

Bulletin of The Society for Arabian Studies جمعية دراسات الجزيرة العربية

Number 15 ISSN: 1361-9144 Registered Charity No. 1003272 2010 £5.00



The Society for Arabian Studies

President

Miss Beatrice de Cardi OBE FBA FSA

Chairman Ms Sarah Searight

Vice Chairman Dr St John Simpson

Treasurer Col Douglas Stobie

Honorary Secretary Mrs Ionis Thompson

Prof. Dionisius A. Agius

Dr Lucy Blue

Dr Robert Carter

Dr Harriet Crawford

Dr Nadia Durrani

Mr William Facey

Dr Nelida Fuccaro

Dr Noel Guckian

Dr Derek Kennet

Dr James Onley

Dr Lloyd Weeks

Prof. Tony Wilkinson

Bulletin of the Society for Arabian Studies

Editor Dr Elizabeth Macaulay-Lewis

Book Reviews Editor Mr William Facey

Grants Sub-Committee

Honorary Secretary Dr St John Simpson

Ms Sarah Searight

Dr Nelida Fuccaro

Dr Nadia Durrani

Dr Derek Kennet

British Archaeological Mission in Yemen (BAMY)

Chairman Prof. Tony Wilkinson

Notes for contributors to the Bulletin

The *Bulletin* depends on the good will of Society members and correspondents to provide contributions. News, items of general interest, ongoing and details of completed postgraduate research, forthcoming conferences, meetings and special events are welcome. Please contact the Honorary Secretary, Ionis Thompson. Email ionisthompson@yahoo.co.uk

Applications to conduct research in Yemen

Applications to conduct research in Yemen should be made to the Society's sub-committee, the British Archaeological Mission in Yemen (BAMY). Contact Professor Tony Wilkinson, Durham University, Department of Archaeology, South Road, Durham, DH1 3LE. Tel. 0191 334 1111. Email t.j.wilkinson@durham.ac.uk

Grants in aid of research

Applicants are advised to apply well ahead of the May and October deadlines. Full details on p. 3.

Applications for official sponsorship

Expeditions and individuals may apply for official sponsorship from the Society for research projects if helpful in obtaining funds from other sources or permission from foreign governments. Sponsorship signifies the Society's approval of academic content but not financial support. Applications should be submitted on the relevant form, available from the Hon. Secretary at the address below, and sent to the Grants Sub-Committee: Dr St John Simpson, Middle East Department, The British Museum, London, WC1B 3DG, UK.

Email ssimpson@thebritishmuseum.ac.uk

Membership

Membership details are available from Ionis Thompson, the Honorary Secretary, at the address below or on the Society's website. For membership renewals contact the Treasurer, Douglas Stobie, at the address below, or email: dmms@btinternet.com

The Honorary Secretary, Society for Arabian Studies

c/o The London Middle East Institute

School of Oriental and African Studies (SOAS)

Thornhaugh Street, London, WC1H 0XG, UK

Email: ionisthompson@yahoo.co.uk Web: www.societyforarabianstudies.org

Bulletin of the Society for Arabian Studies ISSN: 1361-9144 Registered Charity No. 100327

CONTENTS

<p>CONTENTS 1</p> <p>A MESSAGE FROM THE CHAIRMAN 2</p> <p>EDITOR'S ACKNOWLEDGEMENTS 2</p> <p>SOCIETY FOR ARABIAN STUDIES</p> <p>NEWS..... 3</p> <p>MONOGRAPH SERIES 3</p> <p>SOCIETY GRANTS-IN-AID 2009 3</p> <p>GRANT-IN-AID REPORTS 3</p> <p>BRITISH ARCHAEOLOGICAL MISSION IN YEMEN (BAMY) 8</p> <p>LECTURE REPORTS 2009..... 9</p> <p>LECTURE PROGRAMME 2010 14</p> <p>ARABIAN NEWS AND RESEARCH.. 15</p> <p>ARTS 15</p> <p>WILDLIFE 19</p> <p>OTHER GENERAL NEWS 20</p> <p>NEWS AND RESEARCH BY COUNTRY 20</p> <p>BAHRAIN..... 20</p> <p>KUWAIT..... 23</p> <p>OMAN..... 25</p>	<p>QATAR 29</p> <p>UNITED ARAB EMIRATES 30</p> <p>SAUDI ARABIA 32</p> <p>YEMEN..... 34</p> <p>AWARDS AND PRIZES 36</p> <p>AVAILABLE GRANTS AND PRIZES 37</p> <p>CONFERENCES AND SEMINARS</p> <p>2009–10 41</p> <p>COMPLETED CONFERENCES 41</p> <p>UPCOMING CONFERENCES 2010 42</p> <p>BOOK REVIEWS 45</p> <p>NEW PUBLICATIONS ON ARABIA .. 63</p> <p>NEW BOOKS 2009–10 63</p> <p>OTHER SCHOLARLY PUBLICATIONS</p> <p>OF INTEREST 64</p> <p>JOURNALS AND MAGAZINES 64</p> <p>SOCIETIES, ASSOCIATIONS</p> <p>AND OTHER ONLINE RESOURCES 66</p> <p>OBITUARIES 67</p>
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Front Cover: Detail of the Grand Mosque, Abu Dhabi, photograph by George Lewis

A MESSAGE FROM THE CHAIRMAN

After twenty years of occasional confusion between Society for Arabian Studies and the Arabian Seminar, the two organisations are finally hoping to merge into one organisation. The move is intended to heighten the profile of Arabian studies in the academic world, mainly in Britain, but also internationally. We hope thereby more satisfactorily to raise funds for the expanding field of Arabian studies in this country. A working party is at present looking into the constitutional implications – I hope some of these can be presented at the Society's next AGM.

Improved funding would enable the Society to meet a growing number of requests for grants that it receives every year. We limit grants to a total on each occasion of £500. Every little helps, however, and this issue of the Bulletin includes two excellent grant reports, one by Toby Mathiesen on *The State, Communalism and Trans-nationalism in Saudi Arabia since the 1980s* and by Farah al-Naqib on *Speaking the Past*, on collecting oral history in Kuwait. Both these scholars are lecturing to the Society in the spring, and reports on their research are included under 'Grant-In-Aid Reports' below. Another grant recipient, Dr Harriet Nash, gave an excellent lecture last December on *Star-Gazing in Oman*. The grants committee would dearly like to help more researchers. The Emirates Natural History Group in Abu Dhabi (see pp. 30–1, 39) has generously helped to fund research by Sabrina Righetti into the Wadi Suq period in Ras al-Khaimah and Oman which is much appreciated.

I would like to draw everyone's attention to two major illegal trades practised across the peninsula, one environmental the other cultural/historical. You will find under 'Wildlife' a reference to the trade in endangered species. Arabian flora and fauna have been threatened for a long time by the speed of urban, agricultural and social development in Arabia. A Dubai veterinary organisation has set up Wild Life Middle East, with an excellent website, to alert

communities to the dangers and to raise funds to combat the trade; one spin-off has been a non-governmental organisation in Yemen to save the Arabian leopard. On the cultural /historical side the trade in stolen or looted archaeological and historical artefacts is also flourishing. This is particularly so in Yemen where the difficulties of maintaining law and order and the resulting economic downturn have encouraged wholesale looting of archaeological sites that are a crucial part of the country's history. As much to blame is an ever-more avaricious art market. The problem exists across Arabia, and British learned societies such as ours should be playing a more visible role in supporting moves to tackle it more forcefully.

Sarah Searight
Chairman

EDITOR'S ACKNOWLEDGEMENTS

As always, many thanks indeed to all our contributors, and to Ionis Thompson, Sarah Searight and Robert Carter for providing additional material. Their assistance has made my first year as editor incredibly smooth. The *Bulletin* would not exist without them. Thanks too to all those who read and commented on the manuscript.

I and the committee would like to know if there is any interest in receiving the Bulletin solely in an electronic format. Many academic journals are moving towards this form of delivery, as it is better for the environment and more cost-effective. The executive committee is considering a slightly higher subscription rate for those wishing to receive hard copies of the Bulletin. Funds used to publish the Bulletin could instead be put to use to support more research in the form of society grants.

Elizabeth Macaulay-Lewis
Editor
Lizzie.Lewis@mac.com

SOCIETY FOR ARABIAN STUDIES NEWS

The Society was founded in 1987 with the purpose of encouraging interest and research into the archaeology, history, culture and environment of the Arabian Peninsula – Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, the United Arab Emirates and Yemen. The Society publishes this annual Bulletin, organises regular lectures and a biennial conference, and supports field projects in and publications on this region. Full details of the Society's aims and activities can be found on its website: www.societyforarabianstudies.org

MONOGRAPH SERIES

In 2004, the Society launched a Monograph Series with the aim of publishing peer-reviewed research-based studies, conference proceedings, archaeological excavation or survey reports, and theses comprising an important synthesis or a significant addition to knowledge. The scope encompasses the archaeology, early history, ethnography, epigraphy and numismatics of the Arabian Peninsula and related matters. The Series now has seven titles, published by Archaeopress (B.A.R. International Series); these are listed on the back cover of the Bulletin.

SOCIETY GRANTS-IN-AID 2009

2009 has been a record year both in terms of the number of applications received and the number of grants the Society has been able to award. Many of these have been from PhD students studying in this country or in mainland Europe and it is very satisfying to be able to support high-quality research by a wide range of nationalities.

The range of research supported by the Society is aptly illustrated by this year's awards to Farah al-Naqib (SOAS) for her work on *Speaking the Past*, Thanos Petouris (SOAS) on *The Anti-colonial Movement in Aden and the Protectorates of South Arabia, 1937-1967*, Harriet Nash (Exeter) on *Stargazing in Wadi Beni Kharous and Wadi Beni Jaber, Northern Oman*, Matthias Determann (SOAS) on *Contemporary Historiography in Saudi Arabia* and Eleanor Scerri (Southampton) on *Early Lithic Assemblages in Saudi Arabia*. A report from the first recipient has already been received and we are delighted to include it here in this Bulletin. We are also pleased to include a report from Toby Mathiesen, again a student

at SOAS, who was awarded a grant in July 2008 to research *The State, Communalism and Trans-nationalism in Saudi Arabia since the 1950s*.

Moreover, we are also very pleased to report that another application by Sabrina Righetti, a Paris student of the late Professor Serge Cleuziou (whose obituary is included on pp. 67–68), has been very generously accepted on our behalf by the Emirates Natural History Society, as her proposal was to study archaeological material of the Wadi Suq period held in the Ras al-Khaimah museum of the United Arab Emirates. We are very grateful to Peter Hellyer and his colleagues for their offer to support this application and it is a very good illustration of how Societies can collaborate.

We should add here that the Society for Arabian Studies normally has two rounds of applications, with deadlines of 31 May and 31 October of each year, and we support research on all aspects of the archaeology, history, culture and environment of the Arabian peninsula. Applications should be submitted to Dr St John Simpson at Ssimpson@thebritishmuseum.ac.uk and further details can be found on the Grants page of the Society for Arabian Studies website: <http://www.societyforarabianstudies.org/grants.shtml>. Applicants will normally be informed of the Society's decision within six weeks of those dates. The grant will be held for twelve months from the date of receipt of the award. Recipients will be required to provide a written report on their research with an account of the expenditure, to be submitted within six months of the expiry of the period for which the grant was made. Successful applicants will also be required to submit a summary of their research for publication in the next issue of the Society's Bulletin and may be asked to lecture to the Society on the subject of their research.

St John Simpson

GRANT-IN-AID REPORTS

A grant in aid of research was awarded in 2006 to **Vânia Carvalho-Pinto** to support her PhD research, *Nation-building, State and the Genderframing of Women's Rights in the United Arab Emirates (1971–2009)*. Her doctoral thesis was submitted in 2009 to the

University of Hildesheim in Germany. and will be published in 2010 by Ithaca Press.

The grant awarded by the Society for Arabian Studies was used to partially fund three research stays in the United Arab Emirates from January 2007 to May 2008.

During that period, I travelled extensively across the seven Emirates conducting interviews with a wide range of individuals. These were mostly females engaged in women-related activities and organisations, either in a volunteer or professional capacity. They included, among others, academics, prominent citizens, public servants and liberal professionals.

During this period, I also visited numerous women's associations across the country, ladies' clubs and bodies oriented towards family issues. These trips, along with the various social events I had the opportunity to attend, offered a wealth of information and insights about the country and Emirati culture in general. What emerged from all these experiences was the realisation that a 'history' of women and of the changes that their lives had undergone since the foundation of the country in 1971 was not only still lacking, but was also increasingly necessary given the profound social changes that are continuing to affect women's lives.

My doctoral dissertation is thus an attempt to begin to sketch these dynamics by favouring a historical perspective organised around key events such as the foundation of the country, the so-called Islamisation of the area and recent official programmes for the preservation of indigenous culture. As such, the general argument unfolds throughout five chapters, each falling within a specific time frame. It starts in 1971, the year the UAE state was founded, and finishes in 2009.

Its departure point is the realisation that perhaps one of the most visible transformations taking place in the UAE throughout its almost forty years of modern history has been the extensive changes to Emirati women's traditional rights and roles.

My work thus tries to show why and how these modifications came about. The chief perspective adopted in this investigation is that there was no direct or easy link between the state's 'offer of rights' for women, and society's acceptance of them. My objective, therefore, was to explore the mechanisms that induced women to take advantage of the

opportunities for education, employment and political rights that were made available by the state.

The concepts of 'Genderframe' and 'genderframing' are presented as a means to explain these mechanisms and also to account for the successes and failures of the state's gender policies in terms of mobilisation and implementation. They both refer to the strategic work of re-interpretation of the changing roles of women, conducted by the UAE state, so as to portray these changes as necessary and desirable for reasons variously associated with nation building, religious conformity, promotion of family values and indigenous cultural preservation.

By examining the creation, deployment and modifications to the Emirati Genderframe, this work seeks to highlight the profound intertwining between gender, nation building, and socio-political dynamics in a country that, while seeking to establish its modernising credentials, is still struggling for self-definition and empowerment.

Vânia Carvalho-Pinto

Farah Al-Nakib received a grant that supported her doctoral research, entitled, *Speaking the Past: A Report on the Collection and Use of Oral Reminiscences about Pre-oil Kuwait*.

My ongoing doctoral research in history at the School of Oriental and African Studies examines the transformation of urban space and urban life in Kuwait City between the pre-oil and oil periods, through an analysis of the economic, political, social and spatial development and organisation of the city (covering a century of urbanisation from the 1880s to the 1980s). Within the context of this kind of historical research on urban Kuwait, the availability and accessibility of relevant primary sources is quite different for the pre-oil and oil periods. For the latter I have been able to gather and draw on an abundance of materials such as official state planning documents, government reports, municipal minutes of meetings, state-sponsored social surveys and a vast archive of newspaper and magazine articles, all produced between the 1950s and 1980s.

For the pre-oil period, however, historians on the social and cultural history of Kuwait remain generally confined to four main types of sources: local histories written in the late 19th and early 20th centuries, British Foreign

and India Office records, a large body of European travel literature and a collection of American missionary writings. While all of these sources are indeed useful in writing certain aspects of the urban history of Kuwait City in the pre-oil period, they are collectively lacking in sufficient local knowledge of the town's socio-spatial organisation. Furthermore, the few locally produced records that do exist – such as *nakhoda* logbooks and merchant family trading documents – do not shed much light on the daily patterns and practices of everyday urban life, nor do they tell us about the worlds of those members of Kuwaiti urban society who traditionally did not leave any written records behind.

One type of source that can be used to fill in such gaping voids in the historic record is oral history. Testimonies from people who lived in pre-oil Kuwait Town who are still alive today can not only supplement, corroborate, refute or expand upon evidence found in written sources; they can also provide an entirely new perspective on aspects of Kuwait's past that written records simply cannot provide. In particular, oral histories raise the volume on the previously silenced voices of groups that have been largely left out of history writing, such as women, labourers and children. By speaking their own pasts, such marginalized groups can obtain a stronger and more visible presence in local historiography.

Thanks to a generous research grant awarded by the Society for Arabian Studies, between March and April 2008 I was able to conduct a series of such oral histories with members of the urban population of Kuwait who were alive in the pre-oil period. By providing a vividly detailed and first-hand account of what life was actually like in Kuwait before oil, these oral reminiscences have served as an invaluable supplement to my existing sources. As I will be sharing some of the content of my interviews in my lecture at the S.A.S. in January, I will focus this report more on the actual process of conducting oral histories in Kuwait: on the people I met, the challenges I faced, the unique experience of the interview process and my overall impression on using oral histories as a source for the writing of Kuwait's history.

My sole criterion in identifying potential interviewees was that they were born, or had

immigrated to Kuwait, no later than 1940. As it was not until the mid- to late-1950s that the general population began to directly experience the transformations that oil was bringing to the country, anyone born in or before 1940 would have workable memories of what it was like to live in Kuwait Town before these changes. Being able to locate people to interview is always a difficult task for any researcher. My first advantage was being Kuwaiti myself, and I was able to start with personal contacts: grandparents of friends or colleagues, for example. But once I took this first step I was able to throw my net much farther and wider. By the end of my month in Kuwait I had collected twenty-five oral histories with a diverse range of people: men and women, merchants and labourers, Sunnis and Shi'is. Some had been children in the 1940s and others had been fully grown; some came from long-established urban families while others had immigrated to the town themselves. Among my informants was a Kuwaiti woman who married a Palestinian teacher in the 1930s at a time when such a thing was relatively unheard of; a Zubairi man who came to Kuwait alone as a teenager in search of temporary employment on his way to work for ARAMCO in Saudi Arabia (a dream he never achieved as he ended up settling permanently in Kuwait); a house builder who worked his way up the ranks to become a foreman; a member of one of the town's most prominent merchant families; the son of a former slave of the ruling family; a woman whose family was among the first Persian immigrants to the town in the eighteenth century; and a man who had been actively involved in the political opposition movements of the 1930s.

My first challenge was that many individuals, particularly women, could not understand why I was interested in interviewing them. To them such historical interviews should have been directed at decision-makers, people of power and influence or other local historians who had done research on Kuwait's past. The idea of seeking out the life histories of normal "unimportant" people was a strange concept. However, once each interview got started they usually warmed to the idea and ended up sharing stories and memories of their lives in the pre-oil town with a remarkable degree of honesty, openness and candour. Most told me

that nobody had ever asked them about or been interested in their stories and memories of the past – memories that, it became clear as each interview progressed, they cherished and were indeed eager to share.

Although I had a list of general questions that I wanted to ask each person – on the socio-spatial organization of the town, relationships with neighbours, daily routines, and so on – I tended to keep interviews open-ended and relatively informal and used these questions as a guide to sometimes steer our conversation in new directions. I wanted to maintain a degree of flexibility to ensure that each person felt comfortable speaking with me, while simultaneously allowing the interview to go in the direction that the individual chose. Oftentimes they would share wonderful stories that might not have answered my questions directly but that were nonetheless interesting and unexpectedly relevant to my research. For example, one man told me that whenever someone in the town was sick their family would put fruit peels outside the front door to let their neighbours know to both call in and bring more fruit (this being a time when fruit was scarce in Kuwait). Several other interviewees corroborated this story, and being entirely new to me it told me a lot about the ingenious and informal modes of communication that existed within each individual neighbourhood at that time.

No two interviews were the same. The shortest was only 45 minutes; the longest lasted for more than four hours. One was divided up over three separate sessions, the last of which involved driving and walking around Kuwait City with the man pointing out the location of historic sites that no longer exist. A few interviews were quite formal, but others were much more conversational. Some were politically charged, while some others spoke more about childhood memories and activities. Several interviewees spoke at length about different topics that they chose; a couple preferred only to answer my specific questions.

But the one similarity between them was the level to which each person I interviewed opened up to me – some even telling me stories of lost loves and political intrigues – which made me think about my own role as the researcher. I knew that many of the men and women I was speaking with, although

never having met me before, viewed me as a sort of granddaughter more than a researcher despite the presence of my tape recorder. I am sure the fact that I am Kuwaiti and was able to speak colloquially with them had a significant impact on how comfortable my interviewees felt speaking about their past and their feelings of the past. On several occasions they would compare life before oil with life today, and inevitably would begin sentences with, “You young people today...,” – thereby fixing my presence in generational terms. But then my existing knowledge of Kuwait’s history often pleasantly surprised them and they would realize that my interest in their version and experiences of the past was deeper than mere curiosity, once again reinforcing my role as a historian. In other words, throughout the interviewing process I constantly found myself oscillating between the roles of granddaughter and researcher, of fellow Kuwaiti and independent enquirer, of subjective participant and objective observer.

This duality, coupled with the eagerness of my interviewees to share their stories, yielded a valuable collection of oral histories that are proving indispensable in my analysis of urban life in old Kuwait Town. On the one hand, the repetition of certain key issues in multiple interviews – such as the fact that households were collectively responsible for maintaining the hygiene, cleanliness, and security of their neighbourhoods before the establishment of the Municipality in 1930 – have helped me draw some solid conclusions about the patterns, practices, networks, and institutions of everyday urban life in Kuwait Town before oil. On the other hand, each individual, and therefore each testimony, was wonderfully unique and the diversity of their stories and life experiences serve as a reminder that life was as variable, unpredictable, and dynamic in the pre-oil period as it was after the advent of oil urbanisation. These interviews also play a significant role in dispelling several previously held assumptions on urban life in pre-oil Kuwait – such as the view that women had very little freedom in urban space and therefore played only a minimal role in public life, which the testimonies of the women of various socio-economic background collectively refute.

Despite these tremendous advantages in using oral histories as a source for writing the history of pre-oil Kuwait, as a historian I am

also acutely aware that such sources are no more unproblematic or unbiased than written sources. The stories, experiences and routines of everyday life that people share in their testimonies are recounted from remembrance and are therefore subject to a whole range of distorting human realities: the luxury of hindsight, the tug of nostalgia, the faltering of memory, the resurfacing of emotional residue, the romanticising of an idealised version of an imperfect past and a general reading back of history through the lens of everything that has happened since (namely, oil modernisation). As such, the same methods of source criticism that apply to written sources must also be skilfully applied to oral testimonies; but when used carefully and critically these sources become crucial for balancing out the evidence provided in sources like travel writings, missionary reports, and local histories. Furthermore, oftentimes the distortions mentioned above can actually tell us something interesting and important about the construction of historical memory and how the past is remembered in the present, a process that is extremely relevant in a country that has undergone as rapid and sudden a transformation as Kuwait.

Overall, the project was a success and I thank the Society for Arabian Studies for sponsoring and supporting me in this essential part of my ongoing research.

Farah Al-Nakib

Toby Matthiesen, a PhD-candidate in the Department of Politics and International Studies, SOAS, received a grant towards his doctoral research, *The State, Communalism and Trans-nationalism in Saudi Arabia since the 1950s*.

My PhD studies the relationship between the Shia community in the Eastern Province of Saudi Arabia and the Saudi state in the twentieth century, with a special emphasis on the post-1979 era. This relationship has been difficult for various reasons, most importantly the close relationship between Wahhabism and the Saudi regime. For many Wahhabi religious scholars, the Shia are rejectionists, and this legitimises discriminatory practices against them. The Twelver Shia are mainly located in the Eastern Province, where they constitute a slight majority of the citizen population. Initially, I wanted to study the relationship between the Shia and the state in

both Bahrain and Saudi Arabia. However, I realised that it would be more fruitful to focus on one country, Saudi Arabia.

My PhD starts with an analysis of the local Shia notable families and their role in the Ottoman period and after the integration into the Saudi kingdom in 1913. In many ways, these local notables shared similarities with their counterparts in other parts of the Middle East such as Iraq. Their strength was based on a mix of landownership, Shia religious credentials and access to the central authority. In the Saudi context, the existence of a local Shia leadership is almost unknown and my PhD tries to outline the political sociology of some of these families. Members of the notable families generally profited from the oil boom and widening education, and some became active in leftist movements.

In the late 1970s and the 1980s Shia Islamist political parties emerged in Saudi Arabia that were attached to Iraqi political parties. These parties were also opposed to their local tradition leadership, whom they saw as too quietist.

After an uprising in 1979/1980, many Saudi Shia went into exile. During that time, Iran as well as the Shrine city of Sayyida Zeinab outside of Damascus played an important role for the Saudi Shia. Many Saudi Shia clerics were educated in a religious school (*hawza*) in Sayyida Zeinab and the political movements used the area as a logistical base. After this period of resistance Saudi Shia brokered a deal with the Saudi state in 1993 and tried to be accepted as Saudi citizens. Shia intellectuals championed Saudi nationalism and later engaged in the National Dialogue with other social forces. Yet, these attempts to integrate the Shia have been hindered by two obstacles. Firstly, they have been hindered by the unwillingness and inability of many Saudi political forces and institutions to ease the discrimination against the Shia. This goes hand in hand with the inability of Saudi nationalism based on Wahhabism, tribalism and the royal family to serve as the binding element amongst diverse social groups.

This is related to the social structures and dynamics within the Shia community that undermine a better integration of the Saudi Shia. Indeed, Shia activists have tried to create a new “grand narrative” to undermine Saudi nationalism. This historical myth tries

to portray a suppressed Saudi Shia community with deep historical roots in the Eastern Province that has been conquered by Saudi forces. The orientation of Shia clerical leaders and many Saudi Shia towards the marjaiyya in Iraq, Iran and Lebanon is also undermining integration. The absence of a Saudi Shia marja al-taqlid (source of emulation) has added to the importance of these transnational ties. In addition, the ascent of Shia political parties in Iraq has raised the expectations of the Saudi Shia. My thesis will look at the preconditions and the outcomes of these different forms of interaction between the Shia and the state. The political and social structures inside the Shia community have changed in the last years, as has the Saudi state. The Shia political parties, for example, have undermined the role of the Shia notables. And the institutional expansion of the Saudi state has allowed many Shia to join the lower ranks of the bureaucracy. Therefore, it is too easy to portray the “Shia” and the “state” as two distinct entities.

As part of my research, I travelled to the Levant and to Saudi Arabia. Many publications on Saudi Arabia as well as journals and books published by Saudi Shia are printed in Beirut. There, I was able to acquire a substantial amount of primary and secondary literature for my thesis. I was also able to conduct various interviews. In autumn and winter 2008 I carried out fieldwork in Saudi Arabia. I received the visa for my fieldwork in Saudi Arabia through the King Faisal Centre for Research and Islamic Studies (KFCRIS), which is part of the King Faisal Foundation in Riyadh. I was able to use the library of the Foundation and several other libraries in Riyadh, including the King Fahd National Library. In Riyadh, I also interviewed academics and government officials. Although fieldwork in Saudi Arabia can sometimes be rather difficult, I was able to travel around the country, conduct more interviews and collect the relevant material for my thesis. I made several research trips to Jeddah and to the Eastern Province. At the end of my research I gave a talk on my findings at the King Faisal Foundation. See <http://www.soas.ac.uk/staff/staff49796.php> for more information.

Toby Matthiesen

BRITISH ARCHAEOLOGICAL MISSION IN YEMEN (BAMY)

BAMY operates under the auspices of the Society for Arabian Studies and is responsible for screening all British research carried out in Yemen in the fields of archaeology, history, epigraphy, numismatics, pre-Islamic and Islamic architecture and all manuscript and museum-based studies.

From the outside the situation for archaeologists in Yemen may appear gloomy, archaeological work continues, although but on a lesser scale than before. Ed Keall, director of the Royal Ontario Museum team, is planning a field season at Zabid on the Tihama coast for December–January 2009–10. Paul Yule expects to have another field season in Zafar in December–January, and a German team continues to work at Sirwah.

In October and November this year an Italian team worked at Baynun, to the northeast of Dhamar. Also on the plateau, Dan Mahony of the Oriental Institute continues his research on Islamic ceramics in Dhamar, and an Italian team is working on inscriptions and related artefacts in the Sana’a Museum.

However, because of the somewhat unsettled conditions some teams have left Yemen to work in neighbouring countries, and there are varying degrees of optimism and pessimism amongst the heads of missions. Clearly the situation in Saada is not helping matters; in fact the situation there has spilled over into neighbouring areas of Saudi Arabia so that work at the coastal site of Sihi is now interrupted. Overall the situation in Saada has made matters worse for foreign archaeologists and there are now more government restrictions on foreign archaeologists for reasons of security so that getting through check points continues to be difficult.

UK applications for permission to carry out research in Yemen should be referred to the BAMY Committee. The applications it approves will become official BAMY projects and BAMY will apply for permits from the General Organisation of Antiquities and Museums (GOAM), Ministry of Culture, Sana’a on behalf of applicants. Application deadlines are 30 April and 30 September each year. Further details can be obtained from: BAMY, Professor Tony Wilkinson, Durham University, Department of Archaeology,

South Road, Durham, DH1 3LE. Tel. 0191 334 1111. Email t.j.wilkinson@durham.ac.uk

I am very grateful to Carl Phillips and Dan Mahony for supplying news although the above is entirely my responsibility.

Tony Wilkinson
*Chairman of the British Archaeological
Mission to Yemen
(Durham University)*

LECTURE REPORTS 2009

20 May 2009:

Water in Yemen: changing views on a rapidly changing resource

Dr Jac van der Gun

The author is a water resources specialist who has been actively involved in the water sector in Yemen during the 1980s and 1990s.

Yemen is a dry country made up of large areas of barren rocks and desert and scattered oasis-like locations or zones where water is relatively abundant. Rainfall is seasonal and only the western and southern slopes of the Yemen Mountain Massif (less than 10% of the national territory) enjoy a mean annual total over 250 mm, including a few zones (less than 2% of the territory) where 500 mm/year is exceeded. Mean annual rainfall is less than 100 mm in more than half of the country. Combining rainfall with other climate data results in the qualification 'hyper-arid' for about two-thirds of the country's territory, 'arid' for more than a quarter and 'semi-arid or sub-humid' for the remainder. Occasionally there are surface water flows running through the wadis, but except for a few short flood events each year, the wadi beds remain dry or convey only a minor trickle of water, the so-called base flow. Year-round availability of water is only there where natural conditions or human efforts allow water to be stored for later use during dry periods.

Yemen thus can be called a dry country, but is it water-scarce as well? Scarcity of water would imply that its availability is less than desired to satisfy all wants and needs. This is certainly the case almost everywhere in Yemen, where lack of water severely limits agricultural development and endangers sustainable domestic water supply. Using 'annual renewable blue water per capita' as a criterion, Yemen ranks among the 10% most water-scarce countries in the world. With a

steadily increasing population, water-scarcity will become more severe year after year.



Figure 1. Yemen – a dry country with variable and locally important water resources.

Yemenis have lived with water-scarcity since time immemorial. Adaptation to the natural conditions, technical interventions and appropriate attitudes have helped them cope.

Adaptation is very clearly reflected in the population density of the country's different regions. People have preferred to settle where water is more or less readily available. Hence, the great majority of Yemen's population lives in or near the Yemen Mountain Massif region, where orographic conditions cause rainfall to be significantly higher than elsewhere in the country. The eastern two-thirds of the national territory – including inland deserts (Ramlat al-Sabatayn and part of Rub' al-Khali), the wide canyon of Wadi Hadramaut and the vast Eastern Plateaus – are sparsely populated.

It is no surprise that most towns and other major settlements are found at locations that are or used to be relatively richly endowed with water. Outside the urban centres, water availability and its reliability is reflected in the selection of the agricultural crops grown.

