

British Foundation for the Study of Arabia

BULLETIN OF THE SOCIETY FOR ARABIAN STUDIES

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British Foundation for the Study of Arabia (BFSA)

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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, Simon Alderson, at the address below, or email: simon@simonalderson.co.uk

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*Front Cover: Three generations in a street in San'a, Yemen, in the 1970s. Photograph by courtesy of Hugh Leach, whose new book, *Seen in the Yemen: Travelling with Freya Stark and Others*, is due for publication by Arabian Publishing in April 2011 (ISBN 978-0-9558894-5-5).*

EDITORIAL

Since Sarah Searight wrote her last Chairman's Message in the 2010 Bulletin much has been happening behind the scenes to further the merger between the Society and the Seminar for Arabian Studies, to which she referred in that report. A new body has now been incorporated with charitable status, the British Foundation for the Study of Arabia. The Society forms part of the new body but members will not have detected any change in the activities we have undertaken over the past year as these have continued as before. Meanwhile, however, the new body, BFSA for short, has been preparing to start the work for which it was created, to attract funding in order to expand and promote British research in the Arabian Peninsula. This, it is hoped, will result in a heightened profile for Arabian studies both here and abroad.

The lecture programme has been a particularly full one this year, ably organised by Dr. James Onley of Exeter University. Talks have ranged from archaeology in Ancient South Arabia to life in pre-oil Kuwait, from the Shia in Saudi Arabia to bureaucrats in that country and, finally, to the life and work of Lord Belhaven among the Yemenis. Most of these lectures have been shared with other societies, such as the British-Yemenis, in order to increase our audiences and to share the costs. We have also this year been grateful to receive sponsorship for two of our lecturers: Farah al Nakib received sponsorship from the Kuwait Embassy, and Steffen Hertog received the

sponsorship of the LSE Kuwait Programme. Also, of course, we hold most of our lectures in conjunction with the London Middle East Institute at SOAS, with which we are affiliated, and this gives us both publicity for the lectures and ensures we have a room at SOAS in which to hold them.

In this issue of the Bulletin, under the heading of relevant countries, we have tried to include some details of donations to various academic bodies within the UK. The Bulletin also draws attention to a range of developments within Arabia in the field of contemporary culture, notably in the field of literature and the arts.

We have been able to award fewer grants than usual this year, owing to our financial position which is, temporarily we hope, weaker than before. Despite an exceptionally strong field of applicants, only one has been awarded, to Dr. Lucy Wadeson (see page 3). We very much hope this situation will shortly improve, under the dynamic new leadership of the BFSA.

Thanks are due to all our contributors, without whom the Bulletin would not exist. For those who would like to contribute to next year's issue, please feel free to email Lucy: lucy.wadeson@orinst.ox.ac.uk.

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 nine titles, published by Archaeopress (B.A.R. International Series); these are listed on the back cover of the Bulletin.

SOCIETY GRANTS-IN-AID 2010-11

The Society is pleased to announce that a grant has been awarded to Dr Lucy Wadeson (University of Oxford) for her project *The Funerary Topography of Petra*. This project examines the development of the cemeteries at Petra, the effect of the environment on the form and location of the tombs, and the functioning of tomb complexes, with aims of enhancing knowledge of Nabataean funerary practices, urban development and cultural identity.

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 (cc. Sarah Searight: sarah@searightlush.com) 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.

GRANT-IN-AID REPORTS

Thanos Petouris is a PhD candidate in Middle Eastern Politics at SOAS. He received a grant towards his doctoral research, entitled, *The Anti-Colonial Movement in Aden and the Protectorates of South Arabia (1937-67)*.

My doctoral research concentrates on explaining the processes leading to the formation of a distinct South Arabian / South Yemeni national identity in the course of decolonisation in Aden and the Protectorates of South Arabia between the years 1937-1967. The reason for choosing this topic is that since decolonisation there have been numerous instances during which the notion of being South Yemeni has been used as a way of expressing political dissent, and for the politicisation of grievances against the government of the unified Yemeni state. Thus, by tracing the origins of South Yemeni nationalism in decolonisation and examining the idea of a South Yemeni identity as a distinct form of political expression, my study aspires to contribute to the wider debate on the politics of the modern Yemeni state, and colonial studies in general.

The argument my thesis is putting forward is that in order to explain the mechanisms that are at work during decolonisation and result in the formation of a particular national identity, one ought to study the nature of the political discourses that are in action, and the social circumstances within which they materialise. This means that the South Yemeni identity cannot be dealt with as a monolithic, static attribute of individuals, but as a dynamic synthesis of different ideas constantly defining what can be identified as

belonging to the South Yemeni national identity.

Thus, by looking into the politics of the anti-colonial, liberation movement, and its constituent organisations we can establish the essence of the various discourses that determined the emergence of the South Arabian identity. We assume, therefore, that the South Arabian movement ought to be treated primarily as a *sui generis* case of anti-colonial struggle, in the course of which a particular national identity was developed as the product of a discursive process.

The grant-in-aid-of-research given by the Society formed an important contribution towards the expenses of a full year of fieldwork research, which I spent in Yemen collecting materials for this study. The aims of my field research were twofold; to interview surviving protagonists of the South Yemeni anti-colonial movement, and to trace documentary material in various public and private collections in the country. Despite initial reservations that either prospect interviewees would not be keen to participate in the research, or that archival resources would be scarce, and difficult to access, the field proved much friendlier to the researcher, but at the same time not unchallenging.

Regarding the interviews, my main aim was not only to meet as many of the surviving political actors as possible, but also to put together a representative, and balanced sample of the people who participated in the most important political movements, in both Aden, and the former Protectorates. By travelling as far as Soqatra, and the Hadhramaut, as the security situation in the country permitted, I have been able to interview Yemenis from almost all of the southern regions.

Private archival sources proved a real treasure trove of documents that have not yet been published, or indeed analysed. This is mainly because of the tendency of individuals to collect contemporary materials, and preserve them in private, most of the time without the knowledge of the state itself. Since these are completely un-catalogued collections, I am sure there is plenty of material left behind in rooms, and drawers that the extremely helpful, but volunteer, staff did not open for me; however I feel I have already put together a very good selection of political pamphlets, and revolutionary

declarations, among others, from the period under study.



Figure 1. FLOSY (*Front for the Liberation of South Yemen*) graffiti from the 1960s on a block of flats on Aydarus St, Crater.

Public sources of historical information, on the other hand, though numerous by name, are relatively poor when it comes to the documents they hold, and their state of preservation. Much was lost during different regime shuffles in the former PDRY, but the final blow came with the 1994 civil war, the torching of the Aden National Library, and subsequent plundering of what had been left of the British archives, and of some private collections.

To conclude, a preliminary assessment of both the documentary, and oral historical material that I have had the opportunity to collect over the course of this year points not only towards a very modern, anti-colonial political movement that developed over a long period of time in South Arabia, but also one with profound ideological and political connections with the rest of the region, and the world in general. Hence, this research has been instrumental in helping to understand the social, and ideological characteristics of the movements and their membership, and to disentangle complex historical occurrences, especially regarding the relations these movements had with their Arab and Third World counterparts.

Thanos Petouris

A grant-in-aid of research was awarded to **Eleanor Scerri**, a PhD student at the Centre for the Archaeology of Human Origins (CAHO) at the University of Southampton, to support her research on *Early Lithic Assemblages in Saudi Arabia*.

The Arabian Peninsula is only recently becoming aware of the importance of its Palaeolithic past and its role in the great drama of modern human origins and dispersals. This is in large part due to lack of research in the region and the fact that modern humans were thought to have exited Africa via a Levantine corridor which bypassed Arabia completely. Archaeo-genetic research has challenged this interpretation, revolutionising our understanding of modern human origins, and bringing Arabia into the spotlight as the ‘tricontinental nexus’ of human dispersal. This has resulted in a flurry of research activity in the region which has identified both material culture cognates with other areas, and independent trajectories of development, calling for a specific Arabian chronology. With respect to the former, similarities have been observed between assemblages in the African Horn region and Arabia, between Southern Arabia and the Levant, between north-east Africa and the Levant, and between north-east Africa and Arabia, highlighting the complexity of the different threads of evidence. My ongoing doctoral research at the Centre for Archaeology of Human Origins (CAHO) at Southampton University examines this latter thread, and is attempting to compare very early Late Pleistocene archaeology in north-east Africa with contemporary stone tool cultures in Arabia in order to assess whether there is any relationship between the two. These stone tool cultures existed at the crucial time of modern human dispersal out of Africa (*circa* 100,000– 30,000 years ago) but despite this there have been no attempts to systematically compare techno-typologies from these regions, despite reports made in the mid 1990s of North African “Aterian-type” assemblages found in the Rub Al-Khali.

The Society’s Grant funded a research trip to Dammam in Saudi Arabia in order to investigate these claims, following my extensive research into the nature of the Aterian *sensu stricto* in north-east Africa. The McClure 1994 collection is important because it reported a surface assemblage as a well

defined North African type – the Aterian – and subsequently, researchers have used this report to build definitive theories about the nature of the Arabian Palaeolithic. During my trip to Dammam I was given the opportunity to analyse the McClure collection and incorporate it into a database which runs statistical comparisons between known Aterian assemblages from north-east Africa. I was also given the opportunity to analyse further collections from the same region that were hitherto unknown and uncatalogued and which proved to contain pieces of great interest.

Initial results suggest strong similarities with lithic collections from north-east Africa (Egypt and Sudan). This indicates that at least one thread of modern human movement out of Africa may be presented by a north-easterly migrating group who potentially entered Arabia from the North via the Sinai route. Currently archaeology is focused on investigating the so-called ‘Southern Route’ across the Bab al-Mandab into Yemen and little to no work has been conducted investigating whether the Arabian Palaeolithic is related to north-east African cultures. Understanding the exact route/s of modern human dispersal is crucial to accurately reconstructing modern human dispersal and colonisation. Furthermore, understanding the specific role Arabia played in preparing modern humans to disperse in multiple directions across the Old World, eventually reaching the New, is of vital importance in this context.

Following my data collection, I was kindly invited by the Saudi Commission for Tourism and Antiquities (SCTA) to visit the Museum in Riyadh to look at further collections and to give a lecture at King Saud University. During my visit to the museum in Riyadh, I was given the opportunity to discuss my initial research findings with Professor Ghabban who kindly agreed to fund vitally important CAHO-SCTA collaborative research investigating the Palaeolithic of Arabia through several seasons of intensive survey, with the aim of locating and excavating stratified Middle Palaeolithic sites. The long term aim of the collaboration is to provide a chronology of the Arabian Middle Palaeolithic, together with any independent trajectories of development and cognates with other regions. This current and future research

would not have been possible without an initial grant from the Society for Arabian Studies. This research trip has not only provided crucial data for my doctoral research but has also supplied a great opportunity for future research that will provide major new evidence for one of the most important questions in archaeology and Palaeoanthropology. The results of the initial investigation and analysis will be presented in January during the Arabian Palaeolithic session at the CAHO 10 year anniversary symposium (<http://caho10.wordpress.com/>).

Eleanor Scerri

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.

This has been another disappointing year for archaeological work in Yemen. In addition to the current demonstrations, there have been a number of incidents such as the attack on the motorcade of the British Ambassador on April 26th 2010, and another attack on the British Deputy head of mission on October 6th 2010. In addition, the US embassy in Sana'a closed for two days in January 2010 and there is currently a ban on using State Department-funded fellowships for travel to Yemen. Consequently, at the present time, American fieldworkers are seeking funds for working in countries other than Yemen.

Moreover, two major figures in the archaeology of Yemen have died recently (see also *Obituaries*). Dr. Selma Al-Radi, who is well known for her restoration of the Amiriya madrasa in Rada' passed away on October 7, 2010. In addition, Professor Alessandro de Maigret, best known for his pioneering work on the prehistory of Yemen and his volume *Arabia Felix: An Exploration of the Archaeological History of Yemen* (see *New Publications* section) died in February 2011. Both were incredibly energetic archaeologists who had a major impact on the development of Yemeni archaeology; they will be deeply missed.

For those interested in visiting Yemen, the American Institute for Yemeni Studies has a new director, Stephen Steinbeiser, who has been in residence since January 2009. Anyone wishing to visit the country would do best to contact him, the British Council (information@ye.britishcouncil.org), or the resident directors of the French or German Institutes before travelling.

Tony Wilkinson

LECTURE REPORTS 2010

21 January 2010:

Ancient South Arabia and the Near East

Alexandra Porter

Alexandra Porter is a Research Assistant at the British Museum

South Arabia does not even feature on many maps of the ancient Near East. Scholars have not recognised the significance of South Arabia in the ancient Near East due a limited knowledge of this area. However, in recent decades there have been astonishing developments in the understanding of the region, as a result of archaeological excavations and the enormous quantity of written sources that have been discovered. This information demonstrates that South Arabia had a strong cultural identity characterised by unique and original features but was at the same time part of the broader historical and cultural system of the ancient Near East. In this lecture we outlined the history of interaction between the Fertile Crescent and South Arabia. We examined 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.

17 February 2010:

'That Was How We Lived': Reconstructing Urban Space and Everyday Life in Pre-Oil Kuwait

Farah Al-Nakib

Farah Al-Nakib is a PhD student in the Department of History at SOAS. Her thesis is entitled, 'The Making of Modern Kuwait City, 1896-1986.'

As part of the Society for Arabian Studies annual lecture series, I gave a talk entitled: 'That was how we lived': reconstructing

urban space and everyday life in pre-oil Kuwait.' The talk was based on a group of oral histories I gathered in the spring of 2009, through a research grant provided by the SAS, as part of my doctoral research on the urban history of Kuwait City. My lecture focused specifically on how these interviews conducted with members of Kuwait's urban population who were alive in the pre-oil (i.e. pre-1950) era have contributed to my research on the spatial organization and social life of urban quarters in the pre-oil town. Based on the memories and life experiences of the people I interviewed, I first mapped out the socio-spatial organisation of the town's main quarters, identifying particular patterns of settlement while simultaneously challenging existing assumptions about the distribution of the pre-oil urban population in residential areas (namely that neighbourhoods were divided by tribal, religious, and ethnic background, which my findings revealed was not the case).

The public life of the urban quarters was also addressed, with specific attention given to the social networks and community services that structured neighbourhood life in Kuwait Town before oil. In the absence of state welfare, urban quarters functioned as the townspeople's primary vehicle for the mutual provision of moral and material aid, while also providing numerous public services like education, sanitation, and security. Anecdotal and ethnographic material from the people I interviewed served as the basis for the discussion, which was supplemented with photos and maps of the old town providing the audience with a visual impression of the spaces, scenarios and people being examined.

This analysis of urban quarters before oil has played an important role in my ongoing investigation into the impacts the advent of oil had on the built environment, processes of urbanisation, and urban experiences in Kuwait. By understanding how neighborhoods were organised and functioned before oil, I am able to more critically analyse how residential patterns changed after 1950 due to state housing policies, and how the shift from community welfare to state welfare impacted the patterns and practices of everyday life in Kuwait. This lecture allowed me to share some of my preliminary findings on these issues with a knowledgeable

audience, and the feedback I received during the discussion was extremely valuable.

Farah Al-Nakib

17 March 2010:

Between Notables and Revolutionaries: A Political Sociology of Shia Communities in Eastern Saudi Arabia

Toby Matthiesen

Toby Matthiesen is a PhD candidate in the Department of Politics and International Studies at SOAS. His thesis explores, 'The Shia of Saudi Arabia: Identity Politics, Communalism and the Saudi State'.

The Shia communities in the Eastern Province of Saudi Arabia underwent profound socio-economic changes in the 20th century. In the Ottoman period, local notable families worked together with Ottoman officials and in 1913 these notables submitted peacefully to Ibn Saud. Although the important administrative posts in the Eastern Province were given to Saudi allies from Najd, these notables continued to play an important role throughout the first half of the 20th century. The post of the Shia Qadi, for example, was constantly occupied by some of the main Shia notable families. This Shia elite benefited from the oil boom and managed to get relatively high posts in the oil industry. Many members of these families were also drawn into the various leftist groups active in the Eastern Province such as the Communists and the Baathists.

The Shia Islamist movements that emerged in the 1970s, however, started struggling against this Shia elite as much as against the state. Although in al-Ahsa and Tarout, for example, descendants of the main notable families were recruited into these movements, the bulk of the activists in Qatif stemmed from other families. After the death of some of their leaders and the return of the Shia Islamist opposition from exile in 1993, the political role of these notable families has diminished.

Toby Matthiesen

26 May 2010:

How Pearl Fishing Shaped the Societies of the Gulf, From the Neolithic to the 20th Century

(This lecture was shared with the Bahrain Society)

Dr Rob Carter

The author is an archaeologist and historian based at Oxford Brookes University who specialises in the history and prehistory of Arabia and the Persian Gulf. He 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.

The pearling industry of the Persian Gulf is of immense antiquity, going back over 7000 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 famed for their quality and abundance. The industry continued to thrive after the coming of Islam, with pearls being treasured possessions of the Umayyad and Abbasid Caliphs and their courtiers. Gulf pearls flowed in increasing quantities into the international markets from China to Europe, and by the 18th century AD the settlement patterns of the Gulf had begun to change in order to accommodate a voracious global demand.

Numerous coastal settlements sprang up which specialised in pearl fishing, and most of the modern towns of the Gulf owe their origins to the pearl fishery. 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. Many of the coastal towns may have disappeared entirely, but for the income derived from oil exploration concessions, followed by the advent of oil revenues.

Rob Carter

12 November 2010:

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

Dr Steffen Hertog

The author is a Lecturer in the Department of Government at the LSE. He was previously Kuwait Professor at Sciences Po Paris and a Lecturer in the School of Government and International Affairs at the University of Durham.

In his lecture, Steffen Hertog presented some of the historical research from his recent book about the politics of the Saudi state. The book, "Princes, Brokers and Bureaucrats" (Cornell University Press) is based on two years of field research in Saudi Arabia between 2003 and 2008, work in about a dozen archives as well as more than 100 interviews. It analyses both the creation of the modern Saudi bureaucracy from the 1950s on and its role in current economic policy and state-business relations.

Dr Hertog, a board member of the Society for Arabian Studies and lecturer at the London School of Economics, focused in particular on the early stage of Saudi state-building in the 1950s and 1960s, recounting a number of critical junctures at which the core power structure of the Saudi state as we know it today took shape.

The early Saudi bureaucracy was characterised by enormous plasticity, as rapidly increasing oil rents from the late 1940s on made new administrative institutions bargaining chips in games of rivalry and power balance among senior princes and a few select commoners – in a political context in which few social forces outside of the ruling elite had developed an effective claim on the new resources.

Government agencies were repeatedly created, abolished, split, and merged as a function of the shifting princely politics of the day, gaining stability only in 1962 as a result of a stable royal balance of power organised by Crown Prince Faisal, who had prevailed over King Saud in his struggle for controlling the state apparatus. It was then that the political dispensation which we know today was defined: huge Ministries of Defence and Interior controlled by senior Sudairi princes allied to Faisal, a large National Guard under control of Prince (now King) Abdallah, and technocratic line ministries that were largely reserved for commoners. Institutions of pivotal importance under Saud, like the Royal Guard, in turn disappeared or were cut to size.

Increasing oil rents and the royal elite's political autonomy had allowed for repeated

reshuffling of jurisdictions. On the level of individual institutions, senior players similarly enjoyed large leeway in defining internal structures of authority and resource allocation. This allowed many of them to turn agencies under their control into fiefdoms used for the cultivation of personal clienteles as well as personal enrichment.

