

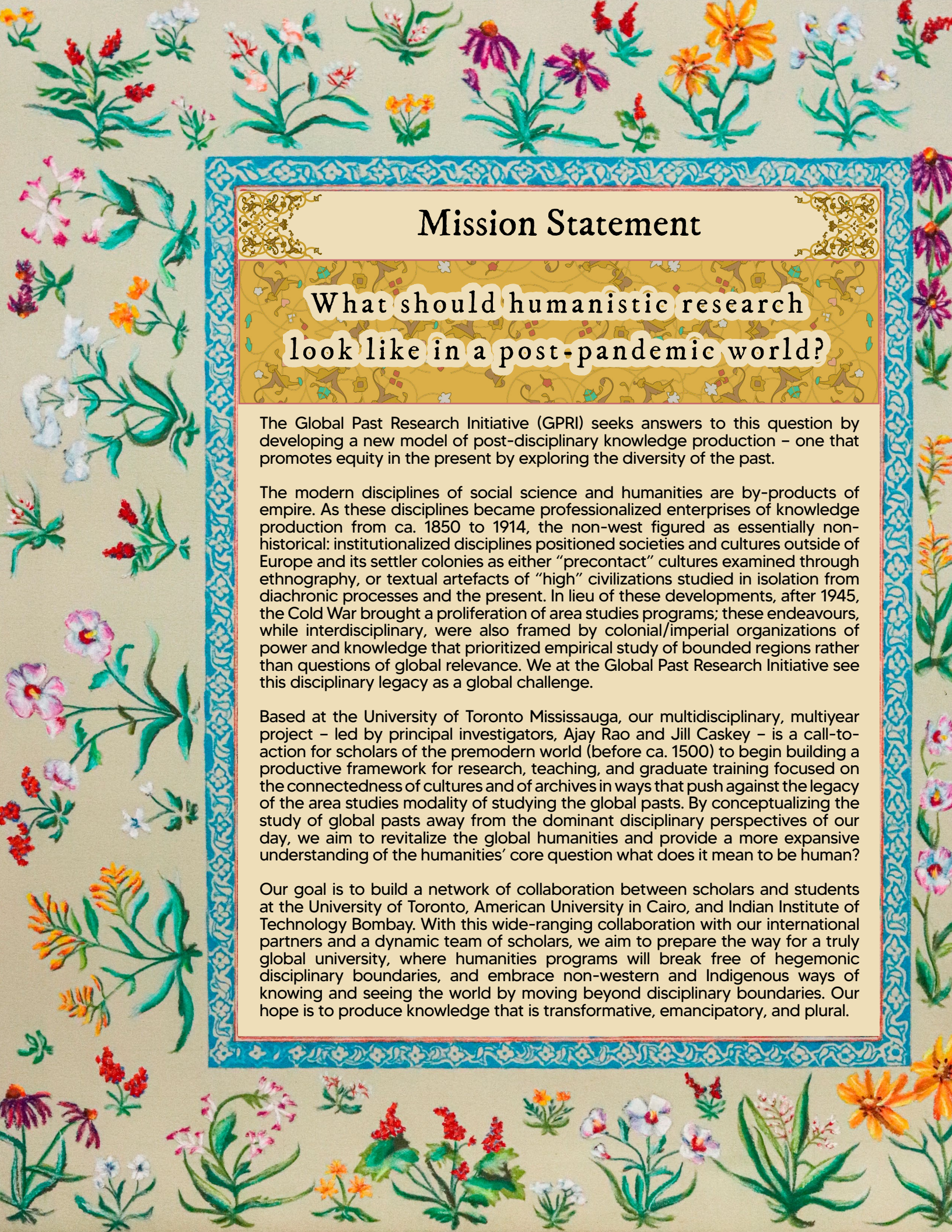
The
Global Past
Research
Initiative

Workshop 3

*Premodern Manuscripts:
Hands-on Explorations*

October 10 -16, 2025

**The University of
Toronto Mississauga
and surrounding sites**



Mission Statement

What should humanistic research look like in a post-pandemic world?

The Global Past Research Initiative (GPRI) seeks answers to this question by developing a new model of post-disciplinary knowledge production – one that promotes equity in the present by exploring the diversity of the past.

The modern disciplines of social science and humanities are by-products of empire. As these disciplines became professionalized enterprises of knowledge production from ca. 1850 to 1914, the non-west figured as essentially non-historical: institutionalized disciplines positioned societies and cultures outside of Europe and its settler colonies as either “precontact” cultures examined through ethnography, or textual artefacts of “high” civilizations studied in isolation from diachronic processes and the present. In lieu of these developments, after 1945, the Cold War brought a proliferation of area studies programs; these endeavours, while interdisciplinary, were also framed by colonial/imperial organizations of power and knowledge that prioritized empirical study of bounded regions rather than questions of global relevance. We at the Global Past Research Initiative see this disciplinary legacy as a global challenge.

Based at the University of Toronto Mississauga, our multidisciplinary, multiyear project – led by principal investigators, Ajay Rao and Jill Caskey – is a call-to-action for scholars of the premodern world (before ca. 1500) to begin building a productive framework for research, teaching, and graduate training focused on the connectedness of cultures and of archives in ways that push against the legacy of the area studies modality of studying the global pasts. By conceptualizing the study of global pasts away from the dominant disciplinary perspectives of our day, we aim to revitalize the global humanities and provide a more expansive understanding of the humanities’ core question what does it mean to be human?

Our goal is to build a network of collaboration between scholars and students at the University of Toronto, American University in Cairo, and Indian Institute of Technology Bombay. With this wide-ranging collaboration with our international partners and a dynamic team of scholars, we aim to prepare the way for a truly global university, where humanities programs will break free of hegemonic disciplinary boundaries, and embrace non-western and Indigenous ways of knowing and seeing the world by moving beyond disciplinary boundaries. Our hope is to produce knowledge that is transformative, emancipatory, and plural.



What We Do

Composed of three interlocking research clusters, the initiative involves three international workshops aimed at sparking dialogue and building research capacity for graduate students and scholars of the premodern world.

These workshops will focus on major methodological and theoretical problems and their implications for our individual research areas, as collaborators bring newfound insights and conceptual frameworks to bear on specific settings, sources, and collections.

Our Clusters

Mobility

Focusing on the movement of peoples, goods and ideas in the premodern world as they are reflected in a wide range of sources such as travel narratives, diplomatic accounts, memoirs of pilgrimage, commercial documents or graffiti left by roamers of trade routes and seasonal pastures.

Art & The Built Environment

Focusing on art and architecture in premodern Eurasia to consider how various groups responded to the diversity of their world and the concomitant circulation of works of art, artists, techniques, media, and ideas.

Storytelling, Narrative, Textuality

Focusing on the science of texts as a theoretical problem in the global humanities. We will examine diverse practices of lexicography, grammar, rhetoric, metrics, hermeneutics, and commentary, as well as the modes of cultural encounter involved in translation and oral and written story traditions.

The Schedule

Day 1 | Friday, October 10

9:00-10:00	Meet and Greet	Jill Caskey, Ruba Kana'an	CDRS (MN3230)
9:15	Welcoming Remarks		
10:15-11:00	Session 1 Books as Relations	Alexandra Gillespie Principal, UTM Vice President, University of Toronto	
11:10-12:15	Panel Discussion <i>Pleasures and Pitfalls of Research with Manuscripts</i>	Esther Kim, Walid Saleh, Karen Ruffle, Aqsa Ijaz, Jill Caskey	
12:30-1:30	Lunch		
2:00-5:00	Session 2 Indian Ocean Cross Currents <i>The Abualy Alibhai Azziz Collection</i> Flood and Fricke, Intro & Conclusion	Aqsa Ijaz, Chris Young, Bilal Hashmini	UTM Library (HM448)
6:00	Dinner		Apricot Tree Mississauga

Day 2 | Saturday, October 11

8:45 / 9:00	Bus pickup (Waterside/Glenerin)		
10:00	Early Days: <i>Indigenous Art at The McMichael</i> Tuck and Wang, “Decolonization is Not a Metaphor”	Jill Caskey, Ruba Kana’an, Zulfikar Hirji	McMichael Canadian Art Collection
11:45	 Lunch		
2:00	Permanent Collection Tour		
	<i>Explore and Hike</i>		
4:45	Bus to dinner departs from McMichael		
6:00	 Thanksgiving Dinner		Harbord House Toronto
8:00	Bus back to Mississauga departs (arrival 8:45/9:00)		

Day 3

Sunday

October 12

Free Day

See pages 19-23 for guide

Day 4 | Monday, October 13

9:00 / 9:15	Bus Pickup (Waterside/Glenerin)	Niagara Falls	
	Lunch		
1:30-2:30	Voyage to the Falls <i>Hornblower Boat Ride</i>		
4:00	Bus departs Niagara for dinner		
6:00	Dinner	Pumphouse Grille, Miss.	

