

**BULLETIN OF THE
BRITISH FOUNDATION FOR THE
STUDY OF ARABIA (BFSA)**
(formerly the Society for Arabian Studies)

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BFSA

British Foundation
for the Study of Arabia

المؤسسة البريطانية لدراسة الجزيرة العربية

British Foundation for the Study of Arabia (BFSA) *(formerly the Society for Arabian Studies)*

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The *Bulletin* depends on the good will of BFSA members and correspondents to provide contributions. News, items of general interest, details of completed postgraduate research, forthcoming conferences, meetings and special events are welcome. Please contact Ionis Thompson or Sarah Searight. Emails:

ionisthompson@yahoo.co.uk / sarah@searightlush.com

Grants in aid of research

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

Membership

Membership details are available from the BFSA website www.thebfsa.org. For membership renewals contact William Deadman, BFSA Membership Secretary, Department of Archaeology, Durham University, South Road, Durham, DH1 3LE, UK, or email: membership@thebfsa.org

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CONTENTS

<p>CONTENTS 1</p> <p>CHAIRMAN'S MESSAGE..... 2</p> <p>EDITOR'S ACKNOWLEDGEMENTS... 3</p> <p>BFSA NEWS..... 4</p> <p style="padding-left: 20px;">MONOGRAPH SERIES4</p> <p style="padding-left: 20px;">BFSA GRANTS-IN-AID 20134</p> <p style="padding-left: 20px;">LECTURE REPORTS 2012.....4</p> <p style="padding-left: 20px;">LECTURE PROGRAMME 2013.....9</p> <p>ARABIAN NEWS AND RESEARCH.. 10</p> <p style="padding-left: 20px;">ARTS10</p> <p style="padding-left: 20px;">PROJECTS15</p> <p style="padding-left: 20px;">NABATAEAN NEWS.....19</p> <p style="padding-left: 20px;">OTHER GENERAL NEWS22</p> <p style="padding-left: 20px;">NEWS AND RESEARCH BY COUNTRY23</p> <p style="padding-left: 20px;">BAHRAIN.....23</p> <p style="padding-left: 20px;">KUWAIT.....24</p> <p style="padding-left: 20px;">OMAN.....25</p> <p style="padding-left: 20px;">QATAR27</p>	<p>UNITED ARAB EMIRATES 29</p> <p>SAUDI ARABIA..... 35</p> <p>YEMEN 38</p> <p>AWARDS AND PRIZES 40</p> <p>AVAILABLE GRANTS AND PRIZES.....41</p> <p>CONFERENCES AND SEMINARS</p> <p style="padding-left: 20px;">2012–13 46</p> <p style="padding-left: 20px;">COMPLETED CONFERENCES 46</p> <p style="padding-left: 20px;">UPCOMING CONFERENCES 2013 47</p> <p>BOOK REVIEWS 50</p> <p>NEW PUBLICATIONS ON ARABIA .. 64</p> <p style="padding-left: 20px;">NEW BOOKS 2012–13 64</p> <p style="padding-left: 20px;">JOURNALS AND MAGAZINES 66</p> <p>SOCIETIES, ASSOCIATIONS AND OTHER ONLINE RESOURCES 68</p>
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Front cover: A Kuwaiti tawwash, or pearl trader, singles out a fine example on board a dhow on the pearl banks, photographed by the Australian seaman and writer, Alan Villiers, in August 1939. From Sea of Pearls: Seven Thousand Years of the Industry that Shaped the Gulf (London: Arabian Publishing, 2012. ISBN 978-0-9571060-0-0). © National Maritime Museum, Greenwich, London (NMM PM5082-04).

A MESSAGE FROM THE CHAIRMAN

Dear BFSA Members,

Herewith another excellent and very informative Bulletin. This is the 18th and its pages packed with information on events, exhibitions, research projects and lectures are testimony, not only to how much is going on in Arabian studies, but also to the highly professional (but largely unpaid!) BFSA production team of Lucy Wadeson, Sarah Searight, Ionis Thompson and Will Facey. The fact that the Bulletin continues to appear on time and to such a high standard is a real tribute to their skill and hard work. For me, buried away in the middle of a cold County Durham winter and a busy university term, it is always really encouraging to see the Bulletin appear and to be reassured of the enthusiasm and energy that still drives Arabian studies and that shows no sign of dwindling or declining – indeed quite the opposite.

The BFSA approaches the third anniversary of its formation this year. It is still having mixed success. On the one hand, the Bulletin, the Seminar for Arabian Studies and the Monograph Series are all highly successful and are all making a real contribution to the field at an international level – all unique in their fields. Once again this summer we witnessed a record-breaking Seminar with around 200 participants from all over the world converging on the British Museum for three days in July to listen to over 60 papers and an excellent MBI lecture given by Pavel Wolf. This year marked the inclusion of a special session on museums. Conceived and organised by Mark Beech, this session clearly captured a key moment in the development of museums in the GCC (of which there are now more than 150). It included a lot of lively debate and new insights and the publication is to be very much looked forward to - it will certainly be a milestone. The museum session attracted a lot of new participants and reflects the growing awareness of the importance of museums and the preservation and study of culture right across Arabia.

The lecture series continues thanks to the tireless energy of Ionis Thompson and has covered topics from the Hejaz railway to the earliest humans in Arabia this year.

At the same time other areas of BFSA activity still need more work. Our efforts to establish a flagship research project in the region to act as a vehicle for fundraising and profile building are still on-going. We are still looking to recruit trustees with the enthusiasm, experience, knowledge and connections to help us build the BFSA and its activities. Although we are still able to offer grants-in-aid of research, these are not of a scale that we feel would really help young researchers and new projects to take off and get up and running.

Times are also tough financially. Despite the generous support of the **MBI Al Jaber Foundation**, the BFSA is still running at an overall loss. This explains the decision to increase membership fees to £30 this year. This is not a decision that was taken lightly – in fact the trustees deliberated over it for more than a year. The calculation is that the extra income will allow us to cover costs and to put a little more into encouraging new research. The support we have had this year has allowed us to keep the Bulletin in hard-copy rather than a down-loadable electronic file and I know that this will be welcome to many members.

The legacy of the Red Sea conferences lives on. We are about to witness Red Sea VI which is being held this year in Tobuk, Saudi Arabia on March 17-19 (for more details see p. 47). This is an initiative that was launched by the Society for Arabian Studies in 2000 and is still going strong.

It is with sadness that we say goodbye to Dr Ardle McMahon, who has been a part of the Seminar organisation since 2004, we wish him all the very best for the future. The 2013 Seminar is going to be dedicated to three big names in the field: Prof. Walter Muller, Ms Beatrice de Cardi and Mr Peter Parr in order to celebrate their long and illustrious careers and the immense contribution that they have made to the field.

So there is much that is good and that is to be celebrated, but there is also much to do. The work goes on. It is gratifying though to see in these pages how much is happening.

*Dr Derek Kennet
Chair of the Trustees*

BFSA Treasurer Required

The BFSA is looking for a volunteer treasurer to take over the management of its finances. This is not a very onerous job, entailing probably a total of one week's work per year, but it does require someone who is reasonably numerate and comfortable with basic financial issues. The job entails managing the BFSA bank accounts, paying invoices, keeping abreast of the finances and producing annual accounts. The treasurer will need to put their name forward for election at the forthcoming AGM. It has been difficult to find someone to fill this role over the past year, so the BFSA would be most happy if anyone was interested.

EDITOR'S ACKNOWLEDGEMENTS

I am hugely grateful to Ionis Thompson and Sarah Searight for their invaluable help in editing this year's issue of the Bulletin. I would also like to thank Will Facey for his much appreciated work on the reviews section. This year I was fortunate to have the help of an editorial assistant: Aurore Hamm, a PhD candidate currently based at the French Institute of the Near East (IFPO) in Amman, Jordan. Aurore's efficient and careful work was much appreciated. Since both our research interests are in the field of Nabataean studies, we decided to introduce a new section to the Bulletin this year on 'Nabataean News'. We hope that readers will find this section interesting and informative.

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 2013

The Society is pleased to announce that a grant has been awarded to Charlotte Marie Cable, a PhD candidate at Michigan State University, to cover air fares towards a geophysical examination of a 4th and 3rd millennium BC settlement at Bat in Oman.

The BFSA 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.

LECTURE REPORTS 2012

12 January 2012:

Wanderings in the Wilderness: Recent surveying and excavations along the Hejaz Railway and within the Wadi Ytm in southern Jordan

(This lecture was jointly held with the PEF and the CBRL)

David Thorpe

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 specialises in conflict archaeology in Jordan, Slovenia and the UK.

For the last seven years the 'Great Arab Revolt Project' (GARP) has reconnoitred, surveyed, excavated and collected anthropological data along the length of the Hejaz Railway from Ma'an to Mudawarra. Initially, the project was inspired by T.E. Lawrence's *Seven Pillars of Wisdom* and the account of the 1916-18 Arab Revolt against the Ottoman Empire. What was actually found has astounded us all. So much so that a sister project within GARP, the 'Wadi Ytm Archaeological Survey' (WYAS), in the area to the immediate north of Aqaba, was set up in early 2010.

Together GARP and WYAS are readdressing the way that conflict archaeology is expressed outside of its traditional heartland of the Western Front—

examining a conflict landscape within a landscape that is still contested today. This lecture focused on the projects of late 2010 and the spring of 2011 to bring GARP's recent wanderings in the southern Jordanian wilderness to life.

David Thorpe

28 March 2012:

Arabia: The Untold Story of the First Modern Human Pioneers.

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

Eleanor Scerri

Eleanor Scerri is a doctoral 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.

Research concerned with modern human origins and dispersals has not typically considered the Pleistocene (c. 2.5 million–12 thousand years before present (ka)) archaeology of the Arabian Peninsula. Until recently, Arabia was considered too arid to have supported a sustained human presence in the Palaeolithic. As a result, narratives of human dispersals out of Africa are frequently framed in terms of a 'southern route' along the coast of South Arabia, or a 'northern' route into the Levant.

However, recent research is leading to a rapid re-evaluation of the potential role of Arabia in human origins and dispersals. The convergence of evidence increasingly suggests that the Arabian Peninsula may have played an important role in structuring hominin demography and dispersal during the Pleistocene, particularly that of modern humans.

Evidence from palaeoenvironmental studies has shown that during particular times in the Pleistocene, the Arabian Peninsula was substantially wetter than it is today. Shifts in the Inter Tropical Convergence Zone (ITCZ) and the extent of the Indian Monsoon resulted in levels of rainfall that were significantly higher than the present. Fluvial networks and lakes expanded in the Arabian interior as they did in the North African Sahara, transforming the mid-latitude arid belt into a sub-tropical biome. Mammalian dispersals out of Africa into Arabia are now known to have occurred during this time. For example, Hamadryas baboon genetic divergence ages pinpoint

dispersal out of Africa into Arabia during peak interglacial conditions between c. 130–115 ka.

This more recent evidence has lagged behind the archaeology. A series of surveys carried out in the Arabian Peninsula in the 1970s and 1980s yielded numerous Palaeolithic surface localities. Stone tools (lithics) thought to date to the late Pleistocene (from c. 130 ka) or Middle Palaeolithic were typically located near extinct rivers and streams. However, a lack of buried sites and exact dates meant that these discoveries were not widely considered in global Palaeolithic research.

Subsequent genetic and archaeological evidence in the 1990s and early 2000s suggested that modern humans left Africa during later, drier periods of prehistory, taking advantage of low sea levels across the Bab al Mandab strait and hugging coastlines up to India. The role of Arabia in human origins and dispersals seemed peripheral, after all.

The tables turned again in the last decade. Theories that interstratified tools and shell middens in East Africa represented coastal dispersals and a possible 'launch site' across the Bab al-Mandab have been discredited. Coastal adaptation has not been shown to represent a particular spur for dispersal, and no archaeological sites dating to the late Pleistocene have yet been found along the coast of southern Arabia. A steep continental shelf close to the shore of southern Arabia suggests that the existence of submerged sites is unlikely. Second generation genetic sequencing furthermore implies that modern human dispersal out of Africa occurred during the earlier wetter conditions associated with climatic amelioration in the mid-latitude arid belt.

A series of recent archaeological discoveries in Arabia has confirmed that the region is not merely peripheral to the story of modern human origins and dispersals. In 2011, Jabal Faya, a rock-shelter in the UAE, yielded lithic artefacts dating from 125 ka. These lithic artefacts were purported to represent the earliest modern human presence outside of Africa. These early dates complement the evidence from India showing continuity of human habitation before and after the Mount Toba eruption c. 77–69 ka ago. The first stratified site from the Arabian interior was also published in 2011, indicating

that the human presence in the Peninsula was not restricted to the coast. Discoveries along the Jubbah palaeolake in the Nefud Desert date hominin occupation to two humid phases, the first at 211 ± 16 ka and the second at 95 ± 7 ka. Further south, in the inland Dhofar province of Oman, typically African type technology has been dated to c. 104 ka.

These discoveries contextualise Arabia with a number of important and interlinking themes in research concerned with human origins. The evidence suggests multiple and early dispersals out of Africa and emphasises a technological diversity in Arabia that may reflect different dispersal events as well as autochthonous developments.

Whilst the evidence is still scant, the dates and the associated technology show an early hominin presence in Arabia, which in some cases appears to be linked to African technological traditions. More ambiguous technological affiliations may either suggest the development of specifically Arabian Palaeolithic traditions, perhaps indicating a long human presence in the region, or may represent the southern extent of Neanderthals.

The complexity of the emerging evidence affirms the importance of the Arabian Peninsula in global research addressing human origins and dispersals. The mid-latitude arid belt, connecting North Africa, Arabia and the Thar Desert, is likely to yield considerable new insights into when, where and how modern humans dispersed out of Africa during a time when lakes and rivers temporarily replaced the deserts.

Eleanor Scerri

23 May 2012:

The Kadhima Project – The Early Islamic Landscape of Kuwait and NE Arabia

(This lecture was jointly held with the London School of Economics Kuwait Programme and the London Middle East Institute)

Derek Kennet & Sultan Al-Duwish

Dr Derek Kennet is a Senior Lecturer in the Department of Archaeology at Durham University. Sultan Al-Duwish is an archaeological officer with the National Council of Culture, Arts and Letters of Kuwait.

Since 2009, fieldwork has been taking place in mainland Kuwait, specifically between Jahra and Sabiya, examining the development of Islamic period settlement from the late-pre

Islamic period until the 11th century. This is a joint project between the Kuwaiti National Council for Culture, Arts and Letters and Durham University's Department of Archaeology.

Based on the work of the first three seasons of the Kadhima Project it is possible to define a five-phase outline of Kuwait's development through the late pre-Islamic and early Islamic period from about the 4th or 5th century AD through to the 10th or 11th century AD. This begins with the Hellenistic/Parthian period, although it could also have included the Iron Age and Achaemenid periods (c 1300–300 BC) about which very little is known in NE Arabia generally aside from a few minor finds on Failaka.

1. Hellenistic/Parthian (4th century BC–3rd century AD)

No definite evidence for activity during this period has come to light, although some sherds of torpedo jars scattered around the coastal plain might have been deposited at this time and a number of possible cist tombs (none of which have been excavated or reliably dated) might have been created. This period is therefore very much a mystery and requires further work. In other parts of Eastern Arabia, such as Bahrain, Qatar, Eastern Saudi Arabia and the Oman Peninsula material of this period is very dense and it seems that this was a time of fairly intense activity over much of the region, including southern Iraq.

2. Sasanian (3rd–7th century AD)

It is thought that many, if not all, of the torpedo jar sites that have been discovered along the coast can be dated to this period, although some may date earlier (Parthian) and later (8th century). These sites appear to be quite densely scattered in some parts of the coast (e.g. between Mughaira and Subiyah) and clearly represent a significant amount of activity. These sites are always located close to the edge of the sea or *sabkha*, and consist predominantly of torpedo jar fragments associated with occasional sherds of glazed bowls or jars, and sherds of large storage/transport jars.

A number of new sites came to light in the Mughaira/Subiyha area and two key sites were located further away: one on Miskan

Island and a further site at al-Khidr on Failaka Island. This site was actually first discovered by the Slovak mission, when they uncovered two torpedo jar bases buried in a shallow pit on top of the Bronze-age mound labelled KH1 on the west side of al-Khidr Bay. This is the first and only torpedo jar site known from Failaka Island - although it seems quite likely that others existed. Its existence, along with the example on Miskan Island, indicates that these sites were perhaps quite widely spread across the whole of the northern Gulf and also shows that they cannot all have been solely engaged with the decanting of liquid goods for overland transport into the Arabian interior.

3. The Early Islamic Period (late 7th and 8th century)

Many of the 'torpedo jar' sites of the Sasanian period appear to have been abandoned by the later 7th or 8th century. The precise date of this apparently mass abandonment is unknown as our understanding of the Sasanian pottery chronology is not yet good enough. Thus, we do not know whether or not there was a period of inactivity along the coastline before the development of the next significant phase of archaeological evidence.

At some point during the later 7th or early 8th centuries we can trace the development of groups of small stone houses clustered into small, loosely agglomerated settlements all along the coast, for example those excavated in Area E in the 2010-11 Season. These are perhaps the sort of structures that a semi-nomadic population might construct during a yearly sojourn along the coast. Their superstructures would have been made of either mud-brick or wood and their confined space would have been capable of sheltering a small family only for sleeping, whilst many daily activities such as cooking would have taken place outside.

Despite their modest accommodation, the people who lived in these structures were not poor. They were using large amounts of imported Iraqi glazed pottery and glass suggesting that they traded with Iraq, either directly or through travelling merchants who visited the coast. The Kadhima Project has been able to gain a good insight into the lives of these people through the excavations in Area E and more will be known once the

study of the material evidence has been completed next season.

Close to the Area E stone huts a much more elaborate domestic structure came to light during the excavations in Trench EX027 (Area ABC) in the 2011-12 Season. The house is rectangular, with three rooms, and measures about 7 m by 3.5 m. It is built of stone and mud brick, had stone and clay floors and may even have had a second storey. It seems to reflect, in its architecture, influence from outside the immediate region, probably Iraq.

How then did this structure and its inhabitants relate to the occupants of the Area E stone huts located just 200 metres away? One possibility is that the two areas were not contemporary and that Area ABC came into existence only after the Area E settlement was abandoned. Another possibility is that the two areas were contemporary but that Area ABC was the residence of a trader, possibly an outsider from Iraq, who resided here close to an already-established local community in order to conduct trade with them. Resolving this chronological/social question is something that the project needs to address - hopefully a series of C14 dates from the two sites will provide some of the answers.

4. The 9th–10th centuries AD

By the early 9th century (c. 835 AD) all of the 8th century settlements along the coastline had been abandoned and any trading activities that were going on had either ceased or were taking place elsewhere. Only six sherds of the distinctive glazed pottery of the 9th century (the 'Samarra Horizon' wares) have been found during the survey activity of the Kadhima Project, suggesting that there was in fact a small residual human presence in the area - probably of nomadic people - who were still in contact with Iraq but only on a much reduced scale compared to a century earlier.

What then had happened to the apparently burgeoning trade that was described above? One possibility is that it was diverted elsewhere and in this context the site at Shiqaya in the Wadi al-Batin might provide some vital clues. Not only is Shiqaya a large site with an unusual and very distinctive plastered building at its core, but it also shows evidence of very high levels of consumption of pottery and chlorite, certainly much higher than is known from all the 8th century

settlements along the Kadhima coast. Much of the material from Shiqaya is imported from Iraq, some of it was presumably manufactured on site and still more appears to have come from other locations.

A possible explanation for this evidence is that the development of the trade/pilgrimage infrastructure along the Wadi al-Batin by the Abbasids might have diverted traffic away from the coastal route (the 'tariq al-munkadir') leading to a decline in trade and settlement along the coast and a concentration of activity at a few sites such as Shiqaya.

In addition, pilgrim traffic may have been increasing as the proportion of Muslim converts in Iraq grew ever higher during the 9th and 10th centuries. It is hoped that further survey along the Wadi al-Batin and more detailed investigation of the Shiqaya site will provide insights into these developments and will help to resolve the mystery of this apparently dynamic but highly unstable trading system and the lives of its local participants.

5. The 11th–13th centuries AD

With the exception of a single sherd of eroded monochrome sgraffiato that was retrieved from the excavations in Area ABC and some possible coins retrieved by Sultan al-Duwish from Area E, no evidence of this period has yet come to light anywhere in Kuwait or in the immediately surrounding region. It is generally acknowledged that this was a period of decline and limited activity across much of Eastern Arabia.

Nonetheless, it is unlikely that there was no human activity at all. The limited evidence suggests that there was probably a restricted nomadic population in the area who were not consuming and depositing pottery and other material culture in a way that allows their activities to be recognised in the archaeological record. It is hoped that further investigation of the archaeological remains of nomadic/seasonal activity will provide further insights into this period.

Derek Kennet and Sultan Al-Duwish

31 October 2012:

Joseph Pitts: An English Slave in Algiers and Arabia and his Contribution to our Knowledge of the Muslim World

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

Paul Auchterlonie

Paul Auchterlonie is an Honorary Research Fellow at the Institute of Arab and Islamic Studies at the University of Exeter. His most recent book is 'Encountering Islam: Joseph Pitts: An English Slave in 17th Century Algiers and Makkah: a critical edition, with biographical introduction and notes, of Joseph Pitts of Exeter's A faithful Account of the Religion and Manners of the Mahometans, 1731.' For a review of this book, see p. 55.

Joseph Pitts was born around 1663 in Exeter. He was captured by corsairs on his very first voyage in 1678 and taken to Algiers to be sold as a slave. He had three masters: the second forced him to convert to Islam, while the third, a kind elderly bachelor, took Pitts with him on the *hajj*, granting him his freedom at Makkah.

Pitts became a soldier on his return to Algiers (probably in 1686 or 1687), fighting in campaigns against the Spanish enclave of Oran and the Moroccans. Deciding to escape, Pitts enrolled in 1694 as a sailor in the Algerian fleet, which was sent to assist the Ottomans in the Aegean. Pitts' escape took twelve months, much of it spent travelling on foot through Europe, and on his return he published *A faithful account of the religion and manners of the Mahometans* in 1704, with further editions in 1717, 1719 (both unauthorised), 1731 and 1738.

Pitts died around 1739 in Exeter. His fame has always rested on the fact that he was the first Englishman known to have visited Makkah and Medina, but his book offers much more than that. It was the first book written in English by a renegade and it is one of the most psychologically powerful of all captivity narratives. Furthermore, it is the most detailed record of life in Algiers available in its time, and the most comprehensive manual describing Muslim ritual, including by far the fullest and most accurate description of the Muslim pilgrimage, replete with anecdotes about his master and the various people he met on his travels.

Paul Auchterlonie

LECTURE PROGRAMME 2013

17 January 2013:

Tell as-Sultan/Ancient Jericho: Across the Eras of Human Civilization in Palestine

Prof. Lorenzo Nigro is Associate Professor of Near Eastern Archaeology at Rome Sapienza University and Director of expeditions to Motya, a Phoenician city in Western Sicily, and to Palestine and Jordan. He is currently conducting excavations at Tell as-Sultan/ancient Jericho, jointly with the Palestine Department of Antiquities.

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

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

27 March 2013:

Opposition in the Gulf Monarchies: a Second Spring

Dr Chris Davidson has lived and worked in Abu Dhabi, Dubai, and Beirut. Before joining Durham University he was an assistant professor at Zayed University in the UAE. He is also a fellow of the UK Higher Education Academy and in 2009 was a visiting associate professor at Kyoto University, Japan. He is co-editor of the book series *Power and Politics in the Gulf* published by Columbia University Press. He is a UN (Alliance of Civilizations) and European Centre for International Affairs expert on the politics and development of the Gulf monarchies. His 2008 book, *Dubai: The Vulnerability of Success*, was named a book of the year by both the *New Statesman* and the *London Evening Standard*. He has appeared on most major television and radio news bulletins.

5.30 pm in the Khalili Lecture Theatre, SOAS, University of London, Thornhaugh Street, London.

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

29 May 2013:

The Role of the PDRY in Creating a South Yemeni Identity

After completing a PhD on Libya, **Dr Noel Brehony** spent two years on post-doctoral research in the West Bank before joining the Foreign and Commonwealth Office where he worked mainly on the Middle East with postings to Kuwait, Yemen, Jordan and Egypt. He was then Director of Middle East Affairs at Rolls-Royce plc. He has been chairman of the Middle East Association, President of the British Society for Middle East Studies and chairman of the Council for British Research in the Levant. He is on the advisory board of the London Middle East Institute at SOAS, where he was also a Research Associate from 2008-2011. He is chairman of the British Yemeni Society and the Anglo-Jordanian Society, council member for the British Foundation for the Study of Arabia and a trustee of the Altajir Foundation. Dr Brehony's book, *Yemen Divided: the story of a failed state in South Arabia*, was published in March 2011.

5.30 pm in the Khalili Lecture Theatre, SOAS, University of London, Thornhaugh Street, London.

(This lecture is hosted jointly with the London Middle East Institute and follows the BFSAs Annual General Meeting).

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

Saudi Arabian Contemporary Art – The Story So Far

Contemporary art in Saudi Arabia is evolving. The contemporary artists coming out of the Kingdom continue to grow and mature in their craft and have demonstrated their capacity to project a strong visual narrative and to clearly express the concerns of the society to, and for, which they speak.

This development is very much reflective of the market's growth regionally. We hear time and again in introductions to the region's contemporary art, how the spotlight which fell on the Middle East post 9/11 encouraged a probing of the region's culture and societies.

Saudi Arabia, being one of the most traditional societies in the Gulf, was easily cast as the ultimate 'other' by Western observers and the apparent absence of a recognisable art history within Saudi culture has further compounded this notion of difference. This notion is, of course, misconceived: Saudi Arabia has always had art, from the pre-Islamic period to the traditional horse, eagle and tent paintings of modern times.

However the stylistic development and status of art within Saudi culture and society has always been vastly different to that in Europe and America – until very recently. The country is still in the process of changing this mindset and instrumental to this has been the recognition and success of Saudi artists in the international art scene. The acknowledgement of artists such as Abdunasser Gharem, Ahmed Mater and Reem Al Faisal by western critics has been a driving factor in the opening up of important debates within the Kingdom.

In November of 2011, the question of what constitutes art in Saudi Arabia was posed by Soraya Darwish at the first meeting of the Casual Art Talk initiative in Jeddah. Darwish, a Jeddah based blogger, artist and founder of the initiative, found that in answering this question, one had to acknowledge the dual issues of the underrepresentation of Saudi

artists in favour of well recognised international names and the exclusivity of those who were hosting shows and buying art within the Kingdom.

