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(formerly the Society for Arabian Studies)

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BFSA

British Foundation
for the Study of Arabia

المؤسسة البريطانية لدراسة الجزيرة العربية

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(formerly the Society for Arabian Studies)

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Grants in aid of research

Applicants are advised to apply well ahead of the May and October deadlines. Full details on p. 4.

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Membership details are available from the BFSA website www.thebfsa.org. For membership renewals contact William Deadman, BFSA Membership Secretary, St. John's College, 3 South Bailey, Durham, DH1 3RJ, UK, or email: membership@thebfsa.org

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Front Cover: Kuwaiti pearl divers ready for their sequence of ten dives, photographed by the Australian seaman and writer, Alan Villiers, in August 1939. From Dr Robert Carter's forthcoming book, Sea of Pearls: Arabia, Persia, and the Industry that Shaped the Gulf (Arabian Publishing, 2012. ISBN 978-0-9571060-0-0). © National Maritime Museum, Greenwich, London (NMM V62-13).

A MESSAGE FROM THE CHAIRMAN

Dear BFSA Members,

Over the past 50 or 60 years we have made so much progress in our understanding of Arabia, its culture and its heritage. In my own field, archaeology, we have moved from scrabbling around (literally in the dirt) trying to work out a basic chronology to an increasingly sophisticated understanding of the environmental, social and economic structures that have shaped Arabia and its populations over the past 10,000 years.

In other fields too progress has been great. I am reminded particularly of last year's excellent May BFSA lecture by Professor Clive Holes, *Language and identity in the Arabian Gulf*, where Professor Holes talked, in such an entertaining way, about the Baharna dialect, its origins and meaning. Nonetheless, there is still much to learn and there are huge areas about which we still know very little. Meanwhile, building development and change goes on apace in one of the wealthiest and fastest developing parts of the world. It's a race against time if we are to make sure that key aspects of Arabia's heritage (both tangible and intangible) are not lost forever.

As you know, the British Foundation for the Study of Arabia (BFSA) exists precisely to foster research into Arabia's history, antiquities, archaeology, ethnography, languages, literature, art, culture, customs, geography, geology and natural history. It does this through the raising of money, the organisation of events and the supporting of research and publications. The BFSA aims to act as a focal point and advocate for the study of Arabia's cultural heritage and to bring together students, scholars, government organisations and – hopefully – funders, to keep progress happening.

We Arabia-philés are at a distinct disadvantage compared to colleagues who take an interest in places such as Italy, Egypt, Greece, Iran and India. Such parts of the world have dedicated 'schools' or 'institutes' funded by the British government through the British Academy and these provide financial support, grants and infrastructure for students and established scholars working in these areas. But no such help for Arabia! Indeed,

we have been clearly told on numerous occasions by the British Academy that funding would not be considered – understandable perhaps in the current economic climate.

Of course, money is the lifeblood of education and research and it therefore falls to us to help find it if we want to build on the progress and successes of the past 50 years. We would all like to see more British and European students working on Arabia and we would like to see more Arabian students coming to British and European universities to study and work on Arabian subjects. We would all like to see more research projects under way in Arabia and more conferences and workshops at which the results of current work are disseminated.

We have been very successful at much of this: the annual *Seminar for Arabian Studies* has just had 81 abstracts submitted for this year's Seminar from all around the world – the highest number since it began in 1968 and far more than can be accommodated during the three days in July at the British Museum. Last year almost 200 people attended the Seminar and that number has been increasing slowly for some years now – fantastic for such a relatively small part of the world that has often been ignored as a cultural backwater. On the other hand, in many ways research is in crisis: funding is increasingly difficult to obtain in the current economic climate, students are turning to other subjects due to a lack of fieldwork and research opportunities, whilst very few universities in the UK now teach Arabian-specific subjects.

We therefore need to make progress in raising money and encouraging some of the massively wealthy institutions in the region to invest in their own heritage and culture. Amongst the BFSA membership there must be so many people who have excellent contacts in the region. We really need to use these contacts to find ways in which we can encourage research and studentships.

As you will know, the BFSA was only created in 2010 by the merger of the Society for Arabian Studies and the Seminar for Arabian Studies. In the short time that it has been in existence the volunteers that run the BFSA have been busy re-organising the

administration, sorting out the finances and getting ready to move forwards. The BFSA has already had the support of a generous grant from the Altajir Trust, which was used to design and establish a new website: <http://www.thebfsa.org/index.html> and will also be used to re-start the BFSA's own research grant programme this year.

The BFSA hopes to make further progress this year in helping to establish and support research projects in Arabia as well as continuing all of its other activities. On behalf of the Trustees I would like to encourage all members to get involved, to attend this year's Seminar and MBI Lecture at the British Museum (13-15 July) and also to thank you all for your support and encouragement.

*Dr Derek Kennet
Chair of the Trustees*

EDITOR'S ACKNOWLEDGEMENTS

As always, I would like to thank Ionis Thompson and Sarah Searight for all their wonderful help with the editing of the Bulletin, and Will Facey for his work on the reviews section. This year, I also had the help of Kathryn Price, who kindly offered her assistance to gain further editing experience.

Finally, thanks are due to all our contributors, without whom the Bulletin would not exist. For those who would like to contribute to next year's issue, please feel free to contact me by email.

*Dr Lucy Wadeson
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المؤسسة البريطانية لدراسة الجزيرة العربية

BRITISH FOUNDATION FOR THE STUDY OF ARABIA (BFSA) NEWS

The British Foundation for the Study of Arabia (BFSA) was formed in 2010 through the merger of the Society for Arabian Studies (1987) and the Seminar for Arabian Studies (1968). The BFSA aims to act as a focal point and advocate for the study of Arabia's cultural heritage and to advance public knowledge of the Arabian Peninsula through the promotion of research into its history, antiquities, archaeology, ethnography, languages, literature, art, culture, customs, geography, geology and natural history. It does this through the raising of money, organisation of events and the supporting of research and publications. The BFSA publishes this annual bulletin, organises regular lectures, oversees the annual Seminar for Arabian Studies, publishes its own monograph series (already at over 10 volumes) and supports research and publications on the region. Full details can be found on the BFSA website: <http://www.thebfsa.org/>

MONOGRAPH SERIES

The BFSA now oversees the publication of the monograph series originally begun by the Society for Arabian Studies. This series includes research-based studies, conference proceedings, archaeological excavation and survey reports, and MA or PhD theses where the contents mark an important synthesis or a significant addition to knowledge. The monographs are published and distributed by Archaeopress. The Series now has twelve titles, published by Archaeopress (B.A.R. International Series); these are listed on the back cover of the Bulletin.

BFSA GRANTS-IN-AID 2012

The BFSA normally has two rounds of applications, with deadlines of 31 May and 31 October of each year, and we support research on all aspects of the archaeology, history, culture and environment of the Arabian Peninsula. Applications should be submitted to Dr Derek Kennet at derek.kennet@durham.ac.uk and further details can be found on the Grants page of the BFSA website:

<http://www.thebfsa.org/grants.html>

Applicants will normally be informed of the BFSA's decision within six weeks of those dates. The grant will be held for twelve

months from the date of receipt of the award. Recipients will be required to provide a written report on their research with an account of the expenditure, to be submitted within six months of the expiry of the period for which the grant was made. Successful applicants will also be required to submit a summary of their research for publication in the next issue of the BFSA Bulletin and may be asked to lecture to the BFSA on the subject of their research.

GRANT-IN-AID REPORTS

Jörg Matthias Determann is a PhD candidate in the School of Oriental and African Studies, University of London. He received a grant in 2010 towards his doctoral research, entitled, *Globalization, the State, and Narrative Plurality: Historiography in Saudi Arabia*. It is supervised by Konrad Hirschler and co-funded by the Gerda Henkel Foundation, the British Society for Middle Eastern Studies (BRISMES) and the Abdullah Al-Mubarak Al-Sabah Foundation.

How Saudis Write Their History: Historiography in Saudi Arabia

My research question is "What have been the main approaches by people in Saudi Arabia in writing their modern history and what developments have they undergone?" There is no comprehensive study of Saudi historiography, and hence my project will fill a major gap in both research on historiography in the Middle East and the intellectual history of the kingdom. Based on a number of sources on the backgrounds of historiography, including interviews with more than fifty Saudi historians and other intellectuals, I argue that over the last eighty years, with the development of education, economic growth and affluence, writing by three broad approaches developed: dynastic historiography, local historiography, and social and economic historiography.

Dynastic historiography, a writing that focuses on Muhammad ibn Abd Al-Wahhab and the Al-Saud rulers, has received the most governmental support and dominated textbooks. Apart from this, people with a passionate interest in their urban, regional and tribal communities engaged in local

historiography, partly without adopting the religious and political narratives of dynastic historiography. Increasingly, they reclaimed their communities' distinct histories and argued for the inclusion of the Al-A'id in Asir and other local dynasties, as well as tribes in a wider national history.

Finally, with the expansion of academic research, a social and economic historiography developed, explaining, for instance, the rise of the Wahhabi movement without the personal achievements of Ibn Abd Al-Wahhab and Saudi rulers, but as the result of wider social and economic transformations. Although this third school faced opposition and was denounced as "materialist" and void of religion, it continued to grow in recent years. Over the last decades, writings of all three approaches increased, and authors have engaged in debates on the country's history and the historical role and status of various social groups.

The British Foundation for the Study of Arabia supported my research with a grant that allowed me to undertake fieldwork in Saudi Arabia and Kuwait between January 4 and March 14, 2010. In Riyadh, I was hosted as a visiting scholar at the King Faisal Centre for Research and Islamic Studies. I also travelled to Jeddah, Abha, Unayzah, Khobar and Kuwait and used libraries and met and interviewed dozens of historians there.



Figure 1. The Faculty of Arts and Humanities of King Abdulaziz University in Jeddah in 2010, where Determann interviewed a number of Saudi historians.

One of the most important findings of this trip relates to the exceptional surge in tribal historiography in recent decades. Between 1996 and 2005, 507 books were published on

tribes and genealogy in the Arab world, in Saudi Arabia more than in any other Arab country. Some Saudis explain this rise in tribal historiography by an increase in tribalism in recent decades, which is due to a loss of confidence in the Saudi state following the 1990/91 Gulf War and other crises. While this played a role, I argue that the main reason has been a growth in education and material affluence. In Yemen and Afghanistan, for example, tribalism has remained stronger than in Saudi Arabia, but less writing on tribes has been published with less wealth available to support scholarly activities and publications. These and other findings on the development of historiography and the wider social intellectual history in the Saudi kingdom will be presented in my doctoral thesis, which I plan to complete in 2012.

Jörg Matthias Determann

Dr Lucy Wadeson holds the G.A. Wainwright Postdoctoral Fellowship at the Oriental Institute, University of Oxford. She received a grant-in-aid in 2011 for her research project - *The Funerary Topography of Petra (FTPP)*. This project is also supported by the Wainwright Fund and the Council for British Research in the Levant (CBRL).

My doctoral thesis, *The Façade Tombs of Petra: from Exterior to Interior* (University of Oxford, 2010), involved a detailed and novel study of the interiors of the Nabataean façade tombs at Petra. Through comparative studies with the inscribed and dated Nabataean tombs at Madâ'in Sâlih, and rock-cut tombs in Alexandria and Jerusalem, new light was shed on Nabataean funerary practices, architecture and the chronology of the façade tombs. A new chronological sequence was proposed for the tombs, in which the larger tombs with a more complex façade type (e.g. Hegr and Double Pylon tombs) tend to occur earlier than their smaller, simpler versions (e.g. Step, Proto-Hegr and Single Pylon tombs). This differs from traditional chronologies, in which façade design becomes more complex with time, and can be explained by changes in the type of ownership of the tombs (as a result of social and economic developments).

The Funerary Topography of Petra Project (FTPP), initiated in 2010, expands upon this research by focusing on the area outside the

façade tombs and their topographical setting. Aims of the project include: to understand the area immediately outside the façade tombs, its relationship to the tomb interiors, and how it functioned in the funerary tradition (i.e. to reconstruct funerary activities taking place outside the tombs); to determine the development of the cemeteries at Petra utilizing the new chronological sequence for the different façade types; to determine to what extent Petra's natural environment influenced the form, layout, and location of the various types of tombs; and to establish the architectural and chronological relationship between the monumental and non-monumental tombs.

Fieldwork for the FTTP was undertaken in May and September 2010, and April 2011. In 2010, work focused on surveying c. 500 façade tombs again to document the physical relationship between tombs of different façade types, between the façade tombs and other tomb types (such as the block tombs, shaft tombs and pit graves), and between the tombs and other rock-cut installations, such as houses, religious structures, hydraulic features and quarries. The data are in the process of being analysed in order to ascertain how the various cemeteries of Petra developed and their relationship to domestic and religious space.

At this point, the newly proposed chronological sequence is being confirmed by the FTTP study. The relationship between the block tombs and façade tombs is also being clarified. It is argued that the façade tombs are a sort of abstraction of the earlier block tombs, and that the half-block tombs (still attached to the rock at the back or sides) are an intermediary type.

The importance of Petra's geology and topography in influencing the form and location of the tombs was also revealed through fieldwork. For example, the almost freestanding block tombs are only carved in high areas of the city, such as the Bāb al-Sīq and Wādī Rās Sulaymān / al-Thughrah (Fig. 2). The type of sandstone in these areas is easier to carve and forms small outcrops that surely influenced the form of these tombs.



Figure 2. Block tomb Br. 307 in Wādī Rās Sulaymān / al-Thughrah area, Petra (Photograph by L. Wadeson).

The “tomb complexes” at Petra, with accompanying features including triclinia, platforms, cisterns, porticoes and basins, were the subject of exploration in 2011. This fieldwork was kindly supported by the BFSa grant, enabling accommodation at Nazzal's camp inside Petra and the hire of assistance for planning and drawing. The layout of the tomb complexes was influenced by Alexandrian funerary architecture, but also adapted to the local environment, resulting in architectural diversity. A selection of complexes was chosen for careful documentation and planning, in order to determine the function of the various elements and their role in the funerary tradition. New insights were gained into the sacred nature of the property of the complexes, as indicated by the boundary structures, and the location of betyls and basins at entranceways, as well as the function of different spaces for gathering and feasting in service of the dead. Based on the results from the excavation of the Soldier Tomb Complex by the International Wādī Farasah Project (directed by Prof. Stephan Schmid), and the observed similarities between some of the largest tomb complexes, such as their location, stone dressing, inclusion of sculpture, and arrangement and type of burial installations, it is suggested that

they were carved around the middle of the first century AD.

After the data from the FTPP has been analyzed, the results will be incorporated with those from my doctoral research and published as a monograph on Nabataean façade tombs and their associated funerary practices. My forthcoming article “The funerary landscape of Petra: results from a new study” in the *Nabataean Supplement to the Proceedings of the Seminar for Arabian Studies* (42) discusses some of the issues presented in this report in more detail.

Lucy Wadeson

LECTURE REPORTS 2011

13 January 2011:

What makes civilization? The ancient Near East and world history

(This lecture was shared with the PEF and the CBRL)

David Wengrow

David Wengrow is a Reader in Comparative Archaeology at the Institute of Archaeology, University College, London.

It was through contact with their gods that the ancient societies of the Middle East expressed their uniqueness, their distinct attachments to land, origins, and place. Yet in the temples of Mesopotamia and Egypt, the earthly bodies of the gods were ritually manufactured, nourished, and cared for in similar ways, using similar materials that could not be found locally in either area. In seeking to understand the roots of cultural difference—the distinctive “forms” of Egyptian and Mesopotamian civilization—we are therefore drawn into a world of mixtures and borrowings, in which the neighbouring regions of Arabia and the Levant played pivotal roles.

Dr Wengrow's lecture explored the cultural forces that bound together the Bronze Age societies of the Near East, and how those connections force us to rethink the nature and evolution of “early civilizations”. His talk was based upon arguments presented in his new book: *What Makes Civilization? The Ancient Near East and the Future of the West* (Oxford University Press, 2010).

David Wengrow

28 April 2011:

Ancient Dilmun: The Earliest State in Arabia and the Vast Mound Cemeteries in Bahrain

(This lecture was cosponsored by the Bahrain Society and organised in association with the London Middle East Institute, SOAS)

Steffen Terp Laursen

Steffen Terp Laursen is an archaeologist at the Moesgaard Museum, Denmark and a PhD candidate in Prehistoric Archaeology at the University of Aarhus.

Humankind's earliest-known written accounts record how the Dilmun state played an important role in Sumerian commerce and mythology. The Dilmun state emerged around 2000 BC, centred on Bahrain. At its height, its culture stretched from Bahrain in the south, to Kuwait in the north, and the Eastern Province of Saudi Arabia in the west. In his lecture, Steffen Laursen presented fascinating archaeological evidence — art, temples, settlements, and the famous Dilmun burial mounds —shedding light on the remarkable early history of Bahrain.

Steffen Terp Laursen

25 May 2011:

Language and Identity in the Arabian Gulf

(This lecture was jointly held with the London Middle East Institute)

Clive Holes

Professor Clive Holes is the Khalid bin Abdullah Al Sa'ud Professor for the Study of the Contemporary Arab World at the University of Oxford.

How we speak is an important part of how we express our identity. What do the speech-patterns in the Gulf of today – at home, at work, and mediated through television, radio and the internet – tell us about who the people of the Gulf are?

Three sociolinguistic processes have become salient over the last few decades, and all have a close connection with identity. They are, first, the recession of local dialects, whether tribal, sectarian or national, in the face of a homogenised form of “Gulf” speech which is not identifiable with any particular Gulf community; second, language-switching between Arabic and English, especially in the speech of the younger generation; and third, the effect which contact with migrant labour from the Indian sub-continent and the south-east Asia is having on the speech of both

adults and children. These three processes are linked, and represent different linguistic side-effects of one multi-faceted phenomenon: “globalisation”, or to give it its Arabic name, *‘awlama*.

1. The recession of dialect: the case of Bahrain as an example

The Arabic dialects of the indigenous Shi’i *Baharna* on the one hand, and those of the Bahraini Sunni population, the so-called *Arab*, on the other, were once as different as chalk and cheese. A Bahraini only had to speak a few words for one to know instantly whether he was from the *Baharna* or the *Arab* community, since their dialects differed at every level of structure: pronunciation, word formation, grammar and vocabulary. These dialect distinctions, which were obvious to the observer of Gulf society thirty or more years ago, have now receded from public view, though they have not yet completely disappeared. The ‘socially dominant’ dialect-type in Bahrain, that of the Sunnis, is now also the regionally dominant one in the Gulf. With minor local variations, it is spoken in relaxed public speech contexts from Kuwait in the north to the UAE in the south, and is even now making inroads into Oman, where the historically prestigious local dialect, that spoken in the Capital Area, was originally very different.

The chief causes of this “levelling” of local speech to a common denominator have been: the improved physical communications between Gulf countries; the development of work places which are not local but metropolitan and socially mixed; the Gulf media, which has largely adopted a homogenised form of local speech in programming in which the language used is not Modern Standard Arabic; and the increased uptake of educational opportunities, which has resulted in the exposure of children of one community to the dialect of others. This homogenisation of Gulf Arabic speech is something which we can expect to see accelerating over the coming decades.

2. Code switching

Nowadays, in any shopping mall in Dubai, Bahrain, Kuwait, or Doha, one will hear local people conversing in a bewildering mixture of Arabic, Arabic and English, or just English. And the English one hears is not the stilted,

school-book English of old, but fluent and idiomatic, and as often as not American-accented.

This code-switched language has even been given a special name, “Arabizi” (“Arablish”) a portmanteau expression formed out of *‘arabī* and *inglīzī*. People who speak like this have a particular profile: they generally come from a comfortably middle-class background and their early education was usually in local, private, English-medium international schools, often followed by three years doing a Bachelor’s degree in an English-speaking country, often the USA. They often say they feel more at home writing English than Arabic, but like to speak in a mixture of their native Arabic dialect, and their quasi-native English. Taking the longer view, one can view this as just the latest chapter in a long history of Gulf multilingualism. Where once it was common to hear Persian, Urdu/Hindi and many other Indian languages in the street, the souq and even the home, the current orientation is very much towards globalised English in many areas of everyday life.

3. Pidginisation

The Indians, like the British, left a large linguistic footprint on Gulf Arabic, especially in the vocabulary of domestic life, clothing, food, and office terminology. But the more recent and semi-permanent armies of migrants from the Indian subcontinent have a very different profile from the *babu* office workers of the early 20th century imported into the Gulf when Britain ruled. This new labour force is poorly educated and knows little or no English, let alone any Arabic. But it needs to communicate and to be communicated with, and we have here the classic ingredients for the formation of a pidgin: a “business” language (and that is the origin of the word “pidgin”) used by two populations that share no common language, do not mix socially and yet who must interact, albeit in a circumscribed range of situations.

The point about the kind of massively simplified language that results is that if the Indian labourers who use it are to understand what is said back to them, Gulf nationals have to start using it too, and are observably doing so with their gardeners, cleaners, door-keepers, office messengers and others at the bottom of the employment heap. It is not true

(as is sometimes claimed) that the resulting Arabic pidgin, which is remarkably uniform from one Gulf state to another, is having a negative effect on Gulf Arabic (indeed, locally it is often joked about, rather than condemned). But it is nonetheless widely used in situations where Gulf nationals have to communicate with those who speak no Arabic and have only very rudimentary English – a situation that is likely to continue.

The twin phenomena of code-switching and pidginisation are causing some to think that the younger generation of Gulf Arabs is losing Arabic as its normal means of speaking and writing, and these fears have been exaggerated by the jeremiads which have recently been appearing in the local press, ever eager for a “controversial” talking point. But a sense of proportion is sadly lacking here: to quote what Mark Twain nearly said: “Rumours of the death of the Arabic language have been greatly exaggerated”.

Clive Holes

26 October 2011:

Women in Resistance: Female Participation in the Anti-colonial struggle in South Arabia (1937-67)

(This lecture was jointly hosted with the British-Yemeni Society and the London Middle East Institute)

Thanos Petouris

Thanos Petouris is a PhD Candidate in the Department of Politics and International Studies at SOAS. His thesis explores “The anti-colonial Movement in Aden and the Protectorates of South Arabia, 1937-67”.

The presence of women in the South Arabian nationalist movement forced the different political organisations to incorporate in the nationalist agenda gender-specific demands; it was used by the movement as an indicator of its modern, progressive character both towards the colonial authorities and the rest of the world; and furnished it with the ability to use women as an effective weapon against the colonial authorities, whose treatment of native women was stuck in an archaic, traditionalist, and orientalist discourse regarding the position of women in South Arabian society, and local Islamic practice.

