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# 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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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](mailto: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  
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## Membership

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**On the cover:** Dalaa Kuzbari (Leicester University)  
excavating in northern Qatar with the *Origins of Doha and  
Qatar Project* (Photo: Colleen Morgan).

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## WELCOME

The BFSA exists to promote research relating to the Arabian Peninsula in a wide range of fields including archaeology, history, literature, art, geography, geology and natural history. Our annual Bulletin provides information on current research, publications, field work, conferences and events in the Arabian Peninsula. It also contains comprehensive details of grants and awards available to researchers working in Arabia

The 2018 Bulletin contains an overview of the archaeological research that was conducted in Arabia during the previous year. Will Facey has collated another fantastic selection of book reviews, including a review essay on Laursen and Steinkeller's new overview of Bronze Age trade as well as a range of other new publications covering topics from architecture to falconry.

Julian Reade gives a personal account of Maurizio Tosi's life and work. Finally the Last Word article this year presents the ongoing work by the Endangered Archaeology in the Middle East and North Africa Project as they map threatened heritage in the region.

If you have anything to contribute to next year's Bulletin please email: [current\\_research@thebfsa.org](mailto: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

The BFSA Events Subcommittee is planning a range of events in conjunction with like-minded organisations or institutions with relevant collections for the academic year 2018/19, including lectures from Trustee Ella Al-Shamahi on her Socotra project (15.11.18) and Carl Philips on 'The Periplus, South Arabia and the Far-side Ports' (28.02.19). Details will be circulated to BFSA members shortly. 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 with Carolyn Perry via [contact@thebfsa.org](mailto:contact@thebfsa.org). Please note that this year's AGM and Beatrice de Cardi Lecture will take place on 13th June. Derek Kennet will speak on the Rustaq project, details to be circulated.

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

by Dr Seth Priestman

20 April 2017, Anglo-Omani Society, London

Dr Seth Priestman, Research Assistant in Classics at University of Edinburgh, gave a lecture to the BFSA and the Anglo-Omani Society on recent excavations at Fulayj, Oman. Dr Priestman has directed two seasons of excavations and fieldwork at Fulayj as part of a current project dealing with the wider frontiers of the Sasanian Empire. Persia and its Neighbours: the Archaeology of Late Antique Imperial

Power in Iran aims to extend our knowledge of Sasanian military expansion and current fieldwork along the frontiers of the Sasanian empire is an important part of this. The site of Fulayj 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.

The fort at Fulayj is constructed of thick stone walls measuring 30x30m square and with four U-shaped corner towers and a single narrow entrance flanked by rounded buttress towers. The upper courses may have been mudbrick. The fort has no associated settlement and not much evidence of domestic activity; its military aspects are obvious. It was clearly built to withstand attack. The fort was constructed during the 5th/6th centuries CE and certainly occupied in the mid-7th century. After this there is no evidence of use until the 15th/16th centuries and later.

The excavations open up new questions about Persian military expansion into Eastern Arabia shortly before the emergence of Islam. The fort at Fulayj may have been part of a chain of forts separating the coastal plain from the interior, but also securing access to the interior and protecting the Sasanian empire's strategic and commercial interests across the Indian Ocean. It is hoped that ongoing surveys in the region will further contextualise the site within its landscape in order to understand its military purpose better.

### ***Arabia on a Plate: Cuisine and Commerce in the Gulf and Beyond***

by Sarah Al-Hamad

18 May 2017, MBI Al Jaber Building, London

Sarah Al-Hamad, author of the award-winning 'Cardamom and Lime: Flavours of the Arabian Gulf' presented the penultimate lecture of the 2016-17 MBI Al Jaber Foundation lecture series on Thursday, May 18th. The lecture was co-hosted by the MBI Al Jaber Foundation and the British Foundation for the Study of Arabia. Sarah, who has an MA from SOAS and has worked for Saqi Books for many years, has recently written 'Sun Bread and Sticky Toffee: Date Desserts from Everywhere', which takes the reader on a wonderful journey in the footsteps of date palms.

Arabian food is a product of climate and geography, but also of Arabia's unique location. Sarah described how shipbuilders, merchants, Bedouin ghee-makers, honey and coffee producers have all influenced the cuisine of the largest Peninsula in the world - from coast to coast. The different geographical regions that either share cuisine or whose food tastes greatly vary, were identified with the assistance of a variety of maps while Sarah talked about the cuisine of the



desert plateaus, palm oases, mountain ranges, coastal areas, trading places and bustling, cosmopolitan cities – both ancient and modern. The Eastern Arabian region uses grains, pulses, Indian spices and lamb for its dishes, while the Western Arabian region, to the south of Jordan, grows beans, fenugreek, barley, other grains, and uses honey.

The lecture can be viewed at: [https://youtu.be/us4J65sN\\_dM](https://youtu.be/us4J65sN_dM)  
Report by **Marylyn Whaymand**

### ***Fifty years of Survey and Excavation in the UAE and Oman: Beatrice de Cardi's background and legacy***

by Carl Phillips

5 June 2017, University College London

At the inaugural Beatrice de Cardi Lecture Carl Phillips presented a personal account of Beatrice de Cardi's archaeological investigations in the UAE and Oman. Carl Phillips conducted a number of projects throughout the 1980s in the UAE and established the first British archaeological excavations in north Yemen. From 2006 to 2014 he was the field director of the archaeological project focused on the site of Salut in Oman.

### ***Iraq's Oil Cultures before the Revolution***

by Dr. Nelida Fuccaro

15 June 2017, MBI Al Jaber Building, London

Dr Nelida Fuccaro presented the final lecture of the 2016-17 MBI Al Jaber Lecture Series on Thursday 15th June at the MBI Al Jaber Seminar Room. The lecture was co-hosted by the MBI Al Jaber Foundation and British Foundation for the Study of Arabia. Dr Fuccaro is a Reader in Modern History of the Middle East at SOAS and is interested in interdisciplinary and cross-regional approaches to the study of the region. Her research has focussed on the Gulf Arab States – Iraq and Syria – with particular reference to the social and cultural history of oil, urban history, violence, ethnicity, nationalism and frontier societies.

During her presentation and discussion of Iraq and its oil industry, Nelida asked the audience whether they thought oil was a blessing or a curse and then followed through with information that provided answers to that question. She covered the monarchical era and talked about oil life and culture of the 1940s and 50s, demonstrating how oil became a 'monster of wealth' generating social inequality, as well as being 'magical', providing a better future for some of the population in Kirkuk and the surrounding region.

Nelida is the author of several books: 'The Other Kurds: Yazidis in Colonial Iraq' and 'Histories of City and State in the Persian Gulf: Manama since 1800'. She has also been the guest editor of 'Histories of Oil and Urban Modernity in the Middle East', in Comparative Studies in South Asia, Africa and the Middle East (2013), and the editor of 'Violence and

the City in the Modern Middle East' (2016).

Report by **Marylyn Whaymand**

### ***Yemen's Architectural Heritage in Peril***

by Professor Trevor Marchand

5 August 2017, British Museum

The MBI Al Jaber Lecture at the Seminar for Arabian Studies was presented by Emeritus Professor Trevor Marchand of SOAS, at the BP Lecture Theatre at the British Museum. This year's lecture, "Yemen's Architectural Heritage in Peril", focused on the dangers facing Yemen's internationally famous architecture, including those presented by the current ongoing conflict. Yemen possesses one of the world's finest treasure-troves of architecture, displaying a wondrous array of vernacular styles. Three of its ancient cities – Shibam, Sanaa and Zabid – are UNESCO World Heritage sites, and a number of other towns and building complexes around the country await inclusion on that list. Each urban setting possesses a distinct "sense of place", resulting from a mixture of native ingenuity, available construction materials, social relations, religious practices and local histories.

The large audience, in excess of 250 people, greatly enjoyed Professor Marchand's first-hand knowledge and stunning photographs whilst absorbing some very disturbing facts about the destruction taking place in this war-torn country. Professor Marchand discussed the damage caused by the ongoing "hydra-headed" conflict, which "poses a threat of unprecedented scale to the country's architectural heritage", as well as focussing on some of the current efforts to safeguard buildings and to sustain conservation programmes. He also talked about other factors that represent perhaps more enduring challenges to the survival of Yemen's architecture and traditional building practices, for example, people moving from rural areas to towns, new buildings being constructed with unsuitable, non-traditional materials, and the lowering of the water table.

Report by **Marylyn Whaymand**

### ***A return to Arabian art and architecture in Cairo at the beginning of the 20th century: the patronage of Prince Mohamed Ali Tewfik***

by Dr. Sami de Giosa

19 October 2017, MBI Al Jaber Building

Sami de Giosa is a Fellow at the Khalili Research Centre, University of Oxford, having previously worked at the British Museum as a project curator. He completed his PhD in Islamic art at SOAS with a thesis on the revival of art and architecture in Cairo under Sultan Qaytbay in the late Mamluk period. His publications include articles on the production of ceramics in Egypt and Syria during the 15th century and on the use of Christian symbols in Mamluk architecture. Within this talk Sami de Giosa attempted to unravel the narratives of the connubial relationship between

the Palace and its objects within the context of similar contemporary projects in Cairo, namely residences of connoisseurs with Islamic art collections.

### ***Travel and Plant Collections of Aucher-Eloy, Oman, 1938***

by Dr. Shahina Ghazanfar,

15th February 2018, MBI Al Jaber Building, SOAS

Dr. Shahina Ghazanfar is an Honorary Research Associate at the Royal Botanic Gardens, Kew. She spoke about Pierre Martin Remi Aucher-Éloy, the first person to make a comprehensive collection of plants from northern Oman (then called the Immamat of Muscat). He collected mainly in the northern mountains during March and April 1838. These specimens, and his other collections from the Orient, provided a major source of material for the eminent Swiss botanist, naturalist and explorer, Pierre Edmund Boissier. Several plants which Aucher collected in Oman had not been previously classified. Boissier's voluminous work, *Flora Orientalis*, remains to this day a standard reference on floras of Southwest Asia. Aucher's plant collections from Oman are present in herbaria at the Laboratoire de Phanerogamie, Museum national d'Histoire naturelle, Paris, Conservatoire et Jardin botaniques, Genève and some at the Royal Botanic Gardens, Kew, UK. His personal field book is preserved in Paris, and his note-book *Relations de Voyages en Orient de 1830 à 1838* was published posthumously in 1843.

## **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 52nd Seminar for Arabian Studies will be held on Friday 3rd August to Sunday 5th August 2018 at the British Museum, London.

For further information see: <https://www.thebfsa.org/seminar/>

### ***The 51st Seminar for Arabian Studies***

4 - 6 August 2017, British Museum, London

The 51st 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 4th to Sunday 6th August. Approximately 52 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's special session covering Languages, Scripts and their Uses in Ancient North Arabia was chaired by Michael Macdonald and included presentations on Safaitic inscriptions, Thamudic graffiti, and the role of Aramaic on the Arabian Peninsula during the second half of the first millennium BC.

Other sessions covered a variety of subjects including the Iron Age in Arabia, Landscape in Arabia, as well as Ethnography and Travellers, and Arabian Prehistory. Papers in these sessions covered a broad time scale, were both interesting and diverse, and ranged from "Settlement Patterns in Pre-Islamic Aynuna" and "Neolithic Stone Beads from the Oman Peninsula" to "The Material and Spiritual World of Early-Islamic Hijaz as Reflected in the Hadith" and "Women in Soqotri and Omani Folklore".

The event, held at the British Museum, attracted a large number of participants on each of the three days and presentations stimulated interesting and lively debate between speakers and the audience. A large number of posters were also displayed during the Seminar and poster authors were on hand to take questions from conference delegates. Many of the papers presented will be published in the next Proceedings of the Seminar for Arabian Studies (PSAS) which is published annually and before the subsequent Seminar. More details on the Proceedings can be found here: <https://www.thebfsa.org/seminar/publication/>

On the evening of the 5th August the MBI Al Jaber Lecture, which is the public part of the Seminar, was enjoyed by an audience of more than 250 people. The Lecture 'Yemen's Architectural Heritage in Peril' was given by Professor Trevor Marchand.

Report by **Marylyn Whaymand**

Papers from the 2017 Seminar have been edited by Prof. Janet Watson and Orhan Elmaz and were published in the summer of 2018 as volume 48 of the *Proceedings of the Seminar for Arabian Studies*.

For further information see: <https://www.thebfsa.org/publications/proceedings-of-the-seminar-for-arabian-studies/>

## OTHER EVENTS

### *The Palestine Exploration Fund, their Headquarters and their collection.*

A private tour for the British Foundation for the Study of Arabia.  
14 November 2017, Palestine Exploration Fund, London

The Palestine Exploration Fund (PEF) was founded in 1865 and is the oldest organization in the world created specifically for the study of the Levant, the southern portion of which was conventionally known as “Palestine”. The PEF’s collection includes artefacts, natural history specimens, documents, maps, archival material, paintings, drawings and photographs. This unique resource is used by researchers from all over the world. The PEF’s headquarters are, at present, in Hinde Mews and host a reference library that the British Foundation for the Study of Arabia was invited to visit on a private tour.

Chief Executive Felicity Cobbing led the tour and shed light on the treasures at the PEF, for example some impressively detailed works from the sites at the city of Samaria and beautiful drawings of the first finds, some of which are displayed in the collection and some only available in the form of sketches. Amongst the items, one stands out for its ambitiousness and represents a real milestone in the history of worldwide archaeology: the most complete document concerning the Holy Land ever created. It was first conceived when the Royal Engineers decided to begin the so-called Survey of Western Palestine – which was soon to be followed by the Survey of Eastern Palestine – a research conducted on the ground that touched, for the very first time, every geographical, archaeological, zoological and botanic aspect related to the territories beneath the Golan region and West of the River Jordan. The two texts mentioned above turned out to be, in time, a turning point for Levantine archaeology, being continuously updated and re-published. The contribution of the Royal Engineers lies in the fact that, even though they were not proper archaeologists – for that period’s understanding of this role – they paved the way for later archaeologists to deal with their work differently; we might say, in a more “scientific” way.

The Palestine Exploration Fund’s headquarters will soon move to a brand new premises in Greenwich, leaving the building where they have been based since their establishment.

Report by **Daniele Martiri**

## 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](mailto:info@archaeopress.com).

As series co-editor Dr St John Simpson explains: “We have published eighteen 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](mailto:ssimpson@thebritishmuseum.ac.uk) or Dr Derek Kennet: [derek.kennet@durham.ac.uk](mailto:derek.kennet@durham.ac.uk).

## 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 are offered 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/grant>

## GRANT REPORTS

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

### **The *Diwaniyya* in Urban Kuwaiti Society: A Reflection of Socio-Spatial and Diplomatic Realities**

By Clemens Chay

While the word “*diwan*” has been widely used across the Gulf to refer to the Office of the Ruler, in Kuwait the suffix “-iyya” transforms the word into the more affectionate “*diwaniyya*,” referring to places of social gathering for Kuwaiti men to discuss issues relevant to them. As a reception room and a social practice, the *diwaniyya* is a well-embedded aspect of Kuwaiti culture. Imbued with tribal customs of the past, and taking up communal functions during Kuwait’s golden years as a port city, the

*diwaniyya* today finds itself in an urban environment. Its relevance, as I argue, lies in ensuring the social contract between the Al-Sabah ruling family and Kuwaitis – governance as a “family”. As one commentator puts it, *diwaniyyas* reflect the “skeleton of families” in Kuwait; through the *diwaniyya* each family knows its role and those of other families (in politics, business or on the social ladder). Academic literature on the *diwaniyya* has largely centred on its political potential, particularly when it is used for campaigning in the period leading up to the elections.



Shadowing Michael Holland, Head of the Political Section at the British Embassy in Kuwait, on his visit to the Behbehani Diwaniyya

Yet my project establishes that the *diwaniyya* is first and foremost a social anchor, despite its undeniable potential for politicisation. As a space traditionally situated within the private confines of the house, but providing for a range of public sphere activities, the *diwaniyya* walks on the fine line between the public and the private. Elsewhere I have argued that the circulation of social and cultural capital (social networking and the generational transfer of traditions respectively) through *diwaniyya* visits has ensured the *diwaniyya*’s persistence and, in some ways, its sanctity.

My most recent field trip, which The BFSA has kindly supported, aimed to further relate the *diwaniyya* practice to diplomacy situated in a non-Western frame of reference. During the course of my fieldwork, I have spoken to *diwaniyya* owners, diplomats from different embassies, academics, members of the ruling family, and government officials. The qualitative data obtained points to how the *diwaniyya* embodies a diplomatic practice used both, at the ground level, and at the higher echelons of Kuwaiti society (by the royal family, MPs, ambassadors, prominent merchants).





The Babbain Diwaniyya in session, graced by the presence of Afghan diplomats

## **“Writing down the coast”: cultural landscapes of maritime violence in British hydrography of the Persian Gulf 1700–1850**

By Mick de Ruyter

This project uses the coastal views, charts and sketches produced by British mariners in the Persian Gulf over the eighteenth and early nineteenth centuries to observe changes in watercraft and the cultural landscapes of organised violence. This hydrographic iconography was principally aimed at ensuring the safety of navigation of commercial vessels within the Gulf, but surveyors were progressively more concerned with organised violence over this period, until the agreement of formal maritime truces between indigenous polities and the British. As part of a broader PhD enquiry into the influence of organised maritime violence on the indigenous watercraft traditions of the Gulf, this particular project examines one of the more prominent classes of iconography relating to maritime violence in the Gulf. Indigenous watercraft of the western Indian Ocean, and especially those of the Persian Gulf, are poorly represented in the archaeological record, particularly from this era of European intrusion. My PhD research therefore uses Indigenous, European and Indian iconography, such as rock art, graffiti and manuscript paintings, together with limited archaeological evidence, to investigate the changing nature and use of vernacular fighting vessels.

Hydrographic iconography of the Gulf produced over the period c.1700–1850 appears increasingly concerned with military access and freedom of manoeuvre, and less so with safety of navigation. Watchtowers, fortifications and minarets that aid position finding offshore are still depicted, but khors, lagoons and low earthworks that have no role in offshore navigation are increasingly shown as well. The use of these latter areas for concealment of watercraft or retreat from pursuit is widely attested in historical sources, and their exposure by iconographic depiction represents a process referred to as ‘writing down the coast’. British mariners, hydrographers and other officials created charts and views that depict the indigenous fighting vessels and landscape elements of the regions in which they were engaged. Regional societies rarely configured vessels exclusively as warships, so the range of iconography applicable to this study includes depictions of any indigenous vessels or maritime cultural landscape elements associated with organised violence. The spatial and temporal associations of these elements are particularly well represented in hydrographic material, which also precedes the naval architectural drawings and photography of later ethnographers who generally observed indigenous watercraft after the agreement of the maritime truces.

The BFSA grant has funded archival research in the UK at the National Archives, the British Library and the National Maritime Museum. While some relevant data is now available online, such as through the Qatar Digital Library project, the National Archives holds a significant collection of coastal views and charts of the era formerly curated by the Admiralty Hydrographic Office. Mariners recorded views and sketches in their journals or logbooks, and military expeditions often included both official and unofficial combat artists whose works are also relevant. Using these sources, this research aims to identify the temporal, spatial and structural changes in the way vernacular watercraft were used for organised violence in the Persian Gulf.



Detail from ‘Trigonometrical plan of the harbour of El Biddah on the Arabian side of the Persian Gulf. Drawn by Lieut. M. Houghton’, British Library: Map Collections, IOR/X/3694, in Qatar Digital Library

## BFSA TRUSTEES 2017

### *Biographies and latest work*

#### **Ms Carolyn Perry**

##### **Chair**

In addition to being the BFSA Chair I am Director of the MBI Al Jaber Foundation, a UK based charity founded by philanthropist and businessman H.E. Sheikh Mohamed Bin Issa Al Jaber operating in the areas of education, cultural dialogue and good governance. I am always pleased when these two roles overlap, and so was delighted that in 2017 the MBI Foundation sponsored 'Buildings That Fill My Eye: The Architectural Heritage of Yemen' a photographic exhibition curated by Professor Trevor Marchand and shown at SOAS in London and the Museo d'Arte Orientale in Turin. Further venues are planned in the hope of continuing to raise awareness of the threat to and destruction of Yemen's unique cultural heritage. I've also been busy with my roles as Board Member of Caabu (Council for Arab British Understanding <http://www.caabu.org/>) and on the Committee of the Friends of the Petrie Museum of Egyptian Archaeology (<http://www.ucl.ac.uk/FriendsofPetrie/>).

#### **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.

#### **Ms Aisa Martinez**

##### **Honorary Secretary**

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.

#### **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.

#### **Prof Dionisius Agius FBA**

Dionisius Agius is a Fellow of the British Academy and Emeritus Al-Qasimi Professor of Arabic Studies and Islamic Material Culture at the University of Exeter. He is also Adjunct Distinguished Professor at the King Abdulaziz University, Jeddah. Educated in his undergraduate years at the Jesuit University of St-Joseph, Beirut he progressed for a master's and doctoral degree at the University of Toronto. An ethnographer and linguist, his focus is on Islamic material culture, the traditional watercraft, and the people of the sea in the western Indian Ocean. He is author of: *Seafaring in the Arabian Gulf and Oman: People of the Dhow* (Taylor and Francis 2009); *In the Wake of the Dhow: The Arabian Gulf and Oman* (Ithaca 2010); *Classic Ships of Islam: From Mesopotamia to the Indian Ocean* (Brill 2014) and *The Life of the Red Sea Dhow: A Cultural History of Seaborne Exploration in the Islamic World* (IB Tauris 2018).

#### **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 Bewley

Currently I am the Director of the *Endangered Archaeology in the Middle East and North Africa project*, University of Oxford, a project that began in 2015. I trained as an archaeologist (at Manchester and Cambridge Universities) and was initially employed at English Heritage as an Inspector of Ancient Monuments in 1984. I moved to the Royal Commission on the Historical Monuments of England in the Air Photography Unit in 1987, and became the Head of Aerial Survey until 2003 (by then back in English Heritage). I was Head of Survey 2003-4, and then English Heritage's Regional Director for the South-West 2004-2007 and became Director of Operations for the Heritage Lottery Fund (2007-2014). My research interests are in aerial archaeology, prehistory, landscape archaeology and the Middle East and North Africa.

## 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.

## Mr Michael Macdonald

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, Hismaic, 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.

## 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 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).



# NEWS AND RESEARCH

## BY COUNTRY 2017 / 2018

### BAHRAIN

#### Excavations and New Museum in Bahrain

By **Timothy Insoll**, Institute of Arab and Islamic Studies, University of Exeter

In November 2017 excavations were completed in Ain Abu Zaydan in Bilad al-Qadim and in three locations close to the Muhammad bin Faris Sut Music House on Muharraq. The fieldwork forms a component of a partnership project between Professor Timothy Insoll of the Centre for Islamic Archaeology, IAIS, University of Exeter, Dr Rachel MacLean, and Dr Salman Almahari and Shaikh Khalifa al-Khalifa of the Bahrain Authority for Culture and Antiquities, with Professor Robert Carter of University College London a co-director of the Muharraq component and advising more generally on the ceramics found. There are two primary research aims. First, to reconstruct the chronology and function of Ain Abu Zaydan, from its establishment through to abandonment. This is being completed to facilitate the eventual restoration and presentation of the spring as a tourist site forming part of a heritage trail in Bilad al-Qadim connected to the new Al-Khamis Visitor Centre and Museum that opened in January 2017, described below. Second, to explore further the evidence for early Islamic occupation first identified on Muharraq by Robert Carter (e.g. Carter and Naranjo-Santana 2011).

The excavations at Ain Abu Zaydan uncovered another mosque built below and extending out from the extant mosque structure. This had a burial directly beneath the mihrab. Underneath the burial was a channel blocked with a rubble wall or dam (Figure 1). This appeared to form part of a network of water channels in the area (cf. Insoll et al. 2016: 224-225). Overall, the ceramics assemblage was of 11<sup>th</sup>-12<sup>th</sup> century date with some residual Samarra Horizon and some later materials such as fragments of 16th century Chinese blue and white wares and 15th century Celadon wares. Three test excavations completed in two vacant lots and in a car park recovered mixed assemblages of 19th century and mid-7th-8th century wares replicating the pattern previously noted by Carter (cf. Carter and Naranjo-Santana 2011) (Figure 2). This confirms the Umayyad and likely earlier occupation of this area of Muharraq, a phase of occupation so far absent from Awal Island. Extended excavations will be completed in both areas (Ain Abu Zaydan and on Muharraq) in Autumn 2018.