Technical interventions are testified to by the numerous terraces on mountain slopes all over western Yemen; by many other water harvesting sites where surface runoff from the surroundings is concentrated; by cisterns spread over the country to collect and store surface runoff water; by the diversion of flows from wadis and springs; by qanats and numerous wells tapping groundwater; by dams constructed across wadis to store water or to flatten the flow regime; and by the irrigation of agricultural crops. All these

technical interventions have contributed very significantly to water supply and food production in a generally water-scarce environment.

Islamic culture, tradition and law contribute positively to coping with water scarcity. They highlight the special status of water, and consider water as a common property, not as a commercial good. One of the direct consequences is that well-owners cannot refuse to share water with those who really need it for their vital needs or those of their animals. In remote areas, it is not uncommon to see wells or water-filled jars just outside the villages, meant to quench the thirst of travellers without running the risk that they would disturb village life. Existing legal frameworks of water rights and water servitude rights help to prevent conflicts by sharing scarce surface water resources between competitive water users.

In recent years development has accelerated, with drastic consequences for daily life. Education levels started increasing, modern technology and consumer goods from all over the world became widely available, the predominantly subsistence economy transformed into a more market-oriented one, consumer demands grew steadily and population density increased quickly, both by natural growth and by the return of Yemeni emigrants after the first Gulf war. Finally, external conditions have become very different from those in the past through globalization and predicted climate change.

These and other changes are reflected in the water sector in Yemen. First of all, in the form of technical innovation. Modern drilling rigs entered the country, enabling the construction of wells that are much deeper than the traditional dug wells. This caused – in combination with the introduction and proliferation of powerful power-driven pumps – an enormous boom in groundwater abstraction, in the short run very profitable for farmers. In relation to surface water, modern hydraulic engineering techniques were applied to implement so-called ‘wadi improvement’ projects and to construct dams, including the new Marib Dam in 1987. These technical innovations have contributed in general to much better access to water, better control of water and more efficient water use. As far as groundwater is concerned, they enabled deep groundwater to be tapped and

much larger well yields to be obtained than ever before. They have resulted in both many more hectares irrigated and increased profits from irrigated agriculture. Especially during the 1970s and 1980s, these observed positive impacts made many Yemenis believe that money and technology could solve all water problems.

Gradually, however, negative impacts became apparent as well, such as conflicts by violation of traditional water rights, reduction of flows in the downstream zones of wadis, springs drying up, loss of traditional water harvesting systems and related skills, and quickly declining groundwater levels, leading to the loss of valuable groundwater resources.

Another significant phenomenon in the water sector since the 1970s is the implementation by the government of numerous water supply and sanitation projects. In Sana’a and other urban centres quickly declining public water supply well yields – partly because of interference with irrigation wells – caused several times a state of emergency, especially during the late 1980s. Emergency measures were taken, but so far only to buy time. There is competition between urban water wells and irrigation wells, and the combined impact of all pumped wells is a steady depletion of the groundwater resources, threatening the sustainability of the urban water supply, as well as of irrigated agriculture. No unused water resources are around, which means that more than just money and technology is needed to solve the problems, since the limited water resources form the bottle-neck. This has become understood gradually by many Yemeni stakeholders. Consequently, solutions that include the dimension of water resources management are being looked for.

A third remarkable change in the Yemeni water sector is the recognition of the need for water resources investigations and monitoring. Numerous water resources studies have been carried out over the last three decades, resulting in considerable information on the nation’s water resources (see Figure 2). Simultaneously, Yemen has made major efforts to develop an adequate institutional infrastructure and to educate water specialists as required to carry out water resources assessment studies, to understand water resources and to monitor relevant

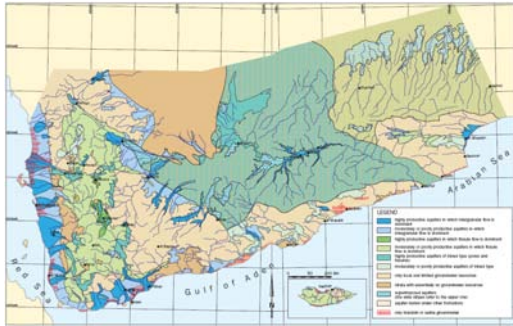


Figure 2. Hydrogeological map of Yemen; it is an example of how studies have resulted in better knowledge of the nation's water resources systems.

variations and changes in hydrological conditions.

Since the mid-1980s, problems related to water have become so prominent and widespread that people have started talking about a national water crisis. In the domestic water sector, the percentage of households connected to a public water system seemed to decrease rather than to increase in several urban centres, while the services to the connected households were often characterized by intermittent supplies at progressively larger time intervals and with frequent system failures. The lack of adequate sanitation and wastewater treatment came to be reflected in serious environmental pollution, with adverse impacts on ecosystems and health. Farmers scattered over the country experienced a steady reduction in spring and wadi flows, as well as rapidly declining groundwater levels, which caused their irrigation water to become scarce and more expensive, and eventually made their wells run dry. This affected the livelihoods of these farmers enormously and reduced the already limited food production in the country. In some areas it even caused an exodus of poor farmers who had become unable to earn a living in agriculture under these adverse conditions. A high population growth rate and the threat of predicted climate change added urgency to solutions to the water crisis.

The water crisis changed the views of many Yemenis to water. They realise now that their water resources are not only scarce, but finite as well; which means that water resources management should be a priority. Yemen's future in terms of water may look gloomy.



Figure 3. Arabic version of NWSSIP 2005-20.

But there is hope. In spite of much scepticism of the government's activities, a large proportion of the Yemeni population now understands the urgency of addressing the country's water-related problems. The Yemeni government has taken major steps to trigger, initiate and facilitate transition to new attitudes and measures. These major steps include several water resources management studies, the establishment of the National Water Resources Authority (NWRA) and a dedicated Ministry of Water and the Environment (NWE), the development of a new Water Law, raising public awareness of water scarcity, and the National Water Sector Strategy and Implementation Plan (NWSSIP). Furthermore, the government and technical professionals have learned in the meantime that effective management of water resources as envisaged is impossible without the involvement and commitment of the main stakeholders. Implementing the NWSSIP and its future updates, with continuous strong government priority and support, and co-operation with all relevant groups of stakeholders, seems currently the most promising approach towards getting the country's water resources under control. It should be accompanied by significant efforts to put the economy of Yemen on a less water-consuming footing.

Jac van der Gun

3 December 2009:

Stargazing in Oman: a dying art

Dr Harriet Nash

Dr Harriet Nash is an Honorary University Fellow Institute of Arab and Islamic Studies, University of Exeter

Harriet Nash talked about her research on stars used in Oman to time water shares for irrigation at night. This practice only survives in about nine of the three thousand communities using the traditional irrigation systems called *aflāj*, s..*falaj*. In many places, light pollution means that stars cannot be used and, elsewhere, most people prefer to use wristwatches. Until this research, carried out under the supervision of Dionisius Agius, only a few lists of stars had been collected from different villages, but now I have identified many of the stars used and methods of stargazing. It is an oral tradition, and the information was collected by watching the stars with the farmers, returning at different times of year to see all of the stars used.

The *falaj* systems are found in Northern Oman, where the rainfall in the mountains is high enough to give surface flow and replenish groundwater. This water is tapped by the *falaj* for irrigation. Each *falaj* serves one village or community, and the villagers share the costs of building and maintaining them, which both needs and generates a high degree of social cohesion. The *falaj* once provided all the water needs of the community: everyone has the right to use water for domestic purposes, such as washing clothes and dishes, regardless of the share they may own for irrigation.

People own or rent water shares, which are based on the time the water flows to the fields. The *falaj* water flows under gravity, so it is used for the full 24 hours and usually there is a need to time the distribution. The main channel is divided to serve the cultivated area, where date palms are the most important crop, and flow in the channels is controlled by movable dams. Traditionally, the sundial was used by day and the stars by night to time the shares; the sundial, usually an upright pole with time markers on the ground, is still used in many places.

The time difference between (eg, rising) stars from any one point on earth is the same every night. However, they rise four minutes earlier each night, so different stars are used at different times: 21 to 25 main stars, depending on the village, are used in the course of one year, usually with about one hour between them. The names of these main stars vary from village to village: sometimes different stars are used under the same name or the same star but with a different name.

Several of the names do not appear in modern Arabic astronomy, but come from the pre-Islamic tradition, an indication that the system of stargazing may date from even earlier times.

The stars may be watched setting below or rising above the natural horizon. In this case many divider stars are needed to obtain shorter time intervals: some dividers are bright, such as Betelgeuse in Orion and Pollux in Gemini, but they are not usually given names. A second method uses a man-made horizon, such as a wall, moving towards the wall watching the same star rise at a later time, allowing divisions as short as a few minutes. Divider stars are not needed. Another method uses indicator stars to the time of rise and divisions between several main stars. In this case, it is only necessary to know six or seven bright stars, which makes it easier for farm workers to use unaided. Today, few young people are learning the system of stargazing, and it is only a matter of time before this practice is lost forever.



Suleiman Al-Aamari
Barzaman



Sultan Al-Shidhani, Al Fath



Salim Al-Hashmi
Zahib

Stargazers in Barzaman, Al Fath and Zahib

The author would like to thank the Society for a research grant in 2009, the opportunity to present some of the findings, and the audience for their enthusiasm, feedback and suggestions.

Harriet Nash

11 November 2009:

Windtowers of Dubai

Dr Anne Coles

In 1975 Anne Coles and Peter Jackson produced a monograph on a Dubai windtower house. The much extended research which led to the publication of 'Windtower' was undertaken between 2004 and 2007 and benefitted from the input of Vipac, an

Australian engineering firm, which led to a fuller understanding of how windtowers worked.

In the mid twentieth century windtowers defined the skyline of the trading port of Dubai; today those that remain (the largest cluster are in the Bastakiya, now a heritage area) are dwarfed by high-rise modern buildings. Yet before widespread use of air conditioning, in the mid-1970s, these windtowers played an important role in ameliorating the harsh summer weather.

Dubai has a hot, humid, marine desert climate. From May to September average daily maximum temperatures exceed 37.5 degrees. The land and sea breezes which dominate the airflow in summer had great importance for the design of traditional houses. Windtowers rose above roofs, catching the wind and funneling it into the rooms below, where the increased air movement made the occupants feel comfortable.

Windtowers are an elegant form of windcatcher, which is a vent rising above house level to capture the breeze. Early windcatchers, which possibly originated in the 2nd millennium BC, were unidirectional. On the Persian plateau some date from about the fourteenth century, but multi-directional wind-catchers, notably the classic windtowers of Yazd, were mostly built in the eighteenth and nineteenth centuries. They seemingly spread along trade routes down to the shores of the Gulf. They still exist in old houses in Lingeh. The peoples bordering the Gulf had a common maritime economy based on fishing, pearling and regional trade; many on the Persian littoral were Sunnis of Arab origin. When, from the end of the nineteenth century, Persia's central government extended its authority to the coastlands, imposing a modern customs system, there was emigration to the Arab side, particularly to the commercial ports of Bahrain and Dubai. Initially businesses moved. Gradually families followed, bringing with them their own distinctive windtower architecture.

Theirs were courtyard dwellings, inward-facing, and housing an extended family. Thick bare external walls at street level were set off by imposing entrance porches. Inside, balconies, screens and perforated openings, often of carved gypsum, were beautifully decorated with Persian flowers and birds, as well as the geometric patterns of Arab Islam.

Many houses also had a first floor built in a lighter, airier style. The set of rooms used by each nuclear family would then be replicated at ground- and first-floor levels, and a downstairs-upstairs migration practised, the household moving upstairs in summer to a breezier environment, typically sleeping on the roof at night. However as time passed and families grew, crowding tended to modify this practice.

Windtowers, which fed into summer living rooms, rose high and into a cooler, faster airstream compared with the hotter, dustier, built environment below. Because of their multi-directional design, windtowers 'capture' the breeze from whichever direction it comes. Dubai's windtowers, square in cross-section, were divided vertically into four triangular vents. The base of the towers descended to just above head height in the rooms below, concentrating the air flow in the occupied area. When air descended down a vent or vents, some returned directly up the opposite vent(s), but some flowed into the whole room, swirling around the walls before returning, or, depending on openings, moving out into the courtyard. The brisk afternoon sea breeze was particularly important in providing comfort. Families typically rested after lunch immediately below the windtower where the airflow was concentrated, but might sit back against the wall elsewhere in the room if a gentler draught was preferred.

Windtowers were not confined to grand masonry houses. In Dubai, they were common on the '*areesh* or palm-frond houses where, until the late 1960s, the majority of the townspeople, including most immigrants, lived. Many of these were permanent homes, for, as regular employment increased, seasonal migration to the nearby coastal dunes, which some had practised earlier, became impracticable. Inside compound walls, rooms for winter use had waterproof, pitched roofs and thick '*areesh* walls lined with mats, while summer rooms had airy walls of stripped fronds, flat roofs and windtowers. These windtowers were erected seasonally as the hot weather approached. Four tall poles provided the framework; a matting roof was added; the tower itself was made of gunny sacks or sturdy canvas. The cloth billowed sail-like in the wind, and despite their lightweight construction these windtowers were remarkably effective.

Today it is hard to find a ‘working’ windtower except in museums and heritage sites. Yet perhaps because of their earlier, widespread significance they have become a symbol of Dubai, featuring on the Municipality logo, and adorning modern buildings, hiding the roof-top hardware. However, they need not be merely decorative anachronisms. Vipac’s work revealed the scientific principles that underlie the effectiveness of traditional windtowers and our study points to how they might be used in a more energy conscious future. Undoubtedly they have a role in warm environments where energy supplies are erratic, expensive or absent, for example in remote, isolated settlements, or where a gentle amelioration of the climate is preferred, for example where activities take place both inside and outside or people move fluidly between these spaces.

Anne Coles



Figure 1. A windtower descends into a groundfloor room of a recently renovated house in the Bastakiya Heritage Area (Photo P. Jackson).

LECTURE PROGRAMME 2010

21 January 2010:

Ancient South Arabia and the Near East

Alexandra Porter of the British Museum, Department of Middle East.

6:00pm in the Stevenson Lecture Theatre, British Museum.

This lecture outlines the history of interaction between the Fertile Crescent and South

Arabia; it examines the models of migration vs indigenous development in the origins of the ancient South Arabian civilisation, the role of the incense trade in the rise of the South Arabian kingdoms, and the various influences reflected in ancient South Arabian art. This lecture is held in conjunction with the Council for British Research in the Levant and the Palestine Exploration Fund.

17 February 2010:

‘That was how we lived’: reconstructing urban space and everyday life in pre-oil Kuwait

Farah Al-Nakib, SOAS.

5:30pm in the Khalili Lecture Theatre, SOAS.

From the time of its settlement in the early eighteenth century until the advent of oil urbanization in the 1950s, Kuwait grew into a thriving maritime urban centre serving as a gateway between the Gulf littoral, southern Iraq and the hinterlands of Najd. Most English-language histories of pre-oil Kuwait have focused on the port town’s economic and political developments in relation to its various external links. Less attention is given in the historiographic discourse to the *internal* dynamics and patterns of urban life in Kuwait before oil. This talk attempts to close this gap in both the historic record and the historiographic discourse by using a number of oral histories conducted with members of Kuwait town’s early inhabitants who are still alive today to trace the socio-spatial growth, layout, and organization of urban space and to analyse the patterns and practice of everyday life in Kuwait before the advent of oil.

17 March 2010:

Between notables and revolutionaries: a political sociology of Shia communities in eastern Saudi Arabia

Toby Matthiesen, SOAS

5:30pm in room B102, Brunei Building SOAS

This paper outlines how and why the Shaikhi school of Shi’i Islam spread in al-Ahsa (the Eastern Province of present-day Saudi Arabia) and examines the life of the school’s founder, Ahmad al-Ahsa’i (1753–1826), who was born in a village in al-Ahsa, and the nature of the Shaikhi community from the 19th century to the present day.

26 May 2010:

How pearl fishing shaped the societies of the Gulf, from the Neolithic to the twentieth century

Dr Rob Carter, Oxford Brookes University
5:30pm in the Khalili Lecture Theatre, SOAS

The pearling industry of the Persian Gulf is of immense antiquity, going back over 7,000 years to the Stone Age. The peoples of the Gulf then gathered and wore pearls, along with other elaborate combinations of shell jewellery, and may even have traded them by sea with their neighbours in southern Iraq. In later centuries, the pearls of the Gulf were well known to the Achaemenids, the Greeks and the Romans, and the industry continued to thrive after the coming of Islam. Gulf pearls flowed in increasing quantities into the international markets from China to Europe, by the 18th century AD the settlement patterns of the Gulf had begun to change in order to accommodate a voracious global demand. The cash economies of the Arab states along the Gulf littoral soon depended

almost entirely on pearls, and the crash in global pearl markets, prompted by the advent of Japanese cultured pearls in the 1920s and 30s, brought both an end to the industry and the onset of great hardship. Dr Carter has been researching the historic and prehistoric pearl fishery since 2005, and is currently completing a book on the subject, to be produced by Arabian Publishing.

Note from the Honorary Secretary

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

Ionis Thompson

ARABIAN NEWS AND RESEARCH

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

ARTS

Contemporary Middle Eastern art – where to now?

Writing in this same Bulletin two years ago, it seemed that nothing at that time could stop the exponential growth in interest in contemporary Middle Eastern art both in the region and in London. As noted then, Dubai had become the magnet for the auction houses, with both Christie's and Bonhams holding regular sales there, typically bringing in over \$10 million dollars per sale. The Gulf Art Fair had reinvented itself as Art Dubai and was going from strength to strength with, at one time, more than three times the number of galleries applying for stands than were available. The finance house Abraaj Capital even took the bold step of offering the largest cash prize previously available to artists ever, in the total sum of \$600,000 to be split between three artists living and working in the MENASA (Middle East, North Africa and

South Asia) region. The result of this, in the first year, was some spectacular work by the Algerian artist Zoulikha Boabdellah, Turkish artist Kutluğ Ataman and the Iranian Nazgol Ansarinia, all showcased at Art Dubai 2009 and now forming part of the Abraaj Capital collection. On the back of this artistic boom, it seemed that every single empty warehouse was being taken over by a budding new gallery wishing to 'get in on the act'.

Down the road in Abu Dhabi, the ArtParis Abu Dhabi Fair had entered its second edition; the Emirates Palace Hotel had hosted an exhibition of the Khalili collection, as well as a Picasso retrospective, and the Saadiyat Island Project was expanding to include the Foster + Partners-designed Zayed National Museum.

But then the crash happened, and everything seemingly changed. The DIFC in Dubai, which had been building up its own collection, stopped buying, and in November 2009 the Governor Dr Omar Bin Sulaiman was reputedly sacked from his position and stepped down. Funding that had been readily available to Art Dubai was pulled back (although the Abraaj Art Prize continues in a slightly amended form) and several Dubai

galleries were forced to close. Abu Dhabi, by contrast, was and is keen to continue the momentum and not appear to be reneging on its promise to become the cultural capital of the world. Having suffered from bad reports on the behaviour of various members of the ruling family at the last edition of ArtParis Abu Dhabi in 2008 (namely putting reserves on major pieces for the duration of the fair, and then pulling out of the purchase on the last day), the TDIC (Tourist Development & Investment Company), the official government body responsible for culture in Abu Dhabi, decided at short notice to organise a new Abu Dhabi Art Fair, which took place in November 2009. An altogether different animal, the TDIC offered generous terms to top international galleries, including Gagosian and White Cube, enticing them to bring their best pieces to the Fair. One work which Gagosian brought, a sculpture by Calder, reputedly cost \$100,000 just to ship (and went unsold).

But how have these events affected the contemporary Middle Eastern art scene in London? An over-simplistic and immediate response might be to say, probably not at all or at least to no greater degree than the market as a whole has been affected. Market conditions in London after all have been quite different to those of the UAE. Whilst Dubai and Abu Dhabi were busily overheating, London in contrast was surely and steadily building up its interest in the region. Admittedly, the emphasis from a commercial viewpoint, seems to have been on the Iranian rather than the Arab market, with numerous exhibitions of Iranian exhibitions taking place both in newly established galleries such as the Iranian-run Xerxes Gallery, as well as in a number of Western Galleries including Ronnie Wood's *Scream* and Osborne Samuel, which showed works by five Iranian artists in June last year. Initiatives created by the Iran Heritage Foundation, Candlestar and Magic of Persia, have also helped raise the profile of Iranian art, not least in the case of the latter in the form of the MOPCAP prize awarded to the young artist Mahmoud Bakhshi Moakhar, who as a result will be having a solo exhibition at the Saatchi Gallery in the autumn.

From a non-commercial perspective, however, both Iranian and contemporary Arab art have continued to be supported in the

capital. A number of user-friendly and well-illustrated books on the subject have recently been published in London, which whilst not entirely comprehensive, are nonetheless invaluable reference works on hitherto unknown artists and the field in general.

More significant, however, has been the much-hyped Saatchi Exhibition in Spring 2009 at its newly refurbished venue in Chelsea. Bringing together twenty-one artists from both Iran and the Arab world, it received mixed reviews, not least due to the blatant haste with which the collection had been formed (roughly fifty percent of the work had been purchased from Dubai and the Art Basel Fair, less than six months previously) and the quality of the works on display. This was unfortunate as it gave a false impression of the calibre of the artists in the show and from the region as a whole. Take, for example, the critically acclaimed Algerian Kadia Attia (who is also one of this year's Abraj Art Prize winners). Working on an existential level, Attia's 'Ghost' piece, a series of large silver foil installations of a series of Muslim women in prayer, sensitively evokes contemplation of the human condition as vulnerable and mortal. Yet, symptomatic of the reception of the exhibition in general, many critics unfamiliar with contemporary Middle Eastern sensibilities took this work instead simply to represent the downtrodden status of Muslim women today.

Not all the initiatives taken in London, however, have had the mark of apparent personal aggrandisement or attention seeking. A key player in the development of contemporary Middle Eastern art has been Mohammed Abdul Latif Jameel, President and CEO of the Saudi-based Abdul Latif Jameel Group. Primarily known for his gift of £5.4 million to fund the renovation of the Islamic Galleries at the V&A, which opened in 2006 (now known as the Jameel Gallery), he went on to support the contemporary arts through his generous patronage of the ground-breaking exhibition of Saudi artists at the Brunei Gallery at SOAS in October 2008. Entitled 'Edge of Arabia', the exhibition showcased the work of seventeen artists from Jeddah, Makkah, Riyadh, Dhahran, Abha and Khams Mushait and was the culmination of a creative journey that the curator, Stephen Stapleton of the Off Screen Education Programme, had started five years previously.

A huge success, it reportedly attracted 600 people to the opening event and 12,000 visitors over the course of the exhibition. The show went on to feature in the 53rd Venice Biennale in 2009 and plans are now afoot to tour the works internationally.

Continuing his support of contemporary Middle Eastern art in the capital, Mr Abdul Latif Jameel returned to the V&A in 2009 to back a new international art prize for contemporary artists and designers inspired by Islamic traditions of art, craft and design. Inviting the renowned Iraqi architect, Zaha Hadid to be the Patron of the Prize, the Museum launched the biannual initiative to explore the cultural dialogue between the Islamic artistic tradition and contemporary practice, and to contribute to a broader, most timely debate about Islamic culture. Out of nominations of over one hundred artists from across the Muslim world, nine were shortlisted to show their work at the V&A over the summer and on 7 July 2009, the £25,000 prize was awarded to the Iranian-born New York artist Afruz Amighi for her work entitled '1001 Pages (2008)'.

The piece, constructed from a thin, porous sheet of plastic, such as those used for refugee tents, was hand cut in the form of all-over pattern inspired by Persian carpet, miniature and architectural designs. The plastic was then suspended vertically from the ceiling, with an overhead projector employed to illuminate it, casting a shadow of the intricate pattern against a wall. Like Kader Attia's 'Ghost', Amighi's work is visually challenging and brilliantly tackles the ambiguities of the religious and secular tensions evidenced in the globalised, Middle East society of the 21st century.

There are, of course, many other contemporary Middle Eastern art events taking place in London and the rest of the UK on a regular basis, and this brief summary is in no way intended to be a comprehensive picture or critical analysis of all of these activities.

However, the writer hopes that it will show there is no doubt, from a Western perspective, that interest in and a desire to understand more about contemporary Arab and Iranian art is here to stay. Despite financial upheavals in the art market and the still heavy reliance in the UK on external sources of funding, the foundations have surely been laid for a

positive and continued healthy growth in this area for many years to come.

Janet Rady



Jameel Prize exhibition at the V&A (Courtesy, V&A images).

Edge of Arabia: From Riyadh to Berlin: Saudi Artists launch World Tour at the Global Competitiveness Forum 2010

This report was adapted from an Edge of Arabia press release.

Edge of Arabia, a groundbreaking cultural initiative, promoting and empowering contemporary artists from Saudi Arabia, launched today its world tour at the Global Competitiveness Forum (GCF), held in Riyadh's iconic Kingdom Tower under the patronage of The Custodian of the Two Holy Mosques, King Abdullah bin Abdul Aziz.

Edge of Arabia's participation at the GCF from 23–26 January represents the launch of an historic world tour that builds on landmark exhibitions in London (2008) and Venice (2009). The tour aims to create positive and sustainable cultural dialogue between Saudi Arabia and the rest of the world while investing in the Kingdom's creative potential at a crucial moment in the region's recent history. This significant moment opens a fresh chapter in the history of Saudi art, allowing a new generation of creative voices to deepen

understanding of the Kingdom's cultural achievements, while celebrating artistic practice at the centre of the Islamic world.

Following the GCF event, 2010 will see Edge of Arabia travel to Dubai in March (for Art Dubai 2010), Berlin in June (to coincide with the Berlin Biennale), and Istanbul in November (as a part of Istanbul Capital of Culture). This will be the start of an Edge of Arabia World Tour that will run up to 2014 and take in many of the world's cultural centres.

Stephen Stapleton, Director of Edge of Arabia says: "What started off as a grass roots group of artists coming together in the mountains of southern Saudi Arabia, has developed into a project of international significance. In launching this world tour in the capital of Saudi Arabia, we aim to amplify the moderate voices of a new generation of artists, and send a powerful and positive message to audiences around the world."

Edge of Arabia's world tour launch at the GCF, which is sponsored by the Abdul Latif Jameel Co. Ltd, will include an art exhibition, press conference and book signings with curators and artists. Edge of Arabia will also deliver a series of dedicated art workshops with local school children.

The GCF 2010 will see international cultural leaders, top business figures, political influencers, renowned academics, artists and journalists brought together under the umbrella of the Saudi Arabian General Investment Authority (SAGIA). The theme for this year's conference will be 'sustainable competitiveness', highlighting the contribution of creative industries towards innovative economic development. Discussion panels at the Forum will include sessions on design, architecture and art with confirmed panellists including Michael Govan of Los Angeles County Museum of Contemporary Art, and Glen Lowry, of the Museum of Modern Art in New York.

The MARES Project: Dhow Exhibition
16 September – 17 December 2010
Institute of Arab and Islamic Studies,
University of Exeter

The MARES Project will be organising a Dhow Exhibition to be launched in September 2010 during the Red Sea V Conference, celebrating the first ten years of the Red Sea Studies conferences.

The exhibition will take place at the Institute of Arab and Islamic Studies (IAIS), University of Exeter, which is a beautifully located and light building of a distinctive architectural style evocative of the Middle East region. The exhibition will include an active community involvement component, such as a range of visits and talks, bringing the people of the South-west of England together to explore the world of dhows. We would like to make this event successful and memorable, possibly even encouraging visitors to discover for themselves some of the wonders of the world of dhows during their travels.

We are currently collecting old photographs, paintings and other representations of dhows, in particular those related to both the African and Arabian coasts of the Red Sea (i.e. Yemen, Saudi Arabia, Egypt, Eritrea, Sudan, and Djibouti). We are also looking for people who have or are in the process of making dhow models of the Red Sea area or are in possession of marine paintings depicting dhows.

We are especially interested in exhibiting 'hidden treasures', i.e. items that have never before been shown in public.

Our long-term plan is to have all the exhibits digitised and accessible to the general public online by 2012/2013.

For an informal talk about the Dhow Exhibition 2010 please contact Beata Faracik, The MARES Project Research Support Officer, either by email at exhibition.mares@exeter.ac.uk or by phone on +44 (0) 1392 72 52 51.

All paper correspondence should be sent to:
MARES Project Dhow Exhibition
University of Exeter
School of Humanities and Social Sciences
Institute of Arab and Islamic Studies
IAIS Building
Stocker Road
Exeter, EX4 4ND

Silver Legend Exhibition: The history of
the Maria Theresa thaler
University of Exeter

The Silver Leg

0.end Exhibition focuses on the story of a remarkable silver coin, the Maria Theresa thaler, described by John Maynard Keynes as "A Coin of Cosmopolitan Importance".

In 1741, a year after Empress Maria Theresa inherited the Habsburg lands, imperial mints first struck thalers bearing her image. By the time of her death (1780) the Empress had already coined a silver legend. The thaler, which lends itself to the word dollar, became a much desired and indispensable trade coin throughout the Middle East and Africa and a currency that funded wars, ransoms and the slave trade. Over 400 million Maria Theresa thalers have been struck to date, and it is still minted in Vienna today.

The exhibition displays thalers including overstrikes from Arabia and various fakes and forgeries. Also on show are decorative items incorporating the coin as well as unique and spectacular jewellery from the Arab world made of silver from melted down thalers.

The exhibition is held at the Institute of Arab and Islamic Studies (IAIS), University of Exeter, Exeter EX4 4ND, UK. It is open 9am–5pm; 1 February–30 April 2010. Telephone 01392 264040 for more details.

International Prize for Arabic Fiction (IPAF) or Arab Man Booker Prize

Youssef Ziedan of Egypt won the International Prize for Arabic Fiction for his novel *Azazeel*. The book's English title is *Beelzebub*.

A nine-day workshop, which was coordinated by the IPAF, was held in November 2009 on Sir Bani Yas. The prize planned to have a workshop – although the preferred word was *nadwa*, suggesting a less hierarchical seminar – involving talented younger writers and two more established authors. It was to be located in the UAE at a venue that would provide seclusion. Sheikha Hamdan bin Zayed Al Nahyan, the Ruler's Representative in the Western Region, heard of the proposal and offered to be patron and to cover the costs of the *nadwa* at Sir Bani Yas.

The writers invited to join the *nadwa* had all submitted novels during the first two years of the Prize and the judges had nominated them as promising Arab writers of the emerging generation. The mentors were two older novelists – Jabbour Douahily of Lebanon and the Iraqi Inaan Kachachi. Both had had novels shortlisted for the Prize in 2008 and 2009.

Peter Clark

The Abu Dhabi Book Fair

The fair was organized by Kitab, a joint venture between ADACH and the Frankfurt Book Fair. It was held in Abu Dhabi in March 2009. It gathered exhibitors from across the Arab world. There was a strong presence of US, UK, German, Indian and French publishers. The fair aims to promote the trade of rights between Arab and world publishers. The fair coincided with both the Sheikh Zayed Award and the Arab Man Booker, or IPAF.

Sheikh Zayed Book Awards and new lecture

The awards are presented every year to outstanding Arab writers, intellectuals and publishers as well as young talent whose writings and translations of humanities have enriched Arab cultural, literary and social life. Jamal Al Ghitani was the winner of the 2009 Sheikh Zayed Book Award for Literature, for his book, *Ran: Dafater Al-Tadween*. A complete list of winners can be found at <http://www.zayedaward.com/en/CycleDetails.aspx?cycleID=23>.