It should be noted that not all women entered the nationalist movement at the same time, for the same reasons, or with the same

goals. In this respect, one can distinguish between three different organisations with a coherent feminist agenda: the Aden Association, the ATUC (as a leader of the labour movement), and the National Liberation Front. Although all three of them envisaged an active role for the emancipated, educated South Arabian woman, freed of the constraints of anachronistic local traditions and social norms within a liberated nation, it is over the question of what constitutes the nation, and through what means can the nation be liberated that they disagreed, which in turn affected the ways in which women participated in the anti-colonial struggle.

During the first period, the nationalist movement was dominated by the urban merchant elites of Aden, who promoted a narrow interpretation of the national identity that suited their particular class interests, namely the idea of an independent city-state in Aden, detached from the Yemeni hinterland. In its attempt to differentiate the colony from the rest of the Protectorates, and to promote its modernising agenda, the Aden elite, using as its vehicle the Aden Association, launched an attack on the educational institutions of the colony. The girls of the secondary school revolted against the British headmistress, demanding the arabisation of the curriculum, and their mothers took over responsibility of the Aden Women’s Association from their British counterparts. Religion soon became an advantageous space for the development of female anti-colonial activities, where they would be immune both from local challenges and from the colonial authorities. This activity reached its peak with the occupation of the Asqalani mosque in Crater by women whose relatives had been incarcerated by the authorities. Finally, the emerging print press in Aden started to publish short stories written by women,. Through their didactic tone, these stories promoted the image of a woman able to reconcile western modernity with local traditions.

However, it was the participation of women in the labour movement during the second phase of the anti-colonial struggle that brought about a more radical transformation of their social position, and of the movement itself. Most importantly, the labour movement did not limit its membership to women of a particular social background, neither did it

exclude them from certain activities. In order to be active in the labour movement, women had to change the ways they dressed; during demonstrations women tore off their veils, shouting *al-niqab kan ya makan* (the veil existed once upon a time), and circumvented colonial restrictions by adopting the colours of the Yemeni flag as the colours of their headscarves.

During the last period of the anti-colonial struggle, as violence erupted and the colonial authority fought the rebels all over the Protectorates, it was through the National Liberation Front that women from the rural hinterland participated in the struggle. Until that time, the nationalist organisation that dominated the Protectorates had been the traditionalist South Arabian League which was funded by the local tribal sultans and Sheikhs and was the only organisation not to have included any mention of gender issues in its agenda. So the peasant women of the hinterland, uninhibited by the social norms and religious oppression of their urban counterparts, were able to participate in the armed struggle in various ways, very few as fighters, but most of them in support networks. Even in the area of Hadhramaut, where local custom had kept women in strict purdah, women would sell their gold and silver in support of the fight.

Thanos Petouris

LECTURE PROGRAMME 2012

12 January 2012:

Wanderings in the wilderness: surveys in the Wadi Itm and along the Hejaz Railway of Southern Jordan

David Thorpe is Field Director of the Great Arab Revolt Project. He studied at Brown University, USA, and did his postgraduate studies at University College London. He has dug extensively in the UK with (among others) MOLAS, and numerous projects abroad. He specialises in conflict archaeology in Jordan, Slovenia and the UK.

6.00pm in the Stevenson Lecture Theatre, British Museum, Great Russell Street.

(This lecture is hosted jointly with the Palestine Exploration Fund and the Council for British Research in the Levant).

28 March 2012:

Arabia: the untold story of the first modern human pioneers

Eleanor Scerri is a student at Southampton University's Centre for the Archaeology of Human Origins. Her PhD focuses on the early Late Pleistocene stone tool cultures of the Sahara-Arabian belt. Approaching this study as a single, bio-geographic region, her research is attempting to reconstruct the area's population history during the critical period of early modern human expansions. She has received grants from the UK and Saudi Arabia to support this investigation. Her research interests lie in the African and Arabian Palaeolithic, stone tool analysis, cultural transitions and networks and human cognition.

*5.30pm in the Khalili Lecture Theatre, SOAS.
(This lecture is jointly hosted with the London Middle East Institute).*

23 May 2012:

New field work at Kadhima (Kuwait) and the archaeology of the Early Islamic period in Eastern Arabia

Dr Derek Kennet is a Senior Lecturer in the Department of Archaeology at Durham University where he has worked for 13 years. His research interests cover the archaeology of the Late Antique and Islamic period in Arabia, the Western Indian Ocean and South Asia. He has recently conducted fieldwork in Kuwait, the UAE, Oman, Iran and India and has numerous academic publications in refereed journals.

5.30pm in room G3, SOAS.

(This lecture is hosted jointly with the LSE (London School of Economics) Kuwait Programme and the London Middle East Institute).

Note from the Lecture Organiser

In addition to the BFSAs' own lecture programme, BFSAs members are sometimes invited to attend lectures organised by other societies. Members with email addresses can be sent notice of these lectures as they arise, often at short notice. It is impractical to send notices to those with only postal addresses. Any members who are *not* receiving such notices but who would like to do so are asked to send a current email address to me at: ionisthompson@yahoo.co.uk

Ionis Thompson

ARABIAN NEWS AND RESEARCH

The first parts of this section give general coverage of activities throughout the Arabian Peninsula, while archaeological activities are covered in a following country-by-country section.

ARTS

Jameel Prize

The prestigious Jameel Prize was awarded in the summer of 2011 to the Algerian artist Rachid Koraichi, whose huge cloth banners hung over the Jameel Gallery in the Victoria and Albert Museum from July to September when they went off to the Institut du Monde Arabe in Paris. Of the over 200 international artists whose works were submitted to the judges (that included the architect Zaha Hadid, designer of Abu Dhabi's Performing Arts Centre); the short list was announced at Art Dubai 2011.

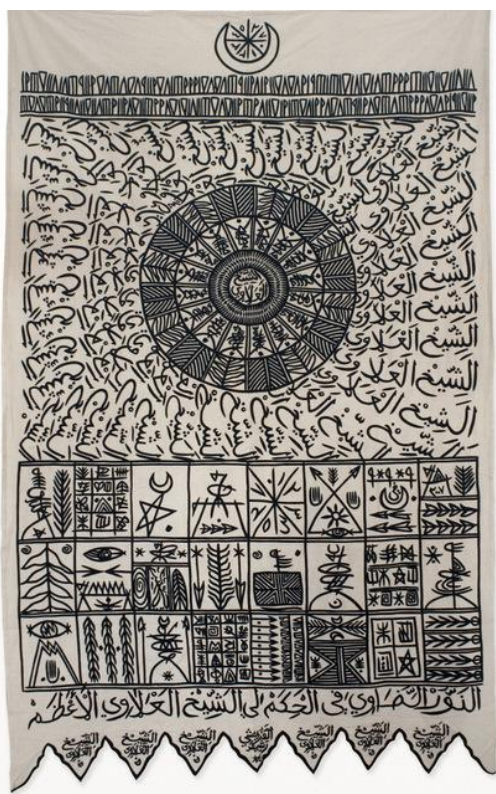


Figure 3. Rachid Koraichi, *Les Maitres Invisibles* (The Invisible Masters), 2008, Applique, 348 x 200 cm, Image Courtesy of October Gallery, Photo by Jonathan Greet.

The biennial £25,000 prize was established in 2009 in partnership with the Saudi-based

Abdul Latif Jameel Community Initiatives, as an extension to the Jameel Gallery in the V&A, the remodelling of which was sponsored by the family in memory of the founder of the company Abdul Latif Jameel who died in 1993. The aim of the prize is to explore the relationship between Islamic traditions of art, craft and design and contemporary work as part of a wider debate about Islamic culture and its role in globalised society today; two years ago the family sponsored the “Edge of Arabia” exhibition of contemporary Saudi art. Within Saudi Arabia the family is known for its wide-ranging philanthropic activities in the fields of education and training, health and social programmes and poverty alleviation.

Despite the aura of economic gloom overhanging some aspects of the art market, in the Gulf that market is alive and well, with numerous galleries continuing to open in Dubai and an expanded, sixth edition of Art Dubai launching in March this year; not to mention the hugely successful Qatar Museum Authority-led projects in Doha gaining international attention and acclaim.

Janet Rady

“Edge of Arabia” - Jeddah 2012

Following its recent success with the first Pan-Arab exhibition of contemporary art “The Future of a Promise” at the 54th Venice Biennale, the internationally renowned arts initiative Edge of Arabia, with support from Abdul Latif Jameel Community Initiatives and Abraaj Capital, is launching the most significant show of Saudi contemporary art ever held in the Kingdom of Saudi Arabia. *Edge of Arabia Jeddah: We Need to Talk*, curated by Mohammed Hafiz and co-curated by Edge of Arabia founder Stephen Stapleton, opened on 19 January 2012 in a stunning 1,000-square metre space in the al-Furusiya Marina, a magnificent new development on the Jeddah Corniche overlooking the Red Sea.

Ranging from video to sculpture to installation, the exhibition features over 40 new works by Saudi's emerging contemporary artists, including: Abdunasser Gharem, Adwa AlMubarak, Ahaad Alamoudi, Ahmed Angawi, Ahmed Mater, Ayman Yossri Daydban, Effat Fadaag, Eyad Maghazel, Hala Ali, Hamza Serafi, Ibrahim

Abumsmar, Jowhara AlSaud, Maha Malluh, Manal Al-Dowayan, Mohammed Al Ghamdi, Nasser Al-Salem, Noha Al-Sharif, Saddek Wasil, Saeed Salem, Sami Al-Turki, Sara Al-Abdali and Sarah Abu Abdullah.

Curator Mohammed Hafiz says: *“This exhibition will be a true homecoming for Edge of Arabia and is geared towards encouraging constructive discussion and dialogue between Saudi contemporary artists and the local community. All participating artists will react to our title ‘We Need to Talk’ within three categories: the Past, the Present, and the Future. This is a great opportunity for us all to think about how we can positively shape and influence the world around us.”*

To accompany the exhibition, Edge of Arabia will deliver an ambitious education programme aimed at engaging local school and university students in contemporary art from across the region. The programme will include an art symposium to be held at Dar al-Hekma University, a dedicated 100-square metre education room within the exhibition, with workshop, presentation and research facilities for visitors; guided tours of the exhibition and practical workshops with participating artists for local school and university groups; and an internship programme for local students. Alongside the main exhibition three key artworks from the Abraaj Capital Collection will be on display: *Rhyme & Reason* by Nazgol Ansarinia (2009), *New Dream Machine Project* by Shezad Dawood (2011) and *Gon* by Timo Nasser (2011).

(<http://www.edgeofarabia.com/exhibitions/jed-dah-2012/>)

“Roads to Arabia” Exhibition

The acclaimed exhibition of Saudi antiquities entitled “Roads to Arabia”, which has been exhibited at the Louvre in Paris and in Barcelona, is now showing at the Pergamon Museum, Berlin. For more information see: www.scta.gov.sa

Hajj Exhibition at the British Museum, 26 January – 16 April, 2012

“Hajj: journey to the heart of Islam” is the first major exhibition dedicated to the Hajj; the pilgrimage to Makkah which is central to the Muslim faith. The exhibition examines the significance of the Hajj as one of the Five Pillars of Islam, exploring its importance for

Muslims and looking at how this spiritual journey has evolved throughout history. It brings together a wealth of objects from a number of different collections including important archaeological pieces as well as new contemporary art works which reveal the enduring impact of Hajj across the globe and across the centuries.

The exhibition examines three key strands: the pilgrim’s journey with an emphasis on the major routes used across time (from Africa, Asia, Europe and the Middle East); the Hajj today, its associated rituals and the sanctuary at Makkah and finally what the experience means to the pilgrim.

An accompanying exhibition catalogue by British Museum Press: *Hajj: journey to the heart of Islam*, edited by Dr Venetia Porter and featuring contributions by leading scholars is available to purchase online and at the British Museum bookshop.

In partnership with King Abdulaziz Public Library, Riyadh, Saudi Arabia HSBC. Amanah has supported the exhibition’s international reach outside the Kingdom of Saudi Arabia. For more information see:

http://www.britishmuseum.org/whats_on/exhibitions/hajj.aspx

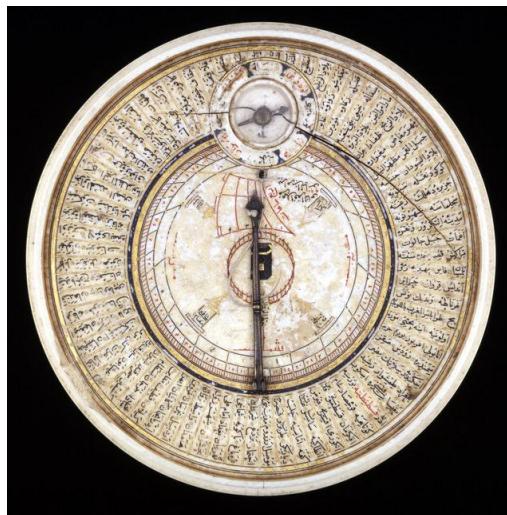


Figure 4. Ivory Qibla indicator and sundial, made and signed by Bayram ibn Ilyas, Dated 990 AH/AD 1582-3, Turkey, 1921,0625.1 © The Trustees of the British Museum.

Qaisra Khan

“Pilgrim Pioneers: Britons on Hajj before 1940”

William Facey gave a lecture entitled “Pilgrim Pioneers: Britons on Hajj before

1940” at the British Museum on 10 February 2012, to coincide with the Museum’s exhibition *Hajj: Journey to the Heart of Islam*. He covered the adventures of ten British hajjis, from the first recorded male Briton to go to Makkah, in 1685/86, to the first known woman convert on record as having done so, in 1933.

Britain was brought face to face with Islam first through the Crusades, when there were many converts both ways, and again later through the activities of the Barbary corsairs of North Africa. It is reckoned that, between 1500 and 1800, a million or more European Christians, mostly Italian, French, Spanish, Dutch and English, were enslaved by Muslim ships based in North African ports. They were captured for ransom, but many abandoned Christianity, became Muslims and changed their names. The French occupation of Egypt in 1799 and the aftermath of the Napoleonic wars produced hundreds more, many of whom flocked to the service of Muhammad Ali Pasha of Egypt. From the 18th and 19th centuries, as Britain extended its empire into Muslim lands, many more Britons were attracted to Islam, first in India and then in Egypt. Then in the late 19th century there began to be British converts to Islam in Britain itself.

Joseph Pitts of Exeter (c.1663–c.1739) is conventionally reckoned to be the first Englishman to perform the Hajj: others may have done so but not written about their experiences. His was certainly the earliest account in English of the Hajj, and of Makkah and Medina. In 1678 his small fishing boat was captured off Spain by an Algerian corsair vessel. Pitts underwent forced conversion to Islam and accompanied his kindly third master on pilgrimage to Makkah, in 1685 or 1686. His book, *A Faithful Account of the Religion and Manners of the Mahometans*, first published in 1704, is a rich and fascinating memoir of his captivity and travels, and of Muslim ritual and everyday life in North Africa and Arabia: it is the first insider’s description in English of Muslim society. Having become a Hajji, and having been granted his freedom, Pitts finally escaped and reached Exeter seventeen years after he had left. He rediscovered his Englishness, and returned to Christianity, protesting frequently that he had never been a real Muslim at heart.

John Lewis Burckhardt (1784–1817) spent two years in Aleppo living as an urban Arab to perfect his Arabic, study the Qur’an and Islamic law in order to explore Africa. From here he rediscovered Petra. His writings, all in English, were published posthumously, and established him as one of the all-time great explorers. He took a Muslim identity and his conversion was perhaps genuine. He spent three months in Makkah gathering a mass of information. He performed the Hajj, exhaustively describing its rites.

Sir Richard Burton (1821–90), African explorer, orientalist, translator of the *Arabian Nights*, cartographer and diplomat, performed the pilgrimage in 1853. Disguised as an Afghan dervish he reached Medina by dhow to Yanbu‘ and from there on camelback, spending a month in the city. He then joined the Damascus pilgrim caravan to Makkah. He produced one of the greatest travel books ever written – *A Personal Narrative of a Pilgrimage to al-Madinah and Makkah*.

Herman Bicknell (1830–75) was the first European to embark on the pilgrimage in his own clothes – though of course he had to adopt the pilgrim garb before reaching Makkah. Unfortunately the only account of his Hajj is in a letter he wrote to *The Times* of 25 August 1862. He is the earliest representative of the increasing number of educated Europeans who embraced Islam in the latter half of the 19th century. It is not known if he sincerely converted to Islam: he was described by a former brother officer as a Catholic in the West and a Mohammedan in the East.

John Keane (1854–1937) was perhaps the first truly modern traveller. He had not planned to attend the Hajj: in 1877, the steamer he was on just happened to stop at Jiddah, and somehow he managed to attach himself to the retinue of an Indian grandee on Hajj. His two books about his six months in the Hijaz are a rollicking good read. Keane was not a Muslim but had lived in India and served with Muslim sailors: he could speak Hindustani, but little Arabic. A working man among working men, his story is important as it shines a light on the lower classes in the Hijaz.

Arthur Wavell (1882–1916), a cousin of Field Marshal Lord Wavell, settled in East Africa, where his interest in Islam was

kindled. In 1908 he left London disguised as a Zanzibari Muslim, accompanied by a Swahili and a Syrian Arab. The trio set out for Damascus, where they boarded the newly opened Hijaz Railway for Medina – he was one of the first Westerners to travel on the Hijaz Railway. Wavell, not a genuine convert to Islam, gives a full and lively description of the Hajj, an excellent read though personally detached.

Lord Headley (1855–1935) believed that Islam could arrest the drift towards atheism in Britain. By converting to Islam, he maintained, he had not ceased to be a Christian; on the contrary, it made him a better Christian. He wrote no book about his pilgrimage in 1923, but he did write one in 1914 entitled *A Western Awakening to Islam*, as a riposte to his Christian critics. His pilgrimage was important because he was perhaps the first unassailably genuine English Muslim on record to perform the Hajj for its own sake, with no ulterior motive whatsoever.

Eldon Rutter (c. 1895–1950s) emerged from obscurity, went to Makkah and Medina in 1925, and wrote a highly acclaimed book, *The Holy Cities of Arabia* – a remarkable and intensely readable account, full of atmosphere, with dialogue skilfully presented in an Arabic idiom. It is most noteworthy for the several meetings Rutter had with Ibn Saud. To reach Makkah, Rutter had disguised himself as a Syrian merchant but was recognised in Makkah by a Syrian friend and unmasked: this did him no harm, as he had put on an entirely convincing display as a Muslim.

Harry St John Philby (1885–1960), “Greatest of Arabian explorers” according to the inscription on his grave, became a Muslim more from convenience than conviction, but while in Arabia lived as a devout Muslim, attending the Hajj every year for the first ten years or so. He performed his first full Hajj in April 1931: this is the one described in his book, *A Pilgrim in Arabia*. The Great Depression had slashed pilgrim numbers and revenues, and government coffers were empty. Philby’s description of the Hajj is valuable for that alone, but he never rises to the heights of other authors in catching the atmosphere of spiritual exaltation.

Lady Evelyn Cobbold (1867–1963) was the first British-born female Muslim convert to have recorded her pilgrimage to Makkah.

Performing the Hajj in 1933, as a wealthy 65-year-old divorcee, she published her account of it, *Pilgrimage to Makkah*, in 1934. After a brief celebrity, her Hajj was soon forgotten, and it was not until 2008, when her book was reprinted with a biographical introduction, that her memory was revived. Mayfair socialite, owner of an estate in the Scottish highlands, and accomplished deerstalker and angler, not to mention mother and gardener, she was surely unique in being also a Muslim and an Arabic-speaker. Her book is as much a record of an interior experience of faith as a conventional travelogue, and it is as remarkable for its promotion of Islam as it is for its sympathy and vividness. It also provides the first description by an English writer of the life of the women’s quarters of the households in which she stayed.

Exhibition at the British Museum: The Horse: from Arabia to Royal Ascot (24 May – 30 September, 2012; free entry)

This is a major, vibrant and accessible museum exhibition, explaining the impact of the Arabian horse on Ancient Near Eastern civilisations and the modern world. It will describe the immense influence of horses in Middle Eastern history, from their domestication to the present day. The exhibition will also demonstrate the links between Saudi Arabia and the famous Arabian horse, and will show how most modern thoroughbred horses descend from the Arabian breed.



Figure 5. Fragment of carved gypsum palace wall-relief featuring the heads and foreparts of three horses drawing a chariot, 9th century BC; excavated at Nimrud, Iraq; H 55 cm, W 72 cm; BM 135741.

At the core of the exhibition will be items from the British Museum, including famous

and iconic pieces such as the Standard of Ur, Assyrian wall reliefs, the gold chariot from the Oxus Treasure and Mughal miniature paintings. There will be loans from elsewhere in the UK, such as diaries of Lady Anne Blunt, granddaughter of Lord Byron, and the Furusiyya manuscript from the British Library, as well as some paintings by George Stubbs, a life-size Ottoman cavalryman and racing memorabilia.

There will also be some loans from the Kingdom of Saudi Arabia, which include the Abbas Pasha horse manuscript, frescoes from Qaryat al-Fau and some new discoveries from al-Maqar. In addition, there is an interactive display of Gigapan images of rock drawings, featuring horses, from the Saudi Arabian desert.

Palm-leaf Architecture - New Book and Exhibition

Arish: Palm-leaf Architecture, is by Sandra Piesik of 3 Ideas Ltd, published by Thames & Hudson this year and the subject of an exhibition at the Royal Geographical Society opening on April 16, 2012. It is advertised as the first comprehensive publication dedicated to recording the special (and vulnerable) place of date palm leaf architecture in the UAE's cultural heritage. Both exhibition and book mark the 40th anniversary of the UAE, celebrated last December. The BFSa has contributed to the organisation of the exhibition.

The Book

Traditional buildings made from the leaves of date palms have provided shelter from the extreme climate of the Arabian Peninsula for centuries. One of the few forms of vegetation in these hot and sandy conditions, palm leaves have been used in ingenious ways to create habitable structures that have endured for generations. In many regions in the United Arab Emirates this is referred to as Arish. *Arish: Palm-Leaf Architecture* celebrates this unique indigenous building and craft tradition. It provides the foundation for a genuine understanding of the region, critical in the context of the fast developing global economies they have become today.

It contains five sections: an overview in historical photographs; a comparison of regional variations in the United Arab Emirates; a focus on architectural and stylistic

details; contemporary applications of palm-leaf architecture; and a resources section, including a step-by-step introduction to the making of Arish, from raw material to built form. It also includes a timely record of many localised techniques such as palm leaf weaving that are on the verge of extinction. It is aimed at stimulating debate about contemporary adaptation of crafts and authentic cultural continuity.

The Exhibition

Palm Leaf Architecture in the United Arab Emirates at the Royal Geographical Society with IBG, 16 April–25 May, 2012.

