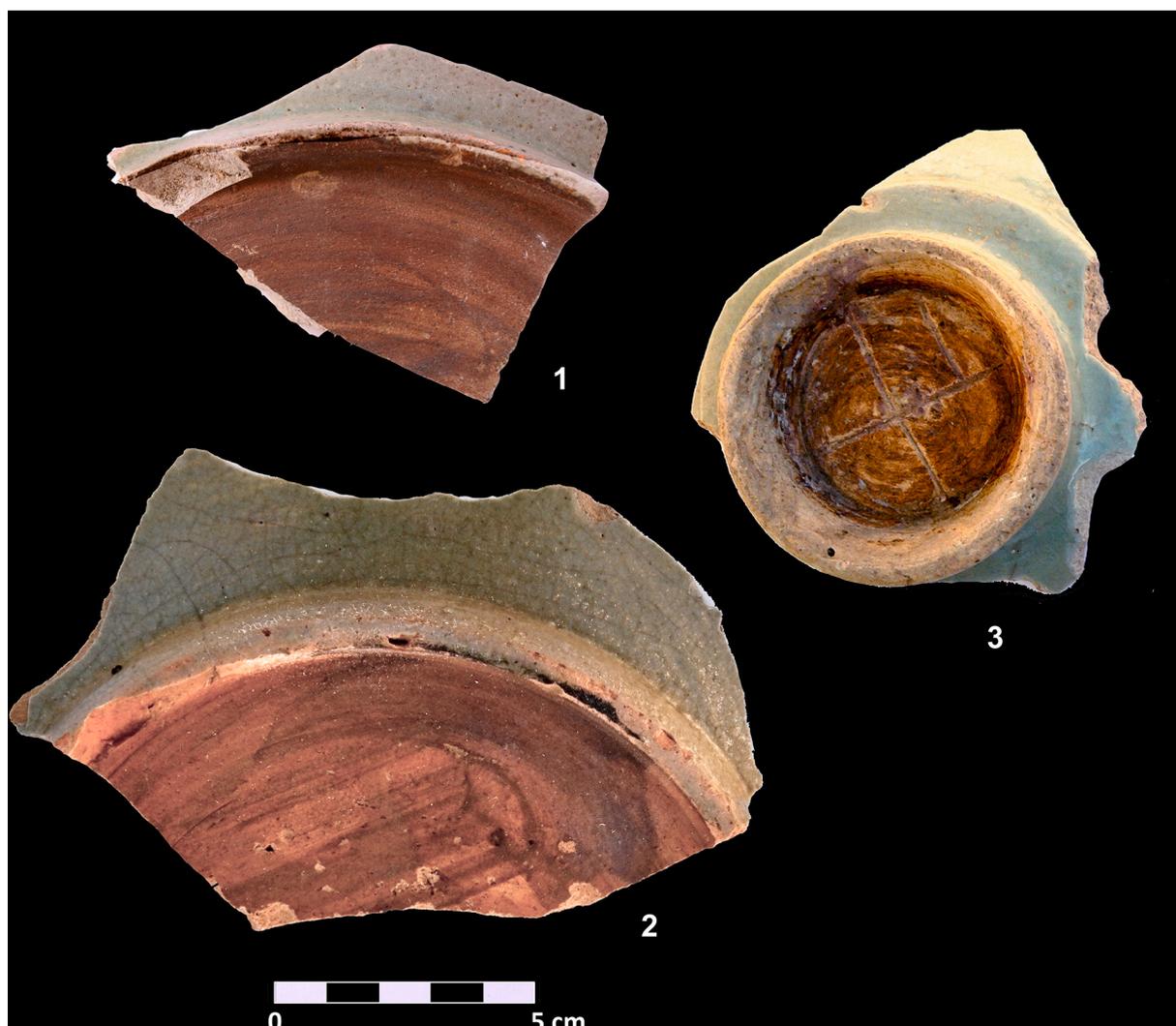


Fig. 25. Celadons from Siyaara (1); Biyo Gure (2) and the inland town of Fardowsa (3). Note the chocolate painting characteristic of some of the celadons produced in southern Myanmar and northern Thailand.