St Antony's College, Oxford hosted the inaugural Sheikh Zayed Book Award Lecture on 5 November 2009, in the presence of Saif Al Shamsi, UAE Consul in the United Kingdom, and Hatim Saif Al Nasr, Egyptian Ambassador to London. Dr Abdulla Al Ghadami, member of the Sheikh Zayed Book Award Advisory Council, and novelist Jamal Al Ghitani, winner of the 2009 Sheikh Zayed Book Award for Literature, spoke at this event.

WILDLIFE

The flora and fauna of Arabia are under severe threat from the agricultural and urban developments of the last thirty years. At a recent biodiversity conference in Jordan, a Dubai ecologist described such an accelerated rate of development along the Gulf coast that only 'baseline' ecological data could be collected before the habitats were concreted over. Trade in endangered species, for medicine or decoration, is as active as ever; there is growing demand for exotic animals for private menageries (many dying from mishandling before they even reach the market); and such imports bring the risk of exotic diseases.

An extremely useful quarterly bulletin of wildlife news, *Wild Life Middle East* (www.wmenews.com) keeps abreast of the situation and also reviews new publications. More preservation groups have been set up within the peninsula, an important remit being education as well as preservation. Two turtle conservation groups have been established, in Kuwait and on Masirah Island in Oman, both sponsored by Total. A Yemeni group works to motivate the preservation of the Arabian leopard. For flora preservation UNESCO is helping with the establishment of a network of botanic gardens, including plans for Qur'anic gardens in Doha and Sharjah. A new emphasis is being placed on botanic research, education and conservation of Arabian flora. For more information go to the website above.

Sarah Searight

OTHER GENERAL NEWS

The Jewel of Muscat project

The Jewel of Muscat is a 9th-century Arab sailing ship being built in Oman. Due to have been finished in 2009, it will embark on an historic voyage from Oman to Singapore in early 2010.

She completed her first sea trial in early 2010 off the shore of Muscat. The construction and voyage can be followed at <http://www.jewelofmuscat.tv/>.

Islamic Heritage Project at Harvard University

Through the *Islamic Heritage Project* (IHP), Harvard University has catalogued, conserved, and digitised hundreds of Islamic manuscripts, maps, and published texts from Harvard's renowned library and museum collections. These rare – and frequently unique – materials are now freely available to Internet users worldwide.

For the IHP, Harvard's [Open Collections Program](#) (OCP) has produced digital copies of over 260 manuscripts, 270 printed texts, and 50 maps, totalling over 145,000 pages – with more items to be added in coming months. Users can search or browse online materials that date from the 13th to the 20th centuries CE and represent many regions, including Saudi Arabia, North Africa, Egypt, Syria, Lebanon, Palestine, Iran, Iraq, Turkey, and South, Southeast, and Central Asia;

languages, primarily Arabic, Persian, and Ottoman Turkish; also Urdu, Chagatai, Malay, Gujarati, Indic languages, and several Western languages; and subjects, including religious texts and commentaries; Sufism; history, geography, law, and the sciences (astronomy, astrology, mathematics, medicine); poetry and literature; rhetoric, logic, and philosophy; calligraphy, dictionaries and grammar, as well as biographies and autobiographical works.

See <http://ocp.hul.harvard.edu/ihp/>.

NEWS AND RESEARCH BY COUNTRY

BAHRAIN

Thanks to Rob Carter, Clare Reeler and Nabil Al Shaikh who contributed to the following report.

There has been much activity connected to cultural heritage and archaeology in the Kingdom of Bahrain during 2009.

Under the Auspices of Her Excellency Shaikha Mai bint Mohammed Al Khalifa, the Minister of Culture and Information in the Kingdom of Bahrain, a programme of nominating important historical and archaeological sites to the UNESCO World Heritage List has been started. "Qal'at Al Bahrain" was successfully nominated as a World Heritage site in 2005 and a nomination entitled "Pearling, Testimony of an Island Economy" is currently being prepared. The project is coordinated by Dr Britta Rudolff. Several heritage properties associated with the historic pearling industry on the island of Muharraq in Bahrain will be nominated.

Pearling has an ancient history in the Gulf, dating back thousands of years and historically it was recognised that Bahrain's pearl beds were some of the richest in the world. For many years the pearling industry was the mainstay of Bahrain's economy. This lasted right up until the early 20th century. Many of the historic buildings associated with a broad range of pearling activities, such as houses of pearl merchants and divers, boatbuilding yards, shops and markets where the pearls were traded and warehouses where they were stored, can still be found in Muharraq today. This nomination will therefore preserve a slice across all the parts of a once vital section of Bahrain's economy, from the humblest to the most magnificent. Archaeological

excavations, by a team under Dr Robert Carter, will also examine the material culture associated with these buildings. A pathway will be laid out connecting the properties, and a museum and visitors' centre will be built, thus allowing visitors to understand the context of the historic buildings and the people and families associated with the pearling industry.

Bahrain National Museum has a new Acting Director of Archaeology, Salman Almahari, who has been extremely active over a short period. As well as supporting an extensive programme of local and international fieldwork, he was instrumental in arranging for the donation of some unique Dilmun period finds rescued from a construction site by keen amateur archaeologist, Olga Ali Akbar Hasan, to the Museum. These include clay sealings and some unusual objects with Dilmun glyptics and cuneiform script. These objects are currently under study.



Figure 1. Tylos burials at Shakhura. Note the small chamber for the child burial at a higher level near the centre of the picture.

Bahraini archaeologists from the Bahrain National Museum conducted fieldwork throughout the year, excavating two Tylos-period burials, a large tell containing two burials, an adult and a child in a jar (these are probably Hellenistic in date) and an Islamic settlement. The first Tylos burial was in Shakhura, consisting of a large mound with about thirty-four burials, in which about ten skeletons were found (see Figure 1). In the centre of the mound were two burials of a man and a woman. The man had a complete skeleton with some grave goods, including two bronze knives and a small statue of a rooster. The woman was buried with two plates, one of glass and one of bronze, also

about twenty buttons, some of steatite and some possibly ivory. She also had a wooden spindle indicating that she was possibly a weaver by trade. One interesting feature of the burials in this mound was that two burials of children were found, but not in the jars typical of child burials of this period, but rather buried in small chambers near the top of the mound. It is possible that they belong to a slightly later period than the lower burials. Below the Tylos graves in the mound, two Dilmun period graves were found, cut into the bedrock, but these had been robbed in antiquity and were empty. The team excavating these burials was headed by Abbas Ahmad al-Aradi and included Marzouq al-A'fu (surveyor), Saleh Ali (photographer), and archaeologists Ali Jaffer, Mohammed Jaffer and Abdulwahed Mansour.

A scattered Islamic settlement (Helat al Abd as Saleh) was also excavated by this team. Part of the settlement was on a large tell, below which the burials were found (see Figure 2, below). The settlement possibly dates to the early Islamic period. Walls and pottery were among the more common finds, but in one area an unusual artefact, thought to be a ceramic pen, was found. Close to the settlement, the team dug more than thirty test trenches across a wide area due for development, but with only a few minor finds. Brownish soil suggests that the area might have been used for farming or gardens.

The second Tylos-period burial mound was at Abu Saiba and contained forty-eight graves centred around one main burial, most robbed. Here there were some burials of children in big jars. Grave goods included glazed pots, incense burners, bronze bracelets, beads, some bronze coins and a gold ring with an engraved red stone. The team was headed by Ali al-Ibrahim and included Khamis Ali (surveyor), Saleh Ali (photographer) and Abdulwahed Abdulhussein (archaeologist).

At Qal'at al Bahrain World Heritage Site, two underwater archaeologists, Eric Staples and Luca Belfioretti, associated with Tom Vosmer in the "Jewel of Muscat" project in Oman, were brought in by the Ministry of Culture to conduct a two-day underwater survey in the World Heritage protected zone. They collected a large quantity of Islamic pottery from close to the remains of found-



Figure 2. The Dilmun burial below the Islamic settlement in the tell at Helat al Abd as Saleh.

ions of a lighthouse that once marked the entrance to the channel leading to Qal'at al Bahrain. The archaeologists concluded that the colour of the sea bed in this area indicates the likelihood that many old shipwrecks have degraded there, changing the colour of the sea bed. This area could therefore be a very important site for old shipwrecks in the Gulf, especially given its proximity to the important trade centre spanning thousands of years at Qal'at al Bahrain, and further surveys are planned.

Bahrain looks forward to more active seasons in 2010, with many projects ongoing.

Claire Reeler and Nabil Al Shaikh

Activities by Oxford Brookes University (excavations in Bahrain and the UAE)

A new archaeological consultancy service has been set up at Oxford Brookes University (*Oxford Brookes Archaeology & Heritage*, or *OBAH*; website: <http://heritage.brookes.ac.uk/>). This specialises in the archaeology of the Arabian Gulf and also provides geoarchaeological services. It is headed by Dr Robert Carter and Professor Adrian Parker, with the geoarchaeological component led by Dr Mike Morley. OBAH has several contracts underway in Bahrain, Abu Dhabi, Ras al-Khaimah and Lesotho. It is the first and only commercial archaeological consultancy, specialising in the archaeology, material culture and history of Arabia and the Gulf region, and is backed by a depth of expertise which is not available to other organisations. It is hoped that the establishment of OBAH will go some way towards encouraging responsible treatment of the archaeological

heritage of the region, in the face of rapid and often uncontrolled development.

Oxford Brookes' excavation in Bahrain involves several properties relating to a proposed heritage trail based around Bahrain's historic pearl fishery. These include a coastal, partially collapsed warehouse or 'amara on the island of Muharraq, dating to the 19th and early 20th century AD, known as the Fakhro 'Amara. No such building has previously been excavated, and the results of this excavation will be of considerable value to current and future generations of scholars who have interests in economic history and the vernacular architecture of Bahrain. Traditional architecture of this sort is rarely, if ever, recorded prior to demolition, and very little of it remains. Despite its recent date it is effectively already part of Bahrain's archaeological record.

Other Oxford Brookes excavations scheduled to take place in Bahrain include exploration of the Bu Maher fort, a small coastal fortification on Muharraq positioned to defend the straits between Muharraq and the main island of Bahrain. This was the location of considerable activity during the 19th century, but Portuguese maps indicate that its history goes back at least to the 16th century AD.

A second season is also planned at the Fakhro 'Amara. This will target an older horizon which was identified beneath remains relating to the modern town of Muharraq, which was founded at the very start of the 19th century, according to historical sources. There is insufficient material to date the earlier horizon precisely, but the pottery indicates that it falls somewhere between the 5th and the mid 7th century AD, ie the Sasanian Period. Muharraq Island is known to have been a Christian centre at that time. Comparatively little is known of the occupation of the Bahrain islands during the Sasanian Period, and it is hoped that this work will significantly expand our understanding.

Spring 2010 should also see Oxford Brookes undertaking rescue excavations at the site of Julfar, Ras al-Khaimah, UAE. Julfar was the major seaport in the Lower Gulf between the 14th and late 16th century, and was subjected to excavations by international teams during the 1980s, which have only been partially published. A new power station is due to be built on the southern fringe of the

site, in an area known as Ma'arid or al-Nudud. This part of Julfar appears to have been occupied in the 15th and 16th century, and it has not been systematically explored.

Rob Carter

KUWAIT

Many thanks to Rob Carter, Khalid Mahmoud Farhat, Derek Kennet, Sarah Searight and Łukasz Wojnarowicz who contributed to the following report.

The Third Season of Fieldwork of KPAM to al-Subiyyou: New Ubaid Settlement in Kuwait

The joint Kuwaiti–Polish Archaeological Mission continued field activities in al-Subiyyou from 26 October to 2 December 2009, co-directed by professor Piotr Bielinski, director of The Polish Centre of Mediterranean Archaeology. This year, the primary aim of our work concerned a newly opened site containing remains of an Ubaid settlement. Apart from it, investigations of stone grave mounds in the Mugheira sub-region as well as of the Muheita Well Complex were continued. Part of our team was also involved in an intensive survey of the Bahra and Radha sub-regions of al-Subiyyou.

The Ubaid settlement (discovered a few years ago by Mr Sultan ad-Duweish and labelled as SBH 38) is located in Bahra, in northern Kuwait. Walls made of roughly shaped stones were visible even on the surface of the ground, at the foot of a small prominence. The crescent-shape site spans c. 130 x 35 m. Thirteen aligned rooms, which form a complex labelled as House 1, were investigated this season. All of them had rectilinear outlines and in some of them partly preserved stone pavements were uncovered. As subsequent layers of floor levels were found in three different loci, it was possible to distinguish for this structure at least two phases of usage. It seems certain that the typical plan of Ubaid culture houses, known from Mesopotamia, was used here. A large part of the recorded ceramics can be connected with the Ubaid 3 phase, with some examples attributed more probably to the Ubaid 2/3 phase (Bielinski, P., pers. comm.). Some stone hammers and a modest number of flint tools were also found. A considerable quantity of mollusc shells was present in

almost all of the explored areas. An almost complete lack of fish bones seems surprising in this context.

Further work on SBH 38 is vital. Bearing in mind that the other Ubaid-period site in Kuwait, H3 excavated by a British team, lies only c. 6–7 kilometres to the south-east, we are inclined to suppose that during the 5th millennium BC, the region of al-Subiyyou played an important role in spreading Ubaid influences in the Arabian Gulf area.

Three graves were explored this year: SMQ 48, SMQ 49 and SM 18. Only SMQ 49 appeared to be almost undisturbed. Inside the grave chamber of this tumulus, remains of four, probably adult, individuals were unearthed. The bones were not found in an anatomical order due to the subsequent adding of new burials and putting the older skeletons aside. Below the oldest of these skeletons, animal bones, possibly of a camel (Hryniewicka K., pers. comm.), were found. Further anthropological studies will surely provide significant information about the kinship of the buried individuals.

Well Complex SM 12, which had also been explored last year, was finally cleaned and the well's bottom was reached. The well shaft turned out to be 3.3 m deep, with a diameter from c. 3.2 m at the top and c. 1.2 at the bottom. Careful examinations of the well's stratigraphy revealed two periods of usage of this construction.

The survey provided us with information about the over hundred sites in al-Subiyyou, which were recorded and catalogued. The majority of them had already been known to Kuwaiti archaeologists, who had explored some of them. Our aim was to gather the information once again in order to prepare a set of statistical analyses on the sites and choose features for future exploration. In both the investigated areas – Bahra and Radha – a variety of sepulchral features was recorded. Most were stone tumuli set at the edges of rocky terraces and prominences. Some of them were accompanied by small stone features, perhaps of a cultic character, or by other graves. A considerable number of elongated stone structures was also present in the area. All were mapped and will be presented in the form of an easily accessible database.

This third season turned out to be very fruitful. Doubling and dividing our efforts

between the different projects will be needed due to the growing amount of data received from a variety of archaeological horizons discovered in northern Kuwait.

Lukasz Wojnarowicz

Archaeology of the Early Islamic Period in Kuwait at Kadhma.

A joint research project was initiated this year between the National Council for Culture, Arts and Letters (Kuwait) and Durham University (UK). The project is aimed at investigating the Early Islamic period on the mainland of Kuwait. It began in December 2009 with survey and preliminary excavation of the site of Kadhma, a toponym well known from Early Islamic historical sources. The Early Islamic sites at Kadhma were discovered in 2002 by Sultan al-Duwish of the Kuwait National Museum. Further exploration this year has shown them to be small settlement sites of considerable importance, given the relative lack of sites of this period in Eastern Arabia. They consist of a number of small stone buildings surrounded by scatters of pottery, glass, chlorite and shell. Large quantities of pottery, glass and chlorite were recovered from the site. A detailed field survey of more than five square km was undertaken. This has demonstrated the presence of a thin scatter of contemporary pottery over much of the coastal plain that probably results from nomadic activity around the sites.

A five-year agreement is expected to be signed between NCCAL and Durham to allow further investigation of this and other sites in the region so that a full picture of the Early Islamic landscape can be reconstructed.

*Derek Kennet
University of Durham*

Greek excavations on Kuwait's Failaka island reveal Hellenistic period findings

Archaeological excavations on Failaka Island, located twenty km off the coast of Kuwait City have brought to light a series of significant Hellenistic period findings, beginning roughly during the period immediately following the death of Alexander the Great.

Remains of a fort, temple, shrine and ancient Greek inscriptions have been unearthed by Greek archaeologists working at

the site in cooperation with the Kuwaiti government.

The head of the six-week-old mission, Angeliki Kottaridis, reported that Greek colonists in the region arrived with Alexander the Great, with their presence on the island evident for at least two centuries. According to ancient sources, Alexander the Great himself had named the island Icarus, while his Seleucid successors continued to regard the island as a strategic asset due to its position at the mouth of today's Shatt al-Arab, formed by the confluence of the Euphrates and Tigris Rivers in southern Mesopotamia. The island was later named Failaka after the fort built on the island, with one possibility being that it was derived from the Greek word "filakio" for outpost.

The temple and the entire eastern section of the Hellenistic fort were discovered following earlier excavations by Danish, American and French archaeologists (see below for their recent work). The Greek mission systematically excavated the western section of the complex, discovering a part of the western wall, a workshop processing stone offerings and a chamber that was part of a Hellenistic era building.

Greek archaeologists also helped in the preservation work done on the noted stele of Icarus bearing a large Greek inscription, on display at the Museum of Kuwait, which itself suffered serious damage during the Iraqi invasion.

Other archaeological projects in 2009–10 in Kuwait: Failaka and other sites

There has been considerable archaeological activity on Failaka in 2009 and more work is planned for 2010. A Danish team worked at the temple site during October–December 2009. A French team also excavated the Hellenistic Fort and at the Qosoor site on Failaka Island, from early November to mid December 2009, while an Italian team will be working at Quraniya, from 10 January to 11 February 2010.

Khalid Mahmoud Farhat

Kuwaiti collection in Hungary

Plans are afoot for a permanent Islamic Art Museum in the splendid eighteenth century palace at Keszthely on Lake Balaton, thanks to the generosity of the Tareq Rajab family of Kuwait. Mr Rajab and his Scottish wife Jehan have been developing a collection of Islamic

art in Kuwait for many years, which has been on display in the Tareq Rajab Museum and in the Dar Jehan Museum of Islamic Calligraphy. Both were curated from 1995 to 1998 by Professor Geza Fehervari, a former Hungarian diplomat and before that of SOAS. Through Professor Fehervari and his Hungarian links, Mr Rajab lent 300 objects from his art collection in 2002, exhibited at Keszthely, which will serve as the foundation for the planned permanent exhibition.

Sarah Searight

The Kuwait Programme on Development, Governance and Globalisation in the Gulf States at the LSE

The Kuwait Research Programme on Development, Governance and Globalisation in the Gulf States is a ten year multi-disciplinary global programme at The London School of Economics. It focuses on topics such as globalisation, economic development, diversification of and challenges facing resource rich economies, trade relations between the Gulf States and major trading partners, energy trading, security and migration.

The Programme generally focuses on the states that comprise the Gulf Cooperation Council – Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates. However, occasionally the interests of research require a more flexible and broader conception.

The Programme is hosted by LSE's interdisciplinary Centre for the Study of Global Governance, and led by Professor David Held, co-director of the Centre. It supports post-doctoral researchers and PhD students, develops academic networks between LSE and Gulf institutions, and hosts public lectures and a regular seminar series as well as five major biennial conferences. The first conference on the theme of 'Globalisation and the Gulf' took place in Kuwait City in March 2009. The next conference will take place in March 2011 with a focus of "The Transformation of the Gulf States: Economy, Culture and Society".

The Programme commissions cutting-edge research papers from academics and experts on the Gulf States, a number of which will inform a collected volume provisionally entitled "Transformation of the Gulf" set to be published in 2010/11.

The Programme is funded by the Kuwait Foundation for the Advancement of Sciences. LSE Director Howard Davies notes: "We are very grateful to the Kuwait Foundation for this generous pledge. It is an opportunity for the School, our staff and students to broaden and deepen knowledge about Kuwait and the Gulf States." More information can be found at <http://www.lse.ac.uk/collections/LSEKP>.

OMAN

Nasser al-Jahwari, Rob Carter and Harriet Nash kindly provide the following reports on archaeological activities in Oman

Archaeological teams in Oman under the supervision of His Majesty Advisor Office for Cultural Affairs

Since 2008, an Italian team has been carrying out the restoration of a mudbrick tower building (*Husin Salut*) recovered and excavated in previous seasons at the site of Salut in the area of Bahla. Based on the recovery of a number of archaeological materials, particularly pottery, the mudbrick tower is dated to the Iron Age. During this year's fieldwork season (November–December 2009) the team recovered a 3rd-millennium BC tomb on the top of Salut rocky hill. Iron Age structural remains were also recovered near this tomb. Moreover, the team recovered traces of a *falaj* channel, which will be excavated in the next season. Fieldwork will commence again during January–March 2010.

An American team has been excavating the site of Al-Balid in Dhofar, and in this year's season (November–December 2009) the team excavated the site's medieval southern wall located close to the sea. The team is intending to restore the wall during the next season of fieldwork. The team also recovered an Iron Age structure close to the small mosque excavated by Sultan Qaboos University in 1998. The Advisory Office is planning to add an extra exhibition hall to Al-Balid Museum and to construct a restoration lab for artifacts.

An Italian team working at the Iron Age site of Khor Rori in Dhofar has continued its excavation during the period from November–December 2009 and work will continue during January–March 2010.

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

In November 2009, a local archaeological team from the Department of Archaeological Studies and Excavations at the Ministry of Heritage and Culture carried out a rescue excavation of two tombs in the area of Sohar Port. The tombs had been disturbed by digging activities in the area. They were tentatively dated to the Wadi Suq period, based on structural comparisons with the Wadi Suq tombs in the same area excavated by the Danish expedition in 1970s. One of the tombs is circular while the other is oval in shape. Apart from two beads and tiny human bone fragments, no archaeological materials were recovered due to the fact that both tombs were badly disturbed. Further excavation is intended for other nearby tombs that might be threatened by digging activities.

Activities of the Technical Committee for the Study of Archaeological Affairs in the Sultanate of Oman

A workshop and symposium were held in Muscat as part of activities carried out by The Technical Committee for the Study of Archaeological Affairs in the Sultanate of Oman, which was set up in response to a royal directive issued by His Majesty Sultan Qaboos bin Said. The main aim of this committee is to study the Sultanate's archaeological affairs by monitoring and evaluating all efforts that have so far been made in this sector, as well as defining all challenges that encounter bodies and organisations related to this field. In other words, the committee is expected to evaluate past and present theories and practices, and to investigate the adequacy of current archaeological heritage management within the current framework of Omani society. It is hoped that it will develop some future strategies that can be adopted in order to manage and protect the Sultanate's archaeological heritage.

Workshop

In order to achieve its aims, the Technical Committee held a three-day workshop in Crown Plaza Hotel at Muscat, 5–7 April 2009. The aim of this workshop was:

To involve all institutions and bodies related to the Sultanate's archaeology in this

study and to benefit from their experience in this field.

To evaluate the current situation of the Omani archaeological heritage and to gather data available from related institutions and bodies participating in this workshop, and to exchange views with them.

To reach these aims, a large number of institutions and bodies was invited to participate in this workshop that included three sessions:

The first session, held on 5 April 2009, was designated to discuss archaeological heritage threats and legislation as well as ways of preserving, protecting and documenting it.

The second session, held on 6 April, was designated to deal with financial support, archaeological research, restoration, training and rehabilitating national cadres and teaching archaeology.

The third session, held on 7 April, was designated to explore ways of presenting the archaeological heritage and educating people in its importance. It also dealt with relationships between organizations and regional and international bodies concerned with archaeology, and the relationship between development and archaeology in Oman, as well as how to make use of this archaeological heritage. At the end of this session a round-table discussion was made in order to provide future recommendations.

Symposium

Another important activity of the Technical Committee was the holding of a three-day symposium entitled "The Archaeological Heritage in the Sultanate of Oman: Present Situation and the Future", which took place at the Al Bandar Hotel at Barr Al-Jissah Resort 26–29, October. The opening ceremony was under the auspices of His Highness Sayyid Haitham bin Tareq al Said, Minister of Heritage and Culture. A number of national and international experts were invited to participate in this event.

The symposium aimed at developing a national strategy for the Sultanate's archaeological heritage by exploring the ideal and best means of maintaining, protecting, conserving and developing this heritage in accordance with the most up-to-date international standards, trends and legislation. Additionally, one of the main aims for this

symposium was to make appropriate recommendations for the present and future of the Sultanate's archaeological heritage.

The symposium programme started on 26 October 2009 with a reception at Shangri-La's Barr Al-Jissah Resort and Spa-Al Bandar. The opening ceremony was held on 27 October and included an audio-visual presentation of Oman's Archaeological Heritage and the launching of a website (www.omanarchaeology.com) dedicated to this heritage as well as an online database of archaeological sites' management systems based on a digital map of Oman. The symposium divided into three themes: the first entitled "Archaeological Heritage in the Sultanate of Oman: the Present Situation" was held on 27 October; the second and third were held on 28 October. The second was designed to deal with "International Experiences in Management of Archaeological Heritage", while the third was dedicated to "Proposed Models for the Management of Archaeological Heritage in the Sultanate of Oman". On 29 October, there was an international experts' and committee members' round-table discussion, which provided some conclusions and recommendations.

Nasser al-Jahwari

*Assistant Professor, Department of
Archaeology, College of Arts and Social
Sciences, Sultan Qaboos University*

University of Pennsylvania excavations at Bat, Oman

Recent excavations by a team led by Prof. Gregory L. Possehl has revealed that some of the well-known Bronze Age (Umm an-Nar Period) tower sites were built on Hafit Period mounds. These excavations, by the University of Pennsylvania, promise to reveal a great deal about the transition between the Hafit and the Umm an-Nar periods, and the development of complexity in the region. For more information, visit <http://www.penn.museum/research-near-east-section/302-bat-archaeological-project.html>.

Rob Carter

Oman Stargazing research

With grants from the Society and the Seven Pillars of Wisdom Trust, I returned to Oman to continue my research on the use of stars in timing the allocation of *falaj* water shares in September–October 2009. The aim of the project as a whole is to improve the

understanding and awareness of the rare practice of stargazing in agriculture in Arabia. For this visit, it was planned to complete, as far as possible, recording and documenting the current use of stars and to provide my PhD thesis (supervised by Dionisius Agius, University of Exeter), completed in March 2009, to those who had helped me. While visiting the villages included in the thesis, I also collected signatures giving permission to publish materials such as letters that I had photographed, and enquired about stars used by the Bedu, pastoralists and fishermen.

Falaj stars

The main stars used in Tayma (59°21'E 22°31'N), at the mouth of Wadi Manqal, about half way between Sur and Al Kamil, and in Hajeer (57°31'E 23°12'N) in Wadi Beni Kharous were identified, with the help of someone from each village knowing the stars well, pointing them out either in the sky or on StarryNight software. In Tayma, 25 stars are used for timing *falaj* water, and they are watched setting (ie in the west). There are some parallels with stars used by fishermen – more than in other villages studied to date: Arcturus is called al-Haymer (the Red), and Muphrid is al-Kaydhib (the Liar). At present there are two possible explanations for the name al-Kaydhib: 1) when rising it can, for a moment, be mistaken for Arcturus; 2) it can be a false harbinger of storms. In Hajeer, 24 main stars, generally the same as in nearby Stall, and several divider stars are watched setting.

I was told that stars are also still used for the *falaj* in Abāt, and possibly in Iftah, both in the area of Tayma. Iftah has two main *falaj* channels, unusually sharing a single sundial, which has two sets of markings, one for each main channel.

Bedu stars

Officers in Sur Municipality echoed what I had been told by a Bedu family in Sudayra: that the Bedu no longer use stars for desert navigation. However, I am sure that there is a wealth of star lore that has not yet been recorded. Apart from those living in settlements in the Mudaybi/Sinaw area, as in Sudayra, the Bedu owning date palms only come there in July and August for the harvest, not the pleasantest weather for field work. The *falaj* officials do not admit to

knowing any personally, but the son of one of the *falaj* officials in Barzaman says that he has telephone numbers for some Bedu living in Mahut (opposite Masirah Island), and will put me in touch with them on my next visit.

Pastoralist stars

Contacts in Qaryat Beni Subh did not think that the pastoralists living directly above Qarya would know any star lore, and instead put me in contact with Humaid bin Saeed, the head of the Hattali living in Dar Al Qull (57° 24'E 23°7'N) in the mountains nearby. Kuwī is the first star to rise at night at the beginning of date growth (*qayr*); its heliacal rise brings cold weather, as does that of Canopus, while Aldebaran's evening rise brings very cold weather, and Al-Adam brings weather so cold that children urinate blood and young animals die. Several stars in the Plough are associated with winds.

Perhaps surprisingly, since the pastoralists once depended on catching rain in cisterns for their water supply, no stars are associated with rain. Unsurprisingly, since both communities depend on animal husbandry for a living, some sayings associating stars with cold weather and animal deaths are similar to those from a Bedu family in Sudayra.



Tayma: above, waiting for the water auction 8 October 2009; right, stargazing 10 October 2009.

Stars used by fishermen

During the visit, I met Saleh Al-Shidhani, a physicist and astronomer at Sultan Qaboos University, to enquire about the progress of his star project for the Ministry of Fisheries. The overall aim is to develop a procedure for protection of coral reefs, and hence fishing

grounds, focusing on documentation of the stars and star use. Altogether some 85 interviews have been carried out in c. 50 settlements. The initial focus was on use of stars by fishermen to predict storms. They also looked at other pointers to good fishing grounds such as land markers or poles. The second stage included identification of the stars, but this was not totally successful as



Above, Humaid bin Saeed Al Hattali, Dar Al Qull, 5 October 2009.



people with knowledge are old and have poor eyesight. The project report for the Ministry of Fisheries is not ready, and it would therefore be premature for me to meet anyone

in the Ministry.

Said Ahmed Said Al Yahayi from Bahla is a lawyer with the Navy and is looking at a 40-year old case study of a Sharia Court ruling on fishing rights near Fort Jelali, which involved stars: From the evening rise of Suhayl (Canopus) to the setting of Al-Haymer (usually Arcturus), there are 50 days of good fishing, and the ruling concerned the fair division of this time among the fishermen. He promised to send me a copy of the ruling.

On a trip with the Royal Astronomers to sight the crescent moon for the beginning of the month, Nasr Mubarak Al-Wahaybi told me something about fishing stars used in his village – Sadab, near Muscat – and thought that the court ruling described above could be from there. On my next visit to Oman, I am invited to Sadab to find out more.

Agricultural stars

A few more sayings were collected in the PhD study villages, and corrections made to one or two in my thesis. Suleiman Al-Alawi, Director of the Agricultural Centre, Nizwa (Ministry of Agriculture) is in charge of a country-wide survey, collecting information on stars related to animals, fish, weather and plants. Approximately 9,000 forms have been distributed and are now being collected. The information will be assessed and reported by Salh Al-Shidhani. This work forms an excellent basis for the more detailed assessment proposed by Dionisius Agius and myself.

Saleh Al Khalifa (met at the Planetarium), who runs a planetarium in Saudi Arabia will send a copy of a book written by his father including information about star calendars. In central Saudi Arabia, Aldebaran is known as at-Twayba, also meaning the follower.

Future research

It was suggested by staff of the Sur Municipality that I should tackle a whole section of the Hajar Sharqi, rather than individual villages, from the hills to the sea. This would include star use for the *falaj*, by pastoralists and fishermen but not Bedu, and the idea is close to that already put forward for research grants with Dionisius Agius. To assist and provide accommodation for what would be at least one week's work, the Sur office needs an official letter from Head Office in Muscat, which has promised to help

in any way possible. Help has also been promised, with a possibility of accommodation, by the Director of the Agricultural Centre, Nizwa, who is co-ordinating the survey of star lore mentioned above.