Figure 1: Mosque qibla wall and mihrab and channel, Ain Abu Zaydan excavations (photo. T. Insoll)



Figure 2: A collapsed wooden door in-situ, 19th-20th centuries, Muharraq excavations (photo. T. Insoll)

Another heritage related development that might be of interest to readers of the *BFSA Bulletin* is the opening of the Al-Khamis Mosque Visitor Centre and Museum in January 2017. Curated by Timothy Insoll in partnership with the Bahrain Authority for Culture and Antiquities, the buildings were designed by Wohler Architects of Copenhagen, and the exhibition design was by Christophe Martin, Paris. The exterior walkway around the site connects the museum with the Mosque, associated archaeological features such as a well and collapsed shrine, and a pavilion containing inscribed gravestones from the site (Figure 3). The interior exhibition presents and interprets archaeological material from excavations completed in the vicinity of the Al-Khamis Mosque and at other Islamic sites in Bilad al-Qadim under the themes of 'Architecture', 'Life and Death', 'Trade', 'Past Research and Researchers', and 'The



Al-Khamis Mosque Today' (Figure 4). The Visitors Centre is open every day from 1000-1800, is free to visit, and has parking.

#### References:

Carter, R., and Naranjo-Santana, J. 2011. *Muharrag Excavations 2010*. Unpublished Report. Oxford Brookes University.

Insoll, T., Almahari, S., MacLean, R., Priestman, S., Al-Mearaj, M., and Overton, N. 2016. Bilad al-Qadim Revisited: Recent Archaeological Research at the Al-Khamis Mosque, Ain Abu Zaydan and Abu Anbra, Bahrain. *Arabian Archaeology and Epigraphy* 27: 215-242.



Figure 3: The exterior of the museum, Al-Khamis Mosque Visitor Centre (photo. T. Insoll)



Figure 4: The interior of the museum, Al-Khamis Mosque Visitor Centre (photo. T. Insoll)

## OMAN

### Al-Khashbah archaeological project

By **Stephanie Döpper** (Goethe University Frankfurt am Main) and **Conrad Schmidt** (University of Tübingen)

The archaeological research project at Al-Khashbah funded by the German Research Foundation commenced in 2015. Since then, three nine week field seasons have been carried out between February and April each year. The project is directed by Dr. Conrad Schmidt, University of Tübingen, with the assistant director Dr. Stephanie Döpper, Goethe University Frankfurt am Main. The aim of the Al-Khashbah project is to investigate the development of complexity in the 4th and 3rd millennium BC and to record changes in the settlement pattern.

The site of Al-Khashbah, situated in the Ash-Sharqiyah governorate about 16 km north from Sinaw, has long been recognized as an important site of the 3rd millennium BC. It especially aroused interest because of the unique, square Umm an-Nar period tower that has been repeatedly mentioned in the archaeological literature. Earlier surveys in the region by Gerd Weisgerber, Andreas Hauptmann and most recently by Nasser Al-Jahwari confirmed further 3rd millennium structures, mainly tombs and towers at the site itself as well as in its vicinity.

Within the current project of the University of Tübingen large-scale aerial photography, magnetometer and ground penetrating radar surveys, and intensive field walking have been carried out in order to identify the different periods present at Al-Khashbah. Among others, at least ten so-called tower structures of the 4th and 3rd millennium BC could be identified. Excavations focussed on two sites, Building I and Building V.

Building I is located on a shallow hill in the west of Al-Khashbah. A magnetometer survey conducted in 2015 by Jason Herrmann revealed at least three large, rectangular structures with rounded corners that measure approximately 20m by 20m each. In addition to these, smaller structures were identified, especially to the east. During excavations it turned out that these large structures are ditches up to 3m deep and 4m wide. They were dug into the natural soil. The interior space surrounded by the ditches is filled with mud-brick buildings, which are collectively called Building I (Fig. 5). Finds from Building I mainly include ground stone objects, flint tools and production debris as well as slag and furnace fragments. The finds demonstrate that this area served as a place for copper processing and the production of stone tools. No pottery was found. A number

of radiocarbon samples provide a coherent date c. 2800 cal. BC. Thus, Building I can securely be placed into the Hafit period. Further magnetometry survey conducted by Jörg Faßbinder and Marion Scheiblecker in 2017 revealed another round structure surrounded by several concentric ditches north of Building I.

Building V is located in a prominent position on the eastern edge of a long rock outcrop that overlooks the wadi just north of the modern palm tree oasis of Al-Khashbah (Fig. 6). It is a typical round stone-built tower with a diameter of 25m. Annexes made of stone and mud-brick were excavated to the south of it. Huge amounts of slag and furnace fragments were found, indicating that large-scale copper processing took place here. Charcoal samples from different areas within the annexes as well as inside the tower provide dates at the end of the 4th millennium BC. It is thought that Building V, therefore, represents an early Hafit copper workshop, and is one of the oldest examples of copper processing on the Oman peninsula.

More information on the project is available from:

[www.archaeoman.de/en/der-fundort-al-khashbah/](http://www.archaeoman.de/en/der-fundort-al-khashbah/)



Figure 5: Building I to the west of Al-Khashbah.



Figure 6: Circular tower Building V north of the palm tree oasis of Al-Khashbah.

## Salut – Works of the Italian Mission To Oman (IMTO - University of Pisa)

by **M. Degli Esposti** and **E. Tagliamonte**, Field Directors of the IMTO

Archaeological investigations are continuing since 2004 in the area of Salut, near Bisya in the Dakhiliyya governorate, under the direction of Prof. A. Avanzini and with the support of the Office of H.E. the Adviser to H.M. the Sultan for Cultural Affairs. After the excavation of the main Iron Age site of Husn Salut (2004-2015, fig. 7) and of the Early Bronze Age site Salut-ST1 (2010-2015) had been stopped, a substantial boost in the renewed efforts of the Missions was given by the discovery in late 2015 of the large Iron Age settlement of Qaryat Salut, associated with the fortified place previously investigated, and now the focus of extensive excavation (field dir. E. Tagliamonte).



Figure 7: Husn Salut from the southeast, after restoration (S. Bizzarri and IMTO)

During the 2016 and 2017 campaigns, the remains of an extensive terrace system which occupied the whole hill above which Husn Salut was also erected were discovered, as well as the substantial remains of a village that also extended onto the adjacent plain. Main areas of investigation so far were located to the east and west of the hill (figs 8-9). Several buildings and rooms were revealed, witnessing several phases in their construction and restructuring. Rather regular alleyways allowed circulation within the settlement. A complex network of small channels drained rainwater both along the hill slopes, between one terrace and the other, and along the lower settlement's alleyways. Evidence for possible metal-working at the site has also been recorded, apparently located in a specific area outside the boundary walls of the settlement; the discovery of ceramic wasters suggest that pottery was locally produced as well, although no related kiln has come to light yet.

In late 2017, a new project focusing on the plain surrounding the site was started, specifically targeting the



area to the east of Qaryat Salut (field dir. M. Degli Esposti). The first test excavations have been particularly rewarding, as an underground, stone-built tomb was discovered (fig. 10), which yielded materials that secure its dating to the first centuries AD. Other similar structures are surely present in its proximity and will be the focus of future field work.



Figure 8: Qaryat Salut East: buildings and alleyway on the plain at the footings of the terraced hill (note the restored terraces. (S. Bizzarri and IMTO)

During the latest campaigns, research was addressed to a few specific issues apart from the settlement's and tombs' excavation itself. Among these, evidence for the site's subsistence was collected thanks to the exploration of a few ancient wells located in the plain, from which data

on the ancient aquifer's lowering was gained, and from the excavation of test pits in the plain and on the better preserved terraces.

The final date of the site, and its possible, indeed likely continuation beyond 300 BC, is the other main issue that the renewed investigations will deal with. Pottery and stone vessels (the latter significantly lathe-turned) that could be better compared with Late Iron Age (i.e., post-300 BC or Samad/PIR period) assemblages already emerged during the excavations at Husn Salut, but their number is significantly increasing thanks to the current works. Moreover, pottery was discovered that so far seems to find the best comparisons among the so-called "Fine orange ware". Needless to say, the mentioned discovery of later tombs will greatly contribute to this issue.

Other specific studies are ongoing, that concern Bronze Age pottery circulation and, specifically, the Harappan component witnessed at Salut-ST1; Bronze Age water management and its correlation with climate change; Iron Age archaeometallurgy; Iron Age pottery typology; "inscribed" sherds and possible links with South Arabia during the (Late) Iron Age. Publication of past results has also been a priority during last year, and a monograph on Husn Salut excavation and how the collected data are of relevance to the chronological discussion about South East Arabia is in press, and it is due shortly. More information on the project, and on the activities of the IMTO can be found at: <http://arabiantica.humnet.unipi.it/>



Figure 9: Qaryat Salut North: buildings and alleyways at the northern footings of the hill, occupying a large terrace delimited by a long east-west perimeter wall. (S. Bizzarri and IMTO)



Figure. 10: View of tomb "Feature 8" in the plain to the east of Qaryat Salut. (S. Bizzarri and IMTO)

## QATAR

### The Origins of Doha and Qatar Project: 2017 Season

by **Dr. Rob Carter**, UCL Qatar (ODQ Director) and **Daniel Eddisford**, University of Durham (ODQ Field Director)

*The Origins of Doha and Qatar Project* (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. Since 2016 the project has been conducting excavations at the coastal settlement of Fuwairit. Historical resources indicate that the site was a small town reliant on pearl fishing, at one point briefly rising to importance as the leading political centre of Qatar, subject to several stages of abandonment and refoundation, and finally deserted during the first half of the 20th century. It was part of the wave of 18th-19th urban and village foundations that appeared along that Gulf littoral in response to increased global demands for the region's chief export, pearls.

Excavation at the main settlement of Fuwairit continued in 2017, recovering a range of artefacts. Initial analysis of the pottery from the site suggests there were at least three separate occupations of the site between the 18th and the early 20th century. Our work has also identified an area of the site which had not previously been recognised. This was apparently a small walled town located to the north of the main settlement, possibly earlier than the other occupations. When complemented with historical evidence and evidence from contemporary sites excavated by ODQ in Doha, the

archaeological sequence and material culture of Fuwairit will provide a detailed account of life in a pearling town during the 18th-early 20th centuries AD.

For further information on the project: [originsofdoha.wordpress.com/](http://originsofdoha.wordpress.com/)

The project's interactive online GIS of Doha is available at: [originsofdoha.org/doha/](http://originsofdoha.org/doha/)



Figure. 11: 19th Century Buildings at Fuwairit, Qatar



Figure. 12: Excavations at Fuwairit, Qatar.



## The Crowded Desert project: understanding nomads and sedentary in NW Qatar

by **Dr. Jose Carvajal López**, University of Leicester

The Crowded Desert project, a collaboration between Qatar Museums and UCL Qatar funded by the Qatar National Research Grant (a member of the Qatar Foundation), aims to conduct a survey within an area of circa 25km by 20km in the northwestern desert of the Qatar peninsula by a combination of methods of different range and intensity. It started in 2015 with a pilot season and it has run through 2016 and 2017, with a expected final season in 2018. The 2017 season of the work of the Crowded Desert offered a new set of data coming from a combination of survey, excavation, aerial photography that adds to the rich archive built so far.

By the end of the 2017 season, a total of 4698 Ha have been surveyed with three different methodologies with different range and intensity, and more than 5000 features have been noted. This information, properly mapped in a GIS database, is allowing us to understand patterns and possibly structural principles of landscape use by nomads: for example, the accumulation of evidence of campsite remains and pottery sherds from different periods in a specific spatial relation with respect to the silt depressions and their water wells has allowed the suggestion of a set of specific behavioral principles that determine the choices of the nomads in this case (cf. the contribution of the Crowded Desert team in the Seminar of Arabian Studies of August 2017).



Fig 13: Plan of Yoghbi, obtained by a combination of DGPS and aerial photography.

The exploration of sedentary areas of occupation in the desert has been developed with excavations. Specific efforts in very intensive survey and aerial photography have provided the first plan of Yoghbi, a site documented by B. De Cardi in 1978 (Fig 13). Numerous pottery sherds have been collected from the site, and the preliminary dating indicates that this site could have been occupied around the 7<sup>th</sup> -8<sup>th</sup> centuries, a bit earlier than the nearby Murwab

(just 1 km away). Excavations have been carried over in the two forts identified in Umm al-Mā' in season 2015, with the aim to date the building of the sites. The eastern fort is earlier (Fig 14), but it is not possible to date it accurately until radiocarbon dates are obtained. The western fort had two phases, the latest one of which can be dated to the 20<sup>th</sup> century because of the materials found in it, and the earliest one estimated to date from the late 18<sup>th</sup> century onwards (we thank D. Kennet for insights on the pottery).

The last phase of the project will be developed in the 2018 season, where all the attention will be concentrated in the excavation and exploration of sedentary sites, mainly Yoghbi.



Fig 14: Southern face of south fort wall found in the eastern fort of Umm al-Mā'. Only remains of the foundation survive, affected by a robber cut in the western part of the face.

## Mazrooah Burial Mound Excavation

By **Dr. Ferhan Sakal** and **Khalfalla Yassin**, Qatar Museums

The majority of the current archaeological excavations carried out by the Department of Archaeology in Qatar are driven by infrastructure development projects. As one of the fastest developing countries in the world, Qatar currently carries out several mega-projects ahead of the 2022 FIFA World Cup and in line with the country's National Vision 2030. Modernizing and extending the road network is the major infrastructure project which poses the greatest threat to the country's archaeological heritage. Almost every year archaeological remains of different types need to be excavated ahead of development. Most of these remains are small flat mounds which are spread all over the country.

During early archaeological investigations in 1950s such mounds were identified and excavated. One of the central sites is situated in Mazrooah where four burial mounds in two groups (two larger and two smaller) at a distance of 500m from each other were found. A Danish team excavated one large (OA158) and one small mound (OA171), discovering human and animal burials together with grave goods (weapons etc.). As the location of these burial

mounds was never described and documented precisely, it was not possible to locate them again. Through the efforts of Faisal Al Naimi, Director of the Qatar Museums (QM) Archaeology Department, who interviewed elder members of the community who remembered where the Danish archaeologists had worked, it was possible to identify one of the still unexcavated mounds near the Mazrooah Farmers' Market, approximately 31 km NW of Doha and in the middle of a new road development.

Working closely with the developers it was possible to pause construction in the area of the archaeological remains and start with an immediate excavation of the mound. The excavation under the direction of Faisal Al Naimi yielded a circular burial mound that was approximately 0.5 m high and 3.0 m wide. The mound was covered with mostly unworked limestone. Upon removal of the first stone layer larger stones become visible which surrounded an oblong grave pit in the center of the mound. Only the southern part the pit was covered with flat cap stones, which made it clear that the grave had already been robbed.

The 1.6 m long, 0.9 m wide and 0.55 m deep pit was lined with stones and was also partly dug into the bedrock. The grave contained an almost intact human skeleton that was placed in the eastern part of the pit while the western part

was completely empty. The skeleton was on its right side in a slightly flexed position, oriented north-south, with the head to the north and facing west (Figure 15). The left arm, the spine and pelvis are missing and were most probably removed when the grave was looted. The right arm was placed alongside the body.

Beside a few pottery sherds that were collected from the surface of the mound, many iron fragments were discovered in the fill of the grave pit and may have belonged to grave goods that were destroyed during the looting. Although no datable material was discovered in situ, it can be assumed that the grave dates to the same period as the other Mazrooah graves excavated by the Danish team in 1961. Those were dated between 300 BCE and 300 CE.

## **Marine Archaeology Project**

by **Dr. Saud Abdulaziz Al Ghamdi**, Qatar Museums

Qatar has a long and varied maritime history. It lies on a major trade route across the Gulf that dates back to beyond the Bronze Age, and has a long history of fishing and pearling. This long maritime history makes it inconceivable that there were not many boats or ships lost while trading within or through the Gulf. The region is of particular



Figure 15: Al Mazrooah grave seen from west.

relevance because it formed a stopping point to collect water from the natural springs around Qatar. It was also important navigationally as crafts that travelled along the coastline from the north would need to cross into the deeper water on the eastern side of the Gulf. This took them away from the hazardous shoals and shallow water south of Qatar.

The aim of the Qatar Marine Archaeological Project, started in cooperation with leading experts from the University of York, is to build on the work undertaken by Qatar Museums to locate and record submerged cultural heritage and to gather information about this often overlooked aspect of a maritime nation's past in order to make it accessible for research, education and public appreciation. Pilot underwater fieldwork was undertaken in May 2017 to assess the condition of known submerged marine archaeological heritage sites. The results have begun to enhance the maritime historic record with the additional benefit of making the underwater heritage resource more accessible to the Qatari population.

The longer-term aim will be to survey areas of the seabed to discover, locate and identify more of Qatar's underwater cultural heritage. This is to include submerged landscapes as well as shipwrecks. Data was collected during the first mission that will support the longer-term strategy of systematic survey and excavation. The results will also support education and outreach initiatives while the missions will also provide opportunities for training.

During the first phase of the project, the team conducted surveys of known submerged marine archaeological heritage sites, identifying a number of shipwrecks in many areas using state-of-the-art technologies on board the RV Janan vessel. The results included discovering shipwrecks in the north of Qatar which were recorded and documented through 3D high resolution imagery.



Figure 16: Part of a wooden Dhow's hull that has broken from the central structure and lies flat on the sandy seabed.

The second phase of the project focused on surveying areas near the beach of the UNESCO World Heritage site at Al Zubarah. The site was an important point of contact for people both inside and outside the Arabian Gulf, which has

made it a significant archaeological, historical and economic point of reference. The second phase of the survey was carried out using remote sensing technology, which helped to select sites best suited for exploration and excavation.

## Re-digging Qatar's past

by **Dr. Alice Bianchi**, Qatar Museums

In 2017 a small team of the Division of Cultural Heritage within Qatar Museums continued to diligently catalogue the artefacts and ecofacts collected in the country by local as well as foreign missions in the past decades. This long-term project aims not only at simply inventorying and describing those objects, but also associating information collected in the field by archaeological surveys and excavations with the objects themselves; in other words, the artefacts and ecofacts are contextualized in order to capture their full essence, characteristics and functions. In addition, this exercise is equally beneficial for the related sites which are then set into a wider context at national and regional level thanks to their object contents. To reach this goal all of the available reports of past and current investigation and research projects have been systematically collected, digitized and sometimes translated. Objects originating from well-documented heritage sites were given priority in the inventorying process.

The first step prior to object registration is to cross-check within the database current records about the retrieved site and, when needed, to complete or to enter new available information referring to it. Only after accomplishing this task, can the work of creating an artefact and ecofact inventory can start. In 2017 the focus was mainly on the large amount of artefacts (especially ceramics and lithics) collected by Beatrice De Cardi and her team during numerous surveys and excavations carried out all over Qatar in 1973. On the basis of their detailed reports, heritage site records were completed and related artefacts properly assigned, assessed and catalogued. Several projects of the various Danish teams were also subject to recording work, as was the material collected during extensive surveys in the southern part of Qatar by the German Archaeological Institute team, by the British investigations at Jazirat Bin Ghannam, the French work at Murwab and Huwaila, to mention the most relevant ones.

At the same time an inventory was created of objects collected by the QM Archaeology team during its current investigations and inspections as well as to study the early Qatari excavations at Wusail and Al Zubarah. Regarding the latter, a special study of the early Qatari excavations (1983-1984 and 2002-2005) has been initiated aiming at a new interpretation of the archaeological and architectural data in association with detailed research of the related artefacts and ecofacts, with a peculiar focus on ceramics.



A further major task was the on-going work at the refinement and completion of the ceramic reference collection of Qatar with the addition of many new samples, new ware and shape types. Thanks to a fruitful cooperation with UCL-Qatar many ceramic samples could be petrographically analyzed in order to understand and define the ceramic classes on a microscopic level. This research will continue in 2018, thus creating a well-grounded, wide and fundamental reference collection which will benefit further comparative works.

## SAUDI ARABIA

### Hunting (Desert) Kites of the Saudi Arabian Harrat Al-Shaam: Structure, Statistics, Location and Function, an ongoing Google Earth Project

Stephan F.J. Kempe (Institute for Applied Geosciences, Technische Universität Darmstadt) and Ahmad Al-Malabeh Hashemite University,

The Harrat Al-Shaam is a vast intracontinental basalt plateau stretching from Syria to Saudi Arabia. It is a rugged lava desert scoured by wind in winter and scorched dry in summer: black lava boulders cover the surface forming today a seemingly uninviting, hostile and inaccessible environment. Nevertheless, it contains an astonishingly rich archaeological heritage. One of the striking features are “Desert Kites”, named for their resemblance to children’s kites when looked at from above. Kilometer-long guiding walls (the tails of the kites) funnel into ca. 20 m wide

“gates” that lead into hectare-sized enclosures (the kite itself). Typically, the enclosure wall is composed of inward curved wall sections leading to meter-sized “blinds” (deep stone circles) at their apexes, giving the enclosure a star-like shape. Hundreds of these kites exist in Syria and Jordan, most of them are arranged in chains, almost exclusively opening eastward. There is little doubt that these are hunting structures to intercept migrating game, most likely gazelle, i.e. the goitered gazelle (*Gazella subgutturosa*). These traps are so large that they only came to attention when postal flights from Baghdad to Cairo commenced in the 1920s (Maitland, 1927; Poidebard, 1928). Today, Google Earth or Bing provide high-resolution images for a large part of the Harrat (e.g. Kennedy, 2011) that can be studied easily.

We investigated two of the kite-chains in detail, one composed of 35 kites along the eastern border of the Jordanian Harrat (Kempe and Al-Malabeh, 2010) and one featuring 50 kites along the southern border of the Harrat (Kempe and Al-Malabeh, 2013a, b). There we also discuss the possible mode of hunting and the stratigraphic position in relation to later, Neolithic agricultural features, suggesting that the kites date to the times of early Neolithic herders. Some of them, however, may still have been used up to the 19th century, according to contemporary reports.