Venue: The Royal Geographical Society with the Institute of British Geographers in London. Under the Patronage of His Excellency Abdul Rahman Ghanem Al Mutaiwee, the United Arab Emirates Ambassador to the United Kingdom. Designed and curated by Sandra Piesik of 3 Ideas Limited with guest participation from Dr Anne Coles, social geographer and Alexander Maitland, Wilfred Thesiger's friend and official biographer. (see: www.rgs.org).

The Author

Sandra Piesik is the founder of 3 Ideas Limited, an architectural consultancy specializing in architecture, design and cultural research. She has worked extensively in the United Arab Emirates, and has focused in particular on palm leaf architecture. She is a member of the Royal Institute of British Architects and was recently invited to become a Nominator for the Aga Khan Award in Architecture projects.

WILDLIFE

There are great pressures on the environment and wildlife throughout the Middle East. The rapid pace of economic development, the fragility of the natural ecosystems and low population densities are factors making many indigenous species vulnerable to extinction. The expansion of human populations and the increasing contact between domestic and wild animals has also increased disease transmission between wild and domestic species, including humans.

Some governments have recognised the need to tackle these conservation issues and

over the last 10-15 years a number of projects working with both captive and free-living wildlife have been established in the region. In addition to these publicly funded projects there are many privately funded zoological collections, large commercial breeding projects for falcons and houbara bustards and an ever-increasing number of 'exotic' animals kept as pets by the rapidly expanding population of the region.

An extremely useful quarterly bulletin of wildlife news, *Wild Life Middle East* (www.wmenews.com) keeps abreast of the situation and also reviews new publications. The latest volume (Vol. 6, Issue 1, June 2011), available to download from the website, covers the following topics:

- Arabian bustard conservation in Yemen: Public awareness perspective
- Wild Arabia with National Geographic Al Arabiya: Art as a tool for conservation
- Introduction to environmental enrichment at Al Ain Wildlife Park and Resort
- Insect diversity in nearby and offshore Islands of Abu Dhabi
- A survey report on raptor trapping and trade in Iraq
- The importance of lighting for reptiles
- News and events: Rehabilitating the Mighty Jordan River through Environmental Peacemaking
- What's New in the Literature; An attack by ratel *mellivora capensis* on pre-release asian Houbara bustards *chlamydotis macqueenii* in central Saudi Arabia; Population structure of Farasan Gazelle; Twenty years of monitoring of the vulnerable Farasan Gazelle, Saudi Arabia: An overview.

OTHER GENERAL NEWS

Journal of Arabian Studies

The Centre for Gulf Studies at the University of Exeter launched the first issue of the *Journal of Arabian Studies* in June 2011, followed by the second issue in December 2011. JAS, published by Taylor & Francis (Routledge), is the only journal focusing on the Arabian Peninsula, its surrounding waters, and their connections with the Western Indian Ocean (from West India to East Africa), from antiquity to the present day. It covers a wide range of topics, in all disciplines in the social sciences and the humanities. It presents the

results of new observations and original research, providing authoritative information in an accessible way to appeal to the general reader as well as the specialist.

The *Journal of Arabian Studies* follows in the footsteps of *Arabian Studies* (University of Cambridge, 1974–1990) and *New Arabian Studies* (University of Exeter, 1994–2004), although it breaks new ground by incorporating social science subjects and extending the journal's scope to the present day.

It welcomes submissions in anthropology, archaeology, architecture, Arabic literature, archives, cultural studies, economics, ethnography, gender studies, geopolitics, history (ancient to modern), human geography, Indian Ocean studies, international relations, Islamic studies, linguistics, literature, material culture, maritime culture, media studies, migration studies, political economy, political Islam, political science, security studies, socio-linguistics, sociology, travel literature, and urban studies. Please note: while the journal regards archaeology as indispensable to our ongoing efforts to better understand the Peninsula's past, it asks that archaeologists avoid technical fieldwork detail and write for an audience beyond archaeology.

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Website:

www.tandf.co.uk/journals/RJAB

News from Moesgaard Museum (2011)

On February 2, 2011, the exhibition “The Dawn of History: Revealing the Ancient Past of Abu Dhabi” opened at al-Jahili Fort, al-Ain, Abu Dhabi. The exhibition was prepared by Moesgaard Museum in cooperation with the Abu Dhabi Authority for Culture and Heritage.



Figure 6. Exhibition “The Dawn of History: Revealing the Ancient Past of Abu Dhabi.” Al-Ain, Abu Dhabi.

On September 8, Steffen T. Laursen successfully defended his PhD dissertation, “The Mound Cemeteries of Bahrain: Between the Indus and Mesopotamia – The emergence and rise of the Dilmun “State” on Bahrain.”

The 4th campaign of the Kuwait-Danish Mission to Failaka took place from October 15 to December 7. Excavation continued near the “Palace” where two earlier architectural phases were investigated. A Babylonian settlement dating to the Ur III period is being explored below the level of the Dilmun temple.

On December 13, Anna Soria Hilton successfully defended her MA thesis on the third-second millennium stone vessels found during Moesgaard Museum’s excavations from 1958-1963 in Tell F3, Tell F5 and Tell F6 on Failaka, Kuwait. A publication is now being prepared in cooperation with the National Council for Culture, Arts and Letters in Kuwait.

Dr Flemming Højlund

NEWS AND RESEARCH BY COUNTRY

BAHRAIN

Due to the current political situation in Bahrain, we unfortunately do not have an update on news and research activities. If anyone has any news for the next issue of the Bulletin, please contact the editor.

KUWAIT

Excavation News

The excavation season began in the state of Kuwait in October 2011 and is due to end in April 2012. This season saw teams from Denmark, France, Poland, Greece, the UK, Italy and Georgia.

The Danish team directed by Dr Flemming Hojland of Moesgaard Museum (see p. 17 above) excavated two Bronze Age sites at Tell F6 on Failaka island. These are commonly known as the “Palace” and the Temple Complex, both of which date to the early part of the 2nd millennium BC.

The French team continued excavation at the Late Pre-Islamic to Early Islamic Period village at al-Qusur, situated in the centre of Failaka Island and at the Hellenistic Fort Complex at Tell F6, located in the south-west of the island.

The Polish teams carried out research and excavation on Failaka island, as well as the mainland. The first team excavated the Late Pre-Islamic to Early Islamic Period village at al-Qusur on Failaka. The second team, led by Professor Piotr Bielinski and specialists from the Institute of Archaeology, University of Warsaw, excavated at the Ubaid 3 site of al-Sabbiya in the Bahra region of Kuwait. A third team will also excavate in the environs of al-Sabbiya for the Tumuli Graves Project.

The Greek team excavated at Tell Sa'aid (F5) the “Hellenistic Castle” in the south-west of Failaka island.

The British team led by Dr Derek Kennet of Durham University excavated at Kadhima, an Early Islamic settlement on the mainland (see below).

The Italian team, led by Dr Gianluca Grazielli from Perugia University, excavated at al-Qurainiya, a tell along the north shore in the west-central part of Failaka.

The Georgian Team are carrying out excavations at the site of al-Awazem on Failaka Island.

Khalid Farhat

(Courtesy of the Kuwait National Museum)

Excavations and Survey in the Early Islamic landscape of Kadhima, Kuwait

Durham University and the Kuwaiti National Council for Culture Arts and Letters are conducting the third season of excavation and survey in the Kadhima area of Kuwait Bay. Along a 50 km area of the coast, situated between Jahra and al-Sabiyya, the combined team have begun to unravel evidence of the changes that occurred from the Sasanian period through to the late 8th century AD, after which time the coastline appears to have been largely abandoned.

The techniques that are being used are designed to detect nomadic occupation as well as sedentary occupation in stone-built huts and houses. Some of the settlements are surprisingly large, the site at Mughaira for example is around 30 ha in size, making it the largest 8th century site on the mainland of Eastern Arabia that has so far been mapped and explored. The research is intended to continue for another two or three seasons.

Derek Kennet

OMAN

In 2011, a number of archaeological activities were carried out in the Sultanate of Oman under the supervision of several bodies. The following is a brief description of these activities.

Archaeological Teams in Oman under the supervision of the Ministry of Heritage and Culture

A French team carried out a survey in Adam in the al-Dakhiliyah Region from January to February 2011. The team undertook excavations in a number of Wadi Suq tombs of the 2nd millennium BC.

The American archaeological team continued its fifth season of archaeological research at the UNESCO World Heritage site of Bat in Ibri. The work was carried out between early January and mid-March, 2011. During this time, the team continued its excavations at the Matariya tower (1147). This also included clearing the late Hafit Period (c. 2800-2700 BC) mudbrick structures

found under the Umm al-Nar period (c. 2700-2000 BC) tower wall. The work, furthermore, included excavating the retaining wall that was first found in Matariya. The team also continued excavation at Structure 1156 on the Settlement Slope, which is proven now to be a tower dating to the Umm al-Nar Period. Among other archaeological activities, the American team at Bat is carrying out a survey and study of a pedological section of alluvial soils near Kasr al-Khafaji (1146). Lastly, a survey and test excavations were made at the small *falaj* found in 2010, as well as photographic documentation of Kasr al-Sleme (1148), where a number of rock drawings were found.

The Swiss expedition (The Institute of Archaeology and Prehistory, University of Basel, Switzerland) made surveys and rescue excavations at al-Duqum in Central Oman. Primary work resulted in the recovery of archaeological features that cover all prehistoric and historic periods. The aim of the survey is to define and document the archaeological sites in the area and to highlight its importance over time. It also aims at promoting awareness of the need to document and protect the area's archaeological heritage in order to be a major tourist attraction.

Other archaeological teams working under the umbrella of the Ministry of Heritage and Culture included the Italian-French team in Ras al-Hadd and Ras al-Jinz; the German team at Bat and Wadi al-Ain in Ibri; the French team at the historic site of Qalhat; the American team at Thamryat and Mudhi in Dhofar; the American team at Yanqal and Dhank in Dhahirah; the French team in Sur and Ja'alan Bani Bu Ali; the British team in Bysia and Salut at Bahla; and the American team at the Stone Age sites in Dhofar.

In addition to these teams, other activities included holding a seminar in association with the co-ordination meeting between the Ministry of Heritage and Culture represented by the Heritage Sector, and the directors of foreign archaeological expeditions working in Oman. It was held on May 17, 2011 at the Cultural Club-Qurum, Muscat. The seminar started with a speech given by the General Director of Antiquities and Museums at the Ministry of Heritage and Culture. It was followed by two sessions and consisted of four lectures presented by Dr Reto Jagher

(Rescue Surveys and Excavations at al-Duqum), Professor Maurizio Tosi (Magan Civilization-Bronze Age Period), Professor Gregory Possehl (Archaeological Excavations at the World Heritage Site Bat), and Dr Axelle Rougeulle (Archaeological Excavations at the Historical City of Qalhat).

Archaeological Teams in Oman under the Supervision of His Majesty's Advisor's Office for Cultural Affairs

The Italian Team from Pisa University carried out excavations at the Umm al-Nar mudbrick tower building (Husin Salut) at the site of Salut in the area of Bahla. Excavations revealed a cultural sequence of two important periods: Umm al-Nar and the Iron Age. The team also excavated other Umm al-Nar towers in the surroundings of the above mentioned tower. In addition, they excavated and restored some of the Umm al-Nar tombs located on the rocky hill north of the mudbrick tower.

Archaeological Work Carried out by the Department of Archaeology at Sultan Qaboos University

During January and February 2011, the Department of Archaeology at Sultan Qaboos University continued its second season of archaeological investigation in the western part of Ja'aln (particularly Ja'alan Bani Bu Hasan and al-Kamil wa al-Wafi) in the governorate of al-Sharqiyah. The first season of this work was accomplished during January-February 2010, and it was funded by Sultan Qaboos University. The team was directed by the main investigator Dr Nasser Said al-Jahwari, and assisted by Nasser al-Hinaei, Yaqoob al-Bahri and Yaqoob al-Rahbi.

The aims of this project are to define the archaeological importance of the western part of Ja'alan and to investigate the settlement history over time, as well as to answer questions related to the funerary landscape of this area. The study area was divided into a number of sub-areas to facilitate the documentation process. Twelve sub-areas were covered by the survey, forming a total of around 85 km², which yielded a large amount of archaeological remains, mainly Hafit tombs. So far, the total recorded number of Hafit tombs in all areas is 4154. They are distributed over extensive tomb-fields and

date back to the late 4th to early 3rd millennium BC (Hafit Period).

Other archaeological features included rock art and settlement remains, as well as artifact scatters. These archaeological sites and features vary in date. The oldest remains might be dated to the late Stone Age, and there are features dated to the period from the late 4th century BC to the late Islamic period.

The Department also conducted a survey in al-Fulayj and Dahwa, in Walayat Saham in the Governorate of Batinah. The survey is ongoing and so far there have been two seasons of work (2010 and 2011). The team was directed by Dr Nasser Said al-Jahwari, and assisted by Walid al-Muzaini and Na'amah al-Aghbari.

The results of the survey indicate occupational activity that extends from perhaps the late Stone Age to the Islamic period. Among the recovered archaeological remains are flint scatters of tools possibly dated to the late Stone Age, a large number of Hafit tombs (cairns and beehives), Umm al-Nar tombs, at least three Umm al-Nar settlement remains, Iron Age and Samad period tombs and settlements, as well as remains from the Islamic period. Furthermore, around three copper smelting sites, possibly from the Islamic period, were recovered. Additionally, pottery scatters were also encountered all over the area, with sherds representing different periods, such as Umm al-Nar, the Iron Age, the Samad period and Islamic periods.

During April 10–12, 2011, the Department, in collaboration with the Majan Society at Sultan Qaboos University, held a symposium and an exhibition on the “Archaeology of Oman: the Reality and Ambition”. It was held at Sultan Qaboos University. The aim of this symposium and exhibition was to promote awareness of the importance of the Omani archaeological heritage. The symposium consisted of four presentations made by specialists from the Department of Archaeology at Sultan Qaboos University, the Ministry of Heritage and Culture, and the American Expedition working at the site of Bat. Moreover, the exhibition included archaeological material from the Stone Age to the Samad Period.

The Department also organized public lectures. Among these was a lecture presented by Professor Rethy Kieth Chhem, Director of

the Human Health Division in International Atomic Energy Agency, Vienna. It was held on October 29, 2011 and entitled, “Bio-medicine and Archaeology”.

*Nasser Said al-Jahwari
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Sultan Qaboos University*

Discovery of Middle Stone Age Sites

A series of new archaeological discoveries in the Sultanate reveals the timing and identity of one of the first modern human groups to migrate out of Africa, according to a research article published in the open-access journal PLoS ONE. An international team of archaeologists and geologists working in the Dhofar Mountains of southern Oman, led by Dr Jeffrey Rose of the University of Birmingham, report finding over 100 new sites classified as “Nubian Middle Stone Age (MSA).” Distinctive Nubian MSA stone tools are well known throughout the Nile Valley; however, this is the first time such sites have ever been found outside of Africa.

According to the authors, the evidence from Oman provides a “trail of stone breadcrumbs” left by early humans migrating across the Red Sea on their journey out of Africa. “After a decade of searching in southern Arabia for some clue that might help us understand early human expansion, at long last we’ve found the smoking gun of their exit from Africa,” he says. “What makes this so exciting,” he adds, “is that the answer is a scenario almost never considered.” These new findings challenge long-held assumptions about the timing and route of early human expansion out of Africa.

Using a technique called Optically Stimulated Luminescence (OSL) to date one of the sites in Oman, researchers have determined that Nubian MSA toolmakers had entered Arabia by 106,000 years ago, if not earlier. This date is considerably older than geneticists have put forth for the modern human exodus from Africa, who estimate the dispersal of our species occurred between 70,000 and 40,000 years ago. Even more surprising, all of the Nubian MSA sites were found far inland, contrary to the currently accepted theory that envisions early human groups moving along the coast of southern Arabia. “Here we have an example of the disconnect between theoretical models versus

real evidence on the ground,” says co-author Professor Emeritus Anthony Marks of Southern Methodist University. “The coastal expansion hypothesis looks reasonable on paper, but there is simply no archaeological evidence to back it up. Genetics predict an expansion out of Africa after 70,000 thousand years ago, yet we’ve seen three separate discoveries published this year with evidence for humans in Arabia thousands, if not tens of thousands of years prior to this date.”

The presence of Nubian MSA sites in Oman corresponds to a wet period in Arabia’s climatic history, when copious rains fell across the peninsula and transformed its barren deserts to sprawling grasslands. “For a while,” remarks Dr Rose, “South Arabia became a verdant paradise rich in resources — large game, plentiful freshwater, and high-quality flint with which to make stone tools.” Far from innovative fishermen, it seems that early humans spreading from Africa into Arabia were opportunistic hunters travelling along river networks like highways. Whether or not these pioneers were able to survive in Arabia during the hyper-arid conditions of the Last Ice Age is another matter — a mystery that will require archaeologists to continue combing the deserts of southern Arabia, hot on the trail of stone breadcrumbs.

The Dhofar Archaeological Project is conducted under the auspices of the Ministry of Heritage and Culture. The team is comprised of an interdisciplinary group of researchers from the University of Birmingham and Oxford Brookes University, UK; Arizona State University and Southern Methodist University, USA; Institute of Archaeology, National Academy of Sciences, Ukraine; Institute of Archaeology of the Academy of Science, Czech Republic; University of Tübingen, Germany, and the University of Wollongong, Australia. The project is funded by research grants from the UK Arts and Humanities Research Council and the Australian Research Council.

By a staff reporter, Oman Daily Observer
<http://main.omanobserver.om/node/74299>
 (4 December 2011)

QATAR

Qatar Museums Authority

Qatar Museums Authority [QMA] continues to develop a range of museums. The Museum of Islamic Art [MIA], designed by IM Pei, opened in November 2008, and was followed in 2009 by the education wing, offering courses for students and evening lectures. The MIA regularly hosts major exhibitions, both in its own and other museums, such as the Orientalist Museum which do not yet have their own premises. In 2011, these included *The Golden Age of Dutch Painting*, with 44 paintings loaned by the Rijksmuseum in Amsterdam, and *The Dream of a King: Treasures from Dresden’s Green Vault*.

Mathaf, The Arab Museum of Modern Art opened in Doha in 2010, with exhibition galleries, an education wing and a research library. Established as a joint collaboration between QMA and Qatar Foundation, it aims to become the leading voice on Arab modern and contemporary art in the region.

The new National Museum of Qatar on the Doha Corniche is currently under construction. Scheduled to open in December 2014, it incorporates the old palace which housed the original National Museum, opened in the 1970s. The new museum will house 12 galleries, and the design by Jean Nouvel is inspired by the interlocking curved planes of sand roses.

Other museums scheduled to open in the next decade include a sports museum, an oil and gas museum, a falconry museum and a children’s museum. A pearl and jewellery museum is tentatively scheduled to open in Al Wakra in December 2015, and the Orientalist Museum in al-Lusail in 2017-18. More information can be found on the website <http://www.qma.com.qa>

Qatar Islamic Archaeology and Heritage Project

The Qatar Islamic Archaeology and Heritage Project (QIAH), directed by Dr Alan Walmsley, continues research and conservation in north-west Qatar, focusing on the abandoned pearling and trading city of al-Zubarah. Excavations have revealed the remains of a suq, courtyard houses, a midden and a fortified palatial compound, and a mosque and courtyard houses at the nearby settlement of Freiha.

Topographic surveys mapping archaeological sites were conducted at the 19th century site at Fuwairit on the east coast, and at Qal'at Shuwayl and Ain Mohammed near al-Zubarah, as well as at al-Ruwais.

Work continues at al-Zubarah, with a programme of restoration and conservation, along with excavations at Freiha, and surveys and mapping of sites across northern Qatar. The site of al-Zubarah was submitted for nomination as a UNESCO World Heritage Site in February 2011. QIAH is a research co-operation between QMA and the University of Copenhagen.

University of Wales Archaeological Excavations

In 2010, the University of Wales Trinity Saint David, directed by Dr Andrew Petersen, returned to Ruwaydah in north-west Qatar to carry out archaeological research on behalf of QMA. Areas excavated include a high status residential unit within the fortress, the courtyard of a mosque adjacent to the fortress and a rectangular structure built on a mound which appears to be an unusual tomb. Large quantities of ceramics were recovered, including Celadon and Imari porcelain as well as Julfar ware pots.

In addition to the work at Ruwaydah, the team returned to Rubayqa, first excavated in 2010. A further series of date presses were uncovered close to the high water mark as well as some rectangular buildings beside the jetty. In the 2011-12. season the University of Wales will continue working at Ruwaydah, focusing on the area to the north of the fortress which includes the mosque and a series of buildings which appear to be non-domestic.

The Qatar National Historic Environment Record

This project, now in its fourth year, is a collaboration between QMA and the University of Birmingham. During the first two years a national database for archaeological sites in Qatar was established. In 2011 a northwestern site, Wadi Debayaan, was excavated and proved to be one of the earliest in Qatar, radiocarbon dated to around 7500 years ago. Occupation shifted as sea levels rose and fell between 7500 and 4500 years ago. Deposits included possible occupation structures and hearths, and

possible fish traps which may be more than 5200 years old. The presence of an extensive collection of Ubaid pottery sherds and obsidian from eastern Turkey attest that Qatar was part of an extensive trade network extending back into the 7th millennium. The Gulf was inundated by the sea between 14,000 and 7,500 years ago, and marine archaeological work has added many new sites to the QNHER.

Frances Gillespie

UCL Qatar – New Appointments

Dr Robert Carter, of the BFSa, has just taken up a new appointment as Senior Lecturer in Arab Archaeology at UCL Qatar, where he has recently given a presentation to the Qatar Natural History group entitled “Pearls and the Making of the Arabian Gulf.”

UCL (University College London) has a collaboration with Qatar, described by Prof. Rehren, of UCL's Institute of Archaeology: “We are developing, together with the Qatar Foundation, a plan for an offsite campus which focuses on conservation, museum studies and archaeology. This is part of a suite of campuses that the Qatar Foundation is bringing in from all over the world, especially from North America at the moment, in order to provide a comprehensive university education following the Western model in Qatar, to serve not only the Qatari population, but also the wider region. We are special in the Qatari market because we are the first ones to really focus on postgraduate teaching and research.”

Also, Dr Tim Power has been appointed as a lecturer in Islamic Archaeology at UCL Qatar with teaching beginning in August 2012. He will be involved in the running of a two-year MA on Archaeology of the Arab and Islamic world, which will include courses on the archaeology of the Islamic world; Spain to Central Asia (c. 600-1800) and the archaeology of the Arabian Peninsula.