At the same time, however, leading princes used some of the oil surpluses to task technocratic confidants with the building of “islands of efficiency” – organisations in charge of priority policy areas with autonomy to hire competitively, acquire critical technical expertise and act independently from the rest of the bureaucracy. The most notable early example was central bank SAMA, set up by a trusted American advisor in the 1950s and still rated by many as the best central bank in the MENA region. Later examples from the 1960s and 1970s include the Institute of Public Administration, the Royal Commission for the industrial cities of Jubail and Yanbu, the Saudi Ports Authority, and state-owned heavy industry giant SABIC.

The shape of today’s Saudi state can still be traced back to this personalised and contingent state-building process. It has led to a very heterogeneous, fragmented state apparatus, some parts of which function very well, while others are opaque and slow-moving. The state remains highly centralised around a few royal patrons, with little communication between institutional ‘fiefdoms’ at lower levels, making policy coordination very difficult despite the internal efficiency of some parts of the bureaucracy.

The history of the Saudi state shows that differently from what the theoretical literature would make us believe, it is difficult to generalise about the impact of oil income on institutions, be it negative or positive. Instead, oil has given ruling elites a wider set of institutional options to choose from, and has allowed them to pursue patronage politics, the building of personal empires, and the creation of efficient administrations all at the same time, albeit in different parts of the state.

Dr. Hertog closed his presentation with a brief outline of how the historically grown structures of the Saudi state affect modern-day policy-making, the kingdom’s investment environment and its future reform prospects – issues that his book engages with in more detail. He explained how most of the

successful regulatory reforms, industrial projects and infrastructure initiatives in Saudi Arabia since 2000 have been implemented by ‘islands of efficiency’ independently of the rest of the bureaucracy, while policy initiatives outside of these enclaves, especially those involving a larger number of government agencies, have often faltered.

Steffen Hertog

8 December 2010:

Belhaven of Arabia: The Scottish Lord Who Loved the Mountain Arabs

Trevor Mostyn

Trevor Mostyn is a reporter, author, and publisher. He is the author of eight books on the Middle East, including Coming of Age in the Middle East (1987), Egypt's Belle Epoque (1989), Censorship in Islamic Societies (2002). His latest book, The Girl from Katamon, a novel set in the Palestine Mandate, will be published in February.

At the end of his career Alec Hamilton, later Lord Belhaven & Stenton, was invited by the Governor of Aden, Tom Hickinbottom, to visit. Hickinbottom had been staying on Belhaven's farm in Scotland. Belhaven promised discretion, sensitive to his reputation for outspokenness. ‘In that case I don’t want you,’ replied Hickinbottom. ‘It is for your opinions I want you and you can express them as freely as you like.’ Belhaven accepts.

He sets out his story by saying that when he lived at Wishaw, a house his family laments that he neglected, then sold, his second wife Cyrilla Binns, whom he met at the War Office after losing his leg, would place obstacles of prams between him and his whiskey. Did she not know that ‘a hidden bottle of whiskey cries to heaven?’ asks Belhaven.

Travellers in Arabia boast of their exploits. Not Belhaven, who describes his years commanding the camel corps of the Aden Levies, then as political officer in the West Aden Protectorate, with comical modesty. His riding is so awkward that the tribes shout ‘Watch out. Here comes Ham!’ His horse Flags makes him inspect his troops at a gallop, doing “Capriole leaps”. On leave in Somaliland, he tries to outwit his naval colleague who returns laden with game and boasts of ‘neck shots’, by shooting a leopard. Belhaven’s stratagems to ensnare it are so

complex that, believing there to be two exits to the leopard's cave, he aims at a second exit, wounding his Somali servant, while the leopard escapes through a third.

Back in the Protectorate, as Belhaven passes under the dangerous Merkula gorge, a shot rings out. His holster is empty; he has shot himself in the foot. When he reaches the Qateibi tribe they say, "Verily he is divided among himself. Will you make peace with yourself now, Oh Hamilton." He laughs with them.

He wants to bring the sort of peace to the Western Aden Protectorate (WAP) that Harold Ingrams would bring to the East Aden Protectorate. In a grove called Ba Kharaba, sacrosanct to travellers, where no violence is allowed, four merchants from Upper Yafa and al-Qara are killed and two wounded. The felons, the Haidara Mansur, are ordered to pay a huge fine or be bombed. Belhaven and his servant Ali occupy a fort overnight where their guard is shot through the stomach. The following day Belhaven tells the Haidara shaikh, 'We will destroy your forts and leave your tribe landless.' He makes them collect all the women's jewelry to pay the fine. After this he is a marked man.

During the Second World War Field Marshall Wavell responded to Belhaven's own initiative and asked him to return to Aden to create armed dhows to harry the Italians. There his foot festers and, on his return to England, his leg is amputated. He orders the nurse to give it to him so that he can keep it in a jar. The request is refused.

The tribesmen loved Belhaven. His commanding officer Lt. Col. Robinson tempted his Qateibi servant Thabit with promotion. 'With Hamilton you will eat lizards, pittance, illness.... with this red man of violent temper and of a race [Scottish] which we in England have proved for hundreds of years to be utterly reckless and savage ! Choose!'

'I go with Hamilton' said Thabit.

'Then go to Gehennum (Hell),' roared Robby good-humouredly. Belhaven had an affair with a tribesgirl. One day he found a sack before his door. In it were her bones.

South Arabia's blood feuds were barely stoppable. When asked to study the Fadhlī Yafa'I dispute, which would later trouble Harold Ingrams, Belhaven tells his boss bluntly, '....there is no way in which any of

the disputes can be settled until everyone in the district is dead.' Five cartridges and one for the deed was the price of a murder.

The Aden Belhaven knew as a subaltern in 1931 was not a colony but a settlement administered by a resident under the Government of Bombay. Later it would become a Crown Colony and the Political Resident, then the beloved Sir Bernard Reilly, known as Pop, would become Governor. The British business community was barely a hundred. Key to Britain's impact was a light bomber squadron of the RAF and a Battery of Artillery under RAF command. Belhaven's job was to ensure that casualties were minimal. He noted that tribes liked to be bombed on occasion as this was their only way of submitting and saving face (*fi'll wijh*).

He had a complex relationship with Col. M.C. Lake, Robinson's predecessor. Belhaven describes Lake's Arabic Office. A document lands on Belhaven's desk. It reads, 'After compliments, the Arwali demand a gift of arms and gun powder. If they do not receive this they will make pillage on the road.' Written across it in Lake's neat handwriting are the words 'Refused. M.C. Lake.' Belhaven had strong political views. With Reilly he visited the Imam Yehya in San'a. He was disgusted with an Imam who preferred 'hostages in chains to fighting men' and hated his imprisonment "of young children in dark and fettered walls with heavy iron chains" but curiously admired Yehya's 'vigour and courage'.

Today Al-Qaeda is being established by the US-born Anwar al-Aulaki in the Aulaki heartlands of southern Arabia, a region where Belhaven and others had once brought peace. His books on Arabia are *The Uneven Road* (John Murray 1955) and *The Kingdom of Melchior* (John Murray, 1950).

Trevor Mostyn

LECTURE PROGRAMME 2011

13 January 2011:

Cosmology and Commerce in the Ancient Near East

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

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

It was through contact with their gods that the

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

Dr. Wengrow's lecture explored the cultural forces that bound together the Bronze Age societies of the Near East, and how those connections force us to rethink the nature and evolution of 'early civilisations'. His talk was based upon arguments presented in his new book: *What Makes Civilization? The Ancient Near East and the Future of the West* (Oxford University Press, 2010), copies of which were on sale at the venue. This lecture was held in conjunction with the Council for British Research in the Levant and the Palestine Exploration Fund.

28 April 2011:

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

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

5:30pm in the Khalili Lecture Theatre, SOAS. Humankind's earliest-known written accounts record how the Dilmun state played an important role in Sumerian commerce and mythology. The Dilmun state emerged around 2000 BC, centred on Bahrain. At its height, its culture stretched from Bahrain in the south, to Kuwait in the north, and the Eastern Province of Saudi Arabia in the west. Steffen Laursen will present fascinating archaeological evidence — art, temples, settlements, and the famous Dilmun burial mounds — to shed light on the remarkable early history of Bahrain. This lecture is co-sponsored by the Bahrain Society and organised in association with the London Middle East Institute, SOAS.

25 May 2011:

Language and Identity in the Arabian Gulf

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

6:00pm in the Khalili Lecture Theatre, SOAS.

Over the last fifty years, the Arabian Gulf has, little by little, taken on a regional identity that to some degree now supersedes that of the states that compose it. Politically, this was symbolised in the mid-1980s by the formation of the GCC. More recently, at grass-roots level, the forces of internationalisation and globalisation have brought radical change to social relationships, employment patterns and family structures. This lecture highlights the effects these changes are having on the relationship between language and identity in the Gulf, and pays particular attention to three phenomena: the recession of local linguistic identities in favour of regional ones; the spread of global English; and pidginisation as a consequence of labour migration from South Asia. One of the consequences of the latter two phenomena is a widespread anxiety at government level about the very survival of Arabic as a national language, particularly among the upcoming generations. This lecture is organised in association with the London Middle East Institute, SOAS.

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

Notions of Qatar

Under the cloudy and dark skies of London in mid-winter, if one were to mention the name Qatar, it would perhaps conjure up a variety of notions from immense wealth emanating from its legendary oil and gas reserves to the Renzo Piano designed Shard, rapidly thrusting up to dominate the City skyline. Or perhaps the omnipresent Al Jazeera TV; the IM Pei designed iconic Museum of Islamic Art, and even the more recent and laudable triumph of winning the bid to host the beautiful game in 2022. Rarely however, until the end of last year, did it bring to mind a paradigm of cultural excellence in the rarefied world of contemporary art.

All this however was to change with the official opening by Shaikh Hamad Bin Khalifa al Thani, Emir of Qatar, of the Mathaf Arab Museum of Modern Art on 14th December 2010. The giant sized, 59,000-square-foot museum is located temporarily in a former school building on the outskirts of Doha in Education City. Designed by the French architect Jean-François Bodin in association with Burns and McDonnell, the building includes galleries on two floors, a cafe, a museum shop, a research library and an education wing. Construction of a future, permanent home for the museum is promised at a later date.

The collection, now managed by the Qatar Museums Authority under the Chairmanship of Her Excellency Shaikha Al Mayassa bint Hamad bin Khalifa al-Thani, the daughter of the Emir owes its existence to another Qatari royal, a cousin of the Emir, His Excellency Shaikh Hassan bin Mohammed bin Ali al Thani. Over the past two decades, Shaikh Hassan has been assembling a holding of over 6,000 works in a private museum, as well as offering a residency program for refugee Arab artists, with the aim of providing an overview of Arab art from the 1840s to the present. In 2004, he offered the entire collection to the Qatar Foundation and in 2009, in partnership

with the QMA, Shaikha Al Mayassa, plans moved forward to create a public institution.

The main inaugural exhibition "Sajjil: A Century of Modern Art," presents more than 240 historical works by 100 artists, divided into broad themes - family, portraiture, landscape, individualism – representing pivotal moments in the development of Arab modernism throughout the 20th century. Curated jointly by three people, University of North Texas art history professor Nada Shabout, Wassan Al-Khudairi, Mathaf's Chief Curator and Acting Director and Deena Chalabi, the exhibition, by virtue of its title *Sajjil* (meaning the act of recording), emphasises the several common moments that justify the discussion of a collective Arab identity, whilst simultaneously aiming to give Arab modern art its historical place within a wider tradition of art history.

Two other inaugural shows are being presented in temporary gallery spaces in front of the Museum of Islamic Art: "Interventions: a dialogue between the modern and the contemporary," Dec. 30, 2010 - May 28, 2011, also curated by Nada Shabout, which features newly commissioned as well as works from the Mathaf collection by five influential Arab modernists (Dia Azzawi, Farid Belkahia, Ahmed Nawar, Ibrahim el-Salahi and Hassan Sharif); and "Told / Untold / Retold: 23 stories of journeys through time and space," Dec. 30, 2010 - May 28, 2011, curated by international art curators and consultants, Sam Bardaouil and Till Fellrath, presenting new works in a conceptually inspired story telling framework by 23 artists with roots in the Arab world, including Ahmed Alsoudani, Ghada Amer, Kader Attia and Walid Raad.

The QMA are at pains to emphasise the importance of promoting contemporary Arab Art and attracting a global audience –as Shaikha Mayassa states 'With the opening of Mathaf, we make Qatar the place to see, explore and discuss the creations of Arab artists of the modern era and our own time.' QMA's CEO Abdulla Al Najjar further explains its mission is to build understanding across borders and welcome the world to Doha. Mathaf fulfils this mission and does so with the element of innovation toward which we always aspire. All stirring stuff and one

gets the distinct impression aimed at sending a shot across the bows of the flagship outpost Museums which its neighbour Abu Dhabi is building on the reclaimed Saadiyat Island.

But who are these Museums for and will they really continue to attract an audience once the post inaugural excitement has died down? Contrary to the cynical views most often espoused in the media that these Gulf States are merely trying to buy culture to promote a Western tourist industry, Edward Gibbs, Worldwide Head of Sotheby's Islamic Art, put forward his view in a recent Financial Times article 'But it is not for us. It is for people from the Middle East and Indians and Chinese and Russians. They are not trying to attract American tourists. They are looking ahead and the future is Asia, whether you like it or not. And the Asians will come in their millions.' He may have a point. Sotheby's experience of an auction in Doha in 2008 in which they tried to promote Western art as well as a smattering of Middle Eastern art, was, to put it mildly, not a great success. In December 2010, however, they changed tactics, held a sale entitled Hurouf (The Art of the Word) focused on Arab and Iranian calligraphy, which turned out to be a runaway triumph.

It seems that only time will tell but for the immediate future, by inaugurating the Mathaf Museum, the Qataris have certainly contributed enormously to a greater understanding of contemporary Arab Art.

Janet Rady

International Prize for Arabic Fiction (IPAF) and Workshop (*nadwa*) for Young Arab Writers

In March 2011, the winner of the fourth International Prize for Arabic Fiction (IPAF) will be announced in Abu Dhabi. The Prize, popularly though incorrectly called the Arab Booker, because of its links with the Man Booker Prize, has matured into the most prestigious literary prize in the Arab world. It has been funded by the Emirates Foundation, but has maintained its independence and integrity. Last year's winner was the Saudi, Abdo Khal, whose winning novel, *She Throws Sparks*, has been banned in both Saudi Arabia and the United Arab Emirates.

There were well over a hundred novels submitted for consideration in this year's cycle. Of these there was first a long list of

sixteen and then a shortlist of six. The Prize is awarded to a work rather than a novelist, and of the six shortlisted novelists this year two come from Egypt, two from Morocco, one from Sudan and one from Saudi Arabia. The Saudi is Raja Alem, one of two women whose work has been shortlisted. Her novel, *The Doves' Necklace*, is about a romance between a Saudi woman and a German man set against a background of Makkah with themes touching crime, religious extremism and the exploitation of foreign workers.

Each of the shortlisted novelists receives a cheque for US\$10,000. In addition the winner will receive US\$50,000, with the probability of translation of the winning work into English and other languages. The award of the Prize is the major, but not only, activity of IPAF. In the autumn of 2009 and the autumn of 2010, IPAF coordinated a workshop (or *nadwa*) for younger Arab writers. They were already established writers and were invited to attend on the recommendation of the IPAF judges. Seven attended the second workshop in October 2010 at Qasr al-Sarab, the luxury oasis hotel in the Liwa, in the western region of Abu Dhabi Emirate. This was thanks to the patronage of HH Shaikh Hamdan bin Zayed Al Nahyan. Two of the seven were from the Arabian Peninsula: Mariam al-Saeedi from the UAE, and Wajdi al-Ahdal from Yemen. Wajdi had been chosen earlier in 2009 as one of the thirty-nine most promising Arab writers under forty years of age – the Beirut39, as they quickly came to be called.

At the workshop, each of the writers produced work that was discussed by their colleagues and by two more established writers, the Egyptian Mansoura Ezz Eldin, and the Lebanese, Jabbour Douheihy. Meanwhile the fruits of the 2009 *nadwa* have been published. *Emerging Arab Writers 1*, edited by Peter Clark, was launched at the Sharjah Book Fair in October. This includes stories – in the Arabic original and with English translations – by the eight participants in the first *nadwa*, including three from the Arabian Peninsula: Nadiyah Alkokabany from Yemen, Nasser al-Dhaheri from the United Arab Emirates, and Mohammed Hasan Alwan (another one of the Beirut39) from Saudi Arabia.

Traditionally, Egypt has been in the vanguard of Arab literary developments. Egyptians were the first two winners of the

International prize for Arabic Fiction, and there are two Egyptian writers in the shortlist for 2011. But what the Prize has brought out is the wealth of literary talent and promise throughout the Arab world, not least from the Arabian Peninsula itself. The cultural map of the region is changing.

Peter Clark

Exhibition of Saudi Antiquities

An unusual exhibition of Saudi Antiquities, showing many pieces never seen before inside or outside Saudi Arabia, has been touring European capitals. It appeared at the Louvre last summer with the title *Roads of Arabia*. It was planned that the exhibition would travel to Barcelona, and then Berlin. Its present title is *Saudi Archaeological Masterpieces Through the Ages*. For more details see the website of the Saudi Commission for Tourism and Antiquities: www.scta.gov.sa.

Reverse Orientalism – 8 Artists in Yemen

In July 2010, the Yemeni Government invited 8 artists from Europe to visit Sana'a to paint for 3 weeks and present a short exhibition for the Sana'a Summer Festival. Yemen, often referred to as the poorest countries in the Middle East, has one of the richest surviving cultural heritages in the region. While neighbouring countries have recently been throwing up glass and steel skyscrapers almost overnight, the people of Yemen have been building 10-storey tower-houses for the last 2 millennia, offering the affirmation needed for the birth of modernist 20th century high-rise architecture.

At least as striking as their architecture are the Yemenis themselves, hospitable and cultured in a way that only those used to travel are capable. If Yemen is a country dating back to the time of the giants and the tribe of 'Ad, from whom the Yemenis claim to be descended, it is also a land of travellers and seafarers, following in the footsteps of Ahmad ibn Majid, the brilliant 15th century navigator who charted the seas from Africa to Indonesia and without whose maps Vasco de Gama may never have found his way to India.

It was an inspired idea to invite 8 figurative painters from France, Britain and Spain to depict Yemen as they saw it, each with their own particular approach and point of view, a form of 'reverse Orientalism', sending back a different image of Yemen than

is fed to the West via the popular media. The extraordinary mix of contrasts, culture and history was not lost on the artists who found a rich vein of subject matter at every turn. The eight artists include:

Philip Braham

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

Charles Foster-Hall

<http://www.charlesfoster-hall.com/>

Charlotte Jaunez

<http://cargocollective.com/charlottejaunez>

Aurelie Pedrajas

<http://aurelie.pedrajas.free.fr/>

Philippe Bichon

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

Stéphanie Ledoux

<http://stephanieledoux.canalblog.com/>

David González-Carpio Alcaraz

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

Eduardo Laborde

<http://www.eduardolaborde.es/>

The exhibition ran from 1– 27 February 2011 at the l'Institut du Monde Arabe, Paris:
1, rue des Fossés Saint-Bernard
Place Mohammed V
75236 PARIS CEDEX 05
Tel. 0140513838

The Abu Dhabi Book Fair

The fair was organized by KITAB, a joint venture between ADACH (Abu Dhabi Authority for Culture and Heritage) and the Frankfurt Book Fair. It was held in Abu Dhabi in March 2010. 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 Shaikh Zayed Award and the Arab Man Booker, or IPAF. For further information, see the website: <http://www.adbookfair.com/cms/>

2010 Shaikh Zayed Book Awards and Lectures

The Middle East Centre at Oxford University hosted two lectures on May 12 organised jointly with the UAE's Shaikh Zayed Book Award, presented by Egyptian Dr. Ammar Ali Hassan and Emirati Qais Sedki. Hassan had won the Award's 'Best Contribution to the Development of Nations' 2010 prize for his book *The Political Establishment of Sufism in Egypt*, while Sedki was awarded the top prize

for 'Children's Literature' for his manga (graphic novel) *Gold Ring*.

