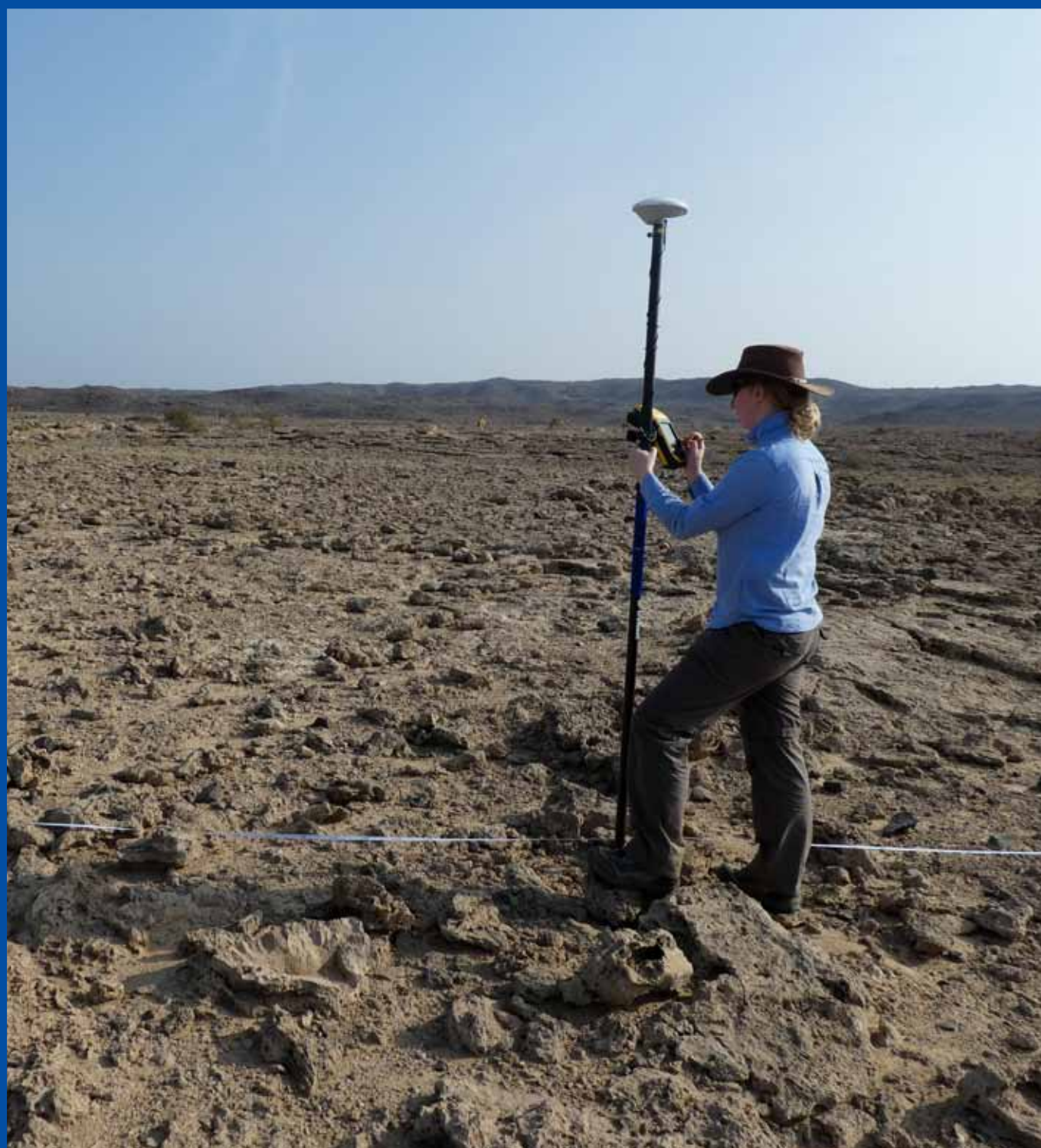


Number 22, 2017

Price: £5.00

THE BFSA BULLETIN



The Latest News and Research in the Arabian Peninsula



BFSA

British Foundation
for the Study of Arabia

المؤسسة البريطانية لدراسة الجزيرة العربية

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(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 email: current_research@thebfsa.org

Grants in aid of research

The grants scheme has been reformulated and details including deadlines are announced on the BFSA website
<https://www.thebfsa.org/content/grants>

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, or email: membership@thebfsa.org

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BFSA Bulletin ISSN: 2050-2036

BFSA Registered Charity No. 1003272



BFSA

British Foundation
for the Study of Arabia

المؤسسة البريطانية لدراسة الجزيرة العربية



On the cover: Topographic survey of artefact recording grids being undertaken by the SURFACE Project in Saudi Arabia (Photo: P. Fanning).

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WELCOME

The BFSA Bulletin provides information on current research, publications, field work, conferences and events in the Arabian Peninsula. The 2017 Bulletin contains a comprehensive overview of the archaeological research that was conducted in Arabia during the previous year. In memory of Beatrice de Cardi's contribution to archaeological research in Ras al-Khaimah Imke Moellering and Christian Velde present an article detailing the history of her work in the Emirate. Reviews of notable conferences, exhibitions and events relating to the Arabian Peninsula as well as details of forthcoming events are included. The bulletin also contains information on BFSA such as our expanded grants scheme, monograph series and events.

Will Facey has collated another interesting selection of book reviews, including reviews of Peter Magee's important new overview of the archaeology of prehistoric Arabia, Harry Munt's study of the early history of Medina and Abdul Al-

Lily's fascinating new book on the nature of contemporary Saudi society. Finally the Last Word article presents a brief summary of the nature of traditional vernacular architecture in the Gulf and highlights the fact that much of the traditional built environment of the Gulf cities is rapidly disappearing.

If you have anything to contribute to next year's Bulletin please email: current_research@thebfsa.org. You can stay up to date with BFSA on Facebook and on Twitter @TheBFSA.

Kind thanks also to all of the many contributors to the Bulletin, and to you, the reader, for your continued support of the BFSA. The BFSA is sincerely grateful to the MBI Al Jaber Foundation for supporting the Bulletin.

Daniel Eddisford (Editor)

BFSA NEWS

THE BFSA

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). We aim 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. We do this through the raising of money, organization of events and the supporting of research and publications.

The BFSA organises lectures, oversees the annual Seminar for Arabian Studies, publishes its own monograph series, and supports research and publications on the region. Full details can be found at our website: <http://www.thebfsa.org>. The following BFSA News pages will explore this work in more detail.

BFSA LECTURES

We are pleased to announce that we have a new Events Subcommittee. Following the success of BFSA Study Days on the Red Sea and the Arab Revolt, held jointly with the Friends of the Petrie Museum and the British Museum respectively, the committee is planning further Study Days in conjunction with like-minded organisations or institutions with relevant collections. We are also planning some behind the scenes visits for members. If you have any suggestions for topics for Study Days, lectures, or other events, or belong to an institution that might wish to jointly host an event, please get in touch. Aisa Martinez organises our lecture series (aisa@barkerlangham.co.uk), for other event types please get in touch with Carolyn Perry via contact@thebfsa.org. We look forward to hearing from you!

Lectures delivered

Architecture that 'Fills the Eye': building traditions in Highland Yemen

by Professor Trevor Marchand, Emeritus Professor of Social Anthropology, SOAS

17 March 2016. MBI Al Jaber Building, 21 Russell Square, London

Professor Marchand's talk was divided into three sections: an overview of the recent damage to cultural heritage in Yemen; a brief survey of the diversity of Yemen's architecture; and his personal research undertaken whilst working as an apprentice to minaret builders in Sana'a

during 1996-97. This part of his presentation included the fascinating study of the transmission of knowledge from teacher to apprentice - the way builders work and learn on site - and in so doing, develop their own identities as professionals and tradespeople.

Briefly touching on the economic histories of the various Yemeni regions, towns and cities, Professor Marchand discussed how the different trade practices brought from other countries via the trade routes changed both tastes and technologies. He explained that Yemen has been a site of regional conflict and insecurity for many centuries, and how this lack of security has had a major impact on architectural styles, resulting in houses in outlying areas often being built in a defensive fashion with enclosure walls and circular towers. Gender relations, as well as religious and economic status, have also had a major impact on the architectural style of family dwellings. Other influential factors include the natural materials that are available to each region, the properties of those materials, whether the region was an earthquake zone or not, and the climate and topography of the landscape.

Report by **Marylyn Whaymand**

Oman's unique position in the archaeology of pre-Islamic Arabia.

by Carl Phillips

21 April 2016, Anglo-Omani Headquarters, 34 Sackville Street, London

A joint lecture held in association with the Anglo-Omani Society. The lecture was preceded by the BFSA AGM, Institute of Archaeology, UCL.

Postcards from Arabia

by Dr St John Simpson, British Museum

22 June 2016, Institute of Archaeology, UCL

BFSA Trustee St John Simpson presented a lecture on the British Museum's Middle East postcards project. Everyone sends postcards – Auntie Betty wants us to know that she's having a lovely time and that Cousin Billy got sick on ice-cream ... again. Or rather they used to. In our modern times of pervasive social media, Auntie Betty is more likely to post on Facebook, as will Cousin Billy to deny the scurrilous accusation. This means that postcards are a snapshot of a particular time and can tell us volumes about all sorts of things that people did and thought and shared in that brief period.

The BM is collecting postcards; they have lots but would like lots more. St John's lecture concentrated on those relating to the Arabian Peninsula and its environs and they tell a fascinating tale. We saw postcards that showed us images of

places that have changed immensely over time. We saw bored looking camels standing next to wilting palm trees, but we also saw the great water tanks that supplied fresh water to Aden. We saw garishly coloured (often by hand) images of souks but we also saw those same souks 50 years later in glorious Kodachrome. In a more contemporary vein we saw proudly photographed international airports with state-of-the-art concrete buildings and passenger jets from the 1970s, plus the odd traffic roundabout and shopping centre.

Fascinating though these images are the messages written on the back of the postcards are an important source of social history. Postcards mailed home in the 1920s describe “primitive” conditions, “colourful natives”, as well as some less complementary things. This speaks to us about the prejudices and expectations of those travellers. These, though, are the authentic voices of their times, not people writing with an eye on posterity. In the early days of British rule in Arabia they were a smattering of colonial administrators, bored soldiers and grand tourists of the Empire. Later in the 20th century opportunities to visit Arabia were increased with the introduction of package tourism on British Overseas Airways Corporation jets.

Apparently there are many folks who haunt second-hand bookshops to find collections of old postcards, there are even grand events specialising in them. Most of the postcards we see are sent by the British and the occasional American to their nearest & dearest. Does this mean that these are the only people who sent cards, or are they the only cards that the collectors have been able to find? That is an interesting social question of its own. I’m sure St John and his colleagues would like to see more and maybe answer that question.

Report by **Alan Hall**

Voice of the Sea: The MBI Al Jaber Public Lecture at the 50th Seminar for Arabian Studies.

30 July 2016, British Museum

This year the MBI Al Jaber Public Lecture at the 50th Seminar for Arabian Studies consisted of a film preview of *Voice of the Sea*, produced by Abdulrahman al-Salimi and Eric Staples. The screening was followed by a question and answer session.

Voice of the Sea, a one-hour documentary exploring Oman’s long relationship with the sea, provides an historical narrative of Oman’s maritime past from the Bronze Age to modern times. It examines and gives details of Oman’s rich boatbuilding tradition, as well as the different types of dhows that were used, and documents Oman’s participation in the dhow trade in the western Indian Ocean via the voices of those who lived through it. Interviews with the older generation of Omani sailors, fisherman and boat builders are interwoven with actual footage of dhows sailing in the mid-

twentieth century. This invaluable historical footage, taken by Alan Villiers and others, has never before been shown on film and provides the spectator with new and unique visual sources, bringing Omani seafaring history to life!

Director of *Voice of the Sea* David Willis and Producer Eric Staples responded to a series of interesting questions from an appreciative audience, who then retired to a drinks reception provided by the MBI Al Jaber Foundation.

Report by **Marylyn Whaymand**

Panel and Book Launch: The Emergence of the Gulf States: Studies in Modern History (ed. J. Peterson)

Peterson)

25 October 2016, London Middle East Institute, SOAS

John Peterson’s new edited volume covers the history of the Gulf from the beginning of the 18th century to 1971. The contributors are senior established scholars in the field of Gulf Studies covering a wide variety of disciplines. The book’s 11 chapters are divided into four sections that cover the region’s political, economic, and social development with key themes including the impact of ancient history, religious movements, social structure, identity and language, imperialism, economic transformations, and relations with the Indian Ocean and Arab World.

The book launch panel featured five contributors: John Peterson, Halah Fattah, Steffan Hertog, Michael Crawford and Clive Holes. Peterson introduced the panel and the themes of the publication. Michael Crawford discussed his chapter on religion and religious movements from 1700 to 1971, focusing on the region’s ‘open, hybrid, and tolerant culture,’ as well as the relationship between faith and power. Halah Fattah discussed her chapter on social structures in context of Iraq and the Gulf, a complement to a chapter on Iran and the Gulf. She traces the history of social structures to the 17th century and the movement of tribes from the Najd across the Arabian Peninsula to Iraq and the Iranian coast. These ‘deracinated tribesmen’ became herders and commercially-minded sailors, as well as long rulers. Fattah emphasized that these social structures were fluid, and people’s classes and professions were difficult to label until the 20th century.

Steffen Hertog discussed his chapter on the formation of state and national identities. There is a strong continuity of social identities along religious and sectarian lines, but their function has changed as the nation-state emerged in the 20th century. Tribal identities remain important but not as collective political players, with traditional tribal economies destroyed by the modern state. The expansion of the state also has influenced the formation of national identities, changed the role of social elites, and seen the expansion of ruling families. Lastly, Clive Holes discussed his chapter on language, culture, and identity, using an anthropological approach in examples from Kuwait, Bahrain, and Oman. Arabic is not the only language present in the Gulf; linguistic

minorities are communities in south Arabia and the Musandam peninsula, as well as Swahili and Indian languages. The development of pidgin languages are a modern manifestation of the Gulf's linguistic diversity. Holes also discussed the role of popular poetry within the context of tribal culture and the importance of oral narrative.

Report by **Aisa Martinez**

Beatrice de Cardi Day

7 November, 2016 The British Academy, London

The BFSA, the Council for British Archaeology and the Society of Antiquaries of London came together for a special event celebrating the life and work of our late President Beatrice de Cardi, pioneer of archaeology in Arabia. The day celebrated the life and legacy of Beatrice - the Council for British Archaeology's first employee! The day began with a series of presentations on the life and achievements of Beatrice from several organisations, acknowledging her contribution to a wide range of areas, including being a pioneer of industrial archaeology in the UK.

Carl Philips represented the BFSA, and gave an excellent talk on Beatrice's work in and relating to the Arabian Peninsula. Carl will be reprising this subject at our AGM and will give the first BFSA Beatrice De Cardi Lecture. The celebratory day continued with the Marsh Archaeology Awards and the CBA's Beatrice de Cardi Lecture which focussed on the incredible work and finds at Must Farm in Cambridgeshire and was given by Site Director Mark Knight. Beatrice was first Assistant Secretary and latterly Secretary of the Council for British Archaeology from 1949 to 1973. In order to recognise her outstanding contribution to the CBA and to the archaeology discipline, the Council decided in 1976 to inaugurate a series of lectures, to be called after her. The speakers are given the freedom to discuss their own approach to any aspect of British archaeology. The first CBA Beatrice de Cardi Lecture was delivered in 1976. The Council for British Archaeology headquarters in York was renamed 'Beatrice de Cardi House' in honour of her 100th birthday in 2014.

Report by **Carolyn Perry**

BFSA CONFERENCES

The Seminar for Arabian Studies

The Seminar for Arabian Studies, founded in 1968, is the only 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).

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. The 51st Seminar for Arabian Studies will be held on Friday 4th August to Sunday 6th August 2017 at the British Museum, London.

To celebrate the completion of Phase two of the Online Corpus of the Inscriptions of Ancient North Arabia in March 2017, the Seminar for Arabian Studies will include a Special Session on "Languages, scripts and their uses in ancient North Arabia". This Special Session will explore the many different uses the inhabitants of ancient Arabia made of their literacy, the development of the various scripts which they employed, and what we can reconstruct of the languages they spoke.

For further information see: <http://www.thebfsa.org/content/seminar-arabian-studies>.

The 2016 Seminar

The 50th Seminar for Arabian Studies
29th-31st July 2016, British Museum, London

The 50th Seminar for Arabian Studies (SAS), organized by the British Foundation for the Study of Arabia (BFSA) and supported by both the MBI Al Jaber Foundation and the British Museum, took place on Friday 29th July to Sunday 31st July. Approximately forty papers were presented at the three-day event, the only annual international forum for the presentation of the most up-to-date academic research on the Arabian Peninsula.

This year saw the introduction of a special session covering Textiles and Personal Adornment in the Arabian Peninsula chaired by Aisa Martinez, Project Curator at the British Museum. This section of the programme included presentations on Omani silver, embroidery in the Arabian Peninsula and Al-Sadu tribal weaving in Kuwait.

Other papers covered a variety of subjects including archaeology, history, epigraphy and languages as well as literature, art, culture, ethnography and geography with research covering a broad time-scale, from the earliest periods to the present day. Presentations were both interesting and diverse, ranging from Glass in the Arabian Peninsula and the Bitumen Imports at Tell Abraq to Late Bronze Age – Iron Age Funerary Data from the Wadi Fizh, Northern Oman.

The event, held in the Clore Education Centre at the British Museum, attracted a large number of participants on each of the

three days and the presentations stimulated interesting and lively debate between speakers and the audience.

On Saturday evening there was a tribute to the President of the BFSA, Beatrice de Cardi OBE, FBA, FSA, pioneering archaeologist and expert on the pre-Islamic cultures of the Arabian Gulf and Baluchistan, who had passed away on 5th July 2016 at the age of 102. Beatrice was one of the co-founders of the Seminar for Arabian Studies, and had launched several expeditions in the Gulf region that yielded the first examples of Ubaid pottery in the area. She was remembered by Seminar Chair Derek Kennet and others who spoke warmly about her long and interesting life. Beatrice will be greatly missed.

Report by **Marylyn Whaymand**

For more information on the Seminar, see <https://www.thebfsa.org/content/about-the-seminar>. Papers from the 2015 Seminar have been edited by Prof. Janet Watson and Orhan Elmaz and were published in the summer of 2016 as volume 46 of the *Proceedings of the Seminar for Arabian Studies*.

MONOGRAPH SERIES

One of the core activities of the BFSA is to contribute to the accessibility of research on the Arabian Peninsula, and this includes overseeing the publication of the monograph series originally begun by the Society for Arabian Studies. The series includes research-based studies, conference proceedings, archaeological excavation or survey reports, and MA or PhD theses where the contents mark an important synthesis or a significant addition to knowledge. The monographs are edited by Dr Derek Kennet and Dr St John Simpson and published and distributed by Archaeopress.

A selection of titles can be found on page 55 and a full list on our website: <https://www.thebfsa.org/content/monographs>. All titles can be ordered from Archaeopress via info@archaeopress.com.

As series co-editor Dr St John Simpson explains: "We have published seventeen monographs to date, covering a wide range of topics ranging from PhD theses on the prehistory of the Tihamah and star gazing in Oman to the proceedings of five conferences on the Red Sea and Death & Burial in Arabia. The purpose of the series is to support rapid refereed publication of these forms of research through a dedicated sub-series within the BAR International Series published by Archaeopress. We have several more volumes which are either in press or in advanced stages of preparation."

Potential contributors should contact either of the co-editors in the first instance: Dr St John Simpson: ssimpson@thebritishmuseum.ac.uk or Dr Derek Kennet: derek.kennet@durham.ac.uk.

Archaeological rescue excavations on Packages 3 and 4 of the Batinah Expressway, Sultanate of Oman

By Ben Saunders

British Foundation for the Study of Arabia Monographs (Number 18)

The archaeological excavations along the route of packages 3 and 4 of the Batinah Expressway, Sultanate of Oman, conducted during the spring and summer of 2014, recorded over 60 archaeological sites over the 200km stretch of roadway cutting through the Batinah plain, north-west of Muscat. The majority of these sites were prehistoric tombs of varying ages. These excavations have allowed a re-thinking of the dating of some of these tombs, looking particularly at the structural styles of the tombs as well as their location in the landscape. It has also demonstrated techniques of rapid yet reliable excavation and recording techniques adapted from UK commercial archaeology for the Omani conditions. The report builds on the work of academic studies and adds a large dataset to the archaeology of the Batinah, Oman and the wider region. It is hoped that this will allow a wider scale reconsideration of the burial styles of the prehistoric Gulf.

Printed ISBN 9781784913953. Epublication ISBN 9781784913960. For more information and to order: <http://www.archaeopress.com/>

NEWS & RESEARCH

Some of our members have shared news and research interests relating to the Arabian Peninsula. If you would like to contribute, please email: current_research@thebfsa.org

Dialect, Culture and Society in Eastern Arabia

by Prof. Clive Holes FBA

Emeritus Professorial Fellow of Magdalen College, Oxford and Khālid bin 'Abdullah Āl Sa'ūd Professor for the Study of the Contemporary World, University of Oxford, 1997-2014

With the publication at the end of 2015 of Volume 3: Phonology, Morphology, Syntax, Style, Clive Holes's forty-year investigation into the Arabic dialects of Bahrain in their cultural, social, and historical context is complete. *Dialect, Culture and Society in Eastern Arabia*, published by Brill between 2001 and 2015 and running to over 1500 pages, is based on a large data-base of recordings made mainly in 1977-78 of the speech of Bahrainis who were born and grew up before and during the coming of the oil industry in the mid-1930s. Volume 1: Glossary, published in 2001, exhaustively lists and exemplifies the vocabulary used by these speakers, and Volume 2: Ethnographic Texts (2005) provides a large set of transliterated, translated and annotated texts covering local history, marriage customs,

family life, traditional beliefs and practices, popular culture, children's games, building techniques, agriculture, fishing, pearl-diving and employment in the pre-oil era more generally. The third volume, just published, is a detailed linguistic description of the traditional Bahraini dialects as spoken by non-literate speakers, with much comparative discussion of their relationship to those of the rest of the Gulf and other regions such as South Arabia, Mesopotamia and even Central Asia, with which the Gulf dialects have now been shown to have ancient historical links.

The original project out of which this study grew was a sociolinguistic enquiry into generational language change in Bahrain, the results of which were reported in the 1980/90s in other book- and article-length publications. By contrast, *Dialect, Culture and Society in Eastern Arabia* is devoted exclusively to the language and culture of the least well educated half (= approx. 100 speakers) of the original population sample of two hundred: a linguistic and cultural patrimony which, with the death of many of the generation recorded has been wiped from the collective memory and literally been consigned to the museum as a curiosity. This speaker sample was divided approximately equally by sex and sectarian allegiance into 'Arab (= indigenous Bahraini Sunnis) and Bahārna (= indigenous Bahraini Shī'a), and drawn from every village and urban quarter of Bahrain. The vast majority of the interviews were conducted by other Bahrainis known to the interlocutors -- usually relatives (often children or grandchildren), friends, or work colleagues -- in order to ensure a relaxed and natural speech style, and all the recordings were transcribed in situ with the help of native speakers. The women in the sample were exclusively housewives (often recorded in specially arranged sessions at illiteracy eradication centres by their teachers), and the men either still active or retired fishermen, pearl-divers, stone-cutters, potters, allotment farmers, odd-job men, cleaners, messengers, shop keepers and market traders.