Day 5 | Tuesday, October 14

8:00 / 8:15	Bus Pickup (Glenerin/Waterside)		
9:30-10:45	Session 3 <i>Collections of the Aga Khan Museum</i> Main Gallery Tour	Ruba Kana'an	Aga Khan Museum
11:00-12:00	Session 4 <i>Special Hands on Session</i> Subrahmanyam, "Connected Histories"	Bitu Pourvash, Ruba Kana'an	
12:00-1:30	 Lunch		
1:30	Session 5: Tour of Ismaili Centre	Ismaili Centre	
3:30	Bus departs for Distillery Dist.		
4:15	<i>Explore The Distillery District</i>	Distillery District	
6:00	 Dinner		Cluny, Distillery Dist.
8:30	Bus back to Mississauga departs (arrival 9:30/9:45)		

Day 6 | Wednesday, October 15

7:55	Shuttle Bus to UTSG (next bus at 8:15). Bus stop at UTM, Instructional Centre Layby (see map on p. 16). Faculty take taxi		
10:00-1:00	Session 6 <i>Manuscript Handling Session</i> Parchment, Paint, and Palm Leaf Pollock, "Comparison without Hegemony"	Jill Caskey, Ruba Kana'an, Ajay Rao, Jessica Lockhart, Rachel Di Cresce	Thomas Fisher Rare Book Library
1:00-3:00	 Lunch		
3:00-3:30	Session 7 A Mamluk Quran from the ROM	Noha Abou Khatwa	NMC Department of Near and Middle Eastern Civilizations, Bancroft Building, Board Room, (BF200B)
3:30-4:00	New Corpus of East African Qurans	Zulfikar Hirji	
4:00-5:00	<i>Manuscript Handling Session</i> East African Qur'an	Zulfikar Hirji, Noha Abou Khatwa	
5:00	Session 8 <i>Information Session</i> International Graduate Exchange	Amina Elbendary, Mrinal Kaul, Smiriti Haricharan, Jill Caskey, Ruba Kana'an	
6:00-7:30	 Reception <i>Farewell to IITBombay and AUC Faculty</i>		
7:55	Shuttle Bus to UTM (next bus at 8:25 and 8:55, see schedule p.25)		

Day 7 | Thursday, October 16

7:55	Shuttle Bus to UTSG (next bus at 8:15).		
10:00-1:00	Writing Workshop	Heba Mostafa	Massey College
1:00-2:00	Lunch		
	Explore the city		Toronto
6:30	Final Dinner with Students		
8:55	Shuttle Bus to UTM (next bus at 9:25 and 9:55, see schedule)		

Meet the Team

Our Core Team

The GPRI is a multidisciplinary, international research initiative. We call upon researchers from several areas of expertise, both chronological and geopolitical, to collaborate on this global challenge. Our core team comprises four dynamic people, two principal investigators and one project manager, who supervises the execution of our research activities.



Ajay Rao

Co-Principal Investigator

Historical Studies

My fascination with global pasts grows from my passion for Sanskrit, a language that I fell in love with in my early twenties. As an undergraduate, I studied Sanskrit in Puna (India) with traditional scholars and was captivated by the language's beauty. These classes were Sanskrit-medium, and by hearing and speaking the language I felt my study of the past coming alive in the present, rather than remaining buried in a dead past. The inherent complexity of its aesthetics and how it structured perspectives on the world resonated with me deeply and I was hooked on it. This engagement with the present animates my work as a scholar, and I have always sought to connect my research with contemporary political and social realities. The Global Past Research Initiative offers powerful possibilities for scholars like me, who are focused on highly technical and specialized fields, to bring our work into dialogue with researchers working with different religious, cultural, and intellectual archives.



Jill Caskey

Co-Principal Investigator

Visual Studies

Well before I became a historian of art and architecture, I was fascinated by the remains of the distant past and how they can tell stories about their makers and original users. My interests in medieval art emerged gradually and through other endeavors—writing, music, curiosity about places beyond my hometown in Illinois, studying cities as an undergraduate. For me, the appeal of medieval art lies in its strangeness and in the relative sparseness of its documentation; this combination of features sparks my creativity. I also relish the range of legibility and expressiveness in medieval art. Some works seem unforthcoming, offering few hints to the historian eager to uncover their stories; others loudly proclaim their significance in multiple ways—through form, inscriptions, images, and materials. In my work on the medieval Mediterranean, I have looked outside of canonical contexts to examine works of art, people, and ideas that are indicative of fluidity rather than fixity, contact rather than constraint. I look forward to exploring with Global Past participants these dynamics on a larger scale.

Our Research Assistants

Our research assistants collaborate with the core team to support the planning and execution of our workshop series and the amplification of our research outcomes via social media and digital media creation projects, such as blogs, vlogs, and podcasts.



Sara Ameri

Graduate Research Assistant

English

My interest in literature was sparked when I read Leo Tolstoy's War and Peace for the first time as a teenager; my fascination with medieval literature particularly was shaped by reading heaps of Arthurian romances (sometimes instead of attending classes!). I have since moved to study a wholly different kind of medieval literature: mystical and visionary writing. I am interested in the local contexts that produced these texts as well as the resonances they share across cultures. The other side of my scholarly, and sometimes leisurely, pursuits involve plagues and pestilences, especially the Black Death—a topic I started thinking about coincidentally a few months before the Covid-19 pandemic. I am fascinated by the different stories people tell themselves in different parts of the world to make sense of global crises and new diseases. How these stories vary, travel, and transform is what drew me to the Books and the Silk Roads project; it is also what I hope to explore further in the collaborative and multidisciplinary environment of the Global Past.



Katerina Bong

Graduate Research Assistant

Architecture, Landscape, and Design

I am an architectural historian with a special interest in building technology, infrastructure, engineering, and architectural manuals of the early modern Italy. I come from a family of engineers, my father studied civil engineering and my grandfather worked as a construction manager building dams, bridges, and highways in South Korea. Though unconsciously, this background slipped into my research which melded with my studies in art and architectural history. As a historian of the built environment, I am fascinated by the impulse towards sturdy buildings, stable cities, and a robust society (specifically the aversion towards failure, collapses, and defects) which functioned as a common driver for many civilizations across geographical and temporal scales. Many of these building knowledges were passed down as building manuals which recorded and illustrated building procedures, materials, and techniques. My doctoral dissertation examines building manuals in general, and European and Asian architectural knowledge in particular, to insert the artisanal, practical, and infrastructural knowledge as key tools of methodological enquiry in the study of the built environment.



Hafsa Murtaza

Undergraduate Research Assistant

Visual Studies

I have never identified with a singular culture or region, which made me think from a young age that cultural identities are fluid, interconnected, and resistant to simple classification. I come from a family with a history of migrating from what is now India to Bangladesh, Pakistan, and Canada; as such, every generation speaks a different language and is associated with varied cultures. Perhaps that is why learning about medieval cultural encounters in undergraduate art history courses resonated greatly with me. I believe medieval monuments and artworks are not only manifestations of the past, but carry significance into the present, with many lessons and persisting cultural relations discoverable through them. I have written on Islamic mercantile exchange in medieval Naples, and I am currently researching the Mehtab Bagh, or Moonlight Garden, across the Yamuna River from the Taj Mahal, specifically its pre-Islamic influences and British colonial interventions. As a practising artist, my recent paintings and print media reimagine medieval and early modern Islamic gardens, disorienting them to envision a possible future while revisiting and renegotiating a relationship with the past. I look forward to working with the Global Past Initiative to broaden my understanding of the past to shape a better understanding of the present.

Our Invited Graduate Students

Graduate students invited from three institutions, including the University of Toronto, Indian Institute of Technology Bombay, and American University in Cairo, work across various disciplines. They are selected based on their innovative research methods, which not only challenge existing paradigms of premodern inquiry but also embrace risks to expand the boundaries of knowledge in their respective fields.



Rachel Al-Rubai

Religion: Women, Religion,
Medieval Mediterranean

University of Toronto

My fascination with global history and religion was first truly sparked by a high school trip. I grew up in a small, rural community in Alberta and my family and I had saved up for a high school culinary trip to Italy. Coming from a place where escalators were a luxury, I was absolutely blown away by Florence. I came to Toronto for post-secondary and was determined to learn more about peoples, cultures, histories, and languages. However, growth isn't an end goal for me, it's a constant process. My research examines the interconnected networks of religious groups, and how their socio-cultural contexts shape and mold the beliefs and practices of individuals within these networks. I am fascinated by investigations of religious space, art, architecture, and ritual and love to explore the embodiment of religion within material culture and theology. My dissertation utilizes the application of network theory to analyse how women participated and influenced late antique Christian asceticism around the Mediterranean in light of limited written source materials. Outside of my research, I am a museum professional and work in collections management, storage, and conservation.