The kites themselves have undergone a technological evolution, starting as meandering walls along wadis and playas, followed by the construction of small and simple bag-like traps and larger ones with clover-shaped enclosures, followed by a spade-shaped circular enclosure with narrow gates and short guiding walls. The final stage are kites with km-long, outward curving guiding walls

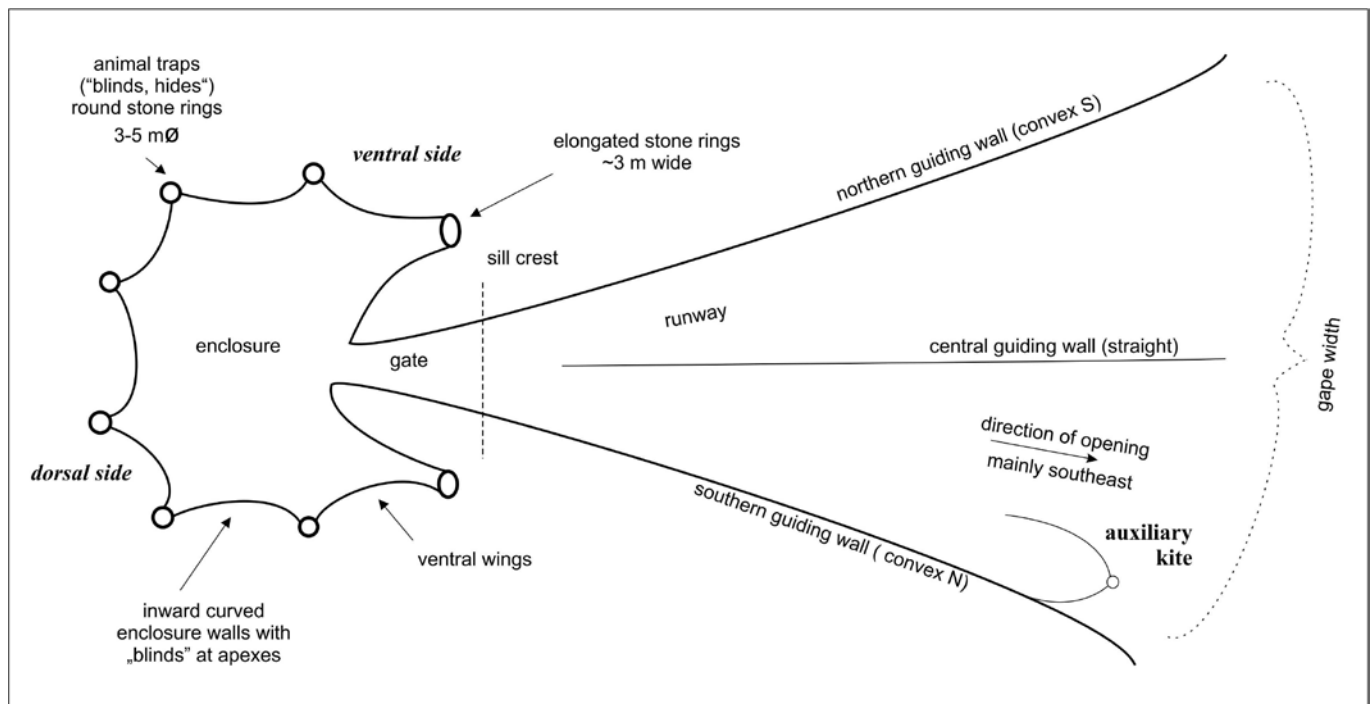


Figure. 17: The principle components of a star-shaped kite in the Harrat Al-Shaam.



leading into star-shaped enclosures with blinds (Fig. 17). These blinds (round or elongated stone circles at the tips of the star's rays) are the actual traps into which the gazelle, that first followed the guiding walls and then the walls of the enclosure, were forced to jump. There they could be easily harvested and killed.

We now have studied the Southern Harrat in Saudi Arabia, identifying 138 kites (Fig. 2) and measuring their enclosure areas ( $n=105$ ,  $m=1,0$  ha, s.d. 0,46 ha), gate width ( $n=104$ ,  $m=23,4$  m, s.d. 10,8 m) gate width kite ( $n=123$   $m=1,39$  km, s.d.=1,15 km) and all wall lengths. The total length of all guide walls amounts to 448,7 km. Different to the kites investigated in Jordan, the kites only form short chains with many of the kites being located separately. The construction of kites is restricted to areas with sufficient, large rocks at the surface ("floats") that can be collected within a few meters of the construction site. Thus, the lava deserts were prime sites for large animal traps. Furthermore, the traps were constructed in such way, that the enclosures slope away from the gate, so that the animals could not find their way back. Such sites were preferentially available along fault-lines, thus once more geology is predetermining kite sites.

All kites, except one gaping south, are open to the east ( $n=127$ ,  $m=95,6^\circ$ , s.d.=20,3°), indicative that large herds on their westward summer migration towards more humid areas were intercepted. Even in Jordan only a few traps open westward, all others face east as if the hunting was not aimed at primarily harvesting gazelle meat. Considering the remoteness of some of the kites, it would have been difficult anyway to collect, preserve and transport the meat to markets near to the Mediterranean coast before horses or camels were domesticated. Thus, we advanced the (admittedly provocative) hypothesis (Kempe and Al-Malabeh, 2010) that traps and trap chains were constructed to eliminate gazelle as grazing competitors for sheep and goat herds kept nearer to humid regions. The gazelle, in their search to escape from the enclosures would have been forced to jump at the end of the star-rays, ending in the blinds, hurt and possibly killed by others jumping onto them. Thus, the star-shaped kites could have been meant to be self-operating mass-killing machines.

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## Saudi-French Archaeological Mission in al-Kharj (2011-2017) – Results of six field seasons

By **Jérémie Schiettecatte**, Centre National de la Recherche Scientifique

Al-Kharj area is a major oasis in the Najd, at the heart of Saudi Arabia. Specific environmental conditions —wide drainage area, shallow groundwater, and wādī confluent— made this area one of the most attractive regions of Central Arabia for sedentary communities. As a result, the seven-year programme led by the joint Saudi-French archaeological Mission aimed at studying the coevolution of the environmental context, the peopling and the settlement pattern in this valley from the Pleistocene down to the modern era. During six field seasons, our primary goal was to understand how people living in extremely harsh climatic conditions developed original subsistence strategies in order to cope with this environment and develop a productive economy. We combined the methods of archaeology and history with those of environmental studies.



Figure 18: Palaeolithic site AK-43, Nubian type cores (Y. Hilbert – SFAMK).

The major milestones of this collective work were the achievement of the geomorphological and archaeological maps of the valley; the geomorphological study of a

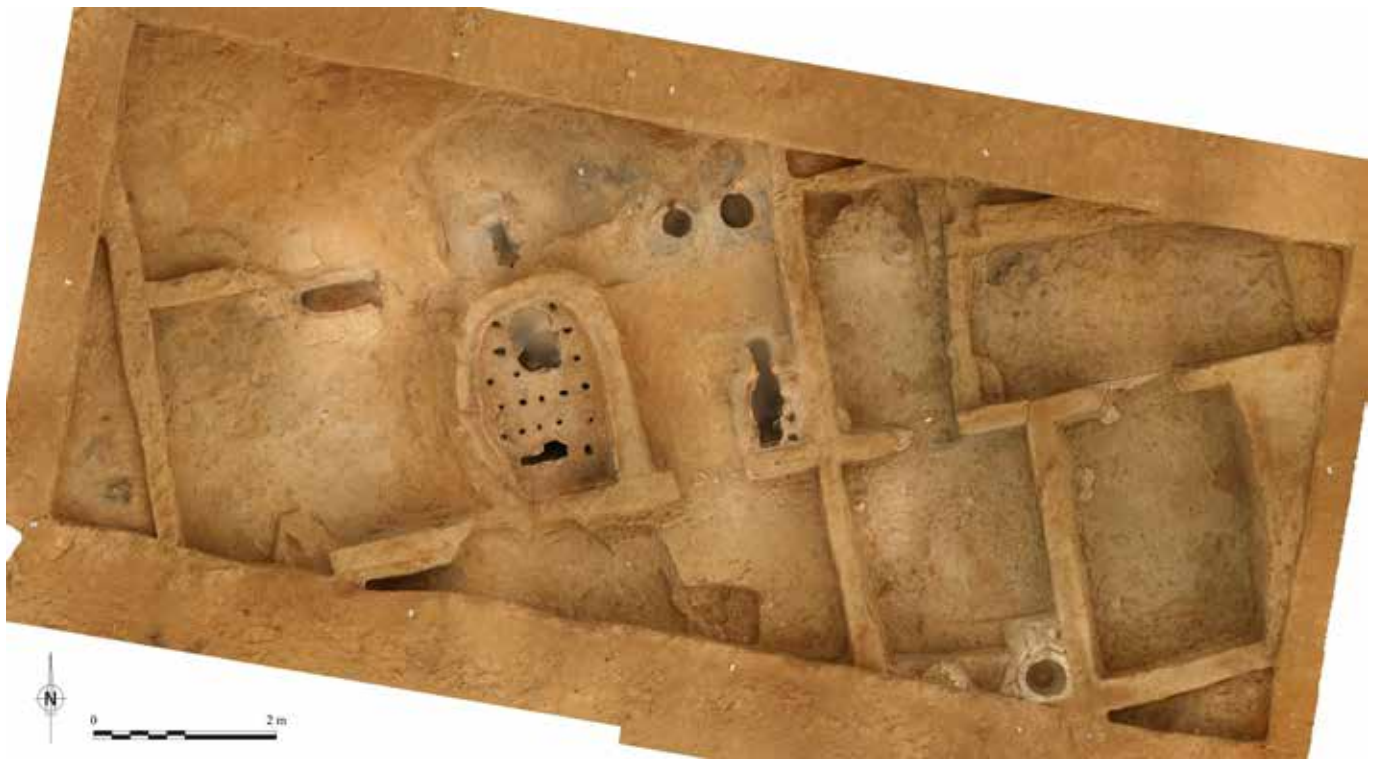


Figure. 19: Al-Yamāma, Area G17: ortho-photography of the Early Islamic pottery workshop (F. Lesguer – SFAMK).

palaeolake; the survey and excavation of Palaeolithic sites, Early Bronze Age necropolises, Late Pre-Islamic and Islamic settlements. It highlighted three major stages of the regional occupation.



Figure. 20: 'Ayn al-Ḍila', Early Bronze Age necropolis: tapered structures AD1-06, AD1-07, and AD1-08 (Th. Sagory – SFAMK).

The earliest stage was Middle Palaeolithic. Forty-seven sites were located, including one of the very rare stratified Arabian Palaeolithic sites: AK-31. It was dated by OSL to the late MIS5. The particular interest of these discoveries resides in their showing the presence of Levallois methods, including the Nubian types. This is crucial in the actual debates encompassing the origins of our species at the crossroads of potential currents of cultural influences and human movements. The location of these sites shows the high potential of Arabia as a whole in discussing our origins, since remote regions far from the coast induce other interpretation models in explaining the peopling of Asia.

The second stage was the Early Bronze Age: a remote-sensing analysis located c. 5,700 dry-stone graves distributed in three major necropolises and dozens of smaller graveyards. The excavation of 20 tombs ascribed their construction from 2400 to 1900 bc, and their reoccupation during the Iron Age. Perennial sources of water were a decisive agent in the development of the two major necropolises: the larger one, 'Ayn al-Ḍila' (c. 3,000 tombs), overlooks three sinkholes and a preferential grazing area (former lake); the other, al-'Afja (c. 1,450 tombs), also overlooking a palaeolake, spreads by an artesian spring. Considering the density of tombs in the area and the complete absence of any contemporary settlement, Early Bronze Age populations have been characterized as short-range mobile herders.

The third stage starts in the 5th century BC, at a time when local communities settled in the alluvial plain and initiated an oasian-based agricultural economy. The eleven sites dated to the Late Pre-Islamic and Islamic periods are all located in close proximity to arable lands where wells were the easiest way to supply water for agriculture, animals and human needs. Simple structures provided an easy access to the water table and were sufficient to make the most of the groundwater underflow. At a certain stage of their development—most likely the Early Islamic period—, local populations started to take profit from other perennial water sources located outside the alluvial plain (swallow holes, artesian sources) by digging monumental structures, the kharaz (local qanāt), thus securing and increasing their agricultural production.



The major settlement of the oasis, al-Yamāma (former Jaww al-Khiḍrīma), is representative of this sedentarization process and was widely explored in the frame of this project. Located to the west of the confluence of the Wādī Ḥanīfa and Wādī Nisāh, it stretches over 75 ha. According to South-Arabian inscriptions, Arab-Islamic sources, pottery sampled on the ground, surface coins, soundings and extensive excavations, three periods of occupation were identified: 5th-2nd century BC, 7th-12th century AD and 16th-18th century AD. It is highly likely that the chronological gaps correspond to the shift of the settlement in the oasis at different periods, sometimes—but not systematically—equated to the contraction of the regional settlement pattern. The excavation of pre-Islamic and Islamic dwellings, of an Early Islamic pottery workshop and an Early/Late Islamic Mosque, highlights several aspects of the daily life, the material productions, the architectural developments and the settlement process.

More details on the project are available at: <https://cnrs.academia.edu/JSchiettecatte/Unpublished-Field-Reports>

## Research by the Universities of York, Liverpool and King Saud University

By **Robyn Inglis**, University of York

The work of the Saudi-UK team from the Universities of York, Liverpool, and King Saud University in the Red Sea, and their international collaborators, has continued throughout 2017 and 2018, with activity in the field and at the desk.

January 2017 saw a successful field season recording the Early and Middle Stone Age site of Wadi Dabsa, Asir Province, in the Harrat Al Birk, a major assemblage of nearly 3,000 basalt artefacts, the richest located to date in the region. In June 2017, the team was awarded a £93,000 NERC Isotope Geoscience Facility grant to carry out U-Series and Argon-Argon dating of the tufa and basalt from the Wadi Dabsa basin. This work will be lead by Dr Abigail Stone (University of Manchester) and Dr Dan Barfod (SUERC), who were able to join the team in the field thanks to the generous support of the BFSa, and will place the site in its environmental and chronological context.

A large basalt handaxe discovered in Wadi Dabsa in 2015 (Figure 21) was the subject of a new paper in December's *Antiquity*, 'A large handaxe from Wadi Dabsa and early hominin adaptations within the Arabian Peninsula' (Foulds et. al, *Antiquity* 91(360): 1421–1434). The paper introduced the site, and considered the 'giant' handaxe in its regional cultural context through comparisons with African and other Arabian handaxes. Further articles on the assemblage and its landscape setting are under preparation. The BFSa has generously funded an exhibition of field images from Wadi Dabsa which will be on display in the first instance at the King's Manor, University of York, from mid-March 2015, admission free.

In December 2017, Prof. Geoff Bailey (University of York) and Dr Abdullah Alsharekh (King Saud University) were awarded the Darah Foundation's King Abdulaziz Prize



Figure 21: A large basalt handaxe discovered in Wadi Dabsa. Photo by Robyn Inglis

for a book on the history of Saudi Arabia and the Arabian Peninsula in a non-Arabic language for their book 'Coastal Prehistory in Southwest Arabia and the Farasan Islands 2004-2009 Field Investigations' by the King of Saudi Arabia, HRH King Salman Bin Abdulaziz at a ceremony in the royal court in Riyadh. The book presents the work carried out by the team to understand the thousands of shell mounds preserved on the Farasan Islands, as well as the first investigations for Palaeolithic archaeology on the mainland since the Comprehensive Archaeological Survey Programme (CASP) in the 1980s.

Away from the Southern Red Sea, February 2018 saw two weeks of fieldwork in Tabuk province by a Saudi-UK team lead by Prof. Anthony Sinclair (University of Liverpool), Dr Robyn Inglis (University of York), Dr Abdullah Alsharekh, and a representative of the Saudi Commission for Tourism & Cultural Heritage Dr Dhaifullah Al Otaibi, conducting reconnaissance survey for Palaeolithic archaeology of the Gulf of Aqaba and the Northern Red Sea coastline. Given its proximity to the potential Nile/Levant dispersal route out of Africa, the region has the potential to preserve artefacts deposited from the first hominin dispersals, yet only a handful of sites bearing Palaeolithic artefacts have previously been reported from the region. The region did not disappoint, with almost all of the 30+ localities surveyed yielding Palaeolithic artefacts, including handaxes, in a range of landscape settings, proving the excellent potential for future work in this region to further understand human dispersals in a region which has been a crossroads for millennia.

We thank HRH Prince Sultan bin Salman bin Abdulaziz and the Saudi Commission for Tourism and National Heritage for their continued support of our work in Saudi Arabia, as well as the BFSA, the Gerald Averay Wainwright Fund for Near Eastern Archaeology, the British Academy, NERC and the European Union for funds to carry out the work.

See [www.surfaceproject.wordpress.com](http://www.surfaceproject.wordpress.com) for further updates on the team's activities

Seminars and workshops were organised in September 2016, during which the Mehri Center for Studies and Research ([www.mcsr.info](http://www.mcsr.info)) was established, with the aim of encouraging research and documentation of the language. The Center director is Saeed al-Qumairi. In October 2016, local decree No. (68) was issued by the Social and Labor Affairs office in Al-Mahrah; the Center was officially launched in October 2017. This is the only formally recognised community-run center to focus on any of the endangered Modern South Arabian languages.

Members of MCSR are currently involved in a 12-month project, Community documentation of biocultural diversity in the eastern Yemeni province of al-Mahrah, funded by ELDP at SOAS, London. The PI is Janet Watson (University of Leeds); CIs include Saeed al-Qumairi, Anwar Kalshat and Ahmad Mujib from the MCSR, Jack Wilson (University of Salford), and Ali al-Mahri and Ahmad Musallam al-Mahri (Salalah). The aim of this project is for Saeed al-Qumairi and his team to record and archive c. 20 hours of audio material and c. 3 hours of audio-visual material relating to the human-nature relationship in al-Mahrah. Of this, c. 5 hours will be transcribed using Latin-based and Arabic-based transcription systems, and translated into Arabic and English. The material will be archived on open-access with ELAR. Jointly authored articles will be produced by the team.

In October 2017, Ali al-Mahri, Ahmad al-Mahri and Janet Watson conducted a 4-day documentation training workshop in Salalah during which Saeed al-Qumairi and his team were provided with digital audio and audio-visual recorders and trained in the use of these recorders, in ethical research methods, in the use of metadata, and in the use of the digital programmes ELAN, Praat and Toolbox. MCSR members have since trained further community members in the use of this equipment and these tools, and are currently working on documentation of the language.

For further details, please contact either Saeed al-Qumairi ([ssqumairi@gmail.com](mailto:ssqumairi@gmail.com)) or Janet C.E. Watson ([j.c.e.watson@leeds.ac.uk](mailto:j.c.e.watson@leeds.ac.uk)).

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## YEMEN

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### **The Mehri Center for Studies & Research**

In 2016, local academics and community activists in the Yemeni governorate of al-Mahrah established an independent research institution that addresses the linguistic heritage of the Modern South Arabian language, Mehri, particularly as spoken in Yemen.



# SHORT RESEARCH NOTICES

## From KALAM to KALAM reloaded

By **Ronald Ruzicka**

The word analyzer KALAM for Sabaic words has been developed within a Master thesis. KALAM is a tool for the automatic detection of morphological attributes of a Sabaic word, like stem, conjugation, case and person. Connected to a computer based dictionary it provides also the translation, including prefixes and postfixes, like possessive pronouns and particles. KALAM is based on the most recent Sabaic grammar of Peter Stein.

New research work has connected the new system KALAM reloaded to online dictionaries like the Saba-Web and is now extended to Minaic, Qatabanic and Ḥaḍramitic as well. The final aim is the automatic translation of sentences of ancient south Arabian languages. The development work will be supported by using the newly digitized texts of the Glaser collection at the Austrian Academy of Sciences (<http://glaser.acdh.oeaw.ac.at/>) and building up annotated trees in a database in an iterative process, improving the algorithms.

In an intermediate step KALAM has learned to automatically complete words with missing characters – this is the current state of the project. The research work will show, whether and to what extent it is possible to automatically tag the words and build up the tree for these languages. The final question is, whether the system can automatically help to complete sentences where parts are missing in inscriptions. The most recent version of KALAM can be freely used: <http://kalam.ruzicka.net>

## Arabs and Iranians in the Islamic Conquest Narrative

By **Scott Savran**

*Arabs and Iranians in the Islamic Conquest Narrative* explores how early Muslim historians conceptualized the dynamic relationship between the Arab confederations and states of the Arabian peninsula and Iraq, and the Sasanian empire. In addition to powerful tribes such as the Tamīm, Bakr b. Wā'il, and Iyād, this book devotes special attention to examining the Sasanians' dealings with the kingdoms of the Lakhmids of al-Ḥīra and the Himyarites of Yemen through the eyes of Muslim chroniclers. While previous scholarship has mined Islamic chronicles for the factual data they contain on the pre-Islamic era, this study analyzes what these writings can tell us about pertinent identity-based discourses and issues pervading the societies of the Muslim authors who composed them. I argue that Muslim historians living between 750-1050 forged an edifying narrative anticipating the rise of Islam and the Arab conquest of Iran by projecting contemporaneous stereotypes and stock imagery rooted in an anachronistic construct contrasting

Arab civilization versus the imperial "Other" of Iran. Their purpose in so doing was to explain and justify the Arab conquest of the Sasanian empire in a context witnessing first the crystallization of an Arab-Islamic collective identity set against the backdrop of increasing permeation of Iranian institutions and culture, and later, the political and cultural revival of a self-confident Iran.

This study examines formulaic depictions of encounters between Arabs and royalty and representatives of the Sasanian dynasty as forming chapters in a historical drama in which the Arabs are made to exhibit their telltale eloquence and steadfastness in the face of the Sasanians' imposing ceremonial and haughty treatment of them. The Iranians on the other hand are portrayed as epitomes of the haughtiness and oppression which Muslim critics associated with the pre-Islamic Iranian kingdoms. With each successive encounter, the tension between these two groups builds, with the Arabs becoming increasingly confident in their dealings with an Iranian kingdom whose political and moral decay becomes increasingly evident as the plot unfolds. To this end, the climax and conclusion, the Islamic defeat and liquidation of the Sasanian state appears as the natural outcome of a foreordained process which had been centuries in the making.

Savran, S. 2017 *Arabs and Iranians in the Islamic Conquest Narrative: Memory and Identity Construction in Islamic Historiography, 750-1050*. London: Routledge, 2017.

## Society in the Persian Gulf: Before and After Oil

By **Lawrence G. Potter**

This essay takes as its focus society in the Persian Gulf over the long term, both before and after oil. In order to understand the transitions this society has gone through, it is necessary to review the region's historical evolution and how society in the Gulf today differs from that of the pre-oil era. The Gulf is presented as a distinct historical region, where a tradition of free movement helped account for the success of its port cities, themselves linked more to the Indian Ocean basin than the Middle East. In the twentieth century, the historic ties that connected the people of the Gulf littoral were curtailed as nationalism became the dominant ideology, and borders and passports were imposed. After oil was discovered and exports began following World War II, the small Gulf shakhdoms, many of which were under British protection until 1971, experienced a surge in revenues that ushered in the modern era. Newly independent states sought to impose a new identity, manipulate history, and exploit sectarian cleavages to solidify the power of ruling dynasties. The

historic cosmopolitanism of the Gulf was ignored by states that privileged the tribal, Bedouin heritage of their leaders. Arabs and Persians, both Sunni and Shi'a, as well as many other groups have lived with each other in the region for many centuries, during which mutual differences occasionally led to conflict. But the current mistrust, tension, and sense of vulnerability felt by all sides is a product of the modern age.

"Society in the Persian Gulf: Before and After Oil" appears as Occasional Paper No. 18 from the Center for International and Regional Studies (CIRS) at Georgetown University in Qatar. It is available in paper or as a free download at:

<http://bit.ly/2lItTJ9>

## **Pottery from Al Zubarah, Qatar: Reference Collection and Ware Typology**

by **Agnieszka Magdalena Bystron**

I am currently working on a doctoral thesis at the University of Copenhagen based on the analysis of the ceramic data from Al Zubarah and the smaller satellite settlements of Qal'at Murair and Freiha. Archaeological excavations were started in 2009 as collaboration between the Qatar Islamic Archaeology and Heritage Project (QIAH) based at the University of Copenhagen and Qatar Museums, with the aim of examining the Islamic archaeology and cultural heritage of northern Qatar. Between 2009 and 2014 archaeological excavations at Al Zubarah and its

neighbouring villages uncovered a large Late Islamic pottery assemblage of which 68,000 sherds were fully recorded and studied. The analysis of the Al Zubarah ceramic assemblage offers an insight into the social, cultural, and economic structure of this 18th – 19th century pearl trading centre and allows us to reconstruct widespread trading and cultural links to settlements around the Indian Ocean, Africa, Europe and the Far East.

My thesis will present a ceramic profile of Al Zubarah in the later 18th and earlier 19th centuries, when the town was at its apex, with reference to other assemblages from contemporary sites in the Gulf. The study will provide a much-needed typo-chronological framework from which to address critical questions concerning the importation and use, as well as the cultural implications of this material. The project also aims to provide valuable insights into the economic relationship between the town and its extensive hinterland, and critically analyse the diverse and often unconnected work on ceramics from other sites in the Gulf.

The objective of my doctoral thesis is to define and evaluate questions of connectivity and international maritime commerce in early modern Qatar, which promises to challenge prevailing views on social and cultural systems in the Indian Ocean and Persian Gulf during the 18th and 19th centuries. The results will bring new light on the crucial period of rapid socio-political change in the lead-up to the rise of modern Qatar.