The current star projects under the Ministries of Fisheries and Agriculture provide a good basis for the type of future research on community star use and lore envisaged for the Exeter team, building on what has already been done, holding independent interviews and going into more detail in selected settlements.

Harriet Nash

QATAR

Frances Gillespie kindly provides the following information on activities in Qatar

The Archaeology of Qatar highlighted at the British Museum

In a “first” for Qatar, a special session devoted solely to the archaeology of Qatar was held at the British Museum on Friday 24 July, as part of the Seminar for Arabian Studies which takes place annually, when recent research into such diverse topics as archaeology, history and ancient languages and epigraphy is presented and discussed.

Archaeologists working in Qatar this year gave half-hour presentations on their findings, on sites ranging from the Iron Age graves at Umm al-Maa to the old trading and pearling town of Al Zubara.

A team from the Visual and Spatial Technology Centre (VISTA) at the University of Birmingham, UK, led by Dr Richard Cuttler, has been reconstructing the ancient palaeogeography of Qatar using remotely sensed datasets, and the data resulting from their research will be integrated into the National Monument Record for Qatar. Approximately 18,000 years ago the Arabian Gulf was dry. The area would certainly have been populated, but until recently research on terrain that now lies deep beneath the sea was perceived as being beyond the reach of archaeologists.

In her presentation a member of the VISTA team, Rebecca Beardmore, explained that as a result of recent developments in remote sensing, this is no longer the case. Countries such as Qatar are in a unique position in that oil exploration has provided extensive datasets that can be used to model past landscapes and inform future research

within the region. However, the true value of such datasets can only be achieved if they are integrated as part of a larger inventory of heritage resources, and over the past year Qatar has developed a new National Monument Record for this purpose. This has involved the development of data standards for recording and archiving currently known and new archaeological sites. The integration of both marine and terrestrial data into the National Monument Record will ultimately facilitate pro-active management and monument protection.

A small team working on behalf of Qatar Museums Authority has been excavating for the last two seasons at the vast prehistoric cairnfield at Umm al-Maa, located on the north-west coast. The director, Dr Juergen Schreiber, presented its findings to date. This site was first excavated by the Danish expedition in the late 1950s, and again in the late 1980s and early 1990s by a Japanese team. The graves are thought to date from between 100 BC and 100 AD.

The Mission Francaise Archéologique à Qatar from Lyons, headed by Dr Alexandrine Guerin, has been working in Qatar for a number of years, first at the small fort beside the village of Bir Zekrit on the west coast and more recently at the Abbasid (9th-century) village at Murwab in the north-west. Dr Guerin gave a presentation last year at the Seminar for Arabian Studies, and this year she returned to present the team's most recent research on the ceramics discovered in stratigraphic contexts at Murwab. The combination of various studies makes it possible to assign particular functions to spatial units, ie habitation and artisanal zones.

Newcomers to Qatar in 2009 are archaeologists from the Department of Archaeology and Anthropology at the University of Wales based in Lampeter. This season, directed by Dr Andrew Petersen, they conducted a first season of excavations at Qal'at al-Ruwaydah sponsored by the Qatar Museums Authority (QMA).

Al-Ruwaydah is a large Islamic-period site stretching over an area of more than two km/h along the beach of a shallow bay on the northern tip of Qatar. The site comprises at least seven distinct areas including an extensive prehistoric component. Although the site was recorded in 1972–73 by Beatrice de Cardi's team from the UK and a selection

of surface pottery samples taken for analysis, this is the first time it has been investigated through archaeological excavation and topographic survey.

Dr Petersen said that preliminary findings indicate that the main site was inhabited from the medieval to the early modern period (c. 11th–18th centuries) although this dating is subject to modification based on further analysis of the finds and other dating materials. Excavation so far has concentrated on the most visible feature of the site, which is a fortress divided into four separate courtyards. The principal aim of this season's excavation was to identify the building sequence of the fort and also get some idea of its foundation date. The team from Wales hope to return later this year to continue their excavations.

The northern pre-oil-era walled town of Al-Zubara has been excavated by the Department of Antiquities at various periods over the last thirty years, and some of the buildings have been partially reconstructed. The most recent work on the archaeology and environment of this extensive site has been conducted this year, at the invitation of the QMA, by a team of thirteen from the University of Copenhagen in Denmark, led by Dr Alan Walmsley [excavations] and Dr Ingolf Thuesen [heritage]. The intention this season was to complete a preliminary assessment, recording and survey of Al-Zubarah and its hinterland, as well as making an initial reconnaissance of other sites in the north of Qatar. Dr Walmsley's presentation focused on the results of the work in and around Al-Zubarah, including the mapping of the site, the geomorphological and archaeological investigation of its hinterland including associated sites, and two areas of investigative open-area excavations within the town itself.

Frances Gillespie

UNITED ARAB EMIRATES

Thanks to Nasser Bin Hashim, Rob Carter, Peter Magee and Johanna Olafsdotter for supplying news from the UAE.

Studies on the collection of Wadi Suq material

The Emirates Natural History Group (Abu Dhabi) supported a request from the Society to support an application from Sabrina

Righetti for a £500 grant to study the collection of Wadi Suq material in Ras al-Khaimah's National Museum, as part of her doctoral research into the Wadi Suq period in the UAE and Oman. See below in Available Grants, for application information.

For Oxford Brookes University's excavations at Julfar, Ras al-Khaimah
see above, pp. 22–3.

Sharjah Archaeology Museum

2009 was another successful year for the Sharjah Archaeology Museum with a large increase in visitor numbers through the hard work of the museum staff and Sharjah Museums Marketing Department. The museum also continued its long and successful collaboration with Dr Sabah and the Sharjah Antiquities Department.

Exhibition: After over two years'

research and preparations, the museum was able to complete an upgrade of the collection on display in the main galleries, including new graphic panels with more extensive information about the objects on display. The upgrade introduced several new objects and amongst them a beautiful incense burner found in the middle of the remains of a columned building at Muweilah (see below, figure 1). It dates to between 900 and 700 BC and is the most complete example of its type yet discovered in the UAE.

Education: The museum continued its successful educational programmes with family and children workshops holding different themes every month, such as "following the pottery trade" and "making house model replicas", as well as adult gallery talks.

A new book was published in September called *Hamdan and Alia*, written by the museum tour guide, Khalid Hussain Mansoor. The book invites young readers to use their imagination to make a connection between objects in the showcases and the story of the ancient past. It was written for the age group 7–12. One of the main aims of the book is to give children an appreciation and respect for ancient objects and the local history of the UAE. The book was published in both Arabic and English.



Figure 1. Incense burner, 900–700 BC.

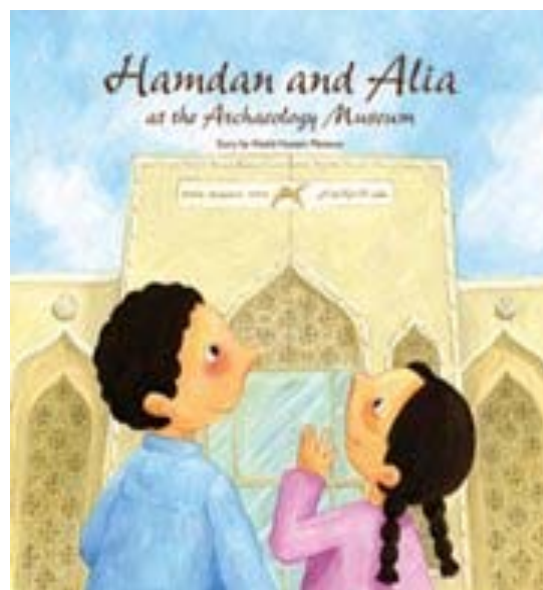


Figure 2. The cover of Hamdan and Alia.

Conservation and research: Through the generous support of His Highness Sheikh Dr Sultan bin Mohammed Al-Qasimi, Ruler of Sharjah and Member of the Supreme Council of the United Arab Emirates, the museum was able to significantly improve its conservation laboratory. The museum is proud to announce that it is the first in the region to receive and operate a digital X-ray machine. The machine will be used to document, record and research the Archaeology Museum's collection, as well as the other Sharjah museum collections. The museum also welcomes collaboration with other museums in the region in support of further projects and discussion.

Moreover, the museum established a collaboration with the Physics Department at the University of Sharjah (UOS), where the museum provided samples for XRF analysis and testing performed by the UOS in the United States. The results will later be used for the setting up and calibration of UOS's Physics Department's own XRF equipment.

Nasser Bin Hashim
Curator, Sharjah Archaeology Museum

The Bryn Mawr College excavations at the Iron Age settlement of Muweilah, Sharjah

The team concluded their sixteenth year of research in the winter of 2009/10. This work is co-sponsored by Bryn Mawr College and the Directorate of Archaeology, Government of Sharjah. Research this year focused on determining the extent and date of the large fortification systems that surround the centre of the ancient settlement (Area C).

At the conclusion of our excavations, it was determined that a sequence of fortifications were constructed which initially comprised deep, wall-constructed ditches. These were replaced by large fortification walls which were still in place when the settlement was destroyed. The artifactual evidence suggests that all these features date to the local Iron Age II period (1100/1000–600 BC). These dates will be tested with a series of C14 assays to be processed in the coming year. In addition to excavations, geochemical analysis of ceramics from the site continues to focus on the evidence for foreign exchange and trade. This has shown conclusively that the settlement engaged in trade with both Bahrain and Mesopotamia in the Iron Age II period. We are planning to return to the site in the winter of 2010/11 to resume our excavations and continue to investigate the extent and organization of the settlement.

Peter Magee

SAUDI ARABIA

Many thanks to Geoff Bailey, Arnulf Hausleiter, Clare Reeler and Ionis Thompson for compiling the following reports, and to all their informants.

Museums and Archaeology

The Saudi Commission for Tourism and Antiquities has been active during 2009. Collaboration with international teams has

continued, with excavations by the French-Saudi team at Madain Salih, the German-Saudi team at Tayma and the British-Saudi team at the Farasan Islands. Local fieldwork has also continued and a new volume of the *Journal of Saudi Arabian Archaeology*, *Atlal*, (Vol. 20) is in press.

Saudi Aramco, the largest oil company in the region, is planning a bold new museum in Dhahran. Known as the King Abdulaziz Centre for Knowledge and Culture, this new museum aims to incorporate natural and cultural history into a sweeping vision covering 80 million years in the Arabian Peninsula, through to the discovery of oil in the 20th century. A panel of local and international experts has been put together to collaborate on this project, under guidance from the Natural History Museum in London, UK.

The new museum will demonstrate the diversity of landscapes within Saudi Arabia as well as the important trade routes crossing this region throughout human history. The central role of Islam for the region will be highlighted and visitors will be encouraged to interact with and contribute towards the cultural history of the nation. The website can be found at <http://en.culturerocks.com/>.

Clare Reeler

Report on Fieldwork in the Farasan Islands, 2009

A joint Saudi–UK team took part in fieldwork on the Farasan Islands as part of the ongoing southern Red Sea Project under the direction of Geoff Bailey, University of York, and Abdullah Alsharekh, King Saud University. The fieldwork took place over a three-week period in March 2009, under the auspices of the Commission for Tourism and Antiquities, Riyadh, with the participation of a twelve-strong team of Saudi and British archaeologists including a specialist team of divers. Fieldwork this year focused on continued excavation of the Janaba 4 shell mound on the main island of Farasan, on survey and sampling of shell mounds on the extensive inlet of Janaba West on Farasan and on the island of Qumah, and on exploratory underwater investigation of a number of inshore underwater locations associated with palaeoshorelines in water depths of 5–10 m.

The aim of the Janaba excavation was to open up additional areas of the site, to achieve

a stratigraphic section through the full depth of the mound at its deepest point, and to recover more charcoal samples for radiocarbon dating and larger samples of artefacts, shell and bone material for faunal analyses. The excavations revealed new data on the spatial organisation of the site, with extensive hearth areas used in food preparation and consumption, and distinctive areas of shell dumping. Fish bones were recovered in and around the hearth areas of the site, and a small number of gazelle bones. Two human burials associated with the prehistoric deposits were also excavated. Preliminary radiocarbon dates from the 2008 excavations indicate a date for the mound in the time range 2600–3300 BC (calibrated radiocarbon years), and additional dating samples are expected to provide greater precision on the time depth and frequency of use of the site and the pattern of mound growth.

The diving work was carried out with the cooperation and assistance of the Saudi Border Guard in Farasan and included exploration of seabed features and sediments in a variety of inshore locations. The aim of the diving work was to explore patterns of underwater erosion and sedimentation in order to better understand the processes of landscape modification that take place when a terrestrial land surface undergoes inundation during a period of sustained sea-level rise. In the Qumah location, two phases of palaeoshoreline development with deeply notched and undercut coral terraces were identified.

fied, and preliminary excavations were carried out of sediments accumulated beneath the overhangs.

*Geoff Bailey
University of York*

Madain Salih

The Madain Salih Archaeological Project led by Dr Laila Nehme will undertake its third field season in early 2010.

Tayma

In 2009 the multidisciplinary Saudi-German joint archaeological project conducted by the German Archaeological Institute's Orient Department (DAI Orient-Abteilung) and the Saudi Commission for Tourism and Antiquities (SCTA) continued excavations at

the site. Work is funded by the German Research Foundation (DFG). The logistic base for the project is the Tayma Museum of Archaeology and Ethnography.

As to the earlier history of permanent settlement at the oasis, a second series of scientific dating by optically stimulated luminescence (OSL) seems to confirm a *c.* mid-3rd millennium BC date for the construction of parts of the outer city wall. Aeolian sands as well as organic remains from these deposits have been analysed (the latter by C14).

Whereas stratified remains from the early to mid-2nd millennium BC have not been reached yet by excavations, an early Iron Age (12th to 9th cent. BC) public building between the outer and inner city wall was further investigated. Among the objects which can be characterised as prestige goods are an Egyptian scaraboid of faïence and several gaming stones, some of them made of ivory. The latter are similar to Assyrian specimens from the north-west palace at Nimrud (Iraq). The objects from Tayma may constitute the first evidence for the well known Assyrian-Arab contacts of the 1st millennium BC at Tayma. Painted pottery similar to the so-called Qurayyah Painted Ware and remains of wooden objects have been discovered as well. The building was destroyed by fire; afterwards, the area was used as cemetery during the Lihyanite period.

Excavations in the large temple building in the northeastern part of the central mound (Area E) revealed an imitation of a late 4th/early 3rd century BC Athena coin from a floor preparatory level dated to the pre-Nabataean period. Thus, the general dating of the last building level and its phases to a timespan covering the reign of the dynasty of Lihyan and the post-Nabataean periods has been confirmed. An elaborated system of water transport from the temple to one of two large basins at the entrance has been excavated. The entrance to a tunnel, discovered in 2008, was investigated. It was well built, as is the case with the tunnel itself. Only the corridor leading under the external wall of the building appears too narrow to have served for regular use by individuals.

In the debris south of the building, a further fragment of a disk shaped object with cuneiform characters has been found. The inscription on both fragments mentions an

“image/statue of Nabonidus, king of Babylon”. Not only it is the first mention of king Nabonidus’s name in cuneiform at Tayma, but the shape and inscription of this object may indicate its former function as part of the base of a stele of the king found nearby in 2004.

Further excavations were carried out in a pre-Islamic dwelling quarter as well as in public buildings of the Islamic period.

The systematic investigation of the wall system of Tayma has been completed for now. Further research focused on bioarchaeology, hydrology and geoarchaeology.

For further information, see www.dainst.org/index_3258_en.html.

*Dr. Arnulf Hausleiter
DAI Orient-Abteilung*

YEMEN

Due to the unstable political situation in Yemen, conducting archaeological and other historical work has been challenging and will remain so. See Tony Wilkinson’s report above (pp. 8–9). However, work and conferences on Yemen have continued.

Traditional medicine in Yemen: an interdisciplinary workshop at Halle University (Germany)

On 25–26 September 2009, the workshop, “The use of herbs in Yemeni healing practices: an interdisciplinary workshop on traditional knowledge and cultural concepts in scientific perspective”, took place at the Centre for Interdisciplinary Area Studies – Middle East, Africa, Asia (ZIRS), Martin Luther University Halle-Wittenberg, Germany, organized by Prof. Dr Ingrid Hehmeyer (Department of History, Ryerson University, Toronto, Canada), Dr Anne Regourd (CNRS, Paris, France), and Dr Hanne Schöning (ZIRS Halle, Germany).

Herbal medicine constitutes the main body of traditional medicine in Yemen and survives in our time. It is used by practitioners, namely druggists and healers, whose knowledge is derived from the study of classical Arabic sources as well as from oral transmission. In addition to imported medicinal plants, the rich local vegetation has resulted in mostly plant-based products. Modern biomedicine is beginning to dominate, a process that started several decades ago. However, traditional medicine still plays a significant role in health

care and enjoys great popularity as complementary or alternative medicine. Yet, at the same time, plant resources are threatened in Yemen.

The topic is suited to overcome the usually competitive relationship between the humanities and the natural sciences and instead to benefit from their complementary potential. The workshop provided an ideal forum for discussion across boundaries of disciplines such as history, social anthropology, oriental studies, biology, pharmacology and pharmacy. Scholars from North America, Europe, Russia, Israel and Yemen participated with contributions that were based on textual analysis, as well as on empirical and experimental research, and which covered both historical and contemporary aspects. The traditional pharmacological basics, their reflection in literature, the development of everyday practices in their socio-political and economic contexts, as well as their global pragmatic aspects, constituted the most prominent themes. The quality of the papers encourage the organisers to publish the proceedings.

In her introductory paper, Ingrid Hehmeyer used examples of traditional medicine from Yemen, both substances and practices, and explored their historical and cultural dimensions, as well as the validity of their uses in today’s society. (“The validity of traditional medicine as an effective tool in issues of human health”).

Amin Al Hakimi (Yemeni Association for Sustainable Agriculture Development, and Faculty of Agriculture, Sana’a University) demonstrated that there is a key link between local traditional knowledge and experience in Yemeni society and agro-biodiversity. (“Traditional farmers’ knowledge of plant uses as the key point for preservation of biodiversity in the high mountain areas of Yemen”).

The study carried out by Abdul Wali Ahmed Al Khulaidi (Agricultural Research and Extension Authority, Regional Station, Taizz) has revealed the importance of the Wadi Rijaf districts in the Jabal Bura protected area, where unique plant species are known to occur, in terms of plant biodiversity, and particularly of species valuable for economic use (eg, medicinal, aromatic). (“The main vegetation types and the important

values of plants in the Jabal Bura' protected area").

Mohammed Al-Duais (Institut für Ökologie, Friedrich-Schiller-Universität Jena/ Germany, now Department of Biology, Ibb University, Ibb) presented his research on the plant Halka (*Cyphostemma digitatum*) a species which is very toxic in nature, but has been treated by traditional processing methods to become an important constituent of many Yemeni dishes, in addition to its diverse medicinal applications. ("The miraculous plant "Halka", *Cyphostemma digitatum*, – from grandmother's kitchen in Yemen's south-western highlands to modern medicinal and culinary applications".)

Jacques Fleurentin (Société Française d'Ethnopharmacologie, Metz/ France) stressed that the biodiversity is extraordinary, not from a quantitative point of view (1,750 plants), but in the quality and genetic properties of some plants like frankincense (*Boswellia sacra*), aloe (*Aloe vera*, which is the indigenous *Aloe barbadensis*) and coffee (*Coffea arabica*). ("From traditional medicinal plants of Yemen to therapeutic herbal drugs: the valorisation of natural resources, an applied ethnopharmacological program".)

Dinah Jung (Forschungsstelle 619 – Ritualdynamik, Universität Heidelberg/ Germany) gave an overview of the manifold uses of the imported agarwood which is mainly known as a precious ingredient of perfumes and incenses ("The Use of Agarwood in Yemen").

Efraim Lev (Department of Eretz Israel Studies, University of Haifa) gave insight into his research on the numerous fragments of the Cairo Genizah corpus that deal with medical and health-related issues ("Medieval medicine and pharmacology: evidence from the Cairo Genizah").

Ulrike Lindequist (Institute of Pharmacy, Ernst Moritz Arndt University Greifswald/ Germany), who is collaborating with Yemeni universities, confirmed the great potential of Yemeni medicinal plants and fungi for the development of new drugs, though only a few species from Yemeni natural sources have been scientifically investigated for their biological activity and for their chemical constituents ("The potential of Yemeni medicinal plants from a pharmaceutical point of view"). Mohammed Maraqtan (Institut für Orientkunde, Johannes Gutenberg Universität

Mainz/ Germany) has gained significant data from Old South Arabian inscriptions and mainly the recently discovered Sabaeen inscribed sticks, where herbs are mentioned in the use of medical plants ("Healthcare and healing methods in pre-Islamic Yemen").

Miranda Morris (School of History, St Andrews/ United Kingdom) examined the attitudes towards aloe and frankincense in southern Arabia, and the very different uses to which they have been put as well as their contemporary usage ("Aloe and frankincense: changing attitudes and uses in southern Arabia: mainland Yemen, Soqatra and Dhufar").

Ester Muchawsky-Schnapper (Department of Judaica and Jewish Ethnography, The Israel Museum, Jerusalem) observed that in modern Israel some of the Jews who immigrated from Yemen, and even second-generation Yemenites, still practise traditional healing methods using herbs of which some were imported from Yemen at the time of the immigration. ("Healing through medicinal plants: Old Yemeni therapeutic traditions applied in Jerusalem of today".)

Mikhail Rodionov (South Western and Southern Department, Peter-the-Great Museum of Anthropology & Ethnology, Russian Academy of Sciences, St Petersburg) has evaluated his field data, as well as local poetry, to discuss the symbolic roles and health-giving properties of honey, coffee and tea, including the rivalry/competition of the latter two ("Honey, coffee and tea in the ritual and healing practices of Hadramawt").

Petra G. Schmidl (Institut für Orient- und Asienwissenschaften, Rheinische Friedrich-Wilhelms-Universität, Bonn/ Germany) analysed the magical and medical information given in Sultan al-Ashraf 'Umar's *Tabşira* and showed possible reasons to include them in a treatise on the science of the stars. ("Magic and Medicine in a 13th century Treatise on the science of the stars. The *Kitāb al-Tabşira fī 'ilm al-nujūm* of the Rasulid Sultan al-Ashraf 'Umar").

Daniel Martin Varisco (Department of Sociology/Anthropology, Hofstra University Hempstead, New York) focused on the proposed medical or "mystical" benefits of qāt chewing in traditional Yemeni culture, with a focus on the issue of sexual performance and libido based on relevant historical sources, ethnographic accounts,

poetry and contemporary scientific analysis. (“Qât, Sex and Traditional Healing”).)

In his closing paper, Wade Pickren (Department of Psychology, Ryerson University, Toronto) took up the topic of transmission of knowledge and practices which had been the subject of papers and discussion throughout the two workshop days and gave examples to illustrate the reciprocal, transformative nature of cultural contact zones. (“Crossing borders: Knowledge and practice in transitional spaces”).)

At the end of the session, the general discussion stressed that the preservation of biodiversity in Yemen is at least politic and depends from the highest level of the country. The participants showed an interest in making a database on plants in the country. The organisers as well as the participants and guests were pleased that the cultural attaché in the Yemeni embassy in Berlin, Prof. Dr Sheikh Bawazir, not only gave a welcome

address at the beginning of the workshop, but participated together with his wife during the whole two days.

The last discussion was followed by a visit to the Botanic Garden of Halle. The guided tour was conducted by Dr Heike Heklau, a lecturer in Botany of the University. The garden possesses some plants known in Yemen, and, surprisingly, one of Yemeni origin!

Hanne Schöning & Anne Regourd

Arabia Felix Website

In 2009, a new website, Arabia Felix, was developed (<http://arabiafelix.humnet.unipi.it>). Arabia Felix is a portal entirely dedicated to the ancient culture of Yemen. With beautiful graphics and easily comprehensible content, Arabia Felix intends to spread at a wider public the historical, environmental and cultural heritage of this fascinating country.

AWARDS AND PRIZES

Arab-British Culture and Society Award: The Winners

The winner of the award in 2009 was **Zaytoun CIC** for the inspirational way it has marketed Palestinian olive oil and olives in the UK. Through the background briefings, informative promotions and exchange visits it has organised, it has very effectively raised awareness in the UK of the life, problems and potential of Palestinian farmers. The publisher of academic books on the Arab and Islamic worlds, IB Tauris, the writer and academic, Professor Tim Niblock, and the Palestinian author, Raja Shehadeh, were also specially commended in 2009.

Gertrude Bell Memorial Gold Medal

At the 76th Annual General Meeting on 10 December 10 2009, the British Institute for the Study of Iraq awarded the Gertrude Bell Memorial Gold Medal “for outstanding services to Mesopotamian archaeology” to Dr Lamia al-Gailani Werr, Honorary Research Associate of the Institute of Archaeology, UCL. Dr al-Gailani Werr is only the fifth recipient of this medal since the first award in 1976 to Professor Sir Max Mallowan.

Subsequent medallists have been Professor Seton Lloyd (1979), Professor David Oates (1997) and Dr Roger Moorey (2003). Only one of the original six minted medals now remains in the keeping of BISI. In making the presentation to Dr Lamia al-Gailani Werr, the current Chairman of BISI, Professor Roger Matthews, cited in particular her unceasing efforts and invaluable advice and energy in sustaining academic and personal links between scholars in the UK and Iraq. Her input into BISI’s highly active Visiting Scholars programme has been fundamental to its great success in recent years, providing training and experience to a broad range of Iraqi colleagues who have taken their enhanced skills back to Iraq. Dr Lamia al-Gailani Werr has been, and continues to be, a ray of intense and brave light in an age of darkness and difficulty.

Rawabi Holding Awards

The 2010 awards, for making a significant contribution to Saudi-British cultural relations, were presented to **Col. Nigel Bromage** and **Prof. Nigel Heaton**.

AVAILABLE GRANTS AND PRIZES

Arab-British Culture and Society Award 2010

The Arab-British Centre (ABC) awards an annual prize of £5,000. The prize, which is open to candidates of any nationality and working in any field, recognises and celebrates those who have made an outstanding contribution to the British public's understanding of the life, society and culture of the Arab people. In addition to the £5,000 prize, the ABC provides the winner with opportunities to promote his or her work more widely.

Details of last year's winners are given in the section above. The shortlist of this year's applicants will be published in April 2010, followed by the announcement of the winner and presentation of the award by Sir Marrack Goulding at a ceremony shortly thereafter. www.arabbritishcentre.org.uk.

Barakat Trust

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

The **Salahuddin Y. H. Abduljawad Award** is also administered by the Barakat Trust and offers grants up to £10,000 to a Muslim scholar doing a postgraduate degree in the field of Islamic Art History at a British university.

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

British Academy

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

grants. For full details visit the British Academy website.

www.britac.ac.uk/funding/guide.

British Institute of Persian Studies

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

Research Programmes. Most of BIPS' research income is set aside for collaborative research programmes. BIPS is currently seeking to attract applications from scholars in three 'umbrella' programmes: Socio-Economic Transformations in the Later Prehistory of Iran; Kingship in Persian Cultural History; Modern Iran: National Identities – History, Myth and Literature.

Individual Grants. A small part of BIPS' research budget is set aside to support the research of individual students and scholars rather than programmes. Grants are awarded mainly to cover travel and research within Iran.

Undergraduate Bursaries. BIPS offers a limited number of bursaries in 2009–10 to encourage visits by undergraduates to Iran. The deadline is 1 May 2009.

All applicants for grants must be members of the British Institute of Persian Studies. Membership forms are available to download from www.bips.ac.uk/join/join-us. Please send grant application and membership forms to The Secretary, BIPS, The British Academy, 10 Carlton House Terrace, London SW1Y 5AH. Application forms can be obtained from www.bips.ac.uk/story/awards-grants-2009-10 Email bips@britac.ac.uk

British Institute for the Study of Iraq

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

The Institute welcomes funding applications for pilot projects, especially on the theme of Exile and Return. Funding of up to £8,000 is available for one such project a year. The Institute offers assistance to the award-

holder in drafting a full research proposal to submit jointly to other funding bodies.

Applicants must be residents of the UK or, exceptionally, other individuals whose academic research closely coincides with that of the BISI. Two academic references are required. All applications and references must be received by 31 January and 31 October.

BISI Development Grants. Grants are available to support development events and projects, such as lectures, study days, and popular publications that relate to Iraq and neighbouring countries and to the areas of interest covered by BISI. A Development Grant application should normally be for an amount up to £500. Conditions are as above, but deadlines are 15 April and 15 October.

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

British Society for Middle Eastern Studies (BRISMES)

BRISMES administers several scholarships and prizes each year:

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

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

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

For full details, deadlines and conditions of all the above see the website <http://www.dur.ac.uk/brismes/scholarships07.htm> or email a.l.haysey@durham.ac.uk.

BRISMES administers the *British-Kuwait Friendship Society Book Prize in Middle*

Eastern Studies, which is also funded by an endowment from the Abdullah Al-Mubarak Al-Sabah Charitable Foundation. In each of the years since the prize commenced, it has attracted around 30 nominations from some 15 publishers and the overall standard of entries has been extremely high. The prize is awarded for the best scholarly work on the Middle East each year.

The deadline for entries for this year's prize was February 10, 2010. Application forms and further information can be found at www.dur.ac.uk/brismes/book_prize.htm.

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 the Yemen and is for a specific qualification (eg BA, MA, PhD etc.) Post-doctoral researchers may apply, but will only be considered should no more junior applicant approach the Committee. Applications must follow normal academic procedures, ie an abstract supported by a recommendation from the applicant's supervisor.

Applications are to reach the Secretary to the Committee by October 31 each year. The Committee will consider the applications and make the grant by 1 January. As a condition of the grant, the successful applicant will be required to make an acknowledgement of the grant in their thesis or dissertation. The applicant will also be expected to make a presentation to the Society (to be summarised in the Society's Journal) on the results of the research assisted by the grant.

Submission and any queries are to be addressed to the Honorary Secretary, The British-Yemeni Society, 2 Lisgar Terrace, London W14 8SJ, email l.rebecca@johnson@gmail.com. For full details see website www.al-bab.com/bys.

British-Yemeni Society Annual Essay Competition

Submissions are invited from anyone carrying out research in or on Yemen. Essays may be on any subject or field related to Yemen and should be about 1,500 to 1,600 words, and may be written in English or Arabic. Submissions

are to reach the Hon. Secretary to the Committee by 30 September each year. The winner's essay will be published in the Society's Journal. The winner will receive £250, and a year's free membership of the Society, and the runner-up will receive £150 and a year's free membership.

Any questions should be addressed to the Honorary Secretary, The British-Yemeni Society, 2 Lisgar Terrace, London W14 8SJ 1. Email 1.rebeccajohnson@gmail.com or see the website: www.al-bab.com/bys.

Centre for the Advanced Study of the Arab World

CASAW, a Language-based Area Studies Initiative funded by the AHRC, ESRC, HEFCE and SFC, offers funding for postgraduate studentships and postdoctoral fellowships at the Universities of Edinburgh, Durham and Manchester.