Thomas Adkins

Medieval Middle Eastern
History

**American University
of Cairo**

Languages were my route into the global past. Learning Arabic and Hindi as an undergraduate gave me the opportunity to speak to people, visit historic sights, and read texts with which I would never have otherwise been able to interact except through the filter of translation. Endless weekends spent wandering through the streets of historic Cairo whilst reading the 18th century chronicle of al-Jabarti in the evenings remains a formative period for me. Now an MA student at the AUC the importance of a global approach to the past has only become clearer. Neglecting the global aspect of medieval history is anachronistic and risks limiting my research to national boundaries. My research interests lie in the religious differences present in the Islamic world during the 10th to 15th centuries with a keen focus on the Cairo Geniza and documentary practices. I am excited for this year's GPRI workshop to bring scholars together from a range of disciplines, to gain methodological insights into the work of others and to hear more about global history in the Indian subcontinent, a topic I love but unfortunately don't have time to follow closely.



Sarah Awni

Arabic Studies; Islamic
Art and Architecture

**American University
of Cairo**

Growing up in Cairo I have been surrounded with countless splendid heritage, but I was not intrigued until my very first field trip where I went inside one of the buildings and had this experiential moment with it. My passion for Islamic art and architecture started then and the link between heritage and the community became my interest. A lot of historical sites are endangered and need conservation. Therefore, we must assure that our heritage – whether it be tangible or intangible – is safeguarded and transmitted from one generation to the other. This will not happen unless there is a change in the mindset while conserving to a more appropriate reuse strategy, and city management. I believe that the community is the protagonist of change, and even if it is hard to achieve this aspired adjustment nowadays with the immense challenges the world is facing, it is our duty to educate the youth about their heritage as they will be the protectors of it one day. People need to be exposed to their history to guarantee a preserved identity. I aspire to create a full album sketched about historic Cairo showing the architecture, arts, and crafts of the different dynasties and how they enriched our culture using and integrating my scientific and artistic backgrounds. This requires collaborative efforts between interdisciplinary approaches, and I look forward to sharing this with the Global Past's diverse collection of participants.



**Sarnali
Chatterjee**

Sāṅkhya Philosophy

**Indian Institute of
Technology Bombay**

My fascination with re-reading premodern texts grew out of a deep engagement with South Asian and feminist philosophical traditions, emphasizing voices that remain marginal within dominant narratives. My journey began during my doctoral study in philosophy, when I explored Sāṅkhya and Tantra through a feminist lens, tracing how these schools imagine the body, agency, and consciousness in ways that challenge mainstream readings. This set me on a path of asking how marginalized philosophical traditions might offer radical, feminist possibilities for thinking about the world today. What draws me most to the premodern archive is its ability to converse with the present: to help us rethink gendered embodiment and recover ideas that resist colonial and patriarchal frames. Much of my work involves returning to Sanskrit manuscripts and layered commentaries, listening for overlooked possibilities within their socio-historical contexts. The Global Past Research Initiative resonates with me because of its commitment to de-centering Eurocentric frames and creating a space where diverse premodern voices can be brought into dialogue across regions and disciplines. I look forward to learning new methods of manuscript engagement, exchanging perspectives with peers, and reimagining together how the premodern might open fresh paths for scholarship and lived experience.

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Ester Dongwon Kim

Art History: Boon of Hours
University of Toronto

Before my academic career, I trained as an artist and illustrator, theatre designer, and stage carpenter; I encountered medieval history by chance when I was asked to paint the set for TMU's participation in the 2011 Chester Mystery Cycle produced at Victoria College, University of Toronto. I am now a PhD candidate in art history completing my thesis on the culture and use of books of hours in late medieval England. I grew up in South Korea in a devout Christian household, and I was a voracious reader as a child; my current project perhaps combines these two aspects of my background, as well as time spent in England earning my master's degree and working at the University of Leeds and Birkbeck College, University of London, as public engagement fellow. Outside of my specialist area, I am interested in the interactions of medieval studies with coloniality and i/Indigeneity, disability studies, and the reception and reuse of medieval art in contemporary society.



Arkaprabha Chakraborty

English
University of Toronto

Growing up in eastern India, one of my most prized possessions was a picture-book on ancient Egypt. The images and text that helped a child imagine what humanity has always been capable of left a trace of something I cannot describe but always feel when my studies take me back to wondering about the lives of others from very long ago. To me, the global past reminds us of the interconnections found in societies that were always outward-facing and seeking connection. Presentisms that set that past as something to be left behind obscure the humbling fact that despite everything we have gained, there is also so much that we have lost, or overlooked. This knowledge continually informs my research practices, as my work examines our material and immaterial inheritances, re-evaluating the limits of the often-Eurocentric construct of the archive. The GPRI's exciting remit is exactly the kind of interdisciplinary spark that we need in thinking deeply about everything that has always connected us, despite everything that tries to separate us.



Leena Ghannam

Islamic Art and Architecture
American University of Cairo

I grew up in the Antiochian Orthodox church, where iconography continues to be traditionally venerated and considered an intercession of holy presence. The global past was also present in a trip I took to my mother's hometown of Nazareth as a child, and this cradle of Abrahamic religions from which my family hails resonates and feels like a spiritual homeland and place of pilgrimage to such a massive population across the world. It wasn't until my junior year of university that I became interested in Islamic art and architecture, and after 7 years, I am now beginning my PhD on Islamic art at Stanford University. This subfield of art history is of course present in my ancestral homeland, but I hope it will play a role in the future to garner curiosity, understanding, and compassion between groups divided by religion, race, and region. The "medieval" can feel so far from where we are now, but I believe that we live in another cycle of crusades. I hope that the GPRI becomes an ongoing project of solidarity and shared community around questions of what the heritage of the SWANA region can do to comfort the disturbed and disturb the comfortable.



Nouran Ahmed Rabie

Arabic Studies
American University of Cairo

I'd say our modern world is characterized by excessive borders--not only between peoples and territories, but also between disciplines, genres, identities, languages, and histories. Our thinking is framed by categories and distinctions. Our understanding is supported by comparisons and differences. There is something about studying the medieval world that just shatters all of this. It breaks down all these walls that we have constructed to distinguish human civilizations as well as academic specializations. I have always been curious and passionate about the past, obsessively searching for "the origin of everything". Over time, however, I realized that the greatest reward of studying pre-modern history lies in debunking the myths we hold about our present. In my area of interest, which is food and heritage, I get to see this very clearly. So many recipes, ingredients, tools, and modes of cooking and eating that I always believed to be modern inventions and/or unique to specific areas or cuisines often have turned out to have far more complex and unexpected origins. This is precisely why I study history: to demystify the everyday lives of people who lived centuries before us and to reveal the continuities that connect their world to ours.

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Himanshu

Sanskrit Ontologie

**Indian Institute of
Technology Bombay**

Growing up in Haryana, until I encountered the obscure and shrill forces of something that has gone but is still being invoked to drive the now, everything around just randomly. The folk tales, literature on various late 20th-century religious movements and contemporary social stirs fuelled by them were where I recognised the dance of premodernity. Its golden age was not always alluring since, gradually, it forced me to evaluate the values, identity, the way of being given to me, and even my own and my 'others' existence. The peak of enchantment was an encounter with thoughts of Ancient and classical philosophies (majorly Sanskrit) as discipline; it was full of mystery, rigorous arguments, injunctions, and stories, but it was also shocking to experience that almost nothing from the so strong foundations of Sanskrit philosophy itself was engaging with the sites where I first encountered it – culture. This apparent absence of philosophically critiquing its own sociality and cultural grounds, especially in the academic study of Sanskrit philosophy, further became a significant preoccupation in my research in philosophy. However, I also see that 10-11th CE philosopher Abhinavagupta and his 'Philosophy of Recognition,' with which I am currently working in the initial year of my Ph.D., may render absence of this absence and provide some significant tools to theorise South Asian sociality.



Mutharasu Anbalagan

South Indian Archaeology

**Indian Institute of
Technology Bombay**

Let me take you on a journey through my life as a budding archaeologist. It all began in the heart of a charming village of Tamil Nadu located in South India, where the landscape was adorned with traces of ancient cultures. Local legends whispered of hidden treasures concealed within enigmatic inscriptions and towering megaliths, sparking my fascination for archaeology. And as I embarked on my academic journey, I ventured into the realm of history during my undergraduate studies, and later delved into the world of archaeology at the postgraduate level. With each step, my enchantment with the art, architecture, and technologies of ancient civilizations deepened. The thrill of unravelling history through exploration and excavation felt like piecing together an enthralling puzzle, drawing me further into this captivating field. My passion eventually found a niche in the realm of microliths – those diminutive stone tools that held stories of their own. This path led me to my current pursuit: a Ph.D. dedicated to unravelling the mysteries of the origin and evolution of microlithic technology in South India. Today, as an enthusiastic archaeologist, I continue to journey across the globe, exploring the diverse cultures of our world, each new exploration expanding my knowledge and igniting my curiosity further.