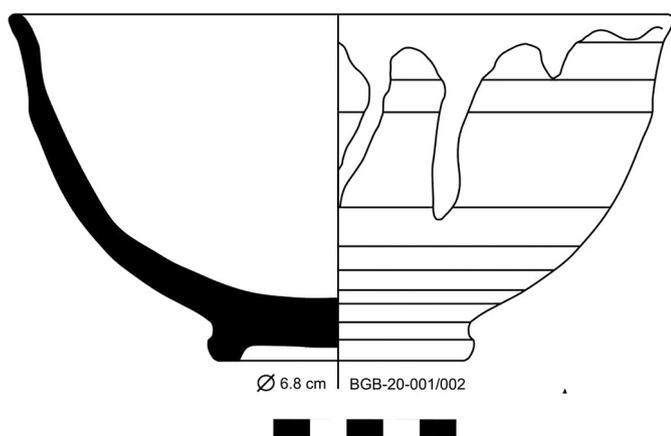


Fig. 26. Complete Dark Glaze cup retrieved in Biyo Gure.

protracted stay on the coast waiting for the sailors to arrive: food and drinking water. These they exchanged for imported wares, bangles, beads, etc. The many storage jars would fit well this interpretation, as they are adequate for holding food and water. Both assets were probably the reason for its perdition at the hand of unknown raiders, too. The site

is an eloquent testimony to the tragic end of the participation of Somaliland in the Indian Ocean system.

2. Discussion

The Berbera area became involved in Indian Ocean trading networks from around the eleventh century onwards. During the first period (twelfth-fourteenth centuries), commerce came mainly from nearby Yemen, which represents perhaps as much as 60% of all traded non-perishable goods. The presence of Yemeni people in Somaliland is attested by an abundance of storage and cooking wares from South Arabia. Indian kitchenware is also very common, as in Yemen itself, evincing the strong relations between Yemeni and Indian communities from the early second millennium onwards. Asia in general got the lion's share, as virtually all traded ceramics came from the continent (Fig. 28 and Table 1), along with other artifacts, such as beads and stone vessels. Only glass bottles arrived in important numbers from outside Asia, most likely Egypt.

During the period of the Adal Sultanate (fifteenth-sixteenth centuries) trade from Yemen diminished (from 57% to 33% of the assemblage), while the presence of ceramics from faraway regions increased, except India, whose wares disappeared (but not its glass items and beads). Asia retained its predominance, with as much as 92% of all trade in ceramics and perhaps as much as 85% of all non-perishable trade



Fig. 27. Muddy, organic tempered coarse jars from Biyo Gure.

goods, but Egypt increased its share, by adding ceramics to the commerce in glass. The most remarkable growth is of pottery from East Asia: it only represented 17% of the trade during the twelfth to fourteenth centuries, whereas it amounts to 40% of all the pottery imported during the fifteenth and sixteenth centuries.⁴ If commercial patterns coincide with the Western Indian Ocean, it is quite likely that the heyday of the Asian trade wares was brief and focused on the period between the mid-fifteenth century and the first quarter of the sixteenth. The porcelains from Jingdezhen were not exported in large numbers before the 1480s (Zhao, 2011: 96) and, in East Africa, the import of Chinese porcelain diminished from ca. 1521 (Qin, 2016: 251). The decline of imports may have to do with the reinforcement of the Ming ban to exports from that date onwards (Tai et al., 2020) and the Portuguese intervention in the Indian Ocean (d'Alòs-Moner, A. M., 2012). The massive arrival of Chinese porcelains would coincide with that of Thai celadons, which were traded abroad mostly from the second quarter of the fifteenth century (Zhao, 2011: 26), whereas celadons from Myanmar started arriving from the mid-fifteenth century onwards.