Dr Power will be continuing his fieldwork in association with the Abu Dhabi Authority for Culture and Heritage, focusing on excavation and survey of the al-Ain Oases, where he is currently working on the ceramic sequence and historical sources pertaining to the Late Islamic Period. For more information on UCL Qatar visit the website:

<http://www.ucl.ac.uk/qatar/about>

UNITED ARAB EMIRATES

UNESCO registers al-Ain City in World Heritage List

The National Council for Tourism and Antiquities (NCTA) and the Abu Dhabi Authority for Culture and Heritage (ADACH) have announced the registration of the al-Ain City, in the Emirate of Abu Dhabi, as the first Emirati site on the World Heritage List. The inscription was due to the unique and distinguished cultural sites in al-Ain, with particular reference being made to the geological, archaeological and historical importance of Jebel Hafit, Hili cultural landscape, Bidaa Bint Saud, the Oases areas, and the Falaj system. This registration came during the 35th session of the UNESCO World Heritage Committee, which was held in Paris from 19 to 29 June, 2011.

Sheikh Sultan Bin Tahnoun Al-Nahyan, the Chairman of ADACH, said that the city of al-Ain still maintains its local characteristics from an urban perspective, and this is principally thanks to the vision of the late Sheikh Zayed Bin Sultan Al-Nahyan, the founder of the UAE, who passed a set of laws and statutes that ensured the city would maintain its original construction, perfection and heritage. He identified that work is underway to preserve several fortresses and historical places, including the Jahili mosque and fortress, and Bin Hadi House in the Hili Oasis, along with dozens of other archaeological sites and historical buildings.

Archaeological investigations have revealed that al-Ain has been continuously inhabited since the Late Stone Age period. Today, the historic significance of the location is evidenced in its various archaeological sites and artefacts, dating back to the Neolithic, Bronze Age, Iron Age, and Hellenistic, pre-Islamic and Islamic eras.

*Summarised from Middle East Online
(<http://www.middle-east-online.com/english/?id=46966>)*

Work at Sir Bani Yas Monastery Continues

Excavations at the 7th-8th Century AD Christian monastic site on Abu Dhabi's western island of Sir Bani Yas continued in 2010 and 2011, directed by Dr Joseph Elders, (Archaeology Director) and Peter Hellyer (Project Director). Four seasons of work were

undertaken, in spring and autumn each year, with the focus being on the central complex containing the church and associated buildings. A programme of conservation was commenced, led by Dana Goodburn-Brown, with a presentation on this work being made to the PARIS IV conference in Copenhagen in May 2011. The work is being carried out on the instructions of the Crown Prince of Abu Dhabi, H.H. Sheikh Mohammed bin Zayed Al-Nahyan, under the aegis of the Tourism Development and Investment Company, TDIC, the master planner for development of tourism and other facilities on the island, including a wildlife reserve.

Peter Hellyer

“Tribulus”

“Tribulus”, journal of the Emirates Natural History Group, PO Box 45553, Abu Dhabi, U.A.E. Volume 19 appeared in late 2011. Out of the 170-page issue, 149 pages are comprised of an annotated checklist of the Flora of the Ru'us al-Jibal (the mountains of the Musandam peninsula), by Gary Feulner, with short notes on freshwater input into Khor Hulaylah, in Ra's al-Khaimah, new evidence for Quaternary sea levels in Abu Dhabi, and analysis of 1st millennium AD torpedo jars from Sir Bani Yas, Abu Dhabi.

Peter Hellyer

The Department of Antiquities and Museums, Ras al-Khaimah: News and Research 2011

Julfar al-Nudud

Mentioned in historical sources since the beginning of Islam, the medieval trading town of Julfar was once the most famous historical place along the southern Gulf. Recent excavations in Julfar al-Nudud can now be evaluated, proving that it was settled from the 14th to the beginning of the 16th century AD. This dating corresponds with the excavation results from Julfar al-Mataf and suggests that both were abandoned shortly after the first visit of the Portuguese in 1507. Only few settlement activities are visible afterwards, while signs of ongoing demolition of walls occur, reaching down to their foundations. Only the fort and mosque in Julfar al-Mataf were used in later times during the 16th and 17th century.

The subject was partially presented in spring by Christian Velde, Resident

Archaeologist of Ras al-Khaimah, in a lecture entitled, “The End of Julfar al-Mataf”, during a conference on “Archaeology in the UAE” in al-Ain, Abu Dhabi emirate. It discussed chronological problems and tried to match the archaeological information from Julfar al-Mataf with the historical sources from the 16th century. A lecture about the results of the recent excavations in Julfar al-Nudud was delivered by Zhao Bing, Robert Carter, Kevin Lane and Christian Velde during the Seminar for Arabian Studies in London. It will be published in the *Proceedings of the Seminar for Arabian Studies* in 2012.

Ras al-Khaimah State Gift For Beatrice De Cardi

Beatrice de Cardi, founder of archaeological research in Ras al-Khaimah, was honoured with a state gift for her unrivalled commitment and continuous work during the last 43 years, dedicated to the emirate’s archaeology. The Ruler H.H. Sheikh Saud bin Saqr Al-Qasimi presented her with a large, gold and silver *khanjar* dagger, once part of dignitaries’ garments, now a treasured symbol of past traditions. The ceremony took place inside the Ruler’s palace, in the presence of Christian Velde, Resident Archaeologist at the Department of Antiquities and Museums and Mohammed Al-Kait, the Department’s Director.



Figure 7. The ruler of Ras al-Khaimah, H.H. Sheikh Saud bin Saqr Al-Qasimi, presents a state gift to Beatrice de Cardi.

Fahlain Mosque Excavation

Excavations inside the palm gardens of Fahlain continued. The ongoing work is still focusing on the area of a 19th century stone mosque and its preceding mosques buried underneath. Excavations have so far unearthed a small mud-brick mosque, which was eventually enlarged into a bigger mud-brick mosque with enormous stone foundations towards an adjacent wadi. This mosque was later again enlarged by the addition of a pillared mud-brick porch. A stone mosque was finally built on top of the second mud-brick mosque during the 19th century, which had to be altered several times, due to its enormous instability. Its several rows of decorated arches are unique for religious buildings in the UAE, and architectural parallels can be found in Omani and Saudi Arabian mosques.

This year a deep trench was opened next to the *mihrab* area of the small mud-brick mosque to reveal the stratification outside this mosque and clarify its relationship with the later stone mosque. During the excavation, a large mud-brick wall of a building earlier than the mosques was discovered. More trenches were opened in the area of the mud-brick mosque and courtyard to understand the different levels of the mosques and this earlier building. In the meantime, a 70-page preliminary report about the excavations has been produced by the Department, describing the rich archaeological history of the Fahlain Mosque in text, photographs and drawings. A reconstruction of the late stone mosque, based on this extensive documentation, is planned in collaboration with the Ministry of Culture.

Documentation and Restoration of the National Museum

The scientific documentation and authentic restoration of the historic fort housing the National Museum has continued. Its south-western facade was restored in layered style, using the traditional mixture of mortar, made from sand, gypsum and lime. The ticket desk inside the entrance area of the museum was also restored to its original appearance. Built from stone and plaster, it is a later addition to the main building of the fort, which consists mainly of fossil coral stones and plaster.

After the exterior of the fort’s large tower had been restored last year, the interior was documented and authentically restored.

During work in the director's office and an adjacent room, the southern façade of the previously restored upstairs *majlis* was uncovered. Corresponding with the inside wall restored in 2010, the façade is divided into five arched niches, which originally served as windcatchers (*badgeer*). After restoration was completed, the former façade wall was integrated into two office rooms, serving as traditional focal points in two otherwise modern office rooms. The large tower, which represents the oldest part of Ras al-Khaimah's fort, was documented, measured and photographed, before restoration took place. The same was done in the adjacent corridor.

Sheikh Mubarak Bin Mohammed al-Nahyan Award

Christian Velde, Resident Archaeologist at the Department of Antiquities and Museums, was honoured with the "Sheikh Mubarak bin Mohammed al-Nahyan Award" for 25 years of scientific work concerning the archaeology and history of the UAE. The prize was presented to him by H.E. Sheikh Nahyan bin Mubarak al-Nahyan, Minister for Higher Education and Scientific Research and Chancellor of the United Arab Emirates University, in his palace in Abu Dhabi.

New Storage Facilities

H.H. the Ruler Sheikh Saud bin Saqr Al-Qasimi has generously enabled the takeover of a large storage hall inside Ras al-Khaimah's port, situated in close proximity to the Department of Antiquities and Museums office and the National Museum. For the first time, archaeological, historical and ethnographical material and objects, originating from excavations, surveys and donations can be kept in one place. Meanwhile this new store has been filled with thousands of boxes, sorted and shelved according to their material's origin and/or typology, while ethnographic material made from wood, leather and fibre is kept inside its own air conditioned compartment.

At the same time, a professional storage system was developed, complemented by a database which registers all objects and is linked to the Department's computer system. It will allow fast and easy access, not only for the Department's staff, but also for colleagues and visiting scientists. A small photo studio

was also set up inside the store, where several hundred ethnographic objects are currently being photographed. Shifting all relevant material from the former store rooms into the fort, now the National Museum of Ras al-Khaimah, has enabled us to restore them to their authentic appearance. There will also be additional exhibition space for ethnographic and historical displays giving an insight into the fort's traditional architecture.

Research Visitors

Seth Priestman, a student from the University of Southampton, studied pottery excavated in Ras al-Khaimah for his PhD. His work concentrates on trade between the Gulf and the Indian Ocean during the 5th–10th centuries AD and he was therefore particularly interested in the material excavated in Kush and surveyed in Jazirat al-Hulaylah.

Beatrice de Cardi was able to assist work on the Department's database from January to March 2011. She completed the inventory of finds from the recent excavations at Julfar al-Nudud and also started work on 58 boxes containing finds from the Japanese excavations at Julfar al-Mataf. She was able to sort and document all the Chinese Ming porcelain and South-East Asian celadon and studied the Iranian glazed wares and east African pottery. She produced 550 new entries for the Department's database, inventorying several thousand sherds.

Halima al-Shehhi from Sha'am in Ras al-Khaimah, who studies "Interior Design" at Zayed University Dubai, continued her collaboration with the Department of Antiquities and Museums. She completed a three-month internship at the National Museum, preparing 3D models for the interior design of galleries.

John Martin, who participated in the Kush excavations between 1995 and 2000 and has volunteered with the Department for more than 15 years, worked on 450 boxes containing archaeological material excavated in Kush. They were sorted, re-packed and updated in the database. Soil samples and residues were separated, as they are of no use any more.

For many years the Department has collaborated with the Department of Art and Design at Zayed University, Dubai. Their female Emirati students are trained in

documenting traditional architecture in Ras al-Khaimah and the collected information is then used for their university studies and courses. A new cooperation with the “Wadi Haqil Kiln Project” started in 2011. It is a joint project between Zayed University Dubai, the Department of Antiquities and Museums Ras al-Khaimah and Durham University, UK, concentrating on the documentation of a pottery village in Wadi Haqil, Ras al-Khaimah. Using a grant provided by Zayed University, their students have begun to document the old pottery kilns and adjacent stone buildings in Wadi Haqil, all of which are endangered by future development plans. Small scale excavations by archaeologists from Durham University are also planned at the kilns to establish a pottery collection.

Finally, Sabrina Righetti undertook research into prehistoric pottery excavated from various Wadi Suq tombs (2000-1600 BC) in Ras al-Khaimah.

*Christian Velde, Ahmad Hilal,
Imke Moellering*

Huri Log Canoe Find, (SM2011-1232), al-Khan, Sharjah, UAE

The Historic Building Conservation Unit of the Directorate of Heritage, Sharjah, have been undertaking a programme of archaeological excavations and building consolidation of al-Khan fishing village since 2007. As part of this work, the University of Southampton, Maritime Archaeology Stewardship Trust (MAST) UK was invited to collaborate and undertake a geophysical survey at the site. A comprehensive geophysical survey was conducted with the use of a magnetometer and further partial coverage of the site was undertaken with Ground Penetrating Radar (GPR). During their week-long site visit, Dr Lucy Blue, director of MAST (*Maritime Archaeological Stewardship Trust*) and a specialist in maritime archaeology, recognised a fragment of a *huri* (Arabic name for a dug-out log boat or canoe) under a pile of rubbish.

The al-Khan fragment appears to be the end (bow or stern) section of one side of a small *huri*. The complete wooden fragment is c. 1800 mm long and 340 mm wide. The fragment ends at the gunwale, but was subsequently extended by the addition of a second piece of timber, for which there is evidence of the fastenings but no extant

remains of the additional side timber remaining beyond the top of the gunwale (Figs. 8–9).



Figure 8. Internal view: al-Khan huri fragment, (false transverse “frame” visible at right).



Figure 9. External view: al-Khan huri fragment.

The extension piece of timber is fastened to the main log of the boat by copper alloy nails, many of which are roved internally, and wooden dowels or pegs (Figs. 10–12).



Figure 10. External view: gunwale showing copper alloy nails and wooden peg, al-Khan huri.



Figure 11. Internal view: roved copper alloy nail, al-Khan huri.



Figure 12. External view of gunwale, scarfed to receive extension plank, al-Khan huri.

Hawārī (plural) were generally made in western India, particularly Kerala (where they are known as *toni* and where there is a good supply of suitably-sized trees) and exported west (where trees are scarce) traditionally on the deck of wooden dhows. *Hawārī* are found along the Indian Ocean/Red Sea and within the Gulf.

Hawārī are generally made from one piece of timber (log-based), canoe shaped and double ended (Fig. 13). *Hawārī* range in length from over 1 to 10 metres. They frequently have internally carved transverse bands extending from gunwale to gunwale, known as “false-frames” (Fig. 14). In some cases a mast step is also carved into the base (Fig. 14). These boats mostly seem to be operated by paddle or under sail.



Figure 13. Complete huri, courtesy of Ajman Museum.



Figure 14. Internal view showing transverse band and mast step, courtesy of Ajman Museum.

Repairs and alterations can mean the addition of planks and other wooden parts, which have been recorded as being fixed with iron or copper nails and wooden pegs. Some *Hawārī* are “punt-shaped”, a less sophisticated version than the canoe shape, which are finely crafted. Others are made along the same lines but fashioned from planks. *Hawārī* are generally used close to shore as fishing boats, for short haul transport, fishing and as a tender for larger boats.

Hazelle Page
(Collections manager, Sharjah Museums Department)

Lucy Blue
(Director MAST,
Centre for Maritime Archaeology,
University of Southampton)

Sharjah Museums Department Events, 2011

The Sharjah Museums Department (SMD) was established in 2006 by HH the Ruler of Sharjah to oversee and link Sharjah's museums, which cover the arts, Islamic culture, history and heritage, archaeology, science and children's learning, as well as to recruit and train UAE nationals in museum work, and to provide strategic input on future museum projects. The Department is committed to ensuring that Sharjah continues to hold its position as cultural capital of the Arab world, and also enhancing its reputation through ongoing research, educational programmes, and events, such as those listed below.

Sharjah International Book Fair (Expo Centre Sharjah, 16–26 November 2011)

The annual Sharjah International Book Fair is now in its 30th year. Through its participation in this long-running event, the Sharjah Museums Department (SMD) strives to encourage and promote reading of Arabic literature, targeting all age groups and segments of society. In 2011, SMD published three new books to help motivate the department's staff and stimulate their creativity:

1. *Noor Al Sharq*: An important work dedicated to documenting and studying orientalist works, which presents an overview of HH the Ruler of Sharjah's extensive

permanent collection (on view for the public at the Sharjah Art Museum).

2. *Hamdan and Alia in the Scientific Museum:* The second story in the *Hamdan and Alia* series for young readers (age 7 to 14) follows a family visiting the museum and learning about Sharjah's ancient history.

3. *The Directory of Arab Tour Guides:* The directory targets Arab tour guides working in cultural, touristic, entertainment and environmental facilities in the Arab world and includes chapters on the importance of tourism in the modern age and the role of Arab tour guides in identifying important historical places.



Figure 15. Ms. Manal Ataya, Director General of Sharjah Museums Department at the Sharjah International Book Fair 2011 SMD Stand.

iCover (Sharjah Museum of Islamic Civilisation, 17 November 2011)

iCover is a photo documentary of Muslim American women and the role they play in American society. Photographer Sadaf Sayed, recognised as a leading Muslim artist by the White House in 2010, shatters the stereotypes that surround 1.4 billion Muslim women of faith, showing not just their faces, but their own individual voices, thoughts, dreams, struggles and hopes. The exhibition comprised 38 photos of Muslim women with different roles in society, and aimed to highlight the roles and contributions of Muslim women in Muslim and non-Muslim societies, while preserving their Islamic identity by wearing the head-covering, or *hijab*.



Figure 16. Image of the photo documentary book cover "*iCOVER*". The photograph has been used for promoting the exhibition.

Symposium – Our Museums: Reality & Ambition (Sharjah Archaeology Museum, 19–20 December, 2011)

The “Our Museums: Reality & Ambition” Symposium aimed to address the relationship between museums and universities in the Gulf region. The symposium featured Arab and international experts in museum affairs, as well as employees from universities and cultural institutions. There were presentations on topics that discussed whether current and proposed museum studies programmes are addressing the needs practically in the field. It also discussed the challenges facing museums, universities, and cultural institutions.



Figure 17. Group image of the Sharjah Archaeology Museum Symposium “Our Museums: Reality & Ambition” participants.

Sponsorship of Conference at the American University of Sharjah (AUS) (7–8 December, 2011)

Through the Sharjah Archaeology Museum, SMD sponsored the International Conference on the use of X-Ray (and related) Techniques in Arts and Cultural Heritage. Leading international experts showcased the latest developments in the field of non-destructive testing for the diagnosis and conservation of cultural heritage materials, and the environmental impact on these.

The Sharjah Archaeology Museum houses archaeological remains discovered in Sharjah since excavations commenced in 1972, including artefacts dating back 125,000 years. The museum has developed its own high-tech lab with the latest equipment, including an x-ray machine, to help uncover the sub-surface layers of objects and to locate damage that is not evident to the naked eye prior to restoration.

Islamic Arts Festival (Sharjah Museum of Islamic Civilization, 14 December 2011)

Miniatures are one of the most majestic Islamic arts, and were used to enhance early manuscripts. The Sharjah Museum of Islamic Civilization participated in the “Journey through the Islamic Miniatures World” exhibition which opened on the December 14. It released a publication of the same name, in collaboration with the Juma al-Majid Centre for Culture and Heritage, and Dr Fatma Al-Zahra from the College of Fine Arts at Sharjah University. This participation formed part of the 14th Islamic Arts Festival.

*Manal Ataya & Bdoor Ali al-Mheiri
Sharjah Museums Department*

International Archaeological Teams Arrive in Sharjah

Archaeological teams from the US, Belgium, Germany, Spain and Japan have begun excavations at different ancient locations in the emirate for a better insight into the history of the area. The Belgian mission will start work at the Mleiha site to dig out more underground tombs. Previously, six such tombs containing skeletons were among the finds by this mission. Germany’s Tübingen Archaeological Project, which is run by the University of Tübingen, will join a local team to work at Wadi Helou site where the previous finds, which include tombs and

copper artefacts and ingots more than 4,000 years old, suggest more can be unearthed.

While Japan’s Kanazawa University is set to work at Diba al-Hosn to unearth Islamic pottery imported to the area from China, Iran, Iraq, Thailand and East Asia, the US team from Bryn Mawr College will work at the Muweilah site, where past findings include a prehistoric Arabian settlement, as well as Tal al-Abraq, which saw settlement more than two thousand years ago.

The Spanish team from Madrid University will continue an archaeological field survey to produce maps covering the whole emirate. Archaeological sites in the middle and the eastern coastal areas of the emirate will be worked on by the local teams.

(Khaleej Times Online, 2 January 2012)
http://www.khaleejtimes.com/displayarticle.asp?xfile=data/theuae/2012/January/theuae_January22.xml§ion=theuae&col

SAUDI ARABIA

Tayma (Northwest Arabia), Saudi-German Joint Archaeological Project

In 2011, the multidisciplinary Saudi-German joint archaeological project at the oasis of Tayma conducted by the Orient-Department of the German Archaeological Institute, Berlin, and the Saudi Commission for Tourism and Antiquities (SCTA), Riyadh, continued excavations, material studies, scientific investigations and conservation work. The German component is funded by the German Research Foundation (DFG), the Saudi component by the SCTA. The logistic base of the project is located at the Tayma Museum of Archaeology and Ethnography.

Work in the Early Iron Age (11th to 9th century BC) architectural complex (Area O) continued. Most parts of a building surrounded by a rectangular enclosure of c. 38 x 34 m, have been excavated. This structure lay between the outer and inner walls of the site. Among the objects of clearly Egyptian character and provenance is a fragment of a small glazed statuette of an Apis bull made of faïence. A number of further graves from the late 1st millennium BC cemetery (c. 4th to 3rd century BC) in this area have been excavated, and the human remains were studied by an anthropologist.

An area next to the outer wall (Area Q) revealed pottery with similarities to Iron Age

II-III ceramics of Syria and Mesopotamia, from a context apparently not related to the contemporary cemeteries south-east of the settlement.

Excavation of a 1st millennium BC to Late Antique building (E-b1), most probably a temple, located in the north-eastern part of the central settlement of Tayma (Area E; Fig. 18), continued. The large entrance platform was accessed by two opposite stairs. The western stairs could be reached by a 10 m long ramp. Like other parts of the building, its southern part was surrounded by buildings delimiting a *temenos*. Further remains of large basins were found here. Attached to the eastern perimeter wall of the building, there was once a floor paved with red sandstone. In the debris above it, a funerary stele with Aramaic and Nabataean inscriptions was found, bearing also the representation of a scene most probably related to funerary ceremonies. Further east of the building, remains of a substantial foundation were discovered, belonging to a building, which probably predates the nearby temple.

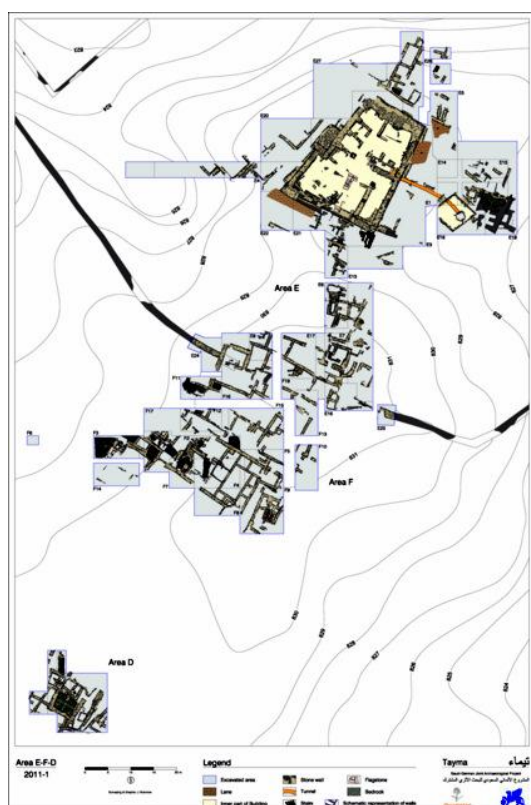


Figure 18. Central part of the archaeological area of Tayma with residential quarter (Area F) and large temple building (E-b1). DAI Orient-Abteilung, J. Krumnow.

