

The Normans in Sicily | Islamicised Communities Before and After the Norman Conquest

'Everyday objects are evidence of the long-lasting relations between different Mediterranean regions.'

Everyday and funerary objects such as terracotta jars with funerary inscriptions, some of which are similar to certain North African pieces, whether produced by craftsmen based on the island or imported from North Africa or the Muslim areas of the Iberian peninsula, bear witness to the long-lasting relationships between different Mediterranean regions that managed to bridge the divide between two opposing worlds until well into the 14th century.



Name:
Jar

Dynasty:
12th century Norman

Details:
Zisa Museum
Palermo, Italy

Justification:
Objects decorated with Arabic inscriptions, such as terracotta jars, are evidence of the presence of large kilns in the town.



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Name:
Rectangular slab with Arabic funerary inscription in kufic characters

Dynasty:
Hegira 474 / AD 1081–2

Details:
Agostino Pepoli Regional Museum
Trapani, Italy

Justification:
Funerary inscriptions provide valuable information about the identity of the deceased person, as in the case of this 'ascetic' who lived in the Trapani area.



Name:
Inscription in four languages

Dynasty:

AD 1149 Norman

Details:

Zisa Museum
Palermo, Italy

Justification:

The inscription provides evidence for the peaceful coexistence of different cultures and religions (Judaism, Christianity and Islam) in Sicily.



Name:

Sepulchral stele

Dynasty:

1123 Norman

Details:

Regional Gallery of Sicily, Abatellis Palace
Palermo, Italy

Justification:

Epitaphs carved into funerary steles provide valuable information on the professions undertaken by Muslims in Sicily, as in the case of this Palermo-based weaver active just before the emergence of the Norman kingdom.