The fact that until relatively recently the country did not have many dedicated contemporary art spaces is also important, as is the fact that when the first spaces did open, they were largely unconcerned with local 'experimental' artists. Darwish states, "Although Athr Gallery (one of the pioneer contemporary art spaces in the country) was founded in 2009, it did not gain followers from my local circle...until YSA (the first Young Saudi Artists exhibition held at the gallery in 2011). Because the gallery was mainly concerned with bringing contemporary art from around the world to Jeddah, it created a niche that only the elite were interested in being part of."¹

Darwish suggests that while there has long been an interest in authentic Saudi art (especially among the younger blogosphere generation), the lack of a cohesive national contemporary arts movement meant that early interest in contemporary art and collecting was centred around established international artists and the elites who had access to this art. While the art collecting community of the Kingdom continued to look beyond their own borders to seek investment in worthy talent, this sidelining encouraged a concerted effort by Saudi contemporary artists themselves to bring their art to the fore and take responsibility for the wider dissemination of their work.

The most important grass roots initiative of this kind is the 'Edge of Arabia' collective, founded in 2008 by Abdunasser Gharem, Ahmed Mater and British artist and curator Stephen Stapleton. This collective has been instrumental in bringing about a change of perception where Saudi art is concerned. The evolution of the collective, who only held their first full exhibition inside the Kingdom in 2012, acts as a reflection of the process by which contemporary Middle Eastern art

¹ Darwish, Soraya (February 2013) What is and Isn't Art in Saudi Arabia?, *Hyperallergic*, retrieved from: <http://hyperallergic.com/55608/what-is-and-isnt-art-in-saudi-arabia/>

gained the recognition (and consequently the record prices) that it garners today.

The collective, being confronted by the disparity between opportunities for contemporary art exhibiting within and outside of the Kingdom, first took their work abroad. Their first exhibition, simply titled 'Edge of Arabia', took place in London in 2008 and showcased the work of 17 Saudi artists. Not without a number of logistical difficulties, the astounding success of this exhibition, held at the School of Oriental and African Studies, was followed by the group's participation in the 2009 Venice Biennial. The art displayed gained rave reviews, and shows in Berlin, Istanbul and Dubai were to follow.

The success of this collective also helped to further establish the south of the country as the birthplace of the contemporary arts movement. Both Mater and Gharem are southern Saudis (from Abha and Khamis Mushait respectively) and both spent time in the well-known al-Muftaha arts village in Abha. Jeddah, long considered the cultural heart of the country, is home to the Athr gallery and several other traditional art spaces such as the Saudi Centre for Fine Arts and Al-Alamia gallery.

Edge of Arabia's importance in bringing Saudi Art to the fore cannot be overstated – both Mater and Gharem are recognised as superstars of the Saudi Art movement. Gharem's work *Message/Messenger* (2010), an installation of wood and copper symbolising the Dome of the Rock in Jerusalem sold for \$842,500 at Christie's Dubai in 2011 – the highest price ever paid at auction for the work of a living Arab artist.

Mater's work *Evolution of Man* (2010), featuring 5 x-rays demonstrating the evolution of man into petrol pump, a comment on the impact of oil on the social fabric of the kingdom, sold for \$98,500 during the same auction. What is interesting about the collective is their commitment to nurturing a new generation of Saudi artists – Gharem donated the money made from *Message/Messenger* to the collective's education programme, which has established impressive art courses in schools and colleges throughout the country.

So what is Saudi Arabian contemporary art? What does it concern itself with? Unsurprisingly, many of the best-known Saudi artists concern themselves with

presenting the issues that affect their everyday lives in a way that helps to broaden international understanding of their country. As with most contemporary artists from the Middle East, there is boldness and a freedom when working in a myriad of mediums and because the arts have not been traditionally viewed as an acceptable career choice, much of what is produced must be viewed through the 'life as art' lens.

Gharem and Mater both have full time jobs – as a lieutenant colonel in the national army and a doctor and surgeon respectively – and their position as actively contributing members of their societies is evident in their work. Mater's contribution to the British Museum's 2012 exhibition 'Hajj: Journey to the heart of Islam' was a work entitled *Magnetism* consisting of a black granite cube surrounded by iron shavings which had been manipulated by magnets in order to recall the Ka'bah and the ritual of Hajj (Fig. 1).

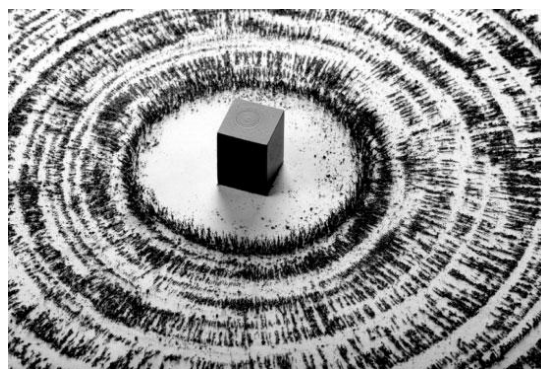


Figure 1. 'Magnetism (Photograuve) – I,' by Ahmed Mater [Copyright: the artist; Image courtesy of Athr Gallery and the artist].

This installation serves as a reminder of the centrality of the Ka'bah to the daily lives of practising Muslims throughout the world while simultaneously (and arguably, deliberately) situating the artist's practice firmly within Saudi Arabia. *Magnetism* like many of Mater's other well known pieces (his *Yellow Cow series* (2007), *Illuminations*, (2009-10) and *The Cowboy Code* (2011)), explores the artist's desire to engage with the aesthetics and narratives of his Islamic culture in relation to the reality of globalisation.

Another interesting Saudi artist is Sarah Abu Abdallah. Abdallah's contribution to Edge of Arabia's 2012 Jeddah exhibition 'We Need To Talk' was a video installation

entitled *Saudi Automobile* (2012), which shows the artist applying pink paint to the battered shell of a car (Fig. 2). This is an obvious reference to the impossibility of unmitigated interaction between a female member of Saudi Arabian society and a car – Saudi Arabia being the only country in the world where it is illegal for women to drive. The artist explains, “...This wishful gesture was the only way I could get myself a car – cold comfort for the current impossibility of my dream that I, as an independent person, can drive myself to work one day.”²



Figure 2. ‘ANEES 999’ by Sarah Abu Abdallah (2012) [Copyright: the artist; photograph by Adnan Manjal].

Abdallah is one of 9 female Saudi artists represented by the ‘Edge of Arabia’ collective, the visibility of whom is emblematic of the central role that women play in the contemporary Saudi art scene despite the lack of a visible female presence in many other areas of Saudi cultural life.

In October 2012, Riyadh saw the opening of its first dedicated contemporary gallery, Alaan Art space. This space, which features a shop, restaurant, gallery, research library and educational facilities, plays an important role in the promotion of the Kingdom’s female artists.

Alaan’s inaugural exhibition ‘Soft Power’ featured works by three of the country’s best known female contemporary artists – Abdallah among them – and aimed to provide a unique look at the nuances and

particularities of contemporary Saudi Arabian society. The show’s curator, Sara Raza, has said of the show, “Instead of offering a grand political statement, the exhibition employs a nuanced, and at times humorous, approach towards exploring the position of women within contemporary society, forgoing militant tactics for those of solidarity, ambiguity and irony.”³

One of the exhibition’s participating artists, Manal Al-Dowayan, has enjoyed substantial success outside of the Kingdom and is garnering quite a following at home too. Her piece *Esmi* (‘my name’) directly challenges a disturbing new trend among conservative circles in the country which sees men refusing to mention women’s names in public.

Al-Dowayan – whose practice consists mostly of photography and installation – spent time holding workshops in schools and villages encouraging women to shout out and paint their names onto wooden orbs which she then hung from the ceiling like oversized prayer beads. Here, the reclamation of the female identity is a key concern; “They (women) are told to wear a veil over their faces and now they are even having their names erased. At my first exhibition I wasn’t even allowed to stay in the gallery with my art when the men came to look around.”⁴

It is fair to describe the contemporary art scene in Saudi Arabia as being in its nascent stages. Compared to other Gulf states such as Dubai, Doha and Sharjah, where there has been a much larger financial and cultural investment in arts infrastructure and promotion from the government, Saudi Arabia is home to a strongly artist driven contemporary movement that is growing from the ground up.

Of course, the art is being produced across an incredibly varied set of methodologies and materials and addresses a number of different issues, but how does this correspond to the

² Abu Abdallah, Sarah (February 2013), taken from the artist’s page on the *Edge of Arabia* webpage. Retrieved from: <http://edgeofarabia.com/artists/sarah-abu-abdallah>

³ Bekhrad, Joobin, (February 2013). There’s Never Been a Better Time to Be an Artist in Saudi Arabia, *Reorient*, retrieved from <http://www.reorientmag.com/2012/10/alaan-artspace-soft-power/>

⁴ Milner, Catherine (February 2013) Saudi’s Fearless Female Artists, *The Telegraph*, retrieved from: <http://www.telegraph.co.uk/culture/art/art-features/9518121/Saudis-fearless-female-artists.html>

placement of Saudi art among art of the wider Middle East and from even further afield?

As Saudi artists continue to become more of a presence in important international collections and continue to link themselves to recognised biennials and institutions, the creation of a specifically Saudi aesthetic or visual language may well emerge. It is clear that as their profile grows abroad, the legacy of this success has real ramifications for the present and the future of art production, dissemination and discussion within the country itself, especially when we consider the investment made in that future by so many of the country's art pioneers.

Unlike Egypt, Iran and Iraq –all countries with a strong modern art legacy – Saudi Arabian art is still in a process of emergence. It has been suggested that within the next ten years art from the Kingdom will be the strongest in the region – for now it is exciting simply to watch as the art of Saudi Arabia transforms itself and becomes a bridge of illumination between those inside and outside of the country.

Michelle Davis and Janet Rady

'Roads of Arabia' Exhibition

The acclaimed exhibition of Saudi antiquities entitled 'Roads of Arabia', which has been exhibited in Paris, Barcelona, St. Petersburg, and Berlin has now begun its North American tour at the Smithsonian Institute in Washington D.C. For more information see: www.roadsofarabia.com.

For a recent review of the exhibition, see: <http://blogs.smithsonianmag.com/aroundthem/all/2012/11/roads-of-arabia-presents-hundreds-of-recent-finds-that-recast-the-regions-history/>.

Exhibition Review: *Petra, Wunder in der Wüste - Petra, the Wonder in the Desert.*

(Until 17 March, 2013. Antikenmuseum Basel und Sammlung Ludwig, Basel, Switzerland)

Since October 23rd, the Antikenmuseum of Basel has been celebrating the bicentenary of the rediscovery of Petra by one of its most famous inhabitants, Johann Ludwig Burckhardt - *alias* Shaikh Ibrahim. Through the 150 artefacts distributed in two rooms, the exhibition is an occasion to learn more about Burckhardt and the later explorers who first described Petra. It provides also a (too) rare occasion to focus on Nabataea in Europe.

Finally, it is a way to present the work of the Swiss teams who have been studying Petra over the last few decades.

The first room focuses on Burckhardt's life and introduces Nabataean culture. One can read abstracts of Burckhardt's travel book about Petra and admire the first engravings of the Khazneh made by his successors. Then, after historical and geographical considerations, various aspects of Nabataean culture are introduced, including religion and writing. Thus, the oldest inscription of Petra, found in the Aşlah *triclinium* is also an occasion to introduce the excavations directed by Dr Robert Wenning, from the University of Munster, and Laurent Gorgé, from the Antikenmuseum of Basel.

A quick digression on ancient urban culture in the north of Jordan presents the cities of Philadelphia (Amman) and Gerasa (Jarash), both belonging to the Decapolis - formed by the 10 cities on the east bank of the Jordan River. On the basis of their artistic production, the visitor can feel the weight of the Greco-Roman culture in this region.

The corridor leading to the second room includes a presentation of the hydraulic system that allowed the Nabataeans to establish their capital in a semi-arid environment. Moreover, a small Siq is suggested by a path between two pink pieces of cardboard leading to a picture of the Khazneh.

In the second room, the visitor finds himself in the city centre where the 'Great Temple', the Temple of the Winged Lions, and the Qasr al-Bint with its *temenos* gate are introduced. Unfortunately, in the absence of a map, someone who never visited the site cannot figure out its topographical context. Among the architectural elements presented, there is one of the elephant-headed capitals from the courtyard of the 'Great Temple' and the head of Lucius Verus, found with that of Marcus Aurelius in the exedra in front of the Qasr al-Bint.

After the city centre and its public architecture, another aspect of Petra can be seen through a focus on private architecture. The recent discovery of a possible palace on top of Umm al-Biyara by Dr Stephen Schmid and his team, from the Humboldt University of Berlin, offers a link to the Herodian palaces, such as Jericho and Masada.

Furthermore, the painted panels from the Nabataean mansion of az-Zantur, excavated by Dr Bernhard Kolb from the University of Basel, can be linked to the famous Pompeian paintings. As a large number of ceramics and small finds were discovered during the excavation of az-Zantur, its architectural presentation is followed by a much too brief introduction to Nabataean crafts, summed up in two showcases.

The last part of the exhibition focuses on the rock-cut facades of Petra and provides a three-dimensional reconstruction of the Soldier Tomb complex. This reconstruction is the result of the excavations directed by Schmid, which were able to prove that the rock-cut facades could belong to funerary complexes. But perhaps the visitor would have better understood the importance of this discovery if the presentation of the Soldier Tomb complex had followed a short introduction to the various typologies proposed for the rock-cut façade tombs.

To sum up, an exhibition focusing on the Nabataean world is always welcome in Europe. This one offers a good introduction to Nabataea and to Petra but is sometimes too superficial. Fortunately, most of the gaps are filled by the exhibition catalogue, which has articles written by world-renowned specialists in Nabataean studies.

*Aurore Hamm
Institut français du Proche-Orient (IFPO)
Amman*

Exhibition at the Mosaic Rooms, Tower House, 226 Cromwell Road, London: ‘Last of the Dictionary Men: a multi-media exhibition on the Yemeni sailors of South Shields’

(1 February – 22 March 2013; free entry):

The North East of England boasts a proud maritime and industrial heritage that has all but disappeared from today’s landscape along the River Tyne. Over the course of 100 years, thousands of seamen from Yemen settled in the small town of South Shields and made it their home. This multimedia exhibition features interviews with and portraits of 14 of these sailors, the last survivors of the first-generation who settled in South Shields.

The exhibition also features the film ‘The King of South Shields’, which revisits the Yemeni-British men who met Muhammad Ali when he came to the North East of England in

1977 and had his wedding blessed in Shields’ Al-Azhar Mosque, the first purpose-built mosque in Britain.

The project was initiated in 2005 by Iranian film director Tina Gharavi, founder and Creative Director of Bridge + Tunnel. Gharavi is currently a Lecturer in English (Digital Media) at the University of Newcastle-upon-Tyne. Bridge + Tunnel commissioned internationally renowned Egyptian photographer Youssef Nabil to create a series of photographic portraits for the exhibition.

The reference to ‘Dictionary Men’ owes its inspiration to the Yemeni poet and writer Abdullah al-Baradduni, who wrote in 1995: “Our land is the dictionary of our people – this land of far horizons where the graves of our ancestors sleep, this earth trodden by processions of sons and sons of sons”.

Source: <http://www.mosaicrooms.org/>

The International Prize for Arabic Fiction is Six Years Old

On 9 January 2013, the International Prize for Arabic Fiction (IPAF, popularly, though incorrectly known as the ‘Arab Booker Prize’) announced the shortlist for the sixth annual award. Founded in 2007, IPAF has links with the Booker Prize Foundation and has for the last year been funded by the TCA Abu Dhabi in the United Arab Emirates. On the pattern of the Man Booker Prize, publishers are invited to submit novels. An independent panel of judges is appointed and they whittle down the one hundred plus submissions to a long list and then a shortlist of six. One of the six novels will be selected as the winner. He or she will receive US\$60,000 and the other five shortlisted novelists will receive US\$10,000.

A long list was announced in December. The only two writers from the Arabian Peninsula have gone through from the long list to the shortlist. The shortlist is particularly interesting and is likely to be controversial, as established writers have been dropped. They include three Lebanese – Hoda Barakat, Elias Khoury and last year’s winner Rabee Jaber – as well as the Palestinian/Jordanian Ibrahim Nasrallah.

One of the two from the Peninsula is from Saudi Arabia. Muhammad Hassan Alwan is from a family originally from Asir. He was born in Riyadh and educated at the University of Portland, in the United States, and has lived

in Vancouver, Canada. His novel, *The Beaver*, is about a Saudi, Ghalib, who reflects on the preceding generations of his family's history as he migrates to Oregon. The novel is full of fragmented stories recalled by Ghalib as he goes on fishing trips on the Willamette River, accompanied by a beaver. He and his girlfriend meet up periodically in different towns, when she can get away from her husband. Muhammad Hassan Alwan has already published four novels and was identified in 2009 as one of the thirty-nine most promising Arab writers under forty.

The second novel from the Peninsula is *The Bamboo Stick* by Saud Alsanousi, who is thirty-one years old. Alsanousi is a journalist and this is his second novel. This shortlisted novel tells the story of Josephine, a well-educated girl from the Philippines who comes to work in domestic service in Kuwait. The spoilt young man of the household, Rashid, woos her and gets her pregnant. A boy, José, is born but packed off to the Philippines as an infant where he grows up, dreaming of his father's country as a land of promise. This is a bold novel, touching on sensitive social themes of the status of foreign labour, mixed parentage and identity.

The other shortlisted novels are by writers from Lebanon, Iraq, Egypt and Tunisia. The Lebanese writer, Jana Elhassan is, at twenty-seven, the youngest writer to have been shortlisted. The winner of the Prize will be announced in Abu Dhabi on 23 April.

Peter Clark

Nadwa

Since 2009 the IPAF has also organised an annual workshop for invited younger writers. The workshop is called a *nadwa*, which means 'symposium'. Each year the judges of the Prize recommend eight writers whom they think have promise. Two more established writers join the *nadwa* as mentors and during the nine days each writer produces 3,000 words of a story or chapter which is then translated into English. Both language versions are later published in one volume, in a series *Emerging Arab Voices*. The *nadwas* have been sponsored by His Highness Shaikh Hamdan bin Zayed Al-Nahyan.

Peter Clark

PROJECTS

The Modern South Arabian Languages (MSAL) Project

Janet Watson, Miranda Morris, and Domenyk Eades have recently been awarded a three-year grant by the Leverhulme Trust to lead a community-based project to document four of the six Modern South Arabian languages spoken in Oman and Yemen. The Modern South Arabian languages (MSAL) are Semitic languages spoken by minority populations in southern and eastern Yemen, western Oman and the fringes of southern Saudi Arabia. These languages belong to the South Semitic branch of the Semitic language family, which also includes Ethio-Semitic. This is distinguished from the Central Semitic branch, which includes the more widely known Arabic, Aramaic, and Hebrew.

In recent decades, the spread of Arabic among speakers of MSAL due to rapid economic and socio-political changes has resulted in the MSAL languages increasingly falling into disuse. The six languages of this group are in varying stages of endangerment: Mehri, spoken in Oman, Yemen and southern Saudi Arabia, has c. 100,000 speakers, although the actual number is difficult to estimate since the language is spoken across three state boundaries and many Mehris no longer speak Mehri; Soqotri, spoken exclusively on the island of Soqatra, has c. 50,000 speakers; Šherēt, also known as Jibbālī spoken within the Dhofar region of Oman, has c. 10,000 speakers; Ḥarsūsi, spoken in Jiddat al-Ḥarāsīs of Oman, and Hobyōt, spoken in the far east of Yemen and the far west of Oman, each have under 1,000 speakers; Baḥari, spoken in Dhofar, has fewer than 100 speakers.

Nowadays almost all speakers of MSAL also speak Arabic. This three-year project aims to document Baḥari, Hobyōt, Ḥarsūsi and Šherēt, the MSAL about which least is currently known, and to produce a comparative 1,000-word glossary of culture-specific terms across all six MSAL.

The linguistic importance of the MSAL lies in the fact that they exhibit several ancient Semitic features that have disappeared from other spoken Semitic languages: most MSAL exhibit dual personal pronouns and verb inflections – in Omani Mehri, for example, *akay* "we [me and one other]" in Mehri

contrasts with both *hōh* ‘I’ and *nḥah* ‘we [me and more than one other]’, and *atay* ‘you [you and one other]’ contrasts with *hēt* ‘you [singular]’ and *atēm* ‘you [masculine plural]’ and *atēn* ‘you [feminine plural]’. All MSAL exhibit three contrastive sibilants (s-like sounds) – *s*, *š* (sh) and *ś* (a lateral fricative hypothesised for Proto-Semitic with a similar pronunciation to Welsh ‘ll’).

Furthermore, the lexis of MSAL shows links with Ethio-Semitic and extremely conservative Arabic dialects of northern Yemen and south-western Saudi Arabia, suggesting early population movement and contact. Thus the documentation and synchronic and diachronic description of the MSAL is of crucial importance to understanding the historical development of the Semitic language family as a whole.

Alongside their importance to Semitic linguistics, the documentation of the MSAL is vital for recording the disappearing cultural traditions and socio-economic practices of the speakers. Language documentation provides an insight into the culture and way of life of peoples, and preserves important traditional knowledge, including uses of local plant species, land and livestock management practices, fishing, and other areas.

We anticipate that this research will be of interest not only to linguists, but also to historians, anthropologists, sociologists, and specialists in other scientific fields. Language documentation is also of great interest to MSAL language communities who wish to maintain a record of their heritage and traditions in a world which is undergoing rapid change.



Figure 3. Camels returning to the mountains after the Monsoon period in Jerbeeb, Oman (Photograph by J. Watson).

Several hundred oral texts have been collected and published from Mehri and Soqotri. To enable sound comparison of the MSAL, it is necessary to document, in order of urgency, the lesser documented Baṭḥari, Hobyōt, Ḥarsūsi and Šherēt. In collaboration with native-speaker researchers, we will collect around 20 hours of topic-focussed recordings in each language; we intend to select 10–15 hours of these for transcription, annotation and translation into both Arabic and English.

To facilitate grammatical and lexical comparisons, the new texts will deal with subject matters covered by published sets of MSAL texts, including: fishing, livestock management, rangeland, toponymy, milk-processing, date-harvest for Ḥarsūsi, and frankincense-harvest for all but Baṭḥari and Ḥarsūsi. Miranda Morris’s recordings of Baṭḥari, Šheret, Mehri and Hobyōt produced 30–40 years ago will be compared with the project recordings, and we believe this will shed light on language change. The transcribed, translated and annotated texts will be prepared for book publication and a selection of the oral recordings will be made available on the MahrahNet website, hosted in Dhofar, Oman, and the Semitic Sound Archive, hosted in Heidelberg, Germany.

For the 1,000-term comparative cultural glossary, terms will be taken from the text topics plus other culturally specific semantic fields, and lexemes identified in each of the MSAL; for MSAL which exhibit considerable dialect variation, lexemes will be identified in each of the major dialect groups. The cultural glossary will be produced in Latin-based and Arabic-based transliteration, and translated into both English and Arabic. We very much hope that documentation of the MSAL and their cultural traditions will be continued by the language communities long after the period of our involvement.

Janet Watson

‘Corpus Coranicum’ Project

‘Corpus Coranicum’ is a research project of the Berlin-Brandenburg Academy of Sciences and Humanities, initiated in 2007 by Angelika Neuwirth (chair of Arabic Studies at the Freie Universität Berlin), Michael Marx and Nicolai Sinai. Based at the Academy’s premises in Potsdam, it is devoted to researching the history of the Qur’an. With an estimated time-

span of 18 years, the project is pursuing research in three areas: (1) textual documentation (manuscripts and variant readings); (2) collection of testimonies from Late Antiquity; and (3) a literary-chronological commentary. The project is publishing its results online, accessible via www.corpuscoranicum.de.

Regarding the textual documentation, the oldest manuscripts and variant readings of the Islamic scholarly tradition are collected in two databases 'Manuscripta Coranica' and 'Variae Lectiones Coranicae'. By allowing access to the relevant material for the written transmission and the oral tradition (variant readings of the text described in Muslim linguistic and exegetical treatises of the first five centuries), new avenues are being opened for scholarship.

The earlier manuscripts of the Qur'an have only been under serious scrutiny in the last decade, therefore it is still necessary to take into account the material evidence. Theodor Nöldeke (1836-1930) already highlighted the need to study manuscript evidence in his reference work *Geschichte des Qorāns* (1860). In the 1920s, Gotthelf Bergsträßer (1886-1933) developed the idea of setting up an *apparatus criticus* for the text of the Qur'an, comprising both evidence from manuscripts and variant readings (in close cooperation with the Australian scholar Arthur Jeffery) as described in Muslim scholarly literature. In 1930 he created a section, the 'Korankommission', at the Bavarian Academy of Sciences in Munich, dedicated to that task.

Financed by the Bavarian Academy, Bergsträßer and his colleague and successor (Otto Pretzl (1893-1941)) took more than 10,000 photographs of Qur'anic manuscripts from collections in Berlin, Istanbul, Cairo, Madrid, Meknes, Paris and Rabat. Their photo collection is currently being digitized by the project in Potsdam.

In the second section, texts from the religious, cultural and linguistic environment are collected in the database 'Texte aus der Umwelt des Korans'. Here, testimonies from Late Antiquity in Arabic, Syriac, Hebrew, Greek, and Classical-Ethiopian, inscriptions in North and South Arabian languages before the Islamic period, and other literature, are collected and referred to verses of the Qur'an. This collection is gathered from secondary

literature and from studying relevant sources directly. So far, a focus was placed on the study of Syriac literature, of which testimonies were entered into the project database. By studying Late Antique sources, the project attempts to reconstruct the cultural and religious background of the people addressed by Muhammad's proclamation.



Figure 4. Photograph of a monumental Qur'an manuscript taken in Cairo [N-Film-43-06]. (© Gotthelf Bergsträßer photoarchive Bayerische Akademie der Wissenschaften).

However, much existing research literature has tried to find sources of the text of the Qur'an, in the sense that it is described as a kind of copy-and-paste-text using older material. The project aims to establish a new approach for the intertextual study of the Qur'an. The highly argumentative and discursive text, proclaimed by Muhammad to his listeners, is read against the background of the Late Antique period in order to understand its original purpose. Since the first community seemingly had knowledge of Jewish, Christian or Arabian traditions, the text of the Qur'an can be read by comparing it to Late Antique traditions and by documenting similarities and differences in order to retrace the argumentative line of its discourse.