The event was moderated by Dr. Eugene Rogan, Director of the Middle East Centre, who underscored the important role played by the Award through the last four sessions and hailed the additions given by the prize-winning books to various fields of knowledge. Hassan's talk focused on how the research of his book was compiled and the various ways it was met following publication. The Award had praised the book as 'a remarkable addition' to Muslim Sufism studies. The author shed light on some of the positive roles played by Sufism in Egyptian civil society since the second century of the Islamic calendar and up to today.

Meanwhile, Emirati author Sedki described the process of writing and publishing his original children's book, whose Arabic text was illustrated with Japanese drawings. Sedki also discussed possible ways of promoting children's books in the Middle East, a task he stressed relies on many factors that are beyond the control of good authors. But Sedki also stressed the need for authors and publisher to make books more entertaining for children and easier to read.

The event is the second lecture of such cooperation between the Award and Oxford University. Rashed Saleh al-Oraimi, General Secretary of the Award, praised the welcome and support received at Oxford University. The event was attended by Mohamed Al Attaiba, the Charge d'Affaires at the UAE Embassy to London, and other figures, publishers and members of the press. The Award had previously organised similar events in Cairo, Kuwait, Beirut, New York, Los Angeles and Frankfurt amongst other cities. For a complete list of winners see: <http://www.zayedaward.com/en/CycleDetails.aspx?cycleID=29&t=A>

WILDLIFE

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

transmission between wild and domestic species, including humans.

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

An extremely useful quarterly bulletin of wildlife news, *Wild Life Middle East* (www.wmenews.com) keeps abreast of the situation and also reviews new publications. The latest volume (Vol. 5. Issue 3, Dec 2010), available to download from the website, covers the following topics:

- Distribution & abundance of greater flamingo in Abu Dhabi, UAE
- Status and ecology of brown bears in Iran
- Distribution update of the Arabian wolf from Saudi Arabia
- Oman trains Yemeni conservationists in leopard research
- Raptor trade in Kuwait bird market
- *Rhodococcus equi* infection in Blanford's foxes infected with distemper virus
- News and reviews: Using drop nets to capture free-ranging wildlife
- News and reviews: Diseases and medical management of houbara bustards and other otididae; 12th conservation workshop on the fauna of Arabia, first announcement; Feline infectious peritonitis in cheetahs in the UAE

OTHER GENERAL NEWS

Opening of the Centre for the Study of Islam

To mark the foundation of the Centre for the Study of Islam (University of Exeter), under the directorship of Professor Robert Gleave, there was an inaugural lecture in the Institute on Thursday 27 January, given by Professor Robert Hoyland (University of Oxford) on: *The Language of the Qur'an and Ancient*

Middle Eastern Storytelling. To coincide with this event, the exhibition *From Here To Eternity* opened in The Street Gallery. This exhibition combined the art of Dr Elaine Goodwin and the calligraphy of Mohamed Abaoubid.

Launching of *Journal of Arabian Studies*

The Exeter Centre for Gulf Studies will be launching the first issue of the *Journal of Arabian Studies* (Routledge) at the annual Gulf conference. JAS is the only journal focusing on the Arabian Peninsula, its surrounding waters, and their connections with the Western Indian Ocean (from West India to East Africa), from Antiquity to the present day. It covers a wide range of topics, in all disciplines in the social sciences and the humanities. It presents the results of new observations and original research, providing authoritative information in an accessible way to appeal to the general reader as well as the specialist. JAS follows in the footsteps of *Arabian Studies* (Cambridge, 1974–1990) and *New Arabian Studies* (Exeter, 1994–2004), although it breaks new ground by incorporating social science subjects and extending the journal's scope to the present day.

New Middle East Centre

In May 2010 the London School of Economics launched its Middle East Centre, a multi-disciplinary research centre focusing on history, political economy, society, environment, law and international relations in the modern Middle East. It has been funded by the United Arab Emirates's Foundation for Philanthropy, as well as by The Aman Trust, a philanthropic organisation operating in the fields of health care, education and food security throughout the Middle East and South Asia.

Cultural Links Between the UK and Gulf States

The UK has significant educational links with the Gulf States, with approximately 20,000 Saudi students, and over 8,000 Qatari students studying in the UK each year. A number of top British schools including Repton and Sherbourne, have already established campuses across the region. The British Council is one of the leading providers of English language teaching in the GCC. You

can find more details on their website: <http://www.britishcouncil.org/new/>

These links between Gulf states and British educational organisations will be further strengthened, particularly by improving collaboration on higher education, research and development. There is great potential for more and bigger collaborations on culture. While the British Council is working closely with Gulf states, there will be future opportunities to strengthen these ties. The British Museum Hajj Exhibition in 2012, for instance, will be a totemic project, and other potential exhibitions to and from the Gulf States will be explored. The British Museum will act as a consulting partner to the Shaikh Zayed National Museum, due to open in 2013. In addition to providing some exhibits on loan, the British Museum will provide advice and training on the set up and curating of exhibitions.

Centre of Islamic Studies

The Prince Alwaleed Bin Talal Centre of Islamic Studies has been established in Cambridge to replace the Centre of Middle Eastern and Islamic Studies.

The Arabian Horse

Middle East states are showing increasing interest in the heritage and breeding of purebred desert Arabian horses. In Saudi Arabia the 4th annual Al Khalediah International Horse Show attracted both international and local attendees at the Al Khalediah Farm near Riyadh. Hosted by Prince Khaled bin Sultan bin Abdulaziz, the Festival showed and judged horses raised and trained in Saudi Arabia and other Gulf States. This year, in addition to the 12 classes of Arabian fillies, colts, mares and stallions, there were four categories of Saudi Desert Bred Arabians judged by officials from Italy, the UK and UAE.

A delegation of the Asil Club, led by its chairman Dr. Georg Olms, attended the Festival and made official visits to other stud farms around Riyadh. The Asil Club is an international association for the preservation and rearing of the Asil Arabian, defined as a horse whose pedigree is exclusively based on Bedouin breeding of the Arabian peninsula.

In other developments, there are plans to establish a Museum of the Arabian Horse at the historical UNESCO World Heritage site

of Al-Diriya on the northwestern outskirts of Riyadh. The King Abdulaziz Horse Centre (KAAHC) in Dirab, where nearly 200 Arabians are stabled, has been developed with new facilities, including an equine veterinary centre. As a department of the Ministry of Agriculture, KAAHC preserves and improves the pure-bred Arabian in its homeland and is responsible as a member of the World Arabian Horse Organization (WAHO) for registering the Kingdom's Arabian horses. The United Nations runs its only Arabian horse project at KAAHC and the successful breeding and preservation program has recently been extended for a further term.

This year the World Arabian Horse Organization (WAHO) Conference will be held in Doha, Qatar, in early November, hosted by the Qatar Race and Equestrian Club. The Conference will include WAHO World Registrars Meeting, cultural and Arabian horse-related events and visits to Qatari stud farms in a country which is now famous world-wide for the quality of their home and desert-bred Arabian horses.

WAHO has the responsibility of ensuring that standards acceptable to all its Registering Authority Members are established and maintained in the matters of regulations, methods of registration and production of Stud Books. Previous biannual WAHO Conferences have been held in Bahrain (1998), Istanbul (2002), Damascus (2007) and Muscat (2009).

Peter Harrigan

NEWS AND RESEARCH BY COUNTRY

BAHRAIN

2010 has been a very active year in Bahrain with respect to Archaeology and Heritage. At the beginning of the year a nomination was made to UNESCO for World Heritage Listing for the properties of the heritage of pearling in Bahrain. Entitled 'Pearling, Testimony of an Island Nation,' the nomination encompasses several urban properties in Muharraq connected with different aspects of pearling, from Bu Maher Fort in the south to the Siyadi family Majlis, House and Mosque in the north, as well as three of the oyster beds that provided the pearls in Bahrain's northern waters. The three km long trail connecting all the urban properties leads through an area

filled with heritage buildings and sites. The nomination is for a joint Environmental and Heritage Listing. In October an assessor was sent out from ICOMOS to do an evaluation of the bid and the verdict will be announced at next year's UNESCO meeting, which will be held in Bahrain.

At the UNESCO meeting in Brazil in August, Shaikha Mai, Minister of the newly appointed Ministry of Culture in Bahrain, was named Chairperson of the UNESCO World Heritage Committee. In addition, Dr Isa Amin, long-time Chairman of the Bahrain Historical and Archaeological Society, was appointed Undersecretary of Culture, and Dr Abdulla Sulaiti became the new Director of Archaeology and Heritage. Other staff were also appointed and confirmed, leading to the formation of a new, energetic team at Bahrain National Museum.

The pearling project is thus well underway with much activity occurring in the heritage areas of Muharraq. As part of the project, three archaeological excavations were undertaken. The first was at Fakhro Amarah in the Muharraq Suq. This building was the warehouse and main building premises of Yousif A. Fakhro, a timber merchant who supplied the pearling dhows. The second was at Bu Maher Fort, an extremely important part of the defensive network of historic Bahrain and dating back to at least the 16th century. The third excavation has been started at the house of Yousif A. Fakhro, an historic house demonstrating the architecture of a wealthy merchant of the height of the pearling epoch in the early twentieth century. Several restoration projects are also underway at some of the heritage buildings connected with the project.

There was also much excitement when Bahrain was awarded the Golden Lion at the Venice Biennale of Architecture, in Bahrain's first year at the competition. The award was given for an installation showcasing the informal fishermen's majalis built by the people of Bahrain in between all the modern developments, in order to continue their access to the sea, thus amply demonstrating this year's theme: 'People Meet in Architecture'. Bahrain's representation at the Biennale was spearheaded by Shaikha Mai and so the award was a fantastic start for the new Bahrain Ministry of Culture.

In addition, the usual programme of archaeological activities carried out every year in Bahrain has not been neglected and there have been several other excavations undertaken. Most notably there was a considerable excavation at the tell at the Tree of Life, confirming the presence of an Islamic settlement dating to the 16th century AD. Other excavations were undertaken of burial mounds at Janabiyah, an Islamic settlement at Hillat Abd Al Saleh and an area within the buffer zone of Qalat al Bahrain (a World Heritage Site since 2007).

There have also been excavations at some of the Royal Burial Mounds in A'ali. A team from the Directorate of Archaeology excavated one mound and other staff assisted the team of archaeologists from Moesgaard Museum in Denmark, under Steffen Laursen, who excavated two other mounds. The Danish team were able to produce detailed mapping of the mounds using a total station theodolite and were thus able to virtually reconstruct digital images of what remains of the original mounds, allowing estimates to be made of the original size and structure of these magnificent tombs. Much of the activity started in 2010 is ongoing and 2011 looks to be an even more active year for archaeology and heritage in Bahrain.

Claire Reeler

KUWAIT

Excavation News

The excavation season in Kuwait lasts every year from October until April, and the current season started on October 16, 2010 with the Danish team. Seven teams consisting of 79 members will start the season at seven different sites, four of which will be initiated on Failaka Island while the rest are on the mainland. The season's teams are listed below according to their starting date.

Danish Team: The team of eight specialists from Moesgaard University, Aarhus, will continue their excavation for the fourth season under Dr. Flemming Hojland. The team is working on a Bronze Age site on Failaka Island.

Polish Team: The fifth season of the Polish team started on October 27, 2010, with eight members from the Oriental Research centre in Warsaw City. Excavation will take place in Subiya on the Kuwait mainland,

dating back to the fifth millennium B.C. The team is directed by Dr. Piotr Bieliński.

French Team: Four members of the French team will continue working on Failaka Island for the sixth season under Dr. H  l  ne David's supervision. They started work on November 2, 2010 and this season's activities will be focused on aerial photography, finds drawing, and finalising site plans.

British Team: The second season for this team started on December 15, 2010. Dr. Derek Kennet is leading 15 members from Durham University to excavate Kazma on the mainland.

Italian Team: On January 6, 2011, the Italian team initiated their second season of excavation. Dr. Gianluca Grazielli from Perugia University is excavating at Qurainiya on Failaka Island, with his team of 16 members.

Georgian Team: The first season for the Georgian team will start on March 5, 2011. Dr. David Lordkipanidze from the Ministry of Culture will be leading 16 members on a research study on Failaka Island.

Polish Team: Another Polish team of 12 members, directed by Dr. Lukasz Rutkowski of the Oriental Research Centre (Warsaw), will be excavating Subiya in a location called "Rukamat Sakhriya." The team will start work on March 7, 2011.

Khalid Farhat

KFAS Generosity

The Kuwait Foundation for the Advancement of Sciences (KFAS) is financing the Kuwait Programme at the London School of Economics in the University of London; it is also supporting the Oxford University Centre for Islamic Studies.

OMAN

In 2010, a number of archaeological activities were carried out in the Sultanate of Oman under the supervision of several bodies. The following is a brief description of these activities:

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

A local archaeological team from the Department of Archaeological Studies and Excavations at the Ministry of Heritage and Culture carried out a survey and rescue

excavation at the area within and around the Sohar Industrial Port during November 2009 and October-November 2010. The site consists of clusters of tombs from the 2nd millennium BC, which are located within the boundaries of the Sohar Port to the north of *falaj al-Suq* archaeological area.

In November 2009, the Department started a short survey in the area and excavation in two tombs. The tombs were tentatively dated to the Wadi Suq period based on structural comparisons with those excavated in the same area by the Danish expedition in the 1970s. Due to the discovery of a large number of tombs distributed all over the area, the team divided the whole area into five parts (A-E). As a result of this short fieldwork in 2009, extensive excavation was carried out during the period from October to November 2010. It was made in parts A, C and E in which 57 tombs were dug. Other tombs (e.g. in parts B and D) are planned to be excavated in the near future. Excavated tombs are oval in shape with an east-west or north-south orientation. Archaeological finds included bone fragments, skulls, fragments of glass vessels, beads (from gold, silver, carnelian and shell) and bronze and iron earrings and rings. The excavation also yielded horse teeth in a tomb with two burial chambers, one for a man and the other for a horse.

Another local archaeological team from the Department of Archaeological Studies and Excavations at the Ministry of Heritage and Culture carried out a rescue excavation in October-November 2010 in a palm-date garden in Khor al-Hamam at Walayat Saham along the Batinah coast. The site was discovered by coincidence when the owner was digging in the ground and found a number of pottery vessels and weaponry. He reported the discovery to the Ministry of Heritage and Culture who sent a team to carry out an immediate rescue excavation. The total excavated area was around 8,800 square metres. The excavation yielded a number of pottery vessels and bronze spearheads dated to the 3rd and 2nd millennium BC.

A French team carried out a survey in Adam in the ad-Dakhiliyah Region during January and February 2010. The results of the investigation yielded a number of lithic sites, Hafit cairns, Umm an-Nar tombs and Iron Age settlement remains. A number of surface

finds were reported, including pottery sherds, soft stone vessel fragments, beads, human bone fragments, and fragments of bronze weaponry.

Ongoing surveys and excavations by the American Archaeological team are taking place in Bat, one of the Omani UNESCO World Heritage Sites, at Ibri of al-Dhahirah Region. The team excavated some Hafit-Umm an-Nar towers such as Kasr al-Khafaji (Tower 1146) and al-Matariya tower (Tower I 147). The 2010 fieldwork focused on continuing the investigation of the mud brick architecture at al-Matariya tower dated back to the Hafit Period and the excavation at Kasr al-Khafaji at trench A as well as investigating Structure 1156 on the settlement slope. In addition, a general survey at the area of Bat as well as a skeletal study of human bones recovered from one of the tombs are being conducted by members of the team. The work at Kasr al-Khafaji yielded imported third millennium BC ceramic, indicating evidence for contact with the Indus and Southeast Iran. It also retrieved layers, showing evidence for Hafit occupation as well as remains of structures that were built in several phases just outside the tower during the Umm an-Nar period, indicating a long-term use of this monument. Radiocarbon dates from Kasr al-Khafaji suggest that there was a level of activity in this tower during the Hafit and Umm an-Nar periods. Moreover, excavation at al-Matariya yielded evidence for occupation of the same place for over a millennia (during the whole 3rd millennium BC) in which the excavated trenches yielded both mud brick and stone architectural elements in several phases as well as samples for radiocarbon dates, indicating both Hafit and Umm an-Nar occupation.

Other archaeological teams working under the supervision of the Ministry of Heritage and Culture include a British team (al-Hajar Project) working in Salut at Bahla, a French team working in Qalhat and an Italian Team which is carrying out excavation in the Ras al-Hadd area.

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

The Department of Archaeology at Sultan Qaboos University carried out an archaeological investigation during the period

13th January to 3rd February 2010 in the western part of Ja'alan (particularly Ja'alan Bani Bu Hasan) in al-Sharqiyah Region. This investigation represents the first season of an ongoing two-seasons project that is funded by Sultan Qaboos University, Oman. The team was led by the main investigator Dr. Nasser Said al-Jahwari and assisted by Mr. Nasser Hamed al-Hinaei, Mr. Yaqoob Abdullah al-Bahri and Mr. Yaqoob Mohammed al-Rahbi from the Department of Archaeology at the College of Arts and Social Sciences. The work included an investigation in the Wadi al-Jufr where some rock art was recovered. Investigations were also made in areas surrounding Wadi al-Jufr where extensive tomb-fields were encountered and consisted of thousands of tombs from the late 4th-early 3rd millennium BC (Hafit Period). These tombs are one of the important archaeological features of the area's landscape, which have been mapped in order to understand their distribution and density. So far, eight areas were surveyed, forming a total of around 24 km². All archaeological finds from the tombs' surfaces were collected. The tombs do not appear to be associated with settlements and are widely spread across the area, similarly to that noticed in other parts of Oman, in which the reasons behind this absence cannot be completely understood. The project is ongoing and work will continue in other parts that have already shown indication for a high ratio of tombs.

*Nasser Said al-Jahwari
Head of Archaeology Department
College of Arts and Social Sciences
Sultan Qaboos University*

New Professorships

The Sultan of Oman has endowed two professorships within the University of Cambridge. The first is His Majesty Sultan Qaboos Bin Sa'id Professorship of Modern Arabic Studies, with Professor Yasir Suleiman as the first holder of the Chair. The second, which was to be finalised in February 2011, is His Majesty Sultan Qaboos Chair of Abrahamic Faiths and Shared Values.

In 2010 His Majesty also donated £91 million to the Anglo-Omani Society for the purchase and running costs of an Oman Centre at 34 Sackville Street in London, to be administered by the Anglo-Omani Society

(www.oman.org.uk; Duncan Allen is the administrator in residence).

QATAR

Qatar Museums Authority

Qatar Museums Authority [QMA] is continuing to work on developing a range of world-class museums. The Museum of Islamic Art [MIA], designed by IM Pei, opened in November 2008 and the education wing opened in 2009, offering courses for school students, lectures and art classes. The MIA has hosted a number of exhibitions, including *Pearls* in the first six months of 2010. In the winter months of 2010-2011 the MIA was the venue for an exhibition *A Journey into the World of the Ottomans* mounted by the future Orientalist Museum, including paintings from the collection of the Orientalist Museum, Doha, in addition to loans from the Rijksmuseum, Amsterdam and private collections.