Late Islamic pottery from al Zubarah (Photo by Dan Britton, QIAH - University of Copenhagen)

## Project #1–100 Pots (Julfar Ware Research Project)

by **Ruth Impey**

The aim of the research project is to interrogate the processes involved in the making of the Julfar ware and through doing so to enhance the current knowledge base regarding the historic craft of UAE pottery. It also intends to draw attention to the extraordinary story of the making of Julfar ware pottery in Ras Al Khaimah (RAK) and is a recognition of the potters contribution to the cultural, craft and economic history of the UAE. Julfar ware was made in the UAE for nine centuries and traded throughout the Gulf and beyond into the Western Indian Ocean. However, the craft of pottery making came to an end in the UAE in the mid 20th century when the last kiln was fired at Wadi Haqil, RAK, and firsthand knowledge of the making and firing process were lost in the 1990's when the last known potter died. Whilst a significant amount of research work has been carried out focusing on the classification and chronology of Julfar ware, this project will represent the first practical research undertaken to understand the processes involved in the form making and firing of a kiln load of Julfar ware pots. The first stage of the project involves the making of one hundred pots, which will represent a 'snap shot' of a

typical Julfar ware kiln load at Wadi Haqil, from the late 19th century. Through a combination of methodologies including archeology, ethnography, historical and practical research, using data from kiln site research in RAK, ceramic chronologies, and 'ware type' evidenced in ethnographic work, as well as my own historical and practical research concerning the materials, tools, designs and techniques employed by the Julfar potters, the project aims to re-create what would have represented a 'typical' kiln load from Wadi Haqil. The pots will be made with clays that I researched and sourced from RAK and will as far as possible employ the same methods, tools and decoration used by the Julfar potters. Of the one hundred pots made for the project sixty percent will be made up of types of cooking pots or 'burmas', the most common form of Julfar ware found within archeological excavations; the remaining forty percent of the kiln load will be comprised of other vessel types evidenced. These will include, for example, bowls, honey pots, kneading dishes, rainwater gutters, water jars and large storage jars. The making of the pots as the first stage of the project is ongoing at my studio. The second stage of the project will be to fire the pots in a replica Julfar kiln, which I will build and fire employing the same materials and fuel used by the Julfar potters. This second stage of the project will be carried out subject to funding which is required in order to complete this stage of the project.



Replica Julfar pots for 100 Pot Project



## 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 Prize is run with the support, as its mentor, of the Booker Prize Foundation in London and funded by TCA Abu Dhabi (Abu Dhabi Tourism and Culture Authority) in the UAE. <http://www.arabfiction.org/en/about-the-prize>

### The Saif Ghobash–Banipal Prize for Arabic Literary Translation

The Saif Ghobash-Banipal Prize aims to raise the profile of contemporary Arabic literature as well as honouring the important work of individual translators in bringing the work of established and emerging Arab writers to the attention of the wider world. 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 2017 Saif Ghobash-Banipal Prize for Arabic Literary Translation was awarded to Robin Moger for his translation of *The Book of Safety* by Egyptian author Yasser Abdel Hafez..

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

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

The BKFS was founded thanks to an endowment of the Abdullah Al-Mubarak Al-Sabah Foundation. In each of the years since the prize commenced, it has attracted around 50 nominations from some 20 publishers and the overall

standard of entries has been extremely high. The prize is awarded for the best scholarly work on the Middle East each year. 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. A prize or prizes will be 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.

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

### The Board of Directors of Middle East Medievalists

The Board of Directors of Middle East Medievalists (MEM) offers a prize of \$100 for the best graduate student paper on a medieval topic. Its aim is to provide encouragement to graduate students with an interest in the medieval period. The prize will be awarded in Washington DC at the annual business meeting of MEM, held in conjunction with MESA. Papers should not exceed 10,000 words (including notes, but excluding bibliography) and should not have yet been submitted for publication.

<http://islamichistorycommons.org/mem/mem-awards-prizes/mem-graduate-student-prize/>

### Dr. Abdul Rahman Al Ansari Award

The winners of the Dr. Abdul Rahman Al Ansari Award for Serving the Kingdom of Saudi Arabia's Antiquities were awarded at the 1st Saudi Archeology Convention in Riyadh. Award winners included the Al-Turath Foundation for its awareness-raising role in the field of antiquities and its work role in the recovery of national antiquities from outside the Kingdom and the development of antiquities sites; the Green Arabia Project for pioneering efforts in the field of pre-history studies in the Kingdom; and Dr. Abdullah bin Hassan Masri in recognition of his efforts in establishing the Archaeology Department in the Ministry of Education and promoting the development of archaeological research.

## NEW PUBLICATIONS ON ARABIA

Egger, V.O. 2017 *A History of the Muslim World to 1750: The Making of a Civilization*. Routledge. 978-1138215931

Peters, F.E. 2017 *The Arabs and Arabia on the Eve of Islam (The Formation of the Classical Islamic World)* Routledge. 978-0860787020

Madsen, B. 2018 *The Early Bronze Age Tombs of Jebel Hafit: Danish Archaeological Investigations in Abu Dhabi 1961-1971*. Aarhus University Press. 978-8793423046.

Højlund, F. and Abu-Laban, A. 2016 *Tell F6 on Failaka Island Kuwaiti-Danish Excavations 2008-2012*. Aarhus University Press. 978-9990605200

Højlund, F. (ed) 2017 *Danish Archaeological Investigations in Qatar 1956-1974*. ISBN 978-87 93423091

Laursen, S.T. 2017 *The Royal Mounds of A'ali in Bahrain The Emergence of Kingship in Early Dilmun* Aarhus University Press. 978-8793423169

# AVAILABLE GRANTS

## American Institute for Yemen Studies

The American Institute for Yemeni Studies annually holds two competitions for fellowship programs supporting research on Yemen, one for U.S. citizens, presently limited to venues other than Yemen, and one for citizens of the Republic of Yemen.

Both are funded by grants from the State Department's Bureau of Educational and Cultural Affairs. For US scholars, AIYS can only accept applications for research on Yemen in venues other than Yemen and the United States. For the same reason, AIYS cannot accept applications for intensive Arabic study. More information is available at :

<http://www.aiys.org/previous-fellows.html>

## The Anglo-Omani Society

The Anglo-Omani Society (AOS) is a charitable organisation working with the objective of preserving the longstanding friendship between Britain and Oman. The Society was formed in January 1976 with HM Sultan Qaboos bin Said Al Said as the Society's Patron and HE The Ambassador of the Sultanate of Oman in London as its President. The Anglo-Omani Society has provided funding through their Grants Scheme to several projects in both the UK and Oman.

*Arabic Language Scheme:* The AOS send UK students to take one month of intensive language at the Sultan Qaboos College for Teaching Arabic to Non-Native Speakers, in Manah, Oman.

*Outward Bound Oman* provides funding to hire Omani instructors and send UK participants to attend their courses. More information is available at :

<http://www.angloomanisociety.com/grants-0>

## 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](mailto:barakat.trust@orinst.ox.ac.uk); further information on the grants can be found at [www.barakat.org/](http://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](mailto:ahaydar@uark.edu)

[http://cavern.uark.edu/rd\\_arisc/mest/4766.php](http://cavern.uark.edu/rd_arisc/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 British Foundation for the Study of Arabia

Through a generous donation, the BFSFA 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 BFSFA'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 BFSFA News Section of the Bulletin for more information: [www.thebfsa.org/content/grants](http://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](http://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](http://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](http://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: <http://www.bisi.ac.uk/content/apply-grants-and-scholarships>

Please see the website for full details and conditions of BISI's grants: <http://www.bisi.ac.uk/> or contact the administrator: [bisi@britac.ac.uk](mailto: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 the 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](mailto: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: <http://www.brismes.ac.uk/student-area/the->

[abdullah-mubarak-brismes-scholarship](mailto:abdullah-mubarak-brismes-scholarship@durham.ac.uk) 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. or full details see the website: [www.b-ys.org.uk](http://www.b-ys.org.uk)

### **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/](http://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 and 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>
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://www.ifporient.org/en/node/92>
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.cbrl.org.uk/support.html](http://www.cbrl.org.uk/support.html). Information regarding the next deadlines can be located on the above website. Any queries should be addressed to [cbrl@britac.ac.uk](mailto:cbrl@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 (<http://cbrl.org.uk/british-Institute-amman>) for more information.

### **University of Durham**

#### *Sudan Archive Visiting Library Fellowship*

The residential fellowship carries a small grant, accommodation and meals, and is a valuable research opportunity for doctoral students studying Sudan, South Sudan, or the wider East Africa region, and whose research would be significantly supported by two months' study of materials held in the Sudan Archive at Durham University. Information: [francis.gotto@durham.ac.uk](mailto:francis.gotto@durham.ac.uk)

#### *2018/19 Civil Society Leaderships Awards*

Applications are currently open for the 2018/19 Civil Society Leaderships Awards offered by Durham University and Open Society Foundation. The awards provide fully funded Master's level scholarships for individuals who demonstrate both academic and professional excellence and have the potential to become civil society leaders in their home communities. The scholarships cover tuition costs, return airfare and provide additional funding for living expenses for one academic year.

<https://www.dur.ac.uk/postgraduate/finance/scholarships/csla/>

### **University of Edinburgh**

#### *PhD Scholarship in Islamic & Middle Eastern Studies*

The Islamic and Middle Eastern Studies at the University of Edinburgh invites applications for two fees only PhD scholarships in any area within its expertise. The scholarship will be funded by IMES and will cover tuition fees at the Home/EU rate (currently £4,195 p.a. for 2017-2018). Applications for both the Scholarship and the PhD must be made by 28th February 2018. Applications for the PhD can be made via the online admissions portal.

<https://www.ed.ac.uk/literatures-languages-cultures/graduate-school/fees-and-funding/funding/phd-students/imes-phd-scholarship>

### **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 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. Website: [www.enhg.org/AbuDhabi/AnnualAwards.aspx](http://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).

### Doha Institute for Graduate Studies

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 : <https://www.dohainstitute.edu.qa/EN/Research/Funding/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/](http://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](mailto:wainwright.fund@orinst.ox.ac.uk).

### The Islamic Manuscript Association annual grant scheme

The Islamic Manuscript Association Grant Scheme was established to further the aims of the Association by supporting the projects and research of its members in the field of Islamic manuscripts. The Grant Scheme is among the major ongoing activities of the Association, and is one of the main ways in which the Association is able to actively benefit its members' work with manuscript collections around the world. The maximum available grant is £5000 per project, and a number of awards are made annually.

<http://www.islamicmanuscript.org/grants/grantscheme.aspx>

### 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/](http://www.arabicfiction.org/).

### Jusoor Scholarship

St Antony's College, in partnership with Jusoor, are offering one scholarship a year for entry in 2018/19 to a student who is a Syrian citizen or a stateless person normally residing in Syria to study for a one-year Master's degree at St Antony's College in the University of Oxford. Jusoor is an NGO of Syrian expatriates supporting the country's development and helping Syrian youth realize their potential through various programs and initiatives in the fields of Education, Career, and Global Community Engagement. The scholarship is open to applicants who are Syrian citizens or Palestinian refugees in Syria (Palestinians with a Syrian Travel Document), who are currently living in Syria or abroad, and who have applied for a one-year full-time Master's degree in any subject offered at St Antony's College except the MBA. Preference will be given to students who have not already completed a Master's degree. 100% of university and college fees, and an annual grant for living costs of £14,553 for 12 month courses and £10,915 for 9 month courses. The stipend for courses with different durations will be adjusted accordingly. For more information: <https://jusoorisrael.com/jusoor-oxford-scholarship/>

### 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. [www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize](http://www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize)

*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](mailto:venetia@trippiyasa.demon.co.uk). For further information on Leigh Douglas and the Fund's work see [www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize](http://www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize)

### **The Nahrein Network**

The Nahrein Network fosters the sustainable development of antiquity, cultural heritage and the humanities in Iraq and its neighbours. We support interdisciplinary research to enable universities, museums, and community groups to better serve local, post-conflict needs. More information at <http://www.ucl.ac.uk/nahrein>

### **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](mailto:ExecSec@pef.org.uk). Further details and application forms can be found at: [www.pef.org.uk/grants/](http://www.pef.org.uk/grants/)

### **Qasid Arabic Institute**

The Qasid Arabic Institute encourages applicants to apply early and to be as clear and accurate as possible in outlining their financial situation. As a rule, the financial aid committee will give preference to those who have clearly explored every alternate avenue of funding and have demonstrated an effort to meet tuition costs as much as possible. In other words, listing a lower income base will not necessarily bring more funding or improve the likelihood of receiving an award. Please note that the specific academic quarter (or quarters) and the total number of quarters for which financial aid is provided will vary for each student relative to their individual situations. Qasid reserves the right to rescind its commitments to a given financial aid offer in the event of a recipient violating institutional policies, performing below minimum academic standards, or if any changes occur to the conditions that they have stated in the application under which they received their financial aid offer. For more information: <https://www.qasid.com/admissions/financial-aid-application/>

### **Al Qasimi Foundation**

The Al Qasimi Foundation's Doctoral Research Grants encourage scholars from a wide range of disciplines and professional fields to undertake research toward informing policymaking in the United Arab Emirates. The Grants are open to PhD students from all nationalities studying

at an accredited university in the United Arab Emirates or abroad. Doctoral Research Grants financially support PhD candidates in the research phase of their dissertations. Currently, two awards are available each year for applied research projects that have Ras Al Khaimah as a primary site for data gathering and analysis. The Grant covers all student expenses associated with their field research in the United Arab Emirates, including return airfares, furnished accommodation for up to 12 months, a stipend to cover living costs, and research support. Recipients are expected to produce one to two working papers as part of the Grant and make at least one presentation to the local research community. For more information: <http://www.alqasimifoundation.com/en/what-we-do-13/2/doctoral-research-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](mailto:ao@royalasiaticsociety.org). More information can also be found on: [www.royalasiaticsociety.org](http://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.

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](mailto:Luce.fund@durham.ac.uk). For further information see: <https://www.dur.ac.uk/sgia/imeis/lucefund/>

### **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/](http://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](mailto: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: <https://www.rgs.org/in-the-field/in-the-field-grants/research-grants/thesiger-oman-fellowship/>

## CONFERENCES & EVENTS

### Completed in 2017

#### Architecture that Fills My Eye: The Architectural Heritage of Yemen

July – September 2017,  
Brunei Gallery, London,



“Architecture that Fills My Eye”, The Architectural Heritage of Yemen, is a photographic exhibition curated by Trevor H.J. Marchand, Emeritus Professor of Social Anthropology, SOAS. It was shown in the Brunei Gallery, London, from July – September 2017, and then travelled to Museo d’Arte Orientale (MAO) in Turin in October 2017, and will open at the Museum für Islamische Kunst, Berlin, in July 2018. The exhibition is sponsored by the MBI Al Jaber Foundation, SOAS, The London Middle East Institute, the British-Yemeni Society and the Gingko Library.

The principal objective of the exhibition is to remind the public of Yemen's tremendous cultural creativity and the need for international collaboration to protect it and its people from the destructive forces that continue to besiege the region. Since the sharp escalation in violence in the country in 2015, the region's rich cultural heritage has been a casualty of the conflict, as well as thousands of civilian deaths and millions lacking access to basic healthcare and other necessities.

Yemen possesses some of the world's finest traditional architecture: three of its ancient cities – Shibam, Ṣan‘ā'

and Zabīd – are UNESCO World Heritage sites, and a number of other towns and building complexes around the country await inclusion. The exhibition, its public talks and educational events explore the astonishing variety of building styles and traditions that have evolved over millennia in Yemen - a region of diverse terrains, extreme climates and distinctive local histories. Generations of highly-skilled masons, carpenters and craftspeople have used materials and indigenous technologies to create architectural styles and urban and rural landscapes that work harmoniously with the diverse climates and topographies of southern Arabia. In turn, the practices of Yemen's builders have played a significant role in fostering tight-knit communities with a strong sense of pride and distinct cultural identities.

The launch of the exhibition in London, the ensuing lecture series and the exhibition itself were very well attended (more than 9000 visitors in London alone) and attracted very positive reviews. It is hoped that the exhibition will continue to travel.

#### The First Saudi Archaeology Convention, Riyadh, November 2017

7th to 9th November 2017

The First Saudi Archaeology Convention was held in Riyadh at the King Abdulaziz Centre for National Heritage, and was organised by the Saudi Commission for Tourism and National Heritage (SCTH) under the umbrella of the Custodian of the Two Holy Mosques Cultural Heritage Initiative.

Opened by the Governor of Riyadh, HRH Prince Faisal bin Bandar Al Saud, and HRH Prince Sultan Bin Salman Bin Abdulaziz Al Saud, the keynote speech of the convention was delivered by HRH Prince Sultan bin Salman Bin Abdulaziz, President of the SCTH, entitled ‘Islam has Begun in Arabia Since Allah Created Humanity’, which set out his vision for the promotion and understanding of the Saudi Arabia's incredible archaeological record and history.

The scientific conference brought together, for the first time, scholars from around the world who work in Saudi Arabia, and their Saudi Colleagues, to share and discuss their findings



Photographs of Yemen displayed in the Architecture that Fills My Eye Exhibition

across a packed three days of talks and discussion panels in the scientific conference. Chronological sessions covered the immense diversity of Saudi Arabian archaeology, from the Palaeolithic through to the 14th Century, whilst workshops discussed subjects such as the Protection of Antiquities, Renovation and Modern Technologies in Archaeology, and Studying Archaeology Abroad.

But the academic conference was only one part of a dazzling programme of events held across the 50 days. An array of cultural and outreach events were staged, including the first presentation of the Roads of Arabia Exhibit in Saudi Arabia, an exhibition that traces the country's history as an important cultural crossroads from its earliest beginnings to the present day, and one which has been staged across the world including in London, Washington and Tokyo. The courtyard of the National Museum hosted scale replicas of archaeological highlights from around Saudi Arabia, and additional exhibitions were staged covering the work of bodies such as the Saudi Geological Survey, exhibitions visited by both the general public and the hundreds of schoolchildren. After the days end, the conference attendees were whisked away to the newly restored Diriyah (Old Riyadh) for an evening of traditional dancing, and the next day on a tour to the Masmak Fort and Riyadh traditional Souq.

The convention also provided the opportunity to honour those who have made major contributions to Saudi Arabian Archaeology with the inauguration of the Abdulrahman Al

Ansari Prizes for Archaeology, in the categories of: Pioneer Group of Saudi Archaeologists; Pioneer group of non-Saudi archaeologists, (including the Green Arabia Project formerly based at the University of Oxford); Young Saudi Researchers and Archaeologists (Dr Abdullah bin Ali al Zahrani, an alumnus of the University of York, and Khaled bin Fayez Al Asmari, current York PhD student); and Young non-Saudi researchers and Archaeologists (Dr Romolo Loreto, University of Naples, and Dr Jérôme Rohmer, CNRS).

The convention was a truly memorable one, both in bringing together all of us who work with Saudi Arabian archaeology to exchange ideas, but also in the warmth and generosity of our hosts, the SCTH under the leadership of HRH Prince Sultan, for which we were very grateful, and we are very much looking forward to the Second Saudi Archaeology Convention!

by **Robyn Inglis**, University of York

### **The GCC Workshop “Chipping Stones: Workshop on prehistoric lithic manufacture”**

19th March - 23rd of March 2017

Museum of Islamic Art, Doha

The Department of Archaeology organized the second session of the GCC Workshop dedicated to prehistoric stone tools which took place between 19th March and 23rd of March 2017 at the Museum of Islamic Art in Doha. Ten participants from the State of Kuwait, Kingdom of Saudi



Arabia, Kingdom of Bahrain, United Arab Emirates and the State of Qatar were trained in knapping techniques and documentation of chipped stone tools.

The workshop started with introductory lectures, mainly dealing with the history and terminology of stone tool production. Faisal Al Naimi (Director of the Qatar Museum Department of Archaeology) presented in his lecture “The Technique of Making Stone Tools” on the evolution of stone tool production during the Paleolithic period. The second lecture “How to Read Stones: An introduction to the Chipped Stone Terminology” by Dr. Ferhan Sakal (Head of Archaeological Operations) was dedicated to the common English terminology used in classification and documentation of chipped stone tools.

During the following days the participants were brought to the field to look at natural flint sources in order to select the best raw material for the production of stone tools. This field trip enabled the participants to learn about the different stages of raw material acquisition. Under the supervision of Faisal al Naimi the participants used the collected raw material to produce different types of stone tools. In this practical portion of the meeting, participants were able to learn and to try different knapping techniques.

The last part of the workshop was dedicated to documenting and illustrating stone tools. Under the supervision of Dr. Ferhan Sakal, the participants were trained to study the tools produced by them in order to understand and to describe them correctly, as this is crucial for drawing them. During this training best practice of stone tool illustration was explained and practiced.

by **Faisal Al Naimi** and **Dr. Ferhan, Sakal**, Qatar Museums

#### **Ahmed Mater: Mecca Journeys**

1st December 2017 - 8th April 2018

Brooklyn Museum, New York

Mecca Journeys covers Mater's body of work since 2009, documented also in his 2016 book, *Desert of Pharan*. In these works, he shows us Mecca as he has experienced it for the past eight years. The exhibition traces the changing face of the city of Mecca, and reflects on how major building projects are impacting upon Islam's holiest city and its communities. In a statement that accompanies the exhibition the artist explains “this collection of images, with their diverse and extreme points of reference, represents the deliberately experimental, meandering, and serendipitous nature of my journey to the heart of Makkah. They are testaments to the cultural and political conditions of contemporary Saudi society.”

#### **Learning from Gulf Cities**

November 13th – December 6th, 2017

NYU Abu Dhabi, The Project Space



A view of the Chipped Stone workshop's participants exercising flint knapping in Doha.

Learning from Gulf Cities is the culmination of a long-term collaboration between Harvey Molotch and Davide Ponzini, with architectural photographer, Michele Nastasi, whose photography critically investigates and interprets urbanization within the Gulf and beyond its boundaries. His work illustrates the transference of similar urban modeling from one region to another, a process that is often flawed or incomplete. Nastasi's images reveal to us how local context alters the nature of an architectural design project, however “global” the architect or international the funding source. In their dual roles as receivers and transmitters of contemporary urban trends, cities like Dubai, Doha, and Abu Dhabi increasingly influence the shape of places beyond the Gulf and the region. This exhibition challenges depictions of Gulf cities as insular, insubstantial or merely flamboyant imitators, and instead portrays them as both originating, as well as reflecting, what is happening in the wider urban world.

#### **‘In the Land of Dilmun Where the Sun Rises...’**

**Archaeological Treasures from the Bahrain National Museum 3rd - 1st Millennium BC**

6 December 2017 - 22 April 2018

State Hermitage Museum, Saint Petersburg

The exhibition comprised of over 150 items detailing the genesis and flourishing of the Dilmun civilization between the 3rd and 1st millennia BC. The exhibition presents the results of archaeological explorations of recent decades

on the islands of Bahrain in the Persian Gulf, which have been identified with the ancient land of Dilmun that is well-known from cuneiform sources. The exhibits, some of them on public show for the first time, illustrated the centuries-long economic prosperity of the region and its cultural significance. The exhibition also touched on mythology and the religious conceptions of the inhabitants of Dilmun. Particular emphasis was placed on the production of the stamp seals that were extensively used in the region.

### **Kuwait University's Anthropology Museum - Grand Opening**

November 23, 2016

The first Archaeology and Anthropology museum at Kuwait University was opened on Wednesday, November 23, 2016. At the opening ceremony Prof. Husain al-Ansari thanked the College of Social Sciences and the Department of Sociology and Anthropology for this pivotal step in the history of Kuwait University. The Anthropology Museum's Grand Opening coincides with the 50th anniversary of the founding of Kuwait University.

The Museum of Archaeology and Anthropology includes exhibition halls, a research laboratory, and storage rooms. "The museum contains more than 500 archaeological remains from Kuwait and adjacent regions dated to 7000 years ago", said Dr. Hasan Ashkanani, Director of the Archaeology and Anthropology Museum. Exhibition spaces feature artifacts from more than 40 diverse cultures, including Arabian, Native American, and African.



Sheikha Al-Sabah presenting Dr. Ashkanani with an antique as a gift. Overwhelmed by his generosity Dr. Ashkanani donated the priceless antique to the museum to enhance its collection.