The third section contains a chronological-literary commentary that studies observable literary patterns (for e.g. rhyme patterns, verse length, Median insertions) and thematic developments in the text. Here the Qur'an is understood as a text that has been proclaimed first in Makkah and then in Medina (between c. 610 and 632 AD) over a period of more than 22 years. Reading it in a chronological order allows us to perceive the text and its theology in a historical framework, reflecting the development of the first Muslim community. The commentary on the Early

‘Corpus Coranicum’ is cooperating with scholars from Europe and the Middle East in the framework of the EUME-Project of the Wissenschaftskolleg zu Berlin (Institute of Advanced Study). It is also currently engaged in the German-French research programme ‘Coranica’, dealing with material evidence (manuscripts, inscriptions and language contact). Because of its work with databases, the project is also engaged in the field of digital philology for Semitic languages.

DASI – Digital Archive for the Study of Pre-Islamic Arabian Inscriptions

The main objective of DASI is to gather all known pre-Islamic Arabian epigraphic material into a comprehensive online database which can be accessed by scholars from anywhere in the world. For the first time, the rich epigraphic cultural heritage of the pre-Islamic Arabian Peninsula can thus be studied in a holistic manner to fill an important gap in the history of the ancient Near East.

1. Meetings and workshops

and young scholars of Arabian studies in the DASI activities.

DASI was officially presented to the scientific community during the first project meeting that was held in Pisa in June 2011. During the following months, a series of workshops were organised in order to select the epigraphic material and to divide the scientific tasks of the project among the collaborators. In particular, a cooperation agreement was made with the OCIANA project (Khalili Research Center, University of Oxford) for the digitization of the North Arabian inscriptions (scientific coordinator: M. Macdonald), and with the laboratory 'Orient et Méditerranée – Mondes Sémitiques' (CNRS, Paris) for the digitization of the Nabataean inscriptions (scientific coordinator: L. Nehmé).

Under the umbrella of DASI, A. Avanzini also hosted the conference 'Rencontres Sabéennes', which more than 60 scholars attended (5–9 June 2012).

2. Tools definition and training courses

At the end of 2012, the IT technicians of the SNS LARTTE laboratory completed the new technical tool for the digitization of the inscriptions (Fig. 5). It is a relational data-entry, the structure of which is based around the main entity of the epigraph, to which a series of cards are related (site, object, bibliography, image) that allow the user to insert all the complementary information.

The first prototype of the data-entry was tested during the training session that was held in Pisa in May 2012, with the participation of about 20 students and researchers. A second training course was held in October 2012 at Yarmouk University (Jordan).



Figure 5. Home-page of the DASI data-entry site.

3. Cataloguing of inscriptions

In June 2013 we inventoried the south Arabian collections of four museums in the USA: the Semitic and Peabody Museums of the University of Harvard, the Babylonian Collection of Yale University and the Quill's Collection at the University of Pennsylvania Museum of Archaeology and Anthropology. About two hundred inscriptions and artefacts were photographed and catalogued, which will be published soon on the DASI website (Fig. 6).



Figure 6. South Arabian stele with bull's head in relief (© Quill's Collection, University of Pennsylvania Museum of Archaeology and Anthropology).

Activities planned for 2013

The DASI objectives for the next months include:

- Setting up the new DASI public website of inscriptions, which will replace the CSAI (Corpus of South Arabian Inscriptions) website. The new archive will include: the corpus of South Arabian inscriptions, the corpus of North Arabian inscriptions imported into the DASI system from the OCIANA project, and the corpus of Aramaic inscriptions. The site will also contain a small corpus of Canaanite texts, including the Phoenician inscriptions at the National Museum of Beirut and the Canaanite inscriptions from Jordan, which were digitized in a previous

project of the University of Pisa (<http://mencawar.humnet.unipi.it/>);

- Digitizing the Sabaic, Nabataean and North Arabian inscriptions;
- Cataloguing the south Arabian collections at the Kunsthistorisches Museum of Vienna and at the Archaeological Museum of Istanbul.

Useful links:

Project official website:

<http://www.dasiproject.eu/>

DASI archive website:

<http://dasi.humnet.unipi.it/>

Portal of the Pisa research group:

<http://arabiantica.humnet.unipi.it/>

Alessia Priolella

Dipartimento di Civiltà e Forme del Sapere

University of Pisa

NABATAEAN NEWS

The Nabataean kingdom (4th century BC – 2nd century AD), at its widest extent, reached north to Damascus and south to Madâ'in Sâlih (ancient Egra) in north-west Arabia, and included the Negev and Sinai deserts to the west and parts of the Jordanian desert to the east. The administrative, religious, political, commercial and cultural centre of this kingdom was Petra, famous for its monuments carved in the rocky landscape. This city was on the crossroads of the major trade and communication routes that traversed the region, linking Arabia to the Mediterranean. As a result, Nabataean culture was a unique blend of Greco-Roman and Arabian influences.

Given the limited literary evidence for the Nabataeans and Petra and the paucity of archaeological remains between the 4th and 1st centuries BC, there are gaps in our knowledge about the evolution of Nabataean history and society. The date of settlement and subsequent development of Petra is an unresolved issue. The origins of the Nabataeans also remain uncertain and it is debated whether they originally migrated to southern Jordan from the northern areas of modern Saudi Arabia or whether they descended from the Edomites who had earlier inhabited the area.

The distinctive 'Nabataean' character of the art and architecture betrays a strong, local

cultural identity that might reasonably have begun to develop prior to the 1st century BC. The nature of this cultural identity and what makes it uniquely Nabataean is only now being accepted as something distinct from better-known surrounding cultures. Furthermore, our knowledge of other aspects of Nabataean society, such as religion and burial practices, has suffered from inadequate literary evidence and the lack of actual remains of ritual and burial.

In the last few years, scholarly interest in the Nabataeans has increased dramatically, with several research projects initiated to specifically deal with the issues described above. Thus, many advances are currently being made in the field of Nabataean studies, and this section on 'Nabataean News' has been set up to report on recent, current and forthcoming activities (2012-2013) that may interest the readers of the BFSA Bulletin. Details of these activities are reported below.



Figure 7. Elephant-headed capital from the so-called 'Great Temple', Petra (Photograph by A. Hamm ©).

Archaeological Activities (October 2012 – March 2013)

During October-November 2012, the French Mission at Petra (directed by Christian Augé, Institut français du Proche-Orient (IFPO) Amman) continued work in the area of the Qasr al-Bint temple, in the city centre (Fig. 8). Excavation (on a limited scale) took place in the north-west part of the complex, and finds from previous seasons were studied. New data was gained on the chronology of the area, which now indicates an abandonment period in the early 2nd century AD, prior to the

destruction. During the same period, and in collaboration with the French mission, Laurent Tholbecq (Université Libre de Bruxelles) and his team continued work at Obodas Chapel and initiated a new survey on al-Khubthah Mountain. They discovered several unpublished funerary and domestic structures and a Nabataean-Roman bath-complex overlooking the theatre and the city centre. For more information, see: <http://balneorient.hypotheses.org/2575>



Figure 8. The Qasr al-Bint, Petra (Photograph by L. Wadeson).

The 'Petra Hinterland Tombs Project' (PHTP) was initiated in November 2012 by Lucy Wadeson (University of Oxford) and Fawzi Abudanah (Hussein Bin Talal University). This project aims to document and study ancient tombs to the south, south-east, east, north and north-east of Petra, many of which have been subject to illegal excavation and looting. In the first season (5th–15th November), fourteen tombs were recorded. Several of these are impressive underground loculi tombs dated to the 1st and 2nd centuries AD, which the project aims to clear in future seasons.

From the 20th January until 17th February, 2013, the Saudi-French project continued work at Madâ'in Sâlih (ancient Hegra). The project, directed by Laila Nehmé, Daifallah al-Talhi and François Villeneuve, is placed under the aegis of the Saudi Commission for Tourism and Antiquities and the French Ministry for Foreign Affairs. During the 2013 campaign, the team completed the study of the pottery, the fauna and the anthropological data from previous excavations. It also completed the study of the Latin, Greek and Nabataean inscriptions which are reused in

one of the monumental gates of the rampart. Furthermore, they finished the restoration of the structures in Area 2.

Starting from next year (early 2014), the project is planning a new four-year excavation-programme, with excavations in the residential area (IGN 132, Area 9, South-eastern gate, and a new project on the military camp identified in the southern part of the residential area) and outside (tumulus, Nabataean tombs).

In 2009 the 'Temple of the Winged Lions Cultural Resource Management Initiative' (TWLCRM) was launched by the American Center of Oriental Research (ACOR) in Amman, Jordan, in partnership with the Jordanian Department of Antiquities and the Petra Archaeological Park, and with cooperation from a large number of international organisations and missions.

The project, directed by Christopher Tuttle (ACOR) is presently undertaking a multi-year campaign for the re-documentation, conservation, preservation, restoration, presentation, landscape rejuvenation, and re-publication of this important monumental complex. The temple precinct and some surrounding areas were excavated between 1973 and 2005 by the independent American Expedition to Petra (AEP) project, directed by the late Philip Hammond. The TWLCRM project will continue until 2015. For more details see: <http://asorblog.org/?p=3311>

On March 17th, 2013, Stephan Schmid (Humboldt University, Berlin) and Piotr Bienkowski (University of Manchester) will arrive in Petra with their team to continue the 'International Umm al-Biyara Project' (IUBP) (Fig. 9). Schmid will also continue the 'North-East Petra Project' (NEPP) in collaboration with Zbigniew Fiema (University of Helsinki) and Bernhard Kolb (University of Basel). The latter project is conducting a survey of several large, ruined architectural complexes in the quarter of the city centre between Wadi Mataha, Wadi Musa and the Palace Tomb.

For more information on these projects, including reports from past seasons, see: <http://www.auac.ch/>



Figure 9. Umm al-Biyara, Petra (© Photograph by A. Hamm).

Conferences

Two major conferences on the Nabataeans took place in 2012. The 'First International Conference on Nabataean Culture' was held in Wadi Musa (Jordan) at the Mövenpick Resort Petra, between the 5th and 8th May. Organised by the University of Jordan, this conference brought together international and Jordanian scholars working on Nabataea. The topics discussed included historical issues, epigraphy, art, architecture, religion, numismatics, and site preservation. The proceedings are currently in the process of being published by the University of Jordan.

In July (25th–27th), the ARAM Society for Syro-Mesopotamian Studies presented its Thirty-Third International Conference on the theme of Edom and the Edomites and Idumea and Idumeans, and their relationship to the Nabataeans. This was held at the Oriental Institute of the University of Oxford.

In May 2013, Nabataean scholars will come together to present the latest results of their projects at the 12th International Conference on the History and Archaeology of Jordan (ICHAJ), under the theme 'Transparent Borders'. This will be held between May 5th and 11th at the Humboldt University, Berlin. The proceedings will be published in *Studies in the History and Archaeology of Jordan* 12.

New Books

The proceedings of the Special Session on the Nabataeans, held during the 45th Seminar for Arabian Studies in July 2011 have been published by Archaeopress (Oxford, 2012) as a supplement to the proceedings of the Seminar for Arabian Studies 42. Edited by Laila Nehmé and Lucy Wadeson, *The Nabataeans in Focus: Current Archaeo-*

logical Research at Petra, brings together eight of the eleven papers delivered at the conference. A review of this book by Laurent Tholbecq can be found in the Book Reviews section of this Bulletin (p. 50).

To accompany the exhibition, *Petra, Wunder in der Wüste - Petra, the Wonder in the Desert*, currently displayed at the Antikenmuseum Basel und Sammlung Ludwig, Basel, Switzerland (until 17 March), a volume was prepared that collects articles written on Petra and the Nabataeans by world-renowned experts. Published in 2012, *Shaikh Ibrahim and Petra 1812–2012, Exhibition Volume* has been edited by P. Blome, S. Schmid and F. Nimry. It contains up-to-date research dealing with most aspects of Nabataean culture and society. A review of this exhibition can be found on page 13 of this Bulletin.

Also in 2012, Laila Nehmé's *Atlas archéologique et épigraphique de Pétra. Fascicule 1. De Bāb as-Sīq au Wādī al-Farasah* was published by the Académie des Inscriptions et Belles-Lettres (Paris). The first volume in a series, this book catalogues all the monuments and inscriptions known in the south-eastern quarter of Petra and also includes a commentary on their distribution, function and date. Nehmé's work will be invaluable to all those working in Petra.

Finally, the proceedings of the 'Early Petra' conference held in Berlin in December 2011 have recently appeared (2013) in the form of *Men on the Rocks. The formation of Nabataean Petra*, edited by M. Mouton and S. Schmid (Logos Verlag, Berlin). Contributions to the volume deal 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.). This publication is the culmination of the German-French research programme (2009–2011) that focused on 'early' Nabataean settlement at Petra through multiple projects.

Lucy Wadeson and Aurore Hamm

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. 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, inter-national 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.

The latest issue of JAS (Issue 2.2) was published in December 2012. It contains the following articles, book reviews, and notices:

Articles:

- 'Revisiting Bedouin Desert Adaptations: Lactase Persistence as a Factor in Arabian Peninsula History' by Benjamin Reilly
- 'Kafā'a fī l-Nasab in Saudi Arabia: Islamic Law, Tribal Custom, and Social Change' by Nadav Samin
- 'Political Participation in Kuwait: *Dīwāniyya*, *Majlis* and Parliament' by Eran Segal
- 'Saudi Arabia and the Arab Spring: Opportunities and Challenges of Security' by Saud Mousaed Al-Tamamy

- 'Migrants in Qatar: A Socio-Economic Profile' by Ganesh Seshan
- 'Attitudes Towards Migrant Workers in the GCC: Evidence from Qatar' by Abdoulaye Diop, Mark Tessler, Kien Trung Le, Darwish Al-Emadi, & David Howell
- 'Planning for Development in the GCC States: A Content Analysis of Current Development Plans' by Martin Hvidt
- 'Urban Development and Social Change in Qatar: The Qatar National Vision 2030 and the 2022 FIFA World Cup' by Nadine Scharfenort

Book Reviews:

- Abdulaziz Al-Sebail and Anthony Calderbank (eds), *New Voices of Arabia: The Short Stories: An Anthology from Saudi Arabia* (2012)
- Dionisius A. Agius, John P. Cooper, Athena Trakadas and Chiara Zazzaro (eds), *Navigated Spaces, Connected Places: Proceedings of Red Sea Project V, held at the University of Exeter, 16–19 September 2010* (2012)
- M.E. McMillan, *The Meaning of Makkah: The Politics of Pilgrimage in Early Islam* (2011)
- David Commins, *The Gulf States: A Modern History* (2012)
- Hugh Leach, *Seen in the Yemen: Travelling with Freya Stark and Others* (2011)
- Massimiliano Fiore, *Anglo-Italian Relations in the Middle East, 1922–1940* (2010)
- Gregory Gause III, *The International Relations of the Persian Gulf* (2010)
- Mary Ann Tétreault, Gwenn Okruhlik, and Andrzej Kapiszewski (eds), *Political Change in the Arab Gulf State: Stuck in Transition* (2011)
- Nabil A. Sultan, David Wier, and Zeinab Karake-Shalhoub (eds), *The New Post-Oil Arab Gulf: Managing People and Wealth* (2011)
- Laurent Bonnefoy, *Salafism in Yemen: Transnationalism and Religious Identity* (2012)
- N. Janardhan, *Boom amid Gloom: The Spirit of Possibility in the 21st Century Gulf* (2011)

- Joshua Craze and Mark Huband (eds), *The Kingdom* (2009)

Notices:

- AGAPS Graduate Paper Prize
- AGAPS Dissertation Award

For more information, see:

www.tandfonline.com/rjab

NEWS AND RESEARCH BY COUNTRY

BAHRAIN

Activities 2012

On the occasion of 'Manama Capital of Arab Culture 2012', a long list of events was organised by the Ministry of Culture in Bahrain. From April 28th to May 2nd, the Ministry of Culture hosted the large regional conference, 'Prehistory and Early Civilizations in the Arab Region'. The conference was attended by representatives from nearly all Arab nations, as well as selected international experts. The various presentations showcased the rich archaeological heritage of the Arab world, as well as the immense role it has played in the development of cultural and social complexity. The need to inscribe more of the regions' archaeological sites on the World Heritage list was discussed.

On May 1st, the Minister of Culture, Shaikha Mai bint Muhammad Al-Khalifa, opened the travelling exhibition entitled, 'Tylos: The Journey Beyond Life', at the Bahrain National Museum. In June, the exhibition which displayed artefacts from the Tylos period in Bahrain was moved to the Hermitage Museum in St. Petersburg, and in November it continued on to Moscow.

Excavations 2012

At the historic **Khamis Mosque** site, Mr Muhammad Riddar (Bahrain National Museum) and Prof. Timothy Insoll (Manchester University) conducted a number of test soundings in order to document potential cultural deposits that will be affected by the construction of a planned Visitor Centre adjacent to the mosque. In addition, a series of more research-driven soundings were conducted on the site in order to answer questions from earlier excavations. In the

future, the results of these investigations will be presented in the planned Visitor Centre.

In October, Melanie Münzer surveyed a broad transect along the western edge of the world heritage site of **Qala'at al-Bahrain**. The archaeological resources in the surveyed area are facing destruction by a proposed highway linking a reclaimed area to the rest of Bahrain Island.

In 2012, the Directorate of Archaeology and Heritage completed its three seasons of excavation of the 'royal' mound BBM no. 63.526 in Aali village. The investigation of this colossal burial mound from the early Dilmun period was directed by excavator Ali Ebrahim.

In November, the Bahrain National Museum and Moesgaard Museum resumed their joint investigations of the '**Royal mounds of Aali**' under the auspices of 'The Bahrain Burial Mound Project'. Focus was placed on further investigations of Prideaux' Mound L, Mound O and Mound D (partly excavated by M. Jouannin in 1903), respectively BBM no. 63.183, BBM no. 63.382 and BBM no. 62.618. As in the 2010 Season, work this year focused on retrieving carbon samples necessary to radiocarbon date when the 'royal' mounds were constructed. Additionally, the two-tiered chamber of Mound L was cleaned and the architecture was documented. In preparation for future investigations, the entrance to Mound D was located and documented and the tunnel dug into the mound by M. Jouannin in 1903 was explored and recorded.

Steffen Terp Laursen

KUWAIT

Kuwait National Council for Culture, Arts and Letters (NCCAL), National Museum of Kuwait

NCCAL has a policy of investigating Kuwait's archaeological heritage and protecting it for future generations. Since at least 2001, NCCAL has been working with foreign archaeological teams to undertake research at Kuwaiti archaeological sites. NCCAL is currently working with the following seven separate foreign teams:

1. Dr Flemming Hojland, Moesgaard Museum, Aarhus, Denmark

- Excavations of Bronze Age or 'Dilmun' Tell F6 on Failaka

2. Prof. Piotr Bieliński, Polish Centre of Mediterranean Archaeology, University of Warsaw, Poland

- Survey and excavations of Bronze Age tumuli in the Sabiya area of Kuwait's mainland

- Excavations at the Ubaid site of Bahra 1 on Kuwait's mainland

- Excavations at the 8th century Christian site of al-Qusur on Failaka

- Underwater survey on and around the shores of Failaka

3. Dr Mathilde Gelin, French National Centre for Scientific Research (CNRS) and French Institute for the Near East (IFPO), France

- Excavations at the Hellenistic fort at Tell F5 on Failaka

- Excavations at the 8th century Christian site of al-Qusur on Failaka

4. Dr Karol Pieta, Slovak Academy of Sciences, Bratislava, Slovak Republic

- Excavations at the 8th century Christian site of al-Qusur on Failaka

5. Dr David Lordkipanidze, Director, Georgian National Museum, Tbilisi, Georgia

- Excavations at a late Islamic site in north-east Failaka.

6. Dr Andrea Di Miceli, University of Perugia, Italy

- Excavations at the late Islamic site of Quraniyya, Failaka

7. Dr Derek Kennet, Department of Archaeology, Durham University, UK

- Survey and excavation of the Islamic landscape on mainland Kuwait, including Kadhima, Mughaira and Shiqayya

- Kite aerial photographic survey of the 8th century Christian site of al-Qusur on Failaka

Shehab A Shehab

*Director of the Kuwait National Museum,
NCCAL*

News from Moesgaard Museum (2012)

The 5th campaign of the Kuwait-Danish Mission to Failaka took place from October 15th to December 7th, 2012. Excavations in the Dilmun layers between the 'Palace' and the temple, as well as in the Babylonian Ur III settlement below the temple in Tell F6, were continued. A new trench was opened in Tell F3, and a series of carbon samples from Period 3A contexts were retrieved for radio carbon dating.

Aiysha Abu Laban (MA) has received a three-year PhD scholarship from the University of Copenhagen in order to study the Dilmun stamp seals from the Danish excavations (1958-1963) and (2008-2012) in Tells F3 and F6.

Anna Soria Hilton is preparing the publication of her MA thesis on the third-second millennium stone vessels found during Moesgaard Museum's excavations (1958-1963) on Failaka. This is supported by the Carlsberg Foundation and the National Council for Culture, Arts and Letters in Kuwait.

Flemming Højlund

OMAN

Archaeological Activities

Archaeological teams under the supervision of the Ministry of Heritage and Culture

In 2012, the Joint Hadd Project continued its excavations in the area of Ras al-Hadd/Ras al-Jinz, in the Governorate of southern al-Sharqiyah. Excavations at Site HD-6 yielded settlement remains from the Hafit Period (first half of the 3rd millennium BC). This is one of few known settlement sites from the Hafit period and it adds much to our knowledge of settlement patterns during this period.

A French team carried out excavations at a Neolithic settlement, Wadi Suq and Iron Age tombs in Adam in the Governorate of al-Dakhiliyah. The Neolithic settlement consists of 139 structures and surface lithic concentrations. The remains included u-shaped stone dwellings with postholes, a fireplace and a pit. Moreover, the team carried out a rescue excavation in a cemetery of multi-period tombs (dated to the Hafit, Umm al-Nar, Wadi Suq and Iron Age periods).

In 2012, a French mission began an archaeological survey on Masirah Island in the Governorate of al-Wusta, in which over

80 sites were recorded and mapped. The archaeological remains are of different periods and the oldest are those dated to the Neolithic period.

An American Archaeological team continued its sixth season of archaeological research at the UNESCO World Heritage site of Bat in Ibri. During this season, the team continued its excavations of Tower 1156 on the Settlement Slope. The excavations yielded a well-defined ditch and an associated stone-lined cistern. Moreover, the results demonstrated that the occupational levels in the tower represent different periods, starting from the early and middle 3rd millennium BC (Hafit and Umm al-Nar periods) and the early 2nd millennium BC (Wadi Suq period).

Archaeological teams under the supervision of the Office of the Advisor to His Majesty the Sultan for Cultural Affairs

The Italian Mission to Oman (IMTO) from Pisa University carried out surveys and excavations at several sites, including the Salut in the area of Bahla, and Khor Rori and al-Maghasil in the region of Dhofar.

Archaeological Works carried out by the Department of Archaeology at Sultan Qaboos University

In January-February 2012, the Department of Archaeology at Sultan Qaboos University (SQU) completed the final season of archaeological investigations in the western part of Ja'aln in the governorate of al-Sharqiyah. The results of three seasons of investigations in this area provided significant data regarding the Hafit funerary landscape. The survey yielded a large number of Hafit tombs (5,012 tombs) with a density of around 31 tombs per km².

The distribution of the tombs in the landscape, their placement in elevated and highly-visible locations, their uneven density, and their proximity to wadis and date palm groves, suggest that they were constructed by nomadic or semi-nomadic pastoral groups. The availability and seasonality of natural resources such as water, pasture and game, made it necessary for them to mark their tribal territory with funerary structures.

Conferences and Workshops

'The Ancient History of Oman' Symposium and Exhibition, Pisa, Italy

A symposium and exhibition was organised by the Office of the Advisor to His Majesty the Sultan for Cultural Affairs in collaboration with the University of Pisa during the period 6–9 June 2012 in Pisa. The symposium and exhibition 'Oman, the land of Sindbad, the Sailor' was opened by Said Nasser Al-Harthy, ambassador of the Sultanate in Italy. A number of research papers were presented, including work conducted by the Italian Mission to Oman at Salut and Khor Rori, as well as papers about the Bronze Age and Iron Age in the Oman Peninsula.

'The Archaeological Heritage of Oman: an Early Cradle of Arabian Civilization', UNESCO, Paris, France

The Ministry of Heritage and Culture organised a one day symposium (7 September 2012) at UNESCO. The symposium consisted of three sessions in which several papers were presented by scholars interested in the archaeology of Oman. In addition to the symposium, an exhibition was also organised about the heritage of Oman.

Maritime Archaeological Training Workshop, SQU

The Department of Archaeology at SQU in Oman, in collaboration with UK maritime archaeologists from the University of Southampton and coastal prehistorians from France, organised a training workshop about maritime archaeology (20–23 October 2012). This was part of an on-going project in the Island of Masirah, south-east of Oman, funded by the British Academy International Mobility Programme.

The aim of the workshop was to offer participants the opportunity to acquire skills relating to coastal survey, shallow water snorkel survey, maritime ethnographic recording and interviews, and knowledge of traditional boat building. Two days were spent at Qantab boat building centre where participants were guided in the basic approaches to building traditional boats of Oman. They were also taught how to conduct interviews with local fishermen, asking them about their traditional fishing techniques, boats and boat building, as well as knowledge of underwater archaeological finds.

Exhibition: 'Group of 77 and China'

The Ministry of Heritage and Culture in Oman participated in the UNESCO celebration of the 40th anniversary of the 'Convention on the Protection of Cultural and Natural Heritage'. The Ministry hosted a touring exhibition entitled, 'Group of 77 and China' (15–22 December 2012). The aim was to promote public awareness of the values of cultural and human heritage, and to involve the local community in the protection and development of sites. The exhibition included photographs of sites on the World Heritage List, including Bahla, Khatum, al-Ain, Land of Frankincense, and Aflaj from Oman.

A Seminar on the 'Folk Tale: an Omani Heritage and Creativity' (17–18 Dec 2012)

This seminar, organised by the Ministry of Heritage and Culture, discussed the folk tale as one of the oral legacies which needs to be revived and developed to become a positive element in modern lives.

Publications

Professor Ali al-Mahi from the Department of Archaeology at SQU has published two books. The first is entitled, *Traditional goat management in Dhofar and the desert, Oman*, and is published by SQU Press. It investigates and documents traditional goat management in the arid environments of the Omani desert and Dhofar, where the goat is a key means of survival.