Mathaf, The Arab Museum of Modern Art, opened in December 2010 in temporary premises designed by JF Bodin to house exhibition galleries, an education wing and research library. Mathaf was established as a joint collaboration between QMA and QF and aims to become the leading voice on Arab modern and contemporary art in the region.

The new National Museum of Qatar is currently under construction. The museum first opened in the 1970s in a restored palace, with buildings constructed to house the maritime collection and a display on the oil industry. These are now demolished and the palace is being retained as part of a complex designed by Jean Nouvel and inspired by the interlocking curved planes of sand roses. Housing twelve galleries, the museum is scheduled to open in December 2014. More information about this and other museums can be found on the website <http://www.qma.com.qa>

University of Wales Archaeological Excavations

Excavations directed by Dr Andrew Petersen continue in 2011 at two Islamic sites on the north west coast of Qatar, Ruwayda and Rubayqa, on behalf of the QMA by the University of Wales in collaboration with the University of Copenhagen. Excavations at Ruwayda will focus on defining specific buildings within the large fortress first

excavated in 2009. Outside the fortress work will be carried out on the site of the mosque as well as a series of other structures next to the waterfront. Excavations at Rubayqa will define the extent of the settlement in advance of proposed construction work. The priority for the 2010-2011 season will be to determine the earliest occupation of the site and the sequence of construction. The first Wales-Qatar Archaeology Conference organised by A. Petersen took place in Cardiff in September 2010, giving archaeologists working on coastal sites in both regions an opportunity to compare their work.

University of Copenhagen Archaeological Excavations

Excavations directed by Prof. Alan Walmsley are continuing at the abandoned pearling and trading city of Zubara, once the largest pearling centre in the region. Representatives from QMA, UNESCO and the University of Copenhagen are currently working on developing a nomination file to propose World Heritage listing for Zubara, which if completed will be submitted to the WH Centre in Paris in February 2011.

The Qatar Remote Sensing and National Historic Environment Record

This project, now in its third year, is a collaboration between QMA and the University of Birmingham. During the first two years a national database for archaeological sites in Qatar was established. This season some of the newly discovered sites will be subject to excavation, particularly those considered under threat from proposed developments. These sites include late first millennium BC burial cairns and the first ABT flint site to be discovered in the north of Qatar which has to date produced over 1500 worked lithics and the largest collection of obsidian and Ubaid pottery from Qatar.

The project has also been analysing commercially acquired geophysical data to map the former sub-aerial landscapes of the Gulf and has to date mapped extensive areas to the north and northwest of Qatar. In addition, the project has highlighted a number of anomalies believed to be shipwrecks and various unidentified features. During the forthcoming season, these anomalies will be ground-truthed in collaboration with the

Hampshire and Wight Trust for Maritime Archaeology (HWTMA).

Frances Gillespie

Bloomsbury Qatar Foundation Publishing

The Qatar Foundation and Bloomsbury Publishers have formed a joint publishing venture, Bloomsbury Qatar Foundation Publishing. Its focus is on publishing books of excellence and originality in six main areas: fiction and non-fiction for adults and children, educational books for schools, academic books for universities and classics of Arabic literature and reference books.

UNITED ARAB EMIRATES

Sharjah Museums

The collections care management team at Sharjah Museums Department has had an exciting and productive year within Sharjah's 16 museums as illustrated by some of the work undertaken at Sharjah Archaeology Museum with the documentation of display collections, a major overseas loan and in-depth training to aid recording of collections.

The documentation, assignment of museum identification numbers and marking and labelling of the museum's 1500 display objects was successfully completed. There have been several training workshops, some in cooperation with the Goethe institute for a large number of museum staff including photography, technical illustration and material identification. The workshops brought in specialists from overseas (Germany and UK) which were supported by in-house expertise in our continuing efforts towards best practice in our family of museums.

This year we saw two of our prized objects; the Horse Bridle trappings and a silver horse shaped spout both from Mleiha, Sharjah, travel to Lexington, USA for the Kentucky Horse Park's International Museum of the Horse exhibition 'Gift of the Desert: The Art, History and Culture of the Arabian Horse'. The exhibition was held at the same time as the 2010 World Equestrian games. There were more than 400 pieces from over 15 countries and 27 lenders in this exhibition. The horse bridle is a show stopper with its beauty, technology and use of precious metal. This unique opportunity to display significant objects overseas also helps highlight the cultural depth of the region. Both objects were

excavated by Sharjah Antiquities Directorate. The behind-the-scenes element of any loan is a surprisingly lengthy and complex process and the end result is only the tip of the iceberg.

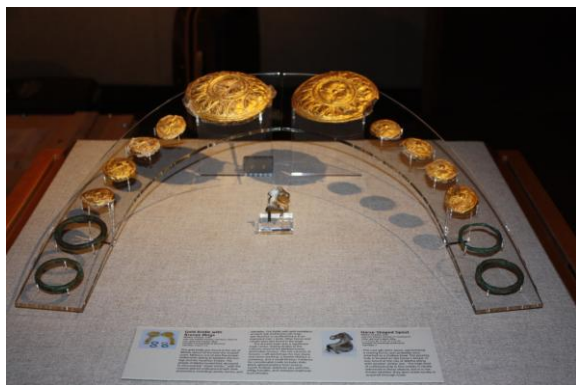


Figure 2. Image of Bridle trappings and silver horse spout on display at Kentucky.

In the preparation of the objects we had the opportunity to remove the items from display for a detailed examination to record their condition and prepare loan documents. The borrowing institution was required to submit a Facilities report demonstrating appropriate levels of care, security and environmental control before agreement to lend was confirmed by His Highness Shaikh Dr. Sultan bin Mohammed Al Qasimi, Sharjah Museums Department and Sharjah Antiquities Directorate.

Looking at the loan items prior to lending we were able to remind ourselves of the complexity of the 2000 year old technology. The understanding of the techniques and nature of the objects has opened up an opportunity for further investigation and research. The horse bridle pieces were also x-rayed using our unit acquired during the last year. The horse bridle trappings (circa 150 BC to 200 AD) consist of four copper alloy rings and ten iron studs. Two of the studs are approximately 150mm in diameter and the smaller eight are in the region of 50mm in diameter.

The studs are decorated with a layer of gold foil over their top surface depicting a floral motif. The detail of this decoration is also worked into the iron beneath. The horse spout (circa 100 BC to 100 AD) is designed as the front half of a horse made in silver with areas of gilding remaining.



Figure 3. Image of large stud SM1994-104/7-15



Figure 4. Image of silver horse spout SM1986-1

We took the opportunity to have new acrylic mounts made for the objects in order to provide better support and improve presentation. The mounts were also designed to be easily packed and transported. The show case environment (temperature and humidity) was monitored prior to the loan and these conditions were maintained throughout transit and the loan period using conditioned silica gel. The objects were packed in bespoke packing and hand-carried in two cases by two couriers. The local flights within the USA required two seats to be purchased per courier to ensure the cases could be taken into the cabin. The cases were always hand carried and carefully placed. The supporting specialist art handlers always made sure that the couriers could give top priority to these precious objects for their return safely to Sharjah. It was a great accomplishment for the team and highlights how far we have come in developing the skills and knowledge of our current staff and particularly UAE nationals in this field of work.

*Hazelle Page
Sharjah Museums Department*

The British Cemetery at Sharjah

(Dr Badwawi spoke about this cemetery at length at the Seminar of Arabian Studies Conference in July 2010)

The small British community at Sharjah needed a church as well as a cemetery. They were established, according to Rev. Ernesto of St. Martin's Church in Sharjah, in the early 1930s. The small graveyard is a valuable source of history, telling us a great deal about British presence in the Gulf during that era. Furthermore, it reflects upon important events in the history of the Gulf. It contains many clues and symbols that might shed more light on the history of the area. There are more than 72 graves divided into two graveyards within the same cemetery. One is cared for and clean, but the other is old and crumbling.

The old crumbling, decaying cemetery contains more than 50 headstones. They are mainly without inscriptions or names on the headstones, and the place is used as a dumping area for the church. Most of the graves are covered by grass that grew over time. The headstones were simple; often just made of bricks to mark the graves.

However, some barely legible names were able to be deciphered, such as that of Captain H.W. Brammall D.S.O., D.S.C. who was born on 27th February, 1906 and died at sea on 10th February, 1967. Also, there is Edward James Horne, who died on 4th October 1964 at the age of 36; Frederic Johnston who died on 23rd of February 1967; and Mike David Attfield, who died in 1970.

There are twelve non-World War Service burials in the care of C.W.G.C. at Sharjah Cemetery. Most of them were part of the British Gulf Command that was first run from Aden, and after 1967, from their Headquarters in Bahrain, as well as Sharjah.

Dr Saif al Badwawi

The Zayed National Museum

(Based on a press release issued by TDIC, 25 November 2010)

The Zayed National Museum is the UAE's first national museum. It will feature the life and achievements of the founding President of the United Arab Emirates, the late Shaikh Zayed bin Sultan Al Nahyan (1918-2004) and will bring to life the UAE's rich history and culture. The museum will be located on Saadiyat Island alongside the Guggenheim

Abu Dhabi and the Louvre Abu Dhabi as part of a Cultural District.

Surrounded by lush gardens, the design of the Zayed National Museum features five soaring pavilions, representing the feathers of a falcon's wing, reaching a height of 124 metres. Scheduled for completion in 2014, the Zayed National Museum stands as a symbol of the modernity of the UAE, and its rapid progression over the past forty years. The museum will showcase Shaikh Zayed's story and the lasting influence of his reforms. Shaikh Zayed's concept of a modernised nation determined by strong guiding principles of education, culture, faith and the protection of the environment made him a respected world leader.

The museum, designed by Prizker Prize winning architect, Lord Norman Foster of Foster & Partners, following an international competition, is being developed by Tourism Development & Investment Company (TDIC), the master developer of Saadiyat Island. The Zayed National Museum utilises sophisticated architectural techniques with a special focus on environmental sustainability, which was an essential element of Shaikh Zayed's worldview.

The British Museum is providing expert advice and counsel on the development of the Zayed National Museum and is helping to realise the vision of this museum in translating the values of Shaikh Zayed into an interpretive plan that will enhance the core messages of a national museum.

The heart of the museum lies in the *Shaikh Zayed: Life and Times* gallery. Here the life story of Shaikh Zayed and his unification of the UAE will be told through film, audio and multimedia with artefacts drawn from collections in Abu Dhabi, the UAE and abroad. Visitors will come to know Shaikh Zayed and experience at first-hand his challenges and triumphs as he successfully worked to forge the nation.

The *Shaikh Zayed Library* is the natural complement to the Shaikh Zayed: Life and Times Gallery. The gallery will present the principal narrative of man and state, and the library will enable visitors to learn more about Shaikh Zayed and his transformative role in the history of Abu Dhabi. Research facilities will provide access to original and electronic historical and cultural sources and will link the museum to worldwide research centres.

A gallery devoted to *Falconry and Conservation* will focus on Shaikh Zayed's passion for falconry and appreciation of the natural world, its conservation and preservation. Falconry has been practised for thousands of years, not just in the Middle East but across the world and has inspired great works of art and literature. Falconry was practised in the region to supplement the meagre diet available in the desert and eventually evolved into a pastime enjoyed by many. Its popularity brought increasing awareness of the need to manage the natural environment. Shaikh Zayed not only understood the importance of the conservation of wildlife and the land, which became a central tenet of his philosophy, but he also recognised the need to preserve falconry as Global Heritage. The falconry gallery will be supported by a programme of live interpretation, including live bird-handling sessions and flying displays in an adjoining outdoor arena.

The core values of Shaikh Zayed introduced in the narrative of the lower floor galleries will be carried through in more detail in the upper floor galleries:

Land and Water: Archaeological, historical material and interactive displays will show how people in the past learned to use, cultivate and trade the region's key resources. The good husbandry of land and water was admired by Shaikh Zayed, and alongside his wise use of oil and water resources, visitors will learn how he built a framework that has established the UAE as a leader in sustainable development.

People and Heritage: Shaikh Zayed understood the importance of the values and heritage of his people. Success in the modern world had been underpinned by an emphasis on human relationships and connections between different groups. Patterns established in the pre-oil era, when lives were closely identified with the seasons and the landscape, have produced a social cohesion that invigorates the country today.

History and Society: Shaikh Zayed was instrumental in the discovery of major archaeological sites in the UAE that fundamentally rewrote the history of the region and its connections with the wider world. The land that makes up the modern UAE has a long history of human settlement. Rich archaeological material and historical

documents drawn from across the UAE, and set alongside contextual objects from around the globe, will chart this long history from 200,000 BC to the creation of the modern state by Shaikh Zayed who established the country as a significant player on the global stage.

Science and Learning: Shaikh Zayed was passionate about education; he transformed a society based on traditional learning to a nation where widespread literacy and numeracy led to a fully fledged contemporary knowledge society. The value of education that inspired him drew on a long tradition of Middle Eastern scholarship. Visitors to this gallery will encounter fascinating artefacts from the fields of science and learning. Interactive exhibits will also permit them to engage directly with scientific tools and techniques, trying their hand at historical mechanisms for telling the time or using traditional methods to navigate the sea and the desert.

Faith and Islam: Shaikh Zayed was a profoundly religious leader and his humanitarianism was based on the tenets of Islam. Providing a contemplative space, the displays will encourage visitors to learn not just the meaning of Islam, as conveyed through the life and actions of Shaikh Zayed, but its history, practice and place among the many faiths in the modern UAE. Islam has been an essential element of continuity in a region that has witnessed extraordinarily rapid change. Longstanding religious practice will be demonstrated through beautifully calligraphed manuscripts, models of mosques and other honoured objects, while contemporary photography, voices and film will convey the expression of Islam today, where faith infuses every aspect of life in the modern UAE.

Alexandra Porter

Work on Sir Bani Yas Monastery Resumes

Excavation at the 7th-8th Century Christian monastic site on Abu Dhabi's western island of Sir Bani Yas resumed at the end of 2009, under the aegis of the Government-owned Tourism Development and Investment Company, TDIC. Three seasons of work had been completed by the end of 2010, with a fourth season planned for early 2011.

Project Director is Peter Hellyer, formerly Executive Director of the Abu Dhabi Islands

Archaeological Survey, ADIAS, which discovered the site in 1992 and undertook several seasons of excavations in the mid-1990s, while the Archaeology Director is Dr. Joseph Elders, site director in the 1990s, who is now Major Projects and Archaeology Officer for the Church of England. Other team members include Dr. Elizabeth Popescu, of Oxford Archaeology East, and Dana Goodburn-Brown, as head of conservation.

Work on the monastic site was resumed on the instructions of the Crown Prince of Abu Dhabi, Shaikh Mohammed bin Zayed Al Nahyan, with the objectives of continuing excavations, undertaking conservation of the exposed buildings and making the site accessible to visitors.

Sir Bani Yas Island, formerly the private wildlife reserve of the late UAE President, Shaikh Zayed, who sponsored the 1990s work at the site, is now being developed as a tourist destination by TDIC.

The focus of recent work has included completion of the excavation of the church that forms the central component of the monastery complex, the clearing of the adjacent courtyard and excavation of a range of buildings to the south of the church. The church itself has been covered with an open-sided roof while the team of conservators has undertaken remedial work on the exposed walls.

Continuing studies of pottery from the site, undertaken by Dr. Robert Carter (Oxford Brookes University), and of comparable monastic sites in the Arabian Gulf suggest that the monastery was probably founded by around 600 AD and was abandoned by around 750 AD. Comparisons of the decorated plaster with material from other sites as well as reviews of the literature, indicate that the monastery belonged to the Church of the East (also known as the Nestorian Church), which flourished in the Arabian Gulf before the coming of Islam and then gradually faded away. TDIC are currently working on plans for a dedicated display centre.

`Tribulus'

`Tribulus', journal of the Emirates Natural History Group, PO Box 45553, Abu Dhabi, U.A.E. Volume 18 (2009) appeared in early 2010, with papers including geological descriptions of the islands of Belghelam and Al Aryam, new gecko, snake and grass

species for the UAE, an updated annotated Checklist of UAE dragonflies and shorter notes on insects and lepidoptera.

Emirates Bird Records Committee

Oscar Campbell (OJCampbell25@yahoo.com) has succeeded Simon Aspinall as Chairman of the EBRC. Neil Tovey has also joined the Committee, following the resignation of Stephen James.

Peter Hellyer

New Journal - *Liwa*

Abu Dhabi's National Centre for Documentation and Research (NCDR) has recently introduced a new journal, *Liwa*, a bi-annual historical journal covering a wide spectrum of subjects: 'it has rapidly become an essential point of reference for Gulf regional studies in history, diplomatic exchanges, archaeology and heritage,' writes Geoffrey King, helping to reshape analysis of the region's past, less heavily dependent on British source material. *Liwa 1* includes essays on SE Arabian Islamic architecture, on Portuguese administration of pearl fisheries, on the NCDR programme to preserve the oral history of the UAE, on the Yemeni tribal ancestry of some of the oldest families on the Gulf coast. *Liwa 2* includes an obituary of Ezzedine Ibrahim by Zaki Nusseibeh, highlighting the Arab world's last half-century of diasporas.

Research carried out in 2009/2010 by the Department of Antiquities and Museums, Ras al-Khaimah, UAE

Rescue Excavation in Wadi Sifuni

Due to the planned installation of an oil pipeline, a rescue excavation was carried out by the Department of Antiquities and Museums in Wadi Sifuni, southern Ras al-Khaimah. A total of 11 round stone structures, 2-3m in diameter, were excavated and documented. The absence of any finds can be explained by their bad preservation, which left them open to all weather conditions, and their erection on a low wadi terrace. We assume that they were originally used as tombs and their grave goods and human bones washed out during heavy rains and high levels of flowing water inside the wadi. This conclusion is supported by the observation of sweet water snails inside them, indicating the

presence of standing water over a longer period of time.

Restoration of the National Museum

The documentation and restoration work inside the historical fort, which houses the National Museum of Ras al-Khaimah, was continued. Both towers, the facade and various rooms were authentically restored, using traditional material and methods. This included one of the fort's oldest parts, an upstairs room, which originally served as a private *majlis* for the late ruler's family, situated in close proximity to the big defence tower. It is decorated with highly decorative, arched niches, which originally served as windcatchers (*badgeer*). They are a significant part of past traditional architecture and very typical for Ras al-Khaimah's old town.

Fahlain Mosque Excavation

Inside the palm gardens of Fahlain, the area of a 19th century stone mosque is currently being excavated by the Department. Already surveyed in 1995/96 during the 'Ras al-Khaimah Mosque Survey', it had been further photographically documented by the Department in 2000, at which time the mosque had already partly collapsed. After a total collapse in 2009, the Architectural Heritage Department Dubai, under the direction of Rashad Bukhash, decided to undertake restoration work, without informing and consulting the Department of Antiquities and Museums in Ras al-Khaimah. Although illegal by Ras al-Khaimah regulations, they started to dig holes, using incompetent and unguided workers, in order to look for foundations. This work destroyed older layers and did irretrievable damage to the archaeology of Fahlain. After being alerted, the Department stopped their illegal doings and began investigations and archaeological excavations, which are still ongoing and have so far produced interesting preliminary results.

A sequence of several mosques on top of each other could be unearthed: initially a small mudbrick mosque was built, which was later enlarged towards an adjacent wadi into a bigger mud brick mosque with impressive stone foundations along the wadi. This mosque was again enlarged by the addition of a pillared mud brick porch. On top of this a

stone mosque was finally built in the 19th century. It had to be altered several times, due to its foundations' instability, which also caused the final collapse of the mosque. However, its rows of decorated arches are unique in the UAE and architectural parallels can be found in Omani and Saudi Arabian mosques.