Subsequent periods of residence and field-work in the Gulf, especially in Oman, 1985-7, and frequent visits to the other Gulf States, Yemen and Iraq provided Prof Holes with a comparative regional context for his researches. *Dialect, Culture and Society in Eastern Arabia* will be of interest to Arabic dialectologists and social historians of the 20th century Gulf, but also to a wider audience. The speech patterns and vocabulary of illiterate speakers of Arabic from Arabia, unaffected by the prescriptive grammar and standardized vocabulary of modern literary Arabic, show some striking survivals from the ancient Arabic dialects, as recorded by the mediaeval philologists and lexicographers. Furthermore, the vocabulary of 20th century Gulf material culture, particularly that of farming and fishing, of certain popular beliefs and customs common to the area, and of some types of popular poetry, points to connections with the pre-Arab culture of ancient Mesopotamia. Given the historical record, this should come as no surprise, and

suggests that dialectological 'digging' can provide evidence for the continuity of cultural practices complementary to, and supportive of, that of archaeology.

Yemen's Antiquities Crying out for Protection

by Dr. Salwa Dammaj

Resident Director, American Institute for Yemeni Studies
Sana'a Office

The Yemeni civil war is causing widespread destruction of important heritage sites and monuments. A considerable portion of the nation's precious treasures have been gravely damaged since the armed conflict has erupted early in 2015 and seriously intensified by the Saudi-led coalition intervention. A world-wide appeal is urgently needed to rescue a significant part of Yemeni cultural heritage.

Yemen's legacy of antiquities has been repeatedly targeted by the warring factions. However, the grave destruction and heavy losses to cultural heritage are under-reported and hardly receive coverage by world media. More than 47 historical sites are reported to have been partially damaged or destroyed, including in the old cities of Sana'a, Zabid and Shibam. These three extraordinary and magnificent cities are on the UNESCO World Heritage List.

Archaeological sites such as the pre-Islamic walled city of Barakish and Great Dam of Marib have suffered damage. The list goes on to include the thousand-year old mosque of al-Hadi ila al-Haqq in Sa'da, the old Al-Mahdi Mosque in Taiz and the Al-Qahirah fortress in Taiz, which all came under attack.

The nation's cultural heritage and assets have never been in as much danger as at this time. The prolonged internal armed conflict and external bombardment and blockade have resulted in devastating political divisions and stalemate, crippling the economy and a catastrophic humanitarian crisis. Consequentially, the protection of cultural heritage is unlikely to draw due attention, if any.

The two-year war continues to cause existential threats to the country's heritage. The aerial strikes and ballistic missiles attacks are often devastating and result in irremediable destruction. Damage may occur intentionally or as collateral. Islamist radical militants have also proved to be competent spoilers in both the war and peace times. Meanwhile, the concerned official national authorities are powerless and unable to protect heritage. In other words, there is no official authority in charge that is able to take the necessary measures to protect, repair and preserve antiquities. The division among intelligence and security apparatuses has created an ideal atmosphere for the demolition of antiquities, looting and illicit trafficking.

No well-established NGOs can currently help repair the

damage caused by the violent conflict to the historical sites and buildings. Foreign organizations that used to help in peace times, like the American Institute for Yemeni Studies (AIYS) cannot operate in the country because of the war. As a result, repair activities which were underway have been suspended. For instance, the restoration of the “Children’s Museum Building”, in the capital Sana’a, should have been accomplished in 2015; some 80% of the work has already been done. This project is supervised by AIYS, but the remaining work cannot be finished under current circumstances.

Hopes are hinging on international organizations and community. The concerned organizations such as UNESCO, ALESCO and ISSICO should rush to contribute toward rescuing a considerable amount of the Yemeni antiquities before it is too late. Although UNESCO has already announced on July 16, 2015 an Emergency Action Plan for the Safeguarding of Yemen’s Cultural Heritage, we have not yet seen any tangible result on the ground. So we call on the concerned organizations to take the lead in mobilizing the urgently needed resources to help the Yemeni people rescue their historic monuments. To this end, joint efforts need to be exerted instantly to secure the needed resources to put the UNESCO plan in place. The Fund for Protection and Preservation of Yemen’s Antiquities, the establishment of which was announced at the conference held in Dubai November 23-24, 2016, can be useful if the necessary finances are made available.

However, given that we are familiar with bureaucratic procedures, we are not very optimistic. An unofficial fund-raising campaign for preserving Yemen’s antiquities may be helpful for the time being. Hence, we emphatically urge the concerned international organizations, mainly UNESCO, to launch an appeal to rescue Yemen’s cultural heritage. By doing so, they may be capable to implement the Emergency Action Plan that is urgently required to mitigate the destruction of the heritage caused by the two-year warfare.

Some may understandably argue that it is neither wise nor possible to initiate repairing actions while battles continue to be fought in different fronts around the country. But several actions can be carried out to contain the damage. Restoration campaigns can be launched in the areas where the internationally recognized government’s authorities are in control. To help in this, a field survey must be conducted by specialized team-work in order to bring about a reliable and subjective assessment of the damage. Awareness-raising and advocacy workshops and activities need to be organized. Capacity building programmes must be undertaken as well.

The concerned national authorities need to start working on the necessary and reasonable restoration proposals. Yemeni official authorities also should be communicating with the international institutions involved in cultural heritage

protection and the fight against the illicit trafficking of cultural properties. Such as INTERPOL, the World Customs Organization, ICOM and ICOMOS.

Much of Yemen’s significant antiquities are seriously ruined. We, in AIYS, are deeply concerned about Yemeni antiquities at this critical stage. We appeal to the regional and international organizations to instantly move forward in safeguarding Yemen’s historical legacy. We vehemently urge the interested Institutions and individuals that care about Yemeni cultural heritage to help before it is too late. A world-wide fund-raising campaign for Yemen’s cultural heritage would be helpful. UNESCO should not standby, they need to seek assistance and the mobilization resources. The protection of Yemen’s heritage is not the responsibility of UNESCO only, but also Arab and Islamic Organizations such as ALESCO and ISESCO, which should be involved in preserving Yemen’s antiquities.

GRANTS IN AID

In 2014 the BFSa received a very generous donation from Prof. Valeria Fiorani Piacentini. We are extremely grateful to her. This exciting development has allowed the BFSa to develop its research grant scheme and to increase the amount we award, enabling us to support more substantial and varied research projects.

The BFSa grants are intended to support research in any academic area covered by the BFSa’s aims, which are to promote research relating to the Arabian Peninsula, in particular, its archaeology, art, culture, epigraphy, ethnography, geography, geology, history, languages, literature and natural history. Grants may be used to fund fieldwork, library or laboratory-based research or research support.

The main objective of the research must fit within the scope of the BFSa’s aims, and applications must be linked to clear and achievable plans for immediate publication. The number of awards made each year will depend on the strength of applications. Main Research Grants up to £4,000 and Small Research Grants up to £1,000. It is expected that grants of a combined value of up to about £8,000 will normally be awarded each year.

Guide to applicants

There are two types of research grant:

- Small Research Grants: up to £1,000 (for all categories of researchers)
- Main Research Grants: up to £4,000 (for post-doctoral research)

The application deadline is 15th May each year, awards will be announced by the middle of June.

Applicants to the Main Research Grants should normally hold a doctorate at the time of application. Exceptions can be made for researchers with a proven track record of post-doctoral level research and publication. Applicants for Small Research Grants can be at any level of their career, though they would normally be expected to be at least in the second year of a relevant university undergraduate degree.

The grants are available to researchers of any nationality. Individuals or groups can apply but the Principal Investigator (PI) of any project must make and be responsible for the application. If funding is being sought for a component part of a larger project, the sub-project should be free-standing with its own objectives. Generally, equipment costs should not comprise more than about 10% of the total budget. Higher proportions will be considered if the case is made in the application. Conference attendance will not normally be funded unless it can be shown that attendance will contribute in a significant way to the research and publication. Institutional overheads will not be covered. Salaries for short-term research staff are allowed but replacement teaching costs for academic staff will not normally be considered.

For more details, and how to apply, visit the BFSA website: <https://www.thebfsa.org/content/grants>

GRANT REPORTS

The following projects received funding from the BFSA during the past year.

Striving for Utopia through Imbibing the Past: Heritage in the Sultanate of Oman

by **Amal Sachedina**

Since its inception as a nation state from 1970, Oman's expanding heritage industry and market for crafts and sites – exemplified by the boom in museums, exhibitions, cultural festivals and the restoration of more than a hundred forts, castles and citadels – fashions a distinctly national geography and a territorial imaginary. Material forms – ranging from old mosques to restored forts and national symbols such as the coffee pot – saturate the landscape and become increasingly ubiquitous as part of a public memorialization of the past. This systemic spread of heritage has usually been rationalized in scholarship as a phenomenon of the 'invention of tradition' where symbolic politics is harnessed as an ideological mask in order to achieve socio-political goals. In my project, however, the visual and discursive forms of heritage are approached not merely for their ability to instill ideologies, thus downgrading their truth to a function of state power and manipulation, but their potential to shape the perceptual habits, emotional affects and ethical sensibilities of its

audience. I argue that this is not a matter of instilling uniformity of behaviour but of creating the ethical conditions in which a modern public domain for creativity and deliberation can be created. Material forms, and their circulation through institutional techniques of education and mass publicity assume a repetitive aesthetic pedagogy that cultivate every-day civic virtues, new forms of marking time, defining the ethical actions necessary to becoming an Omani modern through the framework of tradition. Moving beyond rendering the past "amenable" to the modernity, heritage in Oman acts as a mode of filtration that guides "proper" efforts as to how the citizen – charged by a certain kind of past – argues and deliberates over inevitable social change, thus affecting his/her orientation to the world for the future.



A traditional Arabic coffee pot design used in a public monument in Oman

Pottery specialization during the Iron Age in SE Arabia: comparisons between domestic vessels, cultic vessels and vessels from a columned hall at Masafi and Bithnah.

Programme developed by **A. Benoist, S. Karacic and S. Méry**

The BFSA is financing a programme for the analysis of pottery collected in different contexts from two Iron Age settlement areas located in Fujairah, United Arab Emirates. The aim of the project is to compare the composition of vessels from domestic contexts (Bithnah-23, Masafi-2), prestigious meeting places (Columned hall of Masafi-1, Building B in Bithnah-44) and cultic areas (buildings J and K in Bithnah-44, Masafi-3 in Masafi area).

The first part of the work has been devoted to the sampling and exportation of the material. In order to expedite analysis, two samplings were made of the Masafi pottery, one which was exported to France and the other to the USA. In total 144 potsherds coming from domestic contexts in Masafi-2 (36 potsherds), from the cultic area of Masafi-3 (41 potsherds) and from the columned hall of Masafi-1 (67 potsherds) were sampled. All exported samples were described and

photographed, and the majority of samples were drawn as part of a previous study. The pottery collected in Bithnah is less numerous. A total of 23 cultic vessels found at Bithnah-44 have been sampled and exported, and material from the domestic context of Bithnah-24 will be added. All are described, drawn and photographed.

Thin sections were prepared for 30 samples from Masafi at the Laboratorio Petrographico Di Canepa Pierluigi in Italy. The thin sections will be studied in Paris by S. Méry and A. Benoist before the end of April. A collection of additional samples will be selected for further thin sections to answer questions emerging from the results. Samples from Bithnah will be inserted into this second group. Samples from Masafi will be sent in May to the Archaeometry Laboratory at the University of Missouri Research Reactor (MURR) for INAA analyses.



Pottery with a snake decoration in relief appliqué from Masafi-3

Mapping Magan Archaeological Project: Research Update

by Eli Dollarhide

A remarkable corpus of research has investigated Bronze Age southeastern Arabia's connections with external polities. Little work, however, has focused on understanding the relationships present between settlements within the bounds of southeastern Arabia during this time period. The Mapping Magan Archaeological Project aims to remedy this situation. The project is building a network model of interaction for the region surrounding the UNESCO World Heritage Site of Bat, Oman by linking disparate settlements together with survey and ceramic data. This information will help build a deeper understanding of the political and economic landscape of ancient Magan.

The project recently completed its first field season. Our systematic survey this winter (2017) focused on a 110 km² area between the archaeological remains at Bat and 'Amlah. In total, the survey identified over 470 previously undocumented archaeological sites. Highlights include the discovery of a new set Umm an-Nar period structures south

of the Bat UNESCO zone, a large conglomeration of Iron Age tombs and features near the modern settlement at 'Ablah, over 100 petroglyphs spread across several boulders at 'Amlah, and over 130 Hafit and Umm an-Nar period tombs. By sharing these results with the Omani Ministry of Heritage and Culture, several of these sites are now included within the boundaries of nationally protected heritage zones.

The project has been generously supported by the BFSa, the National Geographic Society, the Center for the Study of Human Origins at New York University, and the Digital Globe Foundation.

The SURFACE Project: Geoarchaeological Approaches to the Palaeolithic Record of Southwestern Saudi Arabia

By Robyn Inglis

A full report on the SURFACE Project's fieldwork in Saudi Arabia is included on page 24.

BFSA TRUSTEES 2017

Biographies and latest work

Ms Carolyn Perry

Chair

I am Director of the MBI Al Jaber Foundation, a UK based charity founded by Arab philanthropist and businessman Sheikh Mohamed Bin Issa Al Jaber, and I am very pleased that the MBI Foundation is going to be sponsoring Professor Trevor Marchand's photographic exhibition of the traditional architecture on Yemen at SOAS this summer (more details on page 4). Professor Marchand will also be giving the MBI Lecture at the British Museum, the public event of the Seminar for Arabian Studies, on the same subject. At the Foundation we have been working to support Yemen through educational and other activities for many years and we are pleased that these events will be taking place to raise awareness of the threat to, and destruction of, the cultural heritage of Yemen.

It's been a busy year for me; apart from my 'day job' I have spent quite a lot of time lecturing in Iran and also briefly joined Derek Kennet's archaeological survey in Rustaq, Oman. I manage the BFSA's social media accounts on Facebook and Twitter, so I'd like to take this opportunity to thank all our followers. Please do send us any notices, photos, or anything you think relevant for us to post on our social media. You can either message the page itself, or email contact@thebfsa.org.

Mr Simon Alderson

Treasurer

I am the odd trustee out in terms of my background. My MA (and unfinished PhD) are in archaeology, but my field is Medieval Britain, and most of my experience of Middle Eastern archaeology was an excavation in Jordan a few years ago. Fortunately, I'm a trustee because I offer other experience in another field: I've been a qualified accountant for 20 years, and have run my own practice for 16. Over my career I have always dealt with charities, and currently serve as either treasurer or reporting accountant to six different charities. Consequently, I offer both accounting advice and knowledge of charity law and regulations to the BFSA. I became involved with the BFSA because I've known Derek Kennet for many years and he asked me to! I'm a great believer in the work done by educational charities as a whole and, having a soft spot for archaeological charities in particular, it wasn't and isn't a difficult decision to get involved.

Mr Michael Macdonald

Honorary Secretary

I am an honorary fellow of Wolfson College, Oxford, and Academic director of the Online Corpus of the Inscriptions of Ancient North Arabia project which is based at the Khalili Research Centre, University of Oxford. It is funded by the Arts and Humanities Research Council of Great Britain and will produce a digital corpus of all the Ancient North Arabian inscriptions (Safaitic, Himaic, Thamudic, Dadanitic, Taymanitic, etc.), of which there are at present some 50,000, as well as the texts in other ancient languages and scripts found in North Arabia. I am also the head of the British component of the joint Saudi-German-British project Epigraphy and the Ancient Landscape in the Hinterland of Tayma, which is part of the Saudi-German 'Archaeology of Tayma' project. It will record the inscriptions around Tayma in their topographical, hydrological, and archaeological contexts. In 2016, I was elected a Fellow of the British Academy.

Dr Derek Kennet

Co-Editor of Monograph Series

I am a lecturer in the Department of Archaeology, Durham University. I have been working on the archaeology of Islamic and pre-Islamic Eastern Arabia and the western Indian Ocean for almost 25 years. I am presently in the course of publishing field projects at Kadhima in Kuwait (in collaboration with the Kuwaiti National Council for Culture, Arts and Letters), at Qarn al-Harf in Ras al-Khaimah (in collaboration with the Department of Antiquities and Museums, Government of Ras al-Khaimah) as well as running a large survey project around Rustaq on the Batinah in Oman (in collaboration with Dr Nasser al-Jahwari of Sultan Qaboos University, the Anglo-Omani Society and the Omani Ministry of Heritage and Culture). At Durham I teach courses on the archaeology of Oman and Eastern Arabia and

continue to supervise research students who are working on the archaeology of the region. I am presently chair of the organizing committee of the Seminar for Arabian Studies.

Dr Noel Brehony, CMG

I focus on Yemen, particularly the lands of the south – the former People's Democratic Republic of Yemen. I was chairman of the British-Yemeni Society 2010-2015. My book on the PDRY, *Yemen Divided* was published in 2011 (pb 2013). I co-edited *Rebuilding Yemen* (published in English and Arabic 2015) and edited *Hadhramaut and its Diaspora* to be published in 2017.

Dr Robert Carter

I am Professor in Arabian and Middle Eastern Archaeology at UCL Qatar, where I run the MA in Archaeology of the Arab and Islamic World. I have broad interests in the archaeology and deep history of the region, from the Palaeolithic to the 20th century AD, particularly Neolithic seafaring, pearl-fishing and the foundation of the Gulf towns. I currently have two research projects: The Origins of Doha Project, funded by the Qatar National Research Fund, which combines archaeology, oral history and historical research to examine the life of the city from its foundation through to the coming of oil; and the Shahrizor Prehistory Project, funded by UCL Qatar and the Institute of Archaeology UCL, which investigates prehistoric interactions in northern Iraq during the 6th and 5th millennia BC.

Mr Michael Crawford

I am an independent consultant on Middle East political risk, and I write on Saudi and Gulf history. After a 28-year career serving the British government, including in Egypt, Yemen and Saudi Arabia, I was a Visiting Fellow at Princeton in 2009 and a Senior Consulting Fellow at the International Institute for Strategic Studies, 2010-11. My introductory book on Ibn 'Abd al-Wahhab came out in 2014.

Prof Clive Holes FBA

During the 1970s and 80s, I was an Overseas Career Officer of the British Council, serving in Bahrain, Kuwait, Algeria, Iraq and Thailand. I was involved in setting up Sultan Qaboos University, Muscat, Oman in the mid-80s and was the Director of its Language Centre 1985-7 whilst on leave from Salford University, where I was Lecturer in Arabic and Applied Linguistics 1983-7. In 1987 I took up a Lectureship in Arabic at Cambridge and a Tutorial Fellowship at Trinity Hall, being promoted to Reader in Arabic in 1996. In January 1997 I moved to Magdalen College Oxford and the Oriental Institute to take up the Khalid bin Abdullah Al-Saud Chair for the Study of the Contemporary Arab World, from which I retired in 2014. I was elected a Fellow of the British Academy in 2002. My main interests are the languages, dialects and popular cultures of the Arabian peninsula from the earliest times to the present.

Dr Robert Wilson

I retired from the Foreign Office in 2014, after a career of 32 years as analyst and diplomat concentrating on the Arab World, with postings in the UAE, Bahrain and Yemen, and also Iraq and Libya. Prior to that I was Assistant Lecturer in Arabic and Islamic Studies at Cambridge University. I first lived in Yemen, teaching English in the highland town of Hajjah (Yemen Arab Republic), from 1972 to 1973. Currently Chair of the British-Yemeni Society (since July 2015).

Ms Aisa Martinez

Aisa is a multi-disciplinary, Arabic-speaking researcher specialising in material culture and social history of the Arabian Gulf and Indian Ocean, particularly in dress studies and adornment. She was previously project curator for the Zayed National Museum Project at the British Museum developing gallery content on the UAE's cultural heritage. Aisa also served as a research fellow at the London Middle East Institute at SOAS and completed a monograph on traditional women's dress in Saudi Arabia. She began her journey in dress studies and adornment in the Arabian Peninsula in 2007 as a Fulbright research fellow in Muscat, Oman. She volunteered for the Centre for Omani Dress, cataloguing a growing collection, and used her experience to help organise the British Museum's 2011 display on Omani jewellery and costume. Aisa completed her MA in Social Anthropology in 2010 at SOAS. She is currently a cultural heritage consultant at Barker Langham.

Ms Ella Al Shamahi

Ella Al-Shamahi is a National Geographic Explorer specialising in fossil hunting in caves - in unstable, disputed and hostile territories... she is also a stand-up comic. Ella believes that this is a risk worth taking because huge parts of the planet are being neglected because of instability, which is tragic because some of these places represent the frontline of science and exploration. She also believes that development is not just about aid, it is also about science and empowering locals. Ella is a stand-up comedian and uses comedy as a coping strategy and also to communicate science. She has been performing science stand-up for four years in the UK and the States, has also done a TEDxNashville talk, and has taken three shows to the Edinburgh Fringe Festival. Ella is currently undertaking a PhD in Neanderthal rates of evolution at University College London.

Dr St John Simpson is stepping down from the BFSA Trustees this year having worked as Co-Editor of Monograph Series for many years. We thank St John many years of sterling service for the BFSA, and are pleased to note that he will continue, not only to work on the Monograph Series, but also to be a member of the Committee of the Seminar for Arabian Studies.

NEWS AND RESEARCH BY COUNTRY 2016 /7

KUWAIT

Dr. J. Bonnéric (Head of the French part of the French-Kuwaiti Archaeological Mission in Failaka) *updates us on the current research projects in Kuwait.*

Archaeological activities were particularly rich in Kuwait in 2016, with many missions excavating more than ten settlements in Kuwait mainland and on Failaka Island. Two international conferences were organised by the National Council for Culture, Arts and Letters of Kuwait and other institutions to present the latest archaeological research in Kuwait and in the region. In 2016 the Department of Antiquities and Museums conducted excavation and restoration works on ancient Kuwait City (KB4 site). Rescue excavations were also carried out, including ahead of the construction of the Jaber Al Ahmed Al Sabah Bridge, linking Sabiya to Kuwait City.

During first month of 2016, two expeditions took place on Failaka Island. The Kuwaiti-Italian Archaeological Mission (co-dir. A. Di Miceli, University of Perugia) has been excavating the Late Islamic site of al Qurainiyah since 2010 and concentrated its 2016 campaign on artefact analysis and the publication of its work. The excavations revealed a village from the late 19th and early 20th century, and an earlier settlement dating from the 8th century. The Kuwaiti-Slovak Archaeological Mission (co-dir. M. Ruttkay, field director K. Pieta, Slovak Academy of Science) restarted excavations at both the al Khidr and al Qusur sites. At al Khidr, the team, excavated a Dilmun settlement (2000 1500 BCE), perhaps a harbour, located in a bay on the north-western coast of Failaka. At the Early Islamic site of al Qusur, situated in the middle of Failaka Island, the excavation of a large courtyard building – characterized by the quality of its archaeological material – is still going on. In 2016 a structure identified as a wind tower was discovered.