Spandan Dhabre

Philosophy of Language:
The Pāninian Tradition

**Indian Institute of
Technology Bombay**



Anustup Bhattacharyya

vedic corpus linguistics

**Indian Institute of
Technology Bombay**

Our University of Toronto Team Members

Our University of Toronto Team Members constitute the Toronto-centred base of The Global Past Research Initiative and support the work of our three research clusters



Suleyman Dost

Historical and Cultural Studies

I thought I was going to become a political scientist or an international relations specialist. I don't know exactly what happened along the way but here I am, working on early Islam and the Qur'an. I believe I was intrigued by the challenges posed by some scholars of early Islamic history who argued that we know way less than we thought we knew about the beginnings of Islam. Heeding their provocative siren call, I turned my attention to whatever scraps of material evidence we could have on pre-Islamic Arabia and eventually I got fascinated by the source-critical questions that fuel the study of other religions as well, especially in their formative periods. That's why I believe the Global Past project is the kind of place where I can air some of my comparative questions and learn from scholars having similar challenges in their fields.



Alexandra Gillespie

English and Drama

I'm Vice-President of the University of Toronto and Principal of U of T Mississauga, where I've had the privilege to work as a professor of English and global book history for the past twenty years. I believe in the power of academic collaboration and community – and I love working with colleagues on big projects that make connections across different times, places, and research methods. So, my research and teaching range widely: from the poetics of Chaucer's Canterbury Tales to the history of text technologies, from scientific approaches to book history to literary theory and philosophy. On these topics I have published about fifty articles and six co-edited volumes, plus an original monograph, *Print Culture and the Medieval Author*. I have also had the opportunity to join several international research networks, including as co-primary investigator of a Mellon-funded project, *The Book and the Silk Roads*, which culminated in 2021-22 in a public exhibit at the Aga Khan Museum. My current research project – also supported by the Mellon foundation – is *Hidden Stories*, which brings together more than 130 collaborators from 60 institutions to develop new understandings of premodern books through their local and global relations.



Jessica Lockhart

English and Drama

Jessica is the Head of Research for the Old Books New Science lab including *The Book and the Silk Roads*. Her research investigates the affect of wonder within medieval fictional writing, using "everyday marvels" such as a sports competition, a pillow, a lost puppy, a corpse, a puddle, and a field of sand to study how wonder is theorized and pressed into service in medieval texts. Her primary sources are texts from three imaginative genres – riddle, romance, and dream vision – from late antiquity in North Africa through to late medieval Britain. She is currently writing her first monograph titled, *A Covered Quality: Medieval Riddles and Chaucer's Fiction*.



Heba Mostafa

Art History

Moving through a building or city has always had a profound impact on me. I often find myself totally engrossed in cityscapes, reading them like a book. In many ways, cities have been my classroom and laboratory. Growing up in Cairo, I had the opportunity to live and learn in one of the most fascinating global cities of the ancient and modern world. My background in architectural design has also deeply shaped the way I think about the past, especially how I approach vexing and longstanding historical problems mired in contested narratives. At the core of my practice is understanding how and why built environments form such an integral part of our human tendency to shape our reality through stories, which are often embedded in buildings and the natural world. I am especially interested in architecture that encodes high stakes, exploring how historical trauma, sectarianism, and environmental anxiety find resolution and are negotiated through the built environment. Thinking on a global scale with an international community is an exciting prospect. I look forward to the many opportunities this project affords to share experiences of immersion into global pasts, with all the contradictions, complexities and fascination that entails.



Karen Ruffle

Historical Studies

Karen is a Professor of History of Religions at the University of Toronto Mississauga and the Study of Religion at the University of Toronto Scarborough. She specializes in the study of South Asian Shi'ism with a focus on devotional texts, ritual practices, and Shi'i material practices in South Asia. She has conducted field research in India, Pakistan, Iran, Turkey, and Syria. Her publications include *Gender, Sainthood, and Everyday Practice in South Asian Shi'ism* (2011) and *Everyday Shi'ism in South Asia* (2021).

Our University of Toronto Team Members



Ruba Kana'an

Visual Studies

Growing up in Jordan was an immersive experience of a global past. I was surrounded by histories and cultures that were rooted there but always linked to elsewhere – other times, places, people, ideas, materials, and styles. I took mobility and intersectionality for granted and they stayed with me throughout my academic and professional career. Becoming a specialist in Islamic art and architecture is also an exercise in inhabiting multitudes. As an academic, I teach medieval and early modern art and architecture of vast regions in Asia, Africa, and Europe. As a museum professional I focused on the power of storytelling through objects as the connective tissue of human understanding and exchange. And as a researcher I work with artefacts, monuments, and texts to explore medieval artists and how they envisioned and created their work, patrons and the stories behind their grand gestures, and materials and how they were experienced and moved across time and space



Liye Xie

Anthropology

My natural curiosity about people and human cultures has followed me from the time I was an urban teenager studying among mostly suburban and rural peers in high school, to being southeastern Chinese Teochew people enrolled at Jilin university in northeast China, to becoming an archaeologist at the Institute of Archaeology in Beijing, on to being an Asian PhD student among predominantly Caucasian peers in Arizona, and eventually culminated in the Anthropology faculty at the University of Toronto Mississauga. I study preindustrial technologies that underwrote agriculture origins, urbanization, and social transformation during the Neolithic period and Early Bronze Age in different regions of China. My research often involves microwear analysis and intensive archaeological experimentation. Currently, I am focused on examining the impact of large earthworks in pre-Shang urban centers in the Middle Yellow River Valley, exploring how these structures and their construction processes not only reflected but also shaped both physical and political landscapes of the past



Zulfikar A. Hirji

Anthropology / Social History

Coastal East Africa has been at the center of multiple global pasts connected by land and water. Growing up in the region, I took for granted the plurality of local cultural expressions born from these historical intersections. It was only during my doctoral studies at the University of Oxford on the life worlds of an extended family network that moved between Coastal East Africa and the Arabian Peninsula over multiple generations that I began to fully appreciate the depth and reach of these connections. I was also struck by how absent these histories were in Western scholarship. Over several decades my work on East Africa and the Indian Ocean has focussed on the movements and flows of people, ideas, and material things in historical and contemporary contexts. My recent project on a remarkable corpus of pre-modern illuminated Qur'an manuscripts and other local art forms produced in Kenya's Lamu Archipelago shows how limited our knowledge is of Africa's global pasts and its connections to many other regions. I look forward to sharing these histories with colleagues who are passionately and critically seeking to understand the dynamics of such global connectivities and their local resonances over time and space.



Aqsa Ijaz

Language Studies

I am a self-professed lover of words (philologist) at the time when philology seems to have lost its conceptual currency in modern humanities. With a long history of various border crossings, I was born and raised in Lahore, Pakistan where I was trained as a pilot and a classical musician before joining academia. I studied English Literature, Philosophy, and French in Lahore, and went on to discover the fields of South Asian and Religious Studies in Germany and the United States before pursuing my doctoral studies at the Institute of Islamic Studies at McGill University. As a medievalist, I am fascinated by the temporality of the past and diverse ways in which it elicits our scholarly and poetic attention. The drive to listen to and communicate the multilingual voices of the dead is at the heart of my academic and artistic work. It is this drive that has led me to write my doctoral dissertation on the 12th-century Persian poet, Nizami Ganjavi and the multilingual reception of his most celebrated love-poem *Khusrau u Shirin* in Persianate India. My research is geared toward challenging the methodological frameworks of European historiography and reconceptualising the history of ideas from within the philological density of Islamicate India.



Walid Saleh

Religion/Near and Middle Eastern Civilizations

Walid is a Professor in the Department for the Study of Religion at the University of Toronto. He is a specialist on the Qur'an, the history of its interpretation (Tafsir), the Arabic manuscript tradition, Islamic apocalyptic literature, and the Muslim reception of the Bible. His first book, *The Formation of the Classical Tafsir Tradition* (2004), was the first monograph length study of al-Thalabi (d. 1035) and his influence on the history of Qur'an commentary tradition. His second monograph, *In Defense of the Bible* (2008), is a detailed study and an edition of al-Biqā'i's (d. 1480) Bible treatise, "The Just Verdict on the Permissibility of Quoting from Old Scriptures," which is the most extensive discussion of the place of the Bible in the Islamic religious tradition. He is also a specialist on Arabic paleography and teaches advanced courses on the manuscript tradition of Arabic written literatures.

Our International Team Members

Our international collaborators and partners at the American University in Cairo and the Indian Institute of Technology Bombay help us expand the scope of our central research questions beyond the contours of the North American academy.