Finally the return of Julfar al-Mataf material from Japan!

One of the most famous historical places along the southern Arabian Gulf is the medieval trading town of Julfar, mentioned in historical sources since the beginning of Islam. Iraqi, British, French, German and Japanese excavations since the 1970s have produced valuable information about this city and its far eastern trade. However, the Japanese excavators, Tatsuo and Hanae Sasaki from Kanazawa University, notoriously refused for more than ten years to return the finds, which they had originally taken to Japan for study and restoration more than 20 years ago. It was therefore a great success and joy, that Christian Velde, Resident Archaeologist of the Department of Antiquities and Museums, finally succeeded in getting hold of 58 boxes from Japan, containing 600 kg of archaeological material, which had originally been excavated in Julfar al-Mataf during 1989-93. Sadly, the long awaited possibility of finally showing the artefacts to a wider public audience inside the National Museum was quickly limited. After being dumped in Japan for nearly 20 years and, contrary to their original promises, NOT being treated at all, the many metal finds (coins, jewellery, tools etc.) came back in such a devastated state, that it is unclear if they can be saved at all.

Emergency Excavation in Julfar al-Nudud

A planned desalination plant in the area of Julfar al-Nudud led to a three-month emergency excavation in Spring 2010. An international team of archaeologists, geophysicists and magnetometre specialists was directed by Dr Robert Carter from Oxford Brookes University, who has successfully worked with the Ras al-Khaimah Department of Antiquities and Museums in the past. The main aim was the clarification of the former harbour entrance, which is completely silted up today, and the understanding and dating of the medieval

sequences of Julfar al-Nudud in regard to Julfar al-Mataf.

The excavation fieldwork was completed by a two-month study season in the autumn with detailed studies of animal bones, Chinese porcelain, glass, pottery, coins etc., assisted by conservators, a draftsman and finds photographer. Although we await the final results, preliminary conclusions indicate that Julfar al-Nudud dates from the 14th to the end of the 15th century AD.

Research Visitors

Dr. Rob Carter from Oxford Brookes University, who is doing extensive research on Gulf pearls through the millennia, visited the Ras al-Khaimah Museum in 2009 to study its various tools, which were involved in pearl fishing, sorting and selling. Beatrice de Cardi, OBE, FSA catalogued archaeological finds from excavations in Ras al-Khaimah for the Department's database in 2009.

A French archaeological team, led by Dr. Vincent Charpentier from the University of Paris, undertook an extensive survey of the Jebel Ma'taradth, its surroundings and Neolithic stone material in 2009 and 2010. A great variety of chalcedony, both in colour and quality, was extensively used and traded during the Neolithic period, as could be seen from the finds of hundreds of stone tools and their production flakes. A second French archaeological team, led by Dr. Sophie Mery, University of Paris and head of the French Archaeological Mission to the UAE, undertook a survey and small scale excavation of Neolithic sites in Ras al-Khaimah in Spring 2010.

Dr. Helen Walkington and Dr. Adrian Parker, both geomorphologists from Oxford Brookes University, did a Palaeolithic survey in southern Ras al-Khaimah in Spring 2010. Lesley Gregoricka, PhD student in Anthropology at Ohio State University, started her work in 2009 on the teeth from the 3rd and 2nd millennium BC tombs in Shimal. She continued in Spring 2010, sorting huge amounts of human bone material in an impressively short time. Her results will be compared with teeth from other sites in the UAE, in order to compare their hidden information on health, diet and food origin.

*Christian Velde, Ahmad Hilal,
Imke Moellering*

Shaikh Sultan Bin Saqr al-Qasimi: in memoriam

In December 2009, H.H. Shaikh Sultan bin Saqr al-Qasimi, Deputy Ruler of Ras al-Khaimah and former Head of the Department of Antiquities and Museums, died of a heart-attack. His sudden and untimely death came as a great shock for the Department's staff, who had recently visited him in order to discuss various aspects concerning historical photographs of Ras al-Khaimah's Fort.

Shaikh Sultan was an outstanding personality and valuable source of local heritage in the ever-changing, modern UAE. He treasured the history and traditions of his country and would always surprise us during the many years of our acquaintance with his wide-ranging, practical knowledge about the Emirates' past. He enjoyed visiting the excavations, always bringing delicious *khaleeji* coffee in a dalla with him to refresh the exhausted archaeologists. His knowledge of UAE heritage was varied and often surprising. Watching me once cleaning the wall of a 3rd millennium BC tomb, a characteristic 'feeding shell' fell out from between the stone layers. Used in prehistory to feed liquid to babies and therefore also part of infant burials, he told me to my great astonishment that this tradition lived on until recently and was also used by the Bedouin until the early 20th century. When I began my research on traditional Emirati jewellery, it was he who informed me about a local plant used to clean tarnished metal in the past and I am most grateful for his kindness in introducing me to jewellery of his late mother, Shaikha Noora.

He loved joking and enjoyed feeding me and my husband with chocolate and the iftar sweet *lugaimat*, eager to discuss the recipe with us. Our last meeting, shortly before his sudden and untimely death, was filled with laughter and amusement and will always remind us of his joyful character. We will miss his humour, curiosity and warmth of heart. With him a major part of Ras al-Khaimah's past has died.

Imke Moellering

SAUDI ARABIA

Tayma Oasis

In 2010, the Orient Department of the German Archaeological Institute, Berlin (Germany), and the Antiquities and Museums Sector of the Saudi Commission for Tourism and Antiquities, Riyadh, jointly conducted two further seasons of excavation and study (Spring) and building conservation and training (Autumn) at Tayma. The King Saud University, Riyadh, acts as partner of the project. Funding was provided by the German Research Foundation (DFG) and the Official Development Assistance (ODA) of the German Federal Foreign Ministry. This year's fieldwork at this multiperiod site focused on the remains of Tayma's Occupational Periods 4 (Early Iron Age) and 3 (Late Iron Age until Late Antiquity / pre-Islamic period).

Excavations in an Early Iron Age (12th to 9th century BC) building complex (Area O), located between the outer and inner walls of the central archaeological area, continued. The complex is surrounded by a substantial, 2 m thick, almost rectangular (ca. 35 x 38 m) enclosure. The first identified building (O-b1) of this complex has been completely excavated. Typically painted pottery bowls with the representation of birds and geometric patterns, Egyptian/Egyptianising objects and some with clear Levantine similarities were recovered from its rooms. Its precise function still to be defined, the inventory of the building shows a clearly international character. It may have been a place for the repeated consumption of liquids (as evidenced by a large numbers of standardised small undecorated ceramic beakers) and destination of prestige goods. Traces of any productive activities have not been identified.

This one phase complex was destroyed by fire, and, during the Hellenistic period, an inhumation cemetery covered the entire area. Anthropological and archaeological study of this cemetery is in progress. On the northeastern part of the central mound of Tayma (Area E), stratigraphic excavations continued in the large ca. 500 m² large temple building (E-b1) and its surroundings. Four building stages of occupational level 3 (E: 3a-d) cover a chronological range from the period of the dynasty of Lihyan (ca. 4th to 2nd century BC) until the post-Nabataean / Late Antique era, the former attested by

several royal inscriptions and remains of statues similar to those discovered at the site of al-Khuraybah, Dedan. During this period, the temple was connected by a 15 m long tunnel to a well, probably providing water for ritual activities in and immediately outside the building, as shown by gutters inside and a number of small channels and large basins outside the building. The two earlier occupational levels (E: 4 and E: 5), probably of a mid-1st millennium BC date, will be investigated in the coming seasons.

In Autumn 2010 a team of building conservators and archaeologists further developed and implemented the existing programme aimed at completing the conservation of the temple E-b1. Conservation measures aimed at preserving this important building were carried out using exclusively locally available natural resources, free of any chemical additives.

Numerous items from the new excavations at Tayma were (and are presently) on display at the exhibitions *Roads of Arabia / Routes d'Arabie* in the Musée du Louvre, Paris, and in the Galeria La Caixa, Barcelona, Spain. For further information, see:

www.dainst.org/index_3258_de.html

Dr Arnulf Hausleiter

Deutsches Archaeologisches Institut

Report on the Archaeological Activities at Mada'in Salih

Madâ'in Sâlih, ancient Hegra, is one of the five sites which are being excavated in northwest Saudi Arabia, along with Taymâ, al-'Ulâ (ancient Dadan), Mâbiyât (ancient Qurah) and al-Jawf (ancient Adumatu). The excavation project is placed under the aegis of the Saudi Commission for Tourism and Antiquities and of the French Ministry for Foreign Affairs. It receives financial support from various public bodies and private sponsors. Hegra is a Nabataean and Roman settlement which is not far from the supposed southern frontier of the Nabataean Kingdom on the one hand and of the Roman province of Arabia on the other.

Madâ'in Sâlih is located at the foot of a large basaltic plateau, the Harrat al-'Uwayrid, which culminates at 1,400 m above sea level. It lies more or less in the centre of a large plain bordered on the west by the Harra and on the north, east and south, by lower sandstone massifs. The site is therefore in a

gutter and it receives the rains which come down from the west and the east. These feed a water table which was only 10 m deep at the beginning of the 20th century. The water collection system was not based, as in Petra, on rock-cut cisterns and canalisation, but on the digging of wells dug partly into the soft sediments which cover the natural bedrock and partly in the bedrock itself. The presence of these wells shows that Hegra was primarily an oasis.

Apart from the oasis, which occupies mainly the northern and western parts of the site (Fig. 5), Hegra is made of three elements: the residential area, the Jabal Ithlib (which contains most of the religious monuments) and the necropolis, the tombs of which are cut into the sandstone outcrops which surround the area of the living.

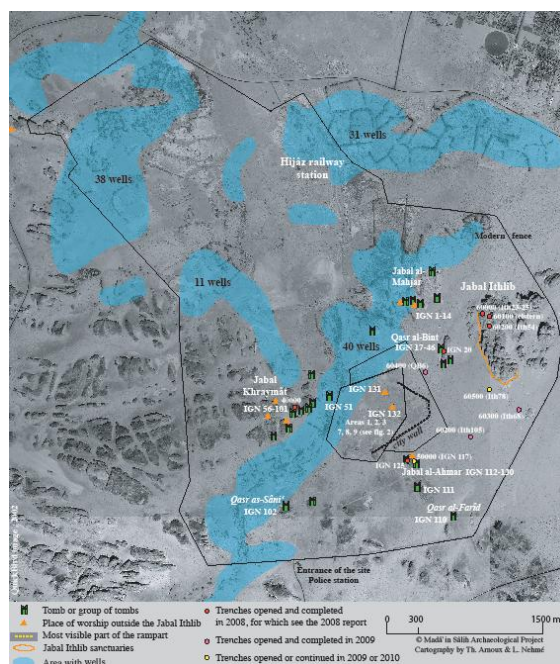


Figure 5. Madâ'in Sâlih map of the site.

Between 2008 and 2010, and thanks to the agreement which was signed in 2007 between the project directors (Laila Nehmé, Daifallah al Talhi, François Villeneuve) and the Department of Antiquities (now Saudi Commission for Tourism and Antiquities), we undertook three excavation seasons in eighteen different areas located in the residential area, in the Jabal Ithlib and its surroundings, in the area of the *tumuli*, west of the site, and in the monumental tombs (Fig. 5). The results of these eighteen excavations areas cannot be fully presented in

this very brief report and only a few remarks will be presented here.

The excavations in the **Jabal Ithlib** area, and in a rock-cut chamber cut in an isolated outcrop south of it (Ith78), have shown that in the Nabataean period, this Jabal contained at least six installations used by religious symposia, i.e. either open air or roofed *triclinia*, rooms associated with one or several niches containing betyls, water basins and Nabataean inscriptions. Four new such installations have been discovered so far. The excavation of these installations, as well as of the rock-cut cistern, has also shown that they have not been used since the beginning of the 2nd century AD. They have thus been abandoned far earlier than the rest of the site. One is of course tempted to connect this with the creation of the Roman province of Arabia in AD 106.

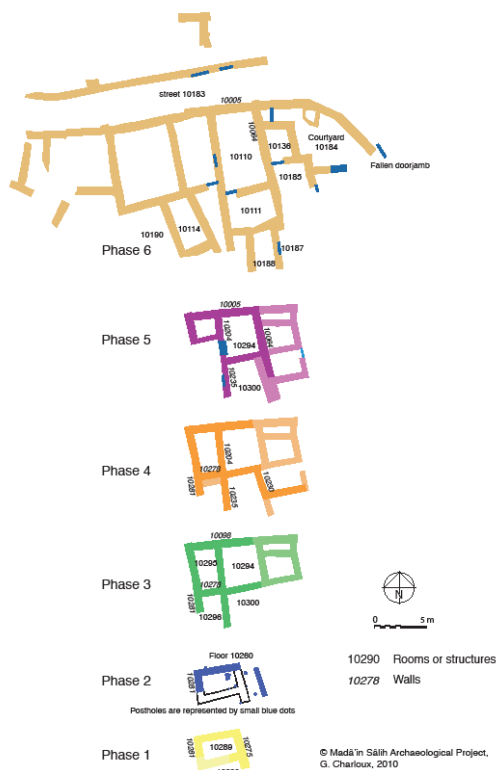
Excavations have been undertaken in three different **monumental tombs**. One of them, IGN 125, belongs to a type of tomb characteristic of the earliest use of the sandstone cliffs, that is a non-decorated funerary chamber which contains only pit tombs. Unfortunately, no dated material was found inside the tomb and the question of the date of the early use of the sandstone cliffs (pre-Nabataean or Nabataean?) will have to be answered in subsequent seasons of the project.

The main operation was undertaken in Tomb IGN 117 (Jaussen & Savignac C14), a façade tomb dated to AD 60/61 by the inscription carved on it, JSNab 26. The excavation of this tomb has not been completed yet but the excavation revealed so far sixty-four individuals, of which thirty-eight were adults and twenty-six were immature individuals. An under-representation of young children was noted, which could reflect a different funerary treatment for age groups 0 and 1-4 years. The oldest burial was made in the pit dug in the northwest corner of the funerary chamber. It probably corresponds to the family occupation during the Nabataean period which, according to the information in the inscription, began with its construction by Hînat, daughter of Wabhû, in AD 60/61 or a little later. In a subsequent phase, after it was abandoned and robbed, making the chamber resemble a giant ossuary, the tomb was reused for the burial of three individuals whose

skeletons were found in their primary positions. The excavation yielded an enormous amount of leather and textile fragments which are under study.

In the **residential area**, which lies in the centre of the site and covers a surface of about sixty hectares, several trenches were opened, including along the ancient city wall. The latter have shown that the rampart was built in the 1st century AD and that it was used, not very actively, for a period prior to the 2nd century AD. It was built in mudbricks, its wall was of varying thickness (from 1.50 to 2.35 m) and it had no foundations.

Apart from the trenches which were opened along the rampart, six areas were opened in various places within the city wall, two of which are sufficiently well advanced to propose a brief summary of the results obtained. Area 1 (Figs. 6-7) is located in the northwest part of the urban centre, *circa* 130 m south of the city wall. The excavations have exposed a domestic building developing along what has been interpreted as a street, with a northern and a southern quarter on each side of it.



mudbrick structures, with no well defined floor levels or even door thresholds (only the lower segments of the walls were preserved) whereas north of the passage, the stone architecture is much better represented, as well as the floors. In this area, five main architectural phases have been distinguished, from the 2nd half of the 1st century BC until the 5th/early 7th centuries AD.



Figure 8. Madâ'in Sâlih Area 2: Phases 1-4.



Figure 9. Madâ'in Sâlih Area 2: general view after the 2009 season.

For complete versions of previous reports, see: <http://halshs.archives-ouvertes.fr/halshs-00542793/fr/> and <http://halshs.archives-ouvertes.fr/halshs-00548747/fr/>. See also <http://wikis.ifporient.org/archeologie/index.php/Accueil> for further information.

*Laila Nehmé
(on behalf of the project team)*

Maritime Research: the MARES Project on the Farasan Islands

1. General Report by Peter Harrigan. 2. Detailed Report by Dr. John Cooper

1. MARES is a three-year, multi-disciplinary, multi-period project focusing on the maritime traditions of the peoples of the Red Sea and Arabian-Persian Gulf. It draws on ethnography, archaeology, history and linguistics, seeks to understand how people have inhabited and navigated these seascapes in late antiquity and the medieval period, and examines how they do so today.

The first MARES visit to Saudi Arabia and the Farasan Islands in January was led by Professor Agius, Al Qasimi Professor of Arabic Studies & Islamic Material Culture Institute of Arab and Islamic Studies, University of Exeter. He was accompanied by Dr John Cooper, also of IAIS, and visiting researcher, Peter Harrigan. The visit followed meetings in Riyadh with the director of Antiquities Professor Ali Al Ghabban, and a resulting agreement signed between the SCTA and the MARES Project. After preliminary surveys and interviews conducted on the main island a second visit was made in May 2010 with a MARES team of four (Professor Agius, Dr John Cooper, Dr Chiara Zazzaro and Lucy Semaan of IAIS). The MARES project is funded by the Golden Web Foundation, based in Cambridge, UK www.goldenweb.org. For further details, see: www.projects.exeter.ac.uk/mares, and Dr. Cooper's report below.

2. The objectives of the ethnographic research were to investigate maritime practice and traditions including boatbuilding, pearl diving, and the poetry and songs of the sea. The archaeological programme comprised a preliminary survey of the main islands of Greater Farasan and Segid, and a logging and basic documentation of the sites visited.

The building of wooden boats has largely ceased in the areas surveyed. There are no boatyards active in the Farasan Islands, and only one in the al-Hafa district of Jizan: even there, only steel-hulled vessels are built today, though wooden boats are sometimes still repaired. The yard stopped building traditional *za'īmas* and *sanbūks* some 15 years ago. The fishing harbour at al-Hafa is today dominated by fibreglass vessels, the larger ones of which mimic the form of the wooden *shū'is* of the Gulf.

Remarkably, a small number of people on the Farasan Islands continue to dive for pearls, though largely on a hobbyist basis. The wider large-scale pearl industry that once operated on the islands is no more, and it has left few direct material traces, although the ornate houses of pearl traders can still be seen. The MARES ethnographic research involved interviews with former and present pearl traders and divers on the islands.

The archaeological sites recorded during the MARES survey were known to local people and the Saudi archaeological authorities. However, only a few have been documented, and fewer still studied in detail by archaeologists. The sites included numerous settlements containing buildings formed of large ashlar blocks, wells, including one whose shaft was decorated in an ancient South Arabian style, and a hewn cave. A large stone anchor was also discovered at one site. Ceramic evidence pointed to contact with Axum, Rome, Byzantium, and the Gulf. Full results of the MARES survey will be published in *Atlal*, the Saudi Arabian archaeological journal.

7th century Village Discovered

Saudi Arabia has announced the discovery of a 7th century AD village, which has been unearthed in the Raaka district, Dammam, near the shores of the Arabian Gulf. The site contains a compound village, with more than 20 houses, containing rooms and accommodation units, in which coins, fragments of pottery, limestone (steatite), and glass pieces dating back to the 7th & 8th century AD were found.

Saudi Artefacts Returned to Riyadh

Two American wives of former Saudi Aramco employees have returned their collections of artefacts and antiquities to

Saudi Arabia. Beverly J. Swartz and Elinor Nichols consigned 15 cases of items through the Saudi Embassy in Washington DC to the Saudi Commission for Tourism and Antiquities (SCTA). They include mounted and framed arrowheads and flint tools, a variety of stone tools, pieces from an ancient glass bracelet, clay jars and pot sherds, bronze tools, basalt grindstones and two stones with inscriptions.