The second book authored by al-Mahi is entitled, *Short Stories from Oman*. These stories depict the Omani experience of overcoming problems of climate and landscape and suggest how the struggle has forged values that have given the nation unity and resilience.

The Ministry of Heritage and Culture has recently translated into Arabic the English version of the book, *In the Shadow of the Ancestors: the Prehistoric Foundations of the Early Arabian Civilization in Oman*, by S. Cleuziou, S. and M. Tosi (2007).

Other News

In 2012, the Sultanate represented by the Ministry of Heritage and Culture succeeded in registering the arts of Al-A'azi and Al-Tagrud in the 'Representative List of Intangible Cultural Heritage of Humanity' during the

meetings of the Intergovernmental Committee for Intangible Cultural Heritage of UNESCO. Al-A'azi art is a type of sung poetry performed in the northern regions of the Sultanate. Al-Tagrud is a traditional Bedouin chanted poetry that is composed and recited by men travelling on camelback through desert areas of the Sultanate of Oman and the United Arab Emirates.

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2000 BC Cemetery Discovered in Oman

Graves and a settlement dating to the Wadi Suq period were discovered by the Royal Oman Police during construction work for the new border check-point in the Aswad area of the province of Shinas in northern Oman. The U-shaped tombs contained human remains, arrow heads, daggers, knives, needles, necklaces, local and imported beads from neighbouring cultures, clay utensils and soapstone. This has been the second such discovery of a 2000 BC site in northern Oman after similar finds in the coastal city of Sohar c. 231 km north of Muscat.

For more information see:

<http://gulfnews.com/news/gulf/oman/2000-bc-cemetery-discovered-in-oman-1.1125531>
(report published December 2012).

The Oman Earthwatch Programme

Earthwatch has been invited by the Royal Court to contribute to “the advancement of national field research” in the Sultanate of Oman. Working under the National Field Research Centre for Environmental Conservation (NFRCEC), the Oman Earthwatch Programme is a close collaboration between governmental, academic and education communities in Oman.

The programme is directed by Dr Roderic Dutton and includes the following aims:

- To develop four environmental research projects
- To provide opportunities for the training of Omani scientists
- To develop a cadre of research and development specialists and educators in Oman to lead long-term research and engagement
- To share results from the fieldwork with the education community

- To provide a forum for science, research and policy communities to meet

For more information, see:

www.earthwatch.org/europe/our_work/field_research/oman_programme

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 (Fig. 10).

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.

The QMA is building up extensive collections which will eventually be housed in a range of museums. These will include an Olympic and Sports Museum scheduled to open in 2015, an oil and gas museum, a media museum and a children's museum. A Pearl and Jewellery museum is tentatively scheduled to open in Al Wakra in December 2015 and an Orientalist Museum in 2017-18. Meanwhile temporary exhibitions from the collections are held at the new QMA gallery at Katara Cultural Village and in the exhibition hall Al Riwaq in the grounds of the Museum of Islamic Art. More information can be found on the website <http://www.qma.com.qa>



Figure 10. The Museum of Islamic Art, Doha. (© Frances Gillespie).

Qatar Islamic Archaeology and Heritage Project

The Qatar Islamic Archaeology and Heritage Project (QIAH), directed by Prof. Alan Walmsley, returned to Qatar at the end of 2012 to continue research and conservation in the north-west of the country, 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, as well as a mosque and courtyard houses at the nearby settlement of Freiha.

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 2011-12, the University of Wales Trinity Saint David, directed by Dr Andrew Petersen, returned to the Islamic coastal site of Ruwaydah in north-west Qatar to continue excavations and begin conservation work on behalf of the Qatar Museums Authority. Excavations concentrated on a number of 18th century structures between the fortress and the sea, including a mosque, a small building with an enclosure, a warehouse complex and a rectangular interval tower on the north side of the fortress wall (Fig. 11).

Excavations at the mosque concentrated on the prayer hall, below which were the remains

of an earlier phase on a different alignment. The small building, comprising a large rectangular room with a poorly built ancillary room, as well as an outer enclosure wall, is located by the sea; finds of large iron nails and bitumen indicate that this may have been a boat repair area. The warehouse comprised a series of eight rooms aligned parallel to the north wall of the fortress. Conservation work on the walls and towers of the fortress was commenced using material sources from the site and the immediate vicinity.



Figure 11. Excavated round tower at the corner of the 18th century fort, Ruwaydah. (University of Wales Trinity St David).

The Qatar National Historic Environment Record

This project, now in its fifth year, is a collaboration between Qatar Museums Authority and the University of Birmingham. It has developed a national database and GIS for heritage in Qatar (the QNHER). The database now holds records for over 5,000 archaeological sites, plus data from foreign missions and bibliographic collections.

Geophysics in the marine areas of north-west Qatar has mapped approximately 4,000 square kilometres, and has now identified old river channels, estuaries, coastlines and islands below the seabed. These date to a period 8,000 years ago when the Gulf was an open landscape. Further seabed characterisation work is now using this mapping to determine key areas of former prehistoric occupation, and to identify seabed sediment types for the purposes of benthic habitat mapping and likely zones of preservation.

Early in 2012 the QNHER team excavated a stone-built structure between Al-Wakra and Mesaieed, which had three rooms and a clear archaeological sequence. The pottery and

radiocarbon dating show that the primary occupation of the building commenced in the mid-first century AD, with subsequent abandonment and later reoccupation in the early seventh century AD.

University College London

A branch campus of University College London has recently opened in Qatar and runs three Masters degree programmes: MA in Archaeology of the Arab and Islamic World; MSc in Conservation Studies; and MA in Museum and Gallery Practice. The former lasts two years and tackles the archaeology of the Middle East from prehistory through to the Late Islamic period. The Conservation Studies programme also lasts two years and gives a practice-orientated holistic approach to cultural heritage preservation, with particular reference to the Middle Eastern context. The Museum and Gallery Practice MA lasts one year and focuses on the Arab and Islamic worlds, teaching management of collections, museums, galleries and sites, exhibition development, education and emerging digital technologies. Further details can be found at: www.ucl.ac.uk/qatar/

German Archaeological Institute – The South Qatar Survey Project

The Oriental Department of the German Archaeological Institute under the directorship of Prof. Ricardo Eichmann, in cooperation with the Qatar Museums Authority, began a preliminary 6-week field campaign in November 2012 for a research programme scheduled for three years. The aim of the South Qatar Survey Project is to contribute to the research on Qatar's cultural heritage by recording sites from prehistoric periods to recent times and to assess the risk to cultural sites in areas of infrastructural developments. The coming campaign is scheduled to start in February 2013.

Frances Gillespie

UNITED ARAB EMIRATES

The Department of Antiquities and Museums, Ras al-Khaimah: News and Research 2012

Completion of Fahlain Mosque Excavation

Excavations at the Fahlain Mosque have finally been completed. Work began there when a unique stone mosque with decorated arches (Fig. 12) collapsed due to unstable foundations. The Department established the history of this important building, revealing a sequence of mosques built between the 17th/18th and 20th centuries.

Initially, a small mud-brick mosque was erected inside the palm gardens during the late 17th/early 18th centuries. Like many other mosques known from the palm gardens of Ras al-Khaimah, it was built on a low artificial terrace with an open platform.



Figure 12. Fahlain Mosque before collapse.

In a second phase, the mosque was enlarged to serve as the Friday mosque for the entire Fahlain Oasis, as it was centrally located between three villages. To achieve this transformation, the former mud-brick mosque was levelled, and the platform doubled in size and provided with a stone wall towards the wadi to the south. Eventually this mosque became too small, so the platform was extended towards the east and a pillared mud-brick porch was added.

During the 19th century, the mosque was levelled again, the platform extended towards the west and a stone mosque with pillars and wide arches was erected. Unfortunately, the arches were either closed or reduced in size, and buttresses were added from outside due to the instability of the foundations (Fig. 13). When the stability did not improve, the mosque was abandoned during the first quarter of the 20th century.

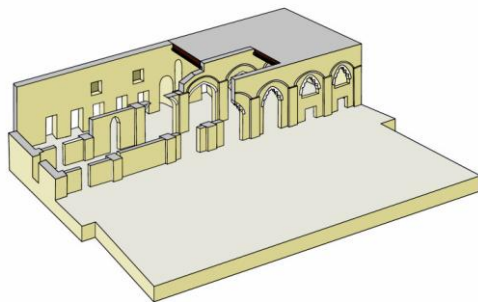


Figure 13. Fahlain Mosque during its last phase.

Restoration and Excavation of the Muhammad Bin Salim Mosque: The Friday Mosque of Ras Al-Khaimah Old Town

The Friday mosque in Ras al-Khaimah Old Town, officially called the Muhammad bin Salim Mosque, is the largest traditional mosque in the UAE. Unlike in other places, it was neither replaced with a concrete building, nor bulldozed completely, and is still used by the inhabitants of this emirate. Fortunately, the late Ruler, H.H. Shaikh Saqr bin Muhammad al-Qasimi, was personally interested in this mosque and is chiefly responsible for its protection. When H.H. Shaikh Saud bin Saqr al-Qasimi, Ruler of Ras al-Khaimah, asked the Department to restore the building, he also allowed us to begin excavations inside.

Originally built from fossil coral stone and beach rock, the inside of this large mosque (28.5m x 36.5m) contains 60 columns, divided into 6 rows of 10 columns supporting the interior roof. During the restoration work traditional mortar was re-applied in layer technique on the outside walls, decorative arches above several windows restored, and window sills refurnished with mangrove beams (Fig. 14).



Figure 14. Muhammad bin Salim Mosque during restoration.

Several trenches, including a 23 metre-long main trench running from the *mihrab* towards the entrance (Fig. 15), were dug into the platform on which the mosque was originally erected. Unfortunately, excavation had to be halted at a depth of 3.5 m below the present-day floor level without reaching virgin soil, due to the instability of the sides of the trench. However, the excavation was still successful as it revealed the remains of an older mosque below, and several phases of the present mosque. Furthermore, it proved that the oldest mosque is identical with the mosque which the British destroyed after their attacks in 1819. Finds of significant British glass bottles, sulphur remains (originally used as a fire enhancer) and large amounts of burned soil prove this deliberate destruction.



Figure 15. Central trench inside Muhammad bin Salim Mosque.

Furthermore, the excavations established that the foundations of the present-day mosque were laid down when Ras al-Khaimah was rebuilt after the British attacks of 1819. Initially, the old mosque was filled with the destruction rubble and the floor level was raised by more than half a metre. Both wall foundations and pillars are still in use today, making this one of the oldest mosques in the UAE that is still being used.

The Old Fort of Ras al-Khaimah

Initiated by the restoration and excavations mentioned above, new research was

undertaken at Ras al-Khaimah's Old Fort, which was originally close to the Muhammad bin Salim Mosque. Demolished during the mid-20th century, it was partly excavated in 1994/95 by Derek Kennet. Based on Kennet's results, and complemented by his own studies of the historical British documents, Christian Velde has now been able to produce a comprehensive history of the fort.

We know from historical Portuguese, Dutch and British sources that a stone-built fort existed in Julfar (Ras al-Khaimah Old Town) during the 17th and 18th centuries. In the earliest report (1621), the Portuguese mention the attack of a fort, for which they erected a large gun platform inside an adjacent mosque. We assume that this mosque stood at the same spot which is now occupied by the Muhammad bin Salim Mosque, and that earlier remains are buried beneath it. Furthermore, we assume that the bombarded fort was situated in the same location as Ras al-Khaimah's Old Fort and that both are identical.

After the occupation of the Portuguese, Ras al-Khaimah's Old Fort became the fortified residence of the ruling Quwasim family. In this function it is again mentioned in British documents during their attacks in 1809 and 1819, and its location is shown on a map. Velde's comparison of excavation results, British documents, maps and drawings, as well as rare early 20th century photographs from the ruling family's residence, prove that all are identical.

During Kennet's excavations in 1994, the late Ruler H.H. Shaikh Saqr took a keen interest in the results and produced a valuable sketch plan of the Old Fort from his memory. It included the different functional areas, which corresponded perfectly to the excavated architectural remains.

Ras al-Khaimah Kiln Survey

Ras al-Khaimah has a long-standing tradition of manufacturing earthenwares, which are generally known as 'Julfar Ware'. The production started with the rise of the trading town of Julfar during the 12th century AD and ceased to exist by the mid-20th century. Remains of kilns at several sites reflect this once important industry.

Since the kiln sites were never fully studied, a joint project between the Department of Antiquities and Museums (Ras

al-Khaimah), Zayed University (Dubai and Abu Dhabi) and Durham University, was initiated in 2011. Funding was provided by Zayed University, and a survey was undertaken in 2012 by Gen Mitsuishi from Durham University as part of his MA dissertation. The aim was to study the numerous kilns and kiln sites of Ras al-Khaimah in order to establish their relative chronology. This will enhance our understanding of the industry's development and assist dating during excavations. The results of the survey were presented at the 2012 Seminar for Arabian Studies.

Rescue Excavation at Qarn al-Harf

Around 60 tombs, ranging from the Hafit to Wadi Suq periods, are situated at the foot of Qarn al-Harf, an isolated hill in front of the Rus al-Jibal mountain range. The first survey was undertaken in 1999 by an Australian team, followed by the excavation of a Wadi Suq tomb by Ahmad Hilal from the Department of Antiquities and Museums in 2001.

In December, a team under the direction of Derek Kennet from Durham University began rescue excavations on behalf of the Department of Antiquities and Museums and H.H. the Ruler, Shaikh Saud bin Saqr al-Qasimi. Several endangered Wadi Suq tombs dating to the 2nd millennium BC will be excavated before the expansion of the Emirates Highway reaches this area. So far, the archaeological results and excavated artefacts have proved to be very interesting; however, a detailed report will be presented in the next issue of the Bulletin.

Rams House Survey

Rams was the last coastal town of Ras al-Khaimah not to have been surveyed by the Department. First mentioned by the Portuguese in 1620, it represents one of the oldest towns in the UAE. It was later used as a landing place for the British troops during their attacks in 1809 and 1819 and eventually destroyed. Today several architectural structures are preserved, dating to the late 19th/early 20th centuries.

The Department undertook a general survey of Rams, marking all traditional buildings on a detailed plan. The next step will be more detailed documentation, which

will be utilised for the tourism and heritage development of the site.

Today the town consists of many historical buildings built in different styles, some with rich decoration (Fig. 16). A former suq area and two watchtowers complement this typical example of a traditional fishing and trading town along the coast. However, there are several unique architectural features and techniques. Rams is the only coastal town in the UAE where mountain stones were used as building material instead of coral stones and beach rock. This has greatly influenced its architectural features and building methods.



Figure 16. Remains of traditional building in Rams.

Research Visitors

Dr Adrian Parker (geo-morphologist) and Dr Mike Morley (geo-archaeologist), both from Oxford Brookes University, accompanied students during a field-trip to Ras al-Khaimah. Amongst other things, they were drilling boreholes with a ‘Cobra’ machine in front of the prehistoric mound of Kush to enhance understanding of the development of its former lagoon.

Anjana Reddy Lingareddy, Archaeology Research Assistant, Historic Environment Department, ADACH (Abu Dhabi Authority for Culture and Heritage) studied Indian Pottery excavated in Kush (3rd–12th centuries AD) as part of her PhD research.

Gen Mitsuishi from Durham University studied Julfar pottery from the kiln survey mentioned above as part of his MA dissertation.

*Christian Velde, Ahmad Hilal,
Imke Moellering
(Archaeologists at the Department of
Antiquities and Museums, Ras al-Khaimah)*

The New Sharjah Heritage Museum

In July 2010, the old Sharjah Heritage Museum was vacated and another traditional coral house, Bait al-Taweel, was offered to re-house the museum (Fig. 17). Bait al-Taweel was in need of renewed attention and development. All building renovations were carried out or supervised by the Historic Buildings Unit of the Heritage Directorate, Sharjah—Department of Culture and Information. All aspects of curatorial research, museum interpretation and redisplay were carried out and overseen by the Sharjah Museums Department. Both parties worked closely to find suitable solutions to benefit both the building and its future visitors.



Figure 17. A view of the front of the building (Photograph by Hazelle Page, Sharjah Museums Department).

The Building

The building consists of two parts. The oldest section contains a relatively untouched tower, circa 1795. Most of the rest of the house had been reconstructed in the 1990s with gypsum, white cement and split air conditioning units which resulted in a damp building and termite problems. The nearby sea, high water table and deliquescent gypsum worsened these problems.

To improve the building structure, a significant amount of gypsum was chipped from the walls and foundations. The walls were re-grouted and plastered with lime based materials that are similar and sympathetic to the original materials. The foundations and roofs were waterproofed and the drainage systems including land levels were upgraded. The buildings in the whole heritage area are now under a termite bait, trap and monitoring maintenance programme to minimize infestation. Ground floor access has been

improved with steps removed and ramps added to improve accessibility.

The Traditional Room (upper level of the tower) has no cooling and minimum lighting and power to re-create an authentic feel. This room has been restored to reveal the original plasterwork and alcoves. Date palms existed in the main courtyard, and other trees relevant to local heritage, such as the 'sidr' and 'loz', have been planted.

Museum Content

The content, and its interpretation, was thoroughly reviewed to fit the smaller space. Key themes were identified and interpretation plans were developed. Interpretation plans include a brief description of the intellectual content of a gallery, the main message(s), how these will be delivered, how you want visitors to feel and the target audience, in this case 'general, non-expert' to appeal to local visitors and tourists alike.

The main themes identified were: Landscape (to set the scene of where people lived in Sharjah's mountains, deserts and coasts), Lifestyle (daily life, religion, leisure), Celebrations (religious, marriage, music), Livelihood (trade and sources of income), Traditional Knowledge (medicine, tracking, astronomy, weather and the local calendar), Oral Traditions (myths, stories, proverbs and riddles), Prayer room gallery (functioning prayer room with an introduction to Islam), Traditional room (bed and seating) and the reconstruction of a traditional café in the larger courtyard. Other spaces include a temporary exhibition gallery, cinema and education room.

New research was conducted which incorporated both Arabic and English primary and secondary sources in addition to existing material from the original displays. Local terminology was used where appropriate and transliterated into English to reflect the local dialect. Supplementary information sheets are available in galleries to provide further information.

Our design team worked closely with the curator and, using identified themes, produced an outline design for the new museum. This was modified several times to produce the final layout, graphic content, objects, open displays and cases to ensure that all complemented each other (Fig. 18). New display cases were specified to meet space,

gallery interpretation, design and collections needs. For instance, the Landscape display cases have drawers designed to take extra collections or to add 'touch' samples.



Figure 18. A view inside the museum (Photograph by Hazelle Page, Sharjah Museums Department).

Many new objects were collected as a result of research. These included purchasing traditional items and taxidermy specimens, making replicas and collecting native plants. Nearly all display objects had mounts individually made to support and display them in an attractive way. This work was outsourced as well as completed in house.

All objects were conserved and prepared for exhibit. Organic objects were frozen and/or treated with nitrogen to kill insects. Additionally, gallery pest monitoring was put in place where open displays contain plant and animal materials. All furniture was designed by SMD's 3D designer. The signage, graphic panels and labels were also designed in house.

The inaugural temporary exhibition was Emirati art inspired by heritage. This included 2D and 3D objects and a film. Six temporary display cases were used for furniture, jewellery and textiles, and a suspension system was used to hang the 2D art.

The museum project is currently being reviewed to help determine what is successful and what areas might benefit from

improvement. The building, as with collections, will always need care and maintenance. The final product is a beautiful building with thoughtful, informative and interesting displays. It is – as we hoped – a fascinating journey for a visitor and resident of Sharjah to take. Sharjah Heritage Museum reopened in May 2012.

Hazelle Page
(Collections manager, Sharjah Museums Department)

Al-Mahatta, Sharjah's Aviation Museum

October 5th 2012 saw the commemoration of the 80th anniversary (1932) of the first scheduled commercial flight to land at the Sharjah air strip in the United Arab Emirates. The Imperial Airways Handley Page 42 (HP42E) flown by Captain Horsey landed on its way back to London from Karachi with four passengers and a full load of cargo. The HP42 was a large bi-plane with four engines that provided safe and luxurious air travel.

Imperial Airways needed various re-fuelling and emergency airstrips en route between London and India. In the Arabian Peninsula they also needed a rest house for overnight stops for passengers and staff. Services continued until 1939 when Imperial Airways became incorporated into the British Overseas Airways Corporation (BOAC).

The use of the site in the emirate of Sharjah to establish an air station was eventually agreed between Shaikh Sultan bin Saqr Al-Qasimi and the British Government in July 1932. The agreement included fees for rent, landings and the loans to fund the construction of the rest house in the style of a fort that is today central to the museum. In addition, it was also agreed that Imperial Airways staff and passengers would not enter the town without permission of the Shaikh and that all dealings between Imperial Airways and the Shaikh would be through the Residency agent or Political agent.

In Kalba there is also an area called Al-Mahatta (meaning 'refuelling station'). This was the site of a landing strip that was negotiated with the local Shaikh in 1936, but rarely used. As part of the celebrations, and under the patronage of HH Shaikh Dr Sultan bin Muhammad Al-Qasimi, an Auster aircraft built in 1947 was added to the museum collection. During the preceding week the Auster had flown around the northern

Emirates from Sharjah International airport to the international airports of Ras al-Khaimah and Fujairah.



Figure 19. The Auster aircraft at Fujairah airport (Photograph by Hazelle Page, Sharjah Museums Department).

On Friday October 5th, the Auster flew over Al-Mahatta at the time of the first landing of the HP42. The Auster is painted in the colours of Gulf Aviation, as this was the first type of aircraft to land in Sharjah by Gulf Aviation in 1950. (See reviews section p. 62).

Hazelle Page
(Collections manager, Sharjah Museums Department)

New Publications

Volume 20 (2012) of *Tribulus*, journal of the Emirates Natural History Group (Abu Dhabi), was published in December 2012. Papers include: a study of fern, lichen and bryophyte collections from the UAE and Northern Oman; stable isotope chronology of Pleistocene shells of the giant clam, *Tridacna*; a review of the coastal wetlands of Ras al-Khaimah; a 17th Century Portuguese description and map of the fort at Dibba; further investigations into a World War Two air-crash at Dhadhah, Fujairah; three first bird records for the UAE (Swinhoe's Storm Petrel, Great Stone-Curlew and Basra Reed Warbler); the status of the UAE's most endangered bird species, Collared Kingfisher; and a photographic review of stick insect records from the UAE.

Further details are available from the Managing Editor, Peter Hellyer (hellyer@emirates.net.ae & PO Box 3790, Abu Dhabi, UAE).

Birds of the United Arab Emirates: A Helm Field Guide (Simon Aspinall and Richard Porter. Christopher Helm, London, 2011) was published with the support of the

Environment Agency – Abu Dhabi. A spin-off from the 2nd edition of the *Helm Field Guide to the Birds of the Middle East*, (eds Richard Porter and Simon Aspinall, 2010), this is the first country-specific bird guide for any of the countries in the Middle East.

Environmental Atlas of the Emirate of Abu Dhabi. Edited by Peter Hellyer and Richard Perry. Environment Agency – Abu Dhabi, EAD (2011). PO Box 45553, Abu Dhabi. E-mail: customerservice@ead.ae.

In the Land of the Emirates – The Archaeology and History of the UAE. (D.T. Potts. Sultan bin Zayed's Media Centre and Trident Press, London, 2012). This is an overview by Professor Dan Potts. It is obtainable from www.tridentpress.com.

Peter Hellyer

SAUDI ARABIA

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

In 2012, the multidisciplinary Saudi-German joint archaeological project at the oasis of Tayma, conducted by the Orient-Department of the German Archaeological Institute (DAI), Berlin, and the Saudi Commission for Tourism and Antiquities (SCTA), Riyadh, continued excavations, material studies, scientific investigations and conservation work. As before, 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.

A surface survey at the eastern margins of the *sabkha*, north of the oasis (Fig. 20), revealed high concentrations of lithic tools, i.e. drills (Fig. 21), which have been used for the production of carnelian beads. First observed in the central part of the archaeological area already in 1979, it turned out that they were transported from the *sabkha* area with the material used for the mud bricks of the walls surrounding the city.

Since only waste accumulations of these drills have so far been discovered, the location of the former production areas remains to be identified. Yet, only wasters or unfinished beads have been found. Therefore, it is hypothesised that the complete examples were traded. Based on morphological comparisons, the bead industry has been dated to the Late

Chalcolithic/Early Bronze Age, currently awaiting verification by C14 dated charcoal samples.

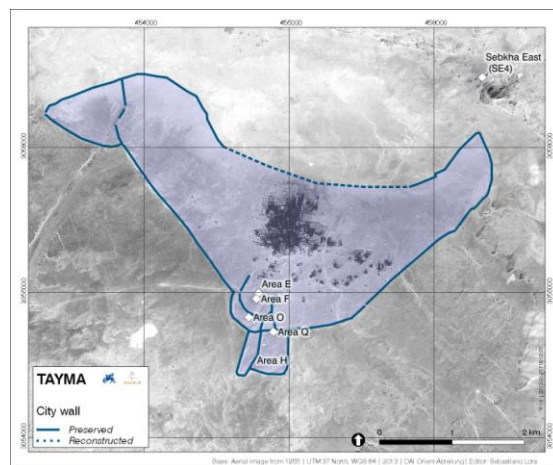


Figure 20. The oasis of Tayma with its ancient walls and the eastern sabkha area (DAI, Orient-Abteilung, editing by S. Lora).



Figure 21. Drills from the north-eastern margins of the sabkha at Tayma (DAI, Orient-Abteilung, J. Kramer).

Excavations in Area Q continued, next to the original outer wall. In addition to the previously discovered pottery with parallels to Middle Iron Age Syro-Mesopotamia, further information on the local sequence of pottery at the end of the 2nd and beginning of the 1st millennium BC has been obtained. A red burnished pottery, discovered also in other contexts, may pre-date the Early Iron Age painted pottery (12th to 9th century BC) with bird decorations. In this area, excavations also discovered a post mid-Iron Age multiple grave with remains of at least seven individuals. Its construction technique uses rubble stones, which is so far unparalleled at Tayma.

Excavations in the Early Iron Age complex of Area O revealed a row of small rooms on the inner side of the northern part of the enclosure. The former entrance to the area may have been located in the eastern wall. For the first time, architectonic remains, possibly of the same date, have been discovered outside the enclosed area.