Work in the residential quarter south of this building (Area F) concentrated on two building levels of the Nabataean to Late Antique periods (OL F:2 and OL F:3), showing considerable differences in layout and dimension. In order to investigate the former activity areas within these buildings, samples for micro-analyses have been collected from the floors of several rooms.

The year 2011 also saw the continuation of the building conservation programme, concentrating on the late 1st millennium BC to Late Antique temple building E-b1. Based on a modified mud, developed in 2008 and prepared with locally available materials free of any artificial chemical additives, large parts of the perimeter wall have been treated. Wall crowns, joints and damaged walls were closed. The conservation measures have been recorded digitally and undergo regular monitoring.

Hydrological investigations by the University of Applied Sciences at Lübeck, funded by the DFG, continued in the southern part of the walled settlement, with studies of the irrigation channel system. In the surroundings of Tayma, fieldwork on the water catchment of the oasis was conducted.

A three-year palaeo-environmental sub-project by the Free University of Berlin and the Scientific Division at the DAI's head office, funded by the Thyssen Foundation, also began its work. It is aimed at reconstructing ancient landscapes and vegetation. In addition to the existing geo-archaeological data, a series of cores rich in palynological evidence were extracted from the *sabkha* north of the oasis.

Dr Arnulf Hausleiter
Deutsches Archäologisches Institut
Orient-Abteilung, Berlin

Report on the Archaeological Activities at Madâ'in Sâlih in 2011 and 2012

The excavations at Madâ'in Sâlih (ancient Hegra) continued in 2011 and a study season took place in 2012. The project is placed under the aegis of the Saudi Commission for Tourism and Antiquities and the French Ministry for Foreign Affairs. It receives financial support from various public bodies (French Ministry for Foreign Affairs, CNRS, University of Paris 1, IFPO) and private sponsors (Simone and Cino del Duca Foundation, Veolia and Total).

In 2011, eight excavation areas were selected (Fig. 19), one of which lies outside the residential area (Area 5 = tomb IGN 117) and the others inside it (Areas 1, 2, 3, 8, 9 and 6 = IGN 132). In addition, two members of the team, K. al-Hâ'iti and M. al-Mûsa, undertook the removal of some of the baulks which were left between the squares in the 2003 excavation area, and took measures to protect this area from the water which runs down from the neighbouring hill, IGN 132. Another member of the project, I. al-Sabhân, devoted himself to the manufacture of mudbricks to be used in the restoration of the mudbrick walls which came to light during the excavations.



Figure 19. Satellite image showing the excavations undertaken within the residential area (© Madâ'in Sâlih Archaeological Project).

Apart from the excavations and the restoration, several specialists contributed, in 2011 and 2012, to our knowledge of the ancient occupation at the site: C. Augé completed the study of all the coins which were found since 2008; J. Studer studied the fauna; C. Bouchaud studied the vegetal remains; P. Dal Prà studied the textiles and M. Leguilloux the leather objects; C. Durand and Y. Gerber studied the pottery; C. Benich undertook a geophysical survey in various parts of the site; and finally W. Abu-Azizeh

made a systematic survey and mapping of the areas in which *tumuli* have been identified, mainly in the western part of the site.

Areas 1 and 2 are the two large trenches which brought to light domestic structures dated from the first century BC to the beginning of the seventh century AD. In Area 1 six phases have been identified (Phase 1: third–second cent. BC; Phase 2: second/first cent. BC–mid first cent. AD; Phase 3: mid–end first cent. AD; Phase 4: second–third cent. AD; Phase 5: fourth–fifth cent. AD; Phase 6: sixth–seventh cent. AD). There is now clear evidence for the long use of the same urban planning system. From at least Phase 2 until Phase 6, this residential district seems to have been framed by streets which always follow the same orientation. The architectural changes which took place inside this district were therefore limited, at least since the second century BC, by an existing communication network.

In Area 2, the 2011 season enabled us to determine that the occupation of the area began during the reign of Aretas IV (9 BC–AD 40). The results obtained that year also showed that the major episode of destruction or disuse which had been observed in 2008 in the paved room of Trench C concerned in fact the whole area, and took place at the end of Phase 3, probably in the late second or early third century AD. It was followed by a new occupation, attributed to Phase 4, which is dated to the third/early fourth century AD. The area seems to have been abandoned after Phase 4, and there is no evidence of any human activity between the mid–fourth and the sixth/early seventh century AD, contrary to what happened in Area 1.

Area 3 concerns the rampart and all the structures associated with it. In 2011, several spots along the rampart were explored and one gate of the city, the so-called south-eastern gate, was partly excavated.

In Area 8, it was possible, for the first time, to identify four phases of occupation: Phase 1 (mudbrick walls), possibly first century AD; Phase 2, subdivided into Phase 2a and 2b (several stone walls which do not have the same orientation as those of Phase 1); Phase 3 (reuse of building material in order to erect – crudely – a monumental structure which has the same orientation as the structures of Phase 2), possibly post fourth century AD; Phase 4 (late (?) opportunistic

occupation). In this area, we are facing two problems: the chronology, for which we have to wait until all the pottery is studied, and the function of the buildings identified for Phases 1 to 3.

Area 9 (Fig. 20), was opened during the second half of the 2010 season and continued in 2011. It yielded some of the earliest material known in Madâ'in Sâlih (Khurayba ware and Alexander tetradrachms). Moreover, the earliest structures identified indicate that a substantial occupation existed at the site already in the Hellenistic / Late Hellenistic period (third–first century BC). The area has also yielded material datable to the third century AD (if not later).



Figure 20. Aerial view of Area 9 after the 2011 season (© Madâ'in Sâlih Archaeological Project).

In 2010, excavations began on and around IGN 132 (Fig. 21), one of the rocky outcrops which stands in the middle of the residential area (see Fig. 19), and in 2011 a major discovery was made: a Nabataean high place, possibly devoted to the sun god, was installed within a double temenos. The high place is made of a paved platform surrounded by a probably low enclosure wall. In the middle of the platform, a canopy resting on four columns was built, only the negatives of which are preserved. At the foot of the outcrop, on its eastern side, a complete water collection system combining a well and several stone basins was discovered. The objects found in 2011 include a complete bronze casket (Fig. 22) and a small bronze eagle figurine.

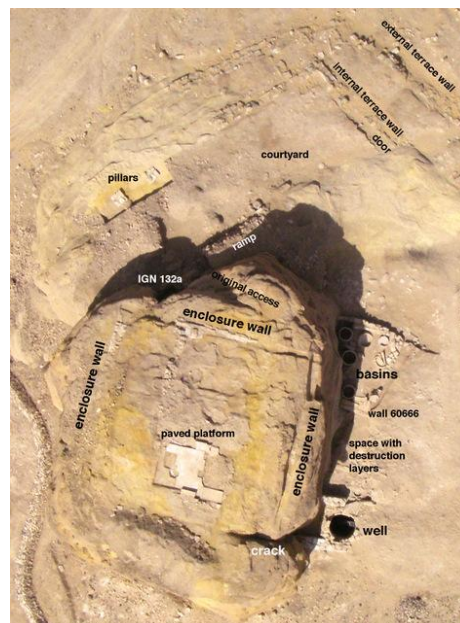


Figure 21. Aerial view of IGN 132 after the 2011 season, showing the structures uncovered (© Madâ'in Sâlih Archaeological Project).



Figure 22. Complete Nabataean bronze casket discovered near one of the basins at the foot of IGN 132 (© Madâ'in Sâlih Archaeological Project).

One of the main achievements of the 2011 season was the completion of the excavation of tomb IGN 117 (Area 5, Fig. 23). The anthropological study was finished during the 2012 study season and the general chronology of the burials can now be proposed: first, individuals (including a woman, possibly Hînat, the founder of the tomb in AD 60) were buried in the pit which was dug in the back-right corner of the funerary chamber (Area B). Probably at the same time,

individuals were deposited on the floor of the chamber (in Area A). Then, the bones of the latter were pushed back in the pit which was thus, at some stage, used as a waste. Two wooden coffins, one of which contained four individuals, were then placed in Area A. The precise chronology of the burials has not been determined yet, partly because the C¹⁴ dates we have obtained so far are not very accurate.

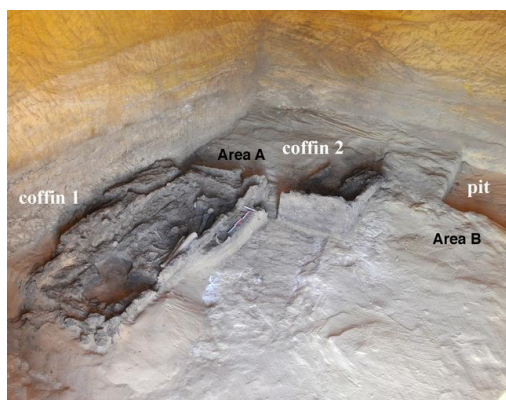


Figure 23. Tomb IGN 117, view of Areas A and B (© Madâ'in Sâlih Archaeological Project).

The survey of the areas in which *tumuli* have been recorded by W. Abu-Azizeh allowed us to propose a new typology for these structures. The tower tombs are the most common type of structure and are sometimes surrounded by a ring of white stones. In the tower tombs, the tomb itself is rectangular and has a corbelled superstructure. Another important type is represented by large cairns made of stones which are bigger and more irregular than those of the tower tombs. The tomb itself, the sides of which are masonry built, is covered with several slabs laid side by side. On top, there is a mass of stones forming a mound. The third main type is characterised by a wall formed of two parallel faces inside which there are two or three compartments separated by stones.

The 2011 and 2012 seasons were particularly rich both in discoveries, achievements and information gathered on the chronology and organisation of the site between the third century BC and the sixth/seventh century AD. The full report on the 2011 season will soon be available on-line at: <http://hal.archives-ouvertes.fr/>

Laïla Nehmé
(on behalf of the Madâ'in Sâlih team)

Antiquities Homecoming Project Launched

Saudi Aramco signed an agreement with the Saudi Commission for Tourism and Antiquities (SCTA) to cooperate in recovering valuable national heritage artefacts. Mae Mozaini, director of Public Affairs at Aramco Services Company in Houston, Texas, said that Aramco had, over the decades, developed a number of collections of Saudi antiquities, large and small, often motivated by a desire to preserve them for posterity. "Saudi Aramco and the SCTA are deeply grateful to all who have rescued and preserved antiquities of the Kingdom," she said.

Saudi Aramco extended a special invitation to all who had such artefacts to consider donating them to the National Museum in Riyadh. In return, donors of significant items would receive a Certificate of Appreciation from Saudi Aramco's president and CEO, and be named, with the artefacts they donated, on a plaque displayed at the Center. Following this successful appeal, about 14,000 artefacts were returned and a major two-part exhibition of them opened at the National Museum in the Saudi capital Riyadh in February 2012. It showed remarkable pieces from the Palaeolithic to the Islamic period. Many of the pieces returned from overseas had been presented by Americans with Saudi Aramco connections, some stretching back nearly 60 years.

The SCTA plans a forum on the subject of retrieved national antiquities, and, in addition to the agreement signed with Saudi Aramco, is launching an awareness campaign on the importance of retrieving national antiquities which are in the possession of both Saudis and foreigners. Prince Sultan bin Salman, head of SCTA, has stated that Saudi antiquities are possessions of the Kingdom and are national treasures that should be preserved and legally protected. "Pieces were exported by travellers who toured the Arabian Peninsula, while some were transported by workers who knew the value of antiquities," he said, adding people are now responding as they become aware of the Kingdom's retrieval programme.

Prince Sultan said that returned pieces would be registered at the national antiquities registry and later loaned back to Saudi Aramco. Some pieces are likely to be exhibited at the King Abdulaziz Center for

World Culture, a major Saudi Aramco initiative now under construction in Dhahran and due to open next year (see the website: <http://en.kingabdulazizcenter.com/>).

Peter Harrigan

Expansion of the Haram Mosque in Makkah

The Saudi government has begun a major project which aims to expand the Haram Mosque in Makkah in order to accommodate a higher number of pilgrims. The design of the new mosque, which is being finalised by Norman Foster (British architect) and Zaha Hadid (Iraqi architect), allows a capacity of more than 3 million worshippers at a time. The project should be completed around the year 2020. Other facilities will be housed around the area, such as conference halls, residential buildings, command centres to control the flow of traffic, security and other services.

World's Biggest Clock in Makkah

A giant clock on a skyscraper in Islam's holiest city Makkah began ticking at the start of Ramadan in 2011, amid hopes by Saudi Arabia it will become the Muslim world's official timekeeper. The Makkah Clock, which Riyadh says is the world's largest, has four faces measuring 43 metres in diameter. It sits 400 metres up what will be the world's second-tallest skyscraper and largest hotel, overlooking the city's Grand Mosque.

Over 90 million pieces of coloured glass mosaic embellish the sides of the clock, which has four faces each bearing a large inscription of the name "Allah". It is visible from all corners of the city. The clock tower is the landmark feature of the seven-tower King Abdulaziz Endowment hotel complex, being built by the private Saudi Binladen Group, which will have the largest floor area of any building in the world when it is complete. Local media have said the clock tower project cost \$3 billion. The project is part of efforts to modernize the old city and make it more capable of catering to pilgrims.

Source: Asma Alsharif, Reuters
(<http://www.reuters.com/article/2010/08/11/us-saudi-Makkah-clock-idUSTRE67A3AI20100811>)

Discovery at al-Maqar, Saudi Arabia, as reported by the media in August 2011

The Saudi Commission for Tourism and Antiquities (SCTA) has announced the discovery of a site in the south of the country that, it claims, may point to domestication of the horse 9,000 years ago in the Arabian Peninsula. SCTA vice-president, Dr Ali Al-Ghabban, said the discovery at al-Maqar challenged the theory that domestication first took place 5,500 years ago in Central Asia. The site also includes remains of mummified skeletons, arrowheads, scrapers, grain grinders, tools for spinning and weaving, and other tools as well as animal statues that are claimed to be evidence of an advanced civilization, now coined al-Maqar civilization, skilled in handicrafts. Dr Al-Ghabban said carbon-14 tests of organic samples from the site have been dated to around 7,000 BC. Preliminary surveys of the area and a comprehensive excavation of the site are now planned.

YEMEN

Nobel Peace Prize for Tawakkul Karman

A Nobel peace prize was awarded to 32-year-old Tawakkul Karman. One of three women awarded the prize in 2011, Karman is a Yemeni journalist and activist, as well as a mother of three. She is the first Arab woman to win the prize. In 2005 she formed the group "Women Journalists without Chains", and both before and during the Arab Spring, she played a leading role in the struggle for women's rights and for democracy and peace in Yemen. She called her award "a victory for the Yemeni people, for the Yemeni revolution and all the Arab revolutions."

ᵃAynat Restoration

In the wake of the disastrous floods that hit the Wadi Hadhramaut in October 2008, the Iraqi architect Dr Salma Samar Damluji, founder-member of the Daw'an Mud Brick Architectural Foundation, assessed and initiated the restoration of a number of sites in the area, with valuable financial help from the Prince Claus Cultural Emergency Response Fund. Her initial report identified a number of key buildings and sites, in particular the Mosque of al-Fakih in ᵃAynat, the Mosque of Ghayl ᵃUmar Bu Wazir and six *wali* tombs in Sah.

The present town of ʿAynat was founded in the mid-16th century by Sheikh Abu Bakr bin Salim, a Sufi sage whose fame accounts for the significance of the town and its religious buildings. His mosque was built in 1538-39 and a handsome and well-built cemetery has developed alongside. An earlier mosque in the town is the al-Fakih Mosque, allegedly founded in 1178-79. All these buildings suffered from the floods, but were already in a poor state of repair. Dr Damluji has pointed out that such buildings are an integral part of the urban and heritage landscape. Crucial to their rehabilitation and repairs has been the involvement of local craftsmen, several already known to Dr Damluji from her work elsewhere in the region.

Work on the ʿAynat al-Fakih Mosque was completed by the end of July 2010. Dr Damluji gave a presentation on the restoration of the Sah and Aynat sites at the Seminar for Arabian Studies in July 2011, and that of al-Fakih Mosque is described in more detail in the 2011 Journal of the British-Yemeni Society.

Sarah Searight



Figure 24. Minaret and east-facing entrance of the Mosque of al-Fakih (Photo: Salma Samar Damluji).

AWARDS AND PRIZES

Arab-British Centre Culture and Society Award

The Arab British Centre announced Al Jazeera English as winner of the 2011 Arab British Culture and Society Award. The annual award of £5000 is made to an individual or organisation which, in the opinion of the judges, has made an outstanding contribution to the British public's knowledge and understanding of the life, society and culture of the Arab people.

The judges chose Al Jazeera English out of a shortlist of five nominees for its extensive reach and impact on the general public's understanding of events in the Arab world. The judges felt that Al Jazeera English had risen to the occasion at a key moment in the history of the Arab world, with its journalists undertaking personal risks to provide an alternative perspective to the mainstream British media. The panel noted the 24-hour news station's wide availability with the free-to-view UK channel reaching over 31.5 million UK households.

British-Yemeni Society Awards

First prize (£500) of the British-Yemeni Society 2011 essay competition was awarded to Warda Eissadi for her essay *Smile, you are in Yemen!* and second prize (£250) to Fernando Carvajal for his *Decentralization through Dialogue*. This year's academic grant (£500) was awarded to Benedict Wilkinson for fieldwork towards his PhD on counter-extremism strategies operated by the governments of Egypt, Saudi Arabia and Yemen.

Qatar Foundation

Dr Andrew Peterson, Director of Research in Islamic Archaeology at the University of Wales Trinity Saint David, in collaboration with Faisal Al-Naimi, Head of Antiquities, Qatar Museum's Authority, and Assistant Professor Diane Derr at Virginia-Commonwealth

University Qatar, have won a \$400,000 National Priorities Research Programme (NRNP) grant from the Qatar Foundation for a project which proposes to build up a visual record of Qatar's archaeological and heritage sites and develop new methods of recording and analysis based on the use of UAV (unmanned aerial vehicle) photography.

Rawabi Holding Awards

These awards, hosted by the Saudi-British Society, are awarded annually to two British subjects who have made a significant contribution to Saudi-British cultural relations. The 2012 prizes were presented to the former ambassador to Saudi Arabia, Sir Alan Munro, and the well-known film-maker Mr Michael McKinnon.

Jameel Prize

This £25,000 prize is administered and awarded by the Victoria and Albert Museum. The 2011 winner was Algerian born Rachid Koraichi for a selection of embroidered cloth banners from a series entitled "*The Invisible Masters*" (see p. 11).

The British-Kuwait Friendship Society Book Prize in Middle Eastern Studies

The winning titles in 2011 (for books published in 2010), with £5,000 awarded to each author, were the following: *Witnesses to a World Crisis: Historians and Histories of the Middle East in the Seventh Century* by James Howard-Johnston, and *Mamluk History through Architecture, Monuments, Culture and Politics in Medieval Egypt and Syria* by Nasser Rabbat.

Arabic Booker Prize

The joint winners of the 2011 prize were Mohammed Achaari for *The Arch and the Butterfly* and Raja Alem for *The Doves' Necklace*. The 2012 winners will be announced on 27 March, 2012.

AVAILABLE GRANTS AND PRIZES

Arab-British Culture & Society Award

The Arab-British Culture & Society Award was launched in 2007. It was the original concept of Sir Peter Lloyd, former chair of the Arab British Centre, to celebrate, promote and

encourage the work of those involved in educating the British public on the life and times of the Arab world and its people.

The organisers are in the process of revamping the award so please check their website for updates:

<http://www.arabbritishcentre.org.uk/>

Barakat Trust

The Trust awards a number of scholarships and grants to students and scholars of Islamic art and archaeology including conservation and post-doctoral fellowships. Grants have covered conservation programmes; documentation of archives; events; exhibitions and museums; lectures; colloquia and conferences; scholarships towards a Master of Studies course in Islamic Art History and Architecture at the University of Oxford; scholarships and grants for post-graduate and post-doctoral study and research fellowships; travel and field trips; archaeological projects; and prizes to students at accredited schools and universities. The Barakat Trust does not support the applied arts.

Contact the Barakat Trust, The Oriental Institute, Pusey Lane, Oxford, OX1 2LE. barakat.trust@orinst.ox.ac.uk; further information on the grants at <http://www.barakat.org/>

British Academy

The Academy offers a number of academic, research and travel fellowships and other grants. For full details visit the British Academy website:

www.britac.ac.uk/funding/guide

British Institute of Persian Studies

BIPS welcomes applications from scholars wishing to pursue research in Persian Studies. Further information is at www.bips.ac.uk

Research Programmes. Most of BIPS' research income is set aside for collaborative research programmes. BIPS is currently seeking to attract applications from scholars in three "umbrella" programmes: the History and Archaeology of Ancient Iran; the Political Culture of Kingship in the Persianate World and Modern Iran; and the Idea of Chivalry.

Awards and Research Grants 2012-2013.

The second round of applications for grants to assist scholars wishing to pursue research in all fields of Persian/Iranian and wider Persian world studies are invited. These are at postgraduate level and include anthropology, archaeology, art, history, linguistics, literature, philosophy, religion, political science and cognate subjects.

Travel Bursaries. The BIPS, aware of the steady interest among British undergraduates in visiting Iran, is offering a limited number of bursaries in 2012/13 to encourage such visits to Iran and the wider Persian world.

All applicants for grants must be members of the British Institute of Persian Studies. Membership forms are available to download from www.bips.ac.uk/join/join-us. Please send grant application and membership forms to The Secretary, BIPS, The British Academy, 10 Carlton House Terrace, London SW1Y 5AH.

Application forms can be obtained from <http://www.bips.ac.uk/story/awards-and-research-grants-2011-2012>. Email: bips@britac.ac.uk

British Institute for the Study of Iraq

BISI Research Grants. Applications are welcomed annually to support research or conferences on Iraq and neighbouring countries not covered by other BASIS-sponsored institutions, in any field of the humanities or social sciences, concerned with any time period from prehistory to the present day. Awards will normally fall within a limit of £4,000, though more substantial awards may be made.

The Institute welcomes funding applications for pilot projects, especially on the theme of Exile and Return. Funding of up to £8,000 is available for one such project a year. The Institute offers assistance to the award-holder in drafting a full research proposal to submit jointly to other funding bodies.

Applicants must be residents of the UK or, exceptionally, other individuals whose academic research closely coincides with that of the BISI. Two academic references are required. All applications and references must be received by 10 January.

BISI Development Grants. Grants are available to support development events and projects, such as lectures, study days, and popular publications that relate to Iraq and neighbouring countries and to the areas of interest covered by BISI. A Development Grant application should normally be for an amount of up to £500. Conditions are as above, but deadlines are 1 October annually.