Beverly J. Swartz of Sarasota in Florida lived in Dhahran from 1958 to 1984 with her husband and their three children. 'We loved the desert and spent countless days traveling, exploring, camping and "pot picking" and so amassed a collection of artefacts. I decided to return these to their rightful homeland instead of risking their being tossed out by future generations.'

One of her favorite pieces is 'a tiny green glass bottle, in perfect condition with no cracks or chips, only 1 3/4" high and a 1 1/2" wide bowl with a slender neck.' It was found, almost buried in sand, on a camping trip in April, 1968 at Jebel Berri, near Jubayl by her husband, Carter, and son, Scott. Other favourite finds include beads of many types and hundreds of blue, green, black, turquoise and decorated bracelet pieces, some perhaps from the early Venetian period, transported by camel caravan across Arabia. In addition there are bronze tools, copper pieces, a delicate spoon, a small handled-cup; probes, needles and a seal with Arabic calligraphy.

The decision to return their collections was made when Nichols and Swartz met several years ago. The two agreed that with advancing age and waning connections with Saudi Arabia, returning the pieces to their rightful home was the most sensible solution.

According to Swartz their treasures were admired by many people, both during their 26 years in Arabia, and on display in their homes since retiring from Aramco. But she adds, 'Unfortunately, being novice treasure hunters, we neglected to assign definite locations and coordinates of sites where artefacts were found, except for some general areas.'

Working through Dr Zahir Othman the (former) director general of Al Turath Foundation in Riyadh, Art Clark of Saudi Aramco World Magazine in Houston and staff of the Saudi Embassy in Washington DC, they obtained the approval last year for the items to be air-freighted to Riyadh. The

Swartz collection consisted of six 'fair-sized boxes' and the heavy stone items from Nichols were packed into nine boxes.

Elinor Nichols of Bailey Island, Maine lived in Dhahran from 1956 to 1970 where her husband Dr Roger Nichols was director of an Aramco-financed research project to study trachoma in the Kingdom. Both had an interest in archaeology and extensive fieldwork and numerous family desert trips resulted in a significant collection of archaeological finds.

The Nicol's collection is made up primarily of larger stone items including basalt and limestone grindstones. One pair of limestone grindstones weighs 36 pounds and has the centre holes of each stone lined with metal. This grindstone was found in the desert near the fortresses of the Serran Escarpment, west of Al Jubayl in the Eastern Province. Also in the collection is a 40-pound basalt bowl-shaped piece with handles from Madain Salih. Among the most notable items are two stones with inscriptions. The larger of the two returned in the Nichols' collection, hewn from a block of red sandstone, is approximately two feet long and one foot high and weighs 50 pounds. It was found on 30 December 1969 by the Nichols on the slopes of Jabal Ghunaym near Tayma Oasis.

Michael Macdonald of the Faculty of Oriental Studies at the University of Oxford has examined photographs of the piece and states that the inscription on this Tayma Stone was recorded in situ seven years earlier in 1962 by Professor Fred Winnett (published in *Near and Middle East Series*, 6, University of Toronto Press, 1970). MacDonald, an expert in history, languages, and writing-systems of Syria and Arabia from about 1000 BC until the early Islamic period, confirms that is certainly in the Taymanite script used in and around the settlement in the mid sixth century BC. Both Swartz and Nichols have notified their fellow Aramco annuitant friends, with whom they shared desert camping trips, of their return of artefacts to KSA, hoping to encourage them to consider doing the same with their own collections.

The head of the SCTA, Prince Sultan bin Salman, is also taking steps for the commission to urge both former foreign residents in Saudi Arabia as well as Saudi citizens and expatriates to return items taken from sites in the Kingdom, as well as

continuing to educate citizens and expatriates of the importance of reporting finds and not disturbing or removing artefacts. There are also plans to set up a special wing in the National Museum in Riyadh to showcase special donations of Saudi artefacts and antiquities.

Peter Harrigan

King Abdulaziz Centre for Knowledge and Culture, Dhahran, Saudi Arabia

Saudi Aramco is building a major new cultural development in Dhahran as part of its 75th anniversary gift to the nation. It includes a large state-of-the-art museum, a children's discovery zone, a library and archive, a theatre, a cinema, food and retail outlets, and landscaped parklands.

London's Natural History Museum's (NHM) Planning and Design Consulting unit has been working with the Saudi Aramco team to develop concept and design plans for a 1,300-metre-square museum gallery within the Centre. The gallery will be a celebration of Saudi Arabia's rich natural history and its integral role in the country's culture and society. To create a rich and unique cultural experience, NHM has been working with the Stuttgart-based exhibition design firm, Atelier Bruckner, along with local communities and subject experts, including NHM scientists and independent museum consultant William Facey.

The Centre aims to be a powerful catalyst for new ideas, perspectives and cross-cultural relationships, promoting social progress, intellectual achievement and tolerance – both cultural and intellectual. Its wider remit is to encourage positive change in Saudi society, and to create visitor experiences that spark individual engagement, and ultimately transformation in mindset, attitudes and behaviour. Images and further information can be found on the Centre's website: <http://en.culturerocks.com/>

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 (p. 6). However, the following can be reported:

Soqatra Island Discoveries

A Russian archaeological team has unearthed an ancient city on Soqatra Island. After four years of archaeological excavations, the Russian team managed to discover an ancient city called Khajlah, located near Hidibu city, the main city on the island. The city dates from the second century AD, according to the team's expectation.

The team said that the remains of the exposed ancient houses, roads, alleys and squares indicated that the city had been an administrative, religious and cultural area for the entire island. In a related context, the Tourist office on the island said that about 2,590 tourists visited Soqatra last November.

Soqatra is an archipelago of four islands in the Indian Ocean. The largest island, also called Soqatra, is about 95% of the landmass of the archipelago. The island is very isolated and through the process of speciation, a third of its plant life is found nowhere else on the planet. It has been described as the most alien-looking place on Earth. Botanical field surveys led by the Centre for Middle Eastern Plants - part of the Royal Botanic Garden of Edinburgh - indicate that 307 out of the 825 (37%) plant species on Soqatra are endemic i.e. they are found nowhere else on Earth.

One of the most striking of Socotra's plants is the dragon's blood tree (*Dracaena cinnabari*), which is a strange-looking, umbrella-shaped tree. Its red sap was thought to be the dragon's blood of the ancients, sought after as a medicine and a dye.

(Yemen News Agency)

<http://www.sabanews.net/en/news231597.htm>

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AWARDS AND PRIZES

Arab-British Culture and Society Award

The Arab British Centre is pleased to announce Liverpool Arabic Arts Festival (LAAF) as winner of the 2010 Arab British Culture and Society Award. The annual award of £5000 is made to an individual or organisation which, in the opinion of the judges, has made an outstanding contribution to the British public's knowledge and understanding of the life, society and culture of the Arab people.

The judges unanimously chose the LAAF in recognition of the wide range of shows and activities from throughout the Arab World which it organises during its annual festival, and the large and growing audiences it attracts. Through its concerts, dance shows, art and photographic exhibitions, poetry readings and plays held in many Liverpool venues, and its outreach programmes in schools and other centres, it has introduced Arab culture to many thousands of adults and children, and played an important role in increasing appreciation of Arab life and culture and combating prejudice.

British-Yemeni Society Awards

In 2010 the British-Yemeni Society revived their annual essay competition and implemented a research grant. First prize (£500) for the essay was awarded to Shuaib Almosawa for his *Yemen's Abandoned Children* and second prize (£250) to Muhammad Awadh al-Aulaqi for his *Thoughts from Yemen*. This year's academic grant (£500) was awarded to Thanos Petouris for fieldwork towards his PhD thesis, "The Anti-Colonial Movement in Aden and the Protectorates of South Arabia 1937-1967."

Qatar Foundation

Dr James Onley, the Director of the Centre for Gulf Studies, won a \$147,828 US grant from the Qatar Foundation for an archival digitalisation project on Qatar.

Rawabi Holding Awards

These awards, hosted by the Saudi-British Society, are awarded annually to 2 British subjects who have made a significant contribution to Saudi-British cultural relations. The 2011 prizes were presented to Dr Venetia Porter and Mr. Robert Lacey.

AVAILABLE GRANTS AND PRIZES

Arab-British Culture & Society Award 2011

Nominations for the Arab British Culture & Society Award open on 31 January 2011. The £5,000 Prize celebrates those who have contributed to the British public's understanding of the life, society and culture of the Arab people.

The prize is open to individuals or organisations working in any field. In addition to the prize money, the Arab British Centre will provide the winner with opportunities to promote his or her work more widely. Nominations are welcome either directly from individuals or organisations that wish to be considered for the award or from third parties who want to nominate a particular individual or organisation. A nomination form is available to download from the website:

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

The closing date for nominations is 4 March 2011. The winner of the 2011 prize will be chosen by a panel of distinguished experts with knowledge of the cultures of the Arab

World and the United Kingdom: Baroness Helena Kennedy QC (Chair); Dr Venetia Porter; Heather Masoud; James Neil; Samuel Shimon; Oliver Butterworth; and Dr Shelagh Weir. For further information on the Award or the Arab British Centre please contact Imogen Ware (E: imogen@arabbritishcentre.org.uk or T: 020 7832 1310).

Barakat Trust

The Trust awards a number of scholarships and grants to students and scholars of Islamic art and archaeology including conservation and post-doctoral fellowships. Grants have covered conservation programmes; documentation of archives; events; exhibitions and museums; lectures; colloquia and conferences; scholarships towards a Master of Studies course in Islamic Art History and Architecture at the University of Oxford; scholarships and grants for post-graduate and post-doctoral study and research fellowships; travel and field trips; archaeological projects; and prizes to students

at accredited schools and universities. The Barakat Trust does not support the applied arts.

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

British Academy

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

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

British Institute of Persian Studies

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

Research Programmes. Most of BIPS' research income is set aside for collaborative research programmes. BIPS is currently seeking to attract applications from scholars in three 'umbrella' programmes: the history and archaeology of ancient Iran; Kingship in Persian Cultural History; Modern Iran: the idea of chivalry.

Awards and Research Grants 2011-2012. The second round of applications for grants to assist scholars wishing to pursue research in all fields of Persian/Iranian and wider Persian world studies are invited. These are at postgraduate level and include anthropology, archaeology, art, history, linguistics, literature, philosophy, religion, political science and cognate subjects.

Residential Postdoctoral Scholarships 2011-2012. The BIPS has embarked on a new academic initiative in Tehran with the appointment of two residential postdoctoral scholarships.

Travel Bursaries. The BIPS, aware of the steady interest among British undergraduates in visiting Iran, is offering a limited number of bursaries in 2011/12 to encourage such visits to Iran and wider Persian world.

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

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

Email bips@britac.ac.uk

British Institute for the Study of Iraq

BISI Research Grants. Applications are welcomed 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.

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 1 September.

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

British Society for Middle Eastern Studies (BRISMES)

BRISMES administers several scholarships and prizes each year:

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

Research Student Awards. For research students based in the UK working on a Middle Eastern studies topic. The annually available

ceiling of £1,000 will either be given as a single award or divided (max. three).

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

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

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. Application forms and further information can be found at <http://www.brismes.ac.uk/book-prize>.

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 (e.g. 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, i.e. 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 1.rebeccajohnson@gmail.com. For full details see 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. Website: <http://www.casaw.ac.uk/>

Council for British Research in the Levant (CBRL)

CBRL currently offers *Travel Grants, Conference and Outreach Funding, Pilot Study Awards, Visiting Research Fellowships, Honorary Fellowships, Project Completion Awards* and *Project Affiliation* for research that comes under the following themes: the spread of early humans through the Near East from Africa; the origins, development and practice of economic and social strategies in the Middle East from earliest times to the modern day; the development and workings of complex societies and their products; long-term landscape and settlement studies; the relationship between people, past and present, and their built and natural environment; synthetic studies of key historical periods; the interface between East and West; the investigation of multiple identities in the Middle East; the diachronic and synchronic study of the use of language, music and the written record in Middle Eastern society. Further details, application forms and conditions of the grant schemes are available from the UK Secretary, CBRL, British Academy, 10 Carlton House Terrace, London, SW1Y 5AH, or see: www.cbri.org.uk/funding_opportunities.shtm. Queries regarding the next deadlines should be addressed to cbri@britac.ac.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 April and 1 October. Visit the website for application forms and guidelines:

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

For further information contact: The Gerald Avery Wainwright Near Eastern Archaeological Fund, Khalili Research Centre, University of Oxford, 3 St. John Street, Oxford OX1 2LG. 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: <http://www.arabicfiction.org/>

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

PhD Scholarships

The Kuwait Programme on Development, Governance and Globalisation in the Gulf States at the London School of Economics and Political Science is pleased to announce two scholarships for full-time PhD students of £12,500 each per annum, renewable for up to three years. This scholarship, which will be available for an Autumn 2011 start, will be awarded on academic merit. The successful candidates will be those who can contribute to the Kuwait Programme's own research objectives. The selection panel are seeking to support young and very capable researchers who will benefit from the support the Kuwait

Programme can offer in developing their proposal into a significant work of research.

Research Fellowships

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

The Kuwait Programme is a ten year multidisciplinary global programme. It focuses on topics such as globalisation, economic development, diversification of and challenges facing resource rich economies, trade relations between the Gulf States and major trading partners, energy trading, security and migration. For more details, see <http://www.lse.ac.uk/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 2010 award was 31 January 2011.

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 <http://www.al-bab.com/yemen/douglas.htm>.

Palestine Exploration Fund

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

Royal Asiatic Society

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

The Society moreover welcomes *Fellowship applications* from anyone with a serious interest in Asian studies. For more information contact Alison Ohta, Curator, Royal Asiatic Society, 14 Stephenson Way, London W1 2HD. Tel: +44 (0)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: <http://www.dur.ac.uk/sgia/imeis/lucefund/fellowship/>. Contact Mrs Jane Hogan, Honorary Secretary, Sir William Luce Memorial fund, Durham University Library, Palace Green, Durham DH1 3RN, UK. Tel. +44 (0)191 334 1218. Email luce.fund@durham.ac.uk

SOAS Scholarships and Studentships

The School of Oriental and African Studies, University of London, offers numerous scholarship schemes with relevance to Arabian studies. For further information see <http://www.soas.ac.uk/registry/scholarships/> or contact The Scholarships Officer, Registry, SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, UK. Tel: + 44 (0)20 7074 5094/5091.

Email: scholarships@soas.ac.uk

Thesiger-Oman Fellowships

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

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

CONFERENCES AND SEMINARS 2010–11

COMPLETED CONFERENCES

Christianity in Iraq VII Seminar Day

The Brunei Gallery Lecture Theatre at SOAS in London was the venue for the *Christianity in Iraq VII Seminar Day* held on 24 April 2010. The theme was the liturgical heritage of the Iraqi Churches. Speakers included Dr Sebastian Brock (Oxford), Father Baby Varghese (Kerala, India), and Mr Steven Ring (independent scholar, UK). Tala Jarjour (Cambridge) discussed the musical traditions of the West Syrian churches. For further information, see: <http://www.easternchristianity.com/>

Red Sea V

A most successful fifth Red Sea conference – ‘Navigated spaces, connected places’ – was held from 16th-19th September 2010 in the Institute of Arab and Islamic Studies, University of Exeter. It was organised by the Institute’s Mares Project (see above, p. 31), headed by Professor Dionisius Agius, supported by the Society for Arabian Studies (the original initiators of the series) and included a Dhow exhibition and items collected during the field work of the Mares Project. Papers covered a wide range of Red Sea subjects (e.g. history, archaeology, trade) and abstracts are accessible on the Mares website (www.exeter.ac.uk/mares). Professor Agius, who holds the al-Qasimi Chair of Arabic Studies and Islamic Material Culture at the Institute, has agreed to host a sixth Red Sea conference in Exeter in 2012.

The 2010 Seminar for Arabian Studies

The seminar was held at the British Museum in London, 22–24 July 2010. 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/seminar2010.html>

UPCOMING CONFERENCES AND SEMINARS 2011

Shi’i Scholarship 16th Century – Present

An international conference organised by the Centre for Islamic Shi’a Studies (CISS)

5 March 2011, 9:30am – 5pm, Khalili Lecture Theatre, SOAS, University of London

A host of panels on: Jurisprudence (Fiqh), Biographical Studies (Ilm al-Rijal), The Science of Narration (Ilm al-Hadith), Philosophy (Falsafa), Exegesis (Tafsir) and Mysticism (Irfan).

Paper titles include:

- ‘Idealization or Realization: Methodology of Ayatullah al-Khu’i in Mu’jam al-Rijal’
- ‘Shi’i Juristic Scholarship in the 16th Century: Three Treatises on the Question of the Legality of the Friday Prayer’
- ‘Ibn Qawlawayh and His Legacy in 17th Century Safavid Iran: The Texts of Kamil al-Ziyarat as Recorded in Bihar al-Anwar’
- ‘The Four Intellectual Journeys of Mulla Sadra: Summa Philosophia for Islam’

There will be keynote lectures by Professor Liyakat Takim (McMaster University, Canada) and Dr Andrew J Newman (University of Edinburgh). Admission is free, but registration is required via email: i.panjwani@shiastudies.org.uk. For more information see: www.shiastudies.org.uk.

BRISMES Conference

27-29 June, 2011, Institute of Arab and Islamic Studies, University of Exeter

For details, see: www.exeter.ac.uk/iaais/all-events/conferences/brismes/index.php

Aspirations and Challenges in the Gulf

29 June–2 July 2011, Exeter University

The Exeter Centre for Gulf Studies will be holding its annual conference during 29 June – 2 July, immediately after BRISMES 2011 (also at Exeter). The title for this year’s conference is ‘Aspirations and Challenges in the Gulf’, focusing on the peoples of the Arabian Peninsula, Iran, and Iraq. The conference programme and booking form will be available on the Centre for Gulf Studies website in March: www.exeter.ac.uk/iaais/centres/gulf/index.php. There is limited on-campus accommodation available, so please book by April to guarantee a room next to the conference venue.

Gulf Research Centre Conference

6-9 July, 2011, University of Cambridge

For details, see:

<http://grcevent.net/cambridge/index.php>

Gender Transformations in the Arabian Peninsula and the Horn of Africa

10-12 July 2011, University of Sana'a, Yemen

The French Research Centre for Archaeology and Social Sciences in Sana'a (CEFAS) is calling for paper proposals for an international conference on the theme of "Gender Transformations in the Arabian Peninsula and the Horn of Africa".

The conference will focus on recent social changes, spatial and social mobilities, as well as on locations, possibly emerging and alternative places for such changes. The theoretical framework will involve methodological reflexivity regarding our preconceived notions when dealing with the issue of gender, especially in this region. It will elaborate on the centrality of the migration experiences and their impact on gender transformations.

Papers should be grounded on fieldwork studies or original written, oral or audiovisual sources and the proposals should state clearly these sources and the methodology used. The proceedings of this conference will be published in two separate Journals in English and French, and will be compiled in a book in Arabic.

All the proposals should be submitted in English. The working languages of the conference will be English with a translation provided into Arabic. Participants should state very clearly in the subject of their e-mail under which of the four above themes their proposal is intended to belong and if they wish to present in English or Arabic. Abstracts of 300 words and a short biographical note are to be sent for 15th of February 2011 to Gender2011@cefass.com.ye. The deadline for final papers is 10th June 2011. Funds will be available for a selected number of participants.