In the central, north-eastern part of the site (Areas E and F) various observations suggest a former occupation of the middle, if not early, Iron Age, as indicated by an increasing amount of pottery sherds. Earlier than large building E-b1, most probably a temple, is a construction of massive stone blocks (Building E-b5), with associated deposits of the above mentioned red burnished pottery, as well as mid-1st millennium BC painted Sana'iye pottery. The exact date of this complex remains to be established.

Possibly of a mid-1st millennium BC date is also a fourth building level of E-b1, which employs large standing monoliths. Clearly belonging to a different and earlier building level are remains of a different orientation from E-b1, detected beneath its perimeter wall in the south-west. Excavations in the well, east of the building and connected to it by a tunnel, revealed pottery comparable to the Late Roman material from the residential quarter south of E-b1. Stratigraphic analysis suggests that the tunnel was built when E-b1 was already standing, probably during Late Antiquity.

From subsurface deposits, a further fragment with a cuneiform inscription by King Nabonidus (556-539 BC) was found. It mentions, for the first time at Tayma, the city of Harran, where the famous sanctuary of the moon-god, E-hul-hul was located.

The Nabataean to Late Antique levels of the residential quarter were further investigated. We concentrated on the room fills and the identification of possible two-storey buildings, as indicated by remains of several stone-built stairs as well as by protruding stone-slabs which may have supported floor constructions.

Hydrological-archaeological research, conducted by a team from the University of Applied Sciences at Lübeck, focused on the channel system in the southern parts of the walled settlement (Area H, located in Compound A). Numerous channels were investigated by soundings, and geophysical

prospection was applied for identifying a major water source within the compound.

The investigation of ancient landscapes and environment focused on the analysis of cores sampled in 2011. This resulted in plans for a further season (scheduled for 2013) aimed at sampling micro-stratigraphic deposits from the *sabkha* in order to obtain material for a fine-tuned dating of lacustrine deposits suitable for establishing a chronological sequence of palaeoclimatic events.

As in earlier seasons, conservation activities focused on architectonic remains in Areas E and F, using a modified mud-mortar for consolidating building remains exposed by archaeological excavations. In Berlin, conservation of artefacts continued in cooperation with the University of Applied Sciences. Furthermore, we began to develop a long-term storage programme for the finds from Tayma. Numerous objects from Tayma are part of the exhibition 'Roads of Arabia', which started its North American tour in autumn 2012 at the Smithsonian Institution, Washington D.C.

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Discovering Ancient al-Yamâma

Writing of his ventures into Central Arabia in 1917–1918, H. St J. Philby concluded his account by these words: "I trust that I have said enough to show that there is much in Southern Najd to encourage further investigation, and to show that in Kharj and the Aflaj (...), and possibly other buried cities of the southern sands, there lies open a fruitful field for the archaeologist of the future" (1920. Southern Najd. *The Geographical Journal* 55). Recent research carried out in the Kharj oasis proved him right.

Central and Southern Najd is one of the most arid regions in the world. Nevertheless, it is peppered with green havens where specific environmental features made it possible to settle and crop. At al-Kharj, the geological configuration of the area led to the convergence of subterranean and surface waters, to the activation of artesian springs and to the formation of karst sinkholes, which provided important perennial water sources. Thus, as one of the rare fertile areas, the Kharj oasis appears as an obvious stopping place

and as a main crossroad on the trading routes linking Yemen and Hijaz to the Gulf.

Predictably, more than 50 archaeological sites have been pinpointed in the surveys carried out by the Saudi-French mission during two field seasons (2011-2012) (Fig. 22). Half of the sites belong to a single period of human history: the Middle Palaeolithic. These occupations characterized by lithic industry were found near quartzite deposits, never far from the actual wādîs. These sites yielded quartzite artefacts, which have been identified on the premise of the Levallois Technique (Fig. 23), and dated between 150,000 and 50,000 years ago.

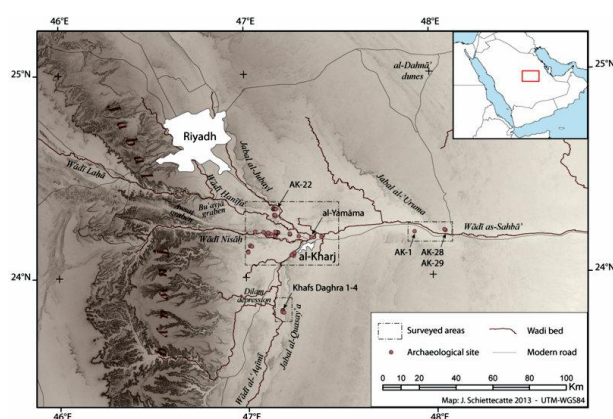


Figure 22. Location of the oasis of al-Kharj (© French-Saudi Archaeological Mission in Yamâma).

The second significant phase of occupation of the oasis dates to the Bronze and Iron Age. It has been recognized through the presence of several clusters of tumuli (Fig. 24). In two cases, these necropoleis exceed a hundred tombs. They are all located either on the edge of the escarpments or on rocky outcrops. All these necropoleis are overlooking old watered areas, either former lakes, dried up today, or wādî beds. This feature might be indicative of wetter environmental conditions or the proximity of underground water at least until the early Bronze Age. The dry-stone turret graves and the tumuli fields clearly show different architectural traditions reflecting either different chronological periods or different cultural practices.

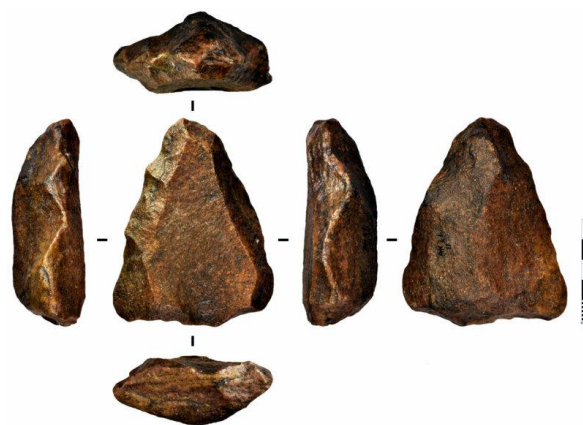


Figure 23. Site AK22: Levallois core in quartzite (© French-Saudi Archaeological Mission in Yamâma).



Figure 24. Aerial view of the tumuli field at 'Ayn al-Dila' (© Th. Sagory, French-Saudi Archaeological Mission in Yamâma).

Finally, of great interest are the Late Pre-Islamic and Early Islamic periods, whether from a historical or archaeological point of view. As the setting of memorable events, the region, then named al-Yamâma, has been vividly described in the early Islamic sources. The most outstanding episode is without doubt the rise among the Hanîfa tribe of the prophet known in the Arabic tradition as Musaylima the Liar, who constituted a serious threat to the incipient Muslim community.

Through these accounts, the valley of al-Kharj appeared as being densely populated. If only a few settlements have been found on the field, this scarcity can be put down either to a permanent occupation of most of the fertile areas of the oasis, thus hiding earlier occupation, or to the modern urbanization process that has led to the rapid disappearance of many sites.

However, one site is long known and well preserved: al-Yamâma, the ancient Jaw al-Khadârim. Located in the very heart of the oasis, the ruins of this former regional capital began to be investigated two years ago. Surface pottery sampling and a 7-m-deep sounding showed a long-lasting occupation of the site, from the beginning of the Christian era to the 18th century, and a hiatus of 300 years from 1200 AD onwards.

Moreover, when the sounding was extended, the corner of a monumental building appeared. Its extensive excavation in 2012 led to the discovery of the great mosque of the site (Fig. 25). If its attribution to the Abbasid period proves to be correct, it will provide valuable data on the religious architectural tradition in Central Arabia at that time.



Figure 25. Aerial view of the mosque at al-Yamâma (© Th. Sagory, French-Saudi Archaeological Mission in Yamâma).

During two seasons of work, many fields have been investigated that still require further development. They are as diverse as Bronze Age funerary practices and Islamic religious architecture. This will be the aim of next season's work.

*Jérémy Schiettecatte
CNRS, UMR8167 Orient & Méditerranée,
Paris*

DISPERSE: Dynamic Landscapes, Coastal Environments and Hominin Dispersals

DISPERSE is an Advanced Grant awarded by the European Research Council (ERC) for a 5-year programme of research (2011–2016) involving collaboration between Geoff Bailey at the University of York and Geoffrey King at the Institut de Physique du Globe, Paris.

The project will develop systematic methods for reconstructing landscapes associated with active tectonics and sea level change and assess their impact on patterns of human evolution and dispersal. The research will focus on the western Arabian escarpment and the now-submerged territory of the southern Red Sea, including use of remote sensing techniques and field survey on land and underwater, and will also draw on comparative data from adjacent regions in Africa and the Near East. Other collaborators include specialists from the National Oceanography Centre Southampton, the Institut de Physique du Globe Paris, the Hellenic Centre for Marine Research Athens, and King Saud University Riyadh.

The overall working hypothesis is that conditions of geological instability, despite the potentially destructive risks associated with them, have played a powerful and dynamic role in the development of human society, exercising selection pressures in favour of the early human evolutionary trajectory, and creating potentially attractive conditions for human settlement and dispersal. For more information see: www.york.ac.uk/archaeology/research/current-projects/disperse

YEMEN

Iraqi Mud-Brick Architect Wins Prestigious Sustainability Award

Iraqi architect Samar Damluji was last year awarded the Global Award for Sustainable Architecture for helping to renovate mud-built towns of Hadhramaut. The award is made by Green Prophet, an organisation focusing on the Middle Eastern environment. For a detailed breakdown of some of Damluji's restoration work see 'The Restoration of Nasjid al-Faqih in Aynat, Wadi Hadhramaut'.

Tayf – News from Soqatra

The Friends of Soqatra annual newsletter, *Tayf* (Issue 9), draws attention to the publication of *A Collection of Mahri Poetry*, introduced, translated and transliterated by Samuel Liebhaber. Mahri is a non-literate language which makes this publication an impressive achievement. The newsletter also contains a note from Miranda Morris on the 'code language' often used in much Soqotri poetry. Archaeological exploration on the

island is largely in the hands of a Russian team headed by Professor Lukashov, focusing in particular on the Palaeolithic. Previous issues of *Tayf* can be found on the website: www.FriendsofSoqatra.org

Books on Yemen

Carolyn Han: *Where the Paved Road Ends*, Potomac Books, Sterling Va USA, 2012.

In 2003, Han left her job as lecturer in English and went to live in Yemen; the previous year she had sold her gold jewellery to travel by camel from Marib to Shabwa, and that experience led her to become the first American English instructor in Marib. In this book she conveys what it was like to be a woman surrounded by an alien culture; as the old saying goes, the teacher became the student and in these pages Han allows readers a rare glimpse into a complex Bedouin culture that most will rarely encounter.

Two distinguished classics relating to British involvement in the Hadhramaut:

Doreen Ingrams: *A Time in Arabia: living in Yemen's Hadhramaut in the 1930s*. First published 1970. This edition by Eland Books, London, £12.99, ISBN 978-1-90611-80-2.

A reprint of this remarkable account by the first European woman to live in the Hadhramaut where her husband Harold was political adviser to the local Sultans, who succeeded in brokering a truce between the

perennially feuding tribes. Wearing local dress and speaking fluent Hadhrami Arabic, Doreen met women, children and servants and gained insight into the inner life of Hadhrami families. "I suspect that the Hadhramis loved her, above all, for being such a fearless mucker-in," writes Tim Mackintosh Smith. Illustrated in black and white, but poor quality.

P.S. Allfree: *Hawks of the Hadhramaut*, First published 1967. This edition by Robert Hale, London, £12.99, ISBN 2468 10 97351.

Allfree was an assistant adviser in the Northern Deserts of the Eastern Aden Protectorate – a strange world of miniature crumbling forts, fiercely disputed wells and tribal bellicosity in the years immediately prior to the British withdrawal from southern Arabia and the subsequent establishment of the People's Democratic Republic of Yemen. His account is particularly valuable for its descriptions of the tribes of Mahra, a region hitherto barely explored by the outside world. The book is particularly well illustrated with contemporary photographs.

AWARDS AND PRIZES

The International Prize for Arabic Fiction (IPAF)

On 9 January 2013, the International Prize for Arabic Fiction (IPAF) announced a particularly interesting shortlist for the sixth annual award. It includes two writers from Saudi Arabia: Muhammad Hassan Alwan and Saud Alsanousi. The other shortlisted novels are by writers from Lebanon, Iraq, Egypt and Tunisia. The Lebanese writer, Jana Elhassan is, at twenty-seven, the youngest writer to have been shortlisted. The winner of the Prize will be announced in Abu Dhabi on 23 April. For further information see: www.arabicfiction.org/

British-Yemeni Society Awards

The 2012 academic grant (£500) was awarded to Larissa Alles for fieldwork towards her PhD on the 'Vulnerabilities of Authoritarian Upgrading in Yemen'.

The Banipal Trust for Arab Literature: The Saif Ghobash-Banipal Prize for Arabic Literary Translation

This is an annual prize of £3,000, awarded to the translator(s) of a published translation in English of a full-length imaginative and creative Arabic work of literary merit published in the thirty-five years prior to submission of the translation, and first published in English translation in the year prior to the award. Entries are judged by a panel of four distinguished authors, critics and literary experts, two of whom read and consider both the Arabic original and the English translation.

The 2012 Saif Ghobash-Banipal Prize for Arabic Literary Translation goes to Roger Allen for his translation of *A Muslim Suicide*, an historical novel about the 13th-century Sufi philosopher Ibn Sab'in who is pushed out of Islamic law, then out of Morocco, and is finally killed – or commits suicide – in Makkah.

Humphrey Davies is the runner-up of this year's 2012 Banipal Prize for his translation of *I Was Born There, I Was Born Here* by Mourid Barghouti, published in the Middle East by AUC Press (2011). He won the Prize twice before: for his translations of *Gate of the Sun* (2006) and *Yalo* (2010), both by Elias Khoury. For further information, see: www.banipaltrust.org.uk/

The British Society for Middle Eastern Studies Book Prize.

The British Society for Middle Eastern Studies (BRISMES) Book Prize administered the British-Kuwait Friendship Society Prize in Middle Eastern Studies from its inception until the end of 2010. The prize was funded by an endowment from the Abdullah Mubarak Charitable Foundation. The prize is now administered by the University of Cambridge.

The prize is awarded for the best scholarly work on the Middle East each year. Normally the chronological remit of the prize is from the rise of Islam until the present day, but outstanding scholarly entries from the pre-Islamic era may also be considered.

The ceremony was held on the 31st October 2012. The Prize went to Konrad Hirschler for *The Written Word in the Medieval Arabic Lands: A Social and Cultural History of Reading Practice*. The runners-up were Clive Holes and Said Abu Athera for *The Nabati Poetry of the United Arab Emirates: Selected Poems annotated and translated into English*.

Student Research Awards. In 2012, five PhD students, all members of BRISMES received a research award of £1,000. The 2012 awarded are: Caelum Moffat (Durham), Khalil Ibarhim al-Anani (Durham), Larissa Alles (St Andrews), Nora Parr (SOAS) and Leen al-Habash (Exeter).

Global Award for Sustainable Architecture

This award was created in 2006 by the architect and Professor Jana Redevin and honours annually five living architects who move towards sustainability.

The notion of sustainable development is steadily gaining acceptance. Across the globe, sustainability is one of the cornerstones of a new participative approach in the design and construction process. The fundamentals of a project - durability, structure, materials and ecology - are being readdressed in the search for an approach which respects society's new concerns.

The Global Award for Sustainable Architecture is run by the LOCUS Fund in scientific independence. It is supported by the GDF-Suez Foundation and put under the Patronage of UNESCO.

The 6th Edition awarded: TYIN Architects, an Architect's office based in Norway, Philippe

Madec from France, Suriya Umpansiriratana from Thailand, Anne Feenstra from Afghanistan and Salma Samar Damluji from London. Indeed, Samar Damluji's work in Yemen raises the cultural and political stakes. The Iraqi architect created the Daw'an Mud Brick Architecture Foundation in order to renovate the mud built towns of Hadramaut, which she has been working on for thirty years.

For further information see: www.locus-foundation.org/index2.htm

Rawabi Holding Awards

These awards, hosted by the Saudi-British Society, are awarded annually to two British individuals who have made a significant contribution to Saudi-British cultural relations. The 2013 prizes were presented to the publisher Peter Harrigan and to The Rt. Hon. Lord Denman (awarded posthumously), former Chairman of the Saudi-British Society.

The Sankore University Award for Excellence in Education

The award is in memory of Sankore University which during the fourteenth to sixteenth centuries was a celebrated seat for studying Islam. Situated in Timbuktu, Mali, it attracted some of the top students from around the world, and those who graduated with the highest distinctions found posts in some of the highest ranking positions in al-Azhar and Fez.

The Muslim News Awards for Excellence 2013 shortlist has been published. It includes the late Syed Nawazish Bokhari, who passed away in 2011 and dedicated his life to helping Muslims in education, even after retirement. Dr Hojjat Ramzy who founded the Iqra School, Oxford's first Islamic school, has also been selected. Last but not least, The Alwaleed Centre of Islamic Studies at the University of Cambridge has also been shortlisted for its high-quality, community-relevant research and public education programme. The 2013 shortlist can be found on: www.muslimnews.co.uk/paper/index.php?article=6120

AVAILABLE GRANTS AND PRIZES

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 can be found at www.barakat.org/

British Academy

The Academy offers a number of academic, research and travel fellowships and other grants

including skills acquisition awards and professorships.

For full details visit the British Academy website: www.britac.ac.uk/funding/guide/

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: www.thebfsa.org/content/grants.

British Institute for the Study of Iraq

BISI Pilot Project Grants. The Institute welcomes funding applications for pilot projects in all fields of the arts, humanities or social sciences, concerned with any time period from prehistory to the present day. However, projects related to the theme of 'Exile and Return' are particularly welcome.

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. Two academic references are required. All applications and references must be received by 1 February. Decisions will be announced in March.

Only one BISI Pilot Project Grant can be made annually. However, the BISI also awards several Research Grants a year for short-term projects costing no more than £4000. Conditions and applications forms can be found on: www.bisi.ac.uk/content/academic-grants

BISI Research and Conference Grants. The Institute invites funding applications once a year to support research or conferences on Iraq and neighbouring countries not covered by the British Academy's BASIS-sponsored institutions, in any field of the humanities or social sciences, concerned with any time period from prehistory to the present day. A list of the British Academy-Sponsored Institutes and Societies (BASIS) can be found on the following link: www.britac.ac.uk/intl/index-basis.cfm

BISI can only fund direct costs such as equipment, travel expenses, and consultancy fees, normally up to a total of £4,000 - although more substantial awards may exceptionally be made. BISI cannot pay institutional overheads, salary costs, PhD studentships, or other normal living costs. Applications must be received by 1 February annually with two academic references. Decisions will be announced in March.

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. These grants include a joint visiting scholarship with the Deutsche Orient-

Gesellschaft (German Oriental Society). Priority is given to Iraqi scholars who have established links with UK institutions and would like to carry out collaborative projects with academics or heritage professionals in the UK. All applications and references must be received by 1 February annually. Candidates will be informed of the decision by early July.

Formal leave of absence from the scholar's own institution or employer is required before an award is made; a copy of the permission for a leave of absence is to be sent to BISI. An acceptance form is required from each applicant in advance of making travel arrangements. All scholars must be able to converse in and understand English to a working level to ensure the placement is a success. For further information see: www.bisi.ac.uk/content/visiting-iraqi-scholars

BISI Outreach Grants. Grants are available to support outreach and public engagement 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. Funding is normally up to £500 per project. Applicants should normally be residents in the UK. Preference will be given to events taking place in the UK, Iraq or neighbouring countries. Application forms must be supported by two references. All must be received by the 1st October. For further information see: www.bisi.ac.uk/content/outreach-grants

Please see the website for full details and conditions of BISI's grants: www.britac.ac.uk/institutes/iraq/ or contact the administrator: bisi@britac.ac.uk.

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/ 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 History, myth and literature in modern Iran. The last one includes a lead project on 'The Idea of Chivalry (Javanmardi)'.

All applicants for grants must be affiliated to a UK based institute of higher education or a UK museum. Students applying for grants must

give two references, and scholars applying for a grant cannot give references from inside their own institute. Travel grants are limited to £900. More information can be found on the BIPS website: www.bips.ac.uk/research/.

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 www.brismes.ac.uk/student-area/scholarships or email a.l.haysey@durham.ac.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.

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

Centre for the Advanced Study of the Arab World (CASAW)

CASAW, a language-based area studies initiative funded by the AHRC, ESRC, HEFCE and SFC, offers funding for research internships, postgraduate internships and internships in publishing literary translations (Arabic) at the Universities of Edinburgh, Durham and Manchester. Website: www.casaw.ac.uk/

Council for British Research in the Levant (CBRL)

CBRL currently offers *Travel Grants*, *Pilot Study Awards*, *Visiting Research Fellowships and 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

The winners of the British Institute in Amman - Qasid Arabic Language Institute scholarship competition for 2013 have been announced. The next competition for scholarships in 2014 will open later in the summer.

The Qasid Institute has developed a reputation as one of the best private intensive Arabic language programmes in the Middle East with teaching methods specifically designed for foreign students. Two full tuition scholarships are normally offered for the Summer or for the Autumn session. See the website (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/>

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: www.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: www.arabicfiction.org/. (See the article on p. 14).

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 2012 award was 31 January 2013. 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 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 the 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: 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* (£250) for an article relating to the study of religion in Asia, and the *Sir George Staunton Prize* (£250) 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. More information can also be found on: 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 April. 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: www.dur.ac.uk/sgia/imeis/lucefund/fellowship/ Applicants should send a CV, an outline of their proposed research and contact details for two

referees to: The 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 www.soas.ac.uk/registry/scholarships/ or contact: The Scholarships Officer, Registry, SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, 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: www.rgs.org/OurWork/Grants/Research/Thesiger-Oman+Fellowships.htm

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. The prize is awarded for the best scholarly work on the Middle East each year. Application forms and further information can be found at: www.bkfsprize.co.uk.

CONFERENCES AND SEMINARS 2012–13

COMPLETED CONFERENCES

Christianity in Iraq IX

5 May 2012, The Brunei Gallery Lecture Theatre, School of Oriental and African Studies, Thornlaugh St, London.

The Centre of Eastern and Orthodox Christianity, the Department for the Study of Religions, School of Oriental and African Studies, in conjunction with The British Institute for the Study of Iraq & Jerusalem and Middle Eastern Churches Association presented: 'Christianity in Iraq IX: A seminar day on martyrdom in the Iraqi Church: historic and modern perspectives'. For more information, see: www.easternchristianity.com

The First International Conference on Nabataean Culture

5–8 May 2012, Mövenpick Resort Petra, Wadi Musa, Jordan

This three-day conference was organised by the University of Jordan. It was an opportunity for international and Jordanian scholars working on Nabataea to talk about historical questions, epigraphy, art, architecture, religion, numismatics and site preservation. The Proceedings are currently in the process of being published.

The 2012 Seminar for Arabian Studies

13–15 July 2012, British Museum, London

The Seminar for Arabian Studies is an international forum that meets annually for the presentation of the latest academic research in the humanities on the Arabian Peninsula 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). The Proceedings of the Seminar for Arabian Studies are published the following year in time for the next Seminar.

In 2012, the Seminar incorporated a Special Session entitled 'The Role of Museums in Arabia', organised by Dr Mark Beech (Abu Dhabi Authority for Culture and Heritage, UAE), Sarina Wakefield (The Open University, UK) and Dr Celine Hullo Pouyat (TDIC, Cultural Department, Abu Dhabi, UEA).

Further information can be found on: www.thebfsa.org/content/seminar-arabian-studies

The ARAM conference on the Edomites and Nabataeans

25–27 July 2012, The Oriental Institute, Oxford University

The ARAM Society for Syro-Mesopotamian Studies presented its Thirty-Third International Conference on the theme of Edom and the Edomites and Idumea and Idumeans and their relationship to the Nabataeans. All papers given at the conference are considered for publication in the ARAM Periodical. For more information, see: www.aramsociety.org/conferences.htm

The 45th Middle East Studies Association Annual Meeting

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

2012 saw MESA's 45th Annual Meeting, and this was the first time it was held in Denver. Some 200 sessions were spread over these four days. The event also featured a 4-day film festival, a comprehensive book exhibition and other informal events.

The meeting always provides an opportunity for friends and colleagues from a variety of disciplines to share their common bond: the study of this important region of the world

BANEA 2013

3–5 January 2013, University of Cambridge

The 2013 British Association for Near Eastern Archaeology (BANEA) took place at the University of Cambridge at the beginning of January. The 2013 conference themes were metals and colours. The programme can be found on: www.banea.org/conference/wp-content/uploads/2012/01/BANEA-2013-Schedule.pdf

Yemen: Challenges for the Future

11–12 January 2013, Brunei Gallery Lecture Theatre, SOAS University of London

The British Yemeni Society (BYS) organised a particularly well-attended conference in conjunction with the London Middle East Institute.

The following were the headings of the sessions:

- Yemen: regional and global considerations
- Perspectives on the Sa'dah region
- The southern question

- The role of business in developing the Yemeni economy
- Social policy: health, education and welfare
- Cultural expression
- Rural developments: land and water
- Aspects of migration
- Yemen in transition
- The Society plans to publish the

The Proceedings are expected before the end of the year.

Gulf Studies Seminar

29-31 January 2013, India Arab Cultural Centre Jamia Milia Islamia, New Delhi, India

The Gulf Studies Programme (GSP), which is affiliated to the India-Arab Cultural Centre (IACC) Jamia Milia Islamia, was the first-of-its kind in India offering taught and research courses exclusively in that field.

The programme aimed at addressing some of the issues relevant to the understanding of the history, politics, society and international setting of the contemporary Gulf. More information can be found at: http://jmi.ac.in/upload/publication/pr3_2013January28.pdf

<p align="center">UPCOMING CONFERENCES AND SEMINARS 2013</p>

Red Sea VI

17-20 March 2013, Jeddah, Saudi Arabia

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 2013 conference will be held in March after a two-day field trip. Both events are organised by the Saudi Commission for Tourism and Antiquities (SCTA) and the Institute of Arab Islamic Studies, University of Exeter, The MARES 2 Project.