### **40 Years of Archaeological Cooperation between the United Arab Emirates and France**

October 18, 2017 to January 31, 2018, Sharjah Archaeology Museum

This fortieth anniversary exhibition, supported by UNESCO was a celebration of the past and continuing fruitful archaeological partnership that exists between the UAE and France and an opportunity to present to the public for the first time some of the discoveries made at the main eleven

sites. The exhibition was curated by Dr. Sophie Méry, Director of the French Archaeological Mission to the UAE and organized jointly by Sharjah Archaeology Museum, Institut français in the United Arab Emirates and the French archaeological mission to the United Arab Emirates. The exhibition was divided into five sections to present the Neolithic Period, Bronze and Iron Ages, pre-Islamic and Islamic periods.

Teams led by French archaeologists began excavations in 1977 at Jebel Hafit, Hili and Rumeilah in the Eastern region of Abu Dhabi emirate. In 1985, the work extended to sites in Sharjah, Umm al Quwain and Ra's-al Khaimah, and in 1999 to Fujairah. The exhibition displayed a unique selection of objects recovered over this period in the five emirates. Highlights include the "Emirates Pearl" – the oldest pearl found in the world – from a Neolithic site in Umm Al Qwain, an etched carnelian bead from a Bronze Age site in Al Ain area, an incense burner in the shape of a standing man with raised arms holding a bowl from an Iron Age site in Fujairah, a silver coin from the late Pre-Islamic Period found in Sharjah and a Pilgrim flask from 15th century Ra's al Khaimah.

### **Thomas Hope: Drawings of Ottoman Istanbul**

November 2017 to February 2018

Sharjah Museum of Islamic Civilization

This exhibition, from the Benaki Museum, introduced the world to the spectacular topographic and panoramic views of Istanbul through the rare, unique and intricate drawings that showed what life was like in the Ottoman city during the reign of Sultan Selim III, (late 12th century H/ 18th century CE) a ruler who welcomed European diplomats and artists including the Scottish/Dutch artist Thomas Hope. Hope was one of the many artists who travelled to Istanbul, yet the superior nature of his artistic work was evident in the details of his watercolours. Visitors to the exhibition could take a close look at topographical plans and fold-out panoramas of Constantinople and its environs; individual views of various districts and suburbs, Roman and Byzantine ruins, churches, mosques, Ottoman palaces, rooms in the Topkapi Saray, aqueducts, bridges, gates, the fortified walls and castles of the Bosphorus, funerary monuments and cemeteries, garden and drinking fountains, elegant waterfront mansions on the Bosphorus, general scenes and images of men and women in their costumes. The exhibition also marked the first collaboration between the Sharjah Museum Authority and the Benaki Museum.

The importance of the Thomas Hope collection, which also includes detailed notes, lies not only in the aesthetic pleasure it offers to art enthusiasts but more importantly, in the fact that the drawings constitute a unique treasure of visual records for the study of Ottoman civilization.

By **Entisar Al Obaidili**, Curator

**Emirati Burqa: An Intimate Object**

15th November 2017 - 4th June 2018

Sharjah Heritage Museum

Sharjah Heritage Museum is currently hosting an exhibition entitled 'Emirati Burqa: An Intimate Object' which presents a variety of work by Karima Alshomaly that includes photographs, watercolours, textiles, multi-media, and videos that demonstrate the artist's experience gained through her PhD research into the burqa, its use, history and importance to Emirati women in local culture and tradition. One can sense the presence of Emirati mothers in the wonderful artwork that enables the visitor to use their five senses to experience the links between heritage, history and the arts.

The Emirati burqa is a specific type of face covering worn by local Muslim women in the United Arab Emirates (UAE). Consisting of a piece of cotton cloth saturated with indigo dye that covers the face, either wholly or partially while revealing the eyes, the burqa was once considered an item of traditional everyday dress for the majority of Emirati women until at least the late 1960s. Changes within Emirati society have led to fewer women wearing the burqa and it is now rarely seen as an everyday item of clothing. Indeed, the Emirati burqa has now taken on a heritage role and is worn for official occasions and ceremonies becoming one of the most important heritage icons of the Emirates. As the subtitle of this exhibition suggests, the artist perceives the burqa to be an intimate object. As a material object, an item of dress,

an accessory or a marker of status, the burqa can be seen as an object in the world that exists outside of the individual subject. Yet, as this artwork shows, the burqa has been part of Emirati women's social and cultural identity and it is also deeply personal to each individual woman. 'An Intimate Object' also foretells and characterises Karima's mode of engagement with the burqa as a material object and subject for her artistic practice. This includes experimentation with burqa fabric and a series of performative photographic and film works that seek to explore her experience and to re-present differing social, cultural and personal understandings and imaginative experiences of the burqa as an embodied object. The sub-title also holds another and more personal meaning to the artist. Brought up in an urban family staging this exhibition, 'An Intimate Object', was crucial to re-framing the burqa as an embodiment of a material object with its own history. The installation of the works allows the burqa to 'speak' materially, socially and politically. The installation also engendered participation and inclusion creating formal and socially embodied links for the audience. Focusing on the material nature of the burqa, its making, wearing and associated meanings, the installation of works in 'An Intimate Object' presents actual objects, enactment and performance and offers another way of 'doing history' and gathering knowledge through the senses and art practice that acknowledges the subjectivity and positioning of the female artist.

By **Noura AlMoughanni**



One of the images from the Emirati Burqa exhibition



## Forthcoming Events

### Seminar for Arabian Studies

Friday 3rd August to Sunday 5th August 2018.  
British Museum, London.

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). More details and registration information can be found at: <https://www.thebfsa.org/seminar/papers-and-posters/>

### Neither the Desert nor the Sown: the Towns of the Arabian Gulf from the 18th to the 20th Centuries AD (MBI Al Jaber Public Lecture)

Dr. Robert Carter (UCL Qatar)  
Saturday 4 August, 2018 – 18.00  
Seminar for Arabian Studies, British Museum, London.

Presented by the MBI Al Jaber Foundation this lecture will explore the origins, urban character, economic bases and people of the Gulf towns, using a range of historical, archaeological, geographical and anthropological approaches. The majority of the towns on the Arabian shore were founded during the 18th and 19th centuries AD, and despite their apparent isolation (from a European perspective) all were heavily reliant on global trade for their origins and survival. Despite their relatively recent origins, these towns developed from a very ancient tradition of urbanism in the Gulf, and likewise built upon millennia-old trading networks in the western Indian Ocean. Following an overview of their foundation and historical context, Professor

Carter will use case studies to examine their urban character, historical geography and changing material culture, from their foundation up to the coming of oil.

Tickets are free but places are limited and must be booked in advance at: [bit.ly/MBILecture2017Booking](http://bit.ly/MBILecture2017Booking).

### The Palaeolithic Landscapes of Wadi Dabsa, Saudi Arabia

March - September 2018.  
Kings Manor, York.

In 2015, a Saudi-UK team of archaeologists observed basalt stone tools lying on the surface of a massive expanse of tufa in a basin upstream of Wadi Dabsa, Asir Province, southwestern Saudi Arabia. Formed by the flowing and ponding of water during a period in the past, the area yielded over 1,000 artefacts. Further investigations in 2017 increased the assemblage to almost 3,000 artefacts, both Lower (1.8 million to 300,000 years) and Middle Palaeolithic (300-40,000 years ago) in character, making it one of the richest localities recorded to date in the region, and offering an unprecedented opportunity to examine hominin activity in its environmental setting.

This exhibition presents images from the investigations at Wadi Dabsa, where UK and Saudi archaeologists are piecing together the changing landscape of the Wadi Dabsa basin, the place of the artefacts within it, and its implications for hominin behaviour and the first dispersals from Africa.

This exhibition has been generously funded by the BFSa, and will be on display in the Common Room in the King's Manor, University of York, where it is open to the public free of charge from late March to September 2018. Further information about the exhibition and the project can be found at: <https://surfaceproject.wordpress.com/>

## JOURNALS & MAGAZINES

### Adumatu

[www.adumatu.org/en](http://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](mailto: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

<https://onlinelibrary.wiley.com/journal/16000471>  
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.

**Atlal: 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/](http://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](http://www.thebfsa.org/content/bulletin)

Past and present issues of our very own Bulletin can now be found online.

**Chroniques Yémenites**

<https://journals.openedition.org/cy/201>

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](mailto:cy@journals.org)

**Current World Archaeology**

[www.archaeology.co.uk](http://www.archaeology.co.uk)

Published six times a year.

Email: [cwa@archaeology.co.uk](mailto:cwa@archaeology.co.uk)

**Fauna of Arabia**

[www.libri.ch/App\\_Web/EN/services/faunaofarabia.aspx](http://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](mailto:journals@libri.ch)

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

[www.brill.nl/hawwa](http://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](http://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](mailto:ijmes@gc.cuny.edu)

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

[www.tandfonline.com/rjab](http://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](mailto:J.Onley@exeter.ac.uk)

**Journal of the British-Yemeni Society**

[www.al-bab.com/bys/journal.htm](http://www.al-bab.com/bys/journal.htm)

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

**Journal of Near Eastern Studies**

[www.journals.uchicago.edu/toc/jnes/current](http://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](mailto: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](http://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](mailto: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](http://www.brill.nl/jps)

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

Edited by Sakd Amir Arjomand.

Order through: [marketing@brill.nl](mailto:marketing@brill.nl)

**Levant**

[www.maney.co.uk/index.php/journals/lev/](http://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.**

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<https://www.thebfsa.org/publications/proceedings-of-the-seminar-for-arabian-studies/>

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#### **Saudi Aramco World**

[www.saudiaramcoworld.com](http://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](http://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](http://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](http://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](http://www.adach.ae)

#### **Abu Dhabi Islands Archaeological Survey**

[www.adias-uae.com](http://www.adias-uae.com)

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

#### **Aga Kahn Documentation Center**

<https://libraries.mit.edu/akdc/>

#### **Aga Khan Trust for Culture**

<http://www.akdn.org/our-agencies/aga-khan-trust-culture>

#### **American Institute for Yemeni Studies**

[www.aiys.org](http://www.aiys.org)

#### **The Anglo-Jordanian Society**

<http://a-j-s.org.uk/>

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

#### **Arab-British Centre**

[www.arabbritishcentre.org.uk/](http://www.arabbritishcentre.org.uk/)

#### **Arab World Institute**

[www.imarabe.org/](http://www.imarabe.org/)

#### **International Council for Archaeozoology**

<https://alexandriaarchive.org/icaz/workaswa>

#### **ArchNet**

<https://archnet.org/>

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

[www.astene.org.uk](http://www.astene.org.uk)

#### **Atlas of Breeding Birds of Arabia**

<https://www.nhbs.com/series/atlas-of-the-breeding-birds-of-arabia>

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[www.brismes.ac.uk](http://www.brismes.ac.uk)

**British-Yemeni Society**

[www.b-ys.org.uk/](http://www.b-ys.org.uk/)

**Centre for the Advanced Study of the Arab World**

[www.casaw.ac.uk/](http://www.casaw.ac.uk/)

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

<http://cefaz.cnrs.fr/?lang=fr>

**Council for British Research in the Levant**

[www.cbri.org.uk](http://www.cbri.org.uk)

**Deutsches Archäologisches Institut, Orient Department**

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[www.ifporient.org/](http://www.ifporient.org/)

**Friends of the Hadhramaut**

[www.hadhramaut.co.uk](http://www.hadhramaut.co.uk)

**Friends of Soqatra**

[www.friendsofsoqatra.org](http://www.friendsofsoqatra.org)

**Fondazione MedA**

<http://www.fondazionemeda.it/>

**Institute of Arab and Islamic Studies, Exeter University**

[www.huss.ex.ac.uk/iaais](http://www.huss.ex.ac.uk/iaais)

**The Islamic Manuscript Association**

<http://www.islamicmanuscript.org/home.aspx>

**Janet Rady Fine Art**

[www.janetradyfineart.com/html/home.asp](http://www.janetradyfineart.com/html/home.asp)

**London Centre for the Ancient Near East**

<http://banealcane.org/>

**London Middle East Institute**

<https://www.soas.ac.uk/lmei/>

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[www.mathafgallery.com](http://www.mathafgallery.com)

**MBI Al Jaber Foundation**

[www.mbifoundation.com](http://www.mbifoundation.com)

**Oman & Arabia Natural History**

[www.oman.org/nath00.htm](http://www.oman.org/nath00.htm)

**Ornithological Society of the Middle East**

[www.osme.org](http://www.osme.org)

**Online Corpus of the Inscriptions of Ancient North Arabia**

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

**Palestine Exploration Fund**

[www.pef.org.uk](http://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](http://www.royalasiaticsociety.org)

**Saudi Arabian Natural History Society**

<https://portals.iucn.org/library/node/13178>

**Saudi-British Society**

[www.saudibritishsociety.org.uk](http://www.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](http://www.uaeinteract.com/culture)

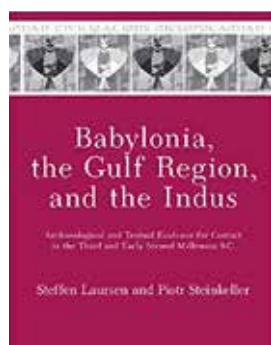
**The Yemen Manuscript Digitization Initiative**

<http://ymdi.uoregon.edu/>

# BOOK REVIEWS

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

## REVIEW ESSAY



***Babylonia, the Gulf Region and the Indus. Archaeological and Textual Evidence for Contact in the Third and Early Second Millennia BC***

Steffen Laursen and Piotr Steinkeller

Winona Lake: Eisenbrauns, 2017.  
x + 142 pp. 14 drawings and b/w illustrations, 2 charts. Footnotes, Appendices, Bibliography, Index. Large-format hardback. \$59.50. ISBN: 978-1-57506-756-8

FOR THE PAST SIXTY YEARS, a chief concern of Gulf archaeology has been to map and understand the extent of the Gulf's maritime trade in the 3rd and 2nd millennia BC, and the dynamics driving it. Our understanding is greatly enhanced by snippets of information contained in a range of contemporaneous texts from southern Mesopotamia, which provide insights and a level of detail impossible for the archaeological record alone to deliver. Written sources therefore not only feature in many archaeological studies, but they have also, consciously or implicitly, steered the interpretation of materials recovered during excavations and surveys – and also of the cultures and societies to which they belong. As most archaeologists have no or only a basic understanding of the Akkadian language, let alone Sumerian, we are completely dependent on translations provided by Assyriologists. The principal sources used by archaeologists are the seminal studies by Leo Oppenheim (1954) and Walter Leemans (1960). The book under review will join this illustrious shortlist, as it will no doubt be widely consulted and cited for years to come.

*Babylonia, the Gulf Region and the Indus* is a comprehensive and up-to-date appraisal of the archaeological and textual evidence attesting to contact between southern Mesopotamia, Dilmun, Magan and Meluhha during the 3rd and early 2nd millennia BC, as well as with Marḥaši (located in south-eastern Iran). It is the result of a successful collaboration between the archaeologist Steffen Laursen and the Assyriologist Piotr Steinkeller. In the course of their prolonged email communication, it had gradually dawned on them that “because of the great accumulation of new data and persistence of many misconceptions, there was a pressing need to produce an up-to-date synthetic evaluation of this subject” [p. ix]. Their book's main distinguishing feature is its set-up, with both experts as equal partners. Moreover, as the two disciplines have different modes of operation, particularly when it comes to extrapolating extant evidence, each specialist, while aware of and using

information from his co-author's discipline, sticks to what he knows and avoids the frustrations of straying into it. Generally speaking, archaeologists tend to be more ‘adventurous’, while Assyriologists tend to be more ‘rigid’ in their interpretations and reconstructions, though there are notable exceptions. Steinkeller proves he is one of the latter, as he seems very comfortable basing inferences on the limited amount of textual evidence available, which in itself is already quite restrictive and biased in nature [pp. 5–6]. This confidence undoubtedly springs largely from his authority as a renowned expert with an intimate knowledge of 3rd-millennium Mesopotamia and its international dealings. His contribution to this volume is invaluable for Gulf archaeology: he presents a comprehensive and up-to-date review of the pertinent texts by providing translations as well as contextual information, embedding these texts within the politico-economic frameworks of southern Mesopotamia.

Despite its slimness (just 141 pages, including Bibliography and Index), the book's scope is ambitious, covering the topic of Dilmun and Magan's intercultural relations with their neighbours between 6000 and 1800 BC, with the emphasis on the mid-3rd to early 2nd millennium. Hence the authors issue an early caveat: “The intention ... is by no means to deliver a fully exhaustive survey of the now staggering body of evidence for contact between Babylonia and the lands of the Gulf and beyond. Instead, we shall here attempt to blend the qualities of a kaleidoscopic overview with a number of selected micro-studies in which the combination of archaeology and texts offers new insights.” [p. 1] These focus on three historical questions: “What conditioned the decline of Tilmun in the post-Sargonic and Ur III periods? What caused the major population concentration on Bahrain ca. 2200 BC? Why did Makkan, Marḥaši and Meluhha disappear after the fall of the Ur III state?” [p. 3]

After a short introduction outlining research questions and working hypotheses, and raising some methodological issues, the bulk of the volume is dedicated to presenting the constantly changing balances of power and web of interconnections between the five main protagonists of Gulf trade. This is done for the most part in a clear chronological fashion: Chapter 2 deals with ‘The Prehistoric Foundation (ca. 6000–2650 BC)’; Chapter 3 with ‘The Pre-Sargonic Period (ca. 2650–2350 BC)’; Chapter 4 with ‘The Sargonic Period (ca. 2350–2200 BC)’; Chapter 5 with ‘Makkan and Tilmun between ca. 2200 and ca. 2100 BC’; Chapter 6 with ‘The Ur III Period (ca. 2100–2000 BC)’; Chapter 7 with ‘The Post-Ur III Period (ca. 2000–1800 BC)’. Chapters 3, 4, 6 and 7 each consist of separate sections for the archaeological and textual evidence; Chapter 5 deals only with archaeological data. The next two chapters abandon the

chronological approach, to examine in detail particular sets of textual evidence: ‘The Role of Gu’abba as Babylonia’s Main Seaport and a Major Textile Production Center’, and ‘Contacts between Babylonia and Meluhha in the Late Third Millennium’. Chapter 10 is a concise restatement of the book’s main arguments. Three appendices complement the volume, the first two being of special importance for future research: ‘The Ur III and Isin Texts Bearing on the Gulf Trade’; ‘The Seaworthy Ships of Babylonia, the “Makkan Ships”, and the Cylinder Seals of the “Big Ships” Personnel from Failaka and Bahrain’; and ‘The Babylonian Burial Jar in the Gulf Countries’.

I thoroughly enjoyed reading this well-written monograph, and strongly recommend it to everyone interested in Gulf archaeology or in the interconnected Bronze Age world of southern Mesopotamia, the Gulf region, Iran, Pakistan and India. Aimed as it is at an academic audience, it is at times quite provocative and provides much food for further thought. In my view, its main contribution to the development of our understanding of the Gulf region during the 3rd and early 2nd millennia is its comprehensive and up-to-date discussion of pertinent references in the extant cuneiform record. As an evaluation of the transliteration and translation of these cuneiform texts and passages lies well beyond my competence, I will restrict myself in what follows to issues arising out of two of the historical questions focused on by the authors.

#### 1. What conditioned the decline of Dilmun in the post-Sargonic and Ur III periods?

The reasoning behind this question is that in the pre-Sargonic and Sargonic written record Dilmun is identified as Babylonia’s prime trading partner in the Gulf, while Magan fulfilled this role during the post-Sargonic and Ur III periods, with Dilmun appearing only occasionally in the extant texts, apparently taking a backseat. The main premises are that Dilmun referred to the same geographical area in the early documents as it did during the late 3rd and early 2nd millennia BC, and that in the pre-Sargonic periods Dilmun dominated the eastern leg of the Gulf trade to Magan (and Marḥaši). Was this indeed the case? The textual evidence itself does not provide useable clues. As regular contacts between southern Mesopotamia and the Oman Peninsula are well attested for the Jemdet Nasr (*ca.* 3100–2900 BC) and Early Dynastic periods (*ca.* 2900–2350 BC), it has been suggested that prior to *ca.* 2300 BC the toponym Dilmun *may* also have included (parts of) the Oman Peninsula (Crawford 1989: 4–5; Thornton 2013: 608). The toponym Magan makes its appearance for the first time during the reign of Sargon of Akkad (2340–2284 BC, according to the Middle Chronology). The possibility that Magan was only now acknowledged as a separate entity, rather than as part of an ‘all-inclusive’ Dilmun, as it was prior to his reign, is something that deserves further consideration – especially as it corresponds with a period of major development and expansion of the Umm

an-Nar culture, thereby distinguishing itself culturally, and possibly also organizationally, from its northern neighbour (cf. the internal developments outlined in Méry 2010). Our perceived decline of Dilmun may thus be the result of a changed conception of the Gulf region by the Babylonians. That Dilmun is already hardly attested in economic documents of the Sargonic period [p. 37], *vis-à-vis* Magan, lends it even more credibility. But even if this is not the case, the Babylonian change in partnership does not correspond to a real decline in Dilmun itself. First, the presence of exotic artefacts and materials in late 3rd-millennium contexts clearly indicates that Dilmun remained connected to this international network. Second, the period between 2200 and 2050 BC witnessed several developments fundamental to the social formation process of the City IIa–c period (*ca.* 2050–1800 BC) (Olijdam 2016). In this volume it is asserted that the ring-mounds of the City I period (*ca.* 2200–2050 BC), which are associated with an emerging elite, are the first of their kind [pp. 41–2]. This is not the case: at least one of the ring-mounds at as-Sabiyah, in Kuwait, which is structurally similar to the 3rd-millennium cairn-like tombs from eastern Saudi Arabia, predates the City I period by several centuries (Rutkowski 2015: 523; Wygnańska 2015: 491). The three radiocarbon dates obtained from grave goods found inside its burial chamber give rise to the possibility that some of the ring-mounds reported from eastern Saudi Arabia also date to the mid-3rd millennium; after all, this was Dilmun’s heartland prior to the City II period. If the argument set out for City-I ring-mounds is followed, then this implies the existence of a (budding) stratified society as early as the mid-3rd millennium! Moreover, this would tally with the textual reference to a queen of Dilmun (Marchesi 2011), which Laursen and Steinkeller link to a semi-autonomous (?) ‘kingdom of Tarut’ during the Early Dynastic III and Sargonic periods [p. 25].