The sixteenth century was of crisis along the East African coast due to Portuguese intervention: some coastal cities vanished, while others declined, but still others survived and even grew. In the case of the Horn,

⁴ Our quantification excludes coarse, unglazed transport jars, which we have been unable to date with precision and whose origin is equally uncertain. While this introduces an important bias, it is worth noting that these jars only represent a relevant part of the ceramic assemblage in two of our sites: Farhad (30%) and Biyo Gure (34%). In Siyaara and Bandar Abbas (which together represent 70% of imported items discussed here), they are only 1% of the pottery.

the situation was further complicated by Ottoman expansion, nomadic invasions and a war between Christian Ethiopia and the Adal Sultanate that ruined both polities and led to the collapse of the latter. The end of urban life across much of the Horn probably explains the disappearance of imported goods from the archaeological record during the subsequent centuries (González-Ruibal, 2020: 662–663).

But who were the consumers of the commodities that were making their way into the Horn of Africa? In the case of Somaliland, during the earlier period (eleventh to thirteenth centuries), the landscape was still dominated by nomads, and sanctuaries and graves, rather than towns, were the symbolic anchors in the landscape, as they had been from the Neolithic. In these sites, imports during the pre-Adalite period are very few: in the funerary sanctuary of Iskudar, for instance, radiocarbon-dated to the twelfth-fourteenth centuries, the rituals are still pagan and only four sherds of imported pottery and glass were found (González-Ruibal et al., 2017: 162–166). By this time, Asian wares were common instead in the Muslim towns of Ethiopia (Insoll et al., 2016; Insoll, 2017: 208–209; Gaastra and Insoll, 2020: 3).

That the Indian Ocean trade went *through* Somaliland, then, does not mean that commodities remained *in* Somaliland. This is also true for the settlements that developed during 1286 and 1577. We documented fairs, towns and secondary settlements in the interior part of Somaliland, all of which yielded a certain amount of imported materials. The variety and volume, however, have nothing to do with the coastal sites. Local pottery represents around 99% of the ceramic assemblage inland (de Torres Rodríguez et al., 2018: 33), as opposed to an average 7% in coastal sites. The most popular imports in the interior are cowries. In terms of pottery, the most common are speckled wares, Chinese porcelain and white cream ware. The only exception so far is the town of