The focus of the conference is on topics that stimulate new thought and discourse about different human adaptations to, and interactions with, the environment of the Red Sea, both past and present. For more information, see: www.projects.exeter.ac.uk/mares/conferences.html

Saudi-British Society lecture: 'Out of Africa' by Prof. Geoff Bailey

17 April 2013, 5.30pm, Arab-British Chamber of Commerce, 43 Upper Grosvenor Street, London

Professor Geoff Bailey, based at the Department of Archaeology, York University is currently working on the Red Sea and the Farasan Islands of Saudi Arabia as part of the DISPERSE project (see p. 38). This project is researching the theory that Anatomically Modern Humans originating in East Africa dispersed across the southern end of the Red Sea and into Arabian Peninsula 150,000 years ago, fuelled by new adaptations involving reliance on marine food and seafaring. For more information, contact: ionisthompson@yahoo.co.uk

12th International Conference on the History and Archaeology of Jordan (ICHAJ): 'Transparent Borders'

5-11 May 2013, Humboldt University, Berlin, Germany

ICHAJ is an International Conference organised once every three years to bring together all of the researchers working in Jordan. This year's main theme will be 'Transparent Borders'.

Contributions will be focused on the following aspects:

- Excavation reports (new excavations or advances in ongoing projects; including site management, new methods of excavation, documentation, interpretation and analysis)
- Presentations of museums
- Illicit trade of antiquities
- Conservation methods
- Historical topics
- New results in epigraphic studies in Jordan

BRISMES Graduate Student Conference: Minorities: between marginality and participation in the Middle East

8 May 2013, Oxford

The events of the last two years have thrown into sharp relief the debate about the cohesion of societies and regimes in the Middle East and North Africa. Particular focus has been given to the place of the individual within their community, and the prospects for these communities to contribute to the wider process of change in the region.

The conference will analyse traditional and innovative modes of participation, and discuss how recent political events have changed, challenged or maintained these. For further details, see: www.brismes.ac.uk/events/58-brismes-annual-conference-2012

The Location of Islam in Francophone Cultures : Allah n'est pas obligé

20 June 2013, University of Stirling, Scotland.

This postgraduate study day of the Society for Francophone Postcolonial Studies (SFPS) aims to bring together postgraduate researchers and attending scholars in the humanities and the social sciences to reflect on the location of Islam in Francophone cultures.

Potential themes may include: representation of pre-colonial Islam; Islam in colonial and post-colonialism; Islam in Francophone arts and mass media; studies on diasporic and Transatlantic Islam; reflexions about 'French Islam' and 'laïcité'; Islam and immigration; political Islam; Francophone responses to '9/11'; Islam in West Africa, the Francophone Caribbean and the Maghreb; and Islam in French and Francophone Studies.

Further information can be found on: <http://africainwords.com/2013/01/31/cfp-allah-nest-pas-oblige-the-location-of-islam-in-francophone-cultures-pg-study-day/>

The ARAM Conferences

The Aram Society has laid the foundation for the study of continuity between the Aramaic civilisation and other Syro-Mesopotamian civilisations. Aram conferences, however, show how closely intertwined they are, and that Aramaic civilisation would not have flourished without an intellectual cross-fertilisation.

In 2013 Aram will organise four conferences: three at University Oxford and one abroad at the University of Stockholm in Sweden. For instance, the Thirty-Sixth International Conference on the theme of *Neo-Aramaic Dialects* will be held at University of Oxford, **8-10 July 2013**. The Thirty-Eighth International Conference on *The Modern Arab Renaissance* will also be held at the University of Oxford, one week later, from the **15th to the 17th of July**.

For more information about these events see: www.aramsociety.org/conferences.htm

Gulf Research Meeting

2-5 July 2013, University of Cambridge

The 4th Annual Gulf Research Meeting workshops will include: boundaries and territory in the Gulf Region, Gulf cities as interfaces, a focus on Saudi Arabia and the Arab uprisings, or reflexions about the relationship between the Gulf and Asia, and the Gulf countries and Latin America. For further information, see: www.grm2013@grc.net

2013 ASTENE Conference

12-15 July 2013, Aston University Birmingham

The 10th Biennial Conference of the Association for the Study of Travel in Egypt and the Near East (ASTENE) will continue to explore the impact of travellers, and the impact in travellers, to Egypt and the Near East, Turkey, the Ottoman Balkans and Greece, from the earliest times to the twentieth century. In addition, there will be held a plenary session and workshop on: 'Travel Writing: Fact or Fiction?'

The 2013 Seminar for Arabian Studies

26 – 28 July 2013, The British Museum

This year the 47th Seminar is dedicated to three researchers of great standing in Arabian studies: Miss Beatrice de Cardi OBE, FBA, Prof. Dr Walter W. Müller, and the founder of the Seminar, Mr Peter Parr. In addition to the normal range of subjects, papers related to the pioneering work of these three scholars may be presented.

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. For more information, see: www.thebfsa.org/content/seminar-arabian-studies

The 47th Middle East Studies Association (MESA) Annual Meeting

10-13 October 2013, Sheraton New Orleans, New Orleans, Louisiana

The 47th annual meeting of the Middle East Studies Association will be held in The Big Easy, New Orleans. The meeting is six full weeks earlier than MESA's usual just-before-Thanksgiving schedule. As in 2012, the

meeting will include more than 200 panels on myriad Middle East topics, a four-day film festival, and a book exhibition featuring 80+ book sellers and presses. For further details, see: <http://www.mesa.arizona.edu/annual-meeting/index.html>

900 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: www.asor.org/am/index.html

2013 Annual Meeting of the American Schools of Oriental Research (ASOR)

20 – 23 November 2013, Baltimore, Maryland

The annual meeting is ASOR's and its affiliated research centres' focal event of the year. Over

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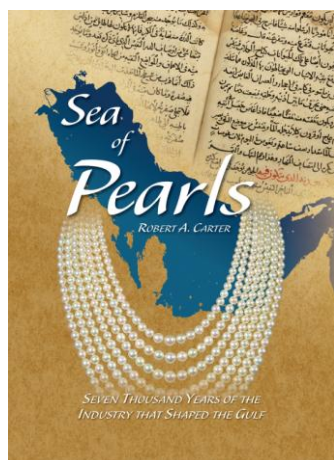
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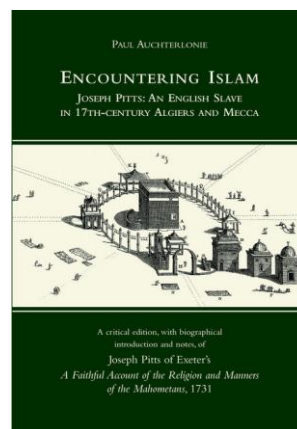


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By Paul Auchterlonie



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BOOK REVIEWS

The Nabataeans in Focus: Current Archaeological Research at Petra

Supplement to the Proceedings of the Seminar for Arabian Studies, vol. 42

Laïla Nehmé and Lucy Wadeson (eds.)

Oxford: Archaeopress, 2012. v + 141 pp. Illustrated throughout. Softback. £30.00. ISBN 978-1-9057395-5-4

THIS VOLUME collects eight of eleven papers given at the British Museum on 29 July 2011, during a Special Session of the 45th Seminar for Arabian Studies. The result is a pleasant, affordable and carefully edited 145-page book, which aims to reflect the main trends of current archaeological research in the Nabataean capital.

S. E. Alcock, known for the elaboration of decisive theoretical approaches to surveys in ancient Greece, together with A. R. Knodell, offers a preliminary presentation of surveys carried out in the northern and north-western suburbs of Petra (Beidha and Wadi Sleysel) by the Brown University Petra Archaeological Project in 2010 and 2011. These areas, occupied since the Palaeolithic, comprise several major sites, some of which have been excavated, including a Hellenistic cultic place (Ra's as-Sleysel), Neolithic Beidha (excavated by D. Kirkbride), and its Islamic counterpart. One expects much from this systematic survey in terms of landscape use and evolution, in an area that was essential to Petra's food supply.

Ch. Ben David's article involves a general re-evaluation of the Nabataean presence in the Negev Desert (see e.g. T. Erickson-Gini), a topic discussed at the Late Roman Army Symposium held in Potenza in 2005. He highlights the need to distinguish an initial phase involving a Nabataean commercial network, from the later military road network that developed between the 2nd century AD and the early Byzantine period. The approach is somewhat naïve (p. 20: "Could the milestones be Nabataean?"; p. 21: "The pertinent problem concerning the incense route in the Negev is how to date its various components") and the association between a road system and a military network is a truism. The answers will come from excavations and a secure dating of the khans and camps that punctuate these roads.

One returns to firmer ground with Z. T. Fiema's remarkable paper which alone justifies the book's purchase. The general title,

"Reinventing the sacred: from shrine to monastery at Jabal Haroun", seems to imply a diachronic presentation of the occupation on the Jabal, but the article actually focuses on the 4th century CE as a key period in the elaboration of a Christian biblical reference and the appropriation of a pagan cultic place. The monastic complex that developed in the 5th century within the ruins of the former sanctuary integrated a shrine and its cultic infrastructure (banqueting halls, cisterns) around a deep bedrock fissure which could have been the object of a symbolic and religious interpretation. With very convincing arguments and textual references, Fiema describes the "invention" of the early 4th-century Christian biblical theme, based on an existing tradition associating the Jabal with the Exodus, the Death of Aaron (Moses' brother), and, according to Eusebius of Caesarea, the veneration of the rock of Moses.

The next paper, co-signed by seven members of the *Mission archéologique française de Pétra*, describes the excavations in downtown Petra, on the west bank of the Wadi Musa, of what could be the earliest core of the Nabataean settlement there. Its importance is demonstrated by a cross chronology provided by ceramics, coins and ¹⁴C analysis. Hence, the earliest occupation could date back to the beginning of the 4th century BC, while a dwelling area developed in the 3rd century BC, long before the construction of the Qasr el-Bint religious complex.

M.-J. Roche then presents some epigraphic data associated with the well-known 'Shrine to Isis' in Wadi Abu Ullayqah (Wadi Waqîṭ), collected during the survey she carried out with the distinguished Jordanian scholar Fawzi Zayadine. It seems to consist of a few niches and possible open-air structures, of which there is unfortunately no proper plan published. Some Nabataean graffiti discovered and read by J. T. Milik, and left unpublished in personal papers, are discussed. Some interpretations, like the presence of a ritual bath, or the reference to this particular shrine in *Oxy.pap.* XI 1380, are not convincing to the author of this review.

P. Bienkowski, Z. Fiema, B. Kolb and S. Schmid have submitted an article with the catchy title "The palaces of the Nabataean kings at Petra". This seems to constitute a somewhat polemical answer to the article

“Nabataean Petra: the royal palace and the Herod connection” (*Boreas* 32, 2009: 43–59), in which Andreas Kropp summarized the suggestion by several scholars that part of the Nabataean palace can be identified in the early phase of the so-called Great Temple. It deals with the work carried out by two separate projects: the International Umm el-Biyârah Project (IUBP) on the western edge of the city centre, and the North-Eastern Petra Project (NEPP) on the opposite side of the town.

The survey and excavations carried out in 2010 and 2011 on Umm el-Biyârah revealed, as well as possible watchtowers on the western side of the plateau, various structures overlooking the city centre, which were interpreted as belonging to a luxurious residence. The authors suggest these may be “something like a Nabataean response to the Herodian hilltop palaces” (p. 85). The excavation focused on two structures on the eastern and north-eastern edge of the plateau, one of them being a bath complex. In 2011, the NEPP carried out a survey that revealed at least three major isolated multi-storey structures at the foot of Jabal Khubtah. The area is convincingly interpreted as a *basileia*, integrating isolated pavilions in luxurious gardens. We await with anticipation to see if any of these pavilions might correspond to the typology of the extraordinary Hellenistic palace of Iraq el-Amir.

L. Wadeson, co-editor of the book, continues here her long-standing, in-depth analysis of the chronology and typology of rock-cut tombs in Petra (FTTP, Funerary Topography of Petra Project). She provides a complete update of the information gathered by excavations in the last decade and a thorough survey of the progress made recently in terms of the origins of the tomb architecture. More specifically, she explores the relationships between shaft tombs and façade tombs, and between block-tombs and façade tombs, and sheds new light on the development of funerary architecture in Petra.

L. Gorgerat and R. Wenning close the book with a short and interesting report on their excavation of the Aslah *triclinium* complex (Bab as-Siq). They conclude that it resulted from at least two different ‘building’ and occupation phases, the first dated to the beginning of the 1st century BC, followed by further developments two or three generations later. The site was then abandoned at the time

of the Roman annexation. The authors rightly dismiss the opinion that this complex was a sanctuary, preferring rather to interpret it as a place devoted to a clan within a necropolis.

The introductory piece by L. Nehmé and L. Wadeson, which could have also served as concluding remarks, places the current excavations in Petra in a broader context, especially with the many new projects initiated in Saudi Arabia in the last decade. Let us hope that this will be the subject of another Special Session at the same Seminar and that the editors will indeed produce a second volume on this specific topic.

Laurent Tholbecq

In the Shadow of the Sword: The Battle for Global Empire and the End of the Ancient World

Tom Holland

London: Little, Brown, 2012. xvi + 528 pp. 10 maps. 48 colour photographs. Notes, Bibliography, Index. £25.00. ISBN 978-1-4087-0007-5

THIS BOOK has been the subject of some controversy. It is an account of late antiquity in the Near and Middle East, focusing on the rise of monotheism and, in the case of Christianity and Islam, their association with power and empire and how this modified their original messages to suit the aspiration to ‘global’ power.

The author divides the contents into three parts of different lengths: I. Introduction, II. Jahiliyya, III. Hijra. Part II is devoted to the Sasanian Empire, its claim to universality and its devastating wars with the Byzantine Empire, culminating in the Persian occupation of Syria, Palestine and Egypt and the Byzantine counterattack under Heraclius. This sets the stage for Part III, which deals with the rise of Islam, which is seen as the inheritor of the world of late antiquity, rather than its executioner. At the back of the book there is a short timeline, a list of dramatis personae, glossary, notes, bibliography and index. There are ten maps (the map of Arabia facing p. 228 lacks Makkah, perhaps because the author seems to doubt its existence). There are a number of good colour illustrations, including a clear photograph, presumably from the Sotheby’s sale catalogue, of folio 2r of the famous San’a 1 palimpsest, recently transcribed and published by Behman Sadeghi and Mohsen Goudarzi, *Der Islam* 87: 1–129 [2012]).

Holland is wrong to claim the delay in publishing was due to ‘outrage’ on the part of the Yemeni government, and appears unaware of the full and complex history of this ‘Islamic geniza’ and the pilfering that resulted in pages from these precious Qur’ans, including San’a 1, reaching European auction houses.

Although the book opens with a (legendary) account of the death of the last Jewish ruler of Himyar, Judaism, although never again associated with imperial power, plays a smaller but not insignificant role, largely through rabbinical efforts to codify its laws, an effort that took place not far from Kufa, where the early Muslim jurists were similarly engaged with the elaboration of the *sunna*.

The long introduction (pp. 3–58), almost inevitably entitled ‘Known Unknowns’, sets out the background to the compilation of the *Sira* and the *hadīth* collections, *tafsīr* (the elaboration of the *sunna*), the cult of the Rāshidīn, the early Muslim community at Medina as the only template for the ideal society, and many other subjects. These are dealt with in a more or less conventional manner in the first 34 pages.

Then Holland alerts the reader to the fact that despite the enormous detail about the Prophet’s life and times contained in the above sources, detail that so impressed 18th-century historians like Gibbon, none of these sources date from the time of the Prophet. Indeed, even the *hadīth* were not collected until almost 200 years after his death. Not only that, but Goldziher, writing in 1890, and Joseph Schacht in 1949 and 1950, demonstrated that the *hadīth* were not a source for the life of the Prophet and the *umma*, but reflected legal opinions and controversies at the time they were collected.

This reduced the available documents for the life of the Prophet and the early Muslim community to one, the Qur’an. The text of the Qur’an, however, is singularly recalcitrant to attempts to relate its contents to the life and times of the society to which it was revealed. Makkah is mentioned only twice by name, once as Makkah, and once as Bakkah. Muhammad is referred to by name four times. A number of verses seem to refer to the worsening relations between the *muhājirun* and their Jewish hosts in Medina, but no tribal or other names are given, and Yathrib/Madinah is not named.

The *Sira*, on the other hand, lists all the Jewish tribes, enumerates their fifty-nine fortresses, and lists by name sixty-six of

Muhammad’s principal opponents. This information came to Ibn Ishaq/Ibn Hisham from *hadīth*, whose *isnāds* have been sharply criticized by European scholars. It is only fair to add that radical criticism of the authenticity of *hadīth* dates back to early Islamic times, as Goldziher made clear long ago in *Muhammed-anische Studien*, and rigorous *salafīs* reject both *hadīth* and *Sira*.

At the same time, one document preserved in the *Sira* has been accepted by most scholars (but not John Wansbrough) as authentic. This is the so-called Constitution of Madinah, drawn up by the Prophet to regulate the *umma*’s relationship with the Jewish tribes of Madinah. If its authenticity is accepted, there are then two sources available contemporary with the Prophet. The Jewish communities of Yathrib/Madinah, according to the *Sira*, numbered some 36–42,000, divided into twenty tribes, with fifty-nine forts scattered through the oasis. Yet no contemporary Jewish – or Christian – source mentions them. There is not a single mention of Makkah and the Ka’bah in any contemporary extra-Islamic source either. It is as if Islam arose in a vacuum, yet the Qur’an assumes that its audience is familiar with the Judeo-Christian scriptural tradition, so familiar, in fact, that even glancing references would be comprehensible to its hearers. Yet Islamic tradition describes Makkah at the time of the Prophet as a hotbed of paganism, and Quraysh as the traditional custodians of the sacred precinct that enclosed the Ka’bah. If true, the city would have been one of the last outposts of paganism in the Near East, almost alone in a sea of monotheism.

The unreliability, indeed absence, of early sources for the life of the Prophet and the rise of Islam apparently came as a surprise to Holland. This is how he puts it: “A number of historians, over the past forty years, have responded to the eerie silence that seems to shroud the origins of Islam by rewriting them in often unsettlingly radical ways. It has been argued that the wellspring of the Qur’an lay not in Arabia but in Iraq; that it was written originally not in Arabic but in Syriac, the lingua franca of the Near East at the time; that ‘Muhammad’ was originally a title referring to Jesus. By and large, when a book attempts to redraft the origins of a major world religion on quite such a jaw-dropping scale, the cover will feature a picture of the Knights Templar or the Holy Grail. A sensational argument, however,

need not necessarily be an exercise in sensationalism. Far from aping Dan Brown, most of the scholars who have explored Islam's origins seem to pride themselves on making their prose as dense with obscure vocabulary and obscurer languages, as they possibly can. As a result, their speculations have rarely impinged on the public consciousness. Despite the fact that Western interest in Islam, over the past decade or so, has soared to unprecedented heights, the mood of crisis currently convulsing the academic study of its origins has received notably little airtime. Like some shadowy monster of the seas, it only ever rarely breaks for the surface, preferring instead to lurk in the deeps."

Scholars working on early Islam may be surprised to learn that their subject has been lurking in the deep all these years, rather than being openly and often passionately discussed in the pages of widely read books and journals, just as they may be puzzled by the reference to their prose "dense with obscure vocabulary and obscurer languages". Holland's caricature is particularly odd, given that he lists most of the recent literature in his excellent bibliography (with some omissions: J. Lassner, R. S. Humphries, J. P. Berkey, Schöller, R. S. Faizer, G. Schoeler, M. Lecker, François Déroche and, surprisingly, given the episode with which the book begins, Christian Robin), and has used it to construct his own idiosyncratic account of the rise of Islam.

Patricia Crone long ago put the cat among the pigeons, as she loves to do, by suggesting that northern Arabia/Palestine was a more likely venue for the Prophet's mission than Makkah and Medina. She later changed her mind, but Holland is much taken with the idea, and locates the 'Bakkah' of the Qur'an at Mamre, the famous shrine of Abraham, some twenty miles south of Jerusalem. He finds no evidence for the Ka'bah being located in Makkah even in early Umayyad times, pointing out that after the Umayyad destruction of Medina during the revolt of Ibn al-Zubayr in 683, he sought sanctuary in the 'House of God', but that 'Makkah' is not specifically mentioned. He suggests that the sanctuary was in fact in the northern Hijaz, "midway between Kufa and Alexandria" (*sic!*). He finds corroboration both in Islamic tradition and a statement by Jacob of Edessa, that the *qibla* of Kufa was to the west, while the *qibla* of Alexandria was to the east.

All of this, and much more, is carried off with supreme self-confidence, the story ending with the establishment of Abbasid power and the elaboration of the *sunna* by the 'ulamā, which Holland believes was motivated largely by the desire to curtail the power of the caliphate. The section devoted to the elaboration of the *sunna* is called, unforgivably, *Sunna-Side-up*. Superlatives abound: colossal, spectacular, jaw-dropping, cataclysmic, seismic, catastrophic seem to occur on every page. Holland does not trouble the reader with social or economic context. His account is focused in an old-fashioned way on rulers and warlords. This is popular history with a vengeance. Bad guys swagger (a word that occurs countless times in the text) until they meet their atrocious ends. Sentences like "Yazid keeled over and died" alternate with high rhetoric. Holland has absorbed the Abbasid dislike of the Umayyads, so Mu'awiya's son and successor Yazid is "a notorious playboy", Marwan I was "fabulously venal and slippery", 'Abd al-Malik suffered from halitosis ("The new *Amir* had talents that extended far beyond an ability to slay flies with a single breath"), while Marwan II, although a "grizzled veteran" (a good thing, Abu Bakr was also a grizzled veteran) had curly hair (a bad thing) and therefore came to an atrocious end.

The author is probably right in seeing Islam as the inheritor of the classical world, but fails to explain why the memory of that world was so rigorously expunged from the Muslim historical record or how that inheritance affected the subsequent development of Islamic civilization. Most annoying of all is the author's constant use of the parenthetical "of course". There are few occasions in early Islamic history that have any "of course" about them.

Paul Lunde

Hajj: Journey to the Heart of Islam

Venetia Porter (ed.)

London: British Museum Press. 288 pp. Illustrated throughout. Notes, References, Index. Hardback, jacketed, and softback. £40.00 / £25.00. ISBN (hardback) 978-0-7141-1176-6. ISBN (softback) 978-0-7141-1175-9

IT IS DIFFICULT to produce an innovative work on the Hajj, but Venetia Porter and the other contributors have succeeded. *Hajj* is not only a catalogue of a very fine exhibition, but a most useful contribution to a better understanding of the subject.

The book gives a clear picture both of what the Hajj means and how its rituals unfold, setting it in a historical context that links its first origins to the present day. Indeed, one of the most interesting sections deals with the fantastic logistical achievement of adapting a space originally conceived for a few hundred pilgrims to accommodate some two million today and a projected thirty million by the middle of the century.

Hajj opens with a thought-provoking chapter on pilgrimage in general by Karen Armstrong, which discusses the question of why pilgrimage is common to most faiths and held to be so deeply significant, even though the founders of many major religions – excluding, of course, Islam – tended to discourage it. It continues with M. A. S. Abdel Haleem's section, 'The Importance of the Hajj', which traces its origins and significance, showing the continuum through to the present and hence an immense sense of connection down the centuries.

One might quibble with the occasional statement: "From its institution as a pillar of Islam, the word Hajj has applied only to the pilgrimage to Makkah; no pilgrimage to any other place is called Hajj" (p. 27). While this is generally true in an Islamic context, it might have been mentioned that Eastern Christians, particularly from the Balkans and the Levant, referred to their pilgrimage to Jerusalem as *hajj* and their pilgrims as *hajjis*. The term was also used as a title of respect and a common element in surnames and does not imply conversion, as is often assumed.

In the following chapter, 'Journey to Makkah: A History', Hugh Kennedy describes the earlier period. The sections on the actual performance of the Hajj in the past are fascinating and revealing. The dangers and difficulties faced by the pilgrims – attack by Bedouin, lack of food and more especially water, grasping guides even within the Holy Cities – are thrown into sharp relief. This chapter also highlights the achievements of past rulers in building roads and providing water and shelter – the largest engineering works outside East Asia since the Roman Empire. Their work is paralleled by that of the Saudi government today in terms of making the Hajj not only more accessible, but less fraught. The great political importance of the Hajj as ratifying the authority of whoever controls it is also made very clear. This is as relevant today

as it was a thousand years ago, but it is an aspect of the Hajj often not appreciated in the West.

There is the occasional point at which it would have been interesting to have more detail. For example the statement "Muslim tradition points to a clear pattern of religious observances, very ancient in origin, which were purified of their pagan accretions by the Muslims" (p. 70), could have been amplified to explain more clearly the transition of certain elements from pre-Islamic to Islamic belief, for example the Black Stone. It is described physically, but with no mention of its ancestry – black stones, sometimes set in silver, were perceived as a manifestation of Kubaba/Kybele across much of the ancient Near East.

Robert Irwin's chapter deals with the Hajj from the 13th century and includes outlines of some of the most important accounts that have come down to us, many of which are fascinating and provide a great deal of ancillary economic and social information – for example the enormous importance of the Hajj, beyond its prime religious function, for trade and information exchange, something that, incidentally, *The Arabian Nights* makes clear.

'The Hajj After 1950', by Ziauddin Sardar, sheds light on perhaps the least-known aspect of the Hajj: the enormous investment in terms of effort, logistics and imagination, as well as money, made by the Saudi Government to adapt the physical space at Makkah to the needs of millions of *hajjis*, given the very tight time and space parameters of the *Hajj*. The book closes with Venetia Porter's 'Textiles of Makkah and Medina', which is not only an opportunity for some beautiful photographs, including the end-papers, but also deals with a very significant aspect of the Hajj, since providing the *kiswa* was of great political as well as ritual significance.

Hajj tackles a number of difficult issues, such as the Hajj's role in spreading epidemics, due to the Muslim community's refusal to accept the principles of transmission of disease and hence of quarantine. Other problems connected with the Hajj are passed over more lightly, for example the treatment of the Shi'a, which remains problematic today and not only on the pilgrimage.

Another issue sidestepped is that of the destruction of historic sites and the urban fabric of Makkah and Medina. This has occurred not only to make necessary extensions, for example

to the Masjid al-Haram, in the light of increasing pilgrim numbers, but also to build purely secular buildings such as luxury hotels and shopping malls. *Hajj* is excellent on the historical antecedents of this dilemma – conserve, restore or enlarge – which goes back almost to the beginning of Islam. More could be said, however, about the recent wholesale razing of the past, in line with Wahhabi ideology but distressing to many Muslims, including in Saudi Arabia itself, as well, of course, to archaeologists and historians concerned at the loss of heritage.