Figure 1: The refectory of al-Qusur at the end of the 2016 campaign of the French-Kuwaiti Archaeological Mission in Failaka (H. Al Mutairi © NCCAL)

In the spring of 2016, two international teams were present in Kuwait. The Kuwaiti Georgian Archaeological Mission (co-dir. D. Lordkipanidze, Georgian National Museum) excavated two sites, the Early and Middle Bronze Age site of Bahra, in Kuwait mainland (al Sabiyah region), and the Late Islamic site of al Awazim, on the eastern coast of Failaka Island. During the second fieldwork season in Bahra, a very original and interesting complex was identified. It is characterized by a long corridor leading to a vertical columnar stone slab interpreted as an altar. At the site of al Awazim structures dating from the 17th and the 18th century were probably related to seasonal occupation and to fishing activities. Since 2011, the Kuwaiti-Polish Archaeological Mission (co-dir. P. Bieliński, University of Warsaw) have also worked on Failaka Island. After two seasons excavation in al Qusur and a survey conducted along the coast, a team led by A. Pieńkowska is currently digging the Late Islamic site of Kharab El Desht. Situated in the north west part of the island this settlement dates from the 17th to 19th century. A second Polish team working on Failaka, The Waterfront and Underwater Archaeology of Kuwait Project, focused work on two breakwater walls discovered by the team in Al Khidr Bay, as well as on a bathymetric map of the Bay.

Four international missions were present in Kuwait in the autumn and winter of 2016. The French-Kuwaiti archaeological mission in Failaka (co-dir. J. Bonnéric, French Institute for Near East) concentrated its activities on two sites, the Hellenistic Fortress of Tell Said and the Christian settlement of al Qusur. At the Early Islamic site of al Qusur, the final season finished excavation of the refectory (Fig. 1) as well as for continuing the excavation of a kitchen area, where a madbassa was discovered. The publication work of the previous campaigns also began during the 2016 campaign.

The Kuwaiti-Danish Archaeological Mission in Failaka

(co-dir. F. Højlund, Moesgaard Museum) is carrying out excavations on a Bronze Age settlement in Tell F3. During the last season, the team, led by A. Hilton, discovered what was interpreted as a jewellery workshop dated to 1700-1600 BC. The Kuwaiti-Polish Archaeological Mission (co-dir. P. Bieliński, University of Warsaw) continues its excavation in Sabiya focusing on Bahra 1, a settlement occupied during the late 6th millennium BC. On the mainland, R. Crassard (French National Centre for Scientific Research) performed a diagnostic survey of Palaeolithic and Neolithic settlements, in particular in the south-east and in the west of the country, in a joint project with NCCAL and CEFAS. In December 2016, a Gulf Cooperation Council Team (dir. H. Al Mutairi, DAM) began to work on the Late Islamic site of al Saida, on the north-western coast of Failaka, and to the east of al Khidr Bay. This new mission includes archaeologists from all GCC Antiquities Departments.

OMAN

The bānūsh of the Batinah Coast, Oman

by **Norbert Weismann**, University of Exeter

The bānūsh, as it is called here, was an indigenous boat of the Batinah Coast in Oman. In the literature it is widely neglect. One curious feature of these vessels was that they could have a sharp as well as a transom stern. During fieldwork in 2012 and 2013 I found on the shores from the northern border of Oman to Al-Kabūrah 37 wooden boats, mainly in bad states of disrepair. Of them were 25 bānūshs; two of them had still a sharp stern, six more a later built on square stern. I found, with one exception, no bānūsh outside this area. In 2012 and 2013 recorded two boats of this type in detail.

Every exemplar of the bānūsh I know had the keel constructed with a central keel plank and two bilge keels. The size was between 8 and 12 meters; I found only one small exemplar of about 6 meters in length. The stem-post is always somewhat rounded and raking and the typical stem head is somewhat leaf-like, made by a cut on the aft edge but there are other kinds. The shape of the hull is smooth and usually without a chine; only few had distinctive chines. Wings are built on the stern from the upper hull planks on the square stern version of the bānūsh.

An image from 1929 shows that the sharp stern version, intended to be rowed, was the primary form. (Vaughan coll, NNM Greenwich, neg. p 34693) In 1994 such boats existed still (Fig. 2). The PhD thesis by Donaldson provided information about the bānūsh in about 1976; images from about 1980 and 1994 show further stages of the development of this type.

Before 1963 fishermen in Oman were not allowed to use an engine, after this they could have 4 horsepower outboard engines. Since 1970 every engine was permitted on the Batinah coast, but the only planked type of wooden boats

motorized there was the bānūsh. At first mainly inboard diesel were installed and the first square stern bānūshs were built, few small boats of this type were used with outboard engines. After about 1970 only outboard motors were used.

To get a square stern, some sharp stern bānūshs were altered; in one case the stern was simply cut off. The drawing (Fig. 3) shows a bānūsh from al-Afifa near Sohar, altered for a square stern. Most of the remaining bānūshs were original square stern built. In November 2016 I found only one bānūsh in sufficient condition (see fig. 2); many of the vessels counted in 2013 had disappeared.

References

- Donaldson, W. J; 1979, *Fishing and fish marketing in northern Oman*, Ph.D. thesis, University of Durham, 1979
- Weismann, N. et al; 2014, The Battīl and Zārūqah of Musandam, Oman, *The International Journal of Nautical Archaeology* 43.2: 413-435



Figure 2 Bānūsh, Sohar 1994, Photo and copyright: Weismann

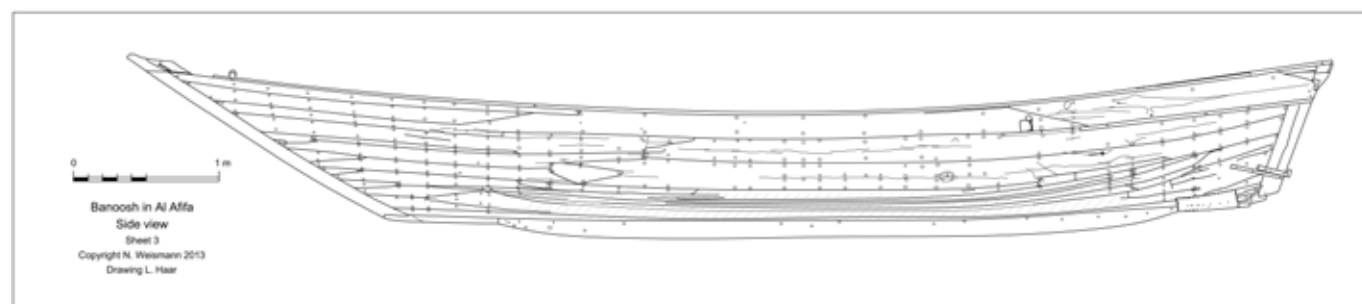


Figure 3 Bānūsh, Al-Afifa, 2013, side view. Record and copyright: Weismann

Archaeological research and rescue projects in Oman

The following table lists the numerous current archaeological research projects that took place in Oman in 2016, or which have recently been completed (in the case of rescue excavations). This includes as many as 18 current research projects run by the Ministry of Heritage and Culture alongside other ministries, The Office of the Adviser to His Majesty the Sultan for Cultural Affairs, Sultan

Qaboos University, and numerous overseas universities and institutions. It is testimony to the abundance and importance of Oman's archaeological heritage and also gives real hope that significant progress in our understanding of Oman's ancient past will be made in the next few years as these projects reach their conclusion and come to publication.

Current Fieldwork in Oman (supported by the Ministry of Heritage and Culture)

<i>Project name</i>	<i>Sites/Locality</i>	<i>Institution/university</i>	<i>Type of project</i>	<i>Director</i>
Al-Khutm Tower	UNESCO Site Bat, Al Ayn and Al Khutm	Ministry of Heritage and Culture of Oman	Excavation and restoration of an Umm-an-Nar stone tower	Maurizio Cattani
Archaeological Water Histories of Oman (ArWHO) Project	Dhank -Yankul	Johns Hopkins University	Survey and remote sensing for the reconstruction of ancient landscape, water management and copper mines	Michael Harrower
Bat Digital Heritage Inventory Project	UNESCO Site Bat, Al Ayn and Al Khutm	Research Institute for Humanity and Nature, RIHN	Local-scale digital heritage inventory through action research at Bat, Oman	Yasuhisa Kondo
Dahwa	Dahwa	Sultan Qaboos University	Excavation of an Umm-an Nar settlement with evidence for copper processing	Nasser Al-Jahwari, Khaled Douglas, Kimberly Williams
Dhofar Archaeological Project	Nejd plateau		Excavation and Survey of Late Paleolithic sites	Jeffrey Rose Yamandu Hilbert
Esmeralda shipwreck	Al Hallaniyah Island	Bluewater Recoveries & Ministry of Heritage and Culture of Oman	Underwater excavation of a Portuguese shipwreck from Vasco Da Gama's fleet	David Mearns
French Archaeological Mission in Central Oman	Adam	University Paris 1 "Sorbonne" / CNRS	Excavation of Wadi Suq graveyard and Early Iron Age ritual complex	Guillaume Gernez
Ichthyophagoi. Landscape and people during the Iron Age in coastal Oman	Bimah	University of Naples "Orientale"	Excavation of the Late Iron Age settlement BMH2	Romolo Loreto
Joint Hadd Project	Ras Al-Hadd HD-1	University of Bologna	Excavation of an Umm-an Nar settlement with evidence for exchanges with the Indus Valley	Maurizio Cattani
Al-Khashbah Projekt	Al-Khashbah	University of Tübingen	Excavation and survey of Hafit and Umm an-Nar structures	Conrad Schmidt
Ancient City of Qalhat	Qalhat	French CNRS & Ministry of Heritage and Culture of Oman	Excavation of the Ancient City of Qalhat (12-16 century AD)	Axelle Rougeulle

<i>Project name</i>	<i>Sites/Locality</i>	<i>Institution/university</i>	<i>Type of project</i>	<i>Director</i>
Qumayrah	Al-Ayn, Qumayrah	Polish Centre of Mediterranean Archaeology, University of Warsaw	Excavation of a Neolithic site, Hafit graveyard, Iron Age settlement	Piotr Bieliński
Ras Al-Jinz	Ras Al Jinz, RJ-1 and RJ-2	University Paris 1 “Sorbonne” / CNRS	Comprehensive study of RJ-1 and RJ-2	Valentina Azzarà
Rustaq-Batinah Archaeological Survey	Rustaq, Suwaiq, Musannah	Sultan Qaboos University, Durham University	Diachronic survey of settlement history	Derek Kennet Nasser Al-Jahwari
Shiya	Shiya, Sur	French Institute for Deserts and Steppes	Excavation of Umm an-Nar graveyard	Pierre Henry Giscard
Social, Spatial and Bioarchaeological Histories of Ancient Oman	Dhank	Temple University & Sultan Qaboos University	Excavation of a large Umm an-Nar / Wadi Suq collective grave	Kimberly Williams
Shores of the Arabian Sea between 10000 and 2000 BC (French Archaeological Mission to Oman)	Ruways, Masirah, Salalah	French CNRS	Survey & excavation of coastal Neolithic sites, Paleoenvironment and Rock-Art	Vincent Charpentier Jean- François Berger
Wadi Jizzi Archaeological Project	Wadi Jizzi, Sohar	Leiden University	Diachronic survey of archaeological evidence	Bleda S. Düring

Rescue projects

<i>Project name</i>	<i>Sites/Locality</i>	<i>Institution/university</i>	<i>Type of project</i>	<i>Directors</i>
Al-Batinah Expressway Package 6	Sohar	Ministry of Transport and Communications & Ministry of Heritage and Culture of Oman	Diachronic survey and excavation of structures along the track of the Al-Batinah Expressway Package 6	Sander Weysters
Al-Batinah Expressway Packages 3 & 4	Rustaq	Ministry of Transport and Communications & Ministry of Heritage and Culture of Oman	Diachronic survey and excavation of structures along the Al-Batinah Expressway Packages 3 & 4	Ben Saunders Derek Kennet
Al-Batinah Expressway Package 5	Falaj As Souq, Wadi Arid, Liwa (Sohar)	Ministry of Transport and Communications & Ministry of Heritage and Culture of Oman	Diachronic survey and excavation of structures along the track of the Al-Batinah Expressway Package 5	Sabatino Laurenza
Al-Batinah Expressway Package 2	Rustaq	Ministry of Transport and Communications & Ministry of Heritage and Culture of Oman	Survey and excavation of structures along the Al-Batinah Expressway Package 2	Francesco Genchi
Duqm Special Economic Zone	Duqm	Ministry of Heritage and Culture of Oman	Diachronic survey and excavation of structures in the Duqm Special Economic Zone	Francesco Genchi

<i>Project name</i>	<i>Sites/Locality</i>	<i>Institution/university</i>	<i>Type of project</i>	<i>Directors</i>
Ras Al Hadd HD-2	Ras Al Hadd HD-2	Ministry of Tourism & Ministry of Heritage and Culture of Oman	Test trenches at the Neolithic site of HD-2 in view of planned touristic structures	Francesco Genchi
Yankul-Dhank road	Yankul-Dhank	Ministry of Transport and Communications & Ministry of Heritage and Culture of Oman	Diachronic survey and excavation of structures along the track of the Yankul-Dhank road	Sabatino Laurenza

Research by the Office of the Adviser of His Majesty the Sultan for Cultural Affairs

<i>Project name</i>	<i>Sites/Locality</i>	<i>Institution/university</i>	<i>Type of project</i>	<i>Directors</i>
Khor Rohri	Khor Rohri	Italian Mission to Oman, University of Pisa	Excavation	Alessandra Avanzini
Salut	Salut	Italian Mission to Oman, University of Pisa	Excavation	Alessandra Avanzini
Archaeological Research Program for Khor Kharfot, Dhofar	Khor Kharfot	Khor Kharfot Foundation		Richard Hauck Sara Zaia

QATAR

UCL Qatar - The Origins of Doha and Qatar Project: 2016 Season

by **Dr. Rob Carter**, UCL Qatar (ODQ Director)

The Origins of Doha and Qatar (ODQ) is a multidisciplinary research project run by UCL Qatar in collaboration with Qatar Museums, and supported by the Qatar National Research Fund. It aims to explore the foundation and historic growth of Doha and the other towns of Qatar, through a combination of archaeological investigation, historical research and oral testimony. In 2016 the Project began excavations at the site of Fuwairit, which was occupied directly before Doha, and subsequently in parallel. The project also continued a successful programme of public outreach.

Archaeological Fieldwork

The first season of fieldwork was undertaken at the site of Fuwairit in 2016, including excavations and surface mapping of features at the archaeological site, recording of standing traditional architecture in the nearby village of Fuwairit as well as area survey of the hinterland. The original town of Fuwairit was an important coastal settlement in the centuries preceding Qatar's unification, rising to regional prominence as the home of the al-Thani family during the early to mid 19th century. However, there are few early written references to sites along the northern coast of Qatar. The

surface mapping of archaeological features and the initial excavations undertaken this season have begun to reveal details about life in Qatar in the 18th and 19th centuries. The archaeological excavations undertaken suggest there were at least three separate occupations of Fuwairit between the 18th and the early 20th century. The excavations also identified an older portion of the site which had not previously been recognised. Additionally, a second site of Zarqa is located c.1.5km inland of Fuwairit and consists of a ruined fort, mosque and a number of other buildings, as well as agricultural areas and wells. Detailed surface mapping of these features was also undertaken in the 2016 season.

Public Outreach

From its inception, the project has incorporated multiple outreach strategies to share research generated from the project and to involve community members in the ongoing interpretation of Qatar's past. Our outreach involves a mixture of online and in-person engagement. In 2016 the ODQ continued to develop the Doha Online Historical Atlas (DOHA), an online historical geographic information system that hosts interactive geolocated media and text. (<http://originsofdoha.org/doha/index.html>). Additionally the project created a series of videos regarding the excavation, available in English with Arabic subtitles (<https://goo.gl/vBBmVI>). The ODQ also expanded its programme of educational outreach. The project has been able to provide lessons to international schools in Doha and to offer material links and stories of everyday people to enhance the history of Qatar. School visits focused on topics such as giving students a basic understanding of the traditional architecture of Doha. Site visits helped illustrate the history of the country as well

as teaching how archaeological research can help understand the past.

More information on the project can be found at:
originsofdoha.wordpress.com

UCL Qatar - The Crowded Desert Project: 2016 Season

by **Dr. Jose Carvajal López**, UCL Qatar (Project Director)

The Crowded Desert Project is a multi-phase archaeological survey of the area around the places known as Mulayḥa (Mleiha) and Umm al-Māʾ, in north-western Qatar, with an area of research of circa 25 Ha, close to relevant archaeological sites like Zubārah, Murwab and Ruwayqa. It is developed by UCL Qatar and Qatar Museums and it aims to study the historical development of the sedentary and nomadic communities in the area.

In the 2016 season the following activities were developed:
 Archaeological Survey: An extensive survey by car was developed. An area of roughly 850 hectares was covered, and a total of 98 sites were recorded in 10 days. Besides, an intensive survey was done by a team of five people in 18 days and covered an area of 245 hectares where 830 features were documented.

Aerial pictures: High resolution mosaic pictures were taken of the whole Northern Mulayḥa Depression (Mulayḥa al-Shamāl), of several campsites and of two forts close to the Umm al-Māʾ police station.

Distribution of materials in the landscape: The study of distribution patterns has started to deliver some chronological elements of the history of the region. As the glass and metal elements retrieved up to now can be dated in the period of the 19th and 20th centuries, their comparison with the patterns of pottery distribution (which has a larger timespan) shows how the settlement patterns have changed in the last two centuries. In short, settlement concentrates mainly around the Mulayḥa Depression in the 19th and 20th centuries, but it used to reflect a wider distribution in space before. The distribution of pottery of different dates suggests changes in patterns of settlement across the widest timespan of occupation of the region (roughly 3rd century BCE to 20th century CE), but a more in depth study of this material is still required. Finally, the distribution of different landscape features (structures of inhabitation, mosques and tombs) has started to be analysed in relation to each other, with the aim of studying the change of spatial patterns as history developed.

Archaeological excavations: Strategic locations for excavations were selected, based on information recovered in the 2015 season. Eight archaeological trenches were excavated in relevant structures and in spots where GPR

data suggested the presence of superposed archaeological structures. Of these, only two yielded archaeological stratigraphy. These results were expected given the desert landscape dynamics, but the excavations on the Mulayḥa Depression were a good attempt to retrieve archaeological information in a space where sediment accumulation occurs. The success in two trenches is valuable, as provides information that allows us to shed light on the dynamics of this landscape and it also gives us some valuable data information about the historic communities that inhabited it. One of the trenches contained a good stratigraphic sequence of a tent where a tannūr containing pottery remains was located. The pottery suggests a late 19th century date, which can be tested against the analysis of the ashes of the structure. The other trench contained a less clear stratigraphic sequence in which several fire pits were located.

Geoarchaeological study: A geoarchaeological study of the depression was undertaken with the aim of understanding the physical evolution of the feature and its impact in human inhabitation of the area. Eight geoarchaeological trenches were opened from the north-western corner to the centre of the depression, and from them micromorphology, microfossiles and organic materials were sampled. They were also used to investigate the depositional profile of the sediments that conform the basin.

Acknowledgements: This work was made possible by NPRP Grant 8-1582-6-056 from the Qatar National Research Fund (QNRF). The statements and interpretations presented herein are solely those of the authors. Thanks are due to the team who worked hard in the field and in the labs.

See also: Carvajal López J.C., Morabito L., Carter R., Fletcher R., Al Naimi, F.A. 2016. The Crowded Desert: a multiphase archaeological survey in the north-west of Qatar. *Proceedings of the Seminar for Arabian Studies* 46: 45-62.



Figure 5: Trench 4, showing the stratigraphic sequence of a tent and a tannūr with ceramics to the right.

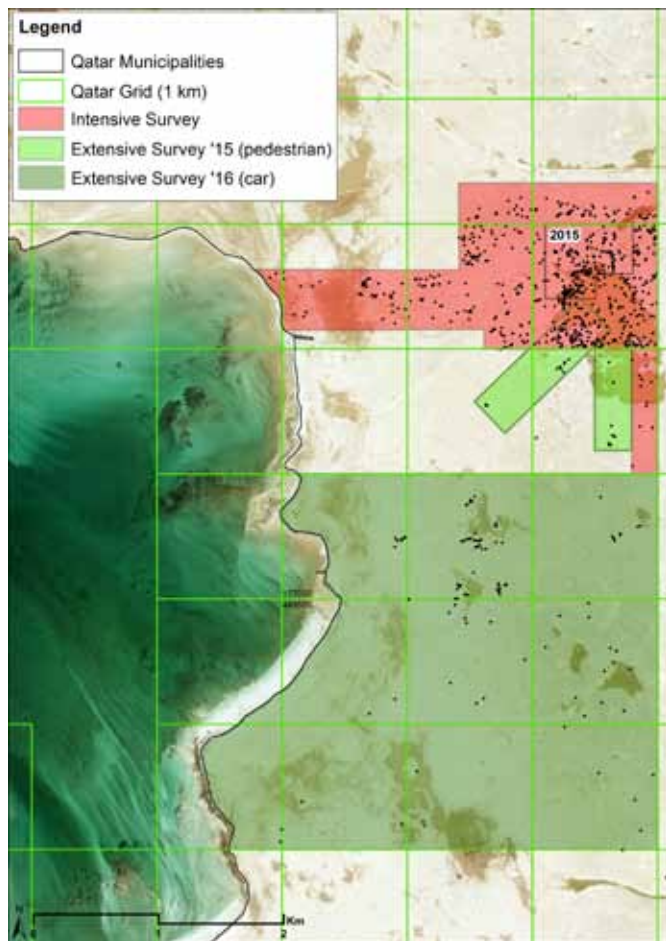


Figure 6: Survey area covered in the 2016 and 2015 seasons.

South Qatar Survey Project (Joint Qatari-German Project, 2016): Archaeological Field Work in southern Qatar

by Kristina Pfeiffer

The 2016 spring season was the fifth year of field research carried out by the South Qatar Survey Project (SQSP) in joint cooperation between the German Archaeological Institute and Qatar Museums. SQSP is a cross-disciplinary research project that incorporates archaeological and biological disciplines in order to explore Qatar's past. Aims of the 2016 season included fieldwork and the analysis of data obtained during previous field seasons in preparation of a forthcoming publication.

The focus of field investigations during the first part of the season was the Asaila area in the west of southern Qatar. Previously surveyed dense scatters of flint artefacts were located in the centre of the Asaila depression in 2014 and 2015. One of the archaeological sites was associated with lenses of charred organic remains which by radiocarbon samples were dated to the 7th millennium BCE. A more intensive study of the site included the recovery of finds for a systematic and detailed study of the technological and typological characteristics. This and surface cleaning operations were carried out during the season in order to gain insight into the site's spatial organisation. Systematic

surface sampling and surface cleaning revealed four spatially distinct flint artefact concentrations, including intense flint knapping activities focused on the production of bifacial foliates. The ephemeral character of occupation at the site, the absence of architectural remains, but also the broad spectrum of raw material suggests a mobile society and therewith qualifies the site most likely as a temporary campsite. Archaeological investigations were supplemented by geomorphologic and micro- paleontological studies carried out by specialists from Cologne University.