The 2011 Seminar for Arabian Studies

28-30 July 2011, The British Museum

The **Seminar** is the only international forum which meets annually for the presentation of the latest academic research in the humanities on the Arabian Peninsula (including archaeology, epigraphy, ethnography, language, history, art etc.) from the earliest

times to the present day or, in the case of political and social history, to the end of the Ottoman Empire (1922). This year's focus session will be on the Nabataeans.

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

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

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

2011 Annual Meeting of the American Schools of Oriental Research (ASOR)

16-19 November 2011, San Francisco, CA

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>.

The 45th Annual Meeting of the Middle East Studies Association

1-4 December 2011, Marriott Wardman Park Hotel, Washington DC

Each fall, typically the week before Thanksgiving, MESA members gather in a different U.S. city for the association's annual meeting. The meeting features panels and special sessions on a variety of topics related to Middle East studies. It is complemented by meetings of MESA's affiliated groups, an exciting 4-day film festival, a comprehensive book exhibit featuring the latest books and software in the field, and other informal events. The meeting provides an opportunity for friends and colleagues from a variety of disciplines to gather to share their common bond: the study of this important region of the world. The Middle East Studies Association calls for submissions from members for its 45th annual meeting, December 1-4, 2011, in Washington, DC.

LSE Kuwait Programme on Development and Globalisation in the Gulf States develops academic networks between LSE and Gulf institutions, and hosts public lectures, (**The LSE Kuwait Lecture Series**) a regular seminar series as well as five major biennial conferences. The next conference will take place in March 2011 in Kuwait City and focus on 'The Transformation of the Gulf States: Economy, Culture and Society.

The next lectures in the Lecture Series are as follows:

Shiism in Saudi Arabia

16 March, 2011, 4:30–6:00pm in room Graham Wallas Room, 5th Floor, Old Building, LSE
Toby Mathiesen (SOAS)

The Persian Gulf and Pacific Asia: From Indifference to Interdependence

11 May 2011, 4:30–6:00pm in room STC.S75, St Clements Building, LSE

Christopher Davidson (Durham University)

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

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The Development of Arabic as a Written Language

Edited by Michael Macdonald

Supplement to the Proceedings of the Seminar for Arabian Studies, Volume 40, 2010

Ten Papers from the Special Session of the Seminar for Arabian Studies on 24 July, 2009. ISBN 978-1-905739-34-9, pp140, £30.

SOME RECENT BAR TITLES INCLUDE

BAR S2173, 2010 **Wadi Araba in Classical and Late Antiquity: An Historical Geography** by Andrew M. Smith II. ISBN 978 1 4073 0717 6. £34.00.

BAR S2130, 2010 **The Road Inns (Khāns) in Bilād al-Shām** by Katia Cytryn-Silverman. ISBN 978 1 4073 0671 1. £58.00.

BAR S2102, 2010 **Ports and Political Power in the Periplus** Complex societies and maritime trade on the Indian Ocean in the first century AD by Eivind Heldaas Seland. Society for Arabian Studies Monographs 9. ISBN 978 1 4073 0578 3. £29.00.

BAR S2054, 2010 **Nabataean Settlement and Self-Organized Economy in the Central Negev** *Crisis and renewal* by Tali Erickson-Gini. ISBN 978 1 4073 0543 1. £53.00.

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.

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BOOK REVIEWS

The Persian Gulf in History

Lawrence G. Potter, ed.

New York: Palgrave Macmillan/St Martin's Press, 2009. 326 pp. Paperback. 4 tables, 5 maps, 1 fig, Notes, Index. £19.00. ISBN -0-230-61282-2.

THIS SURVEY OF the Persian Gulf from antiquity to the present (the fruit of a Gulf/2000 conference in Cyprus in 2004) kicks off with an introduction by Lawrence G. Potter which is very much his appreciation of the salient points in Gulf history rather than a standard summary of the essays to come. He sounds a clarion call for the focus in this volume on “the unifying factors that have historically led to this region’s distinctiveness and not on divisions that have arisen with modern statehood” (p. 1). Drawing on Qasimi scholarship, Potter blames the British for shattering the “historical unity” of the Gulf (p. 2), though he goes on to admit that the *Khalijis* (meaning, rather endearingly, the “Gulfies”) did not have “a common identity” (p. 12). After all, they were divided between the northern and southern, or upper and lower, Gulf, on both littorals; between “Greater Bahrain” and “Greater Oman”, and between the ports of Bushehr and Bandar ‘Abbas on the Persian shore. He suspects that one factor making for a sense of common identity at particular periods may have been when either Arab shaikhs or Persian governors ruled territories on both sides of the Gulf (e.g. when the Qasimi shaikhs of Ras al-Khaimah and Sharjah possessed Lingeh, or the Persians involved themselves with Bahrain). One suspects that the loss of these territories, often as a result of British actions, might have inspired some among the last generation of Gulf Arab and Iranian scholars cited by Potter, to rue the day the British sailed into the Gulf. The major factor making for the large-scale transformation of the Gulf, namely the revenue from the exploitation of oil and gas reserves, is notably absent from this book, as Potter proudly makes clear. This is a peculiar omission since Potter is aware of the “Persian Gulf’s continued strategic significance ... it is a key source of the world’s energy and was the location of a revolution and three major wars at the end of the twentieth century. It may well be the venue of future conflicts” (p. 17). Indeed, and the hydrocarbon factor cannot be neglected in any consideration of Gulf history from the

twentieth century onwards. Yet only three chapters of this book consider this factor, the other twelve being concerned with the pre-20th-century history of the Gulf. The export of hydrocarbons from the Gulf, and the recycling of petrodollars by the rest of the world through the provision of all the accoutrements of modern life, can be seen as simply the latest staples of trade to and through the Gulf. It is the ramifications of that trade which lies at the heart of this book’s attempt to make the case for it being considered “a civilizational unit”, as Potter puts it. Does it succeed in doing so?

The first part of this book deals with “Gulf History and Society”, with some useful chapters on the pre-Sasanian and Sasanian periods, and the rise and fall of various Gulf ports, from Basra to Hormuz. There are two rather nebulous chapters on ethnic identity, one of which calls for the realization of an “unimagined community” of Gulf residents or *Khaliji* (p. 148). William O. Beeman believes that the reinstatement of the *Khaliji* to their rightful eminence will improve relationships in the region and ensure peace. Let us hope he is right. The second part of this book explores the links between the Gulf and the Indian Ocean. Both M. Redha Bhacker and Abdul Sheriff, in their respective chapters, take the Braudelian approach of the *longue durée*, emphasising how over the millennia the coastal peoples of the Indian Ocean have had more in common with each other than with the inhabitants of their own hinterlands. Trade, as Patricia Rizzo makes clear, has provided “a continuous link between the Gulf and India over the centuries” (p. 190). In its wake has flowed a steady stream of migrant workers and mercenary soldiers from the Subcontinent. It has not been all one way, for modern Saudi Arabia has used its oil wealth to promote Wahhabi Islam in Pakistan.

The third and final part of this book covers the respective roles of the European powers in the Gulf, with strong chapters on the Portuguese and Dutch periods. In order to restore the Ottoman Turks to their rightful place in the history of the Gulf, Frederick Anscombe has perhaps overstated it, especially with regard to his criticism of the overly Anglo-centric historiography on the Gulf. This does show a recognition of the Ottoman role in the Gulf, if only in relation to British interests. It is those interests which J. E. Petersen addresses in

his chapter on Britain and the Gulf. With Indian independence in 1947 British power declined, though the interests, especially oil and communications, remained. How to protect the world's oil supplies, from the cupidity of the larger littoral states and the rapacious appetite of the Russian bear, became the burning question following Britain's precipitate withdrawal from the Gulf in 1971. Petersen does not really address this issue, believing that it was time for the British to leave. Yet the yawning strategic vacuum left by the British so destabilised the Greater Gulf that it has led to five major wars in the region (if one includes the Afghan conflicts) in the subsequent generation. It was not until after the Kuwait War in 1991, as Gary Sick (the Director of Gulf/2000) makes clear, that the United States reluctantly assumed the former British role of guardian of the maritime security, and therefore of the world's oil supplies, in the Gulf.

This book ends with the second millennium, which is appropriate insofar as it is a Gulf/2000 production. It would have been helpful, however, given the book was published in 2009, if Gary Sick or someone else had addressed the post-9/11 period, and US policy towards Afghanistan and Iraq. The impact of these wars on the Gulf has been considerable and might, with profit, have been assessed in order to round off this study.

Overall, there is a good deal of useful information on the Gulf contained in this book and for that reason alone it would be a valuable addition to any *khaliji* book shelf. It is commendable that the assembled authors should have made such a concerted effort to follow their brief and to try to find unifying themes in the subjects they have covered in their respective chapters. In doing so, however, they cannot help but reveal the discordances within and between rival cultures in the Gulf, whether they be Iranian, Arab, Sunni-Shi'a, or Western and Asian. Given these ructions, which continue to destabilize the Gulf, and which is embodied in the growing dispute over its correct geographical name, it is hard to see it as "a civilizational unit", despite the best efforts of the editor of this collection.

Saul Kelly
King's College, London.

Al-Khor Island: Investigating Coastal Exploitation in Bronze Age Qatar
Robert Carter and Robert Killick, eds.

E-book: Moonrise Press, 2010. Available at <http://www.moonrisepress.co.uk/archaeology.html>. 80 pp. 32 colour photographs. £12.99. ISBN 978-0-9539561-2-8

IN LATE 1999, when I was Executive Director of the Abu Dhabi Islands Archaeological Survey (ADIAS), I visited Qatar to talk to the Qatar Natural History Group, run by Fran Gillespie, about the discoveries being made by ADIAS on the islands of central and western Abu Dhabi. Prominent among the pictures used in my lecture were some of the roughly 300 stone hearths we had found, the most common archaeological feature we had identified in several years of survey work. I said, however, that during my own forays to sites in coastal areas of the northern United Arab Emirates, I had seen no such hearths. Nor had I noted them being mentioned in publications of excavations undertaken in the northern UAE. This had puzzled me.

The next morning, Fran took me to the site of Al-Khor, north of Doha, where a French team had been excavating a site dated to the Kassite period that had been a major production centre of red-purple dye from the mollusc *Thais savignii*. I was, however, more interested to note that, as I later wrote, "clearly visible on the surface of both sites (Khor Ile Nord [AK-1] and Khor Ile Sud) were typical hearths of the Abu Dhabi type," going on to note that Dr Robert Carter, a member of the ADIAS team, would shortly be commencing work at Al-Khor. "We hope," I wrote, "that his studies may shed further light on our own hearth sites." (*ADIAS Occasional Newsletter*, 1999/2000 Season, No. 2, p. 4).

This book, edited by Robert Carter and Robert Killick, is the fruit of the Qatar Archaeological Project, QAP, which Fran Gillespie went on to establish, and it does indeed shed that further light.

The extensive excavations undertaken by the QAP team focused on both the northern end of AK-1 and also on AK-2, another site on the other side of the island, producing definitive evidence of occupation during the Early Dilmun (Barbar), Kassite (Middle Dilmun/Late Bronze Age), Sasanian, and Late Islamic periods. Features excavated included a total of 15 stone-lined hearths and a larger structure, while a detailed ceramic typology was created by Carter, both from excavated ceramics and from a co-ordinated surface pick-up.

It comes as no surprise to find that there are extensive parallels with the results from ADIAS work on Abu Dhabi's islands. It should be noted, however, that no definitive evidence of a Neolithic presence was identified on Al-Khor, in contrast to extensive evidence of occupation at this period in Abu Dhabi, on the islands of Sir Bani Yas and Marawah, for example, nor of occupation during the Iron Age and the Hellenistic/Parthian periods, most securely identified on Abu Dhabi's islands, such as Balghelam and Rufayq, from the C14 dating of hearth deposits.

The excavations at Al-Khor undertaken by the QAP team were more extensive than any carried out by ADIAS on the islands of Abu Dhabi, with the exception of the Christian monastery on Sir Bani Yas, where work has now resumed, and on the Neolithic sites of Dalma and Marawah. Much ADIAS work on other sites, from the periods of occupation identified at Al-Khor, has not been fully published. Fortunately, Carter's own work with ADIAS and, in particular, his development of the ADIAS ceramic typology, has provided him with a familiarity with the sites and material. In consequence, he is able to note (p. 51): "We can conclude that the major occupation horizons on Al-Khor Island are mirrored in the islands of Abu Dhabi and moreover occupation horizons exist there, and, therefore, potentially at Al-Khor, which are not represented in the ceramic assemblages, particularly during the Iron Age and Hellenistic/Parthian periods."

In his Discussions and Conclusions (Chapter 4), Carter notes that the Al-Khor site provides evidence of multi-period occupation that sheds valuable light on the life of the coastal inhabitants of the southern Gulf over a period of around 4,000 years. He goes on to state that Al-Khor and the islands of Abu Dhabi are "parts of one greater region, sharing the same ecological characteristics and trajectories of human habitation" (p. 51).

That is now abundantly clear. That "greater region" may, indeed, extend considerably farther north, for in late 2000, I and Simon Aspinall, also of ADIAS, found stone hearths of the "Abu Dhabi type" on some of the Hawar islands, between Qatar and Bahrain, that remain, as far as I know, unexcavated.

Coastal settlements, often perhaps seasonal, of the type found at Al-Khor and on the Abu Dhabi islands have, sadly, attracted little attention in terms of detailed study and

excavation. This book goes a long way to remedy that lack, showing that they are able to add, very substantially, to our knowledge of settlement and resource exploitation in the lower Gulf over many thousands of years. Further work is clearly required.

Peter Hellyer

The Tylos Period Burials in Bahrain, Volume 2: The Hamad Town DS3 and Shakhoura Cemeteries

Mustafa Ibrahim Salman and Søren Fredslund Andersen, with contributions by Khaleel Al Faraj, Naseem Haider, Mohammad Hassan, Abdul Kareem Jassem, Judith Littleton, Abbas Ahmed Salman, Abdul Rahman Sobah and Dawod Yusef

Bahrain: Ministry of Culture & Information, 2009, in association with Moesgård Museum and Aarhus University. 196 pp. Colour and b/w photographs, drawings and tables. Footnotes, Bibliography. £30.00. ISBN 978-87-7934-512-6

THIS SUMPTUOUSLY produced full-colour hardback volume is the companion to Dr Søren Andersen's volume on *The Tylos Period Burials on Bahrain, Vol. 1: The Glass Vessels and Tableware Pottery* (2007), reviewed in *Bulletin* 14. Both are a pleasure to use and they are important additions to the literature on late pre-Islamic burials in eastern Arabia. Many of these have been investigated on Bahrain but few have been published in detail. The present volume concerns itself with the rescue excavation of two clusters of mounds, one in Hamad Town (11 mounds containing 244 tombs) and the other at Shakhoura (18 mounds containing 563 tombs), with an appendix tabulating finds from another 101 tombs excavated within a large mound at Saar. The Hamad Town tombs were relatively small, averaging only a metre in height and occasionally reusing older Bronze Age tumuli – a phenomenon also noted at A'ali and near Malikiyah – and they presumably belonged to villagers living on the western part of the island (although these sites have not been located). By contrast, the mounds at Shakhoura were significantly larger and were part of a more extensive cemetery previously investigated by amateur, French and Belgian archaeologists. Tomb dimensions are tabulated along with a summary of their contents and physical anthropological analyses, and there are numerous photographs and general mound

plans. There is little comparative analysis, either of earlier excavations on Bahrain (whether published or unpublished) or from the wider region (such as ed-Dur or 'Ain Jawan), but the volume concludes with chapters exploring the chronological development and social hierarchy of the tombs.

The burials are dated by the associated glassware and pottery between the 2nd century BC and 6th century AD. Personal adornments, ranging from beaded necklaces (of mixed materials judging by the photographs) and copper alloy or gold earrings to bracelets (both metal and beaded) and copper alloy and silver finger rings, were relatively common and suggest that many of the dead were buried clothed; the unidentified remains of cloth were found in several tombs. Metal spindles with small lathe-turned bone whorls (described as "pin heads") were also found and may have been interred as a symbolic gesture, much as these were commonly depicted on 1st- to 2nd-century AD funerary reliefs of Palmyrene ladies of the household. Other finds include bitumen-lined palm-frond baskets (a feature of Bahrain burials since the Dilmun period), wooden boxes (occasionally decorated with bone inlays), lathe-turned cylindrical containers with elaborate knobbed lids, bone dolls, painted plaster statuettes (also known from Janussan) and clay figurines. Weapons are scarce although a single-edged curved iron knife was found in a grave at Shakhoura. A number of the burials were also accompanied by seashells: the illustrations show that some were cowries (which were probably worn) but others were oyster shells and were perhaps used as cosmetic palettes. Some of these objects are illustrated and tabulated although there is no detailed study of these as yet and their publication here is mainly based on the excavation records and photographs rather than direct study. The addition of *in situ* photographs of the richer tombs is therefore particularly useful as they clarify some details: "seashells" described in some of the tables prove to be oyster shells, perhaps used as cosmetic containers; a dark greenish whetstone in Hamad Town Mound 73 (Tomb 1) explains the reference to a "steatite pin-head"; and a calcite "beehive-shaped" alabastron (described as a bowl) from Hamad Town Mound 73 (Tomb 53) is a South Arabian import.

Some of the burials were accompanied by food offerings of dates, eggs, chicken and meat

(eggs and chicken seem to occur only in Tylos period burials on Bahrain). Single (unidentified) coins are also reported and were presumably interred as good-wish offerings to ease the journey of the deceased to the afterlife (and are part of a widespread phenomenon at this period from Syro-Palestine to Afghanistan). One mound at Shakhoura contained two wooden coffins identified as Sissoo tree or Pakistani rosewood (*Dalbergia sissoo*), which were probably imported as planks and then constructed locally; wooden coffins were also noted in tombs at Hamad Town where three others were recorded as having been simply wrapped in mats. Some tombs contained more than one interment and in some cases the older remains were very carefully stacked at one end: these must surely reflect family reuse and the disposition of the remains illustrated in Tomb 12 in Mound 81 again suggests that the later interment was placed in a coffin which has totally disintegrated.

Post-funerary rituals commemorating the deceased were evident in several tombs at Shakhoura. These ranged from the placing of upturned ash-filled bowls on top of or outside many of the tombs (the same practice was noted in the unpublished Australian excavations of Tylos-period mounds at Saar), to the addition of a fireplace in front of a cluster of tombstones outside another. A pottery incense-burner found outside yet another tomb hints at the offering of imported fragrance and underlines the impression given by the size of the mounds that this was originally the main high-status cemetery of Bahrain at this period.

This review gives a flavour of the Tylos period tombs from Bahrain. There is much more that can be extrapolated from these reports based simply on the data presented, and hopefully this volume will create a model for further reports on the rescue excavations by the Bahrainis.

St John Simpson

Qal'at al-Bahrain: A Trading and Military Outpost, 3rd millennium BC–17th century AD
Monique Kervran, Fredrik Hiebert and Axelle Rougeulle, eds.

Turnhout: Brepols, 2005. 426 pp. Large-format paperback. 136 b/w plates and 172 line drawings. Bibliography. €91.00. ISBN 978-2-503-99107-8

THIS MONOGRAPH describes the excavations directed by Kervran between 1977 and 1988 at the Islamic shore fort and adjacent 15th-/16th-century Hormuzi-Portuguese fortress at Qal'at al-Bahrain. These began with a re-investigation of the fort discovered unexpectedly by the Danish mission in 1955 and initially dated to the 10th century (later revised to the 12th–13th centuries), and ended with its complete clearance. From the outset the French excavators were convinced that the architecture could not be of this date, refer to it as the Tylos fort and excavated several tiny soundings inside and outside the fort in an effort to prove a pre-Islamic date of construction. The results of these can and have been challenged: medieval material was found in some primary contexts whereas in others the earlier pottery may represent redeposited floor make-up; other stratigraphic connections are ambiguous in section and the exact nature and quantity of pottery diagnostics from each are unquantified.