Apart from the thoughtful and illuminating content, the book is a most attractive one with numerous illustrations from collections around the world, as well as the British Museum and the British Library. Many of these are not well known and the very early photographs of the Hajj and Makkah, taken in about 1880 by Sadiq Bey and in the early 20th century by Abbas Hilmi II are of particular interest. Modern images and artefacts serve to strengthen the sense of continuity. There are also some curious and unexpected pictures, reminding the reader that popular Western interest in the Hajj is nothing new, for example the charming early 19th century theatre set from Vienna or the print showing the departure of the *mahmal* from Cairo in 1744. As well as fine, varied and unusual illustrations, Hajj has clear and excellent maps and well-organized notes, references and bibliography.

A small idiosyncratic point: this is a book intended for the general English-reading public, not an academic work, and as such it is pleasing to find Makkah, Medina, Cairo, Jerusalem and so on, written in the standard English form, rather than using a transcription system recognizable only to Arabic scholars.

Caroline Stone

Encountering Islam: Joseph Pitts – An English Slave in 17th-century Algiers and Makkah

A critical edition, with biographical introduction and notes, of Joseph Pitts of Exeter's *A Faithful Account of the Religion and Manners of the Mahometans, 1731*

Paul Auchterlonie

London: Arabian Publishing, 2012. xiv + 354 pages. 2 maps. 1 foldout and 16 engravings and line illustrations. Notes, Bibliography, Index. Hardback, jacketed. £48.00. ISBN: 978-0-9558894-9-3

JOSEPH PITTS OF EXETER wrote a detailed account of his enslavement by Algerians in the late 17th century, the third and most complete edition of which was published in 1731. Now Paul Auchterlonie, appropriately of Exeter University, has produced a meticulously researched account of that edition, prefaced with a brilliant overview of the background to the story.

Part I of the book, entitled "Joseph Pitts: Sailor, Slave, Traveller, Pilgrim", is divided into three sections. First is an excellent account of Algiers, 'a Corsair state', that describes its relations with the Ottoman Empire; the politics, society and economy of Algiers and the development of privateering (the economy being dependent on proceeds from privateering, including the sale and ransom of slaves); the corsair economy; and the conditions of slavery. Interestingly Pitts was captured by a Dutch renegade; Europeans were much involved on both sides in contemporary piracy.

The second section of Part I deals with Pitts and his background, including details of the trans-Atlantic trade in cod on which Pitts's vessel *Speedwell* was engaged when captured in the Atlantic off the Spanish coast in 1678. On the whole the corsairs were interested in the valuable manpower on board captured vessels, which were usually scuttled post-capture.

The third section of Part I looks in detail at Pitts's story as a captivity narrative (Auchterlonie includes an invaluable resumé of the literature on that topic), as a travel narrative, and as a description of Islam, and also the publishing history of this *Faithful Account*. This includes a description of the city of Exeter, wealthy from the proceeds of maritime trade; it was also a stoutly non-conformist society, which helps to explain how Pitts could identify with the orthodox Muslim disapproval of venerating holy men and compare it favourably with similar Protestant disapproval of Roman Catholic saint adoration.

Part II is a presentation of the entire 1731 text of the *Faithful Account*, some ten percent longer than the two previous editions of 1704 and 1717, complete with all the original idiosyncracies of Pitts's spelling and contemporary typography. No attempt has been made to modernize the text, which thus retains its character and tone of voice, while copious footnotes come to the aid of the modern reader, including explications of Pitts's renderings of Arabic and Turkish.

One of the most important aspects of this account, certainly for this reviewer, is how likeable Pitts is despite some fairly horrendous experiences. Born around 1663, he was still a teenager when captured in 1678. He was sold three times; his second owner was a sadistic brute who forced him to undergo conversion to Islam (Pitts claims never to have been a true Muslim – or indeed a Turk – at heart), but his third master, an elderly man when he acquired him, was clearly much kinder, and took Pitts with him on pilgrimage to Makkah, after which he manumitted him. This enabled Pitts to claim to have been the first Englishman to have visited Makkah and to have participated in the *Hajj*. That may not actually be so, but he is certainly the first Englishman on record as having visited Makkah and Medina, and the first to have written about them at first hand.

Auchterlonie has included in Part I a long introduction to the state of contemporary knowledge of Islam in relation to Pitts's experiences, and assesses Pitts's very significant contribution, as both outsider and insider, to advancing it.

By converting to Islam Pitts was released from slavery and, after several years of service in the army of Algiers, he managed eventually to embark on a hair-raising escape. He walked across northern Italy, the Alps and southern Germany with a bad leg, eventually boarding a boat down the Rhine. On his very first night back in England, at Harwich, he was press-ganged into the English navy, and only managed to effect his release by pulling strings in London. He finally reached Exeter in the mid-1690s, where he was reunited with his father.

The book includes good maps, an enormous and invaluable bibliography and two comprehensive indexes. And it is beautifully produced, with the two engravings in the 1731 edition as well as other contemporary images graphically depicting the barbarous treatment of slaves in Algiers, for which much credit is due to the publisher.

Sarah Searight

The Hadramawt Documents, 1904–51: Family Life and Social Customs under the Last Sultans

Mikhail Rodionov and Hanne Schönig
Beirut: Ergon Verlag Würzburg, 2011. *Beiruter Texte und Studien*, ed. Orient-Institut Beirut, Band 130. x + 340 pp. Photos of documents

plus 53 b/w photos of other items. Footnotes, Appendices, Bibliography, Indexes. Hardback, laminated cover. €74.00. ISBN 978-3-89913-881-8. ISSN 0067-4931

THIS BOOK MAKES the material of the Sultans' archives in Seiyun (Say'un) available to scholars. It comprises documents dated between 1322 AH/AD 1904 and 1371 AH/AD 1951, which together conjure up a lively picture of mentalities, customs, official preoccupations and social conflict in pre-modern Hadramaut.

The documents are rather brief; they do not elucidate the context, which the parties were of course aware of and thus took for granted. This publication presents both the texts and their background, being organized into two major sections: the second comprising the meticulous presentation of the documents themselves (photographic reproduction, printed Arabic text, translation), while the first, some 70 pages in length, provides a running commentary. In this reviewer's opinion it is no exaggeration to describe the latter as the first comprehensive presentation of the ethnography/anthropology of Hadramaut, ranging as it does far beyond the material contained in the documents themselves.

The state of the Kathiri Sultans (centred on the inner Hadramaut with its capital at Seiyun, while the southern, coastal regions were 'ruled' by the Qu'ayti Sultans in al-Mukalla) was 'administered' by means of missives exchanged between tribal and religious leaders on the one hand, and the Sultan on the other. The system was similar to that in Imamic Yemen, as described in Messick's *The Calligraphic State*.

In terms of their substance, most of the complaints centre on an incessant battle against female 'luxuries' such as extravagant dress, jewellery and marriage expenses. One should of course bear in mind that these were not precisely *female* luxuries, but expressions and assumptions of status by the women's respective families. A second group of documents comprises complaints and calls for action by the al-'Attas Saiyids of Mashhad Ali. Disguised as invitations to the Kathiri Sultan to attend the pilgrimage (located in Qu'ayti territory!), their implicit concerns are in fact various political questions. In addition, several documents from Maduda (a large settlement of some 10,000 people north of Seiyun) deal with the well-known phenomenon of the ritual ibex hunt. These add to Serjeant's classic study, which was also researched mainly at Maduda.

The many documents pertaining to limiting wedding expenditure (including *mahr*) and female luxuries form an incredible mine of terminology, made accessible through various glossaries, for dress, household items and, in particular, jewellery. Conspicuous consumption, like dances and songs, can often embody a challenge to the social order. In one document, even 'hairdressing with multiple plaits' is prohibited. Evidently such provisions were of little avail. Document IV.48 concerns the wearing of anklets by daughters, naming their fathers (from the most respected noble families!) and enjoining them to remove the offending ornaments. We are left in the dark as to whether or not they did so.

The chapter on the documents from Maduda on the ritual hunt has already been published by Rodionov in *Proceedings of the Seminar for Arabian Studies* 35 (2005). In order to set the scene, it is important to note that the spiritual leaders of both Maduda and the nearby sacred enclave (*hauta*) of Maula Tuyura are *mashayikh*, belonging to the Ba Humayd family. These *mashayikh* are a social class, not to be confused with tribal shaykhs bearing the same title. There are no Saiyids in Maduda. Serjeant has argued plausibly that the Hadrami *mashayikh* are descendants of the pre-Islamic religious class, mostly, but not everywhere, supplanted by the Saiyids, descendants of the Prophet Muhammad. Tellingly, both the pilgrimage to Qabr Hud and the ritual hunt at Maduda continue to be led by *mashayikh*. As we shall see, both traditions belong together, in that they are elements of a single pre-Islamic ceremony.

The central element of the ritual hunt, as shown by Serjeant, is that it is not a routine community hunting expedition, but an act that can be performed only once the spiritual leader of the place gives 'permission'. The documents here relate to an incident in 1938, when a group of underprivileged town dwellers (*masakin*) decided to go on the hunt without asking permission from the *Mansab*, Shaykh Ba Humayd. *Mansab* is the Hadrami term (unknown elsewhere in Arabic) for the spiritual leader of a shrine or community. Rodionov interprets the incident as conflict of a social nature. While his thesis is well argued, I do not share it, for the 'rebellious' group comprised not only *masakin*, but members of the noble families too, including Ba Humayd. The conflict would therefore have revolved around

the question of *who* had the right to grant permission, with the need for permission itself not being questioned.

The fifty-three small but well-printed photographs alone make the book unique, and provide comprehensive documentation of the most diverse aspects touched upon in it. Fig. 46 shows three of the traditional pottery animal figurines made in Tarim. How surprising that these turn out to be just animal figurines of camels, horses, and ibexes. When I bought some forty years ago (a photograph appears in my *Ursemitische Religion*, 1985, on the ritual hunt and the pilgrimages) they were of the same size, shape and colouring, but not one represented a real animal. They all followed a single template: an ibex with a human face, that of an old man. The figurines were made on the occasion of the Hud pilgrimage – thus adding proof to the intimate connection between the ritual ibex hunt and the pilgrimage. When I acquired mine, I already sensed the uneasiness of the potters, and how these figurines had begun to arouse suspicion in Islamic quarters. Such age-old figurines have obviously been discontinued since then, and have transmogrified from a pagan religious depiction related to the Hud pilgrimage (in my 1985 book, I identified them with pre-Islamic Hud), into mere animal toys.

Significantly, Serjeant recorded the official exclamation on the downing of an ibex: "The old man is killed!" This is not a form of acknowledgement that one might expect were we dealing with any kind of conventional hunting lore; it can only be understood in a religious context. I have argued that the 'old man' thus addressed is the pre-Islamic deity enshrined in Qabr Hud, the deity which must be killed in order to release the rains. Serjeant interpreted the 'permission' as "a very clear indication of how close the functions of the *Mansab* are to those of the pre-Islamic priest". I would go even further: early Muslim writers record *nusub* as a term for 'idol'; linguistically, therefore, the *Mansab* would have been the person entrusted with the cultic practices surrounding such idols. And one might go still further. Careful comparison shows that the Makkan rituals (both the Hajj and the 'Umra) are similar to the Hud pilgrimage, Makkah being but another expression of a truly Arabian religious experience that happens to have endured in Southern Arabia.

This book is a masterpiece. To scholars it will reveal an enormous wealth of hidden treasure, not least in its indices and glossaries. Clearly such a piece of work, based on years of research by two of the most experienced researchers in Yemeni ethnography, could only have been produced with public support, in this case by the German Foundation for Scientific Research (DFG); the Deutsches Orient Institut, Beirut; and Martin-Luther-University, Halle-Wittenberg.

Werner Daum

Herbal Medicine in Yemen: Traditional Knowledge and Practice, and Their Value for Today's World

Ingrid Hehmeyer and Hanne Schönig, with Anne Regourd (eds.)

Leiden: E. J. Brill, 2012. xviii + 249 pp. Illustrated. €101.00. ISBN 978-9-0042215-0-5

BRINGING TOGETHER almost every scholar who has worked on traditional herbal medicine in Yemen, this book is a summation of decades of research and will be the one comprehensive treatment of the subject for years to come. Inevitably, the overall impression created by its rich and densely argued eleven chapters, by fifteen different authors, is rather that of an encyclopaedia.

The book draws up lists of many or most of the medicinal plants known and used in Yemen; it introduces the historical (classical and modern) Arabic/Yemeni sources; it describes folk traditions and traditional knowledge from both Yemen and the Yemeni Jewish community in Israel; it deals with magic and imagination, and with the question of the value, efficacy, scientific properties and desirability of non-Western healing practices. There are comprehensive indices of plants, names, and keywords; plus maps and illustrations.

As to the number of medicinal plants from Yemen, Fleurentin estimates that 54 percent of them are listed in classic pharmacopoeias, such as that of Ibn al-Baytar (d. 1248) – but that 36 percent are not mentioned at all by any of the classical authors. This is a very considerable number, making Yemen a unique place to look for traditional medical knowledge. This multiplicity is of course due to Yemen's exceptional biodiversity, in habitats ranging from tropical to northern European in type. Fleurentin lists applications as diverse as skin

and urological complaints, parasites, as analgesics and aphrodisiacs.

Lindequist counts approximately 160 plants and fungi from published sources. Lev lists 223 medicinal plants in *Genizah* sources, many imported from Yemen. The roughly contemporary 13th-century traveller, Ibn al-Mujawir, noted that about half of the taxes levied in Aden concerned medicinal products.

Another lacuna filled by the book is the probably almost exhaustive presentation of Arabic written sources (again scattered throughout the papers, most densely in Varisco's article). The treatise *al-Mu'tamad fi al-Adwiya al-Mufrada*, written by the Rasulid Sultan al-Ashraf 'Umar (d. 1296), is the most important of these. Schmidl presents and analyses another MS by the same royal savant, from an unpublished Bodleian MS. Dealing with astronomy, astrology and magic, it also contains such things as "propitious days for bloodletting", etc.

Hehmeyer fascinates on the colocynth: she traces its history and usage from the Bible through the classical sources of Arab medicine (including Sultan al-Ashraf 'Umar) to contemporary Yemeni folk medicine where it is used as a purgative, against rheumatic pain, and (surrounded with some secrecy) as an abortifacient. Morris presents an article on aloe and frankincense, with an emphasis on Soqatra. It is interesting to learn how every part of these plants has a use for different purposes – not just for fumigating. Rodionov discusses honey, coffee and tea in Hadrami folklore and poetry, including examples of "Rangstreit-Literatur", a literary category going back to Sumerian times.

My two favourites are the papers by Daniel Martin Varisco and Ester Muchawsky-Schnapper. Varisco traces the history of *qat* in Yemen, mostly through the literary sources – it reads almost like an introduction to the genres of Yemeni poetry. Varisco compellingly argues for an Ethiopian origin of *qat*, just like that of coffee, both possibly having been introduced into Yemen by 'Alī b. 'Umar al-Shadili, the patron saint of Mocha (al-Mukha), in the early 15th century. The first Yemeni to mention *qat* is the poet Jamal al-Din Muhammad b. Sa'id al-Tabari (d. 1438). I particularly liked Varisco's dispelling of the inaccuracies surrounding earlier origins of *qat*, not only in Wikipedia, but even in the *Encyclopaedia of Islam* (the same is true for coffee). Both stimulants also share centuries of scholarly

discussions about their being licit or intoxicating, as well as centuries of poetry extolling their virtues. Varisco argues convincingly for the etymology of the word *qat* from Amharic.

Muchawsky-Schnapper tells the story of how traditions have been preserved and transformed by an émigré community which, living in a Westernised environment, has also produced a number of written recollections. She speaks of the continued use of *qishr* (the traditional Yemeni concoction from the coffee bean husk), the use of the Yemeni everyday staple *hilba* (*Foenum graecum*) against diabetes, of myrrh and frankincense, and the cultivation of *qat*. Amulets and magic are still very popular, as they are in Yemen itself. The author also relates how a woman from the San‘ani Badihi family had brought seedlings of a certain plant with her from Yemen which she cultivated in Israel, making a brew called *qahwat al-safar*, “yellow potion”, against hepatitis (which of course makes the skin yellow).

I would like to expand on this from a linguistic point of view: *qahwa* does of course usually mean “coffee”. The dictionaries provide two more meanings: *toute boisson qui ôte l'appétit, vin, café* (Biberstein Kazimirski), or *vinum, quod appetitum aufert, nostrum “Kaffee”* (Freytag). In Yemen, however, there is a fourth one, with *qahwa* having the general meaning of “beverage” or “potion”, exactly like the one preserved by the Yemenites in Israel. This would allow for a good etymology for the Sabaeen god ‘LMQHW, *the god (‘Il) who provides abundant water*.

The book does not have a chapter on frankincense in antiquity. The best overview of this is Walter W. Müller, “Weihrauch”, in Paulys *Realenzyklopädie*. Müller has also noted that one kind of frankincense was called, in Sabaic, *dhahab*. This would modify the translation of the Three Kings’ gifts: instead of *gold, incense, and myrrh*, it would mean *dhahab incense, frankincense, and myrrh*.

Werner Daum

Unshook to the End of Time: A History of Britain and Oman, 1650–1975

Stuart Laing, Robert Alston and Sibella Laing
London: Gilgamesh Publishing, 2012. 210 pp.
Hardback, jacketed. £25.00. ISBN 978-1-908531-07-0

I WISH THAT I could have read this book before I took on my own ambassadorship to Oman in 2005. This scholarly work finally brings together in a single volume the story of the remarkable relationship between the United Kingdom and Oman which endures to the present day. Written by two former British ambassadors who were at the coal face of this relationship in recent years, it covers the period from first contacts in the early 17th century and the first agreement in 1646, through to 1970 and the ascent to the throne of HM Sultan Qaboos bin Said, now the longest-serving Arab head of state in a royal family with a longer lineage than any other in the Arab world except Morocco. It rightly extends this period to 1975 and the end of the Dhofar conflict, on which much has been written over the years, almost exclusively by military men. This book, though, fills the diplomatic and other gaps, notably oil, the economy and social development. It is an important read for anyone with an interest in Oman.

The boxed subjects are highly informative without diverting the reader from the flow of the narrative. They focus in greater detail on all the topics that anyone might need to know about Oman, from the iconic Maria Theresa thaler to Gwadar and the Makran coast, from Lord Nelson in Muscat to the tribes in Oman, and the use of the titles Imam, Sayyid and Sultan, amongst many others.

Most of the period in this relationship between Britain and Oman is seen through the prism of British India and its government in Calcutta, Bombay and finally New Delhi, starting with the East India Company and the early British rivalries with the Portuguese, Dutch and French. The latter part of the narrative moves to the view from the Colonial Office and then from the Foreign Office via the Bahrain Residency from 1946, at which point it is important to note that Oman was always an independent state, and not in ‘special treaty relations’ with the other Gulf States. And as the UK withdrew from the Gulf in 1971, as this book shows, its involvement in Oman intensified. This is a truly remarkable story of a relationship of friends and partners on both sides. The narrative holds together well and is very readable.

Of course, what now needs to be written is the account of the British relationship with Oman from the end of the Dhofar conflict to

the present day, a story which the two authors are very well positioned to complete.

Finally, the authors rightly point out that this is a book on the relationship from a very British perspective. They both very much hope that it will encourage Omani historians to complete the story from the Omani perspective – which is greatly to be encouraged.

Noel J. Guckian

Qatar: A Modern History

Allen J. Fromherz

London: I.B. Tauris, 2012. 224 pp. Maps and tables, Notes and Index. Hardback. £29.95. ISBN 9781848851672

THROUGH ITS CONTROL of huge natural gas reserves and the Al Jazeera media network, the State of Qatar has emerged since the 1990s as a major player in the Middle East. Despite that, Qatar has received comparatively little scholarly attention compared with the other Gulf countries, and general histories of it are few in number. Such histories include Ahmad Zakariya al-Shilq's *Fusul min Tarikh Qatar al-Siyasi* (Chapters from Qatar's Political History, 1999) and Rosemarie Said Zahlan's *The Creation of Qatar* (1979). Now we have a new addition to this literature from Allen J. Fromherz. A historian at Georgia State University, Fromherz previously taught Middle Eastern history at Qatar University. His book is based on his stay in the country as well as a wide reading of English, Arabic and French publications.

Divided into nine chapters, Fromherz's book offers a comprehensive treatment of Qatar's political, diplomatic and social history. The first chapter deals with the question of whether the Qatari experience represents a 'new model of modernity' different from that of the West. The second chapter then gives a geographical overview of Qatar. This is followed by a chapter on the rise of the Al Thani in the 19th century. Chapter 4 then deals with Qatar under British protection in the 20th century. Chapters 5 and 6 deal with independent Qatar under the Emirs Khalifa (reigned 1972–95) and Hamad (reigned since 1995). The final chapters (7 and 8) before the Conclusion are more sociological than historical. They analyse the political economy of contemporary Qatar and the authority of the Emir.

Throughout the book, Fromherz advances three main arguments. First, the Emir and his

closest relatives have used historical myths to maintain their rule. These myths, he claims, exaggerate the importance of the Al Thani in Qatari history prior to the rise of the oil industry in the mid-20th century. Fromherz's second main argument is that Qatar's role as a mediator is a major factor behind its success. Through mediating between powers, such as the United Kingdom and Saudi Arabia, Qatar has been able to maintain its independence and gain its current prominence on the global political stage. The author's third main argument is that tribes and lineage have survived Qatar's modern development and still matter in domestic politics.

With these arguments, Fromherz displays more than a mastery of Qatari history as such. At various points in the book he also deploys wider debates within the social sciences. In Chapter 1, for instance, he engages with definitions of 'modernity' by Émile Durkheim and Michel Foucault. He argues that, in contrast to Durkheim's model, 'anomie' has not occurred in the industrialization of Qatar. In Chapter 7, which deals with Qatar's political economy, Fromherz also questions the characterization of Qatar as a classic 'rentier state'. He argues that contemporary Qatari politics cannot be explained by oil rents alone, but have strong roots in its pre-oil society.

Of course a general history, even of a small country like Qatar, cannot be comprehensive. Importantly Fromherz, like the authors of many works on the Gulf countries, neglects environmental history. At the outset the author states: "Compared with industrializing Europe or America, wealth has come without the disruption of actual, industrialized 'work' and its many environmental and social ills" (p. 7). He thus overlooks the extent to which industrialization, urban growth, coastal development, and increases in numbers of cattle and sheep, have wrought considerable damage on the Qatari environment. Fresh-water resources, vegetation and coral reefs have decreased dramatically. This in turn has contributed to the disappearance of the oryx, gazelle and other species. The conservation of these animals has become a major concern since the 1980s. Besides environmental history, another aspect of Qatar's history that is given little attention in Fromherz's book is the experience of the large number of Asian workers in the country.

Despite these gaps, Fromherz's book stands out as the best general history of Qatar so far. It is well written and intelligible to readers who are not specialists on Qatar or the Middle East. An index, a family tree of the Al Thani, and a timeline of Qatari events allow for quick reference. I thus fully recommend his book to readers who are interested in one of the least-known and most important countries in the contemporary Middle East.

Jörg Matthias Determann

From Pearls to Oil: How the Oil Industry Came to the United Arab Emirates

David Heard

Dubai: Motivate Publishing, 2012. 624 pp. Hardback. ISBN 978-186063-311-9

Not too far from now there will be no longer anyone in the United Arab Emirates who retains a personal memory of the full transition, within a single generation, from the traditional way of life, with its many hardships, to the phenomenon of ultra-modern statehood in which they live today. Quite soon this will become a matter of record only, and this important book will take its place as an essential part of such a record.

However, *From Pearls to Oil* is not intended as a sociological study. Its purpose is to provide a comprehensive account from the very first interest and initial contacts by the oil industry with the Trucial States in the 1920s, when the region was *terra nova* to those concerned, until the signing of Concession Agreements with oil companies in 1937–39. The book describes the process, at first tentative with many misapprehensions, then gradually more purposeful, of the encounters between the individuals representing the oil companies and the rulers of the States themselves, always recognizing the extraordinary hold which the British government representatives maintained on all potential influence from outside on their internal affairs. This early process is of extreme importance in setting the scene for later industry activity, although all oil exploration had necessarily to be postponed during WWII. It was to be a further twenty years from the date of the Agreements before the commercial discovery of oil would lead to an increase in wealth and widespread social change.

David Heard achieves his objective in an authoritative and meticulously researched account. Few are as well positioned as he, with

his fifty years of living in Abu Dhabi, to describe the structure of society in the Trucial States under the rulership of the Shaikhs from that pre-oil period to the present day, and with his long career with the Abu Dhabi Petroleum Company (ADPC). He is able to draw on an unmatched knowledge of the background and on personal access to its archives.

The book starts by describing Abu Dhabi as it was, the well-structured societies under shaikhly rule, followed by a historical summary of British government representation and influence in the Gulf and the need for the oil men to seek its guidance and approval for all contacts. Indeed, when a potential for oil was first perceived, and reflecting the ways of the time, it was the British Resident in the Gulf who obtained the formal agreement of the Trucial shaikhs that any future agreements for oil prospecting should be made exclusively with British interests.

The second chapter is essentially a concise version of the remainder of the book. A lead-in describes the very first oil developments in the Middle East, the exploitation of the seepages at Kirkuk by Calouste Gulbenkian, followed by W. K. d'Arcy's risky venture in Iran leading to an oil strike by the persistence of the engineer George Reynolds, encouraged by Arnold Wilson – all due to personal enterprise. The major commercial oil discovery of oil in Iran in 1908 led to the establishment of the Anglo-Persian Oil Company, ultimately to become BP. In 1914 in Iraq, Gulbenkian took partners for his Kirkuk venture: APOC with a British Government interest, Anglo-Saxon (predecessor of Shell) and the Deutsche Bank, to form the Turkish Petroleum Company. After WWI the German interest was taken over by the French Compagnie Française des Pétroles. Later, negotiations took place between the British, French and American governments and corresponding oil industry representatives with the result that, in 1928, finding prolific oil fields round Kirkuk, TPC was renamed the Iraq Petroleum Company. This soon became the major oil power in the Middle East.

Heard is also specific on the Red Line Agreement, a line drawn by Gulbenkian and accepted by all the parties concerned, including the Americans in Saudi Arabia, to delimit the area in which IPC would operate. This included all the old Ottoman Empire, extending southward also to cover the Trucial Coast and Oman, although they were never part of the

Empire. This became the lasting basis of operations for all concerned and the origin of the company that would extend its activities to the Trucial States, in particular Abu Dhabi.