Our archaeological surveys continued during the 2016 season. The area of Al Thelaim was revisited. The site produced several small finds including a small marble statuette, pieces of wood and also Chinese porcelain (probably 18th century CE). A number of tent outlines and the remains of animal shelters were recorded at the site. The survey of the Al Thelaim area reveals a multiphase occupation which may be regarded as typical for central and southern Qatar. It is confirmed that the investigated sites were inhabited until the 1980s or in some cases to the present day.

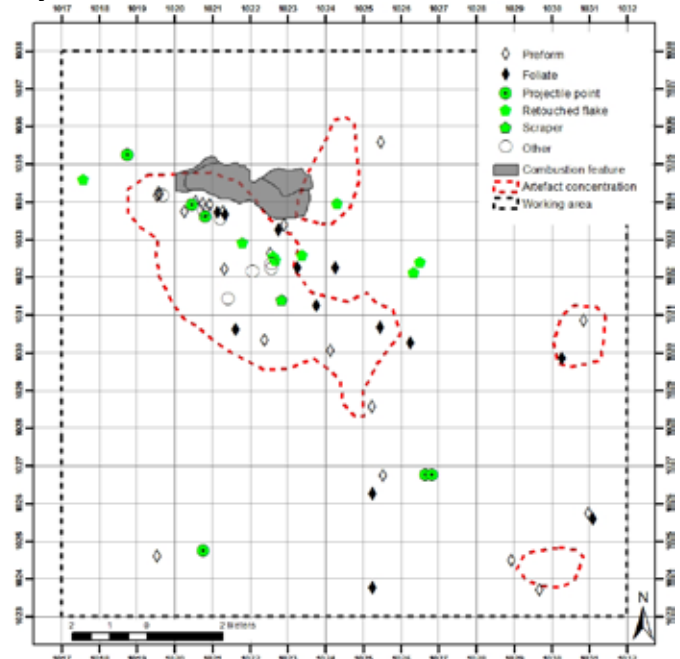


Figure 7: Spatial distribution of flint tools within the study area in Asaila (© DAI, P. Drechsler).



Figure 8: Marble statuette from site HAR 5798 (© DAI, S. Tiltmann).

‘Together for Heritage’ carried out at Al Zubarah Archaeological Site

by **Mr. Adel Al Moslemani**, Qatar Museums

As part of the ‘Together for Heritage’ campaign 64 volunteers from all over the world (Benin, Ghana, Nigeria, Togo, Egypt, Iraq, Yemen, Pakistan, Taiwan (R.O.C.), China, Belgium, Germany, Spain, Mexico, Jordan, Malta, Algeria, Bahrain, Saudi Arabia, UAE, Kuwait.) as well as 12 volunteers from Qatar took part in a programme organized at Al Zubarah Archaeological Site from November 5th to 25th 2016. Dating to the 18th and 19th centuries, Al Zubarah is a well-preserved pearl trading town. The major objectives of the programme were a series of awareness raising and hands-on activities in conservation and archaeological investigation procedures at the site. The former focused on preventive conservation and preservation technique at the so-called Northern House excavated in the 1980s, and the latter on excavation in the central market area (souq).

The volunteers were taught the basics of masonry conservation, plaster consolidation and documentation procedures while taking part in the conservation of a large courtyard house. The exposure of various features within the market area of Al Zubarah town was the main focus of the archaeological excavations. In this area volunteers were also trained in archaeological excavation and documentation principles. Visits to heritage sites and museums and lectures completed the training programme of the volunteers. Owing to the diversity of the team, different techniques, standards, and ethics used around the world were discussed, which led to sharing of ideas and information, and possibly future educational programmes.



Figure 9: World Heritage Volunteers work at the archaeological excavation in the souq area documenting a date press (madbasa).

Inventory of artefacts and ecofacts

by **Alice Bianchi**, Qatar Museums

Since April 2016, a team of the Division of Cultural Heritage within QM has been responsible for the systematic inventory and storage of artefacts and ecofacts found in Qatar over the last 60 years. The standardized cataloguing of archaeological

material is a long term project, creating a basic information repository and allowing data sharing and more detailed research and analysis in the future.

Archaeological material collected at various sites in Qatar through surveys and excavations by Qatari teams as well as foreign missions, was first gathered at a new storage facility. Artefacts are examined, cleaned and stabilized. A database will contain information on each individual artefact, including a record of provenance and acquisition, classification, manufacturing technique, material(s), completeness, condition, dimensions and a detailed description.

The basic inventory is accompanied by images and links to various reports including conservation. At present more than 8600 items are inventoried; several objects have also been selected by the Qatar National Museum for display in the new galleries. Other items are currently under analysis by specialists and university students. The team works also at the creation of a pottery reference collection with various ware samples found all over Qatar. Additionally, thematic pop-up exhibitions are organized on regular basis to showcase the inventoried items and more broadly the national heritage to the QM community.



Figure 10: Ruwais Mosque main elevation before conservation work.

Conservation and rehabilitation project of Ruwais mosque

By **Adel Al Moslemani**, Qatar Museums

In 2016 Qatar Museums completed the conservation and restoration of the Ruwais mosque and surrounding area. Ruwais mosque, located in the harbour town of Ruwais, holds a prominent position in the country's history as the oldest standing mosque in the State of Qatar. The mosque was founded at the end of the 17th century and underwent several phases of destruction and rebuilding. Due to its long history, the mosque has seen additions and alterations at several stages. The current mosque was built in the 1940s. Longitudinal cracks along the walls, the collapse of building elements due to humidity and infiltration of seawater into the

building's foundations necessitated work in order to rescue this important monument.

The strategy of restoration, which started in 2014, encompassed several phases, ranging from a complete study for its documentation to strengthening the walls, removing collapsed sections of the ceiling and monitoring structural cracks and fissures. Additionally, a series of studies were carried out, such as the analysis of the soil and foundations, aiming at seeking solutions to prevent the negative impact of seawater on the foundations and walls.

The conservation works consisted in the removal of damaged areas within walls, floors, plaster, doors, windows and ceilings and their replacement with similar elements and materials in order to preserve the authenticity of this heritage building. Moreover, the mosque was complemented with new service buildings including an ablution-bathroom space, parking and maintenance so that it can be used again by the local community.



Figure 11: Ruwais Mosque before conservation work.



Figure 12: Ruwais Mosque after conservation work.

SAUDI ARABIA

Abdullah A. Al-Zahrani (General Director of Archaeological Researches and Studies, Saudi Commission for Tourism and National Heritage) *updates us on the Most Prominent Archaeological Discoveries in the Kingdom of Saudi Arabia, 2016*

The Saudi Commission for Tourism and National Heritage (SCTH) has launched a comprehensive and systematic program of archaeological survey and excavations in 2016 with 31 local and international missions working in the Kingdom.

In collaboration with researchers from the German Max Planck Institute (University of Oxford) the SCTH launched the Green Arabia Project (GAP). This multidisciplinary project focuses on paleo-deserts, paleo-environments, and paleo-lakes in order to investigate the impact of climate change on communities and animals over the past million years. The GAP has found bones from the middle section of the middle finger of a human dating back to more than 90,000 years B.P. In addition the remains of fossilized animal bones have been recovered, including, a 160-centimeter-long tusk of an extinct species of elephant which was discovered near Tayma.



Figure 13: Bones from the middle section of the middle finger of a human, SCTH

In the Tabuk region, in the north-west of Saudi Arabia, ongoing excavations conducted by the Saudi-Japanese-joint mission at ancient pastoral settlements has revealed sites dating back to the Neolithic period (Fig. 14). At Wadi Shrama a settlement was inhabited for several centuries in the first half of the Pre Pottery Neolithic; a large number of projectile points, grinders, pounders, and other stone tools have been recovered.



Figure 14: The ancient pastoral settlement Wadi Shrama, Tabuk (SCTH)

The Saudi-Austrian mission is currently conducting extensive surveys and excavations at Qurayya Oasis, the capital of Median dynasty and one of the largest archaeological sites in north-west of the country. The fieldwork has revealed a 6.5 kilometre-long city wall surrounding and protecting the city from the four sides. Also furnaces for producing “Median Pottery” dated from the late Bronze Age to the early Iron Age were identified. Other finds include beads, pieces of metalwork and remnants of weapons, including a well preserved sword.

The ongoing excavations undertaken by the Saudi-French joint mission at Madain Saleh, Al-Ula have unearthed a walled residential area occupied from the first millennium BC to the first century AD. The excavation has also recorded well-planned streets, multi-room houses, and recovered a number of different inscriptions. The project is revealing important information about settlers’ daily activities such as farming, butchery, and the most often consumed species of animals: camels, sheep, and goats, as well as various kinds of coastal fish from the Red Sea.

In Al-Jawf oasis, the excavations conducted by the Saudi-Italian French mission at Dumat Al-Jandal concentrated on investigating the Babylonian and Assyrian influences, and the archaeological sites in the Roman, Nabatean and Islamic periods. The oldest settlement in the area dates back to the Paleolithic period, Neolithic sites and more than 500 Chalcolithic sites have been discovered. Conducted at Dumat

Al-Jandal soundings exposed a sequence of layers of various periods date back from the 5th century BC down to 16th century AD.

As part of the agreement signed by the Kingdom of Saudi Arabia with UNESCO to protect underwater cultural heritage, the SCTH has initiated a programme to explore and excavate the Saudi coasts and islands in the Red Sea, and to identify submerged shipwrecks in the Saudi territorial waters. The most important field project that has been implemented under the umbrella of this programme is the Project of Survey and Documentation of the Northern Red Sea Shores near Al-Wajh city, and Aynouna archaeological site, Tabuk. Undertaken by the Saudi-Polish Mission, the surveys and excavations have uncovered many objects and sites dating back to the Nabatean period, revealing evidence related to the important Nabatean port of Loki Kumi.

At Jar Islamic port in Al-Madinah Al-Munawwarah, considered as one of the most important ports on the Red Sea coast, the Saudi-British mission discovered interconnected building units and a variety of artefacts as well as a cemetery dating to the early Islamic period.

The SCTH signed an agreement with the University of York to survey and document the prehistoric sites in Jazan and Farasan Islands. Around Farasan islands, the Saudi-British Joint Mission discovered several seasonal settlements, where settlers could get food from the islands, in addition to a



Figure 15: Aynuna site, Tabuk (SCTH)

number of submerged caves.

To explore submerged antiques in the Red Sea, the SCTH conducted a joint project with the Philipps University in Germany to study shipwrecks that had sunk between Al-Shuaibah and south of Rabigh. The Saudi-German team identified shipwrecks and the remnants of large pottery jars used to store and deliver goods and liquids, in addition to wrecks dating back to different periods. The team recorded several marine settlements which served as ports. At the coastal area opposite Umluj city, a Saudi-Italian mission surveyed underwater antiquities, including a sunken shipwreck from the eighteenth century that contained a diverse cargo (Fig.16).



Figure 16: material from Ummlejj shipwreck

The SURFACE Project: Geoarchaeological Approaches to the Palaeolithic Record of Southwestern Saudi Arabia

By **Robyn Inglis**, University of York, Macquarie University

Modern-day southwestern Saudi Arabia stands at the crossroads of prehistory. Over the last two million years, multiple generations of our ancestors have occupied this now-desert region, expanding across its landscape to eventually spread across the entire globe. SURFACE, led by Robyn Inglis (University of York, Macquarie University) is a new project funded under an EC Horizon 2020 Marie-Sklodowska Curie Action grant investigating the surface archaeological record of this region. Combining archaeology, geomorphology and remote sensing, and building on the work begun as part of the ERC-funded DISPERSE project (2011-2016), the project seeks to develop new approaches to the analysis of the distribution of surface artefacts in arid landscapes and to use these approaches to explore models of human-landscape interactions in Palaeolithic Arabia and their implications for global dispersal of hominin populations.

Fieldwork was undertaken in January-February 2017 over four weeks at Wadi Dabsa, Asir Region, SW Saudi Arabia to record the Early to Middle Stone Age archaeology of the Wadi Dabsa tufa exposure, the richest site so far located

in southwestern Saudi Arabia, in its landscape setting. Carried out by researchers from York, Liverpool, and King Saud University, as well as specialists from Manchester, SUERC, Macquarie University and colleagues from the Saudi Commission for Tourism and National Heritage (SCTH), the interdisciplinary programme of research involved the recording of over 1800 lithic artefacts as well as the geomorphological mapping and sampling of the local landscape to reconstruct past environments and landscape change.

The 2017 fieldwork was funded by generous grants from the British Foundation for the Study of Arabia, the British Academy (Albert Reckitt Fund) and the Gerald Averay Wainwright fund for Near Eastern Archaeology. Project updates, including a series of blogs from the 2017 fieldwork, can be found at: <https://surfaceproject.wordpress.com/>

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Figure 17: Lithic artefacts recovered during last years survey

UAE

SHARP – the Saruq al-Hadid Archaeological Research Project, Dubai, UAE

by **Lloyd Weeks, Charlotte Cable & Kristina Franke**,
The University of New England (UNE)

Australia is continuing its collaborative field and analytical work at the site of Saruq al-Hadid, which began in late 2014. At the time of writing, we are in the midst of our third SHARP field season, which runs from November 2016 to March 2017. Saruq al-Hadid is a multi-period prehistoric site located in the desert of southern Dubai – the northern extension of the Rub' al-Khali. Excavations by multiple local and international teams have revealed occupation in the area

as early as the Neolithic period, during the mid-Holocene climatic optimum. However, the main occupation at Saruq al-Hadid begins in the 3rd and second millennia BC (the so-called Umm an-Nar, Wadi Suq and Late Bronze Ages) and reaches a peak of intensity in the early Iron Age (c. 1300-800 BC) when hundreds of tonnes of copper smelting slag and thousands of copper-alloy, iron, and precious metal artefacts were deposited at the site, alongside many artefacts of pottery, chlorite/steatite, semi-precious stones, shell, bone and wood. Recent results suggest discontinuous use of the site extending into the early Islamic period.

Our excavations, covering an area in excess of 1000 sq.m., have revealed a deep stratigraphic sequence of archaeological deposits characterized by extremely complex formation processes, dominated by erosion and deposition associated with the active dune fields in which the site is situated. As reported at the Seminar for Arabian Studies in 2015 and 2016, tightly-controlled stratigraphic excavations (directed by Charlotte Cable, UNE) and a broad programme of absolute dating are helping to resolve issues of site chronology and formation. In general, architectural features are rare at the site, with lower Bronze Age contexts characterized by hearths and the deposition of a dense animal bone midden, and upper deposits comprising the remains of a range of craft activities with a strong ritual component apparent from the widespread appearance of snake imagery. The small-scale structural remains hinted at by ephemeral stone features give a sense of repeated but episodic, perhaps seasonal, occupation and use of the site. In addition to a concentrated programme of on-site recording, including relational database population and the visual documentation of the site and its assemblages (led by Hélène David-Cuny), our post-excavation research incorporates archaeobotanical, zooarchaeological, archaeometallurgical and ceramic studies. Most prominent at Saruq al Hadid are the remains of copper metallurgy (studied by Kristina Franke and Lloyd Weeks, UNE) that span the production sequence from smelting and refining to casting, working and possibly recycling. The study of the iron artefacts and fragments (by Ivan Stepanov, UNE) allows, for the first time, the development of a detailed understanding of the earliest iron metallurgy in the region. Preliminary archaeobotanical analyses (by Claire Newton, Université du Québec à Rimouski) demonstrate the existence of a complex plant economy incorporating the use of trees and shrubs from the immediate site catchment for fuel, alongside plant food remains and wood from the more distant oases, coasts and mountains of southeastern Arabia and the wider Near East. The range of animal bones from Bronze and Iron Age contexts at the site (studied by James Roberts, UNE) is similarly wide and informative, comprising wild desert species, domesticates, and also fish, bird and reptile bones and attesting to hunting, herding and craft activities. Like the bioarchaeological studies, ceramic analyses (by Steve Karacic, Florida State University) highlight the use of material from multiple sources at Saruq. Overall, these ongoing studies are providing growing

information on the site's changing environment, the range of ritual, subsistence and productive activities that took place there, and the cultural and economic connections of its occupants with contemporary sites in southeastern Arabia and the wider Near East.

This research is undertaken in collaboration with the Architectural Heritage Department of Dubai Municipality. For more information visit the Saruq al-Hadid Museum website: <http://www.saruqalhadid.ae/>

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YEMEN

The Socotra Rock Art Project: Citizen Science in the recording of the petroglyph site of Eriosh.

By **Julian Jansen van Rensburg**

The rock art of the island of Socotra is representative of an exceptional artistic tradition that is distinctive to the archipelago. The importance of this rock art is that it provides us with a unique glimpse into the cultural, ideological and socio-political lives of the past inhabitants. Unfortunately, until recently (Strauch 2012, Jansen van Rensburg and De Geest 2015, Jansen van Rensburg 2016), rock art studies on Socotra were sorely lacking and few of the nine known rock art sites on the island have been systematically recorded. In fact, many studies concerning the rock art of Socotra (Naumkin 1993, Jung 1996) have merely repeated the earlier works of Bent & Bent (1900) and Doe (1970, 1992), neither of which can be considered as being particularly thorough.

This is especially true for the largest and most well-known of the petroglyph sites on Socotra, Eriosh. Situated on the north coast, about 20 km south-west of the capital Hadiboh, this site lies on a flat limestone outcrop that spans an area of approximately one square hectare. Despite having suffered substantial damage during roadworks (Van Damme et al. 2004), it still remains the largest and richest collections of motifs found anywhere on Socotra. Unfortunately, other than a few descriptions and a small number of drawings of some of the motifs, little work has been done to record this extraordinary site, which remains under threat. As the current conflict in Yemen precludes any expeditions to visit Socotra and undertake the necessary recording of this site we have sought an alternative two-fold strategy. Firstly we are working with local collaborators, who we plan to

teach how to document their own rock art sites. Secondly, we are looking at using the personal photographs of people who have visited the island, in an attempt to assist us in developing an archive to incorporate images of rock art that may now no longer be visible.

Should you have visited Socotra and taken any photographs of the motifs or site of Eriosh, or other sites, we wish to use these images. This would form the first step in gathering together a corpus of motifs that would be included into a database for further study. These photographs will form an extremely important archive that can allow for a better understanding of Eriosh and the rock art traditions of the local Socotri inhabitants.

To be part of this important research project please contact Julian Jansen van Rensburg at: rabbobi@zedat.fu-berlin.de

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Figure 18. A series of what could be interpreted as pack animals (Photo: Dan Britton).



Figure 19. One of the many feet that adorn the site (Photo: Thanos Petouris).

Beatrice de Cardi: Pioneer, Founder and Patron of Archaeological work in the Emirate of Ras al-Khaimah

In memory of the contribution Beatrice de Cardi made to research in the region Imke Moellering and Christian Velde (Archaeologists at the Department of Antiquities and Museums in Ras al-Khaimah) present a history of her work in Ras al-Khaimah.



Beatrice de Cardi during a field trip to Naslah/Wadi al-Qawr in southern Ras al-Khaimah 2011 (photograph: Imke Moellering)

When Beatrice started her first archaeological explorations in 1968, little did she know that she would shape Ras al-Khaimah's archaeological development for decades. Following her surveys in Pakistani Baluchistan in 1947 and 1956, and excavation in Bampur/Irani Baluchistan in 1966 she decided to investigate the opposite side of the Gulf. Danish archaeologists had found distinctive 'grey-

wares' in al-Ain and Umm an-Nar, similar to those from Baluchistan: "When I first visited the Arab Emirates in 1968 it was predictably to investigate the distribution of those grey wares, and the northernmost state of Ras al-Khaimah seemed well placed to provide the evidence".

Her archaeological research started in February 1968 with a survey season in Fujairah and Ras al-Khaimah, accompanied by D.B. Doe, the former Director of Antiquities in Aden. Both were accommodated in the army camp of the Trucial Oman Scouts in Digdaga, where she met Captain Tim Ash. Due to his great interest in archaeology, history and fluent knowledge of Arabic he later became the adviser of the Ruler, Sheikh Saqr bin Mohammed al-Qasimi. During her early years Tim Ash was of great importance for Beatrice's work and later for the establishment of the National Museum. During these "intensive and often arduous" surveys they were able to identify various important key sites in Ras al-Khaimah, such as Julfar, Dhayah, Ghalilah, Khatt and Shimal. "Shimal lay inland from the capital and proved to be an area of considerable interest. A medieval fortress occupied a strategic position on the mountains but below lay numerous stone-built tombs of obviously early date. We had located only 20 when we had to leave the area as hostilities broke out and light artillery arrived to restore order".

At the beginning of 1972 she was asked by the Royal Geographic Society to take part in their survey on the Musandam Peninsula, which then could only be reached by boat. On her way to Khasab a storm forced her to take shelter in a bay on Ras al-Khaimah territory for two days, which she put to good use: "Hospitality was provided in a construction camp and I spent two days recording cairns, tombs and settlement sites which vanished when the motorway was built".

After her retirement from the CBA in 1973 and working in Qatar and Oman during the following years, she returned to Ras al-Khaimah in 1976 to discuss "the possibility of further fieldwork in the context of proposals for a national museum" with Sheikh Saqr and Tim Ash. This first museum was originally planned next to the former summer residence of the ruling Quwasim family in Falayah, where the peace treaty was signed in 1820 between the British and the Gulf rulers. On behalf of Sheikh Saqr Beatrice collected various ideas and themes for this museum project. Furthermore she assisted in setting up a future antiquity law for the Emirate of Ras al-Khaimah. She still found time for a short survey of shell middens in Shimal which have since disappeared.

In consequence of discussions with the Ruler and Tim Ash in 1976 she proposed archaeological excavations which included the sites of Julfar, Shimal and Ghalilah. However, due to Beatrice's commitments elsewhere, she chose John Hansman for the excavation in Julfar and Peter Donaldson for work on prehistoric tombs in Shimal and Ghalilah. After the first season of excavations concluded in 1977, Beatrice

drew and catalogued all the prehistoric pottery and carried out an intensive survey covering the northern part of the Emirate of Ras al-Khaimah. She added details to previously recorded sites and discovered new sites including the important site of Asimah.

While Donaldson was invited back to Ras al-Khaimah in 1978 for a second excavation season, all work on the future museum and in the field came to an unexpected halt due to financial difficulties in Ras al-Khaimah. He was therefore unable to finish his study season, leaving it to Beatrice who published the results years later.

In 1982 Beatrice was finally able to conduct a survey around Wadi al-Qawr, accompanied, again accompanied by D.B. Doe. Their numerous findings ranged from prehistoric tombs and settlements to medieval fortifications. She returned to Ras al-Khaimah in December 1983 with a list suggesting nine sites for special protection. "Our inspection ... has confirmed previous warnings of the speed with which such sites are vanishing". At the same time she suggested the employment of a permanent field archaeologist, as it "is a matter of some urgency".

In 1984 the Government of Ras al-Khaimah decided to revive the project of a national museum and Beatrice was invited to return to advise on aspects of the project and discussed possibilities for a new museum inside the fort in Ras al-Khaimah Old Town. Beatrice started collecting ideas and writing texts for the exhibits and "worked through the stored archaeological material and selected objects for display". She also visited the German excavations during their first season in Shimal, where the current Resident Archaeologist Christian Velde met her when he was a young student. Unfortunately revisiting Wadi al-Qawr left her seriously concerned, as some of the sites previously described by her were already destroyed by development.