#### 2. What caused the major population concentration on Bahrain *ca.* 2200 BC?

Bahrain appears to have been very thinly populated prior to *ca.* 2200 BC. This changed during the City I period. The fascinating phenomenon of Bahrain’s population influx, which has received surprisingly little attention so far, has been dealt with in two recent contributions by myself (Olijdam 2014; 2016). I am intrigued by new information contained in Chapter 5, particularly Fig. 7, which shows a string of *sabkhas* west of the Dammam Dome (as well as many substantial *sabkhas* along the Saudi coast opposite Bahrain). These are not associated with fresh-water lakes, but are indicative of ancient mangroves or marsh lands. It is important to note that sea levels were significantly higher during the 3rd millennium, dropping to +1–2 m by *ca.* 2200 BC (Larsen 1983; Sanlaville & Paskoff 1986). The watery expanse so formed is believed to have acted as a defensible barrier for retreating Dilmunites pushed out of their habitats by hordes of mobile pastoralists moving out from the so-called homeland of the ‘Amorite technocomplex’. The



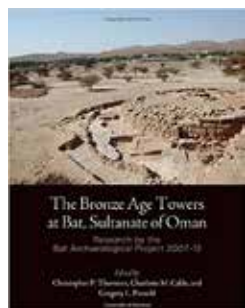
reason for their mass migration was drought. Dilmunites also flocked to Tarut Island and Bahrain: all three areas were safe havens with ample fresh-water supplies [pp. 60–2]. I do not agree with the argument, which goes back to Zarins 1986 and Højlund 1989, that this “security threat by mobile pastoralists ... is the most likely cause of the major translocation to Bahrain” [p. 46]. First, there are strong indications that the abandonment of Dilmun’s interior oases in eastern Saudi Arabia, which were drying up, occurred either during or immediately following the Early Dynastic III period (*ca.* 2600–2350 BC), as best exemplified by the Abqaiq area, where evidence for renewed occupation dates to the Hellenistic period (cf. Piesinger 1983: 155–72; Burkholder 1984: 25–9). There is nothing to suggest that large groups of other peoples moved in to inhabit these oases. *Au contraire*, there is evidence that inner Arabia remained partially occupied by the people already living there, and that there was a significant population increase in the highlands, where there was more precipitation (Wilkinson 2003: 153–4). Hence there is no evidence to indicate a mass migration towards Dilmun. The reason why Dilmun’s population concentrated around the Dammam Dome and Tarut Island, and later also Bahrain, is that all three are part of the same geological configuration of fractures and folds allowing fresh water from aquifers to rise to the surface. The area around the Dammam Dome and Tarut Island combines such a fault system with the highest hydrostatic values, creating well-watered *refugia* in times of deteriorating climatic conditions (Larsen 1983: 114–41; Dalongeville 1999: 32). By *ca.* 2200 BC the situation took a dramatic turn for the worse when the area was hit by a 200–300-year mega-drought. Under these conditions, it is far more likely that the initial relocation to Bahrain from the mainland can be attributed to mounting internal pressure on the available resources (fresh water, arable land, pasture and living space). After all, the number of City-I burial mounds on Bahrain is equal to those around the Dammam Dome, which translates to an estimated *average* population for each area of *ca.* 10,000 individuals [p. 41]. No data are available for Tarut Island, where people appear to have been buried in subterranean graves.

by **Eric Olijdam**

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## OTHER REVIEWS



***The Bronze Age Towers at Bat, Sultanate of Oman: Research by the Bat Archaeological Project, 2007–12***

Edited by C.P. Thornton, C.M. Cable, and G.L. Possehl  
Philadelphia: University of Pennsylvania Press, 2016. 360 pp.  
9 colour and 242 b/w illustrations.  
Bibliography. Hardback. £53.00.  
ISBN 9781934536063

IN THE 3RD MILLENNIUM BC, south-east Arabia (known from the Mesopotamian sources as *Magan*) underwent a series of socio-economic changes that manifested themselves in the archaeological record as novel forms of material culture, architecture and funerary practice. These local developments occur as part of a larger process of integration in which cultures across the Middle East and southern central Asia become entangled through a variety of contacts and exchanges. The nature of society in south-east Arabia at this time and the process that led to dramatic changes in the subsistence and exchange economy of the region are still poorly understood. A reliance on funerary evidence from graves with multiple phases of use has made chronological analysis difficult; very few non-funerary sites have been excavated, and even fewer have been published in detail.

Between 2007 and 2012, the University of Pennsylvania Museum of Archaeology and Anthropology conducted archaeological excavations at the site of Bat, excavating several Early Bronze Age monumental circular towers. The publication of this work shows that the towers at Bat were in use from the Hafit Period (3100–2800 BC) and throughout the Umm an-Nar Period (2800–2000 BC). Occupation of the site continues in the Wadi Suq Period (2000–1600 BC), although it is unclear whether the towers are still in use as some of the structures are reused as burial sites. Through the extensive excavation and survey of the towers at Bat, the project aimed to address the nature of household life and production in the 3rd millennium, specifically what function the monumental construction at the site had and why it was undertaken.

The publication begins with a geomorphological study of the Wadi Sharsha, focusing on water management and agricultural practices at the site. An analysis of fluvial deposits, sedimentary thin sections and botanical macro-remains from the excavation suggests that the towers may have once stood as islands in the wadi floodplain. More controversial is a suggestion that a reduction in flood irregularity that coincides with increased aridity at the beginning of the 4th millennium BC may be related to the tillage and irrigation practices that commenced at this time. Chapters 3 and 4 present the results of the excavation of

Qasr al-Khafaji (Tower 1146) and Matariya (Tower 1147) respectively. Chapter 5 details the digital documentation of Qasr al-Sleme (Tower 1148) using photogrammetric survey, as well as the detailed recording of later petroglyphs carved into the tower. Chapter 6 details the excavation of Tower 1156. Chapter 7 presents the results of surface survey and mapping of a contemporary tower and settlement at Ad-Dariz, located *ca.* 15 km west of Bat. Chapter 8 provides a brief summary of the remaining five towers (Qasr al-Rojoom, Husn al-Wardi, al-Qa'a, al-Khutum, and Wahrah Qala) located within or close to the Bat site. The next four chapters present a summary of the artefact types recovered from the excavation: the ceramic assemblage chipped stone artefacts, metal artefacts and evidence of metal working and ground stone artefacts.

In a final chapter, the authors conclude that although they are still unable to determine the function of the towers, they can elaborate on the complex history of these monuments. The towers appear to be closely associated with water management and played a role in the shifting social and cultural landscape associated with a transition from pastoralism to settled agriculture. Six appendices present a summary of archaeobotanical studies at the site, details of the Islamic Period *falaj*, an assessment of the mudbricks from Tower 1156, a summary of radiocarbon dates, details of the excavation of several Wadi Suq tombs, and a list of the field staff.

The volume contains a wealth of information about the structures, stratigraphy and artefacts recovered from the site. One of the greatest challenges to those working in this region is the lack of published detailed excavation data that would allow a finer-grained examination of the complex processes of local developments and external interactions. The identification of copper production in Hafit-period contexts along with locally produced imitations of Mesopotamian vessels of Jemdat Nasr/Early Dynastic date is important in relation to the role of *Magan* as a source of copper to the wider region. However, in attempting to address the nature of domestic life in the Early Bronze Age, monumental towers such as those examined here are intrinsically problematic. While non-funerary in nature, the tower structures that are found across south-east Arabia do not appear to represent domestic structures either. Taphonomically they are challenging; occupation surfaces from their upper levels are inevitably eroded away and their casemate construction means the deposits associated with them contain a great deal of residual material.

The World Heritage site of Bat is extensive, remains relatively well preserved, and is clearly of considerable importance. This report on the most recent excavation and survey of the site presents a wealth of information on the nature and development of the towers at the site, along with important radiocarbon dates for various phases of use. There remains a great deal of potential in linking this data to the

other elements of the site such as the extensive funerary record and domestic structures known from the 'settlement slope' area of the site.

by **Daniel Eddisford**



***The Wahhabis Seen through European Eyes (1772–1830): Deists and Puritans of Islam***

Giovanni Bonacina

Leiden: Brill. 232 pp. Text only. Notes, Bibliography, Index. Hardback €114 euros. E-book: €112. ISBN: 978-90-04-29301-4 (hardback); 978-90-29328-1 (e-book)

RECENT WESTERN controversies over whether Islamic State is, or is not, 'Islamic' illustrate the difficulties we face in understanding and defining emergent religious movements, and then explaining them to a wider audience in comprehensible terms. This task is especially hard when both commentators and target audience come from another religion and culture. These days much of the underlying evidence on a movement's nature can be accessed directly rather than viewed through a glass darkly, but political imperatives can still slant the discussion, as they did with the Wahhabis.

The early Wahhabi movement was the 'Islamic State' of the late 18th and early 19th century, disrupting both the religious consensus and the political order. Its doctrines and significance both excited and concerned contemporary European observers and officials. What was it, exactly? Was it inside or outside Islam? A new religion, or deism perhaps? How should it be approached?

This book gives a detailed account of the ensuing decades-long investigation. It is presented as an exercise in intellectual history by its author, Giovanni Bonacina, professor of the history of philosophy at the University of Urbino. His interest is in reconstructing and analysing the way in which key influential Western observers perceived and interpreted the early Wahhabi movement from the 1770s. It was then that its eruption from the fastness of central Arabia caused it to impinge on European consciousness. Bonacina prefers to use the term 'European' here to 'Western', in order to sidestep the tiresome Edward Said quagmire (my terminology, not his).

Instead of offering a narrative of stray European encounters, indirect and direct, with the early Wahhabis/Saudis culled from government records, travellers' publications and private letters, Bonacina researches how European commentators of the time, from the Dane Carsten Niebuhr (1772) to the Swiss Jean Louis Burckhardt (1830), viewed and explained Wahhabism in the light of their imperfect state of knowledge and in terms of their own patterns of thought. The development of their understanding makes an

interesting essay subject.

The first Europeans who struggled, out of curiosity, to understand what Wahhabism represented were travellers and historians, including Niebuhr, Edward Gibbon and Constantin de Volney. Most later foreign observers in the period 1790–1815 had strong government reasons for studying the impetus behind the Wahhabi phenomenon, which threatened to upset the Ottoman order and the distribution of power across the Near East.

As British and French officials wrestled with each other for influence and access across the region, with the fate of India ultimately at stake, they could see the potential for this disruptive new element to shift the balance of force in the Gulf and Red Sea to their own military, political or commercial advantage or disadvantage. They needed to understand it so that they could explain its geopolitical significance to capitals. Writing in 1809, naval captain Viscount Valentia was particularly explicit about his fear of the French teaming up with the Wahhabis to threaten India by cutting communication routes.

Thanks to greater naval reach, British officers and officials had a broader spread of vantage points from which to survey Wahhabism, including the Gulf and Red Sea, than their French counterparts, who were confined to Ottoman regional centres. Sometimes French officials in publishing their accounts chose to exaggerate certain Wahhabi features or practices to encourage the policy response they favoured. These officials, like Rousseau and Corancez (a deserter from the East India Company, which had first noticed the Wahhabis in 1787) were naturally influenced in their interpretations of the movement by their own recent revolutionary and Napoleonic experiences.

That all these officials had a hard task identifying the main doctrinal strands of Wahhabism was due partly to their indirect access and reliance on second-hand accounts, and partly to the controversy that the movement had sparked among Muslims from its inception. Anti-Wahhabis had already spread distorted interpretations of its theology and ideology far and wide. Coming late to the issue, Europeans had to sift through much accumulated rumour and prejudice.

The movement's founder Muhammad Ibn 'Abd al-Wahhab, a ponderous polemicist, worked to correct some of the misinformation and prevailing misapprehensions, but his teachings had alarmed a broad spread of groups across the Arabian Peninsula, including Ottoman representatives, local rulers and notables, clerics, merchants, tribes, the Shi'a, and Gulf coastal inhabitants. The pictures of Wahhabism any of these offered curious Europeans were hardly likely to be full, fair, or remotely accurate.

To compound the confusion over Wahhabi beliefs, the Ottomans, Muhammad Ali, and their supporters were



enthusiastic in propagating tropes about them until the destruction of the First Saudi State in 1818 and beyond: that the Wahhabis wanted to destroy Islam and despoil the Holy Cities or, alternatively, that they claimed the Caliphate for the Saudi leader. Even sophisticated and sceptical regional observers, like the famous historian ‘Abd al-Rahman al-Jabarti in Cairo, were taken aback, when confronted in 1815 by two Wahhabi clerics on their best behaviour, to discover the apparent chasm between the myth of Wahhabi barbarism and the actuality of politeness and learning projected by the visitors.

As Bonacina notes, it was the scrupulously objective and cautious Burckhardt, funded by Sir Joseph Banks and the African Association, who finally put Europe on the right track about Wahhabism. It was only his journey into the Hijaz in 1813–14 directly after the end of the Saudi occupation that gave him the insights on the movement that he had long sought and which were published in 1829–30, years after his early death in 1817. Valentia had been an astute observer but was preoccupied with the geopolitics of the Red Sea, while no one knew what to make of the Catalan ‘Ali Bey’ or his writings. Other travellers of the era never achieved Burckhardt’s proximity, or, if they did, like the under-recognized German freemason Ulrich Seetzen, who was in Jidda and the Holy Cities in 1809 but murdered in Yemen in 1811, they left incomplete accounts.

Meticulously, Bonacina tracks the meandering course of early Western interpretations of Wahhabism as, diversely, a heresy or new religion; a form of deism hostile to historical revelation; a revolution against established religion and ‘Muhammadism’, which rejected the divinity of the Qur’an; a rebellion against the Sublime Porte by fanatical heretics; Muslim reformers to be compared with Protestants in Christianity; and, most bizarrely, a resurrection of the Qarmatians (a parallel that still has currency).

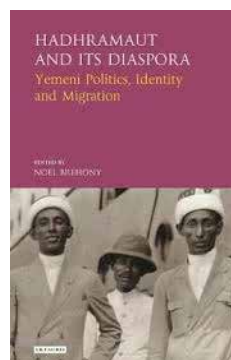
I would have welcomed more geopolitical context for some of the French and English descriptions of the Wahhabis during the Napoleonic contest, although Bonacina is good at highlighting Cairo-based Félix Mengin’s French political agenda in writing up Muhammad Ali’s war against the Wahhabis. He could also have said more about official contacts between Wahhabis and Europeans, which might have cast more light on how Wahhabis viewed Europeans, as a counterpoint to his title theme. The reader will not realize from this book that the Saudi leader made overtures in 1810 and 1813 for a treaty with the British.

Bonacina’s treatment casts little new light on the early Wahhabis themselves. Here he relies on a wide range of secondary sources and analyses, some reliable but others long overtaken or of questionable authority. It is a shame that he opens the book with a description of mujahidin who landed in Egypt from the Hijaz in 1798 in order to fight the French occupiers. He asserts that the volunteers from Mecca

must have included a number of Arab Wahhabis. That these Arabs belonged to the same (unspecified) Wahhabi tribes which fought later against Muhammad Ali, as Burckhardt observed, did not make them Wahhabis at that point. Since the Saudis were entirely focused on war against the Sharif of Mecca, irrespective of the French threat, such an affiliation is highly improbable, but Bonacina prefers the conceit of a first encounter between French troops and ‘the Wahhabis’.

For those interested in the early Wahhabis this relatively short work offers an excellent guide to contemporary Western coverage of the movement. The footnotes, containing chunky quotations of key passages from relevant works, will be particularly valuable in pointing researchers to little known works by travellers and officials. The text itself could have done with shorter paragraphs and sentences. It makes a dense, if profitable, read. The main drawback, as ever with Brill, is the price.

by **Michael Crawford**



***Hadhramaut and its Diaspora: Yemeni Politics, Identity and Migration***

Edited by Noel Brehony

London: I.B. Tauris, 2017. xxi

+ 250 pp. Bibliography, Index.

Hardback, jacketed. £62. ISBN: 9781784538682

THE CIVIL WAR in Yemen that is already into its fourth intensive year has exposed myriad fault lines in all aspects of Yemeni society, reshaping and testing identities and cultures as never before. It has reopened the question of whether the unity of 1990, re-imposed by northern force in 1994, is sustainable. And it has brought into stark relief the differences between Hadhramaut and a southern Yemen that it never wanted to be part of, though historically, linguistically and culturally it shares the deepest of ties. Hadhramaut also extended its influence abroad, primarily through trading links, and influential and prosperous communities developed and thrived in Asia and East Africa, maintaining a distinctive identity and in some cases links with their homeland. The recent re-election of Mari Alkatiri as Prime Minister of East Timor is a reminder of the status of some of these expatriate communities.

This valuable collection of papers, meticulously edited by Noel Brehony, addresses numerous aspects of those differences, focusing on that aspect of Hadhramaut that is perhaps most striking to outsiders: the region’s external links and their various impacts across a vast area, from South-east Asia to parts of East Africa in the west.

The focus of the book is primarily on Hadhrami communities abroad, though the introductory chapters included in Part I – the first third of the book – examine the Hadhrami homeland in southern Arabia, exploring the history of Hadhramaut and investigating its social and economic structures. Much of this section, though, is also outward-looking, suggesting drivers of emigration and opening the discussion of links between Hadhramaut and its communities overseas.

In Part II (Hadhramis in the Diaspora), chapters examine various communities and their characteristics, starting with a fascinating account of a late 19th-century atlas published by a sayyid of Hadhrami origins born in the (then) Dutch East Indies. We learn of the Hadhrami communities in Indonesia, focused very much on the religious role of Hadhrami community leaders. The picture in the Philippines is not yet so well understood, but it is clear that Hadhramis, among other Arabs, have periodically played important parts in politics and the economy there. The complexity of establishing what defines a Hadhrami, and the ways in which power and influence moved, is hinted at in James Spencer's piece on Yemeni fighters abroad, where he notes that "it might be argued [...] that, rather than Hadhrami mercenaries taking service in Hyderabad, it was 'Hayderabadi' Arabs who seized parts of Hadhramaut". Similar hints are found in earlier chapters. For a variety of reasons the Hadhrami community in Kenya, examined by Iain Walker, was less focused on the leadership of religious scholars and sayyids.

These disparate descriptions of rather disparate communities give rise to a number of questions. Are these differences a reflection of different approaches or perhaps of different sources? Does the use of the term diaspora really tell us anything about the Hadhramis who travelled, traded and settled abroad, some maintaining active personal links with the ancestral home, while for others it was a more distant source of identity (though becoming a pathway to refuge as the colonial period came to an end)? And are Hadhramis exceptional, except within a context of a Yemeni nationalism that asserts that Hadhramaut is a part of greater Yemen, rather than a region of southern Arabia? Are they that different, for instance, from the Omanis, also great travellers and navigators, or from any other peoples who have left their own shores for religious reasons, adventure, or driven by poverty? And, given the strong tradition of Hadhrami scholarship alluded to at several points, why are we so dependent on the writings of observers? Fewer than ten percent of the references in the main (and remarkably extensive) bibliography are in Arabic.

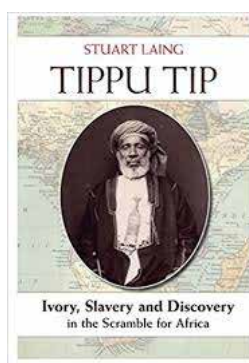
Happily, many of these questions are addressed, though not in every case answered, in three analytical papers at the end of the book: Pétariat's study of trading networks at the end of Part II (which examines the Hadhrami communities abroad), and the two papers contained in Part

III (Research Issues). Leif Manger's early assertion (quoting Floya Anthias) that "the concept of diaspora has become overused and under-theorized" seems to warn of impending theorization. However, he draws on his own studies of Hadhrami communities in Asia and Africa to remind us that the "Hadhramis, in their various diasporic communities, do not constitute any pre-determined community, society or group". He moves on to take a much broader overview of historical and pre-historical migration patterns in the Indian Ocean region and farther afield, in which the people of Hadhramaut were certainly involved.

Finally, Abdalla Bujra (rightly introduced in the acknowledgements as the doyen of Hadhrami studies) stresses the need to integrate more closely the research by outsiders, usually in languages other than Arabic, with scholarship being carried out in Hadhramaut itself and published in Arabic. He goes on to highlight a number of the questions, some raised by this collection of papers and others yet to be addressed, that deserve more study. It is for this reason that the Hadhramaut Research Centre was established at the end of 2013.

This book, in sum, does not so much provide depth and detail to an area that has been exhaustively mapped, as describe a selection of tantalizing landmarks in a landscape that demands methodical exploration. This should draw upon existing published research and also on Hadhrami/Arabic scholarship, which certainly exists and deserves to be encouraged.

by **Robert Wilson**



***Tippu Tip: Ivory, Slavery and Discovery in the Scramble for Africa***

Stuart Laing  
Surbiton: Medina Publishing,  
2017. xiv + 330 pp. 9 maps,  
32 colour and b/w photographs.  
Appendices, Notes, Bibliography,  
Index. Hardback, jacketed. £25.  
ISBN 978-1-911487-05-0

THIS FASCINATING, insightful biography is the first thorough investigation in English of one of late 19th-century Africa's most controversial and intriguing characters: Tippu Tip, an Afro-Omani Arab from Zanzibar, whose exploits as a successful ivory trader, alleged slaver, colonialist and pioneer were admired and disparaged, in equal measure, by his European contemporaries. His famous (or infamous) collaboration with Stanley on the Emin Pasha Relief Expedition, in 1887, resulted in appalling loss of life, heated recriminations and finally a court case, eventually abandoned, whereby Stanley had sued Tippu Tip for failing to supply the Expedition with porters, fighting men and weapons.

Tippu Tip was one of several nicknames earned as an adult by Hamed bin Mohammed al-Murjabi, who was born about 1837 in Zanzibar. According to Hamed himself, it mimicked the rattle of his caravan's guns, "a sound too terrible to listen to". Others attributed the name to his habit of blinking when he grew angry or excited. Besides Tippu Tip, he was known as Kingugwa, 'the Leopard'; or Mkangwanzara, 'He who fears nothing'; or Mtipula, 'Footprints', after the tell-tale tracks showing that he had attacked a village.

In his unique autobiographical memoir, the *Maisha*, Tippu Tip admitted his dread of famine "but certainly not war"; a revealing confession upheld by Herbert Ward, who heard him referred to as Makangua Nzala, meaning 'afraid of hunger'. Verney Lovett Cameron met Tippu Tip in 1874, recalling him as "a good-looking man, and the greatest dandy I have seen amongst the traders". Ward, a member of the Emin Pasha Relief Expedition and an acclaimed illustrator and sculptor, described him in 1890 as "a very remarkable individual in every way – of commanding presence, and a wonderful degree of natural ease and grace of manner and action. He stands nearly six feet in height, has brilliant, dark, intelligent eyes, and bears himself with an air of ultra-imperial dignity, without a trace of effort or affectation. He was always dressed in Arab costume, of spotless white."

In the course of five protracted ivory-trading expeditions across East and Central Africa, Tippu Tip encountered many of the greatest explorers and pioneers of his day: David Livingstone, Henry Morton Stanley, Herman von Wissmann and Verney Lovett Cameron among them. Besides being charismatic, charming and hospitable, Tippu Tip appeared well versed in African current affairs, and eager to learn as much as possible about the politics of Europe and America. He spoke Swahili and Arabic but, so far as is known, no European languages. His conversation was frank and open, spiced with occasional touches of humour.

There is no question that he had been "a trader to his fingertips", generally unbiased, and determined to secure deals at the best prices. In achieving his aims, he could be ruthless and often resorted to violence, killing opponents who stood in his way, or African chiefs and villagers whom he felt obliged to subdue. Stuart Laing, in his eminently fair and balanced portrait, insists that Tippu Tip stopped short of gratuitous cruelty, except in a single instance, during the Emin Pasha Relief Expedition, when he appears to have approved the murder of a ten-year-old girl in exchange for six handkerchiefs, in order to convince J.S. Jameson that the Wakusu tribe indulged in cannibalism.

Tippu Tip sometimes burned villages (perhaps as a warning), but never to capture slaves; nor did he kidnap women and children in order to ransom them for tusks. According to Laing, "his whole narrative ... [was] of

trading, not raiding, for ivory". Tippu Tip assured an official of the Congo Free State: "We know the advantages of regular trade, and we stop at nothing to create it. You have seen the loads of iron, copper and cloth which my caravan has brought to Kasongo [Tippu Tip's Congo headquarters on the Lualaba river]. Most of this merchandise is destined for paying for ivory."

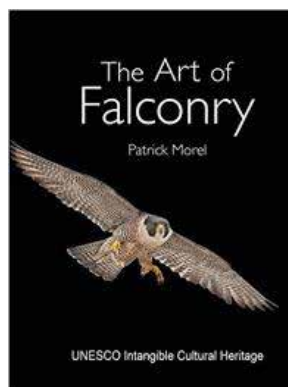
The nuances of Tippu Tip's relationships with Europeans are no less important and revealing. On the one hand, he seemed anxious to encourage co-operation, and to permit Arab co-existence with the Congo Free State. Yet the favourable impressions he created did not always endure. He fell out with Stanley, having failed to deliver men and arms to the Relief Expedition. He failed to prevent raiding by other Arabs. Perhaps in his eagerness to please, he made promises he was simply unable to keep. Yet, conscious of his power as the 'great chief' of Manyema, he rejected Sultan Barghash's offer of the governorship of Tabora, a modest post which involved obligations without compensatory advantages. At the zenith of his career, partly due to Stanley's influence with King Leopold II, Tippu Tip was appointed Governor of the eastern Congo Free State.