Smriti Haricharan

Archaeology

**Indian Institute of
Technology Bombay**

Smriti is an Assistant Professor in the Department of Humanities and Social Sciences at the Indian Institute of Technology Bombay. Her research areas include Iron Age-early historic archaeology, popular perceptions and relationships with the past, landscape archaeology, contemporary archaeology, and experimental archaeology. She has conducted field work in Chennai, Telangana, and Madhya Pradesh. She is also the author of *Siruthavoor: An Iron Age-Early Historical Burial Site* (2016).



Amina Elbendary

History

**American University
of Cairo**

Amina is an Associate professor of Middle East history and Chair at the Department of Arab and Islamic Civilizations at the American University in Cairo (AUC). Her research interests include Mamluk social and cultural history, Arabic historiography, and Islamic political thought. Her publications include the monograph *Crowds and Sultans: Urban Protest in Late Medieval Egypt and Syria* (2015). This book explores reports of urban protest and dissent in the cities of Egypt and Syria under the late Mamluk and early Ottoman regimes and analyzes both the historiography of protest and the intricacies of urban politics in the late medieval period. She is currently working on a research project on popularization and late medieval historiography.



Noha Abou-Khatwa

Art History

**American University
of Cairo**

Noha Abou-Khatwa is an assistant professor of Islamic art and architecture at the Department of Arab and Islamic Civilizations, The American University in Cairo. Her main research interests are the manuscript culture, the architecture, and the intellectual life of the Medieval Muslim world with a focus on the Mamluks. She earned her PhD from University of Toronto in Islamic Art and Material Culture in 2017. Prior to joining the University of Toronto, she worked at the Thesaurus Islamicus Foundation, where she started and directed The Dar al-Kutub Manuscript Conservation Project. She also founded the Islamic Art Network, one of the earliest projects to consider the digital humanities to aid those studying Cairo's Islamic art and architecture. She publishes on epigraphy, calligraphy, Qur'an manuscripts, architecture and the intellectual life of medieval Islam.



Mrinal Kaul

Philosophy

**Indian Institute of
Technology Bombay**

The variegated and dynamic 'lives of thinking patterns' intrigue me; the camouflaged life of these robust and challenging ideas hides itself from our naked eye and we develop methods and insights – an eagle eye-to penetrate deep into their complex lives. I am interested in uncovering the concealed lives of these ideas in the history of South Asian thought. Being born and raised in Srinagar (Kashmir), somehow I got interested in the lives of these ideas in Sanskrit sources and thus became preoccupied with the Kashmirian Abhinavagupta (10th-11th CE) and his philosophical tradition. I began as a philologist and believe that philology shares an inherent relationship with philosophy. In the recent past my interests have grown to investigate how to think creatively using the South Asian sources of thinking. Situated in the South Asian context, why is it that we read ancient philosophy as a mummified category today? Does it have a contemporary creative life? My guide to thinking through these ideas is Abhinavagupta and his non-dual Śaiva philosophy.



Adam Talib

Literature

**American University
of Cairo**

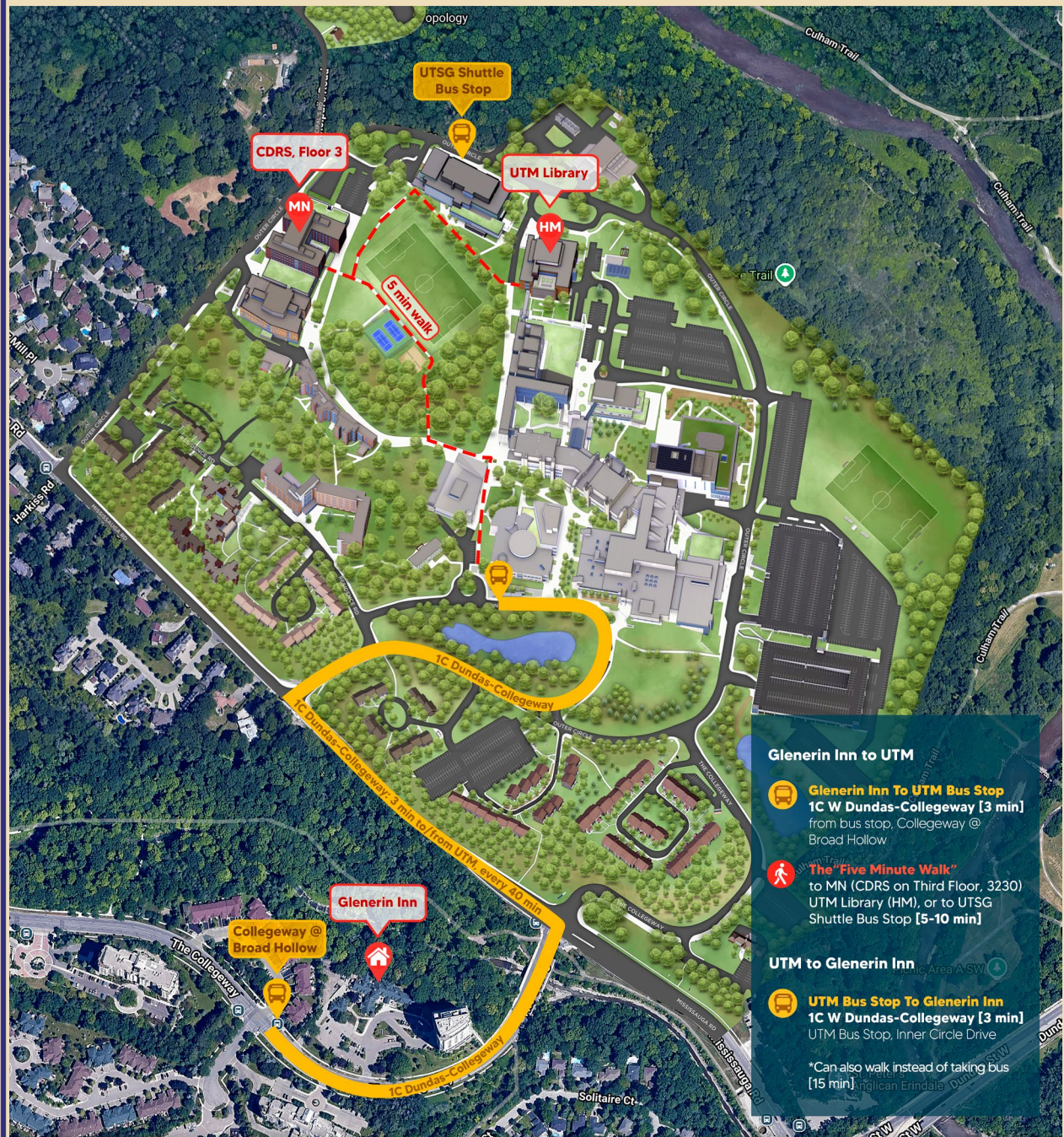
I had never touched a manuscript before embarking on my doctoral research into the neglected 'middle period' of Arabic literary history. Up until then, everything I knew about Arabic poetry had been mediated by the great 19th and 20th-century philologists who had assembled and recreated a kind of canon. As a natural skeptic, I took to manuscripts like a convert. Here was a voluminous, romantic, and stratified archive where I could explore Arabic poetry's diversity, longevity, and salience. Today, more than sixty countries can claim Arabic poetry as their cultural heritage, and more than a hundred are home to the manuscripts that preserve its history. After nearly 20 years with these fascinating objects, I've become awestruck by the world-beating scale and scope of Arabic poetry. It's my latest obsession. I'm associate professor in the Sheikh Hassan Abbas Sharbatly Department of Arab and Islamic Civilizations at the American University in Cairo and the author of *How do you say "Epigram" in Arabic? Literary history at the limits of comparison* (2018). I'm also the translator of Fatma Qandil's beautiful memoir *Empty Cages* (Hoopoe 2025).

Muslim prayer spaces for sisters and brothers can be found in CCT 2nd floor. Ablution fountains in nearby washrooms.

Navigating the UTM Campus

The map below illustrates how to get to specific buildings for the UTM sessions, and specifies the UTSG Shuttle Bus Stop location at the Instructional Building Layby.