BISI Visiting Iraqi Scholar Grants. Two or three grants are offered each year to be held in the UK by visiting scholars from Iraq in all disciplines within humanities and social sciences. The academic focus must relate to the

study of Iraq. All applications and references must be received by 1 March annually.

Please see the website for full details and conditions of BISI's grants:

<http://www.britac.ac.uk/institutes/iraq/> or contact the administrator: bisi@britac.ac.uk.

British Society for Middle Eastern Studies (BRISMES)

BRISMES administers several scholarships and prizes each year:

MA Scholarship. BRISMES offers an annual Master's scholarship for taught Master's study at a UK institution. The Master's programme can be in any discipline but should include a majority component specifically relating to the Middle East. Preference will be given to candidates resident in the European Union, and to institutions who are members of BRISMES.

Research Student Awards. For research students based in the UK working on a Middle Eastern studies topic. The annually available ceiling of £1,000 will either be given as a single award or divided (max. three).

Abdullah Al-Mubarak Al-Sabah Foundation BRISMES Scholarships. The purpose of the scholarships is to encourage more people to pursue postgraduate studies in disciplines related to the Middle East in British universities. The scholarships will be for one academic year. The value of each scholarship will be £2,000. Two scholarships will be awarded.

For full details, deadlines and conditions of all the above see the website <http://www.brismes.ac.uk/student-area/scholarships> or email a.l.haysey@durham.ac.uk.

The University of Cambridge

The University of Cambridge now administers the *British-Kuwait Friendship Society Book Prize in Middle Eastern Studies*, which was founded by an endowment from the Abdullah Al-Mubarak Al-Sabah Charitable Foundation. In each of the years since the prize commenced, it has attracted around 30 nominations from some 15 publishers and the overall standard of entries has been extremely high (see p. 36 above). The prize is awarded for the best scholarly work on the Middle East each year. Application forms and further information can be found at <http://www.bkfsp prize.co.uk>.

British-Yemeni Society Annual Academic Grant

Applications are invited from anyone carrying out research in Yemen or on a Yemen-related subject at a British or Yemeni University. Applicants' nationality is irrelevant. Applications may be made to assist with study in any subject or field, so long as it is concerned with Yemen and is for a specific qualification (e.g. BA, MA, PhD etc.) Post-doctoral researchers may apply, but will only be considered should no more junior applicants approach the Committee. Applications must follow normal academic procedures, i.e. an abstract supported by a recommendation from the applicant's supervisor.

Applications are to reach the Secretary to the Committee by 31 March each year. The Committee will consider the applications and make the grant at the AGM in June. As a condition of the grant, the successful applicant will be required to make an acknowledgement of the grant in their thesis or dissertation. The applicant will also be expected to make a presentation to the Society (to be summarised in the Society's Journal) on the results of the research assisted by the grant.

Submission and any queries are to be addressed to the Honorary Secretary, The British-Yemeni Society, 2 Lisgar Terrace, London W14 8SJ, email 1.rebeccajohnson@gmail.com. For full details see the website <http://www.brismes.ac.uk/student-area/scholarships>

Centre for the Advanced Study of the Arab World

CASAW, a language-based area studies initiative funded by the AHRC, ESRC, HEFCE and SFC, offers funding for postgraduate studentships and postdoctoral fellowships at the Universities of Edinburgh, Durham and Manchester. Website: <http://www.casaw.ac.uk/>

Council for British Research in the Levant (CBRL)

CBRL currently offers *Travel Grants*, *Pilot Study Awards*, *Visiting Research Fellowships*, *Visiting Scholarships*, *Honorary Fellowships*, *Project Completion Awards* and *Project Affiliation* for research that comes under the following themes: the spread of early humans through the Near East from Africa; the origins, development and practice of economic and social strategies in the Middle East from

earliest times to the modern day; the development and workings of complex societies and their products; long-term landscape and settlement studies; the relationship between people, past and present, and their built and natural environment; synthetic studies of key historical periods; the interface between East and West; the investigation of multiple identities in the Middle East; the diachronic and synchronic study of the use of language, music and the written record in Middle Eastern society. Further details, application forms and conditions of the grant schemes are available from the UK Secretary, CBRL, British Academy, 10 Carlton House Terrace, London, SW1Y 5AH, or visit:

www.cbri.org.uk/support.html

Information regarding the next deadlines can be located on the above website. Any queries should be addressed to cbri@britac.ac.uk

Qasid Arabic Institute in conjunction with the Council for British Research in the Levant

For the third year, two scholarships for 2012 were offered for the annual intensive Arabic Programme in Modern Standard Arabic, one for the summer season and one for the autumn season. The closing date for applications was the 20 November 2011. See the website (<http://www.bi-amman.org.uk/arabic.html>) for more information.

The Emirates Natural History Group

The ENHG, the oldest NGO in the UAE dealing with archaeology and natural history, has previously provided several other grants for relevant research and excavations including bird studies and funding an archaeological excavation at a Neolithic site at Abu Dhabi International Airport. It has also given grants for conservation projects elsewhere in Arabia, including, most recently, a grant to the Yemen Arabian Leopard Project.

The Group's Conservation Fund generally provides grants of up to £500. Applications may be sent either via the British Foundation for the Study of Arabia or direct to the ENHG: <http://www.enhg.org/>

The British Foundation for the Study of Arabia

The BFSa offers grants of up to £500 in support of research into the archaeology,

history, culture and environment of the Arabian Peninsula. There are two deadlines. Applications should be sent to Dr Derek Kennet by email (derek.kennet@durham.ac.uk) by 31 May and 31 October of each year.

Applicants will be informed of the BFSa's decision within 6 weeks of those dates. The grant will be held for 12 months from the date of receipt of the award. Recipients will be required to provide a written report on their research with an account of the expenditure, to be submitted within 6 months of the expiry of the period for which the grant was made. Successful applicants will also be required to submit a summary of their research for publication in the next issue of the BFSa Bulletin and may be asked to lecture to the on the subject of their research. See the website for more information:

<http://www.thebfsa.org/grants.html>

Gerald Avery Wainwright Fund for Near Eastern Archaeology

The Fund aims to encourage the study of non-classical archaeology and the general history of the countries of the Middle East. It holds an annual Schools Essay Prize, awards Research Grants to mature scholars and also sponsors a post-doctoral Fellowship. Research Grant deadlines are on 1 April and 1 October. Visit the website for application forms and guidelines:

<http://krc.orient.ox.ac.uk/wainwright/>

For further information contact: The Gerald Avery Wainwright Near Eastern Archaeological Fund, Khalili Research Centre, University of Oxford, 3 St. John Street, Oxford OX1 2LG. Email: wainwright.fund@orinst.ox.ac.uk

International Prize for Arabic Fiction (IPAF)

For further details, see:

<http://www.arabicfiction.org/>

The Kuwait Programme on Development, Governance and Globalisation in the Gulf States at the London School of Economics and Political Science (LSE): Research Fellowships and PhD Scholarships

PhD Scholarships

The Kuwait Programme on Development, Governance and Globalisation in the Gulf States at the London School of Economics and Political Science is pleased to announce two scholarships for full-time PhD students of £12,500 each per annum, renewable for up to

three years. This scholarship, which will be available for an Autumn 2012 start, will be awarded on academic merit. The successful candidates will be those who can contribute to the Kuwait Programme's own research objectives. The selection panel are seeking to support young and very capable researchers who will benefit from the support the Kuwait Programme can offer in developing their proposal into a significant work of research.

Research Fellowships

The Kuwait Programme on Development, Governance and Globalisation in the Gulf States wishes to announce the availability of short-term Research Fellowships. These will be based at the Centre for the Study of Global Governance at the LSE, and will last up to three months. The Research Fellowships will enable successful candidates to pursue research into specific projects relevant to the Kuwait Programme. Applications are invited from Gulf States nationals who are post-doctoral fellows and above or practitioners engaged in relevant short and long-term research projects. Successful candidates will have access to research facilities at the LSE, will receive a return flight to London, accommodation near the LSE and assistance with daily expenses, and be expected to participate in the Kuwait Programme.

The Kuwait Programme is a ten year multidisciplinary global programme. It focuses on topics such as globalisation, economic development, diversification of and challenges facing resource rich economies, trade relations between the Gulf States and major trading partners, energy trading, security and migration. For more details, see <http://www.lse.ac.uk/government/research/resgroups/kuwait/home.aspx>

Leigh Douglas Memorial Fund

The fund was established with donations from Leigh Douglas's family and friends to support continued scholarship on the Middle East. It is a charity, and has distributed more than £18,000 since 1990 to assist scholars and experts pursuing research, mostly on Yemen, in fields as varied as archaeology, social anthropology, folk tales, history, geography, linguistics, public health, and marine archaeology. Small grants have enabled scholars to travel, conduct field research or attend conferences, which otherwise would not have been possible. Grants include:

The Leigh Douglas Memorial Prize. This is awarded annually to the writer of the best PhD dissertation on a Middle Eastern topic in the Social Sciences or Humanities. The current value of the prize is £500. Anyone wishing to submit his/her dissertation for consideration should send a copy, together with an accompanying letter or recommendation from their supervisor to Professor Charles Tripp, S.O.A.S., Thornhaugh Street, Russell Square, London, WC1X 0XG, UK

The deadline for submission of entries for the 2011 award was 31 January 2012. See www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize for more information.

Grants for Yemeni Studies. Each year the Leigh Douglas Memorial Fund offers two or three small grants (in the region of £300) to assist scholars of any nationality whose research involves the study of Yemeni history, culture, economics, politics or society. Applications should include a brief curriculum vitae, an outline of the relevant research project and a letter of reference. There are two annual deadlines for applications: 1 November and 1 May. Further enquiries and applications should be sent by post to Dr Venetia Porter, Department of the Middle East, The British Museum, Great Russell Street, London, WC1B 3DG, United Kingdom.

Email venetia@trippiyasa.demon.co.uk.

For further information on Leigh Douglas and the Fund's work see <http://www.al-bab.com/yemen/douglas.htm>.

Palestine Exploration Fund

The PEF awards small grants to students and others pursuing research into topics relevant to its general aims. The deadline is 31 January each year. Please address applications to Grants Manager, Palestine Exploration Fund, 2 Hinde Mews, Marylebone Lane, London W1U 2AA. Enquiries can be addressed to the Executive Secretary. Email ExecSec@pef.org.uk. Further details and application forms can be found at: <http://www.pef.org.uk/grants/>

Royal Asiatic Society

The Society offers several prizes for outstanding research in Asian studies, including the *Professor Mary Boyce Prize* for an article relating to the study of religion in Asia, and the *Sir George Staunton Prize* for an article by a young scholar, both for articles submitted to the *Journal of the Royal Asiatic Society*.

The Society moreover welcomes *Fellowship applications* from anyone with a serious interest in Asian studies. For more information contact Alison Ohta, Curator, Royal Asiatic Society, 14 Stephenson Way, London W1 2HD. Tel: +44(0)2073884539; Email ao@royalasiaticsociety.org
See also: www.royalasiaticsociety.org.

Sir William Luce Fellowship

The Fellowship is awarded annually to a scholar working on those parts of the Middle East to which Sir William Luce devoted his working life (chiefly Sudan and Arabia) and is hosted by Durham University for a period of three months from the beginning of May. The Fellowship, tenable jointly in the Institute for Middle Eastern & Islamic Studies and Trevelyan College, will entitle the holder to full access to departmental and other University facilities. The Fellow is expected to deliver The Sir William Luce Lecture, which will form the basis of a paper to be published in the Durham Middle East Papers series.

For further information see: <http://www.dur.ac.uk/sgia/imeis/lucefund/fellowship/>. Contact Mrs Jane Hogan, Honorary Secretary, Sir William Luce Memorial fund, Durham University Library, Palace Green, Durham DH1 3RN, UK. Tel. +44 (0)191 334 1218. Email luce.fund@durham.ac.uk

SOAS Scholarships and Studentships

The School of Oriental and African Studies, University of London, offers numerous scholarships with relevance to Arabian studies. For further information see <http://www.soas.ac.uk/registry/scholarships/> or contact The Scholarships Officer, Registry, SOAS, Thornhaugh Street, Russell Square,

London, WC1H OXG, UK. Email: scholarships@soas.ac.uk

Thesiger-Oman Fellowships

By the kind generosity of the His Majesty Qaboos bin Said Al-Said, Sultan of Oman, the Royal Geographical Society offers one annual fellowship of up to £8,000 for geographical research in the arid regions of the world, as a memorial to Sir Wilfred Thesiger. The fellowship will focus either on the physical aspects or on the human dimension of arid environments. The fellowship funds a researcher with an outstanding research proposal, including periods of arid environment fieldwork. To reflect Thesiger's interests, research within the Middle East and other arid regions he visited will be given priority, but applications for work in the world's other arid regions is also welcomed.

For more information see, <http://www.rgs.org/OurWork/Grants/Research/Thesiger-Oman+Fellowships.htm>

Jameel Prize

This prize is administered and awarded by the Victoria and Albert Museum. It is an international prize award for contemporary art and design inspired by Islamic tradition. Its aim is to explore the relationship between the Islamic traditions of art, craft and design and contemporary work as part of a wider debate about Islamic culture and its role today. The award is held every two years, with 2013 the next year of the competition, and is open to artists and designers of any nationality, any creed and any age. For more information see the website:

<http://www.vam.ac.uk/content/articles/j/jameel-prize/>

CONFERENCES AND SEMINARS 2011–12

COMPLETED CONFERENCES

The 2011 Seminar for Arabian Studies

The Seminar was held at the British Museum in London, 28-30 July 2011. Numerous members of the BFSa presented their work or chaired sessions. The programme from the seminar is available online:

http://www.arabianseminar.org.uk/SAS_Prog_2011_July.pdf

The Seminar opened with the MBI Al Jaber Foundation Public Lecture given by Dr Laila

Nehmé of the Centre National de la Recherche Scientifique, Orient et Méditerranée on the evening of 28 July. The subject of her lecture was “From the capital of Petra to the provincial city of Hegra: new insights on the Nabataeans”.

Related to this lecture, a special session was held on “The Nabataeans in Focus: Current Archaeological Research at Petra”, organised by Dr Lucy Wadeson, on 29 July. Leading experts in Nabataean studies presented the

results of their research projects at Petra, according to the following themes:

- Religion and Status
- Tombs and Burial Customs
- Environs and Hinterland

The day finished with a panel discussion on “Developing an agenda for Nabataean Archaeology”. The papers are currently being edited for inclusion in a Supplement to the Proceedings of the Seminar for Arabian Studies 42.

“Early Petra” Conference, Humboldt University, Berlin

From 2009 to 2011, a German-French research programme, funded by the German Research Foundation (DFG) and the Agence Nationale de la Recherche (ANR) made possible a series of projects in the enlarged framework of “early” Nabataean settlement at Petra and in its surroundings. As part of this programme, an international conference, entitled “Early Petra”, was held in Berlin from 2 – 4 December, 2011.

The conference brought together people directly involved in the above mentioned research programme with colleagues from abroad working on similar topics for a scientific exchange. Contributions dealt directly and indirectly with the earliest traces of Nabataean presence in the Petra area, over all fields of research and across different genres (landscape archaeology, material culture, structures, texts etc.). Positive, as well as negative, results were presented and discussed, as well as questions related to continuity and discontinuity, and methodical and practical problems. The proceedings will be published in 2012, in a volume specifically devoted to “Early Petra”.

For further details, visit http://winckelmann-institut.hu-berlin.de/aktuelles/early-petra-news/?set_language=en

The Middle Palaeolithic in the Desert

13-14 January 2012, Wolfson Conference, University of Oxford

This conference assembled researchers investigating Middle Palaeolithic archaeology in desert landscapes with many papers discussing the Palaeolithic in the deserts of Arabia. For more information visit: <https://sites.google.com/site/middlepalaeolithicdesert/>

The Interdisciplinary Forum on Human Origins: Behaviour, Environment and Technology (HOBET)

26-28 January 2012

The second annual forum discussed a wide range of themes, including faunal exploration strategies and human responses to climate change widely applicable to Arabian Palaeolithic Studies. For more information visit: <http://www.hobet.org/#/homepage/>

Red Sea VI

The BFSa sponsored five Red Sea conferences between 2000 and 2010, the idea being to extend the Arabian “remit” to adjoining areas. They were all well attended by international scholars including those from the region, and the Proceedings have been published in a series of BAR monographs (see advertisement on back cover). The Proceedings of the last conference held in Exeter in 2010 are due to be published shortly.

UPCOMING CONFERENCES AND SEMINARS 2012

The Hajj

22-24 March 2012, BP Lecture Theatre, British Museum

A major multi-disciplinary academic conference, bringing together a group of renowned international scholars and specialists to present their latest research on Hajj. The conference will cover many aspects of Hajj, including literature, history, archaeology, pilgrims’ journeys, art, architecture, photography and material culture. This event is supported by the AHRC. For more information see:

http://www.britishmuseum.org/whats_on/event_s_calendar/march_2012/conference_the_hajj.aspx

BRISMES Conference: “Revolution and Revolt: Understanding the Forms and Causes of Change”

26-28 March 2012, London School of Economics (LSE)

For details, see:

<http://www.brismes.ac.uk/events/58-brismes-annual-conference-2012>

ICAANE 2012

The 8th International Congress on the Archaeology of the Ancient Near East

April 30 – May 4 2012, Warsaw

The conference is organised jointly by the Polish Centre of Mediterranean Archaeology, and the Institute of Archaeology, University of Warsaw. For more information email warsaw@8icaane.org or visit <http://www.8icaane.org/>

The First International Conference on Nabataean Culture

5 – 8 May, 2012, Petra

This conference aims to promote and encourage new dimensions on the different aspects of Nabataean studies and to shed light on the results of the field activities carried out in Nabataean sites in Jordan. For more information visit:

<http://www.ju.edu.jo/conferences/Petra/Home.aspx>

Gulf Research Centre Conference

11 – 14 July 2012, University of Cambridge

For details, visit <http://grm.grc.net>

The 2012 Seminar for Arabian Studies

13 - 15 July 2012, The British Museum

The Seminar is the only international forum which meets annually for the presentation of the latest academic research in the humanities on the Arabian Peninsula (including archaeology, epigraphy, ethnography, language, history, art) from the earliest times to the present day or, in the case of political and social history, to the end of the Ottoman Empire (1922). This year's focus session is entitled "The Role of Museums in Arabia".

Papers read at the Seminar are published in the Proceedings of the Seminar for Arabian Studies in time for the Seminar of the following year. The Proceedings therefore contain new research on Arabia and reports of new discoveries in the Peninsula in a wide range of disciplines.

The Steering Committee is delighted to acknowledge the continued support and generosity of the MBI Al Jaber Foundation and the British Museum.

<http://www.arabianseminar.org.uk/>

Gulf Studies Conference 2012

17- 20 July at the University of Exeter

An interdisciplinary conference on the Gulf region (Arabia, Iran, Iraq) past and present including a session entitled "Tourism Development in the GCC States: Reconciling Economic Growth and Sustainable Development". For more information please email Dr James Onley j.onley@exeter.ac.uk or visit the conference website: <http://socialsciences.exeter.ac.uk/iais/research/centres/gulf/conference/2012conference/>

The ARAM conference on the Edomites and Nabataeans

24 – 27 July 2012, The Oriental Institute, Oxford University

The ARAM Society for Syro-Mesopotamian Studies will present its Thirty-Third International Conference on the theme of Edom and the Edomites and Idumea and Idumeans and their relationship to the Nabataeans. For more information contact:

aram@orinst.ox.ac.uk

2012 Annual Meeting of the American Schools of Oriental Research (ASOR)

14 – 17 November 2012, Chicago, Illinois

The annual meeting is ASOR's and its affiliated research centres' focal event of the year. Approximately 750 scholars, students, and interested members of the public will come together for three intensive days of academic lectures, poster presentations, business meetings, evening receptions, and general conversation. For more information, visit <http://www.asor.org/am/index.html>

BYS-LMEI Conference on Yemen "Yemen: Challenges for the Future"

16 – 17 November 2012 at SOAS, University of London

The British Yemeni Society (BYS), in collaboration with the London Middle East Institute (LMEI) and the support of the BFSa, will hold the first academic conference in the UK for at least a decade to discuss in depth the many economic and social challenges facing Yemen. The BYS also wants to promote academic research on Yemen and explore recent developments in academic research on the country. For further information please contact Louise Hoskins at lh2@soas.ac.uk or Thanos Petouris at agpetouris@soas.ac.uk

The 45th Annual Meeting of the Middle East Studies Association

17–20 November 2012, Sheraton Denver Downtown Hotel, Denver, Colorado

Each fall, typically the week before Thanksgiving, MESA members gather in a different US city for the association's annual meeting. The meeting features panels and special sessions on a variety of topics related to Middle East studies. It is complemented by meetings of MESA's affiliated groups, an exciting 4-day film festival, a comprehensive book exhibit featuring the latest books and software in the field, and other informal events. The meeting provides an opportunity for friends and colleagues from a variety of disciplines to gather to share their common bond: the study of this important region of the world. For more information visit <http://www.mesa.arizona.edu/annual-meeting/>

LSE Kuwait Programme on Development and Globalisation in the Gulf States develops academic networks between LSE and Gulf institutions, and hosts public lectures, (**The LSE Kuwait Lecture Series**) a regular seminar series as well as five major biennial conferences. The next conference will take place in 2013.

The next lectures in the Lecture Series are as follows:

Social Media, surveillance & identity in the Bahrain Uprising

20 March, 2012, 4:30–6:00pm in room KSW 1.04, Kingsway, LSE

Marc Owen Jones (Durham University)

Religion, ideology, and strategic calculation: The Arab Gulf monarchies and the Arab Israeli conflict

16 May 2012, 4:30–6:00pm in room KSW 1.04, Kingsway, LSE

Rene Rieger (University of Exeter & Munich)

(For more information contact Ian Sinclair on: i.sinclair@lse.ac.uk)

“Horses from the Middle East and Beyond”

25–26 May 2012 (10.00–17.00)

Stevenson Lecture Theatre, British Museum; Free entry

In conjunction with “The Horse” exhibition (see p. 14), this two-day seminar aims to explore the history of the horse in the Middle East, particularly the Arabian horse. The seminar will cover academic and popular subjects including the early domestication of the horse, new discoveries made in the Kingdom of Saudi Arabia, and the development of the Arabian horse breed, which has become so identifiable with Saudi Arabian culture. All are welcome to come for either or both days, but due to limited space registration is necessary – please contact Astrid Johansen: ajohansen@thebritishmuseum.ac.uk

BAR S2237 2011 **Water Management: The Use of Stars in Oman** by Harriet Nash. *Society for Arabian Studies Monographs 11* ISBN 978 1 4073 0799 2. £32.00.