Although he has been described as a 'notorious slave trader', Stuart Laing insists that this extreme view should be modified. Laing presents Tippu Tip as an ivory trader, who bought and sold slaves as and when necessary, and used free men, as well as slaves, to carry goods with which he purchased ivory, and to transport to the coast the huge quantities of ivory he amassed during long sojourns in the interior. Tippu Tip made no distinction between slaves and domestic servants. While servants were free to leave their master when they chose, he maintained that a slave would never think of doing so. Compared with Europeans who punished their white companions, Arabs treated their African slaves fairly and with exemplary kindness. When questioned by the Belgian explorer, Jérôme Becker, on issues of human dignity, immorality and cruelty, Tippu Tip retorted: "There is no lack of human dignity in falling under the protection of an Arab."

An outstanding, authoritarian figure, whose authority and influence waned in later years, Tippu Tip's career embraced the golden age of African exploration and the brutal 'Scramble for Africa'. His forcefulness, tact and leadership skills were proved, again and again, by his ability to bring enormous trading caravans safely, and profitably, to and from the coast, over many hundreds of miles in difficult and often dangerous country. As Stuart Laing reminds us: "These were cruel times and violent places, and Tippu Tip was a man of those times, those places."

by **Alexander Maitland**





***The Art of Falconry***

Patrick Morel

Surbiton: Medina Publishing,  
2016. 464 pp. Colour photos  
throughout. Large-format  
hardback, jacketed. £40.00.  
ISBN 978-1-909339-68-2

FALCONRY EVOKES the Arabs of Arabia. At least, they would have it so. Images of the trained falcon crop up all over the place as the emblem of companies, armies, and states. In 2010, of the eleven UN member states that proposed the addition of falconry to the UNESCO list of ‘intangible cultural heritage of humanity’, five were Arab. The UNESCO committee declared that “falconry, recognized by its community members as part of their cultural heritage, is a social tradition respecting nature and the environment, passed on from generation to generation, and providing them with a sense of belonging, continuity and identity”.

Having an idea about Arab falconry and locating it in the variety of falconry’s different traditions around the world is a good help to making contact with the culture and attitudes of the people of Arabia. Patrick Morel’s *The Art of Falconry*, now translated into English from its original French, is a grand projection, a global panorama of the state of the sport from America to Asia, from Scotland to South Africa. The author and guest contributors describe the falconers’ birds, their great variety of quarry, terrain, training, hunting techniques and tactics. Liberally illustrated throughout with photographs, many of which are simply breathtaking, this is a cornucopia of what is to be said about falconry. The Arabist who comes across the book should learn a lot and enjoy the pictures, even if, at nearly three kilograms, he is not sure if he wants to carry the book home.

Broadly speaking, falconry may be divided into three categories: the flying of falcons (like the peregrine, saker or merlin) at their natural quarry birds; the flying of hawks (goshawks and sparrow-hawks) at both birds and ground quarry, though the sparrow-hawk is avowedly a bird hunter, *pace* the splendid remark which J.G. Mavrogordato records that these amazing little hawks “would take Landrovers, if they could”; and lastly the flying of ‘broadwings’ – eagles, buzzards and the North American Harris hawk. From Europe to Asia all three of these traditions are found, as they are in North America. And it may be helpful to note that English-speaking falconers usually refer to their birds as ‘hawks’ – an Anglo-Saxon prejudice.

Today, by comparison, Arab falconry is quite specialized. Given their environment, it would be. The Arabs of Arabia traditionally have flown peregrines and sakers at houbara

bustard, at stone curlew and hares. And that is that. They may lack variety in their sport, but they make up for it in the great skill they show in the management of their birds and in the knowledge they show of the natural history of their world. Every hunter needs to know and love his quarry. But on the anvil of the desert only the most subtle metals survive and the quarry species, as the masters of survival, want some catching.

Circumstances, however, keep changing. A hundred years ago, T.E. Lawrence could write with familiarity of the ‘family hawk’ sitting with the other occupants of the bedouin tent. In the 1960s, technology, guns and jeeps dramatically and adversely changed the odds for the quarry; the oil economy inflated the prices of hawks (too much money chasing too few birds). Trapped hawks inevitably were passed up to the retinues of oil shaikhs. By the 1980s and ’90s, only those able to fund expeditions to hunting grounds in Asia and North Africa could really say they practised falconry. The occasional quarry left in their home states was largely protected.

Meanwhile, the captive breeding of birds of prey and, later, of the houbara bustard gathered momentum. By the turn of this century, more technology was being applied – the use of improved telemetry in tracking both hawks and quarry – and home-bred hawks from Europe were dominating the market in the Gulf. In recent years ‘sky trials’ (racing of hawks against home-bred pigeons) emerged as a new fashion, particularly in the UAE. In the GCC states, falconry seemed to have survived the follow-on into an idiosyncratic modernity.

Morel describes staying at a 4-million-hectare hawking reserve in Morocco belonging to the Abu Dhabi ruling family. The European visitors fly their birds at sandgrouse, traditionally considered in Arabia to be uncatchable. They also go out with their UAE hosts, whose hawks are wearing cameras so that the evenings can be spent watching how the flight was for the hawk. The underlying positive note is that conservation is catching on in Arabia and efforts are being made to develop sustainable sport.

*The Art of Falconry* provides us with a wider view of the state of falconry in today’s world. Morel puts much emphasis, as a past president of the International Association of Falconry, on the dynamic progress of the sport. He writes of flights thought in the past to be too tricky, like woodpigeon, golden plover, sandgrouse and woodcock. The new circumstances make these new ‘ultimate quarry’ a feasible challenge.

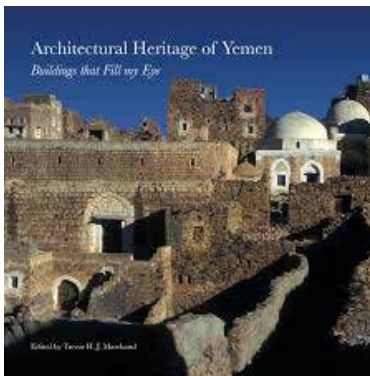
Gilles Nortier concludes with a review of today’s controversies and debates, like the desirability of hybrid hawks (e.g. peregrine–gyr crosses). Perhaps naturally, from a continental perspective, there is not much critical discussion of the apparently accepted use of live bait and

bagged quarry – things not only illegal in the UK, but no longer found useful.

The layout and editing of the book can be distracting. A variety of fonts and sizes (usually four different ones to a page); Roman and Arabic numerals and bullet-points indiscriminately marking sections and sub-paragraphs; lazy headings – Hunting/Fascination/Art Form/Lifestyle and Passion/Cultural Heritage – appearing on one two-page spread (pp. 20–1): all these give an appearance of haste in production. This is reinforced by the occasional avoidable slip in idiom, e.g. “a gardener’s green thumb” (p. 62), or spelling, e.g. accipitrinae for accipitridae (p. 82). If the “Saker is a bird of temperate steppe” (p. 68), then one questions why “plumage poorly adapted to a humid climate makes it a less useful bird in our temperate regions” (pp. 68 and 69). The work and the pictures deserved better.

Sadly there is little attention paid to the past. Mediaeval Arabs in the Fertile Crescent and Mamluk Egypt greatly prized the goshawk (Arabic: *baz*), thereby linking themselves with a wider Asiatic culture. This book, despite some genuflections to hawk physiology, is scarcely literary or scientific. But despite these drawbacks and a serious weight problem, this is a volume to enjoy, and the voice of commitment and passion of those who made it is infectious and clear.

By **Mark Allen**



***Architectural Heritage of Yemen: Buildings that Fill My Eye***

Trevor Marchand (ed.)  
London: Gingko Library 2017. 231 pp. Large format softback, colour illustrations throughout. Bibliography, Notes, Index. £35.00. ISBN 9781909942073.

For every copy purchased, the publisher donates £5.00 to the UNHCR Yemen Emergency Appeal

YEMEN, TO QUOTE architect and historian Paolo Costa, is a land of builders.<sup>1</sup> The country’s spectacular settlements and landscapes reflect a varied geography and climate, and a wide range of cultural influences and practices. Together, they bear witness to remarkable cultures of building. In the late 1960s and early ’70s, researchers began to document the architecture of what was then two separate countries, North Yemen and South Yemen. In the same period, rapid modernization and opening to the global market began to improve conditions of life for many, but created new challenges for the built heritage. Once-isolated parts of Yemen were connected by roads; migrants to the Gulf

brought back new house types, techniques and tastes; and cities and towns expanded dramatically, at the expense of the agricultural hinterland. In the early 1980s, UNESCO international safeguarding campaigns brought two great urban settlements to the world’s attention – San’a in the north and Shibam-Hadhramaut in the south.<sup>2</sup> A new ‘tradition’ of conservation emerged, which continued after unification of the two Yemens in 1990. Over the last few decades, the Yemeni government, international agencies, donor nations, and local and foreign professionals have undertaken countless heritage initiatives across the country. These initiatives have drawn on and, in some cases, revived traditional building skills – integrating local knowledge and skilled labour into economic development projects in urban and rural areas.

Preserving Yemen’s rich heritage has had to compete with long-standing urgent problems, including poor governance and instability, widespread poverty, a sky-rocketing birth rate, and rapidly diminishing resources (in particular, a severe water shortage). Now, as a result of the current political crisis, the country, its people and their heritage are in dire straits. Civil conflict and radical insurgencies have damaged or destroyed historic villages, sites, monuments and museums. The destruction has been amplified by the Saudi-led military intervention – which has also plunged Yemen into one of the worst humanitarian crises in recent history. At stake is not only the built heritage, but the people who create and sustain it, and invest it with meaning.

This situation inspired a recent exhibition at the Brunei Gallery, School of Oriental and African Studies (SOAS), London; and the accompanying catalogue, *Architectural Heritage of Yemen: Buildings that Fill My Eye*, the book reviewed here.<sup>3</sup> Trevor Marchand – architect, anthropologist, and professor emeritus at SOAS – curated the exhibit and edited the book. The project is an important scholarly contribution, and also a *cri de coeur* – calling the world’s attention to the achievements of a society facing existential threats.

*Architectural Heritage of Yemen* brings together short essays by well-known scholars from various disciplines, and by professionals involved in heritage initiatives. Many of the former are drawn from larger works, synthesized and updated here. Marchand’s introduction provides a geographical, historical, and intellectual framework for the essays that follow, which are organized in three sections: Architectural Traditions of Yemen; Preserving Yemen’s Architectural Heritage; and Making Space and Place in Yemen. But some contributions weave together all three themes.

Studies of Yemeni architecture have generally focused on particular regions or cities. In contrast, this book looks at the country’s many building traditions from several disciplinary perspectives. While most of the essays focus

on residential architecture – the celebrated building block of Yemeni settlements – the book also covers other building types, as well as different landscape and urban conditions. Tim Mackintosh-Smith paints a portrait of the built fabric of San‘a based on al-Shahari’s 18th-century description, which provides evidence for both continuity and change.<sup>4</sup> Ron Lewcock’s important study of San‘a’s urban development is included here and updated; thanks to this volume, it will now be more widely available. Several authors address religious and civil monuments, with helpful discussions of patronage and politics: Noha Sadek’s two essays on religious architecture and fortifications in Ta‘izz; Venetia Porter on the ‘Amiriyya Madrasa in Rada‘; and Barbara Finster on Sufi mausoleums in Yafrus, Ta‘izz, Aden and Jibla. In the case of Finster’s piece, we need to hear more about the social and religious context of the mausoleums, and the threats they face (p. 68). Marchand’s essay on minaret building, which draws on his fieldwork in San‘a as an apprentice with the al-Maswari family, paints a portrait of a living, historical tradition.

The book covers a good cross-section of house types and building techniques. Fernando Varanda’s classic studies of the tower houses in the Mashriq region<sup>5</sup> are synthesized and presented along with accounts of domestic space and social life in Zabid (Anne Meneley), and the houses of the port city of Mocha (Nancy Um). While Varanda and others stress the self-sufficiency of local builders, working with a palette of materials close at hand, Um emphasizes links between coastal towns and the wider world, integrating new thinking about Red Sea architecture. Two essays on earthen building techniques and preservation in the Wadi Hadhramaut could be strengthened. Pamela Jerome’s piece would benefit from a wider bibliography, in particular the works of Salma Damluji. Tom Leirermann describes preservation work in Shibam, but could say more about the economic concepts behind the project and the role of local builders and community elders, which made that project ground-breaking.<sup>6</sup>

A few essays look beyond architecture, to terraced agricultural landscapes and hydraulic engineering. Contributions by Ingrid Hehmeyer on water infrastructure in the western highlands, and by Shelagh Weir on Jabal Razih, near the Saudi border, are notable in this regard. From Weir we learn that not only houses, but terraces, have names and identities, enshrined in contracts and oral history. The destruction of a terrace may have the same emotional impact as the loss of one’s home (p. 84). These essays make it clear that Yemen’s architecture can only be understood as part of wider historical and cultural landscapes.

Several authors deal with the impact of modernization and globalization on architecture, building practice and social life. The notion of a Yemeni ‘native genius’ is a theme that runs through the book: communities harnessed scarce resources in challenging topographical and climatic

conditions to produce environments of great beauty and meaning. In other words, they practised sustainability *avant la lettre*: the country’s rich heritage of place-making thus provides inspiration and a beacon of hope in the dire conditions of the present. But the book’s celebration of traditional building and spatial practices are tempered in most cases by scholarly rigour. Deborah Dorman and Anne Meneley, for example, address gendered space in the houses of San‘a and Zabid, respectively. Gabriele Vom Bruck extends this discussion to the public realm, in an interesting piece on the negotiation of space on San‘a’s minibuses.

Marchand’s account of recent destruction (pp. 25–6) is taken up at the end of the book in an impassioned plea to the international community by two Yemeni architects, Nabil al-Makaleh and Fahd al-Quraishi, of the Cultural Heritage Unit at the Social Fund for Development.<sup>7</sup> They remind us that Yemen’s cultural heritage is the shared heritage of humankind, but it also has political relevance. It is a source of identity and belonging for Yemen’s people – and thus a bulwark of social and political stability (pp. 218–20).

In conclusion, the wide range of topics covered by the volume, as well as the broad perspectives of individual authors, provide the reader with a more holistic view of Yemen’s built environment than that available in any single volume. This, along with the book’s activist agenda, makes it required reading for anyone interested in the heritage of Yemen and its future.

by **Michele Lamprakos** (University of Maryland–College Park)

### Notes

<sup>1</sup> Paolo Costa, *Yemen: Land of Builders*, London: Academy Editions, 1977.

<sup>2</sup> Shibam-Hadhramaut and San‘a were inscribed on the World Heritage list in 1982 and 1986, respectively. Zabid, on the Red Sea coast, was added to the list in 1993, and the Socotra Archipelago in 2008.

<sup>3</sup> The exhibition, sponsored by the MBI Jaber Foundation, with additional support from Gingko Library and the British-Yemeni society, was held from 13 July to 23 Sept. 2017: <https://www.soas.ac.uk/gallery/yemen/>. It subsequently travelled to Turin, where it was hosted by the Museum of Oriental Art from October 10 to November 26: <http://www.fondazionetorinomusei.it/en/node/37993>

<sup>4</sup> Mackintosh-Smith translated al-Shahari’s description into English: *City of Divine and Earthly Joys: The Description of Sanaa*, Ardmore: American Institute for Yemeni Studies, 2001.

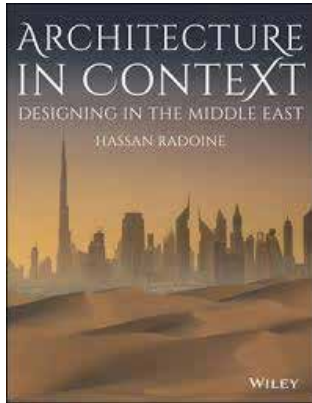
<sup>5</sup> An area that extends from Sa‘da on the northern plateau, along the eastern slopes of the Sarat mountains to ‘Ataq in the south-east; see the author’s description and schematic map, p. 89.

<sup>6</sup> See, for example, ‘Rehabilitation of the City of Shibam’, in *Intervention Architecture: Building for Change* (Aga Khan Award for Architecture, 10th cycle), London: I. B.



Tauris, 2007, pp. 34–9.

<sup>7</sup> The Social Fund for Development (SFD), along with General Organization for the Preservation of the Historic Cities of Yemen (GOPHCY) and the General Organization of Antiquities, Museums, and Manuscripts (GOAMM) oversee heritage projects across the country. Al-Makaleh has directed the SFD's Cultural Heritage Unit since 2014.



***Architecture in Context:  
Designing in the Middle  
East***

Hassan Radoine  
New Jersey: John Wiley  
& Sons, 2017. 256 pp.  
Illustrated throughout in  
colour and line. Paperback.  
\$55.00. ISBN 978-1-118-  
71988-6

WHEN ASKED to review this book, I thought at first it might just be another celebration of so-called Gulf International-style architecture. But, fanning through it, I spotted a page of fifteen drawings entitled “Traditional (harmonious) versus modern (distorted) arches”. I knew at once that here was gold! The caption read: “All arches in the left-hand column are proportionately drawn with their geometric system, as they exist in authentic monuments and buildings in the Middle East. All arches in the middle and right columns are falsified and confused by current architects who have lost the original vocabulary and pursued fantasist forms.” I have been ranting on about this very distortion of arched elements for nearly fifty years.

Hassan Radoine is an architect who has taught and researched in various world-class institutions. He has travelled widely in the region and has been a technical reviewer four times for the Aga Khan Award for Architecture. But the success of this book transcends the sum of these experiences. It lies in his ability to draw, to sketch, and to capture in a few lines an immense amount of information and present it in immediately comprehensible form. Few pages are without one or more of his drawings testifying to his knowledge, powers of observation, and appreciation of the smallest details of terrain, nature and peoples – all ingredients contributing to an architectural context.

There is a first-class introduction to the historical development of architecture in the Middle East. Drawings show the development of various great settlements of ancient times, such as Jericho, Çatal Hüyük, Ur and Babylon. Then the grid-plan concepts that structured cities like Miletus and Palmyra are analysed. From the earliest of these cities the courtyard was the essential element. Courtyards created a sequence and hierarchy of spaces,

functions and access, whether from city gate to temple or palace complex, or from house door to family quarters. Defence, privacy and climate control were always central to a courtyard's functions.

There follows an interesting section describing and analysing ‘East–West Encounters’, typified by an unhappy mix of large-scale Western compositions in concrete with traditional elements stuck onto façades. In parallel with this went a breakdown in the traditional concept of the courtyard. For example, it persisted as the light well in a vertical building, so losing its qualities of passive climate control, serial access and privacy. In about 1928, one group of modernist architects seeking to spread their radical ideas of a new humanist and rational architecture had the sauce to proclaim: “Colonial architecture was about exporting superior European ideas to be transposed in the colonies in order to impose new urban and architectural systems. Modern architecture is more about the evolution of architecture around the global phenomenon of industrialization, which seeks to internationalize methods of design and construction.” I have an unhappy feeling that this is exactly what we are witnessing in the Gulf States today.

The chapter on architectural vocabulary begins with a plea to avoid blindly adopting pseudo-traditional architecture, whilst at the same time acknowledging regional characteristics. This is illustrated by an amusing drawing, “The trend of out-of-context ‘parachuted-in’ architectural projects in the Middle East”, showing eleven identifiable buildings by world-renowned architects, all suspended from parachutes, descending on to an imaginary Middle Eastern square. There follow pages of drawings analysing site typologies, trees and their shapes, mountains and valleys, climate and building shapes, etc. A pair of drawings shows the same extrovert parachuted-in buildings grouped together. The first, captioned “Oil-reliant architecture”, shows them with internal temperatures of 18° C maintained by oil/gas cooling systems, with the sun's rays producing an external temperature of 45° C; the second drawing shows the same buildings during a power cut, with everyone fleeing because the buildings are totally reliant on mechanical systems.

Geometries applied to surfaces or just ‘thrown’ over buildings is another area of failure by modern architects. Radoine needs just one drawing to show how ridiculous are the results and the designer's shallowness. To the left he draws French architect Jean Nouvel's Torre Agbar, Barcelona, designed in 2005, and on the right the same architect's Burj Doha, Qatar, designed in 2012. Between them are drawings of their respective surfaces. The caption reads: “Despite the fact that the buildings show high-tech details, their similar form and design is striking. It seems that the same tower is duplicated by Nouvel in two different contexts – Spain and Qatar. The Qatar building does display

one contextualizing detail: the Islamic patterns embedded in its lattice cladding. The buildings have 38 and 46 floors respectively.”

Radoine describes another example of a parachuted-in “potential paradisiacal and cosmological” design “as a fantasist magic curve in the form of an ‘Islamic crescent’; ... little is mentioned about the content of the project or how its users might find their sense of belonging.” The world-renowned designer of this building declared: “To be an icon the building has to be rooted in Abu Dhabi, it has to tell the story of the place, it has to link the visible and the invisible, it has to show what is on the ground and what is in the sky, and it has to become a building that connects itself with the hearts and souls of the people.” Such hype may facilitate the building of these designs, but at what cost to the local people, their cultural heritage and their long-term environment?

There is a useful list of indigenous architects who have achieved recognition as having designed in a Middle Eastern context with a sensitivity that serves to counter-balance the imported starchitects’ ignorance and arrogance. One such is the Jordanian Rasem Badran who, by reinterpreting the local and traditional vocabularies through the medium of much skilled sketching, achieves satisfying architectural solutions unique to their locality.

A section on development and urban housing quotes the UN-Habitat estimates that the greater Middle East had 16 cities with over 1 million inhabitants in 2000, 19 in 2005 and 24 in 2010. Istanbul, Tehran and Baghdad have about 30 million between them. These population explosions have resulted in large social housing projects often covering 30 percent of a city. With no minimum living conditions, they immediately become slums with discontented populations vulnerable to radical ideas. There is a desperate need to provide them with services, but these are often already overstretched. There is an illustration of man crossing a street in Sharjah, ankle-deep in fast running water. I have had the same experience, and my thoughts were not so much about the surface run-off as about the inefficient and possibly overflowing sewage system. (Elsewhere in

the book, Sharjah does get an honourable mention, as in 2013 Shaikh Sultan bin Muhammed, its Ruler, launched a development plan to restore a human scale to the centre of the city, perhaps influenced by his Architectural Adviser, Peter Jackson.)

Alas, under the heading Hydrology, no mention is made of the disastrous effects of all this expansion: depleted water tables, aquifer destruction, and saline intrusion, which in combination are destroying large areas of palm groves and arable land. In the UAE, availability of renewable fresh water will have decreased on a per capita basis by a factor of 35 between 1955 and 2025; 25 litres per day sustains life, and 100–200 litres per day maintains health; compare that with the 550 litres per day which is a current UAE resident’s requirement. These are not the only environmental consequences that should be a priority for governments, architects and engineers.

Also missing are any observations about the demise in the use of mud brick, the traditional material for arid regions, with its advantages of thermal inertia and re-usability. The reliance on concrete requires vast quantities of sand, the extraction of which causes irreversible damage to sea coasts, sea beds and fish stocks. This is especially damaging in the shallow Gulf. Land reclamation is another cause for concern. The areas reclaimed are enormous, with most of the material coming from the sea bed, yet nobody seems concerned.