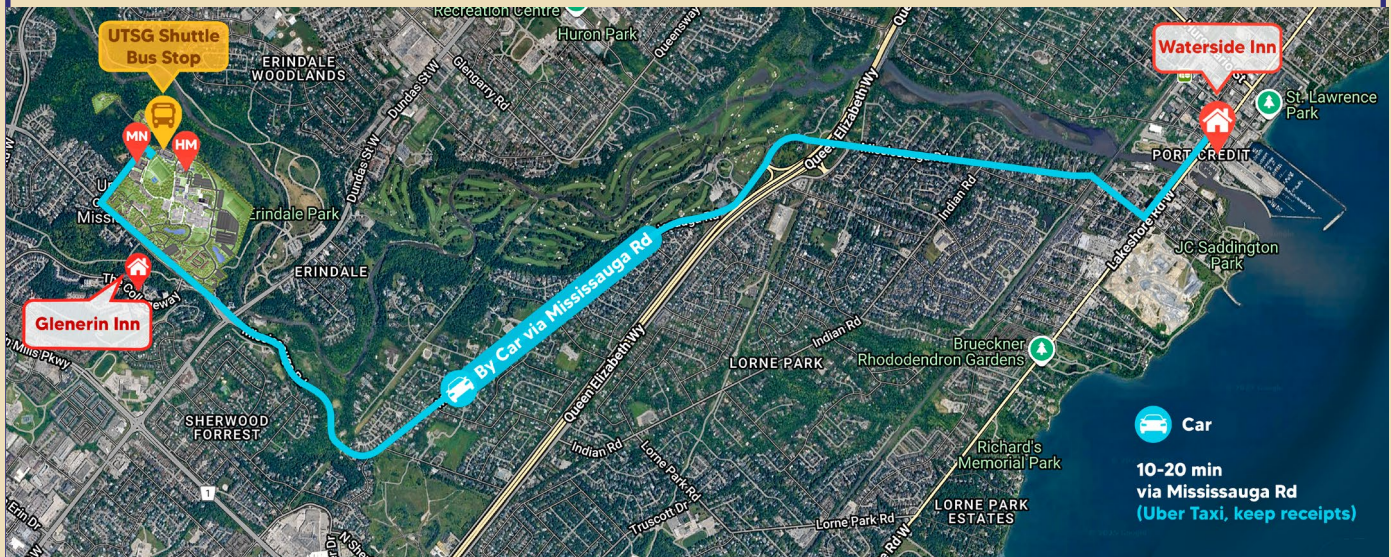
Students staying at the Glenerin Inn can get to campus by walking [15 min] or taking the 1C Dundas-Collegeway bus from a nearby bus stop, which will get you to UTM in 3 min. The bus comes every 40 min. To see bus schedules, get the Triplinx app.



Getting to the UTM Campus: Faculty

The map below indicates the location of the Waterside Inn at Port Credit, where faculty will be staying, and the Glenerin Inn near campus where students will reside. Faculty are recommended to take an Uber Taxi or get a ride from other faculty to UTM.

Detailed location of UTSG Shuttle Bus Stop can be seen on the previous page.



The Waterside Inn is close to the Port Credit GO, where the Lakeshore West Go Train can be taken to Union Station, Toronto. This is an alternative way to travel to Toronto, or to other places in an around Mississauga on the free day, Sunday October 12



Other Resources

Uber app

Get the Uber app to request a ride. Get several options and rates for your convenience:
<https://www.uber.com/ca/en/ride/>

Triplinx app

To help navigate public transit, consider downloading the Triplinx app to get individualized travel routes.

Train/Bus Schedule

UTSG Shuttle Bus: p. 25
 Lakeshore W Go Train: p. 26

Navigating the St. George Campus

The map below illustrates how to get to specific buildings for the Toronto sessions, and specifies the UTSG/UTM Shuttle Bus Stop location by Westmore Hall (21 Classic Avenue)

Also note Harbord House restaurant location. Camera icon pins identify places to see at the downtown St. George campus.



Things To Do: Sunday, October 12

Trails and Gardens

Riverwood Conservancy	Gardens, nature trails, and a community art gallery. See Chapel House	4300 Riverwood Park Ln, Mississauga, ON L5C 2S7
Erindale Park	Nature trail behind UTM (access through campus)	1695 Dundas St W, Mississauga, ON L5C 1J4
Rattray Conservation Area	Marshland conservation with boardwalk. Inside Jack Darling Memorial Park	1180 Lakeshore Rd W, Mississauga, ON L5H 1A1 ***Best Access is through Green Glade Sr. Public School (1550 Green Glade)
Kariya Park	Japanese garden. Cherry blossoms are not in bloom, but bridges, pavilions, and water features are of interest	3620 Kariya Dr, Mississauga, ON L5B 3J2

Halal Places to Eat + Cafes

***All restaurants and cafes below are Halal

Near Britannia Rd (walking distance from each other)

Masrawy	Egyptian Restaurant (Veg Option: Molokheya)	2275 Britannia Rd W Unit 1, Mississauga, ON L5M 2G6
The Local (By Masrawy)	Egyptian Cafe	2275 Britannia Rd W Unit 19, Mississauga, ON L5M 2G6
Manousha	Middle Eastern Manaesh Flatbreads (Several Vegetarian Options)	6039 Erin Mills Pkwy Unit 6, Mississauga, ON L5N 0G5
Nani's Gelato	Pakistani twist on gelato	6039 Erin Mills Pkwy, Mississauga, ON L5N 0G5

Ridgeway-Platinum-Odyssey Plaza's (walking distance from each other)

Helvacı Ali	Turkish helva and ice cream	3535 Odyssey Dr unit 89, Mississauga, ON L5M 7N4
Chachi's Chai	Kashmiri and Karak Chai, Chaat, Panini Sandwiches (Several Vegetarian Options)	3450 Platinum Dr unit 13, Mississauga, ON L5M 2S4
Matari	Yemeni Cafe	3465 Platinum Dr unit 97, Mississauga, ON L5M 2S1
Karachi Xpress	Kebab Rolls	3480 Platinum Dr unit 107, Mississauga, ON L5M 2S4

Other Restaurants and Bakeries

Monasaba	Yemeni Restaurant	2273 Dundas St W Unit 11, Mississauga, ON L5K 2L8
Bait Sitty	Palestinian Restaurant	3145 Dundas St W Unit # 1, Mississauga, ON L5L 5V8
Roman Zaman	Syrian Restaurant	325 Central Pkwy W #8, Mississauga, ON L5B 3X9
Naan and Kabob	Afghani Restaurant	90 Annagem Blvd, Mississauga, ON L5T 2Y3
BarBQ Tonite	Pakistani Restaurant	5165 Dixie Rd Unit 5, Mississauga, ON L4W 4G1
Premium Sweets	Bengali Sweets and Restaurant (Vegetarian)	7025 Tomken Rd #15-18, Mississauga, ON L5S 1R6
Crown Pasteries	Kinafe, Baklava, Middle Eastern Biscuits	5083 Dixie Rd, Mississauga, ON L4W 0E6
Bloomers Donuts	Vegan Donuts and Coffee	1510 Drew Rd Units 10 & 11, Mississauga, ON L5S 1W7

Contemporary Galleries

Art Gallery Mississauga	Contemporary Art Gallery	300 City Centre Dr, Mississauga, ON L5B 3C1
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Things To Do West of Mississauga

Rockwood Conservation Area	Hikes, beach, catch a glimpse of an Osprey	161 Fall St S, Guelph/Eramosa, ON N0B 2K0
Crushed Almond	Turkish/Cyprus Cafe	269 Frederick St, Kitchener, ON N2H 2N2
Arabesque Family Restaurant	Palestinian Restaurant	869 Victoria St N, Kitchener, ON N2B 3C3

Explore Historic Elora (West of Mississauga)

Elora Mews	The historic mews has many shops, from home decor shops, cafes, ice creameries, and a special pizza shop opened by a renowned Chef.	45 Mill St W, Elora, ON N0B 1S0
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Explore Unionville (North of Toronto)

Silver Tulip	Indian Blockprint Dresses	177 Main Street (Lower level, Unionville, ON L3R 2G9)
Pretty Thingz	Scarves, Jewelry	175 Main Street Unionville, ON L3R 2G9
Varley Art Gallery of Markham	Contemporary Art Gallery	216 Main Street Unionville, ON L3R 2H1

Things To Do In Toronto

Trails and Parks

High Park	1873 Bloor St W, Toronto, ON M6R 2Z3
Allan Gardens Conservatory	160 Gerrard St E, Toronto, ON M5A 2E5
Evergreen Brick Works Park	550 Bayview Ave, Toronto, ON M4W 3X8
Colonel Samuel Smith	3145 Lake Shore Blvd W, Etobicoke, ON M8V 4B6
Humber Bay Shores Park	15 Marine Parade Dr, Toronto, ON M8V 4G1
Lambton Woods	1193 Royal York Rd, Etobicoke, ON M9A 4C9
Downsview Park	70 Canuck Ave, North York, ON M3K 2C5

Museums and Galleries (See Map On Next Page)

Art Gallery of Ontario (AGO)	Major Museum Gallery	317 Dundas St W, Toronto, ON M5T 1G4
Royal Ontario Museum (ROM)	Culture & Natural History	100 Queens Park, Toronto, ON M5S 2C6
Gardiner Museum	Ceramics Museum	111 Queens Park, Toronto, ON M5S 2C7
Bata Shoe Museum	Shoe Museum	327 Bloor St W, Toronto, ON M5S 1W7

Explore Kensington Market (See Map On Next Page)

FIKA Cafe	Scandinavian Cafe	28 Kensington Ave, Toronto, ON M5T 2J9
Blackbird Baking Co.	Breads, sweets	172 Baldwin St, Toronto, ON M5T 1L8
The Cottage Cheese	Indian Halal Food	64 Oxford St, Toronto, ON M5T 1P1
Rooms Coffee	Best Coffee and Matcha in Town	17 Baldwin St, Toronto, ON M5T 1L1

Places To Go In Toronto

near the shuttle bus stop



Transportation Resources

UTM-UTSG Shuttle Bus Schedule – Sunday, October 12

Date: Sunday, October 12	Departing UTM Campus To St. George Campus	Departing St. George Campus To UTM Campus
	📍 Instructional Centre	📍 21 Classic Avenue
	10:00 am	11:00 am
	12:00 pm	1:00 pm
	3:15 pm	4:15 pm
	6:00 pm	7:00 pm
	8:00 pm	9:00 pm

Full UTSG/UTM Shuttle Bus schedule can be seen on the next page.