Beatrice therefore organised excavations in Wadi al-Qawr while back in London. They started in January 1986 headed by Carl Phillips. This project continued until 1989 with Beatrice taking part and drawing most of the excavated pottery. During her visit in 1986 she continued to assist the museum project: "Rarely does one have the chance, not only of discovering the sites, but of helping to display the objects associated with them". In the beginning of 1987 she returned for the excavations in Wadi al-Qawr, but also to help establish a Department of Antiquities which was to be headed by Sheikh Sultan bin Saqr al-Qasimi, then Deputy Ruler of Ras al-Khaimah. Furthermore she was involved in the final phase of the museum, coordinating the work on the archaeological section. "On the day before its formal opening the Ruler toured the galleries to check that all was as he wished". The museum was inaugurated on the 19th of November 1987 with a big ceremony in front of the fort, attended by many dignitaries and foreign archaeologists. Beatrice de Cardi was honoured with the al-Qasimi medal,

the highest decoration awarded by Ras al-Khaimah, for her contribution and commitment to its archaeology in April 1989. The event was celebrated with a dinner party, joined by all archaeological teams present in the UAE. She later wrote in a letter to Sheikh Sultan: "I have enjoyed my stay immensely and was most touched by your kindness in arranging so splendid a dinner party in my honour. Both that occasion and the presentation of the al-Qassimi medal took me entirely by surprise and I shall always remember them with the utmost pleasure and satisfaction". In 1986 Sheikh Saqr and Sheikh Sultan authorized her to organize a British team for excavations in Julfar and work started there in 1989 lasting until 1993. It eventually became the first international project in Ras al-Khaimah, including archaeological teams from Britain, Germany, France and Japan. As before, Beatrice joined the British team, drawing and describing the excavated pottery finds.

In 1992 she organized a two week survey together with Derek Kennet in the oasis of Khatt, famous for its natural perennial hot springs. The team was able to identify 163 monuments and archaeological areas covering 5000 years of local history.

Since the year 1994 she visited the museum annually, assisting the Resident Archaeologist Derek Kennet and later Christian Velde to establish a data base of excavated material and museum collections. "I now return annually to catalogue and computerise new accessions and material from emergency excavations". This work, however, did not stop her from further surveys throughout Ras al-Khaimah, together with the Resident Archaeologists.

In 1999 she assisted the authors during the Shimal survey, documenting 120 tombs from the Wadi Suq period which form the largest cemetery of megalithic tombs in Southeast Arabia. She wrote in a letter to Sheikh Sultan "I have particularly enjoyed the opportunity of assisting Christian and Imke to measure and describe 120 tombs in Shimal. Some were already known to me from my early surveys but others were unfamiliar and it has been most interesting to have the chance of seeing the cemetery as a whole. As always I am most grateful to you for allowing me to continue my commitment to Ras al-Khaimah's archaeological heritage".

On invitation of the government Beatrice re-visited Ras al-Khaimah for two months every year until her last season in 2011. During this time she continued cataloguing archaeological finds from early surveys and excavations in the Department of Antiquities and Museums: "If I can help in the work ahead it will be like meeting old friends again". During her last stay in 2011 Sheikh Saud bin Saqr al-Qasimi, Ruler of Ras al-Khaimah, thanked her warmly for her long standing commitment to this Emirate's past and presented her with a state gift in the form of a gold and silver khanjar dagger.

Nobody has done more for Ras al-Khaimah's archaeology than Beatrice de Cardi; she was actively involved in the conception of two museums, organised several excavations, drew endless pottery, discovered and described more sites than anyone else and wrote the largest number of records for the computer database. She did all this with dedication, discipline, diplomacy and humour. We both feel enormously privileged to have known and enjoyed her rich, inspiring

personality. For us Beatrice is immortal, she was part of our family for more than 13 years and we will miss her forever.

On Monday 5th June 2017 Carl Philips will be presenting the Inaugural Beatrice de Cardi Lecture on the work and legacy of Beatrice de Cardi in the Arabian Peninsula.

AWARDS AND PRIZES

The International Prize for Arabic Fiction (IPAF)

The International Prize for Arabic Fiction (IPAF) is the most prestigious and important literary prize in the Arab world. Its aim is to reward excellence in contemporary Arabic creative writing and to encourage the readership of high quality Arabic literature internationally through the translation and publication of winning and shortlisted novels in other major languages. The winner of the 2016 prize was Rabai al-Madhoun with his novel *Destinies: Concerto of the Holocaust and the Nakba*, chronicling Palestinian life both in occupation and exile. On 16 February 2017 Mohammed Hasan Alwan, Najwa Binshatwan, Ismail Fahd Ismail, Elias Khoury, Mohammed Abdel Nabi and Saad Mohammed Rahim were announced as the six authors shortlisted for the 2017 International Prize for Arabic Fiction (IPAF).

Further information: <http://www.arabicfiction.org/en>

The Saif Ghobash–Banipal Prize for Arabic Literary Translation

This annual award of £3,000 is made to the translator(s) of a published translation in English of a full-length imaginative and creative Arabic work of literary merit (published after, or during, the year 1967 and first published in English translation in the year prior to the award). Works 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 2016 Prize for Arabic Literary Translation was awarded to Jonathan Wright for his translation of the novel *The Bamboo Stalk* by Saud Alsanousi, published by Bloomsbury Qatar Foundation Publishing (now HBKU Press), Qatar.

Further information: <http://www.banipaltrust.org.uk/prize/>

British-Kuwait Friendship Society Book Prize in Middle Eastern Studies

The BKFS offer a prize or prizes is awarded each year to the value of up to £10,000 for the best scholarly work in English on the Middle East which has been published in its first edition in the United Kingdom. Normally the chronological remit of the prize will be from the rise of Islam until the present day, but outstanding scholarly entries from the pre-Islamic era may also be considered. The winners of the 2016 book prize was *Paradise and Hell in Islamic Traditions* by Christian Lange, published by Cambridge University Press. This book, which is based on a wide array of carefully selected Arabic and Persian texts, covers not only the theological and exegetical but also the philosophical, mystical, topographical, architectural and ritual aspects of the Muslim belief in paradise and hell, in both the Sunni and the Shi'i world.

Further information: <http://www.bkfsprize.co.uk/>

AVAILABLE GRANTS

Barakat Trust

The Trust awards a number of scholarships and grants to students and scholars of Islamic art history, architecture 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.

The closing date for applications is 15 February each year

and the Advisory Committee meets in the early spring. 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/

University of Arkansas Arabic Translation Award

The King Fahd Center awards an annual prize up to \$10,000 for the best book-length translation of Arabic literature from any of the following genres: poetry, novel, short story collection, drama, or literary non-fiction such as autobiography or memoir. Submitted translations must be previously unpublished in book form. All translation rights must be cleared for publication.

For this award the original author (if still holding rights

to the work) will receive, in lieu of royalties, \$5,000 and the translator (or translators) will receive a total of \$5,000. Independent judges select the award winning translation, which will be published by Syracuse University Press as part of its prestigious Middle East Literature in Translation series.

Submissions are usually accepted until the 30th April each year. Award winners will be announced the following fall, in conjunction with the annual meeting of the Middle East Studies Association. Contact Professor Adnan Haydar ahaydar@uark.edu

http://cavern.uark.edu/rd_arsc/mest/4766.php

British Academy

The British Academy offers a number of academic, research and travel fellowships and other grants including skills acquisition awards and professorships. They are all offered for postdoctoral research in the humanities and social sciences. For full details visit the British Academy website:

<http://www.britac.ac.uk/funding/guide/>

The BFSA

Through a generous donation, the BFSA has recently been able to offer a greater number of research grants to worthy scholars. The main objective of the research must fit within the scope of the BFSA's aims, and applications must be linked to clear and achievable plans for immediate research.

The number of awards made each year will depend on the strength of applications. Main Research Grants up to £4,000 and Small Research Grants up to £1,000 are awarded. It is expected that grants of a combined value of up to about £8,000 will normally be awarded each year.

Terms and conditions can be found on our website, but also see the BFSA News Section of the Bulletin for more information: www.thebfsa.org/content/grants.

British Institute for the Study of Iraq (BISI)

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.

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 application 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 grants are offered each year to Iraqi scholars visiting the UK and working 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. Please note that the next scholarships available are in the months of February to June and October to early December. However if you have already received an invitation or made arrangements with a UK institution, there may be the possibility of taking up a scholarship in October to early December. 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)

BIPS welcomes applications from scholars wishing to pursue research in Persian Studies. The British Institute of Persian Studies' Main Grants Programme awards funding in an open, biannual competition for projects. Applications are invited from scholars wishing to pursue research in all fields of Iranian and the wider Persianate world studies in any relevant subject, including anthropology, archaeology, the visual arts and architecture, history, linguistics, literature, philosophy, religion, political science and cognate subjects, as well as for the organisation of conferences, lectures and workshops. In line with our funding priorities, the Institute continues to maintain a balance between supporting large-scale projects with far-reaching effects and smaller-scale research, publication or fieldwork-based endeavours.

Travel and Research grants for UK Undergraduates.

BIPS is offering a limited number of bursaries in 2016/7 to encourage such visits to Iran and wider Persian world. In addition to the application form, applicants should submit a one-page proposal outlining their research project, including the time-scale, the itinerary and the breakdown of expenses. Any topic that is relevant to an academic study bearing on Iran will be considered. However, successful candidates will not receive more than £1,200 and should not expect a bursary to cover all the costs of a journey to Iran; they should be prepared to supplement it from other sources. Grants will be paid only after recipients who require a visa have obtained it.

Research and Lead Projects 2011-17.

Most of the Institute's income is set aside for collaborative research projects and our research strategy is divided into three broad programmes, each containing a lead project headed by a Programme Director. Applicants for projects within programme specification are encouraged to discuss their application with the relevant Project Lead. More general questions can be directed to the Chairman of the Research Committee, Dr Lloyd Ridgeon Research-Committee@BIPS.ac.uk.

Grants are available to support primary research in Iranian studies. All applications should demonstrate that the Institute's funds are sought for a clearly defined, original piece of research that will have an identifiable outcome on completion.

Funds are available to facilitate initial project planning and development; to support the direct costs of research; and to enable the advancement of research through workshops or conferences, or visits by or to partner scholars. Applicants may seek support for any combination of eligible activity. Individual applications are available from a minimum of £200 up to a maximum of £8,000. Deadlines are the 16th February of each year.

For more information see: <http://bips.ac.uk/grants/>

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. For Master's programmes commencing October 2014, the award will amount to £1,200. The names of the winner and the institution will be publicised in the BRISMES Newsletter and website. Applications for October must reach the BRISMES Office by 31st March. The decision by BRISMES Council will be announced as soon as possible thereafter. For information, please contact: a.l.haysey@dur.ac.uk

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. Applications should be made to the BRISMES Administrative office. The deadline for each round is 31st March. The applications have to be registered at any UK university, be a paid-up member of BRISMES (Student membership suffices), submit an application of 600–1000 words by email to the BRISMES research committee and obtain a brief supporting statement from their supervisor. The announcement of the award will be made in June and published in the July edition of the BRISMES newsletter.

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, 210 Stephendale Road, London SW6 2PP, email allfreea@gmail.com. For full details see the website: www.b-ys.org.uk. A direct link will be in the newsletter under the title 'The British-Yemeni Society Academic Grant 2015'.

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, Team-based Fieldwork Awards, Pilot Study Awards, Visiting Research Fellowships and Scholarships, 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.

The CBRL provides funding to research projects awards made available from the funds it receives from the British Academy through its grant-in-aid. To apply for CBRL funding, honorary positions and unfunded affiliations please see detailed information about each application process follow the relevant links below. Please note that only CBRL members are eligible to apply for funding. The number of awards made depends on the level of funding available.

1. Fellowships: these include Senior Visiting Fellowships, Visiting Research Fellowships and Visiting Scholarships. <http://cbrl.org.uk/funding-and-jobs/fellowships-and-scholarships>
2. Project Awards: these include Pilot Project Awards, Project Completion Awards and Project Affiliations. <http://>

cbrl.org.uk/funding-and-jobs/project-awards

3. Travel Grants: for exploratory research visits. <http://cbrl.org.uk/funding-and-jobs/travel-grants>
4. Arabic Language Training: for the Advanced Arabic Programme run at Ifpo, Beirut, and CBRL British Institute in Amman - Qasid Institute Scholarships. <http://cbrl.org.uk/funding-and-jobs/arabic-language-training>
5. Conference and Outreach Funding: for the support of conferences, exhibitions, or other forms of outreach. <http://cbrl.org.uk/funding-and-jobs/conference-and-outreach>
6. Internships: volunteer to work at CBRL Kenyon Institute or CBRL British Institute in Amman in exchange for free accommodation and breakfast. <http://cbrl.org.uk/opportunities>

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 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 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 (ENHG)

The ENHG, the oldest NGO in the UAE dealing with archaeology and natural history, has previously provided several grants for relevant research and excavations including bird studies and funding an archaeological excavation at a Neolithic site at Abu Dhabi International Airport.

Annual Awards: The Abu Dhabi Natural History Group gives two awards each year. Nominations for both awards can be made by members of any of the UAE's three natural history groups, in Abu Dhabi, Dubai and Al-'Ain. Nominees, however, need not be members of any of the Groups, although serving officers of the Abu Dhabi ENHG (Chairman, Vice Chairman, Treasurer and Secretary) are not eligible. The winners are selected by the committee of the Abu Dhabi ENHG early each year. The winners are usually announced at the Inter Emirates Weekend (IEW). Nominations may be sent by post to The Chairman, ENHG, PO Box 45553, Abu Dhabi, by 15th December each year.

Sheikh Mubarak bin Mohammed Award for Natural History:

This award is intended to acknowledge the contributions made by an individual, primarily through original research and publication, to the scientific study of the archaeology, history and natural history of the UAE. This award is in

history and natural history of the UAE. This award is in place of the Jashanmal Award that was presented for several years after the introduction of the ENHG in the UAE. The Award consists of an inscribed silver dhow and a cash sum. For more information see: www.enhg.org/AbuDhabi/AnnualAwards.aspx

Elphinstone Scholarships

A number of Elphinstone PhD Scholarships at Aberdeen University are available across the arts, humanities and social sciences, linked to specific, individual research projects. These Scholarships cover the entirety of tuition fees for a PhD student of any nationality commencing full-time study in October, for the three-year duration of their studies. For further details please contact Dr Zohar Hadromi-Allouche (zohar@abdn.ac.uk).

Fully Funded Two-year Masters Scholarships, Doha Institute for Graduate Studies

The scholarships are offered for high-achieving students from anywhere in the world. Proficiency in both Arabic and English is required. Students who graduated in recent years, or who are now studying for their bachelor's degree in their final year, are eligible to apply for admission for the coming academic year. Places are available in Politics and IR; Sociology & Anthropology; Media & Cultural Studies; Legal Studies; Comparative Literature; History; Philosophy; and Arabic Language & Linguistics.

Information: www.dohainstitute.edu.qa/EN/Academics/SchoolSSH/Pages/Default.aspx

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. Applicants for the Post-Doctoral Research Fellowship have until 14 February to propose their project. 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)

The International Prize for Arabic Fiction (IPAF) is one of the most prestigious and important literary prizes in the Arab world. Its aim is to reward excellence in contemporary Arabic creative writing and to encourage the readership of high quality Arabic literature internationally through the translation and publication of winning and shortlisted novels in other major languages. For further details, see: www.arabicfiction.org/.

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 £600 for the winner and £150 for the runner up. 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 is 31 January. 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 around the 27 February. 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 introduces five life fellowships per calendar year starting from January 2014 at the rate of £1500. 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). The Fund welcomes applications for the position of Sir William Luce Fellow which is hosted by Durham University during Epiphany term (January – 13 March). 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 by 30 April 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 and semi 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. The deadline is 23 November each year. For more information see: www.rgs.org/OurWork/Grants/Research/Thesiger-Oman+Fellowships.htm

CONFERENCES & EVENTS

Completed in 2016

Petra: Desert Wonder

23rd November 2016 to 16th March 2017, Sharjah Archaeology Museum

Sharjah Archaeology Museum hosted this international exhibition that was initially inspired by the bicentennial anniversary of the rediscovery of the half-buried ruins of Petra in 1812 by Johann Ludwig Burckhardt, a Swiss traveller and Orientalist. The exhibition was first held in 2012 at the Museum of Antiquities, Basel, Switzerland and has since toured several European countries before being exhibited in Jordan. The most important pieces from these exhibitions are included at Sharjah. Thanks to its strategic location Petra dominated the caravan trade routes transporting incense, frankincense and spices during the period between 300 BC and 106 AD. This trade allowed the Nabataeans to accumulate the wealth which supported a kingdom that extended over vast territories located in the southern Levant, the Sinai desert and north-western parts of the Arabian Peninsula.

The Sharjah exhibition introduced Petra and the Nabataeans from their origins in southern Arabia and examined the topics of trade and the trade routes they developed and controlled. It also incorporated the themes of Faith and the many deities worshipped by the Nabataeans, with examples of their own gods and goddess and the adopted equivalent Greek, Egyptian and Roman gods illustrated amongst others by stunning sculptures of Dushara, Athena, Hermes, Artemis and Isis.

Objects were selected to illustrate the Nabataean architectural, artistic and technical achievements. Nabataean engineering skills made Petra habitable by utilising and delivering its limited water supplies. Architecture and artistic achievements were displayed through a stone capital decorated with elephant heads, an architectural frieze that includes details of carved figures, pomegranates, grapes vines, a locust and pine cones and a carved marble head of a woman. Parallels and links between Petra and the Nabataean sphere of influence and Mleiha, a contemporary civilization in Sharjah were also presented using inscribed stones that have the southern Arabian Musnad and Greek scripts, architectural features of tombs and the Nabataean coinage of King Al Harith IV, and his wife Shaqilah.

Report by **Khaled Mansour** (Sharjah Archaeology Museum) and **Hazelle Page** (Sharjah Museums Department)



A sculpture of Hermes from the Petra exhibition

Spectacle and Splendour – Ottoman Masterpieces from the Museum of Applied Arts in Budapest

October 2016 to January 2017, Sharjah Museum of Islamic Civilization

This exhibition featured embroidered luxury textiles, bejewelled ceremonial swords, daggers and maces, elaborately decorated ceremonial saddle cloths, silk garments and intricate ornamental rugs preserved in Hungary since the 16th /17th centuries, when such objects entered the region as prized tokens of diplomacy, through trade or as war booty. Some items were made in Hungary itself, the result of skills being transferred between different regions of Ottoman rule. Shown in the Arab world for the very first time, the exhibition also marked the first ever collaboration between the Sharjah Museum of Islamic Civilization and the Museum of Applied Arts in Budapest.

Concept development, the selection of objects and the interpretation were undertaken in close consultation between the Budapest and Sharjah museums. While the exhibition devised to appeal to a wide range of a more unusual target group identified included young contemporary art and design practitioners. This was a deliberate attempt to refer back to the rationale that originally drove the establishment

of decorative art collections in 19th-century European museums like the one in Budapest. With this exhibition objective in mind, objects were not only chosen for the historical and cultural significance but as fascinating historical case studies of product design and the highly successful aesthetic combination of colours, patterns, textures and craft techniques.

Report by **Dr Ulrike Al Khamis** (Sharjah Museums Department)

Territories, settlement patterns and interactions in Arabic Peninsula.

14th and 15th of February 2016, National Library of Kuwait The National Council for Culture, Arts & Letters (NCCAL) and the Centre for Environment, Fisheries and Aquaculture Science (CEFAS) organised the 2nd meeting on the archaeology of the Arabian Peninsula entitled Territories, settlement patterns and interactions in the Arabic Peninsula in order to disseminate the research findings in Kuwait and in the region.

Archaeology of Failaka and Kuwaiti Coast – Current Research

4th and 5th of October 2016, Nitra, Slovakia.

An international conference, organised by Sh. Shehab, K. Pieta, M. Ruttkay and B. Kovár, brought together members of the Kuwaiti Slovak, Kuwaiti Polish, Kuwaiti Georgian, Kuwaiti Italian and French Kuwaiti expeditions. We hope that this welcomed initiative will contribute to a better and stronger cooperation between these teams. The publication of this meeting is in progress. In the course of the year, M. Mouton organised many talks in CEFAS and French Institute about archaeology and history in Kuwait or in the region, supplementing the program of Dar al Athar al Islamiyyah

QATAR-CHINA Year of Culture

2016, Various locations in Doha, Qatar

2016 was the QATAR-CHINA Year of Culture and cultural ties between the two countries were celebrated with a series of events. The Museum of Islamic Art created self-guided walking tours through the permanent galleries to explore some of the remarkable objects of Chinese origin in the collection, highlighting the historic relationships which have shaped Chinese and Islamic art since the 9th century. Objects reflect both trade and commerce between the Islamic world and China via the 'Silk Road' as well as the exchange of artistic ideas and techniques. Porcelain, textiles and paper were traded to the Middle East whilst glass, minerals and spices were traded back to China. 'The Treasures of China' exhibition at the Museum of Islamic Art featured a group of terracotta soldiers from the First Emperor's Terracotta Army in addition to 116 pieces dating from the Neolithic period to the Qing Dynasty, spanning over 5,000 years of China's history.

The Qatar Museums Gallery Al Riwaq hosted the modern

art exhibition ‘What About the Art?’ curated by renowned Chinese contemporary artist Cai Guo-Qiang. It profiled the work of fifteen leading Chinese artists which, although art from China is often stereotyped and expected to follow certain trends, went beyond the surface to show more about the living cultures China embodies. Building 19 in Katara Cultural Village showcased ‘Cultures, From Different Angles’, a photography exhibition presenting the best works of Qatari and Chinese photographers in collaboration with the Qatar Photographic Society and the Ministry of Culture of the People’s Republic of China. The Gallery at Katara hosted ‘Silk from the Silk Road – Chinese Art of Silk’. Silk as a special local product of Zhejiang province played an important role in trade along the Silk Road; around 100 pieces highlighted ancient and modern Chinese silk works and mapped out the history of silk and its cultural significance over thousands of years.

Report by **Dr. Alice Bianchi**.

Forthcoming BFSA Lectures

Policing the Batinah? Late pre-Islamic Persian imperial expansion into the Arabian Peninsula: new evidence from Fulayj.

By Dr Seth Priestman (University of Edinburgh)
Thursday, 20 April 2017, Anglo-Omani Society, 34 Sackville Street, London W1S 3ED

Dr Seth Priestman will speak about a newly discovered Sasanian military site in Oman. He has directed two seasons of excavations and fieldworks as part of a current project dealing with the wider frontiers of the Sasanian Empire. The site represents the first securely dated Sasanian site in Oman and the first anywhere facing directly into the Indian Ocean. It opens up new questions about Persian military expansion into Eastern Arabia shortly before the emergence of Islam. This lecture will be jointly hosted with the Anglo-Omani Society.

Arabia on a Plate: Eating and Sailing on the Trade Routes from the Gulf to the Red Sea Ports and Beyond.