Council for British Research in the Levant (CBRL)

CBRL currently offers *Research Awards* (up to £10,000), *Travel Grants*, *Conference Funding*, *Pilot Study/Pump-priming*, *Visiting Research Fellowships* and *Project Affiliation* for research that comes under the following themes: the spread of early humans through the Near East from Africa; the origins, development and practice of economic and social strategies in the Middle East from earliest times to the modern day; the development and workings of complex societies and their products; long-term landscape and settlement studies; the relationship between people, past and present, and their built and natural environment; synthetic studies of key historical periods; the interface between East and West; the investigation of multiple identities in the Middle East; the diachronic and synchronic study of the use of language, music and the written record in Middle Eastern society. Further details, application forms and conditions of the grant schemes are available from the UK Secretary, CBRL, British Academy, 10 Carlton House Terrace, London, SW1Y 5AH, or see: www.cbrl.org.uk/funding_opportunities.shtm. Queries regarding the next deadlines should be addressed to info@cbrl.org.uk

The Emirates Natural History group

The ENHG, the oldest NGO in the UAE dealing with archaeology and natural history, has previously provided several other grants for relevant research and excavations. It has also given grants for conservation projects elsewhere in Arabia, including, most recently, a grant to the Yemen Arabian Leopard Project.

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

Gerald Avery Wainwright Fund for Near Eastern Archaeology

The Fund aims to encourage the study of non-classical archaeology and the general history of the countries of the Middle East. It holds an annual Schools Essay Prize, awards Research Grants to mature scholars and also sponsors a post-doctoral Fellowship.

Research Grant deadlines are on 1 May and 1 December. Visit the website for application forms and guidelines: www.krc.ox.ac.uk/gawainwright.htm.

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. Tel: 01865 278222. Email: krc@orinst.ox.ac.uk

International Prize for Arabic Fiction (IPAF)

The 'Arabic Booker Prize' is covered above in the ARTS news. For further details, see www.arabicfiction.org/en.

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

These will be based at the Centre for the Study of Global Governance at the LSE, and will last up to three months. The Research Fellowships will enable successful candidates to pursue research into specific projects relevant to the Kuwait Programme. Applications are invited from Gulf States nationals who are post-doctoral fellows and above or practitioners engaged in relevant short-term and long-term research projects. Successful candidates will have access to research facilities at the

LSE, will receive a return flight to London, accommodation near the LSE and assistance with daily expenses, and be expected to participate in the Kuwait Programme.

For more details, see <http://www.lse.ac.uk/collections/LSEKP/jobs.htm>.

Leigh Douglas Memorial Fund

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

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

The deadline for submission of entries for the 2009 award was 31 January 2010.

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 vporter@thebritishmuseum.ac.uk.

For further information on Leigh Douglas and the Fund's work see www.al-bab.com/bys/articles/douglas06.htm.

MBI Al Jaber Foundation

The Foundation has a long-standing scholarship programme, and is currently offering the following scholarship programmes:

Postgraduate Scholarships for Masters' Degrees in the UK, open to Yemeni nationals.

Undergraduate Scholarships for the Bachelors in Business Administration (Tourism and Hospitality Management) at MODUL University, Vienna. This scholarship programme is open to all Arab residents of the Middle East and North Africa.

You are eligible to apply if you can demonstrate financial need; if you intend to return to your country of residence and contribute to its future development; if you have applied for, and already been accepted onto a post-graduate Master's degree programme at one of our partner institutions. Email info@mbifoundation.com or see www.mbifoundation.com/scholarships.

Palestine Exploration Fund

The PEF awards small grants to students and others pursuing research into topics relevant to its general aims. The deadline is 31 January each year. Please address applications to Grants Manager, Palestine Exploration Fund, 2 Hinde Mews, Marylebone Lane, London W1U 2AA. Enquiries can be addressed to the Executive Secretary, Felicity Cobbing. Email ExecSec@PEF.org.uk.

Further details and application forms can be found at <http://www.pef.org.uk/grants/applicationsforgrants>.

Royal Asiatic Society

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

The Society moreover welcomes *Fellowship applications* from anyone with a serious interest in Asian studies. For more information contact Alison Ohta, Curator, Royal Asiatic Society, 14 Stephenson Way, London W1 2HD. Tel: +44 (0)20 7388 4539. Email ao@royalasiaticsociety.org. See also www.royalasiaticsociety.org.

Sir William Luce Fellowship

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

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

SOAS Scholarships and Studentships

The School of Oriental and African Studies, University of London, offers numerous scholarship schemes with relevance to Arabian studies. For further information see

www.soas.ac.uk/soasnet/adminservices/registry/scholarships or contact The Scholarships Officer, Registry, SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, UK. Tel: + 44 (0)20 7074 5094/5091. Email: scholarships@soas.ac.uk

Thesiger-Oman Fellowships

The Royal Geographical Society offers two annual fellowships of up to £8,000 for geographical research in the arid regions of the world, as a memorial to Sir Wilfred Thesiger.

The annual fellowships reflect Thesiger's interest in the peoples and environments of the desert. One fellowship will focus on the physical aspects and the other on the human dimension of arid environments.

The fellowship funds two researchers with outstanding research proposals including periods of arid environment fieldwork. To reflect Thesiger's interests, research within the Middle East and other arid regions he visited will be given priority, but applications for work in the world's other arid regions is also welcomed.

For more information see www.rgs.org/OurWork/Grants/Research/Thesiger-Oman+Fellowships.htm.

CONFERENCES AND SEMINARS 2009–10

COMPLETED CONFERENCES

Christianity in Iraq VI Seminar Day

The Brunei Gallery Lecture Theatre at SOAS in London was the venue for the *Christianity in Iraq VI Seminar Day* held on 25 April 2009. The role of Christian education in Iraq was explored in both its historical (Late Antique – Abbasid) and modern contexts. The day was held under the aegis of the Centre for Eastern and Orthodox Christianity, Dept. for the Study of Religions, SOAS where Dr Erica C.D. Hunter is Lecturer in Eastern Christianity. Prof. Adam Becker's (New York University) paper, "Christian institutions of learning in Late Antique and Early Islamic Iraq", focused on the differences between the classical and Christian institutions of learning. The rivalry between the institutions of Ctesiphon and Nisibis, as depicted in the Chronicle of Seert, which was written in Arabic in the 10th century, was the subject of the talk by Dr Philip Wood (Oxford and SOAS). Moving to southern Mesopotamia, Dr Isabel Toral-Niedhoff (Arabistik Seminar,

Freie Universität, Berlin) discussed "Religious and secular education in pre-Islamic al-Hira:

Multiculturalism in Late Antique Iraq" in her paper. The final paper by Dr Dan King (Cardiff University, Wales), "Without Aristotle there is no understanding of the scriptures: The nature and purpose of higher education in Syriac in Late Antiquity", probed the impact of Aristotelian philosophy upon Christian exegesis.

The afternoon session focused on education in Iraq during the 20th and 21st centuries. All papers and contributions came from various denominations within the Iraqi community. Dr. Joe Seferta's paper, "A survey of education in Iraq: from 1970 to the present: challenge and change", provided an excellent coverage of the educational system in Iraq following the Ba'athist nationalising of schools in 1974. Robin Bet Shmuel, "The role of Iraqi Assyrian schools in promoting the national identity", highlighted the Assyrian contribution. Dr Suha Rassam showed a video of the activities of *Iraq Christians in need*, a charity whose

programmes include computer lessons and English instruction.

The use of herbs in Yemeni healing practices: An interdisciplinary workshop on traditional knowledge and cultural concepts in scientific perspective

This conference was held during 25–26 September 2009 at the Centre for Interdisciplinary Area Studies – Middle East, Africa, Asia, Martin Luther University Halle-Wittenberg, Germany.

See the report above under YEMEN, pp. 34–6, for a list of the papers given.

The 2009 Seminar for Arabian Studies

The seminar was held at the British Museum in London 23–25 July 2009. Numerous members of the Society for Arabian Studies presented their work or chaired sessions. The programme from the seminar is available online: <http://www.arabianseminar.org.uk/seminar2009.html>.

UPCOMING CONFERENCES 2010

The 36th Association of Art Historians Annual Conference: New Perspectives on the Art of the Middle East: From Ancient History to the Contemporary

15–17 April 2010, University of Glasgow

Since the publication of Edward Said's *Orientalism* in 1978, a substantial literature has grown up taking as its critical object western perspectives on "the East". This session seeks to widen this focus and venture beyond "western Orientalism" to a more representative understanding of the visual culture of the Middle East.

There is a strong scholarly literature on the art of the Middle East, generated by Middle Eastern scholars over the last few decades, which is relatively unknown in the West. There is important work on the art of the Ottoman Empire, contemporary art and visual culture, and the art of the Holy Qur'an; while the question of Middle Eastern appropriation of Orientalist discourse, Ottoman Orientalism or contemporary collecting is a live issue of debate.

Proposals are encouraged on any aspect of historical and contemporary art of the Middle East from perspectives originating from the region itself. These may include, but are not limited to, the reception and consumption of

Western art and culture (including Orientalist art) and contemporary art-making and collecting. We are keen to obtain proposals which cover the whole chronological span from the pre-Islamic to the very contemporary, thus encouraging scholarship to range more widely than the 19th century, the heyday of Western Orientalism.

This is a deliberately broad call for papers with the intention of identifying the key areas of current scholarship and opening them to a broader Western audience. The session will both assess the state of this scholarship and identify priorities for new avenues of research in what is emerging as a vibrant field.

Session Organizer: Christine Riding, Tate Britain, christine.riding@tate.org.uk; for more general information about the conference and the AAH, see www.aah.org.uk.

Christianity in Iraq VII Seminar Day

24 April 2010, Brunei Gallery Lecture Theatre, SOAS

The Christianity in Iraq VII Seminar Day will take place on Saturday 24 April at the Brunei Gallery Lecture Theatre, SOAS, 10am–5pm. The theme will be the liturgical heritage of the Iraqi Churches. Speakers include Dr Sebastian Brock (Oxford), Father Baby Varghese (Kerala, India), Mr Steven Ring (independent scholar, UK). Tala Jarjour (Cambridge) will discuss the musical traditions of the West Syrian churches. Tickets (which include lunch, morning and afternoon tea/coffee) are £30 (£24 for members of the British Institute for the Study of Iraq and for Members of the Society for Arabian Studies).

The 21st Century Gulf: the Challenge of Identity

30 June–3 July 2010, Exeter University

The annual Gulf conference at the Institute of Arab and Islamic Studies, University of Exeter, will examine the multifarious challenges of "identity" at all levels – political, economic, socio-cultural, and international – as the GCC states, Iran, Iraq and Yemen undergo paradigm-shifting but highly contrasting changes. Papers and alternative panel proposals are invited. Abstracts or panel proposals with abstracts must be received by 1 March 2010 (full papers are also accepted as a basis for selection). For information, or to submit an abstract/paper by electronic means only (in Word format, 1.5-spaced, 12-point, with footnotes and bibliography), contact Prof. Gerd Nonneman (Al-

Qasimi Chair of Gulf Studies):
g.nonneman@ex.ac.uk.

The 2010 Gulf Research Meeting

7–10 July 2010, Robinson College, University of Cambridge

The first annual conference of the Gulf Research Foundation at the University of Cambridge seeks to provide an academic environment to foster Gulf studies and to promote scholarly and academic exchange among scholars working and/or having familiarity with the Gulf region: Kuwait, Saudi Arabia, Bahrain, Qatar, the United Arab Emirates, Oman, Yemen, Iran, and Iraq. The Gulf Research Meeting aims to identify issues of importance to the Gulf region and provide a basis for academic and empirical research into those fields. Particular emphasis is given to encourage young scholars to engage in the debate and take part in research collaboration. For details, see <http://grcevent.net/cambridge/index.php>.

The Sixth Islamic Manuscript Conference: Central Asian Islamic Manuscripts & Manuscript Collections

8–10 July 2010, Queen's College, University of Cambridge

The Islamic Manuscript Association is pleased to announce that the Sixth Islamic Manuscript Conference will be held at Queen's College, University of Cambridge, 8–10 July 2010. The Conference will be hosted by the Thesaurus Islamicus Foundation, the Cambridge Central Asia Forum, and the Prince Alwaleed Bin Talal Centre of Islamic Studies, University of Cambridge. The theme of the Conference will be Central Asian Islamic manuscripts and manuscript collection.

<http://www.islamicmanuscript.org/conferences/2010conference/SixthIslamicManuscriptConference.html>.

World Congress for Middle Eastern Studies

19–24 July 2010, Barcelona

Over 2,000 researchers and experts on the Middle East, coming from a large number of universities, research centres and other organizations from all over the world, will gather in Barcelona in 2010 at the World Congress for Middle Eastern Studies (WOCMES). The European Institute of the Mediterranean (IEMed), the Universitat Autònoma de Barcelona (UAB) and the

Government of Catalonia will organize the WOCMES Barcelona 2010, after the two successful previous events held in Mainz, Germany in 2002 and in Amman, Jordan in 2006. <http://wocmes.iemed.org/>.

The 2010 Seminar for Arabian Studies

22–24 July 2010, The British Museum

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

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

Red Sea V: Navigated spaces, connected places

The Fifth International Conference on the Peoples of the Red Sea region

16–19 September 2010, Institute of Arab & Islamic Studies, University of Exeter

Celebrating ten years of Red Sea scholarship

The MARES Project at the Institute of Arab & Islamic Studies (IAIS), University of Exeter, is delighted to host the tenth anniversary conference of the Red Sea Project series, founded by the Society for Arabian Studies. The conference will be held in the beautiful surroundings of the IAIS and city of Exeter, and will coincide with a Dhow Exhibition to be held at the Institute.

Interested scholars are invited to submit abstracts of up to 500 words to the Organising Committee on the archaeology, anthropology, ethnography, history and language of the peoples of the Red Sea region from the earliest times to the present day. The organisers particularly encourage papers addressing movement, navigation and land/seascape on the Red Sea, including maritime networks, seafaring, navigation and ports; boatbuilding traditions and technologies; trade and material contact across the sea; sacred space and pilgrimage and identity among maritime communities; however, submissions reflecting other aspects of humanities research in the region are welcome. Proposals for themed panels of four papers are also welcome.

Abstracts for individual papers should be 250–500 words in length. Proposals for themed panels should comprise four individual abstracts plus a panel proposal of 300 words. All abstracts and proposals should be sent to redseav@exeter.ac.uk or the following postal address: Red Sea V Committee, The MARES Project, Institute of Arab & Islamic Studies,

University of Exeter, Stocker Road, Exeter, EX4 4ND, United Kingdom

Please note the extended deadline for submission: **15 May 2010.**

The organising committee comprises Professor Dionisius Agius, Dr John Cooper, Dr Chiara Zazzaro, Julian Jansen van Rensburg, Lucy Semaan and Ms Beata Faracik (general support).

For further information about the conference please go to the MARES Project website: <http://projects.exeter.ac.uk/mares/conferences.htm> or write to us on redseav@exeter.ac.uk.

2010 Annual Meeting of the American Schools of Oriental Research (ASOR)

17–20 November 2010, Atlanta, GA

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

Archaeopress

Publishers of British Archaeological Reports
Gordon House, 276 Banbury Road, Oxford OX2 7ED, UK
+44 1865 311914 bar@archaeopress.com www.archaeopress.com

SOME RECENT BAR TITLES INCLUDE

BAR –S2052, 2009 **Connected Hinterlands** *Proceedings of Red Sea Project IV held at the University of Southampton September 2008* edited by Lucy Blue, John Cooper, Ross Thomas and Julian Whitewright. Society for Arabian Studies Monographs No. 8. ISBN 978 1 4073 0631 5. £43.00.

BAR –S2044, 2009 **The Mamasani Archaeological Project Stage One** *A report on the first two seasons of the ICAR - University of Sydney expedition to the Mamasani District, Fars Province, Iran* by Members of the Mamasani Archaeological Project Team edited by D. T. Potts, K. Roustaei, C. A. Petrie and L. R. Weeks. ISBN 978 1 4073 0620 9. £95.00.

BAR –S2042, 2009 **Reconstructing Late Pleistocene Human Behavior in the Jordan Rift Valley: The Middle Paleolithic Stone Tool Assemblage from Ar Rasfa** by Ghufuran Sabri Ahmad and John J. Shea. ISBN 978 1 4073 0618 6. £28.00.

BAR –S2033, 2009 **Settlement Dynamics in the Middle Jordan Valley during Iron Age II** by Lucas Pieter Petit. ISBN 978 1 4073 0610 0. £47.00.

BAR –S2010, 2009 **The Art of Hellenistic Palestine** by Adi Erlich. ISBN 978 1 4073 0586 8. £34.00.

BAR –S2009, 2009 **'Qasr al-Buleida': A Late Roman-Byzantine Fortified Settlement on the Dead Sea Plain, Jordan** by Alexandra Ariotti. ISBN 978 1 4073 0585 1. £39.00.

BAR –S2008, 2009 **Rock Art of the Eastern Desert of Egypt** *Content, comparisons, dating and significance* by Tony Judd. ISBN 978 1 4073 0584 4. £33.00.

BAR –S2000, 2009 **The Churches of Nobadia** by William Y. Adams. Sudan Archaeological Research Society Publication Number 17. ISBN 978 1 4073 0536 3. £71.00. (Two volumes)

BAR –S1995, 2009 **Analysis of the Early Bronze Age Graves in Tell Bi'a (Syria)** by Ildikó Bósze. ISBN 978 1 4073 0529 5. £29.00.

BAR –S1993, 2009 **La "Nécropole Énéolithique" de Byblos** *Nouvelles interprétations* by Gassia Artin. ISBN 978 1 4073 0527 1. £40.00.

BAR –S1980, 2009 **Tall Zar'a in Jordan** *Report on the sondage at Tall Zar'a 2001-2002 (Gadara Region Project: Tall Zira'a)* by Jan Dijkstra, Meindert Dijkstra and Karel J. H. Vriezen. ISBN 978 1 4073 0512 7. £28.00.

Proceedings of the Seminar for Arabian Studies

are now published and distributed by **Archaeopress:**

All volumes are now available in printed form.

Also available is a DVD with volumes 1-37 in searchable pdf form.

For full details of these and many more BAR titles please refer to the **Archaeopress** website or e-mail bar@archaeopress.com

Publication proposals are always welcome. Please e-mail David Davison

**All BAR titles are available from Hadrian Books Ltd, 122 Banbury Road, Oxford OX2 7BP
Tel 01865 310431 Fax 01865 316916 www.hadrianbooks.co.uk**

BOOK REVIEWS

Literacy and Identity in Pre-Islamic Arabia

M. C. A. Macdonald

Farnham: Ashgate Publishing, 2009. Variorum Collected Studies Series, CS906. 432 pp. Hard-back. 21 b/w illustrations; 6 maps. Notes, Bibliography. £75.00. ISBN: 978-0-7546-5965-5

In the mid-19th century it became clear to the learned world of orientalism that there existed hitherto unknown languages in South Arabia. Some were spoken along the coast of Dhufar and on the island of Soqatra. Others were documented by a large number of inscriptions written in an alphabet related to the one used in Ethiopia, originating in pre-Islamic times. Since these languages were found in Arabia they were labelled “Arabian”, or even “Arabic”. In this, scholars in fact were following a venerable tradition, going back to the ancient Greeks, to whom Arabia was originally the area between Palestine, Sinai and the Nile Delta. When they discovered the existence of the immense peninsula south-east of this area during the campaigns of Alexander the Great, they extended the designation and called the new continent “Arabia” and its inhabitants “Arabs” (*árabes, arábioi*).

The languages discovered in South Arabia during the 19th century were designated South Arabian or even South Arabic, since the general view was that they were some kind of Arabic. It soon became evident, however, that these languages, despite many similarities to classical Arabic, still differed from it in many respects. The result was that the “Arabic” language was divided into two branches, North Arabic and South Arabic.

The view reflected by this terminology was common opinion for more than a century. During the 20th, however, it became increasingly obvious that “South Arabic” was a group of languages independent of “North Arabic”, in fact a branch on its own among the Semitic languages. Unfortunately, no other acceptable term for these languages has been found so far and South Arabian is still with us, although North Arabic nowadays is used mostly without the geographical epithet. We thus have two major linguistic complexes on the peninsula: Arabic and South Arabian.

The South Arabian group has long since turned out to be more multifarious than was originally supposed. Modern research on the language of the epigraphic pre-Islamic texts

and on the modern vernaculars has shown that the gap between these two is wider than was originally assumed, and that the modern languages Mehri, Jibbali, and Soqotri are not direct descendants of the languages of the inscriptions, Sabaic, Minaic/Madhabic, Qatabanic and Hadramitic. The ancestors of the former are not documented and the latter died out without leaving any progeny.

As for “North Arabic”, it too is a most variegated collection of dialects and/or languages. The complex encompasses not only the “Classical” Arabic literary language but also the bewildering mass of modern spoken dialects in the entire Arab world, and a considerable corpus of inscriptions from pre-Islamic times. Even if most of the “North Arabic” inscriptions are much shorter and not as informative on history, religion and social structures as the South Arabian ones, their number is very great and there is no lack of material for the languages of central and northern Arabia before the rise of Islam.

The historical relationship between all the varieties of “North Arabic” has been the subject of prolonged and heated discussion among scholars. The debate has evolved chiefly around the connection between “Classical” Arabic and the modern spoken forms. For a long time the general opinion has been that (to simplify the argumentation somewhat) the latter are developments from and more or less direct descendants of the former, the bone of contention being the precise time at which the dialects began to develop: before or after the rise of Islam. The documentation of phenomena found in the modern vernaculars appears very early on in Arabic documents, at least from the second half of the 7th century.

In many of the basic textbooks on the history of Arabic it is stated that the language(s) documented in the pre-Islamic inscriptions from central and northern Arabia is a pre-stage of “Classical” Arabic. In an authoritative statement such as the article “‘Arabiyya” in *The Encyclopaedia of Islam*, New Edition (1960), the early development of Arabic is divided into “Old Arabic” (or Proto-Arabic), represented by the inscriptions from ca. 700 BCE to 300 CE, and “Early Arabic” from the period 300 to 600 CE, represented by a few inscriptions and the information given by the early Arab grammarians. As late as 1982, a

great authority like W. W. Müller, professor of Semitic languages in Marburg, could write in his seminal contribution to the *Grundriss der arabischen Philologie* (Wiesbaden 1982), “Das Frühnordarabische” (vol. 1, pp. 17–29), that there is no doubt that the language of the inscriptions “eine Vorstufe des Altarabischen bildet” (“is a pre-stage of Early Arabic”). In the latest standard work on the history of Arabic, *The Arabic Language* by K. Versteegh (Edinburgh 1997), it is evident that the epigraphically documented languages of central and northern Arabia are still considered to be the earliest documented stage of Arabic proper (cf. pp. 26, 30). Finally, in the most recent survey of Arabic studies, E. A. Knauf still alleges that Old Arabic (by which he means “Early Arabic” above) is the successor of “Ancient Arabic”, i.e. the languages of the epigraphic texts (E. A. Knauf, “Thamudic”, in *Encyclopedia of Arabic Language and Linguistics*, vol. IV (2008), pp. 477–83).

The volume under review presents a collection of nine articles by Michael Macdonald, of Wolfson College and The Oriental Institute, Oxford, which together constitute a major revision of the earlier views, in presenting a new picture of linguistic conditions in pre-Islamic Arabia. Macdonald is perhaps the world’s leading expert on the epigraphic documents from this period and the articles, published between 1991 and 2005 in various journals and congress volumes, document his revision of the earlier views on the subject. One should mention here the main summary of his findings, the article “Ancient North Arabian” in *The Cambridge Encyclopaedia of the World’s Ancient Languages* (ed. R. Woodard, Cambridge 2004, pp. 488–533), which is not included in this Variorum collection, and which summarizes Macdonald’s views on the linguistic situation, giving thorough descriptions of the languages documented in the inscriptions. Article no. III in these Variorum Collected Studies, “Reflexions on the linguistic map of pre-Islamic Arabia”, is a condensed version of this larger article.

The epigraphic documents from central and northern Arabia have traditionally been classified into at least six groups. Four of these are made up of inscriptions in the South Semitic script, i.e. the same writing system as employed by the kingdoms in South Arabia and introduced into Ethiopia during the 1st

millennium BCE, the only area in the world where it is still in use. They are the Safaitic, a vast corpus of texts (ca. 20,000) mainly from southern Syria and northern Jordan, dated to between the 1st century BCE and the 3rd century CE; the Lihyanite, found in a much more limited area, viz. the oasis of al-‘Ula north of Medina, dated to between the 4th century BC and the 1st century CE; the Hasaitic, a small number of texts from eastern Arabia, perhaps datable to the 3rd–1st centuries BCE; and, finally, the “Thamudic” inscriptions, which are found all over northern, north-western and central Arabia, and which were divided into five subgroups – Thamudic A, B, C, D and E – and dated to between the 6th century BCE and the 3rd century CE.

The two other groups are written in the North Semitic script, viz. the Aramaic variant. The largest one is the Nabataean corpus, a considerable number of texts datable to between the 1st century BCE and the 3rd century CE, most of them coming from Mada’in Salih just north of al-‘Ula in the Hijaz and the Sinai peninsula. Astonishingly few are found in Petra in Jordan, the ancient capital of the Nabataean kingdom. Finally, there is a handful of texts from the last two centuries before Islam and found in Syria, which use a developed form of Nabataean writing which is on its way to become the classical Arabic script.

There are also texts which earlier scholars were unable to fit into the main divisions – or did not realize that they did not fit in. This holds especially for some texts from locations in north-western Arabia like Tayma, Dedan (between al-‘Ula and Mada’in Salih) and a few others.

Even if Macdonald’s main field is epigraphy, the articles in the volume also deal with other questions relevant to the understanding of the inscriptions. A central issue, thoroughly discussed by Macdonald, is in fact the relationship between script, language and ethnicity, which could be seen as the main theme of this volume. This makes it relevant for people who are not professional Semitic epigraphers. This problem is, in fact, crucial for anyone working with ancient (and perhaps even modern) history. According to Macdonald most scholars who have worked in the field of pre-Islamic epigraphy have failed to draw a clear distinction between these three concepts, sometimes with disastrous consequences not

only for linguistic history, but for the history of pre-Islamic Arabia in general.

Macdonald's work thus contains two main strata: one dealing with the purely linguistic and epigraphic issues, and another with the relationship between the three concepts just mentioned. As far as the linguistic issues are concerned, Macdonald, in article no. III, "Reflexions on the linguistic map of pre-Islamic Arabia" (2000), suggests a new classification of the inscriptions and languages of pre-Islamic Arabia that differs from the earlier scheme. The material from the northern oases like Duma, Tayma and Dedan is grouped together under the label "Oasis North Arabian" (ONA). The texts from al-'Ula, earlier divided into Dedanitic and Lihyanic, according to Macdonald should be seen as more or less identical. The term Lihyanic is abandoned and Macdonald uses the term Dadanitic. To the ONA-group also belong the so-called Chaldaean inscriptions from southern Mesopotamia dated to the 7th century BCE. The ONA complex would thus basically comprise the earliest epigraphic texts from Arabia outside Yemen.

Another chief revision of the terminology concerns Thamudic. This term, ultimately derived from the name of an entity around al-'Ula well documented from the 8th century BCE and onwards and also mentioned in the Qur'an, was used as a portmanteau term for at least five different variants of the script. Macdonald and his colleague Geraldine King have argued that Thamudic E, represented by more than 5,000 specimens mostly from the Hisma area just south of Jordan, should be called Hismaic (M. Macdonald and G. King, "Thamudic", in *Encyclopaedia of Islam*, New Edition, vol. X (2000), pp. 436–8). Furthermore, Thamudic A, a group of texts from the region around Tayma, should be included in the ONA group. The remaining three groups should perhaps also receive other designations, since their connection with the historical Thamud are uncertain or non-existent.

According to Macdonald, these documents represent a large complex of closely related languages written in different varieties of the South Semitic script. His cover term for these languages is Ancient North Arabian, ANA, thus distinguishing it from Ancient South Arabian – and from Arabic proper. A main dividing isogloss between ANA and Arabic is the use of the definite article (*a*)/- in the latter.

The ANA languages have *h*- or no article at all. Both Arabic and ANA thus use a prefixed definite article whereas Ancient South Arabian uses a suffix (*-n* or *-hn*). Another important isogloss is the verbs from roots where the last consonant is a *-y*. In the third person singular masculine, ANA like Ancient South Arabian keeps the consonant, thus BNY, most likely pronounced *banaya* as in Ethiopic, "he built", whereas Arabic instead has a long *-a*: *banā*. It cannot be denied that the picture we have of the ANA-languages is rather sketchy, since the texts are short and formulaic, which means that many grammatical features in the languages do not show up in the texts. To this may be added the absence of vowels in the writing. The South Semitic script, like the North Semitic one, contains only consonantal signs. Despite this, these isoglosses are sufficiently basic and interesting to serve as criteria for classifying the material.

The characteristic differences just mentioned enable us, according to Macdonald, to distinguish the earliest testimonies of Arabic from the ANA languages on the peninsula. Arabic in its earliest documented form, Old Arabic in Macdonald's terminology, would have existed in parallel with ANA, and thus one conclusion from Macdonald's statements and analysis would be that (Old) Arabic is not a development from any of the documented ANA languages. This is also clearly stated in his contribution to the *Encyclopedia of Arabic Language and Linguistics*, not included in this Variorum collection (M. Macdonald, "Old Arabic", *EALL* vol. III (2008), pp. 464–75). The traditional term for the ANA languages, "Proto-Arabic", should thus, according to Macdonald, be discarded.

One remarkable fact is that Old Arabic has no writing system of its own. The South Semitic script seems to have been employed primarily for the ANA languages. According to Macdonald, there are only two inscriptions in South Semitic script which are pure Old Arabic: the 'GL BN HF'M text from Qaryat al-Faw in Central Arabia written with Sabaic letters, and the "Lihyanitic", i.e. ONA Dadanitic, inscription JS Lih 384. To these are added five inscriptions in Nabataean script from Syria and one from the Negev. Old Arabic is, however, documented by a fairly large number of inscriptions belonging to the other ANA scripts. The texts are in ANA languages but contain elements from Old Arabic. Article

no. III in this volume, “Reflexions on the linguistic map of pre-Islamic Arabia”, contains a very useful listing and analysis of these texts. This is an article which from now on should be obligatory reading for students of Arabic, giving as it does a most useful perspective on the emergence of this language.

The remaining articles are, to a large extent, Macdonald’s discussion with and criticism of other scholars. These articles are undeniably polemical despite the author’s consistently gentlemanly tone, even when his critique is devastating. In article no. II, “Nomads and the Hawran in the late Hellenistic and Roman periods” (2005), the concept of Safaitic tribes constituting some kind of ethnic unit is completely discarded. The study of Safaitic texts is Macdonald’s speciality and his arguments must be regarded as decisive. The term Safaitic has been imposed on the material by modern scholars, but nothing in the texts themselves indicates that it corresponds to any ethnic unity. An amusing paradox results: there are no “Safaitic” texts found in the region south-east of Damascus named as-Safa!

This kind of argument has already been presented in the article entitled “Some reflections on epigraphy and ethnicity in the Roman Near East” (1998), no. IV in the collection. Macdonald issues a warning against ethnic concepts. “Ethnicity is how one perceives oneself and how one is perceived by others”, thus not a self-evident objective fact. One might add here that ethnicity is also how modern scholars perceive the peoples in question and that this perception tends to be taken as objective fact. This latter method creates what Macdonald calls “ghost-communities” in history, a rather appropriate term. Our history books are full of such “peoples” who have never existed. A warning is also issued against taking the concept of Nabataeans as unproblematic: Nabataean = a people = a kind of pottery = a kind of script = a state = Arabic-speakers. This chain of concepts, which is fundamental to almost everything written about the “Nabataeans”, falls apart on closer inspection. The connection between them is far from self-evident and in some cases demonstrably wrong. Macdonald provides a most interesting correction of the common opinion that the “Nabataeans” in fact spoke Arabic. Some form of Arabic may have been a status language in certain circles but the evidence adduced for Arabic being the main

vernacular is fragile, to say the least. This is actually supported by evidence not discussed by Macdonald, viz. the information about “Arabic” in the Rabbinic literature. It turns out that most of the *ca.* 40 words labelled Arabic by the Jewish rabbis in the 1st to the 6th century CE do not appear in later Arabic dictionaries. Instead they give the impression of a language standing somewhere between Aramaic and Arabic. Interestingly, Macdonald points out in his article on Nomads and the Hawran (no. II) that the language in his Safaitic inscriptions points in a similar direction.