GO Train Schedule – Sunday, October 12

Lakeshore West Line	Eastbound (To Union, Toronto)		Westbound (To Port Credit, Miss.)	
Weekend Times Below	Port Credit GO 📍 Port Credit ...	Union Station 📍 Union Stat...	Union Station 📍 Union Station	Port Credit Go 📍 Port Credi...

Go Train Lakeshore West Schedule for Sunday listed on page following shuttle bus schedule

Additional Resources

Uber app

Get the Uber app to request a ride. Get several options and rates for your convenience:
<https://www.uber.com/ca/en/ride/>

Triplinx app

To help navigate public transit, consider downloading the Triplinx app to get individualized travel routes.



UTM / St. George Service

- Schedule times are approximate (subject to traffic, weather, etc)
- Average trip time is 60 to 75 minutes
- Use the FirstView App to see when the next bus is coming

Tues. Sept 2 – Sun Oct 26, 2025 & Sat Nov 1 – Tues. Dec 2, 2025		Departing U of T Mississauga To St. George Campus	Departing St. George To U of T Mississauga Campus
No Service – Monday October 13 (Thanksgiving)		@ Instructional Centre Layby	@ 21 Classic Ave (Wetmore Hall)
Monday – Friday		5:55 a.m.	6:55 a.m.
Monday – Friday	♿	6:35 a.m.	7:35 a.m. *
Monday - Friday	♿	6:55 a.m.	7:55 a.m. *
Monday - Friday	♿	7:15 a.m.	8:15 a.m. *
Monday - Friday	♿	7:35 a.m. *	8:35 a.m. *
Monday - Friday	♿	7:55 a.m. *	8:55 a.m. *
Monday - Friday	♿	8:15 a.m. *	9:15 a.m. *
Monday - Friday	♿	8:35 a.m. *	9:35 a.m.
Monday - Friday	♿	8:55 a.m. *	9:55 a.m.
Monday - Friday	♿	9:15 a.m. *	10:15 a.m.
Monday - Friday	♿	9:35 a.m.	10:35 a.m.
Monday - Friday	♿	9:55 a.m.	10:55 a.m.
Monday - Friday	♿	10:15 a.m.	11:15 a.m.
Monday - Friday	♿	10:35 a.m.	11:35 a.m.
Monday - Friday	♿	10:55 a.m.	11:55 a.m.
Monday - Friday	♿	11:15 a.m.	12:15 p.m.
Monday - Friday	♿	11:35 a.m.	12:35 p.m.
Monday - Friday	♿	11:55 a.m.	12:55 p.m.
Monday - Friday	♿	12:15 p.m.	1:15 p.m.
Monday - Friday	♿	12:35 p.m.	1:35 p.m.
Monday - Friday	♿	12:55 p.m.	1:55 p.m.
Monday - Friday	♿	1:15 p.m.	2:15 p.m.
Monday - Friday	♿	1:35 p.m.	2:35 p.m.
Monday - Friday	♿	1:55 p.m.	2:55 p.m.
Monday – Friday	♿	2:15 p.m.	3:15 p.m.
Monday – Friday	♿	2:35 p.m.	3:35 p.m.
Monday – Friday	♿	2:55 p.m.	3:55 p.m. *
Monday - Friday	♿	3:15 p.m.	4:15 p.m. *
Monday - Friday	♿	3:35 p.m.	4:35 p.m. *
Monday - Friday	♿	3:55 p.m. *	4:55 p.m. *
Monday - Friday	♿	4:15 p.m. *	5:15 p.m. *
Monday - Friday	♿	4:35 p.m. *	5:35 p.m. *
Monday - Friday	♿	4:55 p.m. *	5:55 p.m.
Monday - Friday	♿	5:15 p.m. *	6:15 p.m.
Monday - Friday	♿	5:35 p.m. *	6:35 p.m.
Monday - Friday	♿	5:55 p.m.	6:55 p.m.
Monday – Friday	♿	6:25 p.m.	7:25 p.m.
Monday – Friday	♿	6:55 p.m.	7:55 p.m.
Monday - Thursday ONLY	♿	7:25 p.m.	8:25 p.m.
Monday - Friday	♿	7:55 p.m.	8:55 p.m.
Monday - Thursday ONLY	♿	8:25 p.m.	9:25 p.m.
Monday - Thursday ONLY	♿	8:55 p.m.	9:55 p.m.
Monday – Friday	♿	9:25 p.m.	10:25 p.m.
Monday - Thursday ONLY	♿	9:55 p.m.	10:55 p.m.
Monday - Friday	♿	10:35 p.m.	11:35 p.m.
Saturday	♿	8:00 a.m.	9:00 a.m.
Saturday	♿	10:00 a.m.	11:00 a.m.
Saturday	♿	11:00 a.m.	12:00 p.m.
Saturday	♿	12:00 p.m.	1:00 p.m.
Saturday	♿	1:00 p.m.	2:00 p.m.
Saturday	♿	3:00 p.m.	4:00 p.m.
NEW Saturday	♿	4:00 p.m.	5:00 p.m.
Saturday	♿	6:00 p.m.	7:00 p.m.
Saturday	♿	8:00 p.m.	9:00 p.m.
Saturday	♿	9:00 p.m.	10:00 p.m.
Sunday	♿	10:00 a.m.	11:00 a.m.
Sunday	♿	12:00 p.m.	1:00 p.m.
Sunday	♿	3:15 p.m.	4:15 p.m.
Sunday	♿	6:00 p.m.	7:00 p.m.
Sunday	♿	8:00 p.m.	9:00 p.m.

Departure times marked by an asterisk (*) indicate rush hour and are expected to take approximately 60-85 minutes to complete.

Lakeshore West Go Train Schedule

Sunday, October 12

Eastbound to Union Station, Toronto (from Port Credit GO, Mississauga)

Saturday and Sunday Samedi et dimanche														
EASTBOUND / EN DIRECTION EST														
Route Number Numéro du trajet	Zone	Exception	Niagara Falls GO	St. Catharines GO	Hamilton GO	West Harbour GO	Hamilton GO Centre	King St. W. @ Dundas St. N.	Albion GO	Port Credit GO	Mississauga GO	Clarkson GO	Port Credit GO	Union Station
18J 18050			04:30	04:37	04:45									05:55
18J 18060			05:05	05:10	05:17	05:25								06:55
18J 18070			05:30	05:38	05:45	05:53								07:25
18J 18080			05:55	06:03	06:10	06:18								07:55
18A 18090			06:25	06:33	06:40	06:48								08:10
1708			07:24			07:36								08:45
1710			08:24			08:36								09:15
18 18300			08:33	08:40	08:50									09:45
1712			09:24			09:36								10:45
1714			10:24			10:36								11:15
18 18420			10:33	10:40	10:50									11:45
1716			11:24			11:36								12:15
1718			12:24			12:36								13:15
18 18510			12:30	12:39										13:45
18 1870	12:04	12:30	13:16			13:29								14:20
1720			13:24			13:36								14:45
														15:15
														15:30