By Sara Alhamad
Thursday, 18 May 2017, MBI Al Jaber Building, 21 Russell Square, London. 5.45 - 7.00pm.
Sara Alhamad, author of *Cardamom and Lime: Recipes from the Arabian Gulf*, will present a lecture on the history of traditional cuisine along the Gulf. The lecture will be jointly hosted with the MBI Al Jaber Foundation. The event is open to the public and free to attend, but please book a place by emailing info@mbifoundation.com

Inaugural Beatrice de Cardi Lecture on the work and legacy of Beatrice de Cardi in the Arabian Peninsula.

by Carl Phillips

Monday, 5 June 2017, Location and time TBC

The social and cultural history of the Gulf’s oil industry.

By Dr Nelida Fuccaro (Reader in the Modern History of the Middle East at SOAS)

15 June 2017, MBI Al Jaber Building, 21 Russell Square, London. 5.45 - 7.00pm.

Dr Nelida Fuccaro will speak about the social and cultural history of the Gulf’s oil industry. The lecture will be jointly hosted with the MBI Al Jaber Foundation. The event is open to the public and free to attend, but please book a place by emailing info@mbifoundation.com.

Forthcoming Events

Seminar for Arabian Studies

Friday 4th August to Sunday 6th August 2017.

The Seminar for Arabian Studies is the only annual international forum for the presentation of the latest academic research on the Arabian Peninsula. The subjects covered include archaeology, history, epigraphy, languages, literature, art, culture, ethnography, geography, etc. 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).

To celebrate the completion of Phase 2 of the Online Corpus of the Inscriptions of Ancient North Arabia in March 2017, the forthcoming Seminar for Arabian Studies will include a Special Session on “Languages, scripts and their uses in ancient North Arabia”. Ancient Arabia had its own branch of the alphabet and almost certainly a greater proportion of its population could read and write than in any other part of the ancient world. This Special Session will explore the many different uses the inhabitants of ancient Arabia made of their literacy, the development of the various scripts which they employed, and what we can reconstruct of the languages they spoke. More details and registration information can be found at: www.thebfsa.org/seminar/the-latest-seminar/

Museums in Arabia 2017

October 11th to 13th, 2017, Manama, Kingdom of Bahrain
Museums in Arabia operates as an international collaborative network for exploring the theory and practice of museums and heritage in the Arabian Peninsula. The conference provides a platform for local, regional and international scholars and practitioners to come together to discuss and exchange ideas around museum and heritage practices in the Gulf.

The 2017 iteration of the Museums in Arabia series aims to engage more specifically with how artistic and aesthetic practice and production (in the broadest sense) is employed within museums, galleries, heritage events, and urban planning in the Arabian Peninsula.

Archaeology of Arabia sessions (American School of Oriental Research annual meeting)

November 15th to 18th 2017, Weston Boston Waterfront, Boston

The Archaeology of Arabia sessions of the ASOR annual meeting to be held in Boston will include papers that address the archaeology of Arabia and neighbouring areas such as the Horn of Africa, East Africa, and South Asia from the Palaeolithic to the present. In addition to these sessions on Arabia, the conference will include papers on research conducted throughout the Middle East. More information about the conference can be found at the following link:

<http://www.asor.org/am/index.html>. For more specific information about the sessions on Arabia please contact the organizers J. Mark Kenoyer (jkenoyer@wisc.edu) and Steven Karacic (skaracic@fsu.edu).

Red Sea VIII: Coveted Treasure

4th-9th July 2016, Polish Centre of Mediterranean Archaeology, University of Warsaw

The Red Sea VIII Conference will focus on natural resources and their economy: extraction, processing and subsequent trade that stood behind a flourishing crafts industry throughout the long history of the region.

NEW PUBLICATIONS ON ARABIA

Al-Yahya, E. 2017 *Voices of Arabia: Through The Eyes Of The Greatest Travellers*. Gilgamesh Publishing. ISBN: 1908531347

David-Cuny, H. and Neyme, D. 2016 *Failaka Seals Catalogue. Vol. 2: Tell F6, "Administration building"*. Kuwait: National Council for Culture, Arts and Letters of Kuwait.

Excell, K. 2016 *Modernity and the Museum in the Arabian Peninsula*. Routledge. ISBN 9780 4157 44911

Fitzpatrick, D. 2016 *Managing Archaeological Collections in Middle Eastern Countries A Good Practice Guide*. Archaeopress. ISBN 9781784914882.

Højlund, F. and Abu Laban, A. (eds.) 2016 *Tell F6 on Failaka Island - Kuwaiti-Danish Excavations 2008-2012*, Aarhus: Aarhus University Press

Khairy, I.N. 2016 *Nabataean Clay Lamps: An Analytical Study of Art and Myths*. BAR. ISBN: 9781407314662.

Rulkowski, L. 2016 *Tumuli graves and other stones structures on the north coast of Kuwait Bay (al Subiyah 2007 2012)*, NCCAL Kuwait: National Council for Culture, Arts and Letters of Kuwait.

Stone, F. 2017 *The Tihamah Gazetteer: The Southern Red Sea Coast of Arabia to AH923/AD1517*. Routledge

Thornton, C. P., Cable, C.M., and Gregory L. Possehl, G.L. 2016 *The Bronze Age Towers at Bat, Sultanate of Oman Research by the Bat Archaeological Project, 2007-12*. Pennsylvania : University of Pennsylvania Press. ISBN 9781934536063

van Rensburg, J.J. 2016 *The Maritime Traditions of the Fishermen of Socotra, Yemen* Archaeopress. ISBN 9781784914820.



Ben Sharp working on excavations at Fuwairit undertaken by the Origins of Doha and Qatar Project (Photo: Colleen Morgan, CC-by)

JOURNALS & MAGAZINES

Adumatu

www.adumatu.org/en

ISSN 1319-8947. Adumatu, PO Box 10071, Riyadh 11433, Saudi Arabia. Editors: Professor Adbul-Rahman Al-Ansary (ed.), Dr Khaleel Ibrahim Al-Muaikel and Dr. Abdullah Muhammad Al-Sharekh.
Contact: adumatu@alsudairy.org.sa

Arabia Antica

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

Arabia Antica is the portal for Pre-Islamic Arabian Studies conducted by the University of Pisa Dipartimento di Civiltà e Forme del Sapere.

New: Arabian Epigraphic Notes

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

The Arabian Peninsula contains one of the richest epigraphic landscapes in the Old World, and new texts are being discovered with every expedition to its deserts and oases. Arabian Epigraphic Notes is a forum for the publication of these epigraphic finds, and for the discussion of relevant historical and linguistic issues. AEN is an open-access journal, published by the Leiden Center for the Study of Ancient Arabia (LeiCenSAA) and archived by the Leiden University Library.



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 T. 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/

A magazine of modern Arabic Literature.

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.

Chroniques Yéménites

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. 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 that offers 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. 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.

Saudi Aramco World

www.saudiaramcoworld.com

The oil company, Saudi Aramco distributes its magazine, 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, launched in 1920 by the French Institute of the Near East. It is dedicated to the history and archaeology of the Semitic Near East from Prehistory to the Islamic conquest.

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.

SOCIETIES, ASSOCIATIONS & OTHER ONLINE RESOURCES

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.

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/icaz/workaswa.htm

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

www.astene.org.uk

Atlas of Breeding Birds of Arabia

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

Bahrain Society

www.bahrainssociety.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.bisi.ac.uk/

British Society for Middle Eastern Studies

www.brismes.ac.uk

British-Yemeni Society

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

Centre for the Advanced Study of the Arab World

www.casaw.ac.uk/

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

<http://www.cefass.com.ye/spip.php?rubrique138>

Council for British Research in the Levant

www.cbrl.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/iaais

George Lewis Fine Art

www.georgelewisart.com

Janet Rady Fine Art

www.janetradyfineart.com/html/home.asp

London Centre for the Ancient Near East

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

Online Corpus of the Inscriptions of Ancient North Arabia

<http://krcfm.orient.ox.ac.uk/fmi/webd#ociana>

Oxford Brookes Archaeology and Heritage (OBAH)

<http://heritage.brookes.ac.uk/>

Palestine Exploration Fund

www.pef.org.uk

Palaeodeserts

<http://www.palaeodeserts.com/>

Qatar Digital Library (British Library)<http://www.qdl.qa/en>**Royal Asiatic Society** www.royalasiaticsociety.org**Saudi Arabian Natural History Society**

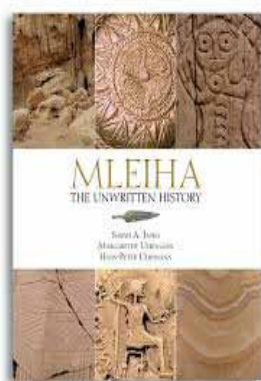
For further information contact the acting coordinator Margaret Thomson, on margthomza@yahoo.com, or the Secretary Janet Jacobsen, jan_jacobsen24@hotmail.com

Saudi-British Societywww.saudibritishsociety.org.uk**The Travelers in the Middle East Archive (TIMEA)**<http://timea.rice.edu/>**The Qantara Project**<http://www.qantara-med.org>**UAE Interact, Culture Pages**www.uaeinteract.com/culture**The Yemen Manuscript Digitization Initiative**<http://ymdi.uoregon.edu/>

BOOK REVIEWS

Review Essays

Book Reviews are collated by **William Facey**.

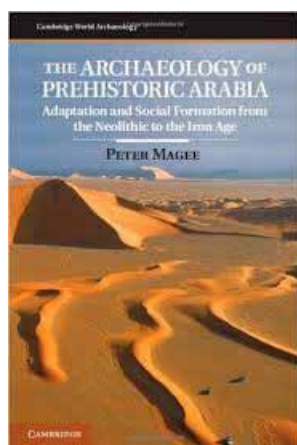
***Mleiha: The Unwritten History***

Sabah A. Jasim, Margarethe Uerpmann, and Hans-Peter Uerpmann
 Surbiton: Medina Publishing, 2015. 144 pp.
 Colour throughout. Maps, Tables, Glossary, Select Bibliography. Large-format hardback, jacketed. £30.00.
 ISBN 978-1-909339-64-4; 978-1-909339-65-1 (Arabic)

prehistory, where significant new discoveries are being made; but whereas the first goes up to the 3rd century AD, the second ends in about 800 BC. Each is reviewed below

The site of Mleiha in the Emirate of Sharjah (UAE) is one of the most important late pre-Islamic centres in south-east Arabia and has been excavated by a large number of expeditions, beginning in 1973 when it was first investigated by Iraqi archaeologists invited by the late Sheikh Zayed bin Nahyan. A new Visitor Centre has now opened there and this attractively produced hardback book was published to accompany the opening; it is illustrated in full colour throughout with some of the exhibited finds.

The setting and resources of Mleiha are outlined in the introduction. It lies in the centre of a well-connected inland basin, with run-off from the Hajar mountains allowing seasonal pooling of water, natural grazing grounds, irrigation agriculture and permanent settlement through exploitation of underlying aquifers using wells and gravity-fed channels. The surrounding mountains are rich in flint, chlorite, copper and iron ore – many of the key materials for making tools, weapons and containers. Separate short chapters underline the importance of this region since deep prehistory, beginning with stratified Palaeolithic finds from a rock shelter at Faya. These show three periods of occupation punctuated by abandonments corresponding to short cold periods. The earliest represents one when hominins got out of Africa (either across the short Bab al-Mandeb strait or along the Nile valley and back down the Red Sea coast) and left tools that resemble East African industries; the second correlates with a cool ‘green Arabia’ phase of 90,000–70,000 BP; and the third correlates with another interglacial phase thought to date to about 50,000 BP. After another gap, there is evidence for 9th–5th millennium BC Neolithic occupation: arrowheads testify to a new hunting technology, isotopic evidence indicates a vegetable, milk and meat diet, and animal bones prove heavy reliance on the herding of domesticated goat. A cemetery of some sixty individuals was excavated at Buhais, and this showed that the dead were buried clothed, with personal ornaments including marine shells, coral and pearl as well as carnelian beads.

***The Archaeology of Prehistoric Arabia: Adaptation and Social Formation from the Neolithic to the Iron Age***

Peter Magee
 Cambridge and New York: Cambridge University Press, 2014. xvi + 310 pages. B/w photos, line drawings and maps throughout. Hardback. £65.00 (US \$99). ISBN 978-0521-862-31-8

THE ARCHAEOLOGY OF ARABIA began with the opening of mounds on Bahrain in the 19th century, continued in Yemen in the 1930s, and has been almost continuous across the Peninsula since the 1950s, with regular preliminary reports and monographs published yet relatively few syntheses. Two very different attempts to do this have now been published, one aimed at a general readership and focused on part of south-east Arabia, and the other at a more academic readership and covering the whole of Arabia. Both are written by leading specialists of the region and begin in

Healed trepanations indicate medical skills, yet internecine violence was also common judging by other signs of skeletal trauma. Conflict as a result of competition for resources is a feature of the natural world as well as ours, but the evidence becomes more visible from the Neolithic period onwards as a result of the excavation of cemeteries.

Another chapter discusses the Bronze Age funerary landscape of the area through the Hafit, Umm an-Nar and Wadi Suq phases of the 3rd and 2nd millennia BC, and illustrates well-preserved above-ground tombs, now partly restored, at Mleiha and Emeilah, and an unusual subterranean tomb at Buhais. However, as usual, all were communal, the human remains fragmented and the finds include small amounts of Mesopotamian, Iranian and Indus imports alongside large numbers of local chlorite containers and metal items. It was during this period that the authors see oasis agriculture developing for the first time with cultivation of date palms and cereals, but the settlements themselves have proved surprisingly elusive given the size and complexity of the stone tombs.

During the early 1st millennium BC, complex *falaj* systems were developed. One of these has been explored at the nearby Iron Age site of Thuqeibah, which proves the long local history of this form of water management in south-east Arabia. The main late pre-Islamic oasis site of Mleiha itself flourished between about the 3rd century BC and 1st century AD: the recent discovery of a tombstone referring to Omana re-opens the question of the identification of this place recorded in the 1st-century *Periplus of the Erythraean Sea* and hitherto equated with coastal ed-Dur. In any case Mleiha was well connected, not only by maritime trade with lower Mesopotamia, northern India and the Roman empire, but also by overland desert routes with southern Arabia and Nabataea: illustrated finds include Ancient South Arabian lidded 'beehive'-shaped unguent jars (calcite not 'alabaster'), Parthian glazed pottery, a Roman glass bowl and miniature containers, Mediterranean wine amphorae, a south-east Iranian painted pottery beaker, and pottery and limestone incense-burners that imitate the forms of cast-metal versions known from Pakistan.

The final chapters discuss the significance of the camel and the horse within south-east Arabia at this critical late pre-Islamic period. They present the isotopic analysis of a horse buried with a gold-decorated bridle, which demonstrates that the animal was not reared locally. They also show that the skeletons of several camels belonged to a hybrid Bactrian/dromedary breed which must have originated in Central Asia, and was valued for its greater strength. It is unknown whether they were presented to or purchased by the individual buried nearby, but in either case these animals may represent an aspect of conspicuous consumption of high-status exotic goods – just like the imported tablewares and other objects. The practice of interring the owner's mount reflects a tradition that began on the Eurasian steppe

and may have been brought into nearby Baluchistan by the Indo-Scythians.

A glossary of Arabic place-names and words gives the correct transliterated form alongside the conventional versions used in the archaeological literature, followed by a short bibliography and list of further reading. This book serves as a useful and succinct introduction to the archaeology of the region.

Peter Magee's book is a more ambitious survey and is published as part of the Cambridge World Archaeology series. It discusses the issues described above in much greater detail, with a more theoretical language and sometimes slipping into a personal perspective. In the first chapter the author sets out to establish the special nature of Arabian archaeology and how he believes it to have been marginalized from mainstream Middle Eastern archaeology because of its 'timeless' image. However, this is special pleading, as early travellers and archaeologists alike often compared the sites and scenery of Egypt, Palestine and Mesopotamia with those described in the Bible, but that did not prevent the development of separate archaeological disciplines in those regions. Separate chapters go on to discuss the ecology (Chapter 2), the Arabian Neolithic (Chapter 3), the development of eastern Arabia during the Bronze Age (Chapters 4, 5), the equivalent period in south-west Arabia (Chapter 6), the local impacts of camel domestication (Chapters 7, 8) and how this allowed wider-scale trade with the rest of the ancient Near East (Chapter 9). The final four pages conclude that it was the economy of pastoral nomadism, hunting and marine resource exploitation that led to a healthy lifestyle and strong social bonds (Chapter 10). An extensive bibliography and index follow.

Throughout this book, Magee highlights the environmental and ecological diversity of Arabia and how this fundamentally shaped different regional cultures, although he is at pains to emphasize that there is 'one' Arabia. He goes further by interpreting how the archaeological evidence might reflect changes in social complexity and the role of Arabian developments versus foreign connections and interventions. He contrasts the "increasing disharmony and inequality" of Neolithic sites in the Near East with those in Arabia and dismisses evidence for warfare from Buhais; he argues instead that there was shared rather than conflicting access to resources which led to a system of social cohesion, the roots of a successful pastoral nomadic economy and a healthy lifestyle superior to that of neighbouring regions. In southern Mesopotamia, the relict communities affected by the creation of the Persian Gulf and loss of lands along the Ur-Schatt river began to adopt irrigation agriculture alongside fishing, and develop a more complex society arising from the need to co-operate over water rights and land allocation: in contrast, Magee sees the eastern Arabian coastal communities as consciously rejecting the agricultural

lifestyle – although they did import Ubaid painted wares and there are date-stones from Dalma – and instead concentrate on developing their new marine environment. It is during this early period, he argues, that the roots of later socio-economic frameworks are established.

Hunting was an essential part of the prehistoric desert economy although the rock art, kites and cairn tombs surely belong to hunter-pastoralists rather than sedentary agriculturists and as such hardly mark “an intensification of settlement” in those regions from the Bronze Age onwards (p. 149). Maritime trade along the Persian Gulf during the 3rd millennium BC is seen as increasing local wealth, but health appears to have declined. Magee sees the region as a whole as short of monumental buildings and considers that this reflected a non-hierarchical tribal society, particularly in south-east Arabia. However, the question of what defines monumental is not addressed, nor is the issue of the relative scales of monumentality in different types of environment (e.g., flat treeless versus oasis or highland): a huge dugong bone construction on the foreshore at Aqab is one of the largest 4th millennium BC structures in south-east Arabia and the whole of south-east Arabia sees an explosion in massive above-ground tomb building through the 3rd and 2nd millennia BC. These communal burials are seen as proof of non-hierarchical society (although who was buried with what seems to vary), and this tradition is contrasted with Dilmun where individual burial mounds (some of which are particularly large) were commonly used: this is interpreted as “the clearest indication of the loss of such cohesion on Bahrain” (p. 163). The fact that there are communal burials on Bahrain (e.g., al-Hajjar) and other funerary complexes consist of honeycomb-like arrangements of adjoining cists without covering mounds is not mentioned, nor is the fact that the tumulus tradition which extends as far as the middle Euphrates valley clearly belonged to pastoral nomads.

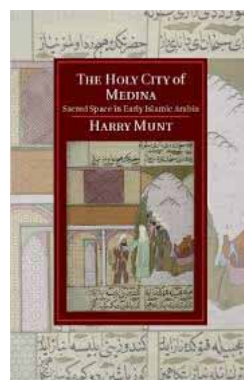
The exploitation of the date palm is one of the key features of eastern Arabia: the earliest occurrence of date stones is in a 5th-millennium BC context at Dalma, but Magee is cautious on the evidence for when true oasis settlements emerged and how these looked or were watered. He goes on to state that date palms were “likely critical to the development of subsistence” in Bronze Age settlements in highland Yemen or along the Tihamah. But this is unlikely as they are not a feature of highland Yemen today; the post-holes at sites such as Sabir could have been made from other species; and evidence from the Tihamah instead points to the use of the doum palm.

The end of the 2nd and beginning of the 1st millennia BC see a transformation of different parts of Arabia. The domestication of the camel re-opened the interior, connected all parts of the Arabian Peninsula and the tribes inhabiting it, and facilitated long-distance trade; new water-harnessing technologies allowed previously marginal areas to be occupied and food production to grow; the number and scale

of oases increases; the close economic relationship between oases and coastal settlements continues; cultic centres multiply and the concept of pilgrimage becomes stronger; inscriptions in local languages now appear and at least parts of Arabia now enter a historical period. These trends set the basis for what we know of Arabia in the later periods, but this is exactly where the book ends, at the end of the 9th century BC and part-way through the Iron Age. It is a great pity that the author chose not to extend his survey at least to the medieval period and bridge the gap between the period of his own primary interest and that of Ibn Khaldun (1332–1406), whose view that bedouin society was based on social cohesion created through necessity because of the hardship of their lifestyle (thus in contrast to the comfort of sedentary life) is the basis of Magee’s thesis (and for those readers unfamiliar with this author, some of the relevant quotations from Ibn Khaldun’s *Muqadimmah* would have been useful to appreciate this).

This book has been long awaited but the publisher could have devoted a little more time to editorial matters. There are numerous typographic errors throughout (e.g., Lynne Newtown rather than Newton, p. 27; Naqdan rather than Nadqan, p. 56; *Hodeum* rather than *Hordeum*, p. 94), some ambiguities in the text (e.g., implying that the Qatari site of Ras Abaruk is on Bahrain, p. 69), and a persistent retention of the Arabic prefix ‘al-’ when ‘the’ is also used (e.g., “the al-Hajar mountains”). Moreover, although most place-names are not transliterated – as is normal in archaeological literature – there is inconsistency as some are (e.g. Shaṭṭ al-‘Arab).

by St John Simpson, British Museum



The Holy City of Medina: Sacred Space in Early Islamic Arabia
Harry Munt

Cambridge: Cambridge University Press, 2014. xviii + 228 pp. 2 maps. Footnotes, Bibliography, Index. Hardback, paper cover. £62.00 (\$95.00). ISBN: 978-1-107-04213-1

THE HOLY CITY OF MEDINA is a historiographical appraisal of Medina’s sanctum (*ḥaram*) and sacred structures. The book precisely follows its subtitle: it is not so much a narrative of the city’s history as it is a sustained analysis of the processes by which Medina came to be regarded by Muslims as sacred space. Munt aims to critique those who would assume that Medina’s current hallowed status has always subsisted since the time when Muhammad sanctified the city by prophetic decree. The book accordingly contributes to the growing body of research investigating the gradual evolution of Islam’s tenets, particularly during the religion’s first

centuries. In contrast to the critical scholarship on Muslim veneration of Mecca and Jerusalem, Medina has been considerably less scrutinized (with the notable exception of Michael Lecker's work in the 1990s–2000s), and *The Holy City* assembles the earlier studies and undertakes fresh reading of Arabic juridical and historiographical sources to yield an array of intriguing findings.

Munt's narrative begins in pre-Islam, evaluating the role of the *ḥaram*-sanctum in the Hijaz before Muhammad. Outside of the Muslim-era Arabic sources, evidence is limited, but it appears that Arabians possessed a concept of sacred spaces, and Munt argues that *ḥarams* were consecrated either for veneration of local deities, or as a means for establishing political control. By demarcating space as protected, a group asserts its ability to defend the *ḥaram* from attack, and thereby makes a statement of its autonomy and power. In a related vein, Munt argues that local disputes were also ameliorable by establishing a *ḥaram*: fighting in a sanctuary is interdicted, therefore the declaration of a *ḥaram* compels warring groups to make peace under the leadership of the *ḥaram*'s founder.