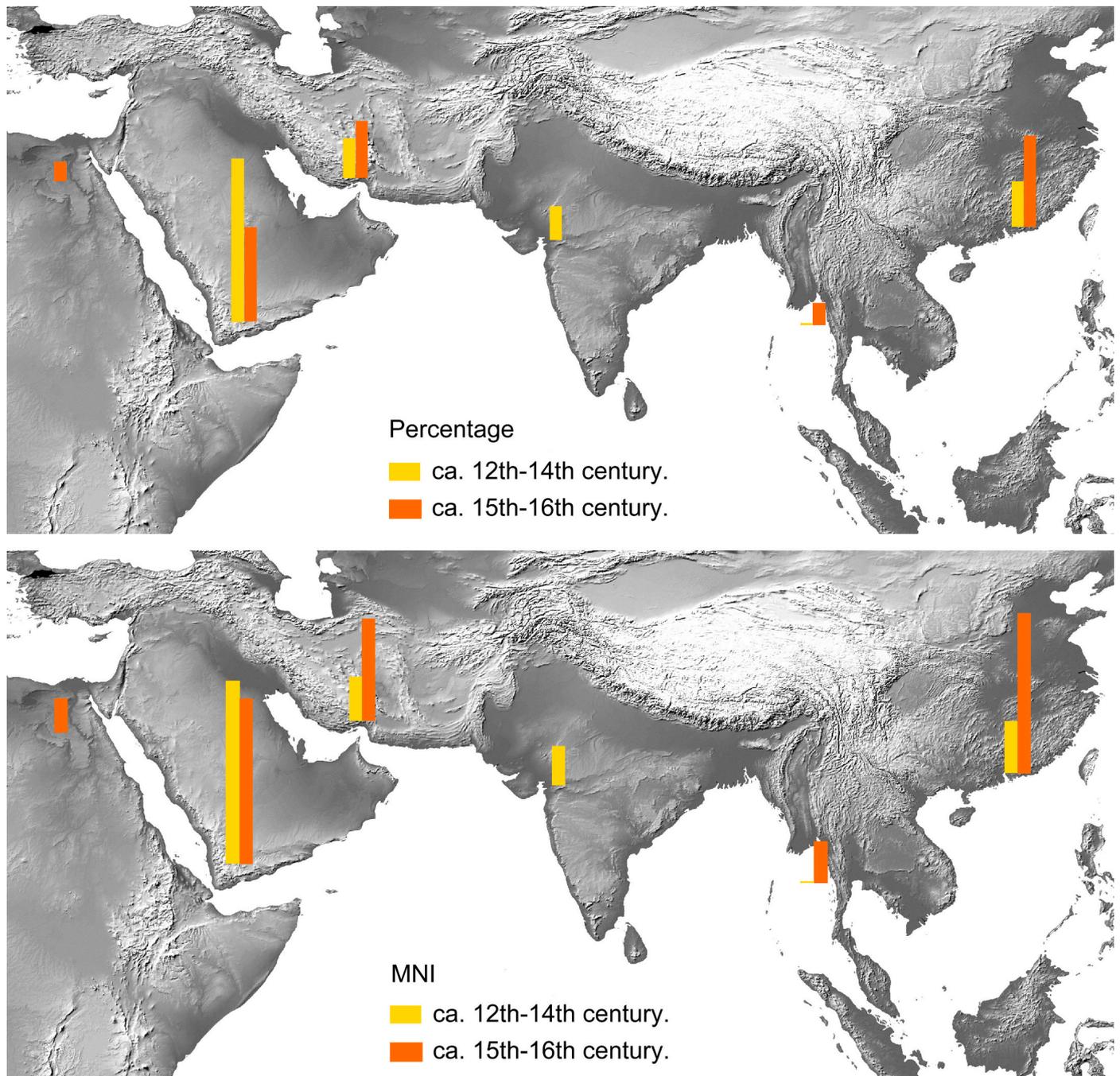


Fig. 28. Asia in the Horn: comparison of the percentage and minimum number of ceramic vessels found from each of the regions whose materials were documented in the Berbera region.

Table 1
Percentage and MNI of trade ceramics from different regions documented in the sites under study during the pre-Adalite (twelfth-fourteenth centuries) and Adalite period (fifteenth-sixteenth centuries).

| | 12th–14th centuries | | 15th–16th centuries | |
|---------|---------------------|------------|---------------------|------------|
| | MNI Total | Percentage | MNI Total | Percentage |
| Yemen | 146 | 56% | 132 | 33% |
| China | 42 | 16% | 128 | 32% |
| Persia | 36 | 14% | 82 | 20% |
| India | 32 | 12% | 0 | 0% |
| SE Asia | 2 | 1% | 34 | 8% |
| Egypt | 1 | 1% | 28 | 7% |

Fardowsa, on the edge of the Gollis Mountains, 60 km in a straight line from Berbera and overlooking the coastal plain. Here the quantity—and, to some extent, the variety—of imports approaches those of the coastal sites: in two of the houses that we excavated in Fardowsa, dated to the fifteenth-sixteenth centuries, we found 60 glass bangles, many perfume bottles and a ceramic assemblage that is very similar to the coastal sites, including Chinese porcelain, SE Asian celadons, Martaban, Speckled Ware, Blue Tihama, Dark Glaze, etc. (de Torres Rodríguez et al., 2021). The two houses were larger than average and probably belonged to well-to-do families, perhaps associated with long-distance trade. The abundance of finds in Fardowsa can be probably explained because it acted at the same time as a transit market and a gateway community, as it is situated in a “natural breaking point” (Curtin, 1984: 29) and along one

of the main routes—and in a crossroads—between coast and interior (Hirth, 1978). This, rather than its large size, would explain the quality and quantity of imports.