Article no. V, “Arabians, Arabias, and the Greeks: contacts and perceptions” (2001), is a survey of the word “Arab” and its derivations in the ancient Greek sources. The survey is useful but does not take the problems of the sources into account. Using the literary sources in general, and especially the Greek and Latin ones, demands thorough sifting of the evidence and taking source criticism into account. This was actually attempted by the present writer (J. Retsö: *The Arabs in Antiquity: their history from the Assyrians to the Umayyads*, London 2003) with results quite divergent from previous opinion.

Article VI, “ ‘Les arabes en Syrie’ or ‘La pénétration des arabes en Syrie’ ” (2003), discusses two classic works by R. Dussaud with these titles, the first published in 1907 and the other in 1955. Macdonald displays great reverence for his older colleague but his polite criticism of Dussaud’s basic concepts is again devastating and, needless to say, correct. He shows clearly that Dussaud, like so many of his predecessors as well as almost all his successors, neither had any clear concept of what Arabs might have been, nor at the same time was at all conscious that there was a problem, an attitude which has been shared by most of his successors. Macdonald deconstructs Dussaud’s whole synthesis, which now should be considered completely and definitively superseded. Sadly, Macdonald remains a nihilist to the end, concluding that we can know nothing about what the word “Arab” stood for in antiquity. He claims that the literary sources we have, all written by non-“Arabs”, use the term as a designation for all kinds of people. A writer like Josephus is said to use the terms Nabataean and Arab indiscriminately, which means that we cannot extract any information about the precise meaning of either. This reviewer is of another opinion on this issue. It

may be the case that Josephus himself made no distinction between Arabs and Nabataeans, but his sources did! The same holds true for other principal sources like Diodorus and Strabo. It can be convincingly shown that their sources were not indiscriminate in their reports. From them it is possible to arrive at a new picture. One must, however, agree wholeheartedly with Macdonald's critique of the basic concepts used by scholars in dealing with these questions. With Macdonald now having done the basic tidying up, we can start thinking in fresh terms, liberated from antiquated concepts of "peoples" ultimately founded on European nationalist thinking in the Romantic period.

Article VII, "Was the Nabataean kingdom a 'bedouin state'?" (1991), is a critical assessment of the concepts of W. Dostal and E. A. Knauf on the structure of the entity which should be called the Arabo-Nabataean kingdom. According to this view, the Nabataeans were basically "bedouin Arabs" whose military power was founded to a large extent on their ability to handle the camel in battle. According to Macdonald the evidence for this is non-existent. Again, he is correct here. The camel was used as a means of transporting warriors to battle, i.e. a pack animal, but was (and is) unusable in fighting. The Nabataeans were basically farmers and tribesmen, not bedouin. In general, bedouin-romanticism has played a disastrous role in the study of Middle Eastern history, and all adjustments to reality, such as this one, are welcome.

In article VIII, "On Saracens, the Rawwafa inscription and the Roman army" (1995), Macdonald tackles the old problem of the meaning of the term "Saracen" and also the meaning of the word ShRKT in the inscription on the small temple at Rawwafa in north-western Saudi Arabia. As regards "Saracen", Macdonald opts for an etymology with the Arabic ShRQ, "east", which actually has been suggested before. But he adduces additional evidence from his Safaitic material, where a derivation of this root seems to mean "go into the desert" regardless of cardinal point. Saracen would thus mean "desert-dweller" or the like. This reviewer is not quite convinced although one must agree with Macdonald's rejection of other suggestions by various scholars, all of them improbable. More interesting is the discussion of the Rawwafa inscription. This is a bilingual inscription, Greek and Nabataean, on

a small Roman temple in the northern Hijaz. It mentions in the Nabataean version the ShRKT of Thamud, in parallel with the *éthnos* of the *Thamoudenoi* in the Greek text. Macdonald argues that the Greek word stands for military units in the Roman army which were drafted from ethnically defined entities, in this case the Thamud. ShRKT in the Nabataean version of the inscription thus has nothing to do with a "federation of Thamudic tribes" which has been a popular interpretation, originally launched by J. Milik. Macdonald shows that there is no evidence at all for the existence of a Thamudic confederation even if an entity named Thamud is well documented. The word ShRKT probably means "ally", "partner" or the like, a meaning which accords well with the meaning of ShRK in Qur'anic, not to mention modern, Arabic.

Article IX, "Trade routes and trade goods at the northern end of the 'incense road' in the first millennium BC" (1997), discusses the picture in the sources of the trade routes through western Arabia. There were clearly two main routes branching off from Yathrib, present-day Medina: one to Syria via Dedan (= al-'Ula) and Tabuk, and another to Mesopotamia via Tayma and Duma (= Dumat al-Jandal). From Duma, one route led to Babylonia, another through Wadi Sirhan to southern Syria. This is reflected in the Old Testament, where in the genealogy of Cush and Qeturah Sheba and Dedan are brothers (Genesis 10:6–7, 25:1–4), indicating the crucial role of Dedan for the connections between Palestine/Syria and South Arabia. In Assyrian texts, though, Saba is connected with Duma. According to Macdonald (and several other scholars) this reflects the tight commercial links between the Fertile Crescent and South Arabia, which, of course, is also attested to by the story of the Queen of Sheba's visit to Solomon. It is worth mentioning, however, that not everybody is convinced about all the details here. Macdonald has to admit the curious fact that among all the goods mentioned as being transported along these routes, not one is typical of South Arabia. The most characteristic export from that area, frankincense, is mostly absent. This has led some scholars to suppose that Sheba /Saba in the sources refers not to the South Arabian kingdom but to some other entity in the central or northern Hijaz. Macdonald does not discuss this, since he does not share this view, but the problem exists and deserves a comment.

Finally, the first article in this collection, “Literacy in an oral environment” (2005), discusses the function of writing in societies where oral transmission is still paramount. This is perhaps the most original contribution in the volume. The fundamental conclusion, drawn from comparisons between various different societies – Sweden in the 17th–18th centuries, medieval Scotland, the Vai people in Liberia, and the Tuareg – is that writing may be quite widely spread in societies where the basic functions still are linked to orality. Writing is often used as a toy or as a prompt for memory. For Macdonald this is, of course, relevant for his own field, pre-Islamic Arabia with its immense corpus of inscriptions produced despite their primarily oral cultural context. The use of writing as a support for memorizing and aiding the oral performance of texts of varying degrees of comprehensibility is applied *inter alia* to one of the most discussed texts in Arabic, the fragment of Psalm 78 found a century ago in the great mosque of Damascus. This text, a Biblical psalm in Greek translated into an Arabic vernacular transcribed with Greek letters, is usually dated to the 7th or 8th century. Macdonald launches the bold thesis that this text is, in fact, pre-Islamic, perhaps from before 500 CE. His arguments are far from wayward but the thesis remains controversial. Were it to prove true, it would force most Arabists into a thorough reappraisal of the picture usually given of the history of Arabic.

It may have appeared from this article that the reviewer agrees with most of Macdonald’s basic conclusions. Naturally, there are details with which one might take issue. But on the whole this volume is a most valuable example of the kind of scholarship that generates far-reaching revisions of hitherto commonly accepted views. As a collection of work by an active scholar, it affords even the layman fascinating insights into how scholarship works. Even if the content of some of the articles may appear fairly technical at first sight, a thorough reading pays off. Even the more technical discussions are accessible to someone with only a basic knowledge of some Semitic language. Macdonald is an accomplished communicator. Plenty of common sense combined with a thorough knowledge of a vast corpus of data is what creates good scholarship. The volume is a shining example of this.

Jan Retsö

The Evolution of Human Populations in Arabia: Palaeoenvironments, Prehistory and Genetics

Michael Petraglia and Jeffrey Rose (eds.)

Heidelberg: Springer, 2009. xii + 312 pp.

Hardback. 129 b/w photographs, drawings and tables. Notes, References and Index. €94.95.

ISBN: 978-90-481-2718-4

The archaeology of the Arabian Peninsula, formerly poorly explored with just travellers’ reports noting the presents of surface artifacts, has become of considerable interest in recent years. General survey work in the 1970s and 1980s developed the travel accounts into accurate records, providing tantalizing evidence of human activity in the Peninsula during the Pleistocene and Early Holocene. New palaeoclimatic evidence has indicated that it experienced considerable climatic change in the past, rendering a number of areas considerably more favourable to human occupation than previously thought. Finally, recent genetic studies concerning the likely timing of hominins from Africa, and especially of anatomically modern human populations, and dates for their colonization of southern Asia and Australasia, have raised the possibility that the Arabian Peninsula offered a potential route out of Africa across the Bab al-Mandab at the southern end of the Red Sea for a rapid movement of hominins perhaps 70,000 years ago, in addition to the more regularly cited northerly route into the Levant. As a result, there has been a dramatic expansion of archaeological interest in the Peninsula, such that a detailed synthesis and examination of this evidence is now required if we are to address the central questions about hominin movements. This volume provides just such a synthesis.

Although many of the papers originate from a special session organized by Petraglia and Rose at the Arabian Seminar in 2007, which attempted to define the Palaeolithic of Arabia, this final published set expands significantly beyond that initial purpose to add significant context to what is admittedly still a largely Palaeolithic focus. In detail, there are four thematic sections. “Quaternary environments and demographic response” has papers that cover changing sea levels, coastal landscapes of the Red Sea, a synthesis of the information about the Pleistocene climate, and an investigation of long-term population trends. “Genetics and migration” comprises a review

of the Mt DNA structure of the contemporary Yemeni population; a discussion of the Mt DNA evidence for a possible bottleneck Pleistocene archaeology, and the Early Holocene; and interestingly a comparative paper on the DNA of baboon populations that we believe also moved into Arabia from Africa. Papers devoted to the archaeology make up the latter two-thirds of the volume by size. A large section explores the Palaeolithic evidence from the Acheulean through to the “Upper Palaeolithic”, and a smaller section looks at the archaeology of the Early Holocene. These papers build significantly on summary papers of the 1970s and 1980s archaeological survey evidence that have appeared elsewhere. They include interim reports on new fieldwork from all around the Peninsula, and detailed studies of previously excavated material. The quality of the papers contained within the volume is very high indeed. A number of them will be standard references for years to come on their particular topic, whilst others start the discussion on key aspects of the archaeology of this area.

Overall, the editors must be commended for the coherence of this volume. Even though it has taken just two years to reach publication, it is more than a mere collection of papers; it forms a coherent treatment of the archaeology, human populations and environments of the region. This coherence takes its lead from a succinct introduction by the editors that sets out the key questions that inform the papers inside, while an excellent discussion chapter by Anthony Marks, comparing the knowledge presented on Arabia to the much more extensively studied Levantine record, locates the work superbly. Coherence is also apparent between papers, where numerous cross-citations show that individual contributors have had time to read and digest the work of fellow contributors.

Looking at the contents in detail, the first three synthetic papers on Quaternary environments and the demographic response stand out. Bailey provides detailed maps, using the available bathymetric data, which reveal that during glacial peaks the Red Sea, whilst significantly reduced in size, would always have remained open to the Indian Ocean; a sea crossing was always necessary for the “southern corridor” route out of Africa. However, the reduced sea level almost certainly revealed productive coastal environments attractive to hominin groups and, during

periods of hyper-aridity, refugia remained along this Red Sea coast. Parker offers a first synthesis of the available palaeoclimatic data, exploring the complex oscillations between arid and pluvial conditions and the changing Indian Ocean Monsoon track as it moved into the southern part of the Peninsula. He shows nicely that a simple oscillation between wet and dry periods is inadequate to understand the palaeoenvironment of Arabia. Working back from the recent historical period to the Palaeolithic, Wilkinson explores our knowledge of south-western Arabian populations. He identifies the highland areas as a consistently attractive region for human settlement, but also makes a strong case for constant demographic pulses in response to wetter conditions along river valleys.

The papers on Palaeolithic archaeology reveal the true potential for future work in Arabia. Petraglia *et al.* re-analyse Whalen’s archaeological sites from Dawadmi and the Wadi Fatimah, using comparative data on Acheulean collections from East Africa and India. They show that there is real potential for the study of tool manufacture and tool use across landscapes in both these areas. Similar “factory sites” are also described by Jagher in Oman. Scott-Jackson *et al.* provide a nice summary of their survey work in the UAE (Sharjah and Ras al-Khaimah), showing that the lithic assemblages here can be attributed (technologically) to a period spanning the Lower to the Early Upper Palaeolithic. Crassard’s discussion of the Middle Palaeolithic from Hadramawt includes a detailed discussion of the nature of the Levallois techniques in use. He argues for technical similarities to Mousterian techniques observed in the Levant, but not to any in East Africa. He also highlights the “absence” of any Upper Palaeolithic in southern Arabia. This is taken up again by Rose and Usik with a report on their work in central Oman. They present evidence from their excavations at Al-Hatab rock shelter, Ras Ain Noor and Dhanaqr, of Upper Palaeolithic assemblages as defined by the presence of laminar technologies. Whilst there are similarities in blade production here to the Levant, there are also a number of significantly original features. Moving forwards to the Early Holocene, Uerpmann *et al.* suggest that there is no continuity between Pleistocene and Early Holocene populations in south-eastern Arabia; sterile deposits separate

the archaeological levels. By way of contrast, and perhaps confirming the earlier paper by Wilkinson, Fedele's discussion of the archaeology of the Yemen highlands suggests that such continuity may have been present. Finally, McCorriston and Martin describe their work on the appearance of domesticates and the development of pastoral economies in the Wadi Sana. Domesticated animals are present by the late 7th millennium BC, but there is no clear evidence that these domesticates were brought in from the Levant.

Returning to the original research questions posed by the editors about the timing, nature and direction of hominin expansion out of Africa, and the character of hominin life within the Peninsula and its relationship to the wider Near Eastern region, the sense that emerges from this volume is that such questions are still not easy to answer on the basis of the current evidence. For example, it certainly would have been possible to cross the Bab al-Mandab from East Africa into Arabia at time of reduced sea level, so long as hominins possessed some form of water transport; and, furthermore, within the Arabian Peninsula, both the Red Sea coastal margin and the Indian Ocean coastal area provided suitable, possibly exceptional, environments in which to live. However, genetic evidence shows similarities between eastern, and not western, Arabian populations and African populations; there is no clear trend from west to east. The same counterintuitive pattern is also present in the archaeological (lithic) evidence, with archaeological material in south-east Arabia showing more similarity to that in East Africa. Yet there are some similarities between the Levantine archaeology of the Acheulean and Middle Palaeolithic and that in the Red Sea and southern Arabian coastal margins. Finally, the recognition of an Upper Palaeolithic remains highly problematic; blade technologies suggest its existence, but there is nothing that really looks clearly like what we find elsewhere at this time. As Marks notes in his conclusion, the archaeological evidence presented in these papers is neither what we might reasonably have expected in a zone of transition between Africa, South Asia and the Near East, nor is it the same as we can see elsewhere.

Rather than presenting the Arabian Peninsula as a difficult, and usually arid, place in which to attempt to live, or as a southern corridor from eastern Africa into South Asia,

these papers highlight how much we have to learn about this large region. For example, at times of climate change we need to think in terms of human and animal populations contracting into and expanding out of a number of refugia. Until we can understand the likely population movements that this process caused, then the genetic data will be problematic. Moreover, in order to make sense of the archaeological data we still have a long way to go in building up regional sequences and the associated classificatory schemes that will allow us to describe materials from this region in their own terms and not by reference to other schemes at some significant distance away. There is, however, an archaeological record of sufficient quality to justify exploration and analysis.

This volume provides an excellent statement of our current state of knowledge of the Pleistocene and Early Holocene occupation of the Arabian Peninsula, whilst also setting the scene for future research to address the new-found archaeological complexity of this region.

Anthony Sinclair

In the Shadow of the Ancestors: The Prehistoric Foundations of the Early Arabian Civilization in Oman

Serge Cleuziou and Maurizio Tosi

Oman: Ministry of Information & Culture, 2007. 334 pp. 262 colour and 7 b/w photographs. 20 maps, 62 line drawings, 6 tables. Select Bibliography. No price. No ISBN

The Oman peninsula is blessed with an enviable combination of some of the most aesthetic, important and well-preserved prehistoric archaeology in Arabia. The varied opportunities provided by the region's environments and resources, shaped by desert, mountain and sea, have supported complex societies which at times left the rest of Arabia lagging behind. Omani archaeology may be a relatively young discipline, having begun only half a century ago, but a sizable quantity of well-executed research has now been carried out. Despite this, the prehistory of the Oman Peninsula lacks a focused synthesis, the products of research being confined (where published) to specific site reports and journal articles. A general readership may find these sources dry and inaccessible, while the academic community's failure to bring together the now extensive data from multiple sites is hindering a better understanding of wider

society and long-term change. As a result, the prehistory of Oman remains undeservedly hidden from the eyes of the Arabian people and the wider world of scholarship.

It is this troubling failure which *In the Shadow of the Ancestors*, produced with the support of the Ministry of Heritage and Culture of the Sultanate of Oman, and aimed at academia and general readers alike, seeks to address. The assembled cast is well-chosen for a masterly treatment of this topic: the authors Serge Cleuziou and Maurizio Tosi have published widely on Arabian archaeology for more than 30 years, with contributions from Margerethe and Hans-Peter Uerpmann, Sandro Salvatori, Herve Guy, Olivia Munoz, Sophie Méry, Gerd Weisgerber, Tom Vosmer, Olivier Blin, Anne Benoist and Oscar Nalesini further broadening the pool of specialized knowledge.

The approach is broadly chronological. Divided into eleven chapters and eighteen “windows”, *In the Shadow of the Ancestors* covers Omani prehistory from the arrival of *Homo erectus* until the late Iron Age, a period of two million years. Wisely, modern geopolitical boundaries are not strictly respected, with complementary evidence drawn from the United Arab Emirates, and occasionally from Saudi Arabia and the Yemen. Chapter 1 places the archaeological discussion within a geographic context, focusing on the challenges and opportunities offered by the variety of environments found within the Oman peninsula – namely the interaction between desert, mountains and sea. Chapters 2 and 3 reconstruct the lives and habitats of early man through a synthesis of palaeoclimatic, palaeofaunal and artifactual (lithic) evidence. In Chapter 4 the authors explore the social and economic changes lying behind the adoption of large-scale marine fishing, oasis cultivation, metal working and new burial traditions in the 5th and 4th millennia BC, a time they clearly consider as the key formative period for subsequent developments in Oman. In Chapters 5 to 8, the reader is taken through the consecutive Hafit and Umm an-Nar cultures of the 3rd millennium, with individual chapters focusing on their burials, agricultural economy, trading relationships and material culture. The emphasis on this period reflects the region’s incorporation, at this time, within the system of interaction between the Indus Valley and Mesopotamia, then the most complex societies

in the world. The collapse of this “zenith” of prehistoric civilization is considered in Chapter 9’s treatment of the Wadi Suq period, broadly the 2nd millennium BC. Chapter 10 completes this chronological progression around the mid-1st millennium with the end of the Iron Age, a period that many readers will be surprised to find almost completely without the production or use of objects of iron.

In Chapter 11, the authors wisely give separate consideration to Dhofar, from the palaeolithic to the Iron Age. Geographically segregated from northern Oman by extensive desert, the archaeology of this region is culturally distinct from it. Furthermore, from the 1st millennium BC Dhofar enjoyed international connections through its involvement in the frankincense trade.

The supplementary “windows” found at the end of related chapters deal with, among other things, 5th-millennium herding at Jebel al-Buhais (Margerethe and Hans-Peter Uerpmann), the appearance of pottery in Oman (Sophie Méry) and the production of copper from the Bronze to the Iron Age (Gerd Weisgerber). Particularly enjoyable is Tom Vosmer’s reconstruction of an Early Bronze Age boat based on discoveries at Ra’s al-Jinz, followed immediately by a discussion of the routes those mariners may have taken.

On the whole *In the Shadow of the Ancestors* is an attractive and well-produced volume. The text is large and clear, the pages glossy and lavishly illustrated with diagrams, maps and colour plates. For the most part, the text seems to have made the transition from French and Italian to English reasonably well. The book is a breath of fresh air in bringing together, for the first time, much of the evidence and ideas within it. In this respect, it is good to see the inclusion of the authors’ own major work – the Joint Hadd Project – which since 1985 has explored several sites in the UAE and Oman. It is however the eighteen “windows” which are perhaps the book’s highlight; these bite-size chunks offer insights into prehistoric life at a level of detail which contrasts appropriately with the more general coverage of the main chapters.

Yet there are problems with this volume that will inevitably discourage much of its intended readership. The text is made inaccessible through the absence of a detailed contents page, a problem exacerbated by the lack of sensible chapter names. Titles like “The Great

Transformation” and “A Greater Society Looms Under the Eyes of the Ancestors” have obviously been designed to entice readers, yet in doing so obfuscate the chapter contents, making it hard to be selective – a disadvantage when the greatest value of a book of this size and scope is often realized through dipping in and out. A more significant problem for the student and scholar will be the lack of in-text referencing. While it was noted above that much of the book’s contents have been discussed together for the first time, the absence of references makes it difficult to follow the authors’ ideas through. The select bibliography is insufficient for this purpose. Furthermore, that the book ends without a concluding chapter is more than a little disappointing. Not only is there a need for a summarizing overview of the vast period covered, but an opportunity to discuss general themes has been missed, particularly the changing human relationship with the environment and a long-term perspective on cultural continuity and change. The ideas and evidence are clouded not only by somewhat deficient organization, but by a mire of flowery and inappropriately emotive language. As a final point, as a government-sponsored publication the book lacks an ISBN and price, which suggests that it has not benefited from a publisher’s input and distribution network, so that it will not be available through the international book trade, and perhaps only haphazardly in Gulf bookshops.

Hence this weighty and glossy tome fits neither of its target markets very well, failing in this precisely because it is trying to do too much. To produce for the first time a synthetic volume appealing to both general reader and specialist alike is a difficult challenge, particularly on a topic as broad as this. Perhaps then, with this in mind, *In the Shadow of the Ancestors* must be considered a positive contribution to Arabian studies. While imperfect in various respects, this wide-ranging discussion of prehistoric Oman represents a step in the right direction academically, and a recognition of the important prehistoric heritage of a rapidly developing state.

Andrew C. Blair, Durham University

Indo-Roman Trade: From Pots to Pepper

Roberta Tomber

London: Duckworth, 2008. 216 pp. Paperback. 21 b/w illustrations. £12.99. ISBN: 978-0-7156 3696-1

Imagine the scenario. Emerging from a period of devastating internal conflict, the West’s post-war economy booms as political stability takes hold and confidence returns to the international trading system. Increasingly prosperous domestic consumers look to luxury goods in order to enjoy their new-found wealth and project their social status. Asian nations discover that Western consumers have a voracious appetite for their products, and are willing to pay handsomely for them – although it is unlikely that the poor workers receive anything like the prices these goods fetch in the West. Before long, Western commentators are bemoaning the growing trade deficit with Asian nations, and its effect on the home economy.

While the above might be a description of modern Europe’s economic relationship with Asia, it could equally apply, albeit on a smaller scale, to the early Roman Empire’s emergent relationship with Asia, and with India in particular. A disapproving Pliny says of the eastern trade: “In no year does India absorb less than fifty million *sesterces* of our empire’s wealth, sending back merchandise to be sold with us at a hundred times its prime cost.”

Before Sir Mortimer Wheeler rubbed “a sweaty forearm” across the dusty glass of a display case in Pondicherry, India, in the 1940s, revealing fragments of Graeco-Roman amphorae, our knowledge of Rome’s trade relationship with India and other Indian Ocean nations had been limited to textual sources such as Pliny’s *Natural History* and the almost-contemporary *Periplus Maris Erythraei*. Since then excavations, including those at Berenike and Myos Hormos in Egypt, Barygaza, Muziris and Arikamedu in India, Qana in Yemen, and Adulis in Eritrea, have introduced a plethora of archaeological data into our growing scholarly understanding of Rome’s Indian Ocean commercial relationships.

The declared objective of Roberta Tomber’s book is to re-evaluate Indo-Roman trade in the light of this seven-decades’ worth of archaeological inquiry. The result is both an excellent synthesis of the story so far, and an insightful reappraisal of Rome’s place within the Indian Ocean economy. While Wheeler, an imperialist of his time, saw Rome as

controlling this trade, and the Indian port of Arikamedu as a Roman colonial possession through which it was prosecuted, Tomber reinterprets the contemporary Indian Ocean trading scene – and the Roman empire’s place within it – as a multi-polar and multi-ethnic network of maritime trading relationships. “Rome” itself is unpacked as no monolith, but rather an umbrella term for a set of diverse ethnicities – and as just one, albeit prominent, participant in the trading schema.

Tomber poses a number of questions in creating this new characterization. What goods were exchanged? Who controlled, and who conducted, the trade? Where did these traders live? What routes did they follow? How long did this trade last? And how far did it reach?

As a ceramics specialist, the grist to Tomber’s narrative is inevitably the pottery finds of archaeological surveys and excavations around the African, Arabian and Indian littoral of the Indian Ocean, and occasionally beyond. Here the data-set incorporates the amphorae that constituted, in part, the direct containers by which the trade was conducted, and also the fine Roman and Indian wares that may have been traded items or the possessions of traders, as well as the coarse wares that accompanied travellers and indicate the presence of diverse groups within the same port community.

Yet Tomber ventures far beyond her immediate specialism, neatly incorporating a broad and complementary range of data sources, from Latin, Greek and Indian-language texts and epigraphy, through cartography and numismatics, to archaeobotanical data, using the strengths of one discipline to address, where possible, the shortcomings of another.

On the basis of this data, Tomber goes on to build a picture of the emergence of Rome in the Indian Ocean trade, through the annexation first of Egypt, and then of the Nabataean lands, exploring, as far as is possible, the relative roles of the Red Sea ports that constituted the Empire’s window on the East, and incorporating the material remains of such key locations as Berenike, Myos Hormos, Clysma and Aila.

From there, the focus shifts to the foreign lands with which these Roman ports interacted – the Axumite kingdom, the South Arabian kingdoms, the “Far Side” ports of the Horn of Africa and Azania, the relatively obscure connections with the Arabian/Persian Gulf, and the Indian polities themselves.

Tomber concludes by attempting a chronology of Roman involvement in Indian Ocean trade, charting its changing nature over time. The division is broad – Early Roman versus Late – but nevertheless instructive. In particular, the role of Christianity in providing a unity among Indian Ocean trading communities in the later period is enlightening. As Tomber herself points out, the archaeological data is more successful in identifying the routes of trade than its volume. Her restrained characterization of Indo-Roman trade as “a small episode” within Indian Ocean economic history indicates the extent to which a sense of proportion has been maintained.

In sum, Tomber creates an accessible reference text for any reader seeking an entrée into or a considered overview of the subject of Indo-Roman trade. The text is clear, the illustrations simple but effective. The work is produced by an expert in the field, yet does not lose sight of the needs of a wider readership. Placed within Duckworth’s paperback *Debates in Archaeology* series, the book is also priced at a level affordable to most individuals, making it a valuable companion for those with an ongoing interest in the subject.

John P. Cooper

Sisters of Sinai: How Two Lady Adventurers Found the Hidden Gospels

Janet Soskice

London: Chatto & Windus, 2009. xiv + 338 pp.

Hardback, jacketed. 1 map, 31 b/w

photographs. Notes, Bibliography, Index.

£18.99. ISBN: 978-0-7011734-1-8

This is the remarkable story of how two devoutly Presbyterian twins, Agnes Lewis and Margaret Gibson, discovered in the 1890s one of the earliest known copies of the Gospels of the New Testament. They were well educated and wealthy, their fortune inherited from their father who had also bequeathed not only a pleasure in travel but also the dictum that they should learn the language of any country they travelled to. This inspired in later years the astonishing diligence they brought to their study of the languages of the ancient biblical world, in particular the various forms of Syriac – not so difficult, said Agnes, if you already knew Hebrew and Arabic. They married late, Agnes to Samuel Lewis, librarian to the famous Parker Library in Cambridge’s Corpus Christi College (giving them both the vital introduction to Cambridge academia); and Margaret to

James Gibson, a Scottish Presbyterian minister who had travelled in the Near East and Greece (encouraging the twins to add modern Greek to their knowledge of ancient). Widowed within a few years of each other, their wealth facilitated their travel. And how they travelled, indomitably and learnedly: Greece, Palestine, up the Nile (poor editing has them going “down” the Nile, as per the atlas), and in due course taking a nine-day camel ride to the Orthodox monastery of St Catherine’s in southern Sinai.

The late 19th century was deeply concerned about the integrity of the New Testament, in particular the Greek text forming the basis of the King James Bible, which was known to be imperfect. In 1859, Constantin von Tischendorf tracked down a mid-4th-century biblical manuscript in St Catherine’s. This was the celebrated Codex Sinaiticus. Von Tischendorf persuaded the monks to “lend” him the document, which he then presented to the Tsar (to the great frustration of the monastic community), and it was sold on to the British Museum/Library by Stalin when he was short of cash in 1933. Samuel Lewis introduced the twins to this expanding world of biblical scholarship and suspicions that the monks were sitting on other priceless manuscripts. Encouraged by scholarly friends, the ladies became convinced of the existence of another document in St Catherine’s possibly contemporary with the Codex Sinaiticus.

Thus, on Lewis’ death in 1891, Sinai beckoned. The twins had established good relations with Orthodox monks in Greece, and this greatly facilitated their acceptance by the Orthodox monks of St Catherine’s. In 1892 they duly set off across the Sinai desert.

This is the background to Agnes’s discovery of a palimpsest tucked away in a dark closet in St Catherine’s. The Greek *palimpsestos* means “wiped clean again”, like a slate: when vellum was scarce it was customary to scrape away the writing on a page and use the new surface to write anew; sometimes, over the years and centuries, the old words “popped up again”. The document now in Agnes’s hands turned out to have been over-written in AD 697; the underwriting, which she and Margaret coaxed out with foul-smelling chemicals, was probably written two hundred years earlier, one of the earliest copies of the Gospels in ancient Syriac.

To supply the context for the intricate narrative of the sisters’ discoveries, their return

journeys to St Catherine’s, their innumerable scholarly publications, the development of their personal scholarship, and their (often reluctant) acceptance by the male-dominated academic world, Sorkice has woven a superb background of late 19th-century biblical studies, Cambridge society, and the Presbyterian world (the sisters founded the Westminster Presbyterian College in Cambridge). Elements of academic rivalry, near vitriol and jealousy inevitably creep in; as Professor of Philosophical Theology at Cambridge, Sorkice herself is doubtless familiar, as the twins perforce became, with the ways and wiles of academia. She develops the story brilliantly and faultlessly.