Muhammad established a *ḥaram* in Medina, but because the Qur'an does not invite Muslims to make a pilgrimage to the town, and because the rules about visiting Medina were not as clearly fixed as those for the Meccan hajj, Munt proposes that Muhammad's Medina was a *ḥaram* of the type established for socio-political control, not for sacred reasons of worship. After Muhammad's death, Medina evolved into a holy city resembling Mecca's sanctum as a destination for pilgrims, and Munt maintains through Chapters 3–5 that this process of sanctification was gradual, involving substantial reinterpretation of the memory of Medina and its place in Muslim sacred worldviews.

Munt's thesis posits that when the Caliphate's political centre shifted from Medina to Syria and Iraq in the generation after Muhammad, the maintenance of control in Medina became unnecessary, and hence the rationale which Munt suggests had driven Muhammad to consecrate Medina as a *ḥaram* fell away, to be replaced – though only incrementally – by a new sense of sanctity as a site of pilgrimage. Citing disagreements over the boundaries of Medina's sanctum (pp. 68–77), differences of opinion about the permissibility of acts within the sanctum (pp. 77–89), arguments concerning the location of Muhammad's and others' graves (pp. 119–22), and indications of only gradual and intermittent Caliphal sponsorship of building in Medina (pp. 103–20), Munt concludes that early Muslims debated the 'sacred hierarchy of Medina', and that many may not have considered Medina sacred at all (p. 92).

Chapter 6 closes by ascribing Medina's sacralization to the ascendancy of Muhammad veneration from the late 7th century onwards. As the figure of Muhammad became more important in Muslim belief, Medina, the site of his grave,

was increasingly seen as holy: Caliphs and scholars who marshalled the memory of Muhammad to prop up their own legitimacy constructed the narratives which turned Medina into a place which all Muslims would feel the need to visit as a pilgrimage destination. And thus Medina eventually achieved the status it enjoys today as a holy city second only to Mecca.

Munt's extensive use of local histories and juridical texts opens new evidence and questions that challenge readers to consider the place of Medina in Muslim history. Munt shows its complexities: the equivocal indications and the sometimes opaque backstories behind Arabic historical narratives are particularly acute in relation to Medina's *ḥaram*, and because archaeological data is almost non-existent, readers' conclusions will hinge on the nature of the assumptions they wish to draw from the tendentious textual evidence. Munt is cautious, and his instincts lead him to assume political motivations for Medina's sanctification instead of religious. Since Muhammad did declare Medina a *ḥaram*, Munt readily acknowledges that the city has always been important for Muslims, but he stresses that the nature of Medina's *ḥaram* changed from an initially socio-political boundary into a sacred site of worship (p. 64), and that the mobilization of Muhammad's memory in Abbasid politicking clinched this sacred aura for the city (p. 165). The evidence is equivocal, however, and a reader more inclined to see faith behind an earlier (if not immediate) establishment of Medina as a holy city, could muster some counters.

The identification of *ḥaram* as a 'protected' space, and therefore a space of socio-political control, derives from interpretation of related words in pre-Islamic poetry preserved in *al-Mufaḍḍaliyyāt* and *al-Mu'allaqāt*, but it should be noted that pre-Islamic poetry is not necessarily helpful for interpreting religious terminology. The poetry does not tend to invoke either deities or the sacred, and the liturgical lexicon of the Qur'an (where *ḥaram* does mean holy space) probably constituted a separate vocabulary. In Semitic philology where deity worship is recorded in epigraphy, *ḥrm* connotes a sanctum/shrine, and the Qur'anic term *ḥaram* for 'holy city' seems a loan from these Arabian languages, and should be distinguished from the poets' vocabulary which did not intersect with deity worship. When Muhammad called Medina a *ḥaram*, he may actually have meant it as a holy city. And another point querying the socio-political interpretation of *ḥaram* is the stark lack of *ḥarams* in pre-Islamic Arabia. It was a land of uncertain politics without a hegemon in the years before Muhammad, and if establishing a *ḥaram* was an efficacious political act, we would expect many groups to have tried to make *ḥarams* to assert local authority in the political vacuum, but historical records only adduce three: Mecca, Wajj (near al-Ṭā'if) and Buss (uncertain location in territory of the Ghaṭafān), which could imply that *ḥaram* was more about deity-worship than quotidian political control. There may have been more pre-Islamic *ḥarams*, but our sources are limited: Serjeant's

survey of mid-20th-century Hadramawt and Oman found numerous ritual spaces, and Ibn al-Kalbī's late 8th-century *Kitāb al-Aṣnām* (Book of Idols) reports that Arabians established many replicas of Mecca. Munt considers both (pp. 19–20), and is prudent in noting the difficulties of interpreting their evidence as indicative of the real situation in pre-Islamic Arabia. We are accordingly left with very few *ḥarams*, whilst the hints of more do tend towards religious function.

Medina's sanctity undeniably rests on the veneration of Muhammad and his grave, but it is not certain that Muslims only became dependent on Muhammad for their religious identity a century after his death. Munt builds his argument from Crone's connection of the Muhammad cult to the Marwanid Caliphate, and cites in support the fact that the first major commemorative mosque in Medina was built by the Marwanid al-Walīd ibn 'Abd al-Malik (r. 705–15). But some maintain that Muhammad's importance in earlier periods cannot be so easily dismissed, and one could add that the first major mosque built in Damascus also only dates to the reign of al-Walīd, yet that does not entail that Damascus had no previous importance: the Umayyads had been a Syrian-domiciled regime for two generations prior to the mosque's construction. As such, it is likely that al-Walīd ordered his Medina mosque as a glorification of what was already there, instead of a *de novo* 'finding' of Muhammad's tomb akin to St Helen's 'finding' of the True Cross during her visit to Jerusalem 300 years after Jesus' death. Munt reveals changes in ritual, but do they concern particulars or the totality? The texts are elusive, but Medina's holiness appears less starkly an escalating construct as Najam Haider has revealed was the case for al-Kufa, nor a beneficiary of sudden politically-motivated patronage (like the shrines of Timurid Turkestan, Safavid Ardabil or late-Safavid/Qajar Qom).

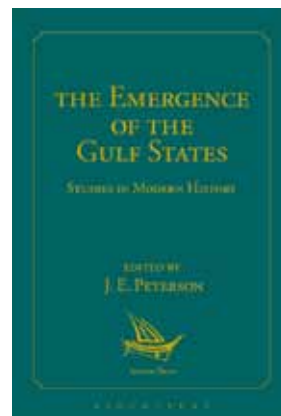
The likelihood that Medina possessed greater sacrality in very early Islam can also be gleaned from references in eschatological texts which were outside the purview of Munt's survey. Some early eschatology remembers Medina as a place of central significance, and the breach of its sanctum following the Battle of al-Ḥarra in 683 was deemed a terrible event, which suggests at least some believed Medina was holy in the generation before al-Walīd. Munt cites a line of the Umayyad-era poet al-Farazdaq referring to Mecca and Medina as "twin sacred mosques of God" (p. 170), and yet downplays this key phrase in such an early poem – fuller survey of poetry would be a useful next step. Poetry is emotional business, references to religion enter Arabic poetry in the Muslim era, and there is much poetry from Medina and the Hijaz: early Muslim impressions of Medina's holiness can be augmented via this corpus.

Lastly, there are intriguing arguments from 10th- and 11th-century Ḥanafī jurists who were alleged to have denied that Medina was a sanctum. Munt interprets these to mean that

even in this period, Medina's sanctity remained unclear (pp. 177–9), but another interpreter could read this as a jurisprudential debate without practical ramification. Caliphs had been patronizing Medina, and pilgrims had been visiting it since at least the 8th century, meaning that the emergence of the debate in later jurisprudence might be technical, not practical. Munt reveals that the charge first occurs in a polemic directed against Abū Ḥanīfa; it could therefore bear interpretation as an insult against his rulings, using what was deemed an incontrovertible point about Medina's sacrality as a means to emphasize Abū Ḥanīfa's ignorance, and the barb stuck, leading his followers in later centuries to debate the point away. Jurisprudence holds fascinating debates, but whether they can bolster historical conclusions is open to interpretation.

Munt's close textual analysis is a good case study of the fascinating dual pliancy-yet-robustness of Muslim traditions about the first centuries of Islam. As regards Medina, *The Holy City* lays out, for the first time, a considerable body of texts and highlights the disagreement between them over particulars which causes the tradition to bend under critique, but like a young sapling, it springs back rather well. Munt demonstrates the naivety of assuming that all Muslims have always approached, and indeed must approach Medina in a single fashion, singing, if the metaphor may cross doctrinal lines, from one uniform hymn sheet. Yet a chorus of singers does appear to have been assembled in Medina for a considerable time, and many, at least, seem to have been tolerably in tune.

by **Peter Webb**, Leiden University



The Emergence of the Gulf States

Edited by J.E. Peterson

London: Bloomsbury Academic, on behalf of Altajir Trust. xvi + 388 pp. 30 photographs, 8 maps, 4 tables, 6 graphs. Glossary, Chronology, Index. Hardback, unjacketed. £120.00. ISBN 978-1-4411-3160-7

TO DATE THOSE looking for a scholarly introduction to the modern history of the Gulf have had few if any options. Whether for the general reader or for the specialist that gap is now filled. *The Emergence of the Gulf States* is a work of scholarship handsomely produced and generously supported by the Altajir Trust out of concern to "counteract the forgetting". The threads it describes climax in the formation of the six Gulf states including Saudi Arabia (though in the Saudi case developments which are more specific to central or western Arabia are not addressed). Rather belying its title, the book ranges widely in time – covering in eleven

impressively argued and detailed chapters the economic, social, religious and political history of the Gulf littoral from the 18th century up to British withdrawal in 1971, while also casting an eye back to earlier periods and forward almost to the present day.

If this sounds indigestible, it is not. The authors include many of the most eminent scholars in the field. They have worked collaboratively over a five-year period with a distinguished panel of advisory editors to produce a work which they hope will be the key point of reference for future study and research in the field. Students will benefit from the bibliographical essays at the end of each chapter (other than Michael Crawford's magisterial piece on religion and religious movements, which has instead a wealth of often discursive footnotes).

When reading this book in Dubai over an extended Christmas break, I was impressed not only by the scholarship on show but also by the colour and drama of the story told. There are, inevitably in a collection of this sort, variations of style but the book is eminently readable. Non-academics interested in the area will benefit greatly from the understanding it gives of a history which has been so thoroughly overlaid by the extraordinary growth and development of recent decades.

From the beginning – and the beginning in D.T. Potts's opening essay on the pre-modern history of the region is many thousands of years ago, when sea levels were first much lower and then higher than now – the easiest passages between human communities around the Gulf were by boat. The sea served to link rather than divide. Prof. Potts and others – Hala Fattah in two excellent papers, on 'Iraq and the Gulf' and 'Social Structures until 1971', Lawrence G. Potter in his chapter on Arabia and Iran – stress the many ways in which the shores of the Gulf before the 20th century can be regarded as an integrated unit and make a strong case for a holistic approach to the history of the region.

Another common theme is the strength over the past four centuries of connections across the Indian Ocean, to communities in South Asia and East Africa in particular. Fahad Ahmed Bishara and Patricia Risso argue in their chapter 'The Gulf, the Indian Ocean and the Arab World' that such ties were for the most part stronger than those to historic Arab centres like Cairo, Baghdad or Damascus. In support, they offer insights into Oman's maritime history and eventual suzerainty on the East African coast, and they and others provide a wealth of information on Gulf trade and other links to India in the early modern period.

Professor Bishara is also a co-author, with Bernard Haykel, Steffen Hertog, Clive Holes and James Onley, of an authoritative chapter on economic transformation in the Gulf through the 19th century and up to the early days of oil. The chapter includes an engaging description not only of the

dependence then of the economy of much of the Gulf on the pearl trade, but also of the mechanics and the harshness of the pearling business and its collapse in the 1930s with the introduction of cultured pearls, and the opening up of more alluring job opportunities in the infant oil industry.

The hand of empire – Ottoman, Portuguese, or British – was for the most part mercifully light in the Gulf. For much of the time even the Persians were pretty much absentee landlords and the Iranian coast was largely controlled by local Arab rulers. The book's editor, J.E. Peterson, contributes a chapter entitled 'The Age of Imperialism in the Gulf', which gives an overview from the arrival of the Portuguese and their early activities via those of the Dutch, the East India Company and the Ottomans through to the British. For all of them the Gulf was usually, until the 20th century at least, a peripheral area of interest.

At first I wondered (it was probably the former British official in me) whether British imperial policy, whether directed from Bombay, Delhi or London, might not have merited a chapter to itself. In its very lightness of touch, Britain's approach helped to determine the shape of what came later. Where there was direct intervention, as in the matter of borders, it was of crucial importance to the successful outcome which provides the book's title – the emergence of the Gulf states – and to the process of state formation.

But unlike most of the subjects covered by these studies there is probably no shortage of readily accessible sources on the British role in the Gulf. And the collection as a whole is anyway not short on passages concerning that role, many of them also dramatic or colourful: Michael Crawford on Bombay's presciently pragmatic message to the Saudi leader in 1810; several contributors on the action in 1819 which led to the reduction of the Qawasim; Lord Lansdowne's declaration in 1903 warning off other powers (which, J.E. Peterson notes, bears more than a passing resemblance to the Carter Doctrine announced by the US in the wake of the Iranian revolution). Professor Potter's account of the realpolitik way in which, at the start of the First World War, Shaikh Mubarak of Kuwait was accorded British protection and thus set on the path which led eventually to statehood, whereas ten years later his friend Shaikh Khazzal of Muhammarah was abandoned to the resurgent Iranian nationalism of Reza Shah, is another telling example – and one which foreshadowed the progressive hardening of trans-Gulf boundaries.

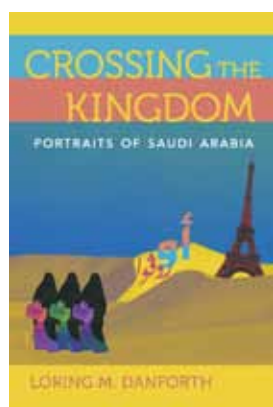
The last two chapters of this book offer as clear and succinct an analysis as one is likely to find anywhere of the emergence of the six Gulf states as independent sovereign members of the international community. Frauke Heard-Bey's account of the process of state formation from the early days through the growth in oil revenues and the hasty withdrawal of the British highlights both the differences

in timeline and trajectory between the six but also the similarities, notably the continuity of ruling families, the “transformation of rule into systems of government”, and the remarkable resilience these systems have shown since notwithstanding an extraordinarily volatile political environment.

Steffen Hertog takes the story further in his concluding essay on ‘Oil-Driven Nation Building’. In doing so he draws attention to the success of the Gulf states in comparison to other oil rich nations in numerous different ways, from promoting a sense of identity to rolling out public services. But he also charts the shortfalls, including excessive dependence on the state and state employment and on expatriate workers, shortfalls which a new generation of Gulf leaders is now trying to address in the light of low oil prices.

There is much in terms of custom and history and interest that binds the GCC states. And looking around me in Dubai I am reminded forcibly of the mobile, outward-looking aspect of the ‘khaliji’ character described at various points in this book. Something that has been lost, however, with the rise of nationalism and the revolution in Iran and subsequent events is the openness which existed in the past across the Gulf. We are told at one point in this book that this division is a “recent, undoubtedly ephemeral phenomenon”. Let us hope that confidence is well placed.

by **Derek Plumbly**



Crossing the Kingdom: Portraits of Saudi Arabia

Loring M. Danforth
University of California Press,
2016. 280 pp. Hardback and
paperback. £48.95 and £18.95.
ISBN 978-0-520290-28-0 and
978-0-520290-27-3

IN THE SPRING OF 2012, Loring Danforth spent a month travelling across Saudi Arabia with a group of his undergraduate students from the American private liberal arts college, Bates, in Maine. The trip took them from the Eastern Province to Jeddah. It was made possible by an invitation from one of his students, Leena, a Saudi female undergraduate, and was supported by her family and the multinational corporation her father worked for. Danforth and his student host developed a study course to precede the visit. Sixty students applied and sixteen were selected including, of course, Leena. *Crossing the Kingdom: Portraits of Saudi Arabia* is the book that emerged from the journey they made.

Loring Danforth is professor of anthropology at Bates and has taught there for more than thirty-five years. He considers Saudi Arabia an interesting and important country “that deserves to be understood much better than it usually is”. He explains that the seven chapters in his book are not a travelogue but more of a series of essays in search of perspective and meaning. These portraits form an intriguing assemblage that the author defines as “mixed-genre text”. This is a term coined by his fellow anthropologist, George Marcus, in a 1986 essay entitled ‘Contemporary Problems of Ethnography in the Modern World System’.

The study group arrived in Dammam, made visits to Dhahran and remained in the Eastern Province for ten days. The opening chapter presents “an ethnographic and historical portrait of Saudi Aramco”. This forms a brief and accessible account of the corporation’s development and also reviews some of the copious literature on the topic published over seventy-five years. Developments in Saudi Arabia are moving at a rapid pace. The ethnographic observations and his portrait of Aramco (and indeed of other aspects of the Kingdom) were written up and published before the formulation and announcement of the Saudi Arabia Vision 2030 in April last year. The state-owned energy giant now stands on the verge of a partial (probably around 5 percent) public share offering in Riyadh and several other markets. Next year’s colossal IPO is likely to be the world’s largest share offering in history in terms of value and, no doubt, in publicity, comment and controversy.

The tour of Aramco and its emergence as a global energy producer is outlined in Danforth’s opening chapter, ‘Can Oil Bring Happiness? Alternate Visions of Saudi Aramco’. This sets the scene for an intriguing anthropological account of the children of American Aramco employees who grew up on Aramco compounds. They refer to themselves as ‘Aramco Brats’ and they are bound together as an affiliation with newsletters, website and reunions. Their alumni membership dues are referred to as ‘administrative baksheesh’. To some American Brats, living in Aramco compounds was like being part of ‘Growing Up in Mayberry’, which is the title Danforth gives this chapter’s last section. He adds to the subtitle a rhetorical tag, ‘A Happy Ending?’ Mayberry featured as a fictional town in North Carolina in the popular 1960 sitcom, *The Andy Griffith Show*. And, the author reminds us, “Mayberry was not a hotbed of cultural and linguistic diversity”. He concludes that the embedded narrative of Aramco Brats revealed in the feature documentary film *Home: The Aramco Brat’s Story* is “not a story about Saudi Arabia, it’s an American story. And these are two very different stories.”

Chapter 2 tackles the well-worn theme of women in Saudi society. And most of the narrative here is pinned on the topic popular with Saudi Arabia watchers: women and driving. Entitled ‘Driving While Female: Protest the Ban on Women Driving’, it focuses on various direct-

action campaigns by Saudi women at the wheel (and the consequences) which first attracted worldwide attention in 1990.

The one-month visit to Saudi Arabia was made during the second half of King Abdullah's reign, a time of rapid change that was visibly shifting the position of Saudi women in society. Here is a chapter where the reader might expect more ethnographic insights, observations and background. This would have covered not only driving but other issues involving Saudi women such as guardianship, dress, parenthood, education and employment, and their economic, social and indeed political consequences. The chapter could also have taken a look at the rapidly increasing role and outstanding performance of Saudi women in spheres such as education, business, innovation, participation, not to mention their voice in national and local dialogue and decision making, and their leading involvement in the creative arts. All of these were obvious and apparent during the time of Danforth's visit.

In January 2016, *Foreign Policy* published an article entitled 'Saudi Women Are Getting Down to Business', with the caption "A surge in female employment is changing social norms and shaking up marriages in this conservative kingdom". The number of female employees, it stated, "has grown 48 percent since just 2010, and the high female unemployment rate, at 33 percent, paradoxically shows that record numbers of Saudi women are trying to get out of the house and into the workplace".

In the next chapter, 'Saudi Modern: Art on the Edge', the author does provide useful insights into the active role Saudi women are playing in the burgeoning creative arts scene in the country. In the brief profiles of creative talent, he presents Saudi female artist/photographer Manal Al-Dowayan and talented experimental illustrator Mona Al-Qatani whose artwork ('Au Revoir') forms the book's striking front cover.

The chapter, 'Finding Science in the Quran: Creationism and Concordism in Islam' broadens into a review of the complex relationship between science and religion in the Muslim world and presents some fascinating insights into the work of concordists and creationists. Danforth visited the National Museum in Riyadh, and the Museum of Science and Technology in Islam at King Abdullah University of Science and Technology north of Jeddah. He writes that "they juxtapose material from the world of science and the world of Islam in a way that is unfamiliar to people who have visited 'science museums' in the United States or Europe". The chapter concludes with the author remarking on his confrontation with what he describes as "disturbing aspects of Saudi culture and the way they challenged values he holds dear". Hold on. Last year, an astonishing 100-million-dollar theme park museum, The Ark Encounter, opened in Kentucky. Harvard-educated creationist, Dr Nathaniel

Jeanson, advised on the building of a 520-foot boat billed as 'a life-sized Noah's Ark'. In the furore that followed, Dr James Krupa, who teaches evolutionary biology at the University of Kentucky, observed: "We live in a nation [USA] where public acceptance of evolution is the second lowest of thirty-four developed countries, just ahead of Turkey," adding, "Roughly half of Americans reject some aspect of evolution, believe the Earth is less than 10,000 years old, and that humans coexisted with dinosaurs. Where I live, many believe evolution to be synonymous with atheism, and there are those who strongly feel I am teaching heresy to thousands of students."

In his chapter 'Roads of Arabia: Archaeology in the Service of the Kingdom', Danforth's tone is critical, almost acerbic, as if Saudi Arabia were unique in the deployment of culture as an instrument of soft power. The author regards the touring exhibition Roads of Arabia as a flawed tool designed to "rebrand the Kingdom of Saudi Arabia on the world stage". He goes on to state that the international success of the exhibition "is tarnished by the fact that it was used by the Saudi Government for political and diplomatic purposes". Tarnished? The UK British Council's entire purpose is the artful use of soft power, as it endeavours to deploy culture as part of global diplomacy. Japan promotes manga for its own ends. And the author's own country, after disastrous attempts to promote and propel its brand of democracy into the Middle East, now engages in a somewhat less risky adventure of sports diplomacy as soft power. What then is the problem with Roads of Arabia (now on its eleventh stop and in Beijing) as it continues to attract, engage and inform large audiences around the world?

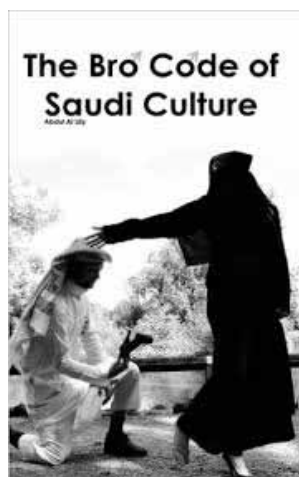
In his final chapter, the author looks at the Hajj. A brief review of the literature of Western travellers to the Holy City includes an account of the spiritual journey of Malcolm X. The chapter concludes with a brief account of some of Danforth's students endeavouring to obtain approval to visit Makkah and the discussions that follow. (Their visit to the Holy City failed to happen.) This is the longest appearance of the sixteen students accompanying the author, and in fact they are mentioned just a handful of times. And it is here that the reader might detect a missing aspect: the encounters of these young students with Saudis, the places they visited and the culture they experienced, all of which would have endowed Danforth's portraits with added value and perspective.