BAR S2317, 2011 **Pierres levées, stèles anthropomorphes et dolmens / Standing stones, anthropomorphic stelae and dolmens** sous la direction de / Under the direction of Tara Steimer-Herbet. Maison de l'Orient et de la Méditerranée Jean Pouilloux. ISBN 978 1 4073 0900 2. £35.00.

BAR S2291 2011: **Lithic Technology and Regional Variation in Late Neolithic Jordan** by Dawn Nadine Cropper. ISBN 9781407308685. £32.00

BAR S2227 2011: **Protohistoire de l'oasis d'al-Aïn, Travaux de la Mission archéologique française à Abou Dhabi (Emirats arabes unis) Les sépultures de l'âge du Bronze** edited by S. Cleuziou, S. Méry et B. Vogt. ISBN 978 1 4073 0789 3. £42.00

BAR S2212 2011: **From Nabataea to Roman Arabia: Acquisition or Conquest?** by Fahad Mutlaq Al-Otaibi. ISBN 9781407307701. £33.00

BAR S2107 2010: **Death and Burial in Arabia and Beyond Multidisciplinary perspectives** edited by Lloyd Weeks. *Society for Arabian Studies Monographs 10* ISBN 9781407306483. £55.00

The Travel Chronicles of Mrs J. Theodore Bent. Volume III: Southern Arabia and Persia Mabel Bent's diaries of 1883-1898, from the archive of the Joint Library of the Hellenic and Roman Societies, London. Edited by Gerald Brisch. ISBN 9781905739134. £29.50, 2010

An Archaeological Guide to Bahrain by Rachel Maclean and Timothy Insoll. ISBN 9781905739363. £13.99, 2011

The Proceedings of the Seminar for Arabian Studies are published and distributed by Archaeopress
Past papers are now available on JStor

All titles can be ordered through www.archaeopress.com

UNSHOOK TO THE END OF TIME

A HISTORY OF BRITAIN AND OMAN
1650 - 1975



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by Stuart Laing, Robert Alston and Sibella Laing

The 1650 treaty agreement between Oman and Britain declared that the bond between the two nations should be "unshook to the end of time". It was an ambitious goal, but whatever the political ups and downs, a remarkable relationship endures to this day.

Laing and Alston, both former British Ambassadors to Oman, have researched their subject closely, assembling an authoritative history which runs from the earliest contacts in the mid-17th century through to the end of the Dhofar wars in 1975. Their research sheds new and clearly documented evidence on how events unfolded over the past fifty years.

This landmark book will be vital to all historians of the region and to analysts of the current geopolitical situation in the Persian Gulf.

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BOOK REVIEWS

Water Management: The Use of Stars in Oman

Harriet Nash

Oxford: Archaeopress, 2011. BAR International Series 2237. Society for Arabian Studies Monograph no. 11. x + 122 pp. Softback. Colour and b/w illustrations. Appendices, tables and figures. £32.00. ISBN 978-1-4073-0799-2

THE PROVISION of water from remote springs to “oases” of agriculture and habitation by means of underground channels must rank amongst the most ingenious and technically accomplished achievements of settled peoples. Dating from very early times (2nd millennium BC or earlier) the systems, known as *falaj* (pl. *aflaj*) in Oman and as *qanat* in Iran and widely elsewhere, became the essential arterial, life-giving element of every village and town in the plains beneath as well as on Jebel Akhdar. Their planning, design and construction were marvels of early engineering and community expertise.

Once constructed, the volume of water flow determined the scale and extent of the plantation and the settlement (*balad* in Oman) that sprang up at the outflow from the underground channel. The palm groves and gardens had to be irrigated by a network of channels above ground and directed in turn into agricultural plots. A system for the equitable division of water rights was devised, normally based on half-hourly shares, and the operation of this system of extreme complexity was normally placed into the charge of a competent and trusted individual called a *mu'allim* (or other appellation). This system had to be in operation constantly, without interruption, requiring the *mu'allim* or his assistants to be able to tell the time, day and night, in order to make the water diversions accord with the rights to supply.

By daytime, before the days of watches, time was relatively simply told by the sun, by reference to some sort of sun-dial, usually the shadow cast by a vertical stone or stick on to hour-markers. However, by night, with no sun shadow, the time was told by the rising of certain, known stars. As with ocean navigators, knowledge of their constantly changing times of rising throughout the year had to be understood. Hence considerable astronomical

expertise was essential. To become a *mu'allim* without literacy was no mean feat.

This is where this study by Harriet Nash comes in. This monograph, based on the author's PhD thesis, is a profound, thorough and specific study of the subject of time-telling by night derived from the five or more remaining villages where the stars are still used for reference. It is the first such study to have been carried out.

It begins with a review of the preceding literature and an outline of the astronomy needed for the identification and use of stars for time keeping, before moving into a fuller account of the *falaj* system in Oman in all its intricacies, including the timing of water shares. The study then focuses on five settlements where stars are still used to this day: Qarya Bani Subh in the Al-Hamra area and, in the Mudhaybi area, the villages of Barzaman, Sudayra, Al-Fath and Zahib. In conclusion there is discussion of common aspects such as the selection and identification of *falaj* stars, methods of observing them and the names given to them. Finally it covers the rationale for the continuing use of these methods and even the resolution of disputes.

The author states an objective of the study is to provide a record of the system of star observation in sufficient detail for it to be replicated if all knowledge were lost. It is also intended to highlight the significance of the traditional use of stars for irrigated agriculture. It is an invaluable record of this highly vulnerable practice.

Julian Lush

Seen in the Yemen: Travelling with Freya Stark and Others

Hugh Leach

London: Arabian Publishing, 2011. 320 pp. Hardback, jacketed. 2 maps, 148 duotone photographs. Glossary, Bibliography, Index. £45. ISBN 978-0-955889-5-5.

FREYA STARK was a great inspiration to many travellers all over the Middle East, to Yemen addicts especially (and there are many of them) for her account of southern Arabia – *The Southern Gates of Arabia*, published in 1936, and her photographs published in 1938 as *Seen in the Hadhramaut*. Prior to 1977 her only visit to northern Yemen, however, was in 1940 when she was despatched by her husband-to-be

(and not-to-be) Stewart Perowne on a visit to the Imam in San'a to counter Italian propaganda. Much later Hugh Leach, soldier, diplomat, eminent Arabist, and author with a nice touch of irony (the final photograph shows Hugh entering the Boys Reformatory School in San'a), visits her in her Asolo retreat where they discover that they share not only a love of Arabia (Hugh was in the British embassy at the time) but, almost as important, a passion for the screw-thread Leica camera which Freya used on all her travels. (It is impossible after immersing oneself in the book not to refer to the principal characters by their first names.) Hugh devotes a short chapter on the camera that turns out to be a treat in itself. He invites Freya to visit him in San'a and a month later she arrives. And so they set off into the highlands and lowlands of this remarkable country, accompanied by the two well-travelled ladies illustrated on the title page – their Leica cameras. As well as good stories, he writes, there were plenty of pictures and conversations during that visit, an endearing combination.

The Prologue describes their meetings and a little bit of their journeys – in the Central Highlands and in the Tihamah; the photographs best describe the journeys. Then in London they tried to persuade John Murray, Freya's publisher, to publish a volume of their photographs, without success; but Hugh never gave up, despite the death of Freya in 1993, and in due course approached Will Facey at Arabian Publishing.

The result is testimony to a successful working relationship between the two; the book is printed on mushroom-coloured paper, the black-and-white photographs border-less (only black and white can 'conjure up a far more evocative image of distant lands'), each one accompanied by three or four lines of text so that the page-turner should not be distracted from the image. There is a brief introduction to Yemen's 'rich history, its religion and physical make-up' and later a chapter is devoted to Yemen's Jewish population now severely diminished (most recently in the Huthi uprisings in the north of the country). A map is marked with the place names mentioned in the text, although some relief markings would have given an idea of the country's significant geography. The photographs are arranged geographically: San'a, the Central Highlands and the Tihamah, and the Jews. There are omissions, notably the often unwelcoming area

round the pre-Islamic sites fringing the desert in the east. The settings are often historically valuable: an uncluttered Wadi Dhahr, the old Ottoman walls of San'a; some wonderful images of a more prosperous Zabid (where World Heritage status has yet to make itself felt); sad ones of Mukha, Hudaidah and Luhayyah. The section on Sa'dah includes a chapter on Hugh's rediscovery of the remaining Jewish community' in 1971. Personally I find the black-and white images best suited to the people Hugh and Freya met – men, women, girls and boys, often working at tasks since mechanised. Two of the best images are on the front and back on the book's dust jacket.

Unquestionably Freya would have been pleased with the result of that 1977 visit: the book is a treat to handle and to peruse. Hugh derides the coffee-table book filled with colour photographs on this remarkable country; I disagree: Yemen deserves the colour. But he has given us instead a lasting image of the people who inhabit it and that after all is a great achievement, at a time when the same people are torn apart by their tribal, religious and political differences.

Sarah Searight

Dubai High: A Culture Trip

Michael Schindhelm

Photographs by Aurore Belkin

London: Arabian Publishing, 2011. 240 pp. Hardback, jacketed. 43 b/w photographs. £25.00. ISBN 978-0-958894-7-9

LOVE IT OR HATE IT, Dubai rarely fails to provoke an opinion and never more so than when discussed in the context of the arts. The perceived lack of cultural life in the Gulf's erstwhile shiniest star came under scrutiny during the emirate's rampant economic boom, and eventually the mud stuck. Stung by the criticism, Dubai's rulers sprang into action. It was time to "do" culture, and applying the same methodology used to build their highways and condominiums, they bought expertise from outside. So it was that in 2007 Michael Schindhelm, then director of Berlin's Stiftung Oper, the world's largest opera group, was recruited to advise the Dubai government on the establishment of an opera house and other cultural facilities.

Dubai High: A Culture Trip, is Schindhelm's partly fictionalized account of his experiences. His story was first told in German and entitled *Dubai Speed* but, thanks to its

skilful editor, Sharon Sharpe, this racy and amusing English version does not read like a translation. It is an intriguing tale of his two years there, a time that ended in failure. The Zaha Hadid-designed opera house planned for Khor Dubai remains “on hold” – the customary Gulf euphemism for cancelled – and the ambitious cultural infrastructure that Schindhelm was charged with helping deliver never left the drawing-board, a victim of economic recession and capricious local politics. His professional journey prompts a host of searching questions, not least the wisdom and validity of grafting an alien art scene onto an existing culture. It also raises wider issues surrounding the ability of the UAE to set itself up as a truly international hub for the arts.

From the outset Schindhelm faced an uphill struggle, one arguably hampered by his own limited knowledge of the region and the nature of Dubai’s conflictual business culture. Yet he clearly did not lack the desire to learn and he relates with disarming frankness his attempts to understand the local context. There’s no whinging here, no apportioning of blame. Instead, Schindhelm calmly describes the inaccessibility and incompetence of key staff members, their lack of understanding of what art is about, and their obsession with superlatives. He recalls with ironic humour his attempts to persuade those in charge that the vast proposed auditorium could not work acoustically for opera – but no-one was interested in anything other than its size. The absurdly overblown projections on audience numbers and income, the whimsical changes in policy and random nature of decision-making all conjure an image more akin to the court of Mad King Ludwig of Bavaria than a 21st-century nation striving for artistic credibility.

Within a few months Schindhelm could see the writing on the wall. At one point Dubai’s ruler, Sheikh Mohammed bin Rashid Al Maktoum, had been promised no fewer than seventy-two new cultural facilities, all up for competitive tender. It was a recipe for disaster. I was living and working in Dubai during late 2008 and recall the increasingly chaotic climate of the time. According to Schindhelm, a few months earlier he was beset by a “blizzard of submissions” from “clueless developers”, yet within weeks Dubai’s property bubble had burst and the market was in meltdown. Because his arts portfolio was treated by the authorities

as a real estate project rather than a cultural endeavour, it was effectively doomed.

Around the time of Schindhelm’s departure from Dubai in 2009 the cold wind of the global downturn was blowing as keenly there as anywhere and project after project was scrapped. Little has changed since, and whilst there’s not exactly tumbleweed blowing down the Sheikh Zayed Expressway, the city crafted from smoke and mirrors is a chastened place. Dreams born of the old hubris have gradually been replaced by signs that a more balanced and mature Dubai might be emerging from the maelstrom of two years ago. Interestingly, certain aspects of the emergent arts are in good health. Dubai now has a thriving and surprisingly innovative gallery scene – in which, tellingly, the authorities are largely irrelevant – and Art Dubai remains the most respected art fair of its type within the Arab world, despite the crass bankrolling attempts of the would-be pretender down the road, Abu Dhabi Art.

Schindhelm should draw comfort from these developments, which serve to endorse his core point that the arts need time, nurture and, most importantly, freedom, to take root and flourish. This is clearly going to be difficult to achieve in a fiefdom controlled by an unaccountable elite that views the arts primarily as extra bait in the quest for more tourism income. *Dubai High* should therefore be required reading for the functionaries working in neighbouring Abu Dhabi, where high-profile arts projects are already showing signs of unravelling, and in Qatar, where a more considered and thoughtful approach to the arts is underway.

Yet this highly readable and insightful book raises fundamental questions of interest not just to those building culture in the Gulf but to all of us. What are the arts for? How can foreign art forms be made interesting and relevant to new audiences? Answers came there none from Schindhelm’s employers, but that does not mean to say that questions such as these should not be asked again and again. Meanwhile, Schindhelm delivers a pithy verdict on Dubai. “People are drawn here to earn and spend,” he writes. “They come to consume and, in the process, end up being consumed.” Dubai may have picked up Schindhelm, chewed him and spat him out, but this was a learning curve all round and some have clearly ended up wiser than others.

James Parry

The “Call” of Shaykh Muhammad bin ‘Abdal-Wahhab and the Three Sa‘udi States (1157H/1744–1343H/1925): The Emergence of Modern Sa‘udi Arabia

Sultan Ghalib Al-Qu‘aiti

Isle of Wight, UK: Medina Publishing Ltd, 2012. 472 pp. Hardback, jacketed. 8 maps, 36 pages of illustrations. Notes, Bibliography, Appendices, Index. Price: £40.00. ISBN: 978-0-9567081-6-8

THE AUTHOR HAS followed his earlier volume, *The Holy Cities: The Pilgrimage and The World of Islam*, with a further scholarly work that sets out to fill a perceived gap in Arabian studies. A comprehensive account, using Arabic sources, of the history of one of the most important reforming movements in the Islamic world is long overdue. This book will fill that gap and provide Western scholars with a new perspective on a movement which has had a profound effect, not only on Islam itself, but also on the secular and political history of the Middle East. Shaykh Muhammad b. ‘Abd al-Wahhab can perhaps be seen as being as important to Islam and its development as Martin Luther was to Western Christianity. His alliance with the House of Saud forged a bond enabling a supra-tribal ideal to arise, bringing peace to a feud-riven society by means of the First and Second Saudi States. The consequences of this success may seem intangible to people in the West but they are still celebrated in Saudi Arabia. Ibn Saud, as ‘Abd al-‘Aziz b. ‘Abd al-Rahman Al Sa‘ud became known to the world, used the message to lay the foundations of modern Saudi Arabia between 1902 and 1932, with the declaration of the Kingdom as we know it today. There are still merchants alive who recall with gratitude the peace brought by him as he created this, the third of the Saudi States, at a time when few goods reached their destinations due to the depredations of desert raiders. The Hajj could be made without the fear and anxiety previously caused by pillage and murder en route.

In writing this book Sultan Ghalib follows not only a family tradition of scholarship, his grandfather Sultan Salih having been a noted authority on Islamic jurisprudence, but also the great Hadrami tradition of learning, literature and religious commentary that is, sadly, little known to the outside world.

His new work is basically narrative history, sticking closely to the detail of the sources. It

traces the tribal and ancestral details of the protagonists involved, so providing an essential background to the society in which events unfolded. An understanding of the functioning of clan and tribal relationships in Arabia is essential for making sense of its history. Arabian society in its homeland can be compared to a river that washes and gurgles around making islands, accepting new tributaries, whilst discarding others, and perpetually changing course. Sultan Ghalib’s scrupulous research, based both on well-known sources and also several important new ones, describes these flows and counter-flows in remarkable detail, following them as he does almost to the present day. But all the time the river has a single source which binds all the divisions together. The sources are frequently contradictory in their details but the author has faithfully recorded the alternatives without always putting forward any personal preference or bias. Most importantly some three-quarters of the sources are of Arabian provenance; they have been carefully researched and translated by the author who has faithfully cited each one. This sets his book apart from other works on the subject, which rely overwhelmingly on Western sources, making it a valuable new contribution to the field. It may come as a revelation to many to see how frequently and continuously people other than members of the ruling dynasty and the family of Muhammad b. ‘Abd al-Wahhab have been involved; and how even the peripheries of the Arabian Peninsula have played their part in the story. The provision of a rich store of genealogies and excellent maps make for an easier comprehension of the details of this broad and complex theme.

Post-9/11 there has been a flood of Western and in particular American literature by writers who have become instant authorities on Wahhabism. The author has produced a pioneering and valuable work in English, using mainly Arabic sources, on the emergence of the three Saudi states. Following the twists and turns of his narrative is not always for the faint-hearted, and for the newcomer to the subject the language and sentence structure may appear somewhat dense and prolix at times. However, readers conversant with Arabic and its usages will read the book with appreciation of its idiom, and the author’s many friends and admirers will enjoy his tone of voice.

John Carter

Yemen Divided: The Story of a Failed State in South Arabia

Noel Brehony

London: I.B. Tauris, 2011. 288 pp. Hardback, jacketed. £35. ISBN 978-1-8488563-5-6.

THE PEOPLE'S DEMOCRATIC REPUBLIC OF YEMEN (PDRY) existed for a mere 22 years, between 1967, when it was established after four years of armed struggle against its colonial power the UK, and Yemeni unification in 1990 when it joined the Yemen Arab Republic (YAR) to create the Republic of Yemen. With a population of barely three million in 1990, it was also the only Arab country ever to have followed a 'socialist' path and was usually described as 'Communist' in the West. It attracted less interest during its short existence than it might have, considering that it was the unique attempt to introduce a socialist culture to a Muslim society. Interest focused on Cold War aspects and the country's role as an outpost of Soviet influence in the region.

Since its demise in 1990, the PDRY dropped completely off the international radar. Within Yemen it remained an important positive and negative point of reference. The regime portrayed it as intrinsically evil, anti-Islam and faithless, without a single redeeming positive feature. By contrast many Southerners (including youth who had few or no real memories of living under its regime) 'remember' it as an era when law and order prevailed, the cost of living was reasonable and health and education services were free and available. The rise of the 'Hirak' movement in parts of PDRY former territory since 2007 has contributed to its political revival. Some of its former leaders claim leadership of the movement, and its flag is flown or painted in Aden, Lahej, Dhala⁶ and elsewhere. There is serious talk of restoring its borders within whatever federal Yemen might emerge from the current political upheavals.

Noel Brehony's book is timely and will remain the basic reference on the PDRY for the coming generation. A diplomat in Aden during early years of the PDRY's existence, Brehony brings something of his own experience of life in Aden in the 1970s and follows its politics throughout its existence. In addition to the use of UK national archives, his own memoirs and published as well as unpublished Yemen Socialist Party (YSP) documentation, Brehony interviewed most living PDRY members willing to give their versions of events. He is

thus in a position to provide a detailed and authoritative analysis of the politics of the PDRY. Unlike the main earlier writers on the PDRY in English (Halliday, the Ismaïls and myself), Brehony has the advantage of being able to cover with hindsight the full period of the state's existence.

Discussion of the politics of the PDRY under its three main leaders Salmin, 'Abd-al Fattah Isma'il and Ali Nasir Muhammad give the reader a feel for their styles and slight differences in policy as experienced by those who lived under their rule. His analysis focuses primarily on the in-party conflicts which led to a number of purges and other events which are now largely forgotten. It is a sad story of power struggles within the ruling group, which seems to have distracted the top leadership from focusing on the country's fundamental problems of development in a context of scarcity and isolation. If only Brehony were right in stating that attacks from the YSP's enemies and exiles abroad 'persuaded the leaders that they should set aside any personal difficulties and join together to deal with the threat'! [p 62] Given subsequent continuous bloody power struggles one is reduced to wishing there had been more external threats.

While many of the intricate details of infighting in the YSP are of limited interest to today's readership, they make gripping reading for those of us who lived through these events. Brehony, being clearly aware of this, has ensured that his book is also relevant to readers concerned with the contemporary situation by mentioning the current status and position of those who claim involvement (whether reasonably or otherwise) in Yemen's politics today. Past rivalries play a significant role in current positioning in the struggles over the future of south Yemen.

His focus throughout is on politics, external relations and inter-Yemeni relations. This is useful background for assessing the likelihood of unity prevailing over the various secessionist tendencies in coming years. Coverage of social and economic policies is more limited. While the author recognises the importance of the social services provided by the regime to ensure a basic adequate living standard for the population, whether rural or urban, he provides little analysis of shifts and changes in these policies in each phase of the regime. Discussion of the economy focuses on the macro level and in particular on financing and access to

international assistance and investment, and says little about the details of the 'socialist' policies which are treated largely within a Cold War perspective. While the regime can be blamed for the major mistake of giving the Soviets exclusive rights to search for oil, given their low technology, other problems and difficulties were far more due to the objective context of the country's limited natural resources than to the regime's failures. There is no doubt that history might have been very different if oil had been discovered in Hadhramaut earlier: the regime would have had the means to survive reduced Soviet aid and maintain its social services providing for the needs of its population without having to unify with the YAR.

The chapter on the origins of unification is of great relevance at a time when there is some likelihood of the state being unravelled. Brehony emphasises the changed balance of power between the YAR and the PDRY in the 1980s as the rationale for unification, suggesting that the YAR grew in strength and stability during that decade, reversing the previous situation when the PDRY was the stronger element both militarily and administratively (as demonstrated in the 1979 war between the two states). In my view the PDRY had indeed weakened, particularly after the 1986 events and with the reduction of support from the Soviet Union, but the YAR had its own crises with reduced remittances, low state income and reduced political credibility. The discovery of oil in a region bordering the two states as well as Saudi Arabia was possibly the prime reason for the two states to unify, when the probable alternative would have been another war whose main beneficiary would most likely have been Saudi Arabia.

The concluding chapter asks whether an independent state within the borders of the former PDRY is a serious possibility. He does not however commit himself either way as to the likelihood of this happening, nor does he really discuss the details of the divisions within the Southern Hiraq movement, leaving the reader wondering.