One intriguing result of the twins’ scholarly ferreting relates directly to Arabian studies. In these days of an insatiable antiquities market, the eagerness with which holders of manuscript riches fed the demands of the twins’ contemporaries is notable. They themselves bought manuscripts wherever they could as well as directing concerned scholars to potential treasure. In 1896 they passed a “tatty fragment” from Cairo to their Jewish friend Solomon Schechter, thus leading him to the famous deposit in Cairo’s Ben Ezra synagogue of mostly 11th- and 12th-century Geniza documents, the bulk of them now in the University Library of Cambridge. For the early medieval historian of Egypt, the Red Sea, Yemen and India, this has proved every bit as dramatic a source of knowledge as the biblical discoveries of Agnes Lewis and Margaret Gibson.

Sarah Searight

A Photographer on the Hajj: The Travels of Muhammad ‘Ali Effendi Sa’udi (1904/1908)

Farid Kioumgi and Robert Graham

Cairo: American University in Cairo Press, 2009. xx + 124 pp. Hardback, jacketed. 81 b/w and sepia photographs, 5 colour. \$34.95. 7 maps and plans. Glossary and Further Reading. ISBN 978-977-416-290-9

To students of the history of Mecca and the Hajj, the name of Muhammad ‘Ali Sa’udi (1865–1955) has been familiar, if at all, only as one of several Muslim photographers whose pictures appeared in the important work on the holy cities by Ibrahim Rif’at Pasha, *Mir’at al-Haramain*, published in Arabic in Cairo in 1925. Gen. Rif’at served as Amir al-Hajj on the annual Egyptian pilgrim caravans in the early years of the 20th century, and was accompanied

in 1904 and 1907/08 by the observant Muhammad Sa'udi, a technically competent employee of the Egyptian Ministry of Justice.

Sa'udi's photographs and diaries of his journeys, as well as his camera equipment, have come to light in recent years through the efforts of Farid Kioumgi. They were sold in 2006–08 in various lots at Sotheby's in London, but not before the authors had taken the opportunity to study their contents. Thanks to this publication, which is essentially a condensed version of his diaries accompanied by photographs, the fastidious Sa'udi emerges for the first time as a personality in his own right. An accomplished photographer who had also read Burckhardt and Burton, he was intent on making an ample photographic record of the Egyptian *mahmal* and pilgrim caravan (comprising the surprisingly small number of 1,800 pilgrims) and of the Hajj, as well as being officially charged with helping to record the antiquities of the Hijaz. Travelling at a time when the Ottoman Empire was on the wane and the advance of the Hijaz Railway threatened to upset vested interests in the old pattern of the Hajj, the pious Sa'udi is a scathing observer of Ottoman and Sharifian governance of the Hijaz, the frustrations and inconveniences of daily life, the chaotic customs at Jiddah, and the general neglect of pilgrims' welfare and security, not to mention the ever-present dangers of taking photographs. Over all hangs the spectre of cholera, and there are good pictures of the quarantine station at Tor in Sinai. The outraged tone of Sa'udi's account is almost a trope of pre-1920s Hajj narratives: the hapless pilgrim maintaining, against all the odds, his devotion and spiritual elation in the face of danger, exploitation and casual victimization.

But it is Sa'udi's photographs that are the real glory of this book. Wonderfully sharp and detailed, reproduced with care on high-quality paper, they provide a vivid memorial of old Makkah and Madinah that will surprise those who are familiar only with the modern cities which have almost totally replaced them. Notable historic landmarks recorded by him and since destroyed include the shrines at Makkah's cemetery of Jannat al-Ma'alla (including that of the Prophet's wife Khadijah), the grand mausoleums in Madinah's cemetery of al-Baqi', and the Quba Mosque. As noteworthy are the remarkable images of the old buildings and streets of Makkah and

Madinah, a record of a highly distinctive urban fabric now sadly lost. Notable personages include the boy amir of Ha'il, 'Abd al-'Aziz Al-Rashid. The scenes of pilgrims around the Haram and Ka'bah, the Standing at 'Arafat, the stoning of the pillars at Mina, the Namira and al-Khif mosques, and the Egyptian *mahmal*, are unsurpassed in clarity.

To accompany their selection of his photos, the authors have provided a readable narrative of Sa'udi's journeys, peppered with extracts from his diaries highlighting the irritations and intrigues that beset him. Good though it is, their account betrays a certain unfamiliarity with the geography of the Hijaz. For example, is it Sa'udi or the authors who consistently misspell Rabigh, the important coastal station en route from Makkah to Madinah remembered by the thirsty John Keane (1878) and Lady Evelyn Cobbold (1933) for its watermelons, as Ghabir? One might also add Khalis and 'Afsan (properly Khulais and 'Usfan). There are slightly frustrating vaguenesses in the story; for example, Sa'udi clearly had relatives living in Makkah, but their presence there is not explained.

But overall the tale is well told for the general reader. Scholars may be left with an appetite for more: perhaps a full and definitive edition of Sa'udi's diaries will appear one day – a tantalizing thought, especially as the authors maintain that Sa'udi himself wanted to publish a book on the Hajj, but allegedly deferred to Ibrahim Rif'at's own project to write the much-delayed *Mir'at al-Haramain*. Scholars may also wish to delve into the three Sotheby's sale catalogues for more detailed information on Sa'udi's collection. An Appendix containing such data would have been a useful addition to this book. There is no index. But there is a wonderful coloured sketch, on pp. 62–3, of a catastrophic late 19th-century flood in the Haram which damaged the buildings and apparently left the Ka'bah in ruins.

William Facey

Ihlal al-salaam fi Hadhramaut: dirasah tarikhiyyah li tajribat Hadhramaut fi al-qadha' 'ala al-tha'r al-qabali (Establishing Peace in Hadhramaut: a study of Hadhramaut's experience in eliminating tribal feuding, 1933–1953)

'Abd al-'Aziz bin 'Ali bin Salah Al-Qu'aiti
London: Arabian Publishing Ltd, 2009. Arabic.
Large hardback, jacketed. 430 pp. 40 b/w

photographs, 170 documents, 2 maps.

Bibliography, Index. £50.00. ISBN: 978-0-9558894-1-7

This book discusses the process which brought peace to Hadhramaut, a region which for generations until the late 1930s had been bedevilled by blood feuds and tribal warfare. It builds on the extensive research carried out by the author in collaboration with the Sudanese historian, Dr Muhammad Sa'id al-Qaddal (now sadly deceased), for their biography of the author's father, Sultan 'Ali bin Salah Al-Qu'aiti. During the 1930s, Sultan 'Ali administered the hinterland of the Qu'aiti State on behalf of his cousin, Sultan Salah bin Ghalib Al-Qu'aiti, who divided his time between his coastal capital, Mukalla, and his property in Hyderabad.

The author tells how, by the mid-1930s, Britain's geopolitical interest in bringing stability to the region coincided with the urgent desire of leading Hadhramis to establish peace and security in their turbulent homeland. Harold Ingrams was Britain's chosen instrument and was posted to the region in 1936, having made a nine-week exploratory visit there with his wife, Doreen, in 1934. The author identifies Sultan 'Ali bin Salah, Sultan 'Ali bin Mansur, Ruler of the Kathiri State (centred on Saiyun and Tarim in Wadi Hadhramaut), and the celebrated Hadhrami philanthropist, Sayyid Abubakr bin Shaikh al-Kaff, as "men of enlightenment" who acted as Ingrams's principal coadjutors. Together they succeeded in negotiating a three-year truce, signed by some 1400 tribal chiefs, which was later extended for a further ten years. The author divides the credit for this historic achievement fairly equally between Ingrams (who was able to call upon the RAF in Aden to bring two recalcitrant tribes to heel) and his Hadhrami colleagues.

The author devotes about a third of the book to an analysis of the historical background to the long and arduous business of pacification. He draws on a diversity of Western and Arabic sources, and includes a detailed biographical note, in English and Arabic, on Harold and Doreen Ingrams, written by their daughter Leila.

The rest of the book comprises a treasure house of original documentation largely connected with the peace-making efforts outlined and discussed by the author. Much of this documentation is published for the first

time and includes correspondence between Sultan Ali bin Salah, British officials (mainly Ingrams) and local political actors; it also includes a number of tribal treaties and agreements. An explanatory note is helpfully appended to each manuscript (the note, however, on p. 145 does not relate to the text above it), and each manuscript is fully reproduced in typescript in the last section of the book.

The author deserves to be congratulated not only on making such a wealth of original material accessible to future researchers and area specialists (conversant with Arabic), but also for his readable and balanced presentation of the historical background to the establishment of peace in the region. The text is illustrated with numerous period photographs, including images of many of the personalities involved in the peace process. Although a bit heavy to handle, this book is a production of exceptional quality, with a sewn binding and cloth covers.

Yemen's former Prime Minister, 'Abd al-Qadi Ba Jammal, contributes a Foreword, and shares the author's view that Yemen today can draw useful lessons from Hadhramaut's experience in bringing tribal feuding to an end during the first half of last century. In view of Yemen's current problems, this book has been published, it seems, at a particularly appropriate moment.

John Shipman

Ein Jude im Dienst des Imams: Der erfolgreiche Geschäftsmann Israel Subayri

Josef Tobi

München: Staatliches Museum für Volkerkunde / Dettelback: J. H. Roll Verlag, 2008. 168 pp.

Hardback. 14 b/w illustrations. €89.90. ISBN: 978-3-89754-265-5

There have been many studies on Yemeni Jews, but this is the first book devoted to the most colourful and extraordinary Yemeni Jewish personality of the 20th century, Israel Subayri. A self-made man in the modern sense of the word, his life fluctuated between Imam Yahya's Yemen, the Germany of the 1930s, and what is now the State of Israel. He was the Imam's chief weapons' provider and importer of luxury goods, and anchorman to foreign visitors and scholars in San'a; it was through him that the collections of Yemeni antiquities in the museums of Hamburg, Harvard and Jerusalem originated.

In this book, Yosef Tobi of the University of Haifa, the foremost authority on the history, ethnography and intellectual heritage of the Yemeni Jews, has reconstructed Subayri's life and times through the documents preserved by the Subayri family in Israel.

In the first chapter, Tobi explores the economic situation of the Yemeni Jews under Imam Yahya. We shall return to this later.

Chapter 2 describes Israel Subayri's background. The family originated from Subayra, near Qa'taba (on the former border between North and South Yemen, east of Ta'izz), moving to San'a in the 19th century. They were connected with the Rabbinic elite in Yemen. Their business (shopkeepers) expanded by catering to the more sophisticated needs of the Ottoman Turkish administration. After 1918, they moved into the respected and more rewarding art of weaving gold-thread belts for the *janbiyyas* worn by *sayyids* and *qadis*. After his father's death in 1924, Israel Subayri acquired half the family business (valued at the very considerable sum of 900 riyals) from his brother. He then bought his brother's share in their parents' house, and acquired a large building in the Qa' al-Yahud for 300 riyals. These deeds and other documents were issued (in Arabic) by the Rabbinical court, and then authenticated by Qadi Husayn bin 'Ali al-'Amri, *ra'is al-diwan*.

The enterprising Subayri soon became aware of the need for accommodation in San'a of a growing number of European travellers and official guests (and some American visitors, such as Dr Coon from Harvard Museum). Behind his home, he built a European-style hotel to which foreigners were also assigned by the Yemeni government. Subayri thus became the chief middleman for many foreign visitors to San'a. Tobi quotes at length from Hans Helfritz and Hugh Scott (who described Subayri's red wine as "pleasant to the taste, but somewhat heavy and potent"), and also speaks of a certain Mr Bailey who borrowed 1,500 riyals from Subayri before disappearing into thin air!

The third chapter deals with the decades-long friendship between Subayri and the scholar Carl Rathjens, who visited Yemen several times between 1927 and 1938, and whose excavation of the temple at Huqqa, north of San'a, was the first professional archaeological dig in the country. Rathjens's three-volume *Sabaica* and his *Jewish Domestic*

Architecture in San'a remain basic studies. Rathjens was authorized by Imam Yahya to take his collections, largely gathered with Subayri's assistance, to Germany (72 camel loads!), and these are now in Hamburg and Jerusalem.

Chapters 4 and 5 cover Subayri's foreign trade activities. In 1934 he became Yahya's main weapons' procurer, importing rifles, pistols, mortars, machine guns, ammunition, and equipment to set up an ammunition factory, mainly from Germany and Belgium. The range of his other imports is even more surprising: a soap factory, paper for Yemen's only newspaper (*al-Iman*); 200 dozen black fezzes; 208 kg of toys; perfumes, shoes, deck chairs and marquees; a textile factory complete with raw materials; and two 8-cylinder Horch (today's Audi) motor vehicles. In 1938, Subayri arranged through Schroder Bank the minting in London of 10,000 riyals for the Imam's treasury.

Chapter 6, covering 1939/40, coincides with the intensification of Nazi persecution of Jews. While this did not affect Subayri personally, it is sad to read of the desperate efforts of his main commercial partner, previously in Hamburg but now in Liège, to maintain his business links with Subayri. The book ends with Subayri's later years in Israel.

Photographs of the Subayri family in the courtyard of their house in San'a, and, later, of Subayri himself in his elegant coat and hat in Jerusalem during the 1930s, illustrate the stark contrast between the two worlds he so successfully bridged. Two other images, by Toni Hagen, show San'a as it was in the early 1960s, *intra muros*.

Returning to Chapter 1, Tobi presents us with an overview of the economic situation of Yemeni Jews under Turkish rule and under Imam Yahya. Their tax burden under the Imam was lower than that of Muslims, Jews having to pay only the *jizya*. But Tobi concludes that the Jews fared much better under the Turks, whose administration opened the country up to the wider world, than they did under the restrictions imposed by the Imam. However the chapter on the Jews in Serjeant and Lewcock's *City of San'a* reached the opposite conclusion. Incidentally, Tobi errs in stating that the menial task of collecting human excrement for heating the *hammams* would have been assigned to the Jews, since this was, in fact, the chief occupation of members of the lowest Muslim

class, the Bani al-Khums, until liberated by the Revolution of 1962 (they still bear the name Hammami).

This book provides a none the less fascinating insight into the Yemen of Imam Yahya and its economic relations with the world at large, and into Jewish–Arab relations. The innumerable business documents make the book an important source for the economic history of Yemen in the first half of the 20th century. Although the Rathjens collections in the Hamburg Volkerkundemuseum and in the Jerusalem Museum are well documented, this is not so for the Yemeni antiquities (also originating from Subayri) in the Harvard Peabody and Harvard Semitic Museums. It is good to know that Tobi plans their publication.

Ruth Achlama, who translated the book into German from the Hebrew original, is to be applauded for her meticulous work. A single desideratum remains: that the property documents from the 1920s should be published in their original Arabic.

Werner Daum

Roads to Nowhere: A South Arabian Odyssey, 1960–1965

John Harding

London: Arabian Publishing Ltd, 2009. xxiv + 312 pp. Hardback, jacketed. 61 b/w photographs, 1 map. Bibliography, Index. £30.00. ISBN: 978-0-95544894-2-4

This is a riveting book which carries the reader along page after page. It is the story told by one who was at the focal point of British contact with the local rulers and what passed for local administrations for six of the last eight years of Britain's rule in South Arabia. The author left two years before the British withdrawal in 1967.

The preface sets out the historical background and emphasizes that Aden was a large and prosperous city-state because of its strategic position on the route to the East. It was at the peak of its prosperity in 1960. The Western Protectorate had been metamorphosed into The Federation, with a Government with ministries led by feudal leaders happier with a pistol than with a portfolio. The narrative takes the reader through the area's turbulent decline, analysing the problems of marrying a threadbare Federation to a prosperous colony moving towards self-government. The lack of co-ordination between the various British elements in Aden, the Government, the Armed

Forces, the Intelligence services and the Federation, makes disturbing reading, as does the belated surprise that the insurgent movement for independence, which became the two nationalist organisations, the National Liberation Front and the FLOSY, had penetrated them so deeply.

It is a history of strong personalities, allowed to become larger than life in the wide expanses of the Protectorates, driving through unworkable policies with unpredictable consequences against a background of Whitehall parsimony. Harding delineates his characters with a pungent candour. Even if they did not take to him or altered his career, he still treats them kindly. The feudal relationships of the tribal leaders, the interplay of the senior staff and the turf wars among the senior civil and military officials are described with wit and humour and not a little bafflement. Events in the desert and the rugged mountains are recounted with an observant eye.

With this in the background, it is also a story of adventure and “swashbuckling in international pastures”, to quote a Master of Balliol. The Assistant Advisers were the colonial officers closest to the local rulers and directly responsible for helping them by creating and supporting plans for their development of schools, roads, agriculture and fisheries. There were journeys with the bedu in the sands of the Empty Quarter, going from fort to fort, manned by bedouin legionaries, as well as frustrating meetings with the local State councils.

When he moved to the Secretariat in 1962, it was still operating as it had been. One year later it had disappeared completely with the accession of Aden Colony to the Federation. The succeeding structure was fragile and fragmented. The difficulty of getting the new Federation ministers to take their tasks seriously, the absences of the Chief Minister of Aden, to whom Harding reported, his eventual demise, and the lack of co-ordination of the British authorities, caused the author increasing frustration. The terrorist threat went undetected. When first appointed High Commissioner, Trevaskis, a long-standing member of the Aden service and the architect of the Federation, “failed to take a sufficiently firm grip on the Federal internal security apparatus until the botched attempt to assassinate him and other Federal Ministers at Aden airport in December 1963”.

In 1964, Harding was appointed Adviser to the Sultan of Lahej. This state, adjacent to Aden, had a history of disaffection and Harding worked hard to keep it “on-side”. Subsequently he was charged with development programmes for agriculture and roads in the more remote parts of the Federation. Each project was more challenging than the last, all a compromise between the devious interests of the ruler and the strategic requirement to maintain order. So successful was he that he was appointed to the Radfan area, which had been pacified by British forces with the expenditure of much blood and treasure. It was close to the Yemen border, so attacks on the substantial British garrison and Harding’s house by Yemenis and others supported by the Egyptians were a frequent occurrence.

It is a story of very dedicated and competent men with insufficient resources, often in considerable personal danger, struggling to serve the people of Arabia and to maintain a less and less credible British presence. It became a Sisyphean task after 1966, when the Labour government decided to quit the Aden base, ignoring previous assurances made. They also appeared to encourage the Nationalists. When this reviewer left Aden to return to Oxford in 1961, the Head of Personnel said: “You will be very welcome back here – but I wouldn’t. We’ll be out of here soon.” John Harding’s book describes six years of honourable and dedicated service in a climate of denial. The *Envoi* completes the dismal story of the end of British rule in South Arabia.

Stewart Hawkins

Noble Brutes: How Eastern Horses Transformed English Culture

Donna Landry

Baltimore: Johns Hopkins University Press, 2009. 248 pp. Hardback. 12 b/w photos. Notes, Bibliographical Essay, Index. £27.00. ISBN: 978-0-8018-9028-4

The Arabian horse is universally admired and respected and today is the subject of almost obsessive preservationist breeding in some quarters (particularly in the USA) as well as equally controversial out-breeding aimed at strengthening traits for competitive showing and the acclaim, prizes and values that can ensue. Far more Arabian horses are kept and bred in the West than in the Middle East and the breed stands today in many ways as a potent cultural ambassador between the

Occident and the Orient.

Donna Landry’s *Noble Brutes* is an important and most welcome contribution to our understanding of the multi-faceted impact of horses on humans and focuses on the significant influence of Eastern imports on English culture.

The subject matter rides into the widely contested territory of various interest groups. This is a field that involves not just academics and disciplines such as literature, art, military and colonial history, economics and trade and relationships with the East as well as scholars of the Ottoman Empire and Arabia, but also equestrian specialists, horse breeders, and those interested in Western and Eastern horsemanship and material culture.

Landry, professor of English at the University of Kent, leads the reader deftly through a complex course presenting valuable detail, a trove of quotes, provocative arguments and fascinating observations which will engage a wide spectrum of interests.

From the start there are vexed issues of terminology to hurdle. There is the challenge of defining Eastern Horses of the title and Landry introduces Barbs, Moroccans, Akhal-Tekes and Arabians, sometimes also collectively referred to as Oriental horses. The author employs the lower-case term “thoroughbred” to designate a pedigreed horse of pure blood. When capitalized, the same term refers to “the particular breed developed in England during the 18th century, genetically forged from crossing previously separate types of Eastern bloodstock”, most famously giving rise to the iconic British racehorse.

Landry provides the reader with a valuable survey on the “contours of the debate” on the origins of the Thoroughbred. “What seems incontestable,” she states, “is that a potent infusion of Eastern blood transformed not only the equine gene pool in the British Isles but also ideas about horse breeding and record keeping.”

And there is dark matter too presented in her narrative: “Appropriation and sometimes theft, followed by a suppression or forgetting of foreign origins, has long been a part of the Thoroughbred’s story.” This forgetting of Eastern origins is a theme she elaborates and returns to at various points in the book.

There are chapters on imports of Eastern horses which focus on the Levantine connection (although numerous Arabian horses

were also sourced directly from imperial India, the Gulf, southern Arabia and East Africa) and the author presents fascinating insights on shipping horses. There are accounts of the individuals involved in sourcing Eastern horses and she explains the various methods through which they were obtained: war (the Byerley Turk); trade “including the odd dodgy transaction” (the Darley Arabian); and diplomacy and gifts (the Godolphin Arabian).

In her chapter “The Making of the English Hunting Seat” Landry details equipage, such as the European saddle and Turkish cradle, bits and riding techniques such as the Eastern habit of “riding short” using stirrups. Here we learn of the curious shift and exchange in which the Turks adopted long stirrups – with disastrous results – whereas English riders adopted the Ottoman use of the short stirrup – and never acknowledged the fact as they successfully rode forward!

Some readers might find the use of scattered and uneven subheadings (not shown in the contents page) distracting such as “Bits” and “The Contribution of Sporting Art to the Houyhnhnmization of Society”. A dozen black-and-white reproductions of iconic equine subjects and equestrian scenes by Stubbs, Seymour, Landseer and Wootton throughout the text, particularly Stubb’s *Whistlejacket*, form part of Landry’s scholarly analysis. Although perhaps wishful thinking, it is somewhat regrettable that these could not have appeared as glorious full-colour plates (perhaps in a single signature) as these masterpieces, as well as the subject matter and readers, deserve.

Johns Hopkins University Press have published a book with exemplary production values to complement the content, at an accessible cover price. The volume is well indexed and contains copious, detailed 40-page chapter notes tidily sectioned at the back of the book with handy page references at the head of each page for quick reference and access. Rather than a standard bibliography, Donna Landry presents an essay on sources in various related subject areas. These combine with the author’s fastidiously researched work, provocative arguments, cogent narrative and salient and colourful quotes to provide a rich and fascinating vein for further reading and investigations, and of course, debate on the origins, merits and influence of the magnificent and universally revered Eastern Horse.

Peter Harrigan

Inside the Kingdom: Kings, Clerics, Modernists, Terrorists and the Struggle for Saudi Arabia

Robert Lacey

London: Hutchinson, 2009. 432 pp. Price: £20.00. ISBN: 978-0-091312-4-7

Robert Lacey’s new book has an extraordinary compelling quality and should be widely read, and not just by aficionados of Saudi Arabia. The short chapters propel you into the life and thoughts of Saudis; the use of so much verbatim interview makes you feel you have somehow been let in on a secret, and given confidential and intimate information. The technique leaves Lacey free not to be judgemental, letting the talkative Saudis criticize or explain their society. Lacey is the master of this style, which sometimes can seem sensational but mostly brings people and events alive. Following the dialogue comes Lacey’s explanation and analysis, insightful and informed.

For a country as topsy-turvy, paradoxical and muddled (all words used by Lacey to describe Saudi Arabia), this fragmented and anecdotal approach is useful. It helps explain and illumine some of the country’s curious anomalies. Lacey is good at bringing out the paradoxes and contradictions and enjoys them: rich/barefoot, mighty/humble, reformist/conservative, Muslim/secular. To understand the holding of irreconcilable attitudes simultaneously is to begin to understand Saudi Arabia.

Lacey’s style should not blind the reader to the seriousness of the book. He deals with a 30-year period from 1979 to 2008/09 during which Saudi Arabia has changed in technology, population, oil-sustainable capacity and in the exercise of religion. Lacey has put religion centre-stage, which gives this book a veracity often missing in books on Saudi Arabia. He explores how Wahhabi Islam, the Islam of Saudi Arabia, has become more stringent, how Saudi Arabia and its autocratic monarchy have survived at all, and analyses the rise of fundamentalism after the First Gulf War (1991). He proposes that the paradoxes in Saudi Arabia led to the emergence of Osama bin Ladin and that his hostility to the West was a product of Saudi Arabia’s contradictions. So by extension bin Ladin’s extremist Islam led to 9/11 and, by further extension, Lacey says, “Saudi problems have transformed the modern world”.

The book is in three sections: the first takes us through the ten years from the 1979 Grand Mosque attack to the Iraqi invasion of Kuwait; the second runs up to 9/11; and the third discusses the arrival of al-Qa'ida in Saudi Arabia, reaching the present day with the story of the "Qateef girl". Through all three sections certain themes stand out: the growth and pervasiveness of fundamentalist religion in the Kingdom; the development of *salafi* doctrines; the *sahwah* (awakening); the *da'wah* (missionizing); tradition and reform; the position of women and of dissent and reformers; and relations between the government and the Shi'as of the Eastern Province. Others focus on the Al Saud ruling clan, especially on King Abdullah: who they are, how they keep power, and how they interact with the religious establishment; their relations with the US and the rise and fall of the special US-Saudi relationship.

What makes the book so fascinating is the extraordinary inside information and the quality of Lacey's sources. On certain events he offers more detailed information than I have ever heard or read and he presents and explains the personalities – for instance, the relevance of the capture of Khafji in the First Gulf War; the development of dissent; reformers and the *salafi* preachers in the 80s; Osama bin Ladin and the efforts to get him back to Saudi Arabia. Saudi Arabia being such an opaque and "through-the-looking-glass" country, Lacey's

sources may also have their "takes". In his preface he says he wanted to upend and re-examine everything in the Kingdom since the 1981 publication of *The Kingdom*, and his three years' research appears very thorough.

Through Lacey Saudi Arabia receives a more sympathetic profile than usual, though his descriptions of their country may seem quite bold to Saudis, such as his description of it being a "bundled up conglomerate", which it undoubtedly is. The exposé of Saudi Arabia in the first two sections comes mainly from Saudis, but in the third section Lacey's own judgements emerge. He suggests the story of the Qateef girl "would provide a metaphor for all that was wrong, and a few things that were right, inside King Abdullah's Saudi Arabia". In other areas of this section he describes the Kingdom as "a muddle of tradition and progress" with a "perverse and topsy-turvy code of traditional values", but his chiaroscuro of the Kingdom is masterly and as accurate as we are likely to get.

Caroline Montagu

REVIEWS IN THE 2011 BULLETIN

The Reviews Editor welcomes readers' suggestions to be considered for review in the next edition of the *Bulletin*. Please contact William Facey via email at:

william.facey@arabia.uk.com.

NEW PUBLICATIONS ON ARABIA

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

NEW BOOKS 2009–10

Al-Hassan, O., *et al.* 2009. *Bahrain and the Democratic Transition*. Gulf Centre for Strategic Studies Ltd. ISBN10: 1840510005; ISBN13: 9781840510003.

Aithie, C. and Aithie, P. 2009 *Yemen: Jewel of Arabia*. Stacey International. Resized Paperback Edition. ISBN: 9781905299935.

L. Blue, J. Cooper, R. Thomas and J. Whitewright, J. (eds) 2009. *Connected Hinterlands: Proceedings of Red Sea Project IV held at the University of Southampton September 2008*. British Archaeological Reports. ISBN 9781407306315.

Brisch, G. (ed) 2010. *World Enough, and Time: The Travel Chronicles of Mrs J. Theodore Bent. Volume III: Southern Arabia and Persia*. Mabel Bent's diaries of 1883–1898, from the archive of the Joint Library of the Hellenic and Roman Societies, London. ISBN 9781905739134.

Commins, D. 2009. *The Wahhabi Mission and Saudi Arabia*. Paperback Edition. I.B. Tauris & Co. Ltd. ISBN: 9781848850149.

De Maigret, A. and Wilkinson, T. 2010. *Arabia Felix: An Exploration of the Archaeological History of Yemen*. 2nd Revised edition. Stacey International. ISBN: 9781906768041.

Drechsler, P. 2009. *The Dispersal of the Neolithic over the Arabian Peninsula*. British Archaeological Reports. ISBN: 9781407305028.

Fuccaro, N. 2009. *Histories of City and State in the Persian Gulf: Manama Since 1800*. Cambridge University Press. ISBN: 9780521514354.

Ibrahim, B. and Sherif, D. 2009. *From Charity to Social Change: Trends in Arab Philanthropy*. The American University in Cairo Press. ISBN: 9789774162077.

Jayyusi, S. and Al-Semmari, F. 2009. *A History of the Arabian Peninsula*. I.B. Tauris & Co. Ltd. ISBN: 9781845116880.

Kraidy, M. 2009. *Reality Television and Arab Politics: Contention in Public Life*. Cambridge University Press. ISBN: 9780521749046.

Lamb, R. 2009. *Bahrain*. Stacey International. ISBN: 9781905299706.

Newton, L. 2009. *A Landscape of Pilgrimage and Trade in Wadi Masila, Yemen: The Case of*. British Archaeological Reports. ISBN: 9781407303819.

Norton, J.A., et al. 2009. *An Illustrated Checklist of the Flora of Qatar*. Browndown Publications ISBN: 9780956396105.

Rogan, E. 2009. *The Arabs: A History*. Allen Lane. ISBN: 978-0713999037.

Rugh, A. 2009. *Simple Gestures: A Cultural Journey into the Middle East*. Potomac Books Inc. ISBN: 9781597974349.

Starkey, J., ed. (2009) *Proceedings of the Seminar for Arabian Studies, Vol. 39 2009. Papers from the forty-second meeting, London. 24–26 July 2008*. British Archaeological Reports. ISBN 978 19057 39233.

Teitelbaum, J. 2009. *Political Liberalisation in the Persian Gulf*. C. Hurst & Co. Publishers Ltd. ISBN: 9781850659280.

Valeri, M. 2009. *Oman. Politics and Society in the Qaboos-State*. Hurst and Columbia University Press. ISBN: 978-1850659334

Um, N. 2009. *The Merchant Houses of Mocha: Trade and Architecture in an Indian Ocean Port*. University of Washington Press. ISBN: 9780295989112.

Willis, J. 2009. *Unmaking North and South: Cartographies of the Yemeni Past*. ISBN: 9781850659815.

OTHER SCHOLARLY PUBLICATIONS OF INTEREST

Onley, J. 2009. "Britain and the Gulf Shaikhdoms, 1820–1971: The Politics of Protection", *Occasional Paper No. 4* (Georgetown University, Center for International and Regional Studies), pp. 1–44.

Onley, J. 2009. "The Raj Reconsidered: British India's Informal Empire and Spheres of Influence in Asia and Africa", *Asian Affairs*, vol. 40, no. 1, pp. 44–62.

Valeri, M. 2010. "High Visibility, Low Profile. The Shia in Oman under Sultan Qaboos", *International Journal of Middle East Studies*, 42 (2).

JOURNALS AND MAGAZINES

Adumatu

www.adumatu.com

ISSN 1319-8947. Adumatu, PO Box 10071, Riyadh 11433, Saudi Arabia. Editor: Dr Abdullah Alsharekh, contact at adumatu@sufuh.net.sa

Arabia Antica

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

Arabian Archaeology and Epigraphy

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

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

Aram

poj.peeters-leuven.be/content.php

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

Atlat: Journal of Saudi Arabian Archaeology

ISSN 1319-8351. Ministry of Education, PO Box 3734, Riyadh 11481.