Generally speaking, however, if we compare the towns of Somaliland with those of Ethiopia (e.g. Fauvelle-Aymar et al., 2006; Insoll, 2017; Pradines, 2017; Wagaw Bogale, 2020; Khalaf and Insoll, 2019) the smaller size, lesser monumentality, lack of inscriptions and fewer imports of the former becomes obvious. This is in tune with the character of Somaliland, and particularly the Berbera area, which was more a transition zone that conveyed goods to the interior than a destination in and of itself. Indeed, written chronicles of the medieval period refer to numerous Muslim cities in what is today Ethiopia (Pankhurst, 1997: 39–60), but there are very few mentions to large settlements in the territory of present-day Somaliland.

3. Conclusion

Archaeological evidence from Somaliland confirms that the Horn of Africa was an integral part of the Indian Ocean system, at least during the period comprised between the eleventh and sixteenth centuries. In this article we have examined four sites on the coastal region of Berbera, a secondary, yet relevant port of entry of Asian imports into the Horn, which has allowed us to document the evolution of multicultural trade and its changing nature. The first regular contacts between locals and Islamic merchants from South Arabia around the eleventh century had an important social and ritual dimension, as shown by their taking place in religious and funerary spaces and associated with banqueting and feasting. From the thirteenth century onwards they took a more secular form and proper coastal fairs started to develop. Commerce increased noticeably during the time of the Adal Sultanate (1403–1577), with its apex probably between 1450 and 1525. The end of the involvement of Somaliland—and the Horn at large—in the Indian Ocean trade system came through a combination of events, including the Portuguese presence in the Red Sea, the conflict between Portugal and the Ottomans, the Adal-Ethiopia War (1529–1543), the Oromo invasions and the collapse of the Sultanate during the late sixteenth century. Imports in the Horn came massively from Asia and are similar to those detected along the Western Indian Ocean shores. There are some differences, however: no wares from East Africa have been detected so far, despite their presence in Arabian sites, and Yemen played an understandably prominent role (though declining) throughout the Middle Ages. Also, it took more time in Berbera for the trade to take off, as we have been unable until now to identify imports between the seventh and eleventh centuries. These, however, did arrive in Ethiopia from the late first millennium CE, probably through other route, such as Eritrea (Insoll, 1997). Finally, the comparison of coastal and inland sites in Somaliland suggests that the region was more of a transit zone than a destination, as few of the imports did remain in the country and, of these, only of a few types. It is likely that Berbera occupied a secondary place after Zeila in conveying imports into the Horn. Still, the question remains of why transit markets did not produce more visible wealth (monumental architecture and imported goods) in Somaliland, since gateway communities tend to profit from their privileged position, as seen elsewhere in the Indian Ocean. We can hypothesize that nomadic habitus, ethos and cultural practices persisted in the Somali region that limited the development of urban life and led to the investment of the profits of trade in other ways, such as feasting and rituals.

Authorship statement

All persons who meet authorship criteria are listed as authors, and all authors certify that they have participated sufficiently in the work to take public responsibility for the content, including participation in the concept, design, analysis, writing, or revision of the manuscript. Furthermore, each author certifies that this material or similar material has not been and will not be submitted to or published in any other

publication before its appearance in *Archaeological Research in Asia*.
Authorship contributions.

Category 1

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- Acquisition of data: Alfredo González-Ruibal, Jorge de Torres Rodríguez, Manuel Antonio Franco Fernández, Candela Martínez Barrio, Pablo Gutiérrez de León.
- Analysis and/or interpretation of data: Alfredo González-Ruibal, Jorge de Torres Rodríguez, Manuel Antonio Franco Fernández, Candela Martínez Barrio, Pablo Gutiérrez de León.

Category 2

- Drafting the manuscript: Alfredo González-Ruibal.
- Revising the manuscript critically for important intellectual content: Alfredo González-Ruibal, Jorge de Torres Rodríguez, Manuel Antonio Franco Fernández, Candela Martínez Barrio, Pablo Gutiérrez de León.

Category 3

- Approval of the version of the manuscript to be published (the names of all authors must be listed): Alfredo González-Ruibal, Jorge de Torres Rodríguez, Manuel Antonio Franco Fernández, Candela Martínez Barrio, Pablo Gutiérrez de León.

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