Crossing the Kingdom includes chapter notes and a useful, extensive bibliography. One work that does not appear is *The History of Saudi Arabia* by Alexei Mikhailovich Vasiliev, published at the end of the last century in Russian, Arabic and English editions. This remains one of the most accessible, insightful and fascinating works on the complex history and significance of Saudi Arabia on the regional and international stage.

The ground has continued to shift in Saudi Arabia since Danforth and his students made their laudable visit five years ago. The Kingdom continues to develop and change, embracing modern technology and science and attempting to navigate the resulting tensions, as well as the challenges of regional conflict and global uncertainty.

Loring Danforth's *Portraits of Saudi Arabia* are thought-provoking, present useful and concise background, and access a broad range of sources and literature for the themes he selects. The irony is that in the brief period since publication of the book, America has acquired a leader many consider to be a denialist spearheading a Twitter realm where facts count for little. As an antidote to this project to create a realm of 'alternative facts', such study visits to Saudi Arabia are to be encouraged and will hopefully provide more fresh and fascinating ethnographic insights, reflections and portraits.

by **Peter Harrigan**



The Bro Code of Saudi Culture: 714 Rules on How the Human Body Should Act inside Arabia

Abdul Al-Lily
CreateSpace Independent
Publishing Platform, 2016.
Paperback. £7.00. ISBN: 978-1532830136

SINCE 9/11, THERE HAS BEEN a burgeoning stream of new titles in the West offering insights and forecasts about Saudi Arabia as well as political, economic and social analysis. Much of this niche publishing is fuelled by the rapid change and development within the country and the turmoil destabilizing the surrounding region. Saudi Arabia has repositioned itself significantly in its foreign policy and is embarking on a bold programme of national transformation (Saudi Vision 2030). Its leadership profile has shifted to represent the younger generation that forms the bulk of the population. Saudi women are pioneering a more active role, and the arts scene is blossoming. The country is trying to shift away from oil dependency, by grappling with the need to build a diversified and sustainable economy that engages Saudi citizens. With such a pace of change, the risk with new titles is that they are out of date before they even reach the shelves.

One recurring theme in these books is the explication of Saudi society's etiquette and social mores for baffled outsiders. "Saudi culture is in constant flux, and the culture

gap between the West and Saudi Islamic culture is wide", declares the blurb for *Culture and Customs of Saudi Arabia* (2005) by former US diplomat David E. Long, author of at least six other books on the country, with this one claiming to be the first cultural overview. Other choice offerings by Western authors include *Saudi Arabia – Culture Smart!* (2008), promoted as "the Essential Guide to Customs and Culture", whilst CultureShock! Saudi Arabia is touted as a "Survival Guide to Customs and Etiquette". *Saudi Customs and Etiquette* (2003) is by former Riyadh resident and writer Kathy Cuddihy, and more recently *An A-to-Z Pocket Guide to Living and Working in Saudi Arabia* (2013) offers, as its subtitle, "Twenty-Six Things to Know about Living and Working in Saudi Arabia".

The latest title and the subject of this review massively boosts the count of things we need to know, and breaks significant new ground. It presents over seven hundred findings in a style that is authoritative, credible, highly informative, engaging and liberally sprinkled with wit and surprise. It is research-based and entirely non-judgmental. Its author, a Saudi, gives us an insider's decryption of the minutiae of Saudi culture, and an up-to-date guide to understanding and navigating its fascinating and daunting social complexities and mostly unwritten rules.

Dr 'Abd al-Rahman Al-Lily is a young professor at King Faisal University in the Eastern Province, and an Oxford sociology graduate. After an introduction, he presents his 714 rules in a succinct and disarming style, listing them under seven anatomical headings: face, eyes, ears, mouth, waist, genitals and extremities. These codes, informed by research, make essential reading: here indeed is everything you've wanted to know about Saudi Arabia but might have been or still are afraid to ask, not to mention much that you didn't know you wanted to know. Al-Lily offers his insights in the context of a society he regards as largely 'parental' and collective, where consensus, conformity and 'fitting in' are powerful behavioural motivators.

Despite the freshness of the approach and the intriguing finds and commentary of the Bro Code, the editorial, production and layout values of the print edition fall somewhat below the standard of the author's ideas. Nonetheless, this is thoroughly engaging content. Al-Lily and his remarkable work exemplify the energy and talent of a new generation of Saudis determined to reach out and engage whilst juggling with tradition, change and challenge in their part of our global village.

by **Peter Harrigan**

REVIEWS IN THE 2018 BULLETIN

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

LIVES REMEMBERED

Maurizio Tosi

1944–2017



Maurizio Tosi during excavations at Ras al-Jinz in 1987

Maurizio Tosi was born in Verona on May 31st 1944 to a highly-educated family from Naples that the accidents of war had confined to Northern Italy. He grew up in Rome where he graduated in Humanities at the University of Rome “La Sapienza” in July 1967. Full Professor since 1981, Maurizio Tosi first occupied the Chair of Prehistory and Protohistory of Asia at the Istituto Universitario Orientale of Naples till 1994, when he was called to the Chair of Palaeoethnology at the University of Bologna.

Maurizio Tosi worked chiefly as a social scientist devoted to the study of early civilizations. From 1972 on, his efforts were directed to map the relations between population, territory and resources to attempt the systematic reconstruction of past landscapes. His main scientific contributions have increasingly focused on craft specialization and the ancient economy in general, along with digital applications and remote sensing methods for the recovery of population processes across the archaeological record.

In his widespread search for the formative stages of complex societies, Tosi was compelled to operate in many areas of the world. Beginning in 1967 he directed field projects in collaboration with different European, American and Asian higher institutions of learning in Iran, Peru, Iraq, Oman, Yemen, Pakistan, Afghanistan, Mongolia and the Asian regions of Soviet Union. His most relevant research projects took place at Shahr-i Sokhta, Iran (1967-77), Mohenjodaro, Pakistan (1981-86), Naqadah, Egypt (1977-82), the Murghab Delta in Turkmenistan since 1990, the Island of Pantelleria in Sicily (1996-2008), the Indus site of Lothal (2008-2010), and since 1999 he directed explorations for the cultural resource planning of Samarkand and its territory in

Uzbekistan.

Since the mid-seventies his main work took place in the Arabia Peninsula driven by the desire to understand the prehistoric foundations of its greatness and diversity. He pioneered archaeological research in the Sultanate of Oman. From 1977 until very recently he directed and coordinated excavations at coastal Neolithic seasonal camps and necropolises in the area of Ras Al-Hamra, Muscat. Moreover, along with the late Serge Cleuziou, he co-directed a number of international projects at Ras Al-Jinz and Ras Al-Hadd chiefly aimed at uncovering the maritime aspects of the Magan Civilization, along with the beginnings of navigation and trade across the Indian Ocean. With Serge Cleuziou, he also wrote the first comprehensive book about the archaeology of prehistoric Oman, “In the Shadow of the Ancestors: The Prehistoric Foundations of the Early Arabian Civilization in Oman”, published in English and Arabic by the Ministry of Heritage and Culture.

Since 2010, he worked as Resident Adviser for Archaeology of the Ministry of Heritage and Culture of the Sultanate of Oman. He promoted a renewed season of dynamic archaeological explorations in the Country (see in this issue of the Bulletin the incredible number of projects presently active in Oman), including also important excavations carried out directly by the Ministry with his coordination, such as the Early Iron Age metallurgical factory of As-Safah, hidden under the dunes of the Rub Al-Khali, and the incredibly rich collective graves of Daba, in the Musandam peninsula. His collaboration with the Ministry was fundamental also for the realization of several important projects of rescue archaeology that minimized the impact of large infrastructural project to the archaeological heritage of Oman. He also contributed to the scientific foundation and implementation of the archaeological sections of the recently inaugurated Oman National Museum.

by **Dennys Frenez**



Paul Lunde

1943–2016



With the sudden death of Paul Lunde in August 2016, the study of Arabia has lost one of its most gifted and idiosyncratic exponents. Scholar and Arabist, bibliophile, manuscript collector and traveller, not to mention accomplished shot, he also embodied a direct link back to the early days of oil exploration in the Eastern Province of Saudi Arabia to where, as the eldest child of one of the original Aramcons, John Lunde, he was taken as an infant in 1945.

His earliest memories were of Abqaiq, in those days a featureless, sand-blown desert oil camp, for which he nurtured an irrational attachment. When the family moved to the more comfortable Aramco quarters in Dhahran's 'Little America', the young Paul made several solo attempts to return to what he firmly regarded as his proper home. You can take the boy out of Abqaiq, he used to say, but you can't take Abqaiq out of the boy. His early years in Saudi Arabia, where he was brought up until the age of fourteen, made an indelible impression and led to his early fluency in Saudi Arabic – the first in the formidable array of languages he was later able to bring to his research. These would come to include Arabic (Classical, Maghribi and Levantine), Persian, Turkish, Hebrew, French, Italian, Portuguese, Spanish, Catalan, Dutch, and even (though aptly, given his father's Norwegian ancestry), Old Norse.

Paul graduated first from Knox College and then from the University of California (Berkeley) in 1965 with a degree in English Literature, which instilled a passion for modern poetry. Though by no means averse to firearms, he objected profoundly to US policy in Vietnam. Wishing to avoid the draft, he left to study Arabic at the Université Libanaise (Beirut) for a year, going on to SOAS in London, where he was taught by Charles Beckingham and John Wansborough, as well as the formidable Ann Lambton, graduating in

Arabic and Persian in 1970. Eschewing PhD study, he spent a year as a technical military language instructor in Morocco, before going on to Rome. There he spent a number of years researching medieval trade and travellers and cataloguing the Christian Arabic collection in the Vatican Library, and studying 17th-century Christian Arab travellers in the archives of the Propaganda Fide. Appropriately, it was in a secondhand bookshop near the Spanish Steps, while poring over a Provençal French text, that he met his future wife, Caroline Stone, daughter of the Nobel Prize-winning Cambridge economist Sir Richard Stone, and a frequent reviewer in these pages. They married in Bahrain in 1974 and went to Dammam, where Paul worked for two years. His father was by that time deputy head of Aramco in the Eastern Province.

At this point, Paul could easily have opted for a career in academe, where he would have been a credit to any Middle Eastern department. He was in fact approached by various institutions, but succumbed only once, from 1996 to 1999, when he taught at the University of Wisconsin. He was temperamentally unsuited to working in organizations and valued his freedom to pursue his own interests. This suited his intensely private nature, and also his innate perfectionism – the downside of which was that he seldom felt ready to publish. His ideal day was spent in a library, pursuing his own research. He epitomized what, these days, is known as an independent scholar.

Having therefore to make a living by his wits, while based in Rome between 1977 and 1986 he acted as Contributing and Acting Editor of *Aramco World* Magazine, spending much time in The Hague. Aramco World proved to be a steady source of income. Many of the ninety-six or so articles that Paul wrote during his life on the history and culture of the Middle East appeared in it and its successor, *Saudi Aramco World*.

In 1987, Paul moved with his family to Seville and continued his researches on early modern trade and travel in the Archivo de Indias. Along with this he developed an interest in plant transmissions between East and West, and the agricultural innovations that made this possible. From 1996 to 1999 he taught courses in the *History of Islamic Spain* and the *History of Spanish Sephardi Communities* at the Hispano-American Institute (University of Wisconsin).

From 2000, he and Caroline divided their time between Seville and Cambridge. Until 2008, they both worked with the Golden Web Foundation based there, researching pre-modern trade routes, travellers, commercial centres and cultural exchanges in Afro-Eurasia. This would lead to Paul's attachment, from 2008 to 2011, as Senior Researcher at the Faculty of

Asian and Middle-Eastern Studies at Cambridge University, to work on the Cambridge-based Civilizations in Contact Project.

Over the years he was author, co-author or editor of some fourteen volumes, ranging from *Islam: Faith, History, Culture* (London: Dorling Kindersley, 2002) to another great interest of his, *Organized Crime: An Inside Guide to the World's Most Successful Industry* (London: Dorling Kindersley 2004), which has sold well in a number of languages. A major project was the translation into English of more or less the whole of Al-Mas'udi's *Murūj al-Dhahab* (Meadows of Gold); sadly only the first of three projected volumes was published by Routledge. Penguin in 2007 published a handy selection under the title *Al-Mas'udi: From the Meadows of Gold* (London: Penguin, 2007), and also the colourful *Ibn Fadlān and the Land of Darkness: Arab Travellers in the Far North* (Penguin Classics, 2012). He made notable contributions to the Red Sea Project series under the auspices of the Society of Arabian Studies, on the board of which he served. Over recent years, he produced five book reviews for this *Bulletin*.

Despite his taste for seclusion, Paul was the most generous of collaborators, and would go to great lengths, unasked, to dig out sources for those researching subjects that interested him. We worked together on a number of projects, the first in 2004 when, both needing the money, we were teamed together to produce a complete overhaul of the Aramco handbook, published in 2006 under the title *A Land Transformed: The Arabian Peninsula, Saudi Arabia and Saudi Aramco*. Most recently, I commissioned his two remarkably erudite articles on Arabic navigational texts as a source for mapping Indian Ocean maritime routes during the 15th century, for publication in *The Principles of Arab Navigation* (London: Arabian Publishing, 2013). He and Caroline were welcoming hosts; working sessions at their Cambridge home would merge seamlessly into long convivial lunches, often ending with a walk across Christ's Pieces to David's Antiquarian Bookshop. Paul's irreverent sense of humour and throaty guffaw were infectious, and he was a gifted lecturer. Nobody but he could have had an entire audience laughing at something as dry as the exploits of João de Castro in the Red Sea in 1541.

He is survived by Caroline, his sons Alexander and James, his brother David, and sisters Jan and Marcy. He is also survived by a mass of unpublished work, which Caroline plans to house in Seville along with his collection of books and manuscripts. Paul's friend, Dr Amal Marogy, has set up a fund in his name to support research in Christian Arabic (go to: Aradin.org.uk), and it may eventually be possible to offer a modest scholarship to work on some of his material.

by **Will Facey**

John Shipman

1939 - 2016

"Kalaam bulbul" as John Shipman would say with his infectious chuckle, if one had managed to produce a simple phrase in Arabic suitable for an occasion - but hardly a nightingale's trill. It must have been one of the myriad idioms he acquired in the Hadramaut back in his early days in the 1960s when his profound familiarity with and enduring love of South Arabia was taking root. He spent several early years of service in the Eastern Aden Protectorate, in Seiyun and Mukalla until the British withdrawal in 1967, acquiring there his exceptional command of not only of Arabic as a language but also a wealth of its idioms and its poetry. The friendships he formed there endured throughout the vicissitudes of the decades from the '60s until John's death on 3 November 2016. At his funeral on 30 November, he was given a remarkable accolade by Sir Mark Allen.

John went on to serve in UK embassies in Muscat immediately after Sultan Qaboos' succession from his father in 1970, and subsequently in Jeddah. His involvement with the southern countries of Arabia was continuous and extensive. In the embassy to the UAE in Abu Dhabi in the early 1980s he became a fount of knowledge which he was generous enough to share with such as myself. I recall in Ramadhan us setting out in the late evening to pay calls on notable Abu Dhabians who were at home and relaxed in their majlises where one drank coffee, conversed or even played cards.

John had occasion to learn from Wilfred Thesiger his triple criteria for good writing, often cited by John: clarity, brevity, and euphony. John himself had exceptional literary abilities, both in Arabic and English. As Mark Allen remarked in his funerary address, he was the best Arabist of his generation. As also recounted then, John acted as interpreter for Margaret Thatcher in a difficult meeting with King Hussein, and also in HM the Queen Mother's meeting with King Abdullah bin Abdul Aziz when John deftly substituted horses for dogs which she had inappropriately raised as a supposed topic of mutual interest.

John had joined the Royal Society of Asian Affairs in 1970 and during his retirement from the FCO, he became Editor of the Society's journal, *Asian Affairs* between 1995 and 1997. Following this, John took over as the second editor of the *Journal of the British Yemeni Society* in 1998 and continued in this role until 2013, shaping and expanding its form over 15 editions, thus setting his mark on the Journal's reputation for interest and quality. Besides regular pieces of his own, he was tireless in finding contributors and, if necessary, massaging text into a more polished form.

Numerous people formed deep and enduring friendships with John during his retirement, especially friends from Yemen who seldom failed to visit him over the years. He was a staunch member of Friends of the Hadhramaut, set up by Sultana Al Qu'aiti and others.

John was meticulous in following Arabian regional developments in the press both in the Arabic and English.

He involved himself in erudite work in both languages with equal facility. His library of Middle Eastern books was vast and his reading capacity immense. Even when the inhibitions of his infirmities took hold, John was up-to-date with all that was taking place. He is and will remain a friend sorely missed.

by **Julian Lush**

LAST WORD

Recording the Vernacular Architecture of the Gulf

Over the past few decades the Gulf states have experienced rapid development, however this has resulted in the destruction of much of their buried and built heritage. Daniel Eddisford reports on how the traditional vernacular architecture of the Gulf is rapidly disappearing and highlights some of the attempts being made to record and preserve it.

The urban centres of Gulf states have experienced meteoritic growth over the past few decades and the hypermodern city has become a symbol of the success of the hydrocarbon economy. This rapid transformation of small pearling and trading towns into sprawling cities has resulted in the destruction of much of their early buried and built heritage. This urban history has received little attention, due in part to a lack of historical accounts. The work that has been carried out on recording and preserving the built environment of these states has focused mainly on elite architecture and often has not considered how traditional buildings have been used following the transformation of Arabian society in the post-oil period.

The Origins of Doha and Qatar Project is a UCL Qatar research project funded by the Qatar National Research Fund (a member of Qatar Foundation). The project explores the foundations and historic growth of Doha, its transformation to a modern city, and the lives and experiences of its people, through a combination of archaeological investigation, historical research and oral testimony. Alongside archaeological excavations the project is recording standing buildings, with a focus on highly threatened vernacular domestic architecture. Recording in detail the different phases of use and alteration of each building this study highlights the fact that modern Doha has a tangible past that is visible in the vernacular architecture of the city.

One of the biggest impacts on vernacular architecture was the oil wealth that flowed into the country from the mid 20th-century. This caused an increased demand for large numbers of foreign workers. At the same time public housing initiatives encouraged Qatari nationals to move from traditional houses in the centre of the city to modern western style houses on the edge of the city. Today the surviving areas of traditional

buildings in Doha are dilapidated, often overcrowded, and inhabited by less affluent immigrant workers. However the life histories of these buildings tell the story of Qatar's rapid development in the 20th century and the dramatic changes to the society and urban fabric of its capital.

Prior to the 1960s most of the houses of Qatar's settled population consisted of a rectangular walled yard (housh) with simple rectangular single storey structures abutting the external courtyard wall, each with a door in the long wall opening into the yard. A screening wall usually stood just inside the entrance to prevent visitors seeing into the family area. A shaded yard, often containing palm frond barasti structures, preserved individual privacy in crowded urban conditions. A key feature of traditional dwellings was the majlis (reception area) and a colonnaded veranda (liwan) was a common feature of more affluent houses. Decoration was generally simple, normally restricted to recessed niches, and external walls were generally undecorated and covered in a brown mud render. This was the standard vernacular house form across the Gulf region, which existed alongside more elaborate high-status houses of wealthy merchant or sheikhs.

The traditional houses recorded in Doha were built of locally quarried limestone, packed mud and gravel and smaller stones. This method of construction requires constant maintenance as external renders must be replaced periodically, particularly in case of mud-based renders. Lintels of doors and windows were built by binding mangrove poles with jute rope, which prevented the mangrove from splitting and created a surface onto which a decorative render could be applied. Roofs were flat and built with rafters of imported mangrove beams (danshal) laid directly on top of the walls. The length of the danshal beams dictated the dimensions of the rooms of the house; usually 2.5-3 metres. The beams were overlaid with a layer of

split bamboo, woven reed, and a palm mat (manghrour). Finally, the roof was made watertight with the addition of several layers of well tamped down earth.

A change in building materials and the introduction of piped water and electricity during the 1950s is associated with increasing prosperity from oil revenues. These changes are recorded in the later alterations to traditional houses in Doha. Concrete blocks containing shell aggregate and square machine-cut timbers are typical of this transitional method of construction. Modern construction is present in the latest phases of the houses recorded, typically associated with the introduction of concrete blocks, reinforced poured concrete, plywood, corrugated iron and asbestos.

One example recorded by the ODQ team shows a typical progression of one of these transition-era structures. The Gypsum House was originally the home of a relatively humble family, built between 1952 and 1956 as Doha underwent an explosive phase of growth. As the neighbourhood developed around the house, the original layout was soon altered. The many modifications to the original traditional stone construction of the house were recorded in detail. These include blocking doorways and part of the colonnade to sub-divide the house into smaller residential units, the addition of air-conditioning units and the introduction of modern roofing materials. An area of the house was used for the manufacture and sale of gypsum plaster mouldings during its final occupation, giving the house its current name. These changes and alterations reflect the changing nature of the city and its inhabitants over the last three generations.

The record of the traditional architecture of Doha is supplemented by oral histories gathered by students and much of the data collected has been put into an online historical GIS, sharing these historic buildings with the current residents of the city. Future work by The Origins of Doha and Qatar Project will focus on archaeological excavations to examine the foundations of these building traditions. Other local initiatives to preserve traditional buildings include an interdisciplinary conference planned for 2017 titled Mapping Traditional Khaliji Architecture: Qatar, the Gulf and the World, 1750s-1950s.



Traditional vernacular houses, many of which are now dilapidated or abandoned, in the Najada district of Doha. (Photo: Origins of Doha and Qatar Project)



An aerial view of Doha in 1947, taken by Hunting Aerosurveys Ltd. (Photo: Origins of Doha and Qatar Project)



The courtyard of the Gypsum House. (Photo: Origins of Doha and Qatar Project)



The team recording the external facade of a traditional house in Doha. (Photo: Origins of Doha and Qatar Project)

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Ben Saunders

Archaeological rescue excavations on Packages 3 and 4 of the Batinah Expressway, Sultanate of Oman, (British Foundation for the Study of Arabia Monographs No. 18). Oxford: Archaeopress, 2016. ISBN 978-1-7849-1395-3.



Mounir Arbach & Jérémie Schiettecatte (eds).

Pre-Islamic South Arabia and its Neighbours: New Developments of Research (Proceedings of the 17th Rencontres Sabéennes held in Paris, 6-8 June 2013). (British Foundation for the Study of Arabia Monographs, No. 16). Oxford: Archaeopress (BAR S2740), 2015. ISBN 978-1-4073-1399-3.



Yamandú Hieronymus Hilbert

Khashabian. A Late Paleolithic industry from Dhofar, Southern Oman. (British Foundation for the Study of Arabia Monographs, No. 15). Oxford: Archaeopress (BAR S2601), 2014. ISBN 978-1-4073-1233-0. £35.00.



Navigated Spaces, Connected Places edited by Dionisius A. Agius, John P. Cooper, Athena Trakadas and Chiara Zazzaro (2013). Proceedings of Red Sea Project V held at the University of Exeter September 2010 with topics ranging from Sailing the Red Sea: Pharaonic voyages to Punt and Min of the Desert by Cheryl Ward to Beja groups in medieval Islamic geography and archaeological records by Petra Weschenfelder. ISBN 9781407309293. £42.00

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