There is much more to discover in this book. It should be on the shelves of state and corporate clients, administrators, developers and private clients, but most especially of architects and mechanical and electrical engineers. They would learn a very great deal from Radoine’s drawings, and perhaps put the lessons into practice. From now on, whenever I judge an architectural design to be inappropriately parachuted in, I shall paraphrase Radoine and say: “It is a project of high aesthetic quality, like fashion jewellery, where the designer’s signature, rather than the context, is key, and this makes it the work of a starchitect.”  
by **Archie Walls**

## LIVES REMEMBERED

### *Remembering Maurizio: a personal memoir*

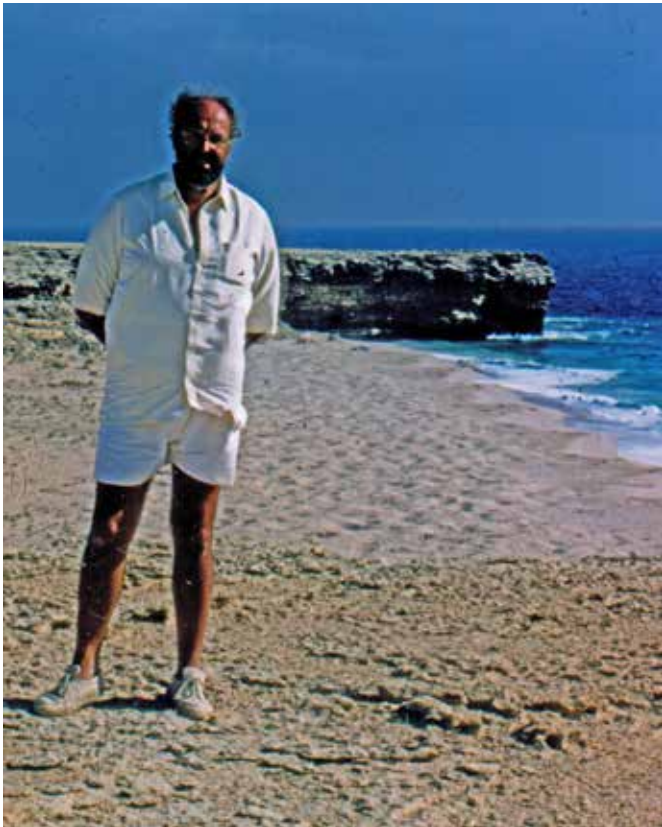
by **Julian Edgeworth Reade**, University of Copenhagen

[Maurizio Tosi, born 31 May 1944, died 26 February 2017]

In about 1975 I was asked to edit the English of a paper written by Maurizio Tosi. I had already met him occasionally at conferences, and knew that he spoke English well, so it was disconcerting that some of his elaborate sentences did not quite make sense. This was not a commonplace problem of defective syntax or vocabulary, more that I could not quite

grasp what exactly he meant. It was years before I began to wonder whether the problem might have lain not with Maurizio but with the language itself, which frustratingly could not accommodate the subtleties of anthropological theory that he wished to explore. Were his standards too high, his imagination too fertile?

During a lecture in 2001 to the Society of Antiquaries of London, Maurizio ascribed this interest of his in theory to the months he had spent at the Institute of Archaeology as a postgraduate in his mid-twenties. He began the



Maurizio Tosi, December 1986

talk by showing illustrations of books to which he felt indebted: Gordon Childe was one author, some were far less distinguished. He described movingly, for that English-speaking audience, his mother's gratitude for what he had learnt from the English: they had robbed her of her brother, a sailor killed during the Second World War at Taranto, before Maurizio was born, but their teaching had somehow given her back her son. The accuracy of this account is debatable, since he was already a communist and an archaeologist before he came to London, but it is the one time I have seen an academic speaker reaching for a handkerchief and wiping tears from his eyes at the lectern.

In 1980 Maurizio showed me round the excavations at Ra's al-Hamra, the prehistoric site near Muscat. There he talked about the manufacture of shell rings, showing me for the first time his interest in small technical details that could assist the understanding of broad historical processes. Then, one afternoon in 1985, he rolled into the British Museum where I worked, filling the meagre partitioned space behind my desk, and invited me back to Oman for a visit. He and Serge Cleuziou of Paris (CNRS — Centre national de la recherche scientifique) were now joint directors of a new excavation at Ra's al-Jinz (Junayz), a site isolated far from tarmac roads in the eastern corner of the country. He was looking for someone familiar with Iraq, who might recognise more links between the two regions. Also, he explained later, he had identified me as an outsider like himself—he reckoned we both had “difficulties” with the academic establishment—and he therefore had high expectations. “You will bring your own network”, he added, as if we all controlled personal

networks as elaborate as his own. I once heard him remark, of someone else, “I brought him to Oman”. He did have a diplomatic reason for wanting formal British involvement in the Ra's al-Jinz project, because informally he was already receiving British help. Yet, while it was sometimes said that he used people to promote his own interests, those interests included the advancement of research, and he was using me constructively. He was creating opportunities, just as he did for others, and it was largely up to us what we made of them.

In Oman Maurizio the communist had a close friend in Major William (Bill) Foxton, a brilliant man and war poet, who had lost his left hand fighting the communists in Dhofar. Bill too had a certain piratical quality, and gave as good as he got: Maurizio, no respecter of sensibilities, said ruefully once how he had learnt from Bill that one subject forbidden as laughing matter was the murder of British soldiers in Ireland. Much later, after Bill had left Oman, Maurizio asked me to take him a gift. I naturally agreed. It turned out to be an antique hand-gun. Maurizio pointed out that I was a respectable person and would find it much easier, than he would have done, to carry such a thing through the customs at Heathrow.

Bill was by now in charge of the Sultan's Armed Forces Aqua Club outside Muscat, generally known as the Beach Club, which was overlooked by the cliffs of Ra's al-Hamra. Bill had first spotted Maurizio inspecting the site there, and had gone to check on him. Through this unlikely friendship, Maurizio also met other SAF staff. Their generosity and efficiency provided the Ra's al-Jinz excavations with outstanding logistical support. Military training exercises came to incorporate convoys of trucks carrying archaeological supplies and equipment. Every evening Maurizio, like the commander of a remote outpost, would sign in from the camp at Ra's al-Jinz by shortwave radio to Bill at the Beach Club, reporting progress, resolving problems, exchanging opinions.

In 1986, when I first went to Ra's al-Jinz, the camp consisted of caravans, tents, a communal area covered by camouflage netting, and a concrete house (unauthorized because this was inside the turtle nesting reserve) that Maurizio was building in the hope that the government would adopt it as a research centre. A saga described how Bill and Maurizio had acquired the caravans and transferred them by road and track from Muscat. An excellent host, Maurizio enabled me to go wherever I chose, hence my discovery of settlement sites with prehistoric, Harappan and Iron Age material, as well as the known Islamic town, at nearby Ra's al-Hadd where I myself later dug on behalf of the British Museum. Sometimes he drove me, in which case we naturally had to return to the camp for lunch; he explained that like all Italians he could not survive without sitting down for pasta in the middle of the day, a condition from which I and my compatriots were mysteriously immune, which accounted for the British victories in Libya in 1940-41. Nicholas Postgate,



referring to Maurizio in the 1970s, vividly recollects “the way his stomach exceeded the compass of his trousers, but then if you are larger than life such things should be expected.”

Maurizio also made me work. One surprise was that he and Serge, who both spoke what I regard as dialects of Latin, communicated with each other in English. Another was that none of the team members seemed to speak Arabic. This contrasted with the situation in Muscat where my wise friend Paolo Costa, for many years Advisor to the Minister of National Heritage and Culture, spoke excellent Arabic while many Omanis spoke excellent English. At Ra’s al-Jinz few local people had a second language, so that I, with little enough Arabic myself, found that I was translating for guests. Next I was expected to resolve the confusion created by the employment, as full-time camp guard, of a local fisherman who was accustomed to spending the summer fifty miles away, looking after his date-palms. Finally I was appointed as Arabic interpreter for an Italian doctor studying traditional Omani medicine who knew no English. After half an hour my mind was misfiring, it was mixing three languages, and even Maurizio realised that he had asked too much.

One morning soon after dawn, when I was up early, there was a ferocious tropical downpour, the tent-pegs were losing their grip, and water began to flood the tents. So I found a spade and set about digging shallow diversion trenches, basic camp maintenance. Meanwhile Maurizio was nowhere to be seen, but as I dug around his matrimonial tent, I gradually gained the impression that he was still in bed, enjoying the storm in another fashion. This was an element of his prodigious appetite for life, well known and deprecated by many people including sometimes himself. He told me once with disapproval, on observing two people in conversation, that former lovers never should or maybe never could be friends.

The Ra’s al-Jinz camp was provided with electricity from a generator, which had been bought cheaply by Maurizio and which also powered a computer. In 1986 computers were not yet common in the field, and he was extremely proud of this innovation, although—he was surrounded as usual by very capable colleagues and assistants—it always seemed to be someone else who was doing the work. I agreed to join the project, and in 1988 I dug at Ra’s al-Hadd when the Ra’s al-Jinz season ended (after 1992 I asked Maurizio and Serge to take over Ra’s al-Hadd too). Being answerable to the British Museum I could not pool our finances, and anyway I had reason to doubt Maurizio’s skills in accountancy, but I shared the camp, and was given elementary computer lessons in order that all the excavation records could be coordinated. It was vital that the electric current should never fail while the computer was running, and I had to rush repeatedly to the back of the house to refill the generator with fuel. Soon a new sparking plug was needed, but I was unable to find one

in all the stores in Muscat; when people heard the brand of generator, they laughed.

Maurizio was disappointed by my failure to produce computer records of the dig, and sulked ostentatiously. When I borrowed equipment from Gerd Weisgerber, who was then excavating at Samad for the Bochum Mining Museum, I heard rumours of an “Anglo-German alliance”. Were we conspiring against him? Maurizio tended to be forthright in expressing his opinions, but at least he did not erupt in volcanic fury against me, as I have seen him do with no justification at all. I once asked Serge how it was that Maurizio never seemed to have fallen out with him, as he did periodically with so many people. Serge suggested that it was because Maurizio needed him too much. Perhaps another way of expressing this is that Serge was not only Maurizio’s equal in theoretical discourse and probably a better archaeologist, but also wonderfully sensible and tolerant. The two of them always seemed to agree easily, when I was at Ra’s al-Jinz, about what should be done on the dig.

Maurizio could be self-critical. Postgate recalls him saying how criminal it had been to let someone so young loose on Shahr-i Sokhta, but he built his theories of social development on real familiarity with the material evidence. He took advantage of a quarrel with Giuseppe Tucci in Pakistan to visit the Italian Institute in Baghdad and study lapis lazuli at the Iraq Museum. I find a 1981 letter from him, expounding with clarity and patience the nature of carnelian sources and workshops (we were not regular correspondents but at one stage he liked to write to me while on transatlantic flights). In Ravenna in 2005, replying to a casual question, he gave me a rapid extempore exposition of the methods of warfare practised in Italy from the time of the Roman republic down to the Hun invasion. In areas where he did not control technical detail—I recollect discussions of early Mongolia and Peru—he could still talk about significant issues. He was indifferent to assumed lines of demarcation between academic specialisms, and was looking forward, when I was in Oman, to government excavations at the great Islamic trading city of Qalhat.

His lighter reminiscences were exhilarating: never let the facts spoil a good story. He spent one long drive with me describing his excursion across the Afghan border, again in search of lapis lazuli, partly disguised under a full-body veil in the back of a car. Another version is that he was acting on behalf of the USSR, looking for weapons smuggled from the USA. And is it really true that he once entertained his companions on a commuter train between Rome and Naples by inventing a far-fetched fantasy about Professor X, and then disarmed Professor X, in case he should hear it through someone else, by going straight from the train-station and repeating the same fantasy to his face?

This was the period when Maurizio, with bewildering

rapidity, seemed to be based at IsMEO (Istituto italiano per il Medio ed Estremo Oriente), teaching either in Rome or in Naples or in both at once, before becoming full-time cultural attaché at the Italian embassy in Delhi on the way to his professorship at Bologna and Ravenna. He assured me, however, that he would never really leave Rome, because it made the world's finest version of a dish which, on arrival, appeared to be none other than fish and chips. Italian academic politics were also puzzling. In 1991 at the Arabia Antiqua conference in Rome I was asked why on earth I was speaking to some particular scholar. It turned out that the scholar was classified as a Christian Democrat whereas Maurizio and other Italian friends of mine were (usually without my knowing it) classified as Communists, and I was not encouraged to fraternise with the opposition. The conference itself, which was intended as the first of a series, had been generously sponsored and supported, presumably thanks in part to Maurizio's persuasive powers, by the Italian government (under a Christian Democratic prime minister) and by two or three large private companies that exported to the Arab world.

While too impatient to publish his own excavations in detail, Maurizio was always eager to publicize what he and his colleagues had been investigating recently, what they had found and what they were thinking, and he considered that others should do the same. Emails remind me of his conversational style. "They had found at Bisya a bronze stamp seal ... When I saw it in May 2011 it was still in the original matchbox packing with a note on paper bearing the date of discovery: January 2, 1982!!!" There is also that massive positive enthusiasm. Writing to me in Sicily, "Bravo, Inglese!! Palermo è una città meravigliosa ... un luogo stupendo che amo molto." A list of places I should visit includes "Mazara del Vallo ora con la splendida statua del

satiro", an unusual expression of aesthetic approval. Then "ho amici, colleghi, studenti e parenti dovunque e saranno lieti di conoscerti e accoglierti ... a tutti posso telefonare da Muscat senza problemi e lo faccio volentieri ..." As for the cave at Addauro, "c'è un mio ex studente che si chiama Giorgio Hardouin, diretto discendente della famiglia di cavalieri venuti con gli Altavilla nel XI secolo ed ha fatto la tesi sulla grotta che sta in un terreno di proprietà della famiglia". He is revelling in an intimate link between deep prehistory, the Norman conquest of Sicily, and his personal network of associates. In the same way he was emphatic that Santo Stefano, with its multiple layers of history, was the one unmissable building in Bologna.

In circular emails he lamented the loss of friends. In December 2011 he was planning to dedicate *Journal of Oman Studies* 18 "to the dear memory of Gerd [Weisgerber], Serge [Cleuziou] and Greg [Possehl]" all of whom had died within the previous two years. Then, in November 2014, "The black harvester has called another of us. After Serge, Greg, Roland [Besenval], now Jean-François [Jarrige]. I feel myself surrounded ..."

Friendship was the slightly surprising theme with which Maurizio explicitly began the last lecture I heard him give, in September 2012 at the UNESCO headquarters in Paris. Eventually it emerged that he was presenting the concept, developed by himself and Serge, of Oman as a land where civilization did not depend on divine kingships like Egypt and Mesopotamia but on varieties of friendship or, as he wrote in the preferred theoretical jargon of his abstract, "egalitarian structures of power legitimization, based on an architecture of family, clan and tribal alliances". He had discovered in ancient Arabia a version of society not unrelated to the communist ideals of his youth.



The camp at Ra's al Jinz in 1989

## LAST WORD

# Endangered Archaeology in the Middle East and North Africa

*Supported by the Arcadia Fund and the Cultural Protection Fund and based at the Universities of Oxford, Leicester, and Durham EAMENA was established in January 2015 to respond to the increasing threats to archaeological sites in the Middle East and North Africa. This project uses satellite imagery to rapidly record and make available information about archaeological sites and landscapes which are under threat. Robert Bewley, Jennie Bradbury and Andrea Zerbini discuss this important project and share some of their result.*

### *Why are we undertaking this project?*

The MENA region is often referred to as the cradle of civilization, home to the emergence of agriculture, the development of cities and the growth of city states, making it one of most significant archaeological regions in the world. The archaeology of this vast region is also highly varied; from the tell landscapes of Mesopotamia to the hilltop towns and agricultural settlements of Yemen.

Archaeological survey projects in the Middle East and North Africa have shown that the region's rich and varied archaeological sites and landscapes are under increasing threats from a number of destructive activities. Ploughing and the clearance of land for food production have been shown to be the most destructive. Dam building, the expansion of cities, towns and villages – as well as the impact of looting, deliberate destruction from extremist groups for religious or ideological reasons, and natural erosion also play their part.

In response to the increasing awareness of the threats to archaeological sites, following the Arab spring in 2011,

the Arcadia Fund, our main sponsor, encouraged us to develop a project to rapidly document and assess the threats archaeological sites and landscapes. The Endangered Archaeology in the Middle East and North Africa, often abbreviated to EAMENA, <http://eamena.arch.ox.ac.uk>, began in January 2015, working across 20 countries from Mauritania in the west to Iran in the east (Bewley et al. 2016).

In 2017 the British Council's Cultural Protection Fund (CPF) provided a grant to the project for "Training in Endangered Archaeology methodology with Middle East and North African Heritage Stakeholders." This project involves a series of training workshops across the region to transfer remote sensing skills and knowledge of satellite imagery analysis and interpretation to heritage professionals mainly from governmental agencies but also local universities.

### *What is the EAMENA approach?*

This project is a voyage of discovery to document and interpret sites and archaeological landscapes, as well as

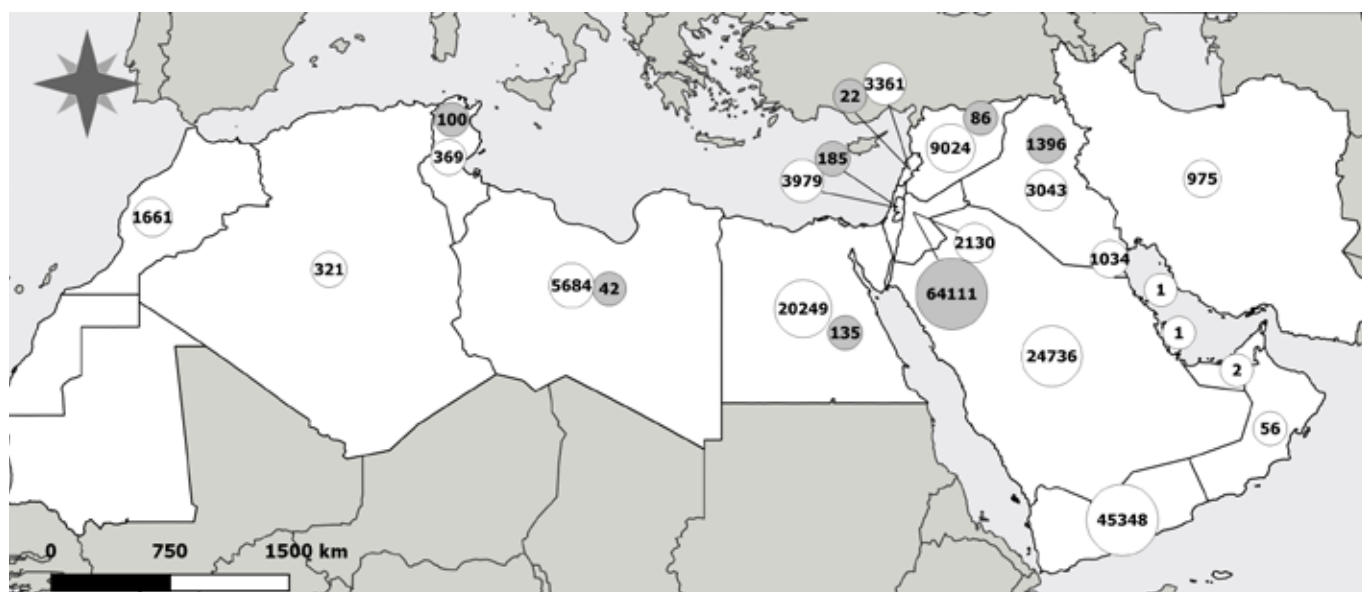


Figure 1: Distribution of geolocated resources in the EAMENA database





Figure 2: 'Long walls' intersecting potential Bronze Age sites in the al-Bayda region of Yemen (Banks et al. 2017: 14 fig. 5)

assessing their condition, before they are fully destroyed. The vast majority of features examined by the EAMENA project has not been previously recorded and is largely unknown to authorities in the countries concerned. Freely available satellite imagery, especially Google Earth and Bing Maps as well as historical aerial photographs are the main sources for this rapid survey project. Published material is also used to help improve the quality of the interpretations of the sites discovered, when creating the archaeological records. Access to satellite and aerial imagery is especially important for those countries where field visits are impossible or severely restricted, or where the areas are too remote for even rapid fieldwork.

Creating a digital record of the sites, as well as assessing the threats to the sites is a crucial element of our approach. Using the Arches open source data management platform for heritage <https://www.archesproject.org> (developed by the Getty Conservation Institute and the World Monument Fund), we have created a spatial archaeological database which is available online.

The information contained in this database is freely available, with levels of access (for security reasons) to

anyone who wishes to study the region. At present, there are over 200,000 records in the database <http://eamena.arch.ox.ac.uk/resources/database-2/>

Developing robust data models for recording the archaeological interpretations, disturbance and threat assessments is a key element of the project. We have also created standardised terminologies to ensure valid and consistent data entry by various record creators; this is essential for accurate input of data, and facilitates searching the database, as it is a research tool. The EAMENA database and its reference data have also been fully translated into Modern Standard Arabic, with local variants also being recorded, and the interface will be translated into additional languages in the future.

### *What have we found?*

The project, to date, has examined imagery for about 800,000 square kilometers across fourteen countries, only 6 percent of the region, which covers 13.25 million square kilometres. Based on analysis of the fully enhanced records currently recorded within the database, over 20% are previously known sites, documented from published surveys or excavations. A further 80% are sites identified from satellite imagery and are recorded as new archaeological sites or features (see Rayne et al. 2017). Remote sensing analysis in Saudi Arabia, for example, has already led to the identification of over 20,000 potential archaeological sites and features (Kennedy and Bishop 2011, Kennedy et al. 2015).

By combining interpretations using satellite imagery with field data, the project has also been able to make huge strides in the analysis of archaeological landscapes which are no longer accessible for traditional fieldwork. In Yemen, for example, the EAMENA researchers teamed up with Dr Jérémie Schiettecatte to expand, using the EAMENA methodology, the results of field surveys conducted in the al-Bayda and Eastern Hadramawt regions (Banks et al., 2017). The results of this approach were exceptional, leading to the identification of over 1,8000 new sites in the al-Bayda region, and c. 4,500 new sites in the eastern Hadramawt area (field surveys had identified, respectively, 52 and 552 sites). Many of these newly identified features are likely to be dated to the



Figure 3: A group photograph taken at the third Protecting the Past conference, ALECSO, Tunis, Dec 2017

Bronze Age, a vastly understudied period in these areas of Yemen (Figure 2).

Analysis of the records and the “site condition” data suggests that agricultural activity is a main cause of damage to sites across the wider MENA region, representing over 50 % of all recorded disturbances. Infrastructure and development activities have also had a significant impact across the region (c. 20% of recorded disturbances).

With thanks to the UK government’s Cultural Protection Fund (administered through the British Council) we have been able to expand the project to provide training for over 140 heritage professionals working in the Middle East and North Africa. We have partnership agreements with the relevant authorities in Egypt, Jordan and Palestine, Libya and Tunisia, Lebanon and are exploring agreements for Syria and/or Iraq. Each trainee must create 100 records in the database, as part of the training courses. To aid this, a laptop is provided for each of them to use in their work, after the course has been completed, and complete the creation of 100 records; to assist with future monitoring and recording, trainees are also given a camera and a GPS.

The first training workshop was held in Tunis, Tunisia, in November 2017, the second in February 2018 in Amman, Jordan, the third in Tunis in April 2018 and the fourth in Alexandria in May 2018. Further workshops are planned for 2018 and 2019 in Tunisia, Egypt, Jordan, Iraq and Lebanon (with shorter workshops funded by others in Oxford for Iranians, with the help of the Iran Heritage Foundation, as well as training in Saudi Arabia).

An international conference series, ‘Protecting the Past’ (<http://www.protectingthepast.com>), has been organized by EAMENA and its partners in different MENA countries to increase the outreach of the project’s work. The purpose of the series is “to highlight, and promote discussion of threats to cultural heritage sites as well as to develop strategies aimed at their preservation”. Three conferences have so far been held in Amman (Jordan), Sulaimani (Iraq) and Tunis (Tunisia) (Figure 3). The next conference will be held in Sharjah (UAE) in 2018.

### **What’s Next?**

There is no question that there is a crisis for cultural heritage worldwide, and not just in the Middle East and North Africa. The time is therefore right for rapid documentation projects to improve our understanding of the extent of threats to archaeological sites.

As archaeologists we know that we cannot preserve or protect all the sites we have recorded. We have a responsibility to record as many sites as possible so that decisions can be made about their future, prior to their destruction. It is very important that the local communities and local organisations, especially those with responsibility

for cultural heritage in the MENA region, are able to continue this work and have access to the most up-to-date information.

Our hope is that many of the countries, where the training courses have been held, as well as others such as Yemen, Saudi Arabia and Iran, will consider using the EAMENA database – or an adapted version of it – to implement their own national heritage inventories. By 2019, over 140 heritage professionals will have been trained in the EAMENA methodology. All will have full access to their country’s database so they can continue to monitor and record threats to sites. The majority of the sites we record have not been systematically recorded before; the ultimate destruction of most of them is irreversible. This project is therefore a once-in-a-generation opportunity to document this vanishing heritage.

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