This reviewer has a few minor quibbles on interpretation or fact: while the Supreme People's Council had 111 members [p. 181], it is said to have 354 seats on p. 172. More detailed biographies of some of the main and lesser leaders would have been welcome. Some statements are made without providing

evidence for them, e.g. did Salmin and Muti'a really take payments from the Saudis? Or is this an accusation/excuse given to justify their killing, particularly as Muti'a for one was 'rehabilitated' posthumously? Polygamy was not 'banned' [p. 72], just allowed under very restrictive conditions. Fighting between the National Defence Force (NDF?) and San'ani regime in the 1980–82 period was mostly in rural areas of the 'Middle Region' rather than in San'a itself [p. 141].

In conclusion, this book is the first full and detailed political history of the PDRY's politics. Its narrative is unlikely to be superseded in the near future: the opening of archives in the former Soviet bloc and interviews of lesser leaders and participants with different perspectives might give a slightly different slant to some of the events discussed, but the fundamental aspects of the story are in Brehony's book.

Helen Lackner

The Meaning of Makkah: The Politics of Pilgrimage in Early Islam

M.E. Metcalfe

London: Saqi Books, 2011. 196 pp. Hardback with jacket. 8 tables. Footnotes, Appendices, Bibliography, Index. Price: £25. ISBN 978-0-86356-437-6

COVERING THE YEARS 10–132 AH/AD 632–749, this historical study of who led the *hajj* and why charts the politics of pilgrimage from the year of the Prophet's death to the collapse of the Umayyad dynasty and the start of the Abbasid era. The initial focus for Metcalfe's enquiry is the unusual and thought-provoking spectacle of no less than four separate Muslim groups, each with their own banner and ideology, contesting leadership of the *hajj*, and by implication the caliphate, on Mount 'Arafat in 68/688.

The competing factions included 'Abd Allah b. al-Zubayr, recognised as Caliph within the Hijaz and at some other locations, and 'Abd al-Malik b. Marwan, representative of the Umayyad family and an alternative caliphate in Syria. The *Khawārij* rebels, supporters of a religious meritocracy as opposed to any of the available dynastic principles, and Muhammad bin al-Hanafīyyah, a representative of the Prophet's family, completed the numbers.

Against the backdrop of this level of division within the early Muslim community, and its problematic manifestation on the most

important day of the principal unifying ritual of the religion, Metcalfe poses two questions. The first asks whether leadership of the *hajj* was synonymous with leadership of the *Ummah*, which this study demonstrates clearly was the case for this period. The second is less clearly formulated – or answered – and concerns the potential of the *Haram* to function as a political, or politicized, space at Islam's symbolic centre, which has wider historical reverberations.

The difference in the quality, depth and scope of these answers reflects the strengths and weaknesses of the study. The historical dimension – the analysis of fragmentary detail, the construction of a readable narrative and the treatment of the methodological problems associated with the sources – is handled very competently. From this perspective, the study successfully provides an authoritative and detailed account of the politics of pilgrimage for a period that is typically glossed over in a few pages elsewhere in the secondary literature of the *hajj*.

However, the conceptual dimension of the study is navigated less thoroughly. This partly reflects the simple and stark distinctions that are drawn between categories of the religious and the political in the author's narrative, which seem to have been projected from our own time back onto the past. But it also extends to the wider difficulties of applying a very narrow historical approach to phenomena that quite clearly have a plurality of cultural and psychological meanings. In this respect, the unnecessarily restrictive title of Metcalfe's study is but one indication of a need for a wider framework of methodological reference.

As the historical narrative unfolds, the political dynamics emerge and are shown to rest on the following interrelated principles: the leader of the Muslim community in this period had to be seen to lead the *hajj*, or have the right and ability to impose a nominee, to secure his claim on power; and in order to maintain that power, he had to ensure that his custodianship of the *hajj* was stamped visibly and, whenever possible, lavishly on the sites of pilgrimage. The factors that influenced how these principles played out over the period covered by this study are threefold: the gradual shift in the centre of imperial power away from Arabia over the first century of empire; the use of trusted nominees, typically successor sons or governors of the Hijaz, to lead the *hajj*; and the

relative degree of political stability within the ruling family and across the territories beyond.

Within this dynamic, some key metaphors emerge. The first is the familiar idea that the annual manifestations of the *hajj* functioned as a barometer for the political pressures at work in the wider Islamic empire. The second, which is the more subtle, is that leadership of the *hajj* allowed for a very specific enactment of the power of the caliphate before the Muslim community, one which drew its rhetorical strength from the ritual and performative dimensions of the *hajj*. A third metaphor – the most significant but least explored – concerns the projection of political symbols onto a space delineated by a fundamental sense of taboo, which was then transferred back to the political sphere and potentially rendered the Caliph as inviolable as Makkah itself.

Every cultural trope can be subverted and manipulated, and the inclusion of an analysis of absences – figures who could or should have led the *hajj* but 'failed' to do so – is an important and original strand to the historical dimensions of this study. This idea feeds into the functions of the *hajj* as a specific cultural resource for public protest, a wider sounding board for alternative voices and interests in early Muslim society and beyond. It also provides evidence that the politics of pilgrimage included much more than just the occasional clash of ideological titans.

The study concludes with two appendices. The first, which is the more useful of the two, covers the challenges of using 'primary' Islamic sources for this kind of historical enquiry and provides a clear overview of the issues. The second, which is much thinner and less compelling, discusses further reading on the *hajj* and the Umayyads. In the case of the sources for the *hajj*, particularly Muslim and non-Muslim travel writing across the centuries, the discussion quickly becomes unfocused and methodologically problematic, and returns the reader to the question of the wider conceptual framework within which this study could have been located.

A further weakness is the failure to draw parallels between the events of this and other periods, including the pre-Islamic. Consider once again the spectacle of the four rival groups on Mt 'Arafat in 68/688, with which this study starts. Some 80 years earlier, Makkah had witnessed a similar stalemate when its tribes resolved to rebuild the *Ka'bah* but were unable

to agree which of their number would have the privilege of lifting the Black Stone into place. On that occasion, the disputants resorted to an imaginative mantic practice: they would accept whatever solution the first person to walk through the *Haram* entrance might impose on them. By chance, or meaningful coincidence, that person happened to be the Prophet, who, by creative use of his cloak, ensured that everyone left the scene with their tribal ego intact and a sense of having achieved their goal.

Approached in these terms, the political meanings of Makkah in the era after the Prophet might well be interpreted as a failure of the religious imagination.

Paul Robertson

Princes, Brokers, and Bureaucrats: Oil and the State in Saudi Arabia

Steffen Hertog

Ithaca: Cornell University Press, 2011. 312 pp. Tables and Charts. Paperback. Footnotes, References and Index. \$22.95. ISBN 978-0-8014-7751-5.

IN THE LAST FIVE YEARS, several major new monographs have appeared on the contemporary history and politics of Saudi Arabia. They include books on the politics of Islam, like Stephan Lacroix's *Awakening Islam* (2010), Thomas Hegghammer's *Jihad in Saudi Arabia* (2010), and Nabil Mouline's *Les Clers de l'Islam* (2011). Two further books have shed new light on the role of oil and foreign companies in the making of Saudi Arabia: Robert Vitalis's *America's Kingdom* (2007) and Toby Jones's *Desert Kingdom* (2010). Steffen Hertog, who teaches comparative politics at the London School of Economics, contributes to another important field: political economy. Taking Saudi Arabia as a case study, Hertog also adds to the debate about rentier states generally. Benefiting from oil wealth, these states distribute rents rather than extract taxes from their populations. Giacomo Luciani and others have argued that rentier states have been rather autonomous from their societies, as they do not need to bargain with their constituents over taxes. Rentier theorists have also argued that because rentier states are extractive, they lack fiscal instruments and have low regulatory capacity. This results in waste and corruption.

Hertog confirms that the Saudi state was indeed rather autonomous from society during the early phase of oil-propelled Saudi state-

building in the 1950s and 1960s. A few senior princes established the state's institutions in a top-down fashion. They were constrained only by rivalries within the royal family, the Al Saud, and not by any pressures from other social groups, such as merchants or tribes. From the oil boom of the 1970s onwards, however, the state has become enlarged, fragmented and has partly grown into society. The key element in this process is 'segmented clientelism'. This term denotes parallel and often separate relationships between patrons and clients within and around the state apparatus on meso- and micro-levels. In segmented clientelism, the distributive state has developed fiscal obligations towards its various clients in society, including a growing army of bureaucrats who partly act as brokers between the state and other individuals in society. These obligations in the form of employment, salaries and subsidies have been difficult to reverse during periods of lower oil revenues in the 1980s and 1990s. State autonomy has thus declined significantly since the 1950s.

Hertog's book discusses the growth of the state and its relation to society in two parts. The first part contains three historical chapters on the period between the 1950s and 1980s. They describe the early emergence of state institutions and their clients under King 'Abd al-'Aziz and his son Sa'ud until the early 1960s. This is followed by an account of the development of different state agencies into separate fiefdoms held by senior princes. The bureaucratic order thus became stable, but fragmented. Subsequent new patron-client relationships in and around the various state agencies emerged. The second part of the book comprises three case studies of economic policy-making in the 1990s and 2000s: the Foreign Investment Act, the 'Saudiization' of labour markets, and the domestic negotiations over accession to the World Trade Organization. These cases illustrate that although power has been centralized around the Al Saud, the state could not implement reforms autonomously from society. Instead, a fragmented bureaucracy on the meso-level and segmented clientelism on the micro-level resulted in struggles over these reforms. Divided state organizations behaved in incompatible ways, and client businessmen were able to dilute or delay reforms that threatened their interests.

One of the distinguishing features of Hertog's monograph is the wide range of sources on which it is based. Hertog himself worked as a consultant to Saudi public organizations for more than a year. During that year and in shorter follow-up visits to the Kingdom, he conducted more than 120 interviews with current and former Saudi bureaucrats, businessmen, foreign advisers and diplomats. He also used US and British diplomatic documents, as well as documents held at the Institute of Public Administration in Riyadh. In addition, he accessed the Philby Collection at the Middle East Centre Archive, St Antony's College, Oxford, and the papers of William E. Mulligan, a former manager at the Arabian American Oil Company (Aramco), which are held at Georgetown University. Finally Hertog relied on newspapers, trade journals and PhD dissertations written by Saudis at Western universities.

The greatest strength of Hertog's book is his combination of a political economy approach with history. Previous research has often produced rather abstract models of the autonomy of rentier states from their societies. Hertog, in contrast, puts the Saudi state in its historical contexts and examines how this state has changed since the 1950s. Initially, oil wealth gave the senior members of the Al Saud vast autonomy to create and shape ministries and other institutions. This autonomy declined over the following decades, however, as the distribution of the oil wealth created obligations and entitlements that were difficult to reverse. The institutions engaged in this distribution were thus difficult to reform, and the Saudi government preferred to add new institutions rather than changing old ones. This resulted in a fragmented institutional landscape with overlapping responsibilities and huge redundancies that could only be sustained by oil revenues.

Hertog's study is very compelling and rich in material. However, although Hertog refers to a number of PhD theses written by Saudis, an engagement with Mohamed Ali Elgari's major

study is unfortunately missing. This study is entitled *The Pattern of Economic Development in Saudi Arabia as a Product of Its Social Structure* (PhD dissertation, University of California, Riverside, 1983). In contrast to Hertog's view of initial state autonomy from the merchants, Elgari argues that the Hijazi merchants controlled the economic organs of the Saudi bureaucracy between 1925 and 1975. They thus shaped economic development in Saudi Arabia according to their self-interest. The result was an increased dependence on foreign imports, from which the Hijazi merchants benefited, rather than the development of local production.

Hertog's analysis of the Saudi state is also limited in that it focuses mainly on the state's economic agencies as well as security agencies as fiefdoms of the senior princes. I thus suggest that future research examine the parts of the state concerned with education, culture, and research. These parts have claimed one of the largest shares in governmental expenditure after the military. It would thus be very interesting to see how the fragmented and segmented Saudi state has shaped the cultural and scientific landscape of Saudi Arabia.

To conclude, Hertog's book forms a major contribution to our understanding of the Saudi state and the debate on rentier states. Despite the complexity of the topic, Hertog's narrative is also very lucid. I strongly recommend *Princes, Brokers, and Bureaucrats* not only to academic researchers interested in Saudi Arabia and rentier states, but also to diplomats, consultants, businessmen and, last but not least, bureaucrats in the Kingdom.

Jörg Matthias Determann

REVIEWS IN THE 2013 BULLETIN

The reviews editor welcomes readers' suggestions of books to be considered for review in the next edition of the *Bulletin*. Please contact William Facey via email at: william.facey@arabia.uk.com

NEW PUBLICATIONS ON ARABIA

See also the Book Reviews section for new publications, and the Societies, Associations and Other Online Resources section below for information on the newsletters of various societies.

NEW BOOKS 2011–12

Aspinall, S. and Porter, R. 2011. *Helm Field Guides: Birds of the United Arab Emirates*. Christopher Helm. ISBN: 10987654321.

Ahmed, L. 2011. *A Quiet Revolution: the Veil's Resurgence, from the Middle East to America*. Yale University Press. ISBN 9780300170955.

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Atlat: Journal of Saudi Arabian Archaeology

ISSN 1319-8351. Ministry of Education for Antiquities and Museums, PO Box 3734, Riyadh 11481.

Banipal: Magazine of Modern Arabic Literature

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In its latest issue Banipal focuses on the literature being written now in the UAE.

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ISSN 1356-0229. Contact the Honorary Secretary, British-Yemeni Society, 2 Lisgar Terrace, London W14 8SJ. Tel: 020 7603 8895.

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Saudi Aramco World

www.saudiaramcoworld.com

Tribulus, Journal of the Emirates Natural History Group

www.enhg.org/trib/tribpdf.htm

ISSN 1019-6919. PO Box 45553, Abu Dhabi, UAE.

This now appears annually, rather than bi-annually.

Wildlife Middle East News

www.wmenews.com

SOCIETIES, ASSOCIATIONS AND OTHER ONLINE RESOURCES

Significant information is only given below for new organisations. For further details on organisations which have been described in previous editions, please see either the websites listed or the Bulletin online at: <http://www.thebfsa.org/bulletin.html>

Abu Dhabi Authority for Culture and Heritage (ADACH)

www.adach.ae

Abu Dhabi Islands Archaeological Survey

www.adias-uae.com

ADIAS has now been absorbed into ADACH, but this website still contains a record of its activities.

Al Ain National Museum

<http://www.adach.ae/en/portal/heritage/alain.nationalmuseum.aspx>

Al-Bab

<http://www.al-bab.com/>

Abundant data relating to the Arab world, aiming to introduce non-Arabs to the Arabs and their culture.

American Institute for Yemeni Studies

www.aiys.org

Arab-British Centre

<http://www.arabbritishcentre.org.uk/>

Arabian Wildlife

www.arabianwildlife.com

Archaeozoology of Southwest Asia and Adjacent Areas (ASWA [AA])

www.alexandriaarchive.org/icaz/workaswa.htm

Association for the Study of Travel in Egypt and the Near East

www.astene.org.uk

Atlas of Breeding Birds of Arabia

www.dspace.dial.pipex.com/arabian.birds%20

Bahrain Society

www.bahrainociety.com

Barakat Trust

www.barakat.org

British Association for Near Eastern Archaeology

www.banea.org

British Council, Middle East pages

www.britishcouncil.org/me.htm

British Institute of Persian Studies

www.bips.ac.uk

British Institute for the Study of Iraq

www.britac.ac.uk/institutes/iraq

British Society for Middle Eastern Studies

www.brismes.ac.uk

British-Iraqi Friendship Society

www.britishiraqi.co.uk

BIFS aims to inform the British public about all aspects of Iraqi life and culture, including its history, heritage, art, performing arts, language and traditions.

British-Yemeni Society

www.al-bab.com/bys/articles/douglas06.htm

Centre for the Advanced Study of the Arab World

<http://www.casaw.ac.uk/>

Centre Français d'Archéologie et de Sciences Sociales de Sanaa (CEFAS)

www.cefas.com.ye

Council for Arab-British Understanding

www.caabu.org

Council for British Research in the Levant

www.cbri.org.uk

Deutsches Archäologisches Institut, Orient Department

www.dainst.org/abteilung.php?id=270

Friends of the Hadhramaut

www.hadhramaut.co.uk

Friends of Soqatra

www.friendsofsoqatra.org

Institute of Arab and Islamic Studies, Exeter University

www.huss.ex.ac.uk/iaais

George Lewis Fine Art

www.georgelewisart.com

Janet Rady Fine Art

www.janetradyfineart.com/html/home.asp

London Centre for the Ancient Near East

<http://www.soas.ac.uk/nme/ane/lcane/>

London Middle East Institute

www.lmei.soas.ac.uk

Mathaf Gallery

www.mathafgallery.com

MBI Al Jaber Foundation

www.mbifoundation.com

Oman & Arabia Natural History

www.oman.org/nath00.htm

Ornithological Society of the Middle East

www.osme.org

See this page for the latest editions of OSME's journal, *Sandgrouse*.

Oxford Brookes Archaeology and Heritage (OBAH)

heritage.brookes.ac.uk

Palestine Exploration Fund

www.pef.org.uk

Royal Asiatic Society

royalasiaticsociety.org

Saudi Arabian Natural History Society

For further information contact the acting coordinator Margaret Thomson, on margthomza@yahoo.com, or the Secretary Janet Jacobsen, jan_jacobsen24@hotmail.com

Saudi-British Society

www.saudibritishsociety.org.uk

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OBITUARIES

Simon James Aspinall (born 5 February 1958), conservationist and ornithologist, died in Norfolk, England on 31 October 2011 after a valiant struggle against motor neurone disease. He was 53. Educated at Whitgift School and at the University of East Anglia, majoring in Environmental Sciences, Aspinall first came to Arabia in 1993, to work at the National Avian Research Centre, now part of the Environment Agency – Abu Dhabi, EAD, in the United Arab Emirates. He had previously worked for over a decade with leading British conservation organisations.

Immediately co-opted onto the Emirates Bird Records Committee, EBRC, he quickly began to publish his studies on UAE wildlife – within a year, he had written or co-authored ten papers and book chapters, including the UAE chapter in BirdLife International's *Important Bird Areas in the Middle East*. His first book, *Status & Conservation of the Breeding Birds of the United Arab Emirates*, followed in 1996.

In 1997, he became a freelance consultant and also part-time Director of Environmental Studies for the Abu Dhabi Islands Archaeological Survey, ADIAS. He took part in numerous field surveys, including a major baseline study of Abu Dhabi's onshore oilfields. With his intimate knowledge of the UAE landscape and an extraordinarily keen eye, particularly for potsherds or lithics, he identified several important sites, in particular for Late Miocene fossils in the Ruwais region.

While his ecological consultancy in the UAE grew rapidly, he also worked extensively with BirdLife International and UNESCO on plans for nature reserves throughout Arabia, in particular in Yemen, Oman, Qatar and Bahrain.

His primary interest was always birds, and more books followed. In the two years prior to his death alone, despite the rapid progression of his disease, these included a 3rd edition of *Breeding Birds of the UAE*, and, written with colleagues, the 2nd edition of *Field Guide to the Birds of the Middle East*, the official *Checklist of the Birds of the United Arab Emirates*, *Birds of the UAE – a guide to*

common and important species, and the *Field Guide to the Birds of the United Arab Emirates*.

Although the first person to have recorded 400 bird species in the UAE and a major contributor to the *Atlas of the Breeding Birds of Arabia*, Aspinall was never just a "twitcher"; he was fascinated by terrestrial ecology as a whole. Two more books ensued, both co-edited with me, *Jebel Hafit – A Natural History*, in 2004, followed the next year by *The Emirates: A Natural History*. From 1997 onwards, he was also deputy editor of *Tribulus*, the journal of the Emirates Natural History Group.

His books and over 100 reports and papers did much to increase understanding of the UAE's environment. In 1997, he was presented the Sheikh Mubarak bin Mohammed Award, the UAE's premier environmental award, for his contribution to knowledge of the country's natural history.

An inspiring colleague in the field and engagingly irreverent, he was ever ready to share his expertise with others. Aspinall last visited the UAE in November 2010, but continued working on UAE projects until a few weeks before his death. He never married and is survived by his parents, Jack and Sylvia, his brother, Richard, and sister-in-law Marsailidh.

Peter Hellyer

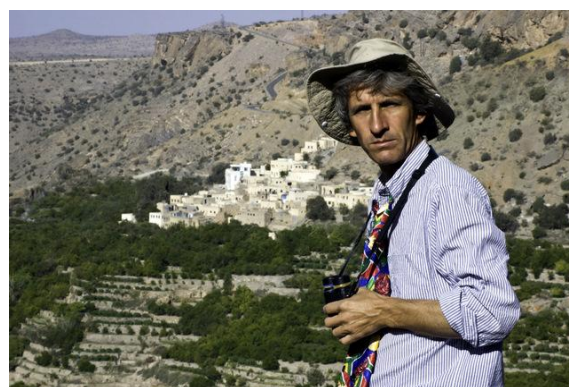


Figure 25. Simon Aspinall undertaking a survey for UNESCO on Jebel Akhdar, Oman. (Photo: Gary Brown).

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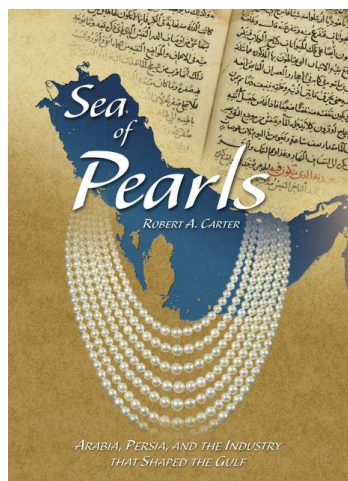
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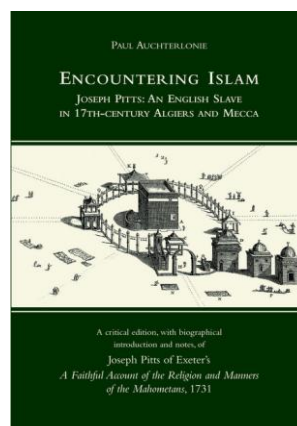
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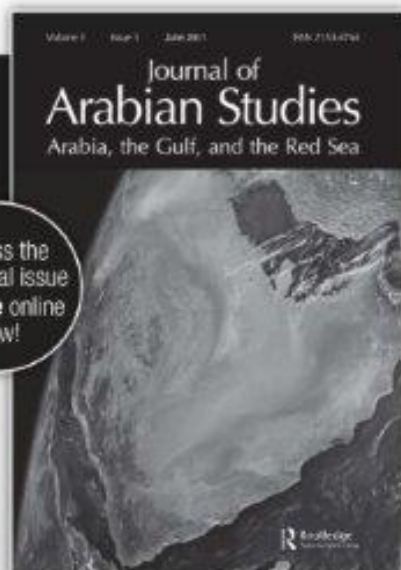
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