Confining technical matters to essentials, Heard highlights the important geological factor that, while the oilfields found in Iran and Iraq were at shallow depths, the same oil-bearing structures in the south are far deeper and therefore more technically challenging. He goes on to mention particular individuals in the 1920s story: Hajji Williamson, the very “un-English” man, integrated fully with the Arabs and accepted in all the Gulf shaikhdoms but regarded with disdain by other British, who set up the first expedition for geologists in the Trucial States and advised on boundaries; secondly Major Frank Holmes, the brash entrepreneur who irritated the oil companies yet had a nose for oil potential and so advised them; then, most importantly, Brig. Stephen Longrigg, IPC Manager responsible for operations in the whole area, who held misconceived views about Abu Dhabi, in particular the extent of its boundaries to the west and hence the company’s area of operations, preferring the advice of Holmes and St John Philby, the personal and heavily partisan Adviser to King ‘Abd al ‘Aziz Ibn Sa‘ud in Saudi Arabia, to that of his own people on the spot. Shaikh Shakhbut, the Ruler by this time, was quite clear about his own authority over the tribes extending to the west as far as his neighbours in Qatar, and the ignorance displayed by the Company was to rankle for many years and influenced him in the ensuing negotiations to take a hard line with the Company’s representatives.

The remaining bulk of Heard’s book is an expansion of this basic story. It has been most thoroughly researched from IPC archive material (not always complete) and British government records, thus providing a comprehensive picture of the tangle of events and negotiations over twenty years, culminating however in the signing of Concession Agreements between the Petroleum Concessions Ltd and the Rulers of Sharjah and Abu Dhabi in 1937–39. This intriguing history is clearly presented in a thoroughly readable style likely to absorb anyone, researcher or general reader, with an interest in the area. Where the records are incomplete or the story at all contentious, Heard is willing to insert his own conclusions from his long personal

knowledge of Abu Dhabi, and particularly of the personalities concerned in this fascinating story who were still present in the 1960s and after.

Julian Lush

Imperial Outpost in the Gulf: The Airfield at Sharjah (UAE) 1932–1952

Nicholas Stanley-Price

Brighton: Book Guild Publishing 2012. xviii + 238 pages. 70 maps and illustrations. Notes, Bibliography, Index. Hardback, jacketed. £17.99. ISBN 978-1-84624-684-5

WITHIN THE LIVING memory of elderly citizens, Sharjah was a small town on the Trucial Coast eking out an existence between the desert, where the Ruler’s sway ran only a short distance inland, and the waters of the Gulf, which no longer provided their pearly wealth for divers and merchants alike.

Sharjah was the seat of the British presence in the lower Gulf for 125 years; a presence which for a century was primarily occupied with securing the route to India. Only in the latter years was this interest to become more intrusive into domestic affairs on ‘The Coast’.

The upheavals of the First World War (1914–18) reverberated through the Middle East and Sharjah was to feel the effects, somewhat reluctantly but also inevitably. The warring parties in Europe enthusiastically took to the air in their simple and rather fragile machines, and when the war was over several countries introduced commercial flights. Stanley-Price refers to the need to promote ‘air-mindedness’ among the wealthy to encourage them to travel by air.

The author describes how in 1930 Imperial Airways introduced the new 4-engine, luxuriously equipped Handley Page HP42 biplane, carrying up to eighteen passengers from Croydon to Karachi. The maximum speed was 125 miles per hour and its detractors said it had ‘built-in headwinds’. They flew only during daylight hours and so numerous stations were required en route with facilities to match the expectations of the passengers. Initially the service was weekly, but soon this was increased and the route extended to Australia.

The agreement with Persia/Iran to permit overflying expired on 1 October 1932, and from that date until 1939 Imperial Airways carried passengers, mail and freight through the hastily constructed airfield at Sharjah. The passengers and crew were put up overnight in

luxury in Athens and Cairo, but what were they to make of the desert outpost at Sharjah, a place they had never heard of before? As they came in to land on the sandy runway they saw the donkeys carrying water to the fort, their destination for the night, standing nearby in splendid isolation. Were they likely to attract the attention of marauding Bedouin? In the event it was not until the 1940s that a couple of such incidents occurred, when there was an exchange of fire at the fort with Bedouin, these being a direct result of the dire poverty afflicting much of the Trucial Coast during the Second World War.

The British authorities and Imperial Airways were taking no chances with the safety of their prestigious passengers and they had contracted with the Ruler, Shaikh Sultan bin Saqr, to build a rest house in the form of a fort. The Ruler retained ownership of the premises and received rent, a fact that he frequently reminded the British about. This arrangement was to allay fears which were widely expressed, including by those as influential as the Ruler's brother, that the British were seeking to establish an unwelcome foothold on Arab territory.

Stanley-Price has compiled a wonderful record, fascinating in its detail, of the construction and operation of the rest house, both while it was used by Imperial Airways and then, after the outbreak of war in 1939, by the Royal Air Force. He also provides innumerable insights into life as it was in those days in Sharjah, and on the interaction between the British 'intruders' and the Ruler and his people. He writes: "The establishment of the airfield in 1932 suddenly connected Sharjah to the wider outside world in a way no other Trucial State was." (p. 161)

As we passed through the doors of the Sharjah Station (Mahatta) Museum in December 2012, I looked around for the room where we were entertained to dinner by the then Ruler of Sharjah, the late Shaikh Khalid, forty-two years earlier. The buildings have been restored and they now house an excellent museum with aircraft, many well-labelled exhibits illustrating the history of the station, and the history of flight. At the end of the tour the schoolchildren are set projects. The thousands who passed through Sharjah, or were posted there over the years recounted in this admirable book, would have greatly enjoyed this monument to local aviation.

Sharjah, before the discovery of oil and before joining with the other Shaikhdoms of the Trucial Coast to form the United Arab Emirates in 1971, was already a small but significant township on the Trucial Coast. Today there are many fine museums in Sharjah displaying the wonders of nature and the achievements of man in art and science. The Ruler of Sharjah, Dr Shaikh Sultan, and all who were involved, including the author of this book, can be proud to have participated in their creation.

The advice, prominently displayed, to the British men in their dealings with local nationals was: ALWAYS BE TACTFUL, PATIENT AND HONEST – advice which is equally applicable today.

David Heard

REVIEWS IN THE 2014 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 2012–13

Ababsa, M. (ed.). 2013. *Atlas of Jordan. History, Territories and Society*. Presses de l'Ifpo. ISBN: 978-2-35159-378-3.

Agius, D. N., Cooper, J. P., Trakadas, A. and Zazzaro, C. (eds.). 2012. *Navigated Spaces, Connected Places. Proceedings of Red Sea Project V held at the University of Exeter September 2010*. British Foundation for the Study of Arabia Monographs No. 12. BAR-S2346. ISBN: 978-1-4073-0929-3.

Allfree, P. S. First published 1967. *Hawks of the Hadramaut*. Robert Hale. ISBN: 2468-10-97351.

Al-Hijji, Y. Y. 2013. *Kuwait and the Sea. A Brief Social and Economic History*. Arabian Publishing. ISBN: 978-0-95588-94-4-8.

Al-Rasheed, M. 2013. *A Most Masculine State. Gender, Politics and Religion in Saudi Arabia*. ISBN: 978-0-521-76104-8.

Al-Sebail A. and Calderbank A. 2012. *New Voices of Arabia: The Short Stories: An Anthology from Saudi Arabia*. I.B. Tauris. ISBN: 978-1780760995.

Anjum, O. 2012. *Politics, Lax, and Community in Islamic Thought. The Taymiyyan Moment*. Cambridge University Press. ISBN: 978-1-107-01406-0.

Ansari, A. M. 2012. *The Politics of Nationalism in Modern Iran*. Cambridge University Press. ISBN: 978-0-521-86762-7.

Aubet, M. E. 2013. *Commerce and Colonization in the Ancient Near East*. Cambridge University Press. ISBN: 978-0-521-51417-0.

Auchterlonie, P. 2013. *Encountering Islam. Joseph Pitts: An English Slave in 17th-century Algiers and Makkah*. Arabian Publishing. ISBN: 978-0-9558894-9-3.

Blake, S. P. 2013. *Time in Early Modern Islam. Calendar, Ceremony, and Chronology in the Safavid, Mughal and Ottoman Empires*. Cambridge University Press. ISBN: 978-1-107-03023-7.

Blome, P., Schmid, S. and Nimry, F. (eds). 2012. *Petra. Begleitbuch zur Ausstellung Petra – Wunder in der Wüste. Auf den Spuren von J. L. Burckhardt alias Shaikh Ibrahim*. Antikenmuseum Basel und Sammlung Ludwig. ISBN: 978-3-79653-848-4.

Bonnefoy, L. 2012. *Salafism in Yemen: Transnationalism and Religious Identity*. C. Hurst & Co. Publishers Ltd. ISBN: 978-1849041317.

Bowen, J. R. 2012. *A New Anthropology of Islam*. Cambridge University Press. ISBN: 978-0-521-82284-4.

Carter, R. A. 2012. *Sea of Pearls. Seven Thousand Years of the Industry that Shaped the Gulf*. Arabian Publishing. ISBN: 978-0-9571060-0-0.

Commins, D. 2012. *The Gulf States: A Modern History*. I.B. Tauris. ISBN: 978-1848852785.

Curtis, J. 2012. *An Examination of Late Assyrian Metalwork*. Oxbow Books. ISBN: 978-1-84217-519-4.

Crone, P. 2012. *The Nativist Prophets of Early Islamic Iran. Rural Revolt and Local Zoroastrianism*. Cambridge University Press. ISBN: 978-1-107-01879-2.

Day, S. W. 2012. *Regionalism and Rebellion and Yemen. A Troubled National Union*. Cambridge University Press. ISBN: 978-1-107-02215-7.

Ennaji, M. 2013. *Slavery, the State, and Islam*. Cambridge University Press. April 2013. ISBN: 978-0-521-11962-7.

Faruqui, M. D. 2012. *The Princes of the Mughal Empire, 1504-1719*. Cambridge University Press. ISBN: 978-1-107-02217-1.

Fromherz, A. J. 2012. *Qatar: A Modern History*. I.B. Tauris. ISBN: 978-1-848-85167-2.

Graves, M. (ed.). 2012. *Islamic Art, Architecture and Material Culture. New perspectives*. BAR-S2436. ISBN: 978-1-4073-1035-0.

Green, J., Teeter, E. and Larson J. A. 2012. *Picturing the Past. Imaging and Imagining the Ancient Middle East*. Oxbow Books. ISBN: 978-1-885923-89-9.

Griffith-Jones, R. (ed.). 2013. *Islam and English Law. Rights, Responsibilities and the Place of Shari'a*. Cambridge University Press. ISBN: 978-1-02164-8.

- Han C. 2012. *Where the Paved Road Ends: One Woman's Extraordinary Experiences in Yemen*. Potomac Books Inc. ISBN: 978-1597977258.
- Heard, D. 2012. *From Pearls to Oil: How the Oil Industry Came to the United Arab Emirates*. Motivate Publishing. ISBN 978-186063-311-9.
- Hehmeyer, I. and Schöning H. with Regourd A. (eds). 2012. *Herbal Medicine in Yemen: Traditional Knowledge and Practice, and Their Value for Today's World*. E. J. Brill. ISBN 978-9-0042215-0-5.
- Hendin, D. 2012. *Cultural Change. Jewish, Christian and Islamic Coins of the Holy Land*. Oxbow Books. ISBN; 978-0-89722-319-5.
- Holland, T. 2012. *In the Shadow of the Sword: The Battle for Global Empire and the End of the Ancient World*. Little Brown. ISBN: 978-1- 4087-0007-5.
- Hoyland, R. and Gilmour, B. 2012. *Medieval Islamic swords and sword-making*. E.J.W. Memorial Trust. ISBN: 978-0-906094-57-0.
- Ingrams, D. First published 1970. *A Time in Arabia: living in Yemen's Hadhramaut in the 1930s*. Eland Books. ISBN: 978-1-90611-80-2.
- Jones, L. G. 2012. *The Power of Oratory in the Medieval Muslim World*. Cambridge University Press. ISBN: 978-1-107-02305-5.
- Khatib, L. 2012. *Image Politics in the Middle East: The Role of the Visual in Political Struggle*. I.B. Tauris. ISBN: 978-1-848-85282-2.
- Khoury, D. R. March 2013. *Iraq in Wartime. Soldiering, Martyrdom, and Remembrance*. ISBN: 978-0-521-88461-7.
- Laing, S., Alston, R. and Laing S. 2012. *Unshook to the End of Time: A History of Britain and Oman, 1650-1975*. Gilgamesh Publishing. ISBN 978-1-908531-07-0
- Lapidus, I. M. 2012. *Islamic Societies to the Nineteenth Century. A Global History*. Cambridge University Press. ISBN: 978-0-521-51441-5.
- Lav, D. 2012. *Radical Islam and the Revival of Medieval Theology*. Cambridge University Press. ISBN: 978-1-107-00864-6.
- May, N. N. 2012. *Iconoclasm and Text Destruction in the Ancient Near East and Beyond*. Oxbow Books. ISBN: 978-1-885923-90-5.
- Mouton, M and Schmid, S. G. (eds). 2013. *Men on the Rocks. The formation of Nabataean Petra*. Logos Verlag Berlin. ISBN: 978-3-8325-3313-7.
- Nehmé, L. 2012. *Atlas archéologique et épigraphique de Pétra. Fascicule 1. De Bāb as-Sīq au Wādī al-Farasah*. Académie des Inscriptions et Belles-Lettres. ISBN: 978-2-87754-286-9.
- Nehmé, L. and Wadeson, L. (eds). 2012. *The Nabataeans in Focus: Current Archaeological Research at Petra. Supplement to the Proceedings of the Seminar for Arabian Studies 42*. Archaeopress. ISBN: 978-1-90573-955-4.
- Petersen, A. (ed.). 2012. *The Medieval and Ottoman Hajj Route in Jordan*. Oxbow Books. ISBN: 978-1684217-502-6.
- Piesik, S. 2012. *Arish: Palm-leaf Architecture*. Thames & Hudson. ISBN: 9780500342800.
- Porter, V. (ed.). 2012. *Hajj: Journey to the Heart of Islam*. British Museum Press. ISBN: 978-0-7141-1176-6.
- Potts, D. 2012. *In the Land of the Emirates – The Archaeology and History of the UAE*. Sultan bin Zayed's Media Centre and Trident Press. ISBN: 978-190548657-1.
- Rante, R. and Collinet A. 2012. *Nishapur Revisited. Stratigraphy and Pottery of the Qohandez*. Oxbow Books. ISBN: 978-1-84217-494-4.
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- Sachet, I. and Robin C. J (eds.). 2012. *Dieux et déesses d'Arabie – Images et représentations. Actes de la table ronde tenue au Collège de France (Paris) les 1^{er} et 2 octobre 2007*. De Boccard. ISBN: 2-7018-0306-3.
- Sadeghi, B. 2013. *The Logic of Law Making in Islam. Women and Prayer in the Legal Tradition*. Cambridge University Press. ISBN: 978-1-107-00909-7.
- Şahin K. 2013. *Empire and Power in the Reign of Süleyman. Narrating the Sixteenth-Century Ottoman World*. ISBN: 978-1-107-03442-6.
- Sauer, E. W., Rekavandi H. O., Wilkinson T. J., et al. 2012. *Persia's Imperial Power in Late Antiquity. The Great Wall of Gorgān and the Frontier Landscapes of Sasanian Iran*. Oxbow Books. ISBN: 978-1-84217-519-4.

Sevea, I. S. 2012. *The Political Philosophy of Muhammed Iqbal. Islam and Nationalism in Late Colonial India*. Cambridge University Press. ISBN: 978-1-107-00886-1.

Shaw, A. 2012. *The Earlier Palaeolithic of Syria: Reinvestigating the evidence from the Orontes and Euphrates Valleys*. BAR-S2341. ISBN: 978-1-4073-0924-8.

Siddiqui, M. 2012. *The Good Muslim. Reflections on Classical Islamic Law and Theology*. Cambridge University Press. ISBN: 978-0-521-518464-2.

Stanley-Price, N. 2012. *Imperial Outpost in the Gulf: The Airfield at Sharjah (UAE) 1932-1952*. Book Guild Publishing. ISBN 978-1-84624-684-5.

Stoneman, R., Erickson, K. and Netton, I. (eds). 2012. *The Alexander Romance in Persia and the East*. Barkhuis. ISBN: 978-9-491431-04-3.

Swain, S. 2013. *Economy, Family, and Society from Rome to Islam. A Critical Edition, English Translation, and Study of Bryson's Management of the Estate*. Cambridge University Press. ISBN: 978-1-107-02536-3/

Tlili, S. 2012. *Animals in the Qur'an*. Cambridge University Press. ISBN: 978-1-107-02370-3.

Tripp, C. 2013. *The Power and the People. Paths of Resistance in the Middle East*. Cambridge University Press. ISBN: 978-0-521-80965-8.

Wagemakers, J. 2012. *A Quietist Jihadi. The Ideology and Influence of Abu Muhammad al-Maqdisi*. Cambridge University Press. ISBN: 978-1-107-02207-2.

Wilson, K., Lauinger J., Phillips, M. L., Studevent-Hickman, B. and Westenholz A. 2012. *Bismaya. Recovering the Lost City of Adab*. Oxbow Books. ISBN: 978-1-885923-63-9.

Zaman, M. Q. 2012. *Modern Islamic Thought in a Radical Age. Religious Authority and Internal Criticism*. Cambridge University Press. ISBN: 978-1-107-09645-5.

JOURNALS AND MAGAZINES

Adumatu

www.adumatu.org/en

ISSN 1319-8947. Adumatu, PO Box 10071, Riyadh 11433, Saudi Arabia. Editors: Professor Abdul-Rahaman Al-Ansary (ed.), Dr Khaleel Ibrahim Al-Muaikel and Dr. Abdullah Muhammad Al-Sharekh. Contact: adumatujournal@yahoo.com

Arabia Antica

<http://arabiantica.humnet.unipi.it/index.php?id=994>

Arabian Archaeology and Epigraphy

www.wiley.com/bw/journal.asp?ref=0905-7196

ISSN: 0905-7196. E-ISSN: 1600-0471. This journal serves as a forum for study in archaeology, epigraphy, numismatics, and the early history of countries in the Arabian Peninsula. Editor: Daniel Potts.

Aram

<http://poj.peeters-leuven.be/content.php>

ISSN 0959-4213. E-ISSN 1783-1342. Published by the ARAM Society for Syro-Mesopotamian Studies. It presents contributions to its annual International Conference, together with the ARAM Newsletter.

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

www.banipal.co.uk/

In its latest issue, celebrating the 15 years of Banipal, the magazine presents various texts and poems from Palestine's writers.

Bulletin of the British Foundation for the Study of Arabia

www.thebfsa.org/content/bulletin

Past and present issues of our very own Bulletin can now be found online. Editor: Dr Lucy Wadeson.

Chroniques Yémenites

www.cy.revues.org

An annual review in French and Arabic, produced by the Centre français d'archéologie et de sciences sociales de Sanaa (CEFAS). The same website also covers *Chroniques du Manuscrit au Yémen*, which can also be downloaded free of charge. The latest issue can be found at: <http://cy.revues.org/1760>

Email cy@journals.org

Current World Archaeology

www.archaeology.co.uk

Published six times a year.

Email cwa@archaeology.co.uk

Fauna of Arabia

www.libri.ch/App_Web/EN/services/faunaofarabia.aspx

A series on the terrestrial, limnetic and marine zoology of the Arabian Peninsula. It began as *Fauna of Saudi Arabia* but changed its name and remit in 1998. It can be ordered from Karger Libri AG, P.O. Box, CH-4009 Basel, Switzerland Tel. ++41-613061500. Email journals@libri.ch

HAWWA Journal of Women of the Middle East and the Islamic World

www.brill.nl/hawwa

Hawwa publishes articles from all disciplinary and comparative perspectives that concern women and gender issues in the Middle East and the Islamic world. These include Muslim and non-Muslim communities within the greater Middle East, and Muslim and Middle Eastern communities elsewhere in the world.

International Journal of Middle East Studies

www.jstor.org/journals/00207438.html

IJMES is a quarterly journal publishing original research on politics, society and culture in the Middle East from the seventh century to the present day. It is published by Cambridge University Press under the auspices of the Middle East Studies Association of North America. Editor: Beth Baron. Email ijmes@gc.cuny.edu

Journal of Arabian Studies; Arabia, the Gulf and the Red Sea

www.tandfonline.com/rjab

ISSN 2153-4764. Journal launched in 2011 based and published at the Centre for Gulf Studies, University of Exeter. The latest issue was published in December 2012. Main Editor is James Onley J.Onley@exeter.ac.uk

Journal of the British-Yemeni Society

www.al-bab.com/bys/journal.htm

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

Journal of Near Eastern Studies

www.journals.uchicago.edu/toc/jnes/current

ISSN 0022-2968. Based in Chicago, JNES has been devoted to an examination of the civilizations of the Near East for more than 120 years. Contact jnes@uchicago.edu. Access to previous issues can be found through the JSTOR database.

Journal of the Economic and Social History of the Orient

www.brill.nl/jesh

ISSN 0022-4995. E-ISSN: 1568-5209. JESHO contains studies extending our knowledge of the economic and social history of what was once labelled as the Orient: the Ancient Near East, the World of Islam, and South, Southeast, and East Asia. Contact jesho@let.leidenuniv.nl

Journal of Oman Studies

ISSN 0378-8180. Published by the Ministry of National Heritage and Culture, Sultanate of Oman, POB 668, Muscat, Sultanate of Oman.

Journal of Persianate Studies

www.brill.nl/jps

ISSN 1874-7094 and E-ISSN 1874-7167.

Edited by Sakd Amir Arjomand.

Order through: marketing@brill.nl

Levant

www.maney.co.uk/index.php/journals/lev/

ISSN: 0075-8914; E-ISSN: 1756-3801. *Levant* is the international peer-reviewed journal of the Council for British Research in the Levant (CBRL), a British Academy-sponsored institute with research centres in Amman and Jerusalem, but which also supports research in Syria, Lebanon and Cyprus. Contributions from a wide variety of areas, including anthropology, archaeology, geography, history, language and literature, political studies, religion, sociology and tourism, are encouraged. Editor: Graham Philip.

Middle East Journal of Culture and Communication.

www.brill.nl/mjcc

ISSN: 1873-9857 and E-ISSN: 1873-9865

Order through marketing@brill.nl. MJCC provides a platform for diverse and interdisciplinary work, including original research papers from within and outside the Middle East, reviews and review articles, to investigate transformations in communication, culture and politics in the region.

Paléorient

www.persee.fr/web/revues/home/prescript/revue/paleo

ISSN 0153-9345. A multidisciplinary six-monthly CNRS journal with an international audience, devoted to a number of aspects of the prehistory and proto-history of south-western Asia, including Arabia. CNRS Editions, 15 rue Malebranche, F-75005 Paris. Further information email: paleorient@mae.u-paris10.fr

Proceedings of the Seminar for Arabian Studies

www.thebfsa.org/content/seminar-proceedings

The *Proceedings of the Seminar for Arabian Studies* is a peer-reviewed series which each July publishes papers read at the Seminar in the previous July. It is the prime source for the most recent research on the Arabian Peninsula within a wide range of disciplines and for the latest discoveries in the field.

Papers from the 45th seminar held at the British Museum in July 2011, edited by Janet Starkey, are now available: ISBN 9781905739547; 425 pages, illustrated throughout in colour and black-and-white; published July 2012. £67.

Saudi Aramco World

www.saudiaramcoworld.com

The oil company, Saudi Aramco distributes Saudi Aramco World to increase cross-cultural understanding and to broaden knowledge of the

cultures, history and geography of the Arab and Muslim worlds and their connections with the West. The bi-monthly magazine is distributed without charge, upon request. Saudi Aramco World, Box 469008, Escondido CA 92046 -9008.

Syria

www.persee.fr/web/revues/home/prescript/revue/syria

E-ISSN 1957-701X. Syria is an annual journal published since 1920 by the French Institute of the Near East. The review is dedicated to the history and archaeology of the Semitic Near East from Prehistory to the Islamic conquest. Each issue of Syria provides 12 to 18 articles in French, English, German, Italian and Spanish.

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

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. An extremely useful quarterly bulletin of wildlife news, *Wild Life Middle East* keeps abreast of the situation and also reviews new publications. The latest volumes (Vol. 6, Issues 2 & 3) are available to download from the website.

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: www.thebfsa.org/content/bulletin

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

www.adach.ae/en/portal/heritage/alain.nationalmuseum.aspx

Al-Bab

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

www.arabbritishcentre.org.uk/

Arab World Institute

www.imarabe.org/

Arabian Wildlife

www.arabianwildlife.com

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

www.alexandriaarchive.org/icaaz/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.bahrainsociety.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.org
BIFS aims to inform the British public about all aspects of Iraqi life and culture, including its history, heritage, arts, language and traditions.

British-Yemeni Society
www.al-bab.com/bys/articles/douglas06.htm

Centre for the Advanced Study of the Arab World
www.casaw.ac.uk/

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

French Institute of the Near-East (IFPO)
www.ifporient.org/

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/iais

George Lewis Fine Art
www.georgelewisart.com

Janet Rady Fine Art
www.janetradyfineart.com/html/home.asp

London Centre for the Ancient Near East
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)
www.heritage.brookes.ac.uk

Palestine Exploration Fund
www.pef.org.uk

Royal Asiatic Society
www.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

Seminar for Arabian Studies
www.arabianseminar.org.uk/aboutus.html

UAE Interact, Culture Pages
www.uaeinteract.com/culture

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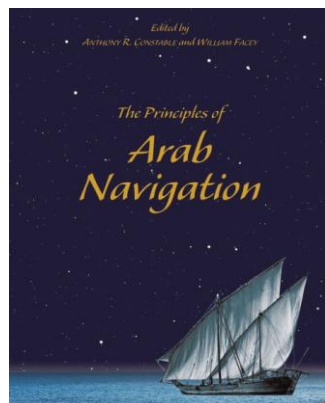
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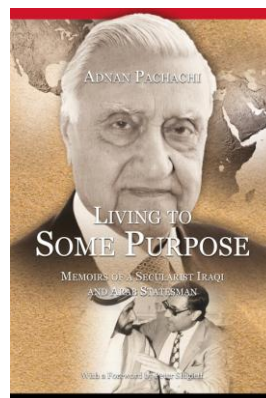
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