Saturday and Sunday Samedi et dimanche														
EASTBOUND / EN DIRECTION EST														
Route Number Numéro du trajet	Zone	Exception	Niagara Falls GO	St. Catharines GO	Hamilton GO	West Harbour GO	Hamilton GO Centre	King St. W. @ Dundas St. N.	Albion GO	Port Credit GO	Mississauga GO	Clarkson GO	Port Credit GO	Union Station
18 1722			14:24			14:36								15:45
18 18990			14:30	14:39	14:50									16:00
1724			15:24			15:36								16:45
1726			16:24			16:36								17:15
18 18670			16:30	16:39	16:50									17:45
1728			17:24			17:36								18:15
18 1870	16:02	16:28	17:14			17:27								18:45
1728			17:24			17:36								18:30
18 1870			18:24			18:36								19:00
18 1870			18:27	18:36	18:47									19:15
1732			19:24			19:36								20:00
1734			20:24			20:36								21:15
18 1880			20:30	20:39	20:50									21:45
18 1880	Sun	20:17	20:43	21:29		21:42								22:30
1738			21:24			21:36								22:15
18 1880	Sat	21:17	21:43	22:29		22:42								23:30
1738			22:24			22:36								23:15
18 1880	Sun		23:00			23:13								00:50
1740	Sat		23:24			23:36								00:45

Westbound back to Port Credit, Mississauga (from Union Station, Toronto)

Saturday and Sunday Samedi et dimanche														
WESTBOUND / EN DIRECTION OUEST														
Route Number Numéro du trajet	Zone	Exception	Union Station	Exhibition GO	Mississauga GO	Port Credit GO	Clarkson GO	Oakville GO	Brimley GO	Brimley GO	Brimley GO	Albion GO	Port Credit GO	Union Station
18J 18061			06:40			07:01	07:16	07:28	07:39	07:50	08:03	08:15		08:45
18J 18091			07:15			07:36	07:51	08:03	08:14	08:25	08:38	08:50		09:20
18A 18111			07:45			08:06	08:21	08:33	08:44	08:55	09:08	09:20		09:50
18A 18113			08:15			08:47	08:58	09:10	09:21	09:32	09:45			10:05
1708			08:47	08:55	09:03	09:09	09:15	09:22	09:29	09:35	09:41	09:48	09:55	10:09
18 1901			09:14			09:29								10:17
1711			09:25	09:33	09:39	09:45	09:52	09:59	10:05	10:11	10:18	10:26		10:54
18 1913			09:47	09:55	10:03	10:09	10:15	10:22	10:29	10:35	10:41	10:48	10:55	11:09
1713			10:17	10:25	10:33	10:39	10:45	10:52	10:59	11:05	11:11	11:18	11:26	11:40
18 1915			10:47	10:55	11:03	11:09	11:15	11:22	11:29	11:35	11:41	11:48	11:55	12:09
1716			11:17	11:25	11:33	11:39	11:44	11:52	11:59	12:05	12:11	12:18	12:26	12:40
18 1917			11:47	11:55	12:03	12:09	12:15	12:22	12:29	12:35	12:41	12:48	12:55	13:09
1717			12:17	12:25	12:33	12:39	12:45	12:52	12:59	13:05	13:11	13:18	13:26	13:40
18 1919			12:47	12:55	13:03	13:09	13:15	13:22	13:29	13:35	13:41	13:48	13:55	14:09
1719			13:05	13:14		13:29								14:15
18 1921			13:17	13:25	13:33	13:39	13:45	13:52	13:59	14:05	14:11	14:18	14:26	14:40
1721			13:47	13:55	14:03	14:09	14:15	14:22	14:29	14:35	14:41	14:48	14:55	15:09
18 1923			14:17	14:25	14:33	14:39	14:45	14:52	14:59	15:05	15:11	15:18	15:26	15:40
1723			14:47	14:55	15:03	15:09	15:15	15:22	15:29	15:35	15:41	15:48	15:55	16:09
18 1925			15:17	15:25	15:33	15:39	15:45	15:52	15:59	16:05	16:11	16:18	16:26	16:40
1725			15:47	15:55	16:03	16:09	16:15	16:22	16:29	16:35	16:41	16:48	16:55	17:09
18 1927			16:02	16:10	16:18	16:24	16:30	16:37	16:44	16:50	16:56	17:02	17:09	17:23
1727			16:17	16:25	16:33	16:39	16:45	16:52	16:59	17:05	17:11	17:18	17:26	17:40

Saturday and Sunday Samedi et dimanche															
WESTBOUND / EN DIRECTION OUEST															
Route Number Numéro du trajet	Zone	Exception	Union Station Stn U	Exhibition GO Ex	Mississauga GO M	Port Credit GO PC	Clarkson GO C	Oakville GO O	Brimley GO B	Brimley GO B	Albion GO A	Port Credit GO PC	Union Station Stn U	Zone	
18 1725		Sun	16:47	16:55	17:03	17:09	17:15	17:22	17:29	17:35	17:41	17:48	17:55	→	18 09
18 1727			17:02	17:10	17:18	17:24	17:30	17:37	17:44	→	→	→	→	→	18 16
18 1729			17:17	17:25	17:33	17:39	17:45	17:52	18:00	18:06	18:12	18:19	18:27	18 0411	18 35h
1727			17:47	17:55	18:03	18:09	18:15	18:22	18:30	18:36	18:42	18:49	18:56	→	19 10
1727			18:02	18:10	18:18	18:24	18:30	18:37	18:44	→	→	→	→	→	19 10
1727			18:17	18:25	18:33	18:39	18:45	18:52	19:00	19:06	19:12	19:19	19:27	→	19 10
1019		Sat	18:23	18:31	→	→	→	→	→	→	→	→	→	→	19 10
1729			18:32	18:40	18:48	18:54	19:00	19:07	19:16	→	→	→	→	→	19 10
1729			18:47	18:55	19:03	19:09	19:15	19:22	19:30	19:36	19:42	19:49	19:56	→	20 10
1729			19:02	19:10	19:18	19:24	19:30	19:37	19:44	→	→	→	→	→	20 10
18 1731			19:17	19:25	19:33	19:39	19:45	19:52	20:00	20:06	20:12	20:19	20:27	18 0781	20 35h
18 1733			19:32	19:40	19:48	19:54	20:00	20:07	20:16	→	→	→	→	→	20 55
1731			19:47	19:55	20:03	20:09	20:15	20:22	20:30	20:36	20:42	20:49	20:56	→	21 10
1731			20:02	20:10	20:18	20:24	20:30	20:37	20:44	→	→	→	→	→	21 10
1033			20:17	20:25	20:33	20:39	20:45	20:52	21:00	21:06	21:12	21:19	21:27	→	21 10
1733			20:32	20:40	20:48	20:54	21:00	21:07	21:16	→	→	→	→	→	21 10
1733			20:47	20:55	21:03	21:09	21:15	21:22	21:30	21:36	21:42	21:49	21:56	→	21 56
1733			21:02	21:10	21:18	21:24	21:30	21:37	21:44	→	→	→	→	→	22 10
18 1735			21:17	21:25	21:33	21:39	21:45	21:52	22:00	22:06	22:12	22:19	22:27	18 071	22 35h
1735			21:32	21:40	21:48	21:54	22:00	22:07	22:16	→	→	→	→	→	22 55
1735			21:47	21:55	22:03	22:09	22:15	22:22	22:30	22:36	22:42	22:49	22:56	→	23 10
1735			22:02	22:10	22:18	22:24	22:30	22:37	22:46	→	→	→	→	→	23 10
1735			22:17	22:25	22:33	22:39	22:45	22:52	23:00	23:06	23:12	23:19	23:27	→	23 10
1737			22:32	22:40	22:48	22:54	23:00	23:07	23:16	→	→	→	→	→	23 10
1737			22:47	22:55	23:03	23:09	23:15	23:22	23:30	23:36	23:42	23:49	23:56	→	23 56
1737			23:02	23:10	23:18	23:24	23:30	23:37	23:46	→	→	→	→	→	24 10
18 1739			23:17	23:25	23:33	23:39	23:46	23:54	00:02	00:08	00:14	00:21	00:29	18 031	00 37h
1739			23:32	23:40	23:48	23:54	00:00	00:07	00:16	00:22	00:29	00:36	00:43	→	00 54
18 1741			23:47	23:55	00:03	00:09	00:16	00:24	00:32	00:38	00:44	00:51	00:58	→	01 12
1741			24:02	24:10	24:18	24:24	24:30	24:37	24:46	00:52	00:59	01:06	01:13	18 0861	01 41h
18 1743		Sat	00:07	00:15	→	→	→	→	→	→	→	→	→	→	01 58
18 1745		Sat	01:05	→	→	→	→	→	→	→	→	→	→	→	02 12
18 1747		Sat	01:30	→	→	→	→	→	→	→	→	→	→	→	02 45
18 1749		Sat	01:30	→	→	→	→	→	→	→	→	→	→	→	02 55
18 1801		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1803		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1805		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1807		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
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18 1861		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1863		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1865		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
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18 1869		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
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18 1891		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1893		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1895		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
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18 1903		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1905		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1907		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1909		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
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18 1917		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1919		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1921		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1923		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1925		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1927		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1929		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1931		Sat	02:30	→	→	→	→	→	→	→	→	→	→	→	03 10
18 1933		Sat	02:30	→	→	→	→	→	→	→	→	→	→</		

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