Banipal: Magazine of Modern Arabic Literature

<http://www.banipal.co.uk/>

In its latest issue Banipal celebrates ten years of publishing – translating and showcasing hundreds of Arab authors who have never had their works published in English before, presenting newly emerging and well-established writers.

Bulletin of the Society for Arabian Studies

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

www.societyforarabianstudies.org/bulletin.shtml

Chroniques Yémenites

cy.revues.org

An annual review in French and Arabic, produced by the Centre français d'archéologie et de sciences sociales de Sanaa (CEFAS). The same website also covers *Chroniques du Manuscrit au Yémen*, which can also be downloaded free of charge. Email cy@revues.org

Current World Archaeology

www.archaeology.co.uk

Published six times a year. Subscriptions to: CWA, Barley Mow Centre, 10 Barley Mow Passage, London W4 4PH. Tel: 08456 447707. Email cwa@archaeology.co.uk

Fauna of Arabia

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

A continuous 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, Tel. ++41 61 306 15 23. Email a.murdoch@libri.ch

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

www.brill.nl/m_catalogue_sub6_id10263.htm

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

International Journal of Middle East Studies

www.jstor.org/journals/00207438.html

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

Journal of the British-Yemeni Society

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

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

Journal of Near Eastern Studies

<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

Journal of the Economic and Social History of the Orient

www.brill.nl/jesh

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

Journal of Oman Studies

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

Journal of Persianate Studies

www.brill.nl/jps

Order through: marketing@brill.nl

Middle East Journal of Culture and Communication.

www.brill.nl/mjcc

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

Paléorient

www.mae.u-paris10.fr/paleo_index.htm

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

Proceedings of the Seminar for Arabian Studies

www.arabianseminar.org.uk/proceedings.html

ISBN 190573901X. £45.00. 299 pages; numerous figures, plans, maps, drawings and photographs.

Saudi Aramco World

www.saudiaramcoworld.com

Tribulus, Journal of the Emirates Natural History Group

www.enhg.org/trib/tribpdf.htm

ISSN 1019-6919. PO Box 45553, Abu Dhabi, UAE. This now appears annually, rather than bi-annually.

Wildlife Middle East News

www.wmenews.com

SOCIETIES, ASSOCIATIONS AND OTHER ONLINE RESOURCES

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

Abu Dhabi Authority for Culture and Heritage (ADACH)
www.cultural.org.ae

Abu Dhabi Islands Archaeological Survey
www.adias-uae.com
ADIAS has now been absorbed into ADACH, but this website still contains a record of its activities.

Al Ain National Museum
www.aam.gov.ae

Al-Bab
<http://www.al-bab.com/>
Abundant data relating to the Arab world, aiming to introduce non-Arabs to the Arabs and their culture.

American Institute for Yemeni Studies
www.aiys.org

Arab-British Centre
<http://www.arabbritishcentre.org.uk/>

Arabian Wildlife
www.arabianwildlife.com

Archaeozoology of Southwest Asia and Adjacent Areas (ASWA[AA])
www.alexandriaarchive.org/icaaz/workaswa.htm

Association for the Study of Travel in Egypt and the Near East
www.astene.org.uk

Atlas of Breeding Birds of Arabia
www.dspace.dial.pipex.com/arabian.birds%20

Bahrain Society
www.bahrainsociety.com

Barakat Trust
www.barakat.org

British Association for Near Eastern Archaeology
www.banea.org

British Council, Middle East pages
www.britishcouncil.org/me.htm

British Institute of Persian Studies
www.bips.ac.uk

British Institute for the Study of Iraq
www.britac.ac.uk/institutes/iraq

British Society for Middle Eastern Studies
www.dur.ac.uk/brismes

British-Iraqi Friendship Society
www.britishiraqi.co.uk
BIFS aims to inform the British public about all aspects of Iraqi life and culture, including its history, heritage, art, performing arts, language and traditions.

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

Centre for the Advanced Study of the Arab World
www.casaw.org

Centre Français d'Archéologie et de Sciences Sociales de Sanaa (CEFAS)
www.cefass.com.ye/homeng.html

Council for Arab-British Understanding
www.caabu.org

Council for British Research in the Levant
www.cbri.org.uk

Deutsches Archäologisches Institut, Orient Department
www.dainst.org/abteilung.php?id=270

Friends of the Hadhramaut
www.hadhramaut.co.uk

Friends of Soqatra
www.friendsofsoqatra.org

Institute of Arab and Islamic Studies, Exeter University
www.huss.ex.ac.uk/iais

George Lewis Fine Art
George Lewis is an artist and photographer whose art focuses on the Middle East. He will be exhibiting in London at the Mathaf Gallery in June 2010. His work can be seen at www.georgelewisart.com and on the cover of the Bulletin. Contact george@georgelewisart.com for more details.

Janet Rady Fine Art

Janet Rady is dedicated to representing Middle Eastern Artists in the broadest possible sense, and now produces a monthly newsletter. Contact janet@janetradyfineart.com or see: www.janetradyfineart.com/html/home.asp

London Centre for the Ancient Near East

www.soas.ac.uk/academics/departments/nme/ane/lcane

London Middle East Institute

www.lmei.soas.ac.uk

Mathaf Gallery

www.mathafgallery.com

MBI Al Jaber Foundation

www.mbifoundation.com

National Museum of Ras al-Khaimah

www.rakmuseum.gov.ae%20

Oman & Arabia Natural History

www.oman.org/nath00.htm

Ornithological Society of the Middle East

www.osme.org

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

Oxford Brookes Archaeology and Heritage (OBAH)

heritage.brookes.ac.uk/Home.html

A new grouping offering specialist consultancy in Arabian archaeology, heritage and environments.

Palestine Exploration Fund

www.pef.org.uk

Royal Asiatic Society

royalasiaticsociety.org

Saudi Arabian Natural History Society

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

Saudi-British Society

www.saudibritishsociety.org.uk

Seminar for Arabian Studies

www.arabianseminar.org.uk/aboutus.html

Society for Arabian Studies

www.societyforarabianstudies.org

UAE Interact, Culture Pages

www.uaeinteract.com/culture

OBITUARIES

Serge Cleuziou left us in Paris on 7 October 2009, at the age of 64, after a long battle with cancer. The community of archaeologists working in the Arabian Peninsula experienced with sadness the passing of one who began as a researcher at the *Centre National de la Recherche Scientifique* (1977–2003), and then Professor of Near Eastern archaeology at the University of Paris 1 Panthéon-Sorbonne (2003–09). Until his death, he headed the CNRS team, *Du village à l'état au Proche et Moyen-Orient*.

Following in the steps of his master, Jean Deshayes, Serge Cleuziou's research was first devoted to the Balkans, then Iran where he participated notably in the Tureng Tepe excavations, as well as in a strategic project of survey and sampling of ancient copper mines.

Like many scholars concerned by the political events in Iran at the end of the 1970s, he chose to work in the vast and nascent field of Eastern Arabian archaeology, and beginning in 1977 worked principally in the United Arab Emirates and in Oman. There, he headed successively the French Archaeological

Mission in Abu Dhabi, where his name was quickly associated with the Hili 8 excavation in the Al-Ain oasis, and later the French team of the Joint Hadd Project/Ja'alan, where he actively participated in the work at Ras al-Jinz. Serge Cleuziou quickly imposed himself as one of the main actors of this second phase of the regional archaeological researches, several decades after the pioneering work of the Moesgaard expeditions from Denmark. He owed this high status at first to his exceptional knowledge of ancient Gulf cultures acquired during numerous fieldwork missions, intense professional encounters, a large reading experience and above all exchanges with a professional community which particularly appreciated his communication skills at annual sessions of the Seminar for Arabian Studies or the South Asian Archaeology Conference.

It must also be noted that by the late 1960s Serge Cleuziou was an active participant in the evolution of archaeological thought in France, following the steps of the Anglo-Saxon New Archaeology, which was hotly debated in France. His exceptional ability to use the

theoretical frame of processual archaeology with intelligence and caution deeply affected his thinking about his own research in Arabia. Thanks to him, the regions of Eastern Arabia, then largely neglected, were no longer considered as simple, peripheral cultures of the Fertile Crescent, but acquired the status of major commercial and cultural actors between Mesopotamia, Iran and the Indus.

If his untimely disappearance deprives us of the final publications of his main excavations (which will undoubtedly be completed by his closest collaborators), this great scientist leaves behind him about a hundred articles and book contributions. These last years, Serge kept himself occupied writing, together with Maurizio Tosi, the synthetic monograph *In the Shadow of the Ancestors: The Prehistoric Foundations of the Early Arabian civilization in Oman* (reviewed above, pp. 52–4) where the reader can find again with pleasure and respect not only the rigorous scientist, but also the great pedagogue he was for all of us.

Pierre Lombard

Geraldine Margaret Harmsworth King died on 12 October 2009, at the all too early age of 56. Over the previous three years, she had fought the onset, and eventual spread, of cancer with her habitual courage and determination, and she will be very sorely missed by her family, especially her daughter Ellie, and her numerous friends throughout the world.

Geraldine was born in 1953 and grew up on her parents' farm in Wiltshire. After leaving school, she spent a year teaching English in Ethiopia, and then read Philosophy at the University of Durham. After graduating, she spent a year teaching in the Sudan and it was there that she made up her mind to study Arabic. This she did at the School of Oriental and African Studies, University of London, and as part of her course, she spent a year, in 1979, at the Jordan University in Amman, living in the women's hostel, where she quickly became fluent in spoken Arabic, while continuing to study the written language.

At this time, my wife, Annie Searight, and I were living in Amman, in a house behind the University. I had been working with the archaeologist and epigraphist Gerald Lankester Harding, Director of Antiquities of Jordan from 1936 to 1956, and a great expert on Ancient North and South Arabian inscriptions. After his death in 1979, I was invited to join the recently

founded Yarmouk University to set up and direct the *Corpus of the Inscriptions of Jordan Project* aimed at recording as many as possible of the ancient inscriptions of Jordan.

Annie and I soon got to know Geraldine, and she spent quite a lot of her spare time with us and with our circle of friends at the British Institute at Amman for Archaeology and History (now the CBRL), which was also near the University. During this time she became interested in the ancient inscriptions on which I was working and so, when she had completed her course at SOAS in 1980, she came back to Jordan and joined Annie and me working for the project at Yarmouk, thus increasing its staff by 50 percent, to three!

Geraldine quickly learnt the dialects and the scripts and made one of the most lasting contributions to the project by compiling a huge card index (this was before computers were in general use) of the many and varied interpretations of every single one of the 40,000 inscriptions known at the time, which has proved invaluable in the creation of the Safaitic Database, soon to go on line. She also took part in the Project's fieldwork in the basalt desert of north-eastern Jordan, in which we combed the sea of broken-up lava for stones with inscriptions and rock-drawings carved on them. She quickly became very proficient at reading, copying and photographing the inscriptions, which is a meticulous and time-consuming task, not helped by the swarms of flies, the intense heat and the occasional attentions of inquisitive snakes or scorpions. She also continued to use her colloquial Arabic talking to the Bedouin who came to visit us and to our Jordanian colleagues on the expedition.

In the early 1980s, Alistair Killick invited her to undertake an epigraphic survey in the environs of the Roman fort of Udhruh, near Petra in southern Jordan, in connection with his excavations at the site. This was her first encounter with the Hismaic inscriptions of southern Jordan, which are of a different type from the Safaitic in the north and were at that time far less known. A few years later, in 1986 and 1987, she set off with a surveyor, Hugh Barnes, to the Hisma desert of southern Jordan where they spent thirteen weeks, he putting the positions of the inscriptions on a series of maps, while she, single-handedly, recorded over 1,500 inscriptions and drawings. She later produced an edition of most of these as her doctoral thesis at SOAS in 1990. But her thesis

was far more than this. In it, she also restudied all the other Hismaic inscriptions known at that time, and made the first detailed analysis of every aspect of this type of text – from the script, grammar, vocabulary and names, to the different types of prayer they contained, and the rock drawings which often accompanied them. Although she never published it, her thesis quickly became, and has remained, the standard reference book on the subject, and photocopies of it can be found throughout the world in academic libraries dealing with ancient Jordan and Arabia. It is very much hoped that her thesis will finally be published in the near future.

In the autumn of 1988, Geraldine heard that oil prospectors were clearing long tracks through the basalt desert of north-eastern Jordan to allow the movement of huge machines which sent pulses deep into the earth to check for the presence of oil-bearing rocks. In the process, large numbers of inscriptions, rock drawings, and archaeological sites were being destroyed. So she quickly organised, and found funding for, a rescue survey of the area which would work just ahead of the bulldozers recording everything which was to be destroyed. The mission, which consisted solely of Geraldine and her equally intrepid colleague Becca Montague, lasted from late January to late March 1989, a period of icy winds and alternate snow and heavy rains. They lived in the camps of the oil-exploration workers and did an incredibly valuable job in the harsh wintry conditions. Geraldine recorded over 3,700 inscriptions and rock drawings and Becca surveyed and recorded over 400 archaeological sites. Geraldine has been editing the inscriptions ever since, whenever she has had the chance, and they are now almost ready for publication. Again, I hope to ensure that they will be published as soon as possible.

In the late 1980s and the early 1990s, carved and painted inscriptions in a previously unknown South Semitic alphabet were discovered in the mountains of Dhofar, southern Oman, by Ali Ahmad al-Mahash al-Shahri. He needed an expert in ancient Arabian inscriptions to work with him in recording these texts and to see if they could be deciphered. Geraldine again raised money for the survey and worked with him and a surveyor for two seasons in 1991 and 1992, recording some 900 inscriptions. She not only wrote full reports on these surveys but, at a time when

computers were a great deal more primitive than they are today, designed a font to represent the letter forms and produced concordances of all the texts, as an essential tool to be used in their decipherment. The fact that they have not yet been deciphered is certainly not her fault, since she did everything possible to facilitate it. The problem, as always in these cases, is that we do not know what language they were written in.

In 1995 and 1996 she again came into the field when she brought her invaluable skills, her indefatigable energy, and calm companionship to the first and second seasons of the Safaitic Epigraphic Survey Programme, which I was directing in southern Syria. I am immensely grateful to her for all she contributed to these expeditions and to the others on which we have worked together. After 1996, Geraldine took on the more important and more rewarding role of a being a mother. However, although she no longer took part in fieldwork, she continued, whenever possible, to prepare her finds for publication.

In addition to her research, Geraldine also served as the Secretary and organiser of the Seminar for Arabian Studies between 1992 and 1996. In this role she not only single-handedly organised the annual conferences in Oxford, Cambridge, Manchester, and London, but edited each year's papers in volumes, which were published in time for the conference the following year, jobs which are now done by two people with several helpers. In this, Geraldine was working extremely hard to help other scholars make their work known. When her death was announced, the Seminar circulated the sad news to all those on its mailing list and received an enormous number of warm messages from those, all over the world, who remember her with great affection and respect.

This is not at all surprising, because, as well as being an excellent scholar, she was a warm, loyal, affectionate friend and these were qualities felt by all who came into contact with her. She was someone who could always be relied on, who could be gentle and fun, but was capable of great courage and endurance, and who responded with enthusiasm to challenges. In short, her monument is not only in her academic legacy, but in all those whose lives she touched.

M.C.A. Macdonald

Professor John Barrett Kelly was the foremost Western historian of Arabia and the

Gulf of his generation. He was born in Auckland, New Zealand, on 4 April 1925. He was educated at Sacred Heart College, University College, Auckland (later Auckland University), and the University of London (LSE and KCL). After receiving his PhD, on Britain and the Persian Gulf in the first half of the 19th century, "J.B.", as he was known to family and friends, became a research fellow at the Institute of Commonwealth Studies at Oxford University, from 1955 to 1958, under the guidance of the Director, Sir Reader Bullard, former British Ambassador to Iran during the Second World War, and a British Minister to Saudi Arabia in the 1930s. It was with the encouragement of Bullard, who was to become his mentor, that J.B. paid his first trip to the Gulf in 1957. He visited Iraq in the dying days of the Hashemite regime and then flew on in a light plane (piloted by an Australian who liked to fly with his feet) to the Trucial Coast. The only Europeans in Abu Dhabi at that time were either oil company men, Foreign Office diplomats or soldiers. The British Political Officer, the Hon. Martin Buckmaster (later the 3rd Viscount) introduced J.B. to the ruler, Shaikh Shakhbut, before taking him to see his brother, Shaikh Zayed, in the Buraimi Oasis, which controlled the routes between inner Oman and the Trucial Coast. J.B. was to form a firm friendship with both brothers, which was to survive the political turmoil in Abu Dhabi in the following two decades. This was based on J.B.'s knowledge of the tribes and history of Eastern Arabia and his ability to talk to Shakhbut and Zayed about them. His visit to Buraimi, from where the British-officered Trucial Oman Scouts had ejected an American-backed Saudi force two years before, was instructive. Buckmaster soon picked up signs that the Saudis were retaliating by stirring up the tribes of inner Oman, with arms and money. J.B. passed this information on to the British Political Resident in Bahrain, Sir Bernard Burrows. The latter discounted the news, coming as it did from a Gulf *ingénu*, and a colonial to boot. Burrows returned on leave to London, only to be called back to the Gulf in a hurry in July 1957 when the Imamate rebellion broke out in Oman. J.B.'s first publication, written for Chatham House, was a paper on the revolt. His growing expertise on the tribes of Eastern Arabia was soon in demand by the British Foreign Office, who hired him to advise on the long-disputed boundaries of the Trucial

shaikhdoms and Oman with Saudi Arabia. His first book, *Eastern Arabian Frontiers* (Faber and Faber, 1964) was based on this work.

In the meantime J.B. had left Oxford for the United States, where he held a series of teaching posts in the 1960s at Ohio Wesleyan College in Delaware, Ohio, the University of Michigan at Ann Arbor, and the University of Wisconsin at Madison, where he became Professor of Imperial History and published his magnum opus, *Britain and the Persian Gulf, 1795–1880* (Clarendon Press, Oxford, 1968).

As Britain withdrew from Aden in 1967 and prepared to withdraw from the Gulf in 1971, J.B. left academia and became an advisor to Shaikh Zayed of Abu Dhabi on his disputed frontiers with Qatar and Saudi Arabia. Coming up against the increasingly pro-Saudi alignment of the British Foreign and Commonwealth Office and the U.S. State Department, J.B. fought hard to make the best case for Abu Dhabi for the retention of the Khaur al-Udayd on the marches of Qatar, which the Saudis coveted as an outlet to the lower Gulf, and the tract of desert south of the Liwa Oases, which contained the newly-discovered Shaiba oilfield, then the largest strike in the world. In the end he was thwarted by the murky compromises of Arabian and international politics. This experience resulted in the conviction that Britain's hasty withdrawal from the Gulf had destabilised the region, leaving the smaller states prey to the territorial ambitions of their larger neighbours, Saudi Arabia, Iraq and Iran, and the West to oil blackmail. This view was not popular in Whitehall and the City of London, where eyes were firmly fixed on recycling petrodollars through arms sales and lavish infrastructure projects. But it seemed to find a ready audience in the then Leader of HM's Opposition, Margaret Thatcher and her Centre for Policy Studies. It led him, encouraged by the likes of Elie Kedourie and David Pryce-Jones, to write *Arabia, the Gulf and the West* (Weidenfeld and Nicolson, 1980, and Basic Books, 1981). This book made a great impact in Washington, D.C., following the demise of the Carter Administration over Iran and the search by the incoming Reagan Administration for a new, robust Gulf policy. As a Visiting Research Fellow at the Woodrow Wilson Centre and the Heritage Foundation in Washington in the early 1980s, J.B.'s advice on the Gulf was sought by Administration officials, Senators, Congressmen, journalists

and think-tanks. He was directly involved in lobbying against the sale of AWACs early-warning aircraft to Saudi Arabia, arguing that it would further destabilise the region. Subsequently, he advised the Government of Oman on their disputed frontiers with Saudi Arabia and South Yemen, paying trips to inner Oman, Dhofar and the Musandam Peninsula.

J.B. left Washington in 1988 and the following year retired with his wife to south-western France. He died in Albi on 29 August 2009. He is survived by his wife, son and daughter.

Saul Kelly

Sheikh Sultan bin Saqr Al Qasimi, Deputy Ruler of the UAE emirate of Ra's al-Khaimah, died on 11 December 2009. Son of the ruler, Sheikh Saqr bin Mohammed Al Qasimi, who came to power in 1948, Sheikh Sultan was born in 1946 and had been deputy ruler for many years, his brothers Sheikh Khalid (until 2003) and Sheikh Saud (since 2003) occupying the more senior position of Crown Prince.

Sheikh Sultan was best-known to the academic community through his long and dedicated service as Chairman of the emirate's Department of Antiquities and Museums. In this role, he guided the transformation of his father's old fort and palace into the National Museum of Ra's al-Khaimah, which has become a popular destination for tourists and UAE visitors alike.

More importantly, he actively encouraged foreign academic teams to become involved in the study of Ra's al-Khaimah's archaeology. Developing an early interest during Beatrice de Cardi's ground-breaking surveys in the late 1960s, these being followed by Iraqi excavations in the early 1970s, he was responsible for sponsoring the first excavations at the Islamic port-city of Julfar by John Hansman and the excavations by Peter Donaldson in Shimal and Ghalilah later in the same decade.

Lacking sufficient funds to permit the year-round appointment of further professional staff, Sheikh Sultan had the idea of recruiting young European archaeologists who might be interested in spending the winter months, from October to April, working in the Emirate. Burkhard Vogt was the first, followed by Derek Kennet, who was succeeded by Christian Velde, who continues to hold the post of resident archaeologist today. Besides their own

excavations and research, their connections in the international archaeological community meant that a steady stream of foreign teams came to work in Ra's al-Khaimah, from Germany, Britain, France and Japan, for example. Through their publications and participation in academic seminars abroad, in particular at the annual Seminar for Arabian Studies in London, Ra's al-Khaimah, small, impoverished and lacking in resources, became one of the best-known areas of the Arabian Gulf in terms of its archaeology.

Sheikh Sultan deserves much of the credit for that achievement. Unlike some members of UAE ruling families, appointed to posts in which they had little personal interest, he consistently kept an eye on the work of his department, talking to the archaeological teams, listening to their suggestions and advice, and then acting on it. One result was a programme of protection and restoration of many of the emirate's most important sites, ranging from Bronze Age Shimal to the late Islamic fortress at Dhayah, the last stronghold of the Ra's al-Khaimah sheikhs in the war in 1819–20 with the British that led to the establishment of a 150-year British presence in what was to become the United Arab Emirates.

A fuller overview of Sheikh Sultan's work will appear in a subsequent issue of the Newsletter. For this issue, it will suffice to note that his contribution to the creation and management of the process by which the archaeological and architectural heritage of Ra's al-Khaimah was recorded and preserved was immense. The people of Ra's al-Khaimah and many of those who are now leading figures in Arabian archaeology are indebted to him.

Peter Hellyer

Sheila Unwin, my mother, who has died aged 89, was an expert in Swahili and Arab culture. At the age of 86, she fulfilled her lifelong ambition and published a book, *The Arab Chest* (Arabian Publishing, 2006), a personal yet erudite account of her quest for the origins of these brass-studded wooden pieces of furniture found all over the Gulf and East Africa. This unique contribution to the study of Arabian and Indian Ocean trade received critical acclaim and has become a boon to collectors.

This fascination began as long ago as the late 1940s when, after the war, she and my father went to Tanganyika to work on the ill-fated Groundnut Scheme, where they lived in a

tent for the first two years of their married life. During the revolution in Zanzibar in 1964, she rescued an Arab family and, in return, Muhammad Matar gave her first option on his latest shipment of 60 chests, which she bought for the sum of £600 borrowed from a trusting bank manager. From that moment on she had to know their provenance, and she became a latter-day Freya Stark, travelling alone in the 1960s and 1970s through Ethiopia, Yemen, the Gulf States, Pakistan, Iran, India and Turkey; in the 1980s she joined successive expeditions to Baluchistan as a cultural advisor.

She was born Sheila Mills in Scotland and grew up in Norfolk; her father, Findlay, whom she revered, was a First World War hero and won a Military Cross; he was also rumoured to be the illegitimate son of Lord Sackville-West. After leaving school where she had excelled academically, she went to St James Secretarial College where she was very proud of achieving 150 wpm shorthand. She was also an excellent artist and her beautifully illustrated school history books bear witness to this as do her later paintings. Her greatest regret was that the war prevented her from going to university.

She was a Second Officer in the WRNS during the war, most of which she spent in Egypt, working as Signals Officer for Admiral Ramsay and planning the invasion of Sicily. In

1945 she was posted to north Germany, where she met my father, who famously drove her into a tree for which she never forgave him. They married in 1946 and divorced in 1970.

After the divorce, she returned to her beloved East Africa and, hard up, undertook a soul-destroying job with the United Nations as a stenographer; in her leisure time she went on archaeological digs with Neville Chittick, her soul mate, whom she had first met in the 1950s when my parents, now in the colonial service, lived in Kilwa; she participated in historic digs in Manda, Pate and Lamu islands, where she and Neville bought a house. She also started collecting tribal handicrafts, many of which are now with the Exeter Museum.

She returned to England in the 1970s, living first near Oxford and then in Branscombe, Devon. She was a warm and popular person, with a vast array of friends from all over the world, many of whom turned up for her prestigious book launch, where she sat resplendent and elegant in a gold *gelabia*, the zenith of her remarkable life.

She is survived by me, her two grandchildren, Tommy and Louise, her sister, Rosemary and by her ex-husband, Tom, with whom she remained on good terms.

Vicky Unwin

Seen in the Yemen

Old Photographs by Hugh Leach and Freya Stark

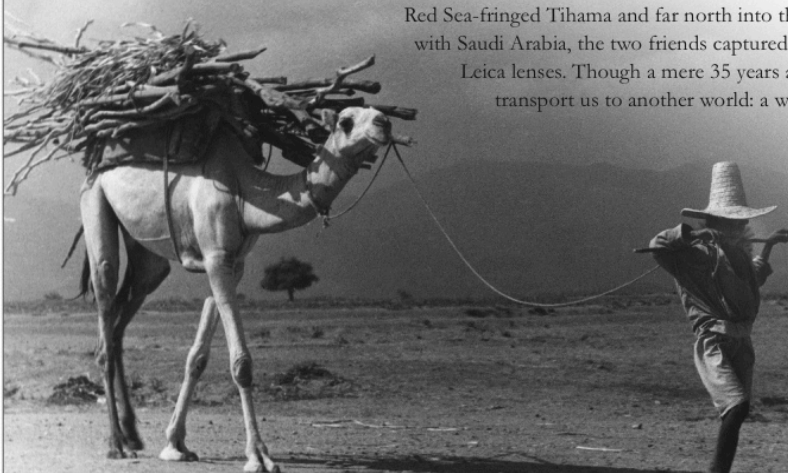
AUTUMN 2010

Hugh Leach first met Freya Stark in December 1975 when, without warning, he called at her home in northern Italy. Then in her 80s, Stark was intrigued to hear of Leach's eventful life at his Foreign Office posting in Sana'a, Yemen's mountain capital. The following March he received a telegram which read, "Arriving Wednesday. Freya". She was to return to Yemen after an absence of 36 years.

So began a friendship born of a shared love for the life and land of southern Arabia. Travelling through the Red Sea-fringed Tihama and far north into the rugged border country with Saudi Arabia, the two friends captured their journey with their Leica lenses. Though a mere 35 years ago, their beautiful images transport us to another world: a world before oil, before

modernity. Some years later, Stark's final letter to Leach speaks of a "A gloomy world, dear, but sunrises and sunsets and much loveliness inside it."

120 duotone photographs; 2 maps
200pp, hardback
200 x 250mm
ISBN 978 1 906 768263
£25



Society for Arabian Studies Monograph Series

Series editors: D. Kennet & St J. Simpson

In 2004 the Society launched this series and we have now published eight titles with five more forthcoming which are at post-referee stages of production. The aim is to include research-based studies, conference proceedings, archaeological excavation or survey reports, and theses where the contents mark an important synthesis or a significant addition to knowledge. Creating a specific monograph series within the *British Archaeological Reports International Series* is intended to allow libraries, institutions and individuals to keep abreast of work that is specifically related to their areas of research. Whilst research and conference volumes in the series will all be peer-reviewed according to normal academic procedures, the decision was taken to allow the publication of doctoral theses, field reports, catalogues and other data-rich work without peer review where this will permit the publication of information that, for one reason or another, might not otherwise be made available. The latest flyer giving details of our publications can be downloaded from the Society's website. Any authors interested in publishing their research on an Arabian topic are encouraged to contact either of the Monograph editors in the first instance.

PUBLISHED MONOGRAPHS

Derek Kennet, with a contribution by Regina Krahel

Sasanian and Islamic Pottery from Ras al-Khaimah

Classification, chronology and analysis of trade in the Western Indian Ocean

Archaeopress: BAR S1248 (2004). Society for Arabian Studies Monographs, No. 1, ISBN: 1-84171-608-1
£32.00

Paul Lunde & Alexandra Porter (eds)

***Trade and Travel in the Red Sea Region: Proceedings of Red Sea Project I
held in the British Museum, October 2002***

Archaeopress: BAR S1269 (2004). Society for Arabian Studies Monographs, No. 2, ISBN: 1-84171-622-7.
£33.00

Janet C. M. Starkey (ed.)

People of the Red Sea: Proceedings of Red Sea Project II held in the British Museum, October 2004

Archaeopress: BAR S1395 (2005). Society for Arabian Studies Monographs, No. 3. ISBN: 1-8417-18335
£30.00. iv+176 pages; 35 figures, plans, drawings and photographs; 7 maps; 7 tables; index.

Nadia Durrani

The Tihamah Coastal Plain of South-west Arabia in its Regional Context c. 6000 BC – AD 600

Archaeopress: BAR S1456 (2005). Society for Arabian Studies Monographs, No. 4. ISBN: 1-84171-8947
£32.00. 164 pages, b/w tables, figs, pls.

Janet C. M. Starkey, Paul Starkey & Tony Wilkinson (eds)

***Natural Resources and Cultural Connections of the Red Sea: Proceedings of Red Sea Project III
held in the British Museum, October 2006.***

Archaeopress; BAR S1661, Society for Arabian Studies Monographs No. 5. ISBN: 9781407300979. £36.00.

Michel Mouton

La Péninsule d'Oman de la fin de l'Age du Fer au début de la période sassanide

Archaeopress; BAR –S1776, (2008) Society for Arabian Studies Monographs No. 6. ISBN 978 1 4073 0264 5
£55.00. (250 av. – 350 ap. JC)

Eric Olijdam & Richard. H. Spoor (eds)

***Intercultural Relations between South and Southwest Asia Studies in commemoration of E.C.L. During
Caspers (1934-1996)***

BAR –S1826, (2008) Society for Arabian Studies Monographs No. 7. ISBN 9781407303123. £54.00.

POTENTIAL CONTRIBUTORS

Please contact the editors in the first instance:

Dr Derek Kennet, Department of Archaeology, Durham University, South Road, Durham DH1 3LE, UK
Derek.Kennet@durham.ac.uk

or

Dr St John Simpson
Department of the Middle East, The British Museum, London WC1B 3DG, UK.
ssimpson@thebritishmuseum.ac.uk

MONOGRAPH ORDERS TO

Hadrian Books, 122 Banbury Road, Oxford OX2 7BP, UK. Tel: +44(0)1865-310431.
bar@hadrianbooks.co.uk or visit www.archaeopress.com