Kervran controversially attributes construction of the fort to a 3rd-to-5th-century AD Sasanian phase of the Tylos period but with unconvincing evidence, and almost all of the illustrated pottery instead has good parallels dating no later than the 1st–2nd century (as demonstrated in an earlier review by Højlund). The excavator maintains that the fort was then abandoned until the mid-13th century when it was reused without any significant architectural change as a warehouse under the Salghurid rulers of Fars; this claim is hard to swallow as there is no sign of the defences either being slighted or robbed and such a solid structure would certainly have attracted reoccupation. The material belonging to the medieval phase was often *in situ* but is selectively presented. It includes 70 coins (mixed Chinese and Salgharid issues from Fars), 100 pieces of Chinese porcelain, and a small sample of the glazed and unglazed pottery which includes Iranian moulded juglets and Indian cooking pots. It is a pity that there is not a more detailed quantified study of this short-lived assemblage as there are few others of this period from the region. There are no references to other finds but it would be very odd if there were no small finds (whether military or commercial) or chlorite cooking pots, and in 1978 a room-full of fist-sized sling-stones, some covered in asphalt, was excavated next to the north wall (curiously not discussed in this report). Eight rooms were designed as date-syrup processors,

another contained a set of rotary querns, large quantities of pottery and animal bone were found in other contexts, including the basement of the east tower (along with ten long iron beam nails with convex heads), and as many as 35 coins were found in the lowest deposits over the paved floor of one of the half-towers marking the entrance on the west side.

In 1978 the Danish expedition returned to Bahrain and cut back part of their earlier North City Wall trench which was situated due south of the Islamic fort. Remains of a deep stone-lined trench truncating the early archaeological deposits was initially hailed as evidence of a Bronze Age harbour wall, but the sections soon showed that this construction was very late in the sequence at the site and lined up with a protruding bastion belonging to the Hormuzi-Portuguese fort, which was surrounded by a plastered moat. Suspicions that these were connected and that the trench was designed to flood the moat were tested by Kervran's expedition. The published conclusion is that it was instead a dry moat for the smaller Islamic fort, although it does connect with the sea and it does not respect the firing lines of the fort. Moreover, the primary fills were apparently not reached.

Research into the inlet raised questions over the date and function of a small square tower lying two kilometres offshore and at the junction of the inlet with the edge of the coastal shelf. The structure is presented in this volume but its date remains unclear. A low-tide visit on 19 January 1981 resulted in the chance discovery nearby of a unique copper-coated wooden plaque showing the standing figure of Asclepius, dating to the Tylos period, and doubtless freshly dislodged from underwater sediment: the object has since disintegrated but deserves proper publication as it has so far only received an illustration in Peter Vine's guide to the *Bahrain National Museum* (p. 63).

A late/post-medieval settlement developed to the south of the shore fort, although which came first is not certain. This occupation has already been independently published by the Danish team and more has been cleared in the subsequent French excavations directed by P. Lombard. Presented here is part of a bath-house discovered unexpectedly beneath the Hormuzi fortress and partly levelled by it, plus an interesting Muslim cemetery which extended over the abandoned Islamic fort (and into the area excavated by the Danes in 1978). Among

the associated finds were a prayer-stone placed beneath the shoulder of a woman interred in a coffin (the latter is a most unusual practice in Islam); another burial consisted of a child interred in a reused teak box, and several stepped plaster cenotaphs with Qur'anic inscriptions were found. Planned physical anthropological study of the human remains was ruined by unsupervised opening of the crates at customs; nevertheless, both genders were represented and the hair of some was still very well preserved when they were first exposed.

The large fortress at the Qal'at al-Bahrain itself was also investigated by Kervran's team prior to its subsequent excavation and restoration by the Ministry of Information, and shown to have three phases of construction. The first pre-dates a Portuguese assault in 1521 and probably belongs to the Hormuzi period of the late 15th or early 16th century. It was later renovated by the local governor, Badr al-Din, and withstood separate Portuguese and Turkish assaults; in 1561 it was finally redesigned according to Western military principles and projecting corner bastions afforded covering fire in all directions. The fortress was captured by the Safavids in 1602/03 but later fell into disuse as a fortress. This section of the report is one of the most interesting and it would be good to see a comparative analysis of this with other fortifications of this period. A selection of the associated pottery is presented and was mostly locally produced although there were some Indian cooking-pots. A much larger body of finds was made in the subsequent Bahraini work but this has not been analysed.

Kervran's work at the Qal'at al-Bahrain took place during a period of intensive archaeological excavations and restoration of some monuments across the island. As an extension of their work, the French team investigated the smaller Hormuzi fort at Arad on Muharraq island and discovered the razed remains of a *proteichisma* (outer wall); stamped and "honeycomb" pottery found infilling a well was described as Sasanian but is actually 8th- or early 9th-century, and indicates the existence of early Islamic occupation in the vicinity. In 1978 the Bahrainis excavated part of the small square fort at Abu Maher which overlooked the strait separating Muharraq from the main island (and which is marked as the "Quarantine tower" on a Portuguese drawing of ca. 1635). At the same time, back at the Qal'at al-Bahrain,

another construction with a semi-circular tower was exposed facing the shore fort on the west side (and along the property line of private gardens behind), and excavations indicated that the two were connected by an abutting cross-wall with earthen floors behind. This secondary phase would merit further investigation.

While indebted to Kervran and her team for their kind support when I participated in these excavations as a young volunteer, this volume comes as a slight disappointment and anticlimax. The title promises more than it delivers: the volume resembles a collection of essays with a series of edited trench summaries rather than a single integrated archaeological report. Although it contains detail about different aspects about life on Bahrain in the late and post-medieval periods, it whets rather than satisfies the appetite and a more detailed analysis of these periods at the Qal'at al-Bahrain is overdue.

St John Simpson

A Landscape of Pilgrimage and Trade in Wadi Masila, Yemen: Al-Qisha and Qabr Hud in the Islamic period

Lynne S. Newton

Oxford: Archaeopress, 2009. BAR International Series 1899. Iv + 186 pp. 22 b/w photographs. 56 tables, figures, plans and maps. Appendices, Bibliography. £34.00. ISBN 978-1-4073-0381-9

THIS WORK CENTRES on an archaeological excavation in al-Qisha, a small town/village located at the mouth of Wadi Masila, on the South Arabian coast east of Hadramaut, in Mahra country. The Wadi Hadramaut, the big valley and drainage system that gave its name to the region (both the ancient kingdom that flourished here for almost 1,500 years until the 4th century AD, encompassing Hadramaut proper, Mahra, and Dhofar, and the famous landscape of Islamic learning) first runs underground west-east; then, at Qabr Hud, it turns south and becomes a perennial stream. There can be no doubt that Qabr Hud, southern Arabia's most important pilgrimage centre, emerged at this precise location as an answer to the supernatural blessing of a stream seemingly flowing out from nothing.

Al-Qisha is not itself situated on the coast, but about 10 km inland. The author is certainly right that this must be due to the opportunity thus afforded to make use of the well-watered rich alluvial soil, and to the possibility of

controlling the most viable route between the coast and Qabr Hud (and, beyond it, into the inner Hadramaut). This latter observation is confirmed by the presence in al-Qisha of a branch of the well-known Hadrami shaykhly family of Ba-'Abbad, the "owners" of the site of Qabr Hud.

The author then discusses the origin of the name "Hadramaut". She rightly dismisses the Arab popular etymology of "Presence of Death". Scholarly opinion today is indeed agreed that *Hadramut* (as it should be pronounced, reflecting other Mahra toponyms) is a word originating in southern Arabian languages. It is probable that it was already vocalized that way in antiquity.

The name Wadi Masila for the lower course of Wadi Hadramaut is to be connected with the Arabic *sayl*, as stated by the author. There is however no need to stress the occasional torrential floods in the Wadi (i.e. the meaning of *sayl* in modern Yemeni parlance): in Sabaic, *masil* denoted *wadi bed* in general.

The author's excavation has led to a chronology of occupation (al-Qisha seems to have been inhabited since the 9th century AD), and to an assemblage of ceramics covering the last 1,200 years or so. It comprises both local wares, and – interestingly – Chinese, Vietnamese, Indian and Persian imports. In addition, fragments of glass bracelets and a few beads were found. Her work is thus a very valuable addition to our knowledge of the southern Yemeni coast: it complements Serjeant's pioneering work, Vogt's survey (mainly focused on the plateau of the interior), and above all the French excavations, directed by C. Hardy-Guilbert. However, much future work will be needed to enable a fuller picture of the region and its trade contacts to emerge, both overseas and towards the interior.

In her excavation, the author found a surprising number of baking ovens, *tannur*. The word is an Arabic loanword from Akkadian, where the origin of the object itself must also be sought. In Yemen, every household had a *tannur*, sometimes adjacent to the house, more often inside.

I will now come to some of the more general questions raised by the author. She discusses the "Iron Age" (a term not normally used in Yemeni archaeology) trade routes in the region, and the presence of Mahri-speaking people and of Arabs, particularly the tribe of Kinda. The establishment of these various

groups in the region is complicated and controversial, and the author's discussion should be read with some caution. The Semitic presence here must however be quite old: Mahri and its related modern languages still retain all 29 phonemes of Proto-Semitic (exactly like Sabaic etc.), considerably more than does Akkadian. It should also be noted that Mahri and its cognates on the one hand, and the Ancient South Arabian languages on the other, are not filiated, as had been assumed in the past.

Following Serjeant's classic analysis, the author draws a parallel between the South Arabian sacred enclave, *hauta*, and the Makkan *haram*, and between the pilgrimages to Qabr Hud and Makkah. The trade aspect should however not be overvalued: in the case of Qabr Hud, it is very clear that a natural phenomenon here engendered religion, and that it was later on integrated into Islam. The Qur'an has an entire Sura (no. 11) on Hud.

The book was produced for an academic environment, and the author therefore had to offer sacrifices to current fashions in anthropology, rampant everywhere, but particularly in the USA. It makes no sense to discuss the phenomenon of "pilgrimage" on a cross-religious and even worldwide basis. What belongs together is pilgrimage in Arabia, both before and after Islam. The same remark would apply to the chapter addressing the question of what constitutes Islamic archaeology. It *does* have a considerable history of its own – suffice it to mention Samarra', Rusafa, Mshatta, 'Amman, 'Anjar, Madinat al-Zahra, Soviet Central Asia, etc.

The discussion and interpretation of Qabr Hud, the site and its pilgrimage, do not go beyond a summary of previous studies. In the otherwise very conspicuous bibliography, several specific studies on Qabr Hud are missing: Serjeant's 1964 paper in *Bustan*; Knysh's in Freitag and Clarence-Smith, 1997; this reviewer's 1985 presentation of new material on the pre-Islamic character of the site; de Keroualin and Schwarz in *QSA* 1995, with fine photographs; and the 1997 article by Coussonet and Mermier. In his pioneering 1954 study, Serjeant has dealt extensively with the notion of bringing the prophet "a bride". One would have wished to see this enigmatic text discussed. Hundhammer's *Ziyara to Qabr Hud* came out after the book here reviewed.

The author speaks gratefully of her main informant in al-Qisha, a member of the Ba-‘Abbad family. She is certainly right in affirming that the Ba-‘Abbads, through their establishment in al-Qisha, connected “their” shrine with the coast, making this connection both visible and profitable. The Shaikh showed her a document in his possession, issued by a Mahri Sultan in 1155 H/AD 1742, which affirms the respect (this is incidentally a legal term) due to the Ba-‘Abbad *mashayikh*. The document, reproduced in the book, is of great interest for any future social history of the region. Sadly, the translation is incorrect: *al-malik*, in this context, does *not* mean “king”; it is a title, meaning “Lord”. Also, according to the Arabic text, the Sultan who issued it was not Sultan Tau‘ari, but his son, ‘Ali.

Werner Daum

The Merchant Houses of Mocha: Trade and Architecture in an Indian Ocean Port

Nancy Um

Washington: University of Washington Press, 2009. Hardback/paperback. 272 pp. 46 illustrations, 5 maps. Notes, Bibliography, Index. Hb \$75.00; Pb \$30.00. ISBN Hb 978-0-295989-10-5; Pb 978-0-295989-11-2

THE PREMISE OF this work is that in the early modern period Mocha grew up and developed architecturally as it did due to its singular means of existence – trade. The author’s research focuses on the mid-17th to the mid-18th century. But she begins her story of Mocha in the early 15th century when it was a small village on the southern Tihama littoral. It was here that the Sufi teacher, Shaykh al-Shadhili, lived and died in AD 1424 and became the patron saint of the town. Legend has it that al-Shadhili introduced the world to coffee and that because of him Mocha grew to become the eponymous port of this irresistible beverage by the early 17th century. Um explains that the Ottomans who ruled Yemen from 1539 saw the potential of the port as Aden was by then in steep decline. Mocha became the Turks’ gateway to Yemen. It was fortified and developed at the very time that English and Dutch entrepreneurs arrived to investigate the coffee trade as well as other Indian Ocean spices. In 1635 the Ottomans were expelled and forced to retreat up the Red Sea as far as the Hijaz.

Power in Yemen passed to the Qasimi imams, a Zaydi dynasty (1598–1816) that ruled

from its mountain strongholds around Shahara and later Sana’a. According to Um, it was the Qasimis who organised the central coffee emporium at Bayt al-Faqih, where traders purchased the bean by the bale and hauled it to the ports of Tihama – al-Luhayya, Hodeida and Mocha. Mocha soon became the favoured market for European and Indian traders, whereas she notes the Arab network preferred ports further north, closer to Jidda.

Um, an architectural historian, focuses on how trade shaped Mocha’s urban landscape at the very moment that it attracted an energetic community of European merchants, who settled in amongst the well-established Banyan population who were working the Indian Ocean spice trade. She emphasises how buoyant coffee revenues gave rise to an elite of administrators appointed by the Qasimi imams to run the trade and the town. These privileged highlanders sought to leave their mark with buildings and endowments. So did wealthy merchants and ship-owners, whose stories show how they too transformed the town. We learn how the urban map of Mocha acquired new monuments, suqs and thoroughfares, depots, administrative headquarters, open spaces, parade grounds, cemeteries, gates and minority enclaves outside the city walls. Um asserts that Mocha’s marriage of trade and architecture found its signature expression in the city’s merchant houses, which she reconstructs in lively detail. Here the boundaries between public and private, mercantile and residential, were fluid. The buildings and their compounds functioned as hybrid spaces adapted for their dual use. When the heyday of Mocha coffee waned, these houses and the town fell into disuse. Mocha had thrived on trade and it perished when the trade went elsewhere. By the mid-20th century the city had largely fallen into ruin.

Brilliant though it is, there are certain difficulties with the work. For example, while arguing, rightly, that Mocha is an exception to the rules defined in the modern field of architectural art history of Arab/Islamic urban architecture, and preferring to place it within an emerging sub-specialism of port city studies, she paradoxically resists fitting it into the rubrics of Swahili or Red Sea or Indian Ocean styles, despite many parallels which she acknowledges as salient points of comparison. She prefers to contrast Mocha to its regional prototypes and treat it as something unique.

Surely there are valid and extensive comparisons to be made with Jidda, for example, or Sawakin (which she does deal with, albeit briefly), as with Ghulafiqah, Hodeida and al-Luhayyah. Mocha was never colonized by a European power unlike most other international ports of the period, and this she thinks defined its singular development. In fact every city is unique and every city owes a debt to its context. Her theories tend to overpower the obvious.

Again, does everything have to be filtered through the lens of early modern maritime trade and Qasimi history? The continuum gets neglected. Even before the *Periplus* era, life on the southern Tihama coast was engaged in trade, in naval stratagems, in overland pilgrimage stages and royal caravans to and from the inland power centres of the day – Sawa or Ausan or Ta‘izz or Jibla or Aden, and, farther away, Ethiopia, Persia and India. The tribes of the hinterland maintained social control no matter who ruled, and Mawza it must be said was the portal to the interior, not the seasonal roadstead on the coast where Mocha flowered briefly and always precariously due to fetid climate, lack of fresh water and shifting anchorages on an exposed shore. The fact that local saints were venerated, that visitors were respected and minorities allowed protection, that governors paraded with their drums, that daily markets faced inland, that mosques were restored to the greater glory of the elite, and that business and family life intersected discretely in the same spaces, always were and still are part and parcel of life as usual on the Tihama.

Obviously Um wants to tell us a huge amount about the early modern city that fascinates her. This is entirely welcome. But it is a pity that an intellectual framework to “explain” the development of Mocha at times overburdens her enthralling material. When she strays from practical observations her methodology can ensnare her in such waffle as: “Urban structures and landmarks served as mediating built elements and spatial tools of translation.” That said, anyone who longs to know more about Mocha in its brief heyday should read Um’s book. Particularly stimulating is her portrayal of the Banyan, Somali and Jewish communities – where they lived, worked and worshipped and how they survived in an alien milieu.

Um’s research is the core strength of this

book. It is broad, unbiased and imaginative. She demonstrates mastery of the modern scholars – Serjeant, Haykel, Tuscherer, Raymond and others. She benefits from the intellectual generosity of Cees Brouwer, expert on the Dutch East India Company, and draws copiously from the daily records kept by the Company’s resident traders. She has found interlocutors among the good folk of Mocha and even an unpublished account of Mocha. She has tracked down an astonishing array of contemporary sources, summarized in her appendices. She mines the world of prints and photographs for their practical information. The Hermann Burchardt photographs from 1909 are particularly fascinating. She uses Indian scholarship with ease; she is as familiar with Das Gupta as she is with Goitein. And in all this work, just one typographical error was spotted.

One does regret she has not been able to delve into Turkish-language documents for the Ottoman periods, and that her sources for glosses of Arabic terms (*sandal* with *sad* means “boat”?) are not rigorously cited. An inadequate sketch map accompanies her detailed reconstruction of the city plan. Judicious editing would have removed repetitious passages. Lastly, poor syntax does a disservice to the author’s acumen.

But these are cavils. *The Merchant Houses of Mocha* is an absorbing book. A short review hardly affords scope for a proper discussion and it deserves a fuller examination. At its best when grounded in common sense, it is multi-layered and innovative. Nancy Um should be strongly encouraged to pursue her gifted insights into trade and architecture at the fulcrum between Europe and India that is Arabia.

Francine Stone

The Travels of Ibn Al-Tayyib: The Forgotten Journey of an Eighteenth Century Traveller to the Hijaz

Tr., ed. and comm.. El Mustapha Lahlali, Salah Al-Dihan and Wafa Abu Hatab.

London: Tauris Academic Studies, 2010. x +234 pp. Hardback, jacketed. Notes, Index. £56.50. ISBN 978-1-84885-006-4.

THIS PILGRIM NARRATIVE forms a hitherto unpublished addition to the corpus of Maghribi *rihlas* or accounts of travel to the Muslim holy cities, a genre dating back to the time of Ibn Jubayr in the 12th century AD and continued

by such distinguished exponents as Al-‘Abdari (13th century), Ibn Battuta (14th) and Abu Salim Al-‘Ayyashi (17th). Hence its publication inevitably invites comparisons and will arouse eager expectation in connoisseurs of the genre.

Ibn Al-Tayyib (1698–1756) was born in Fez and educated at the feet of some of Morocco’s most prominent scholars. He was widely respected in his own lifetime, though most of his writings, on jurisprudence, *Hadith* and grammar, have remained in manuscript form, like the present work. An adherent of the Maliki school of Sunni Islam, he had strong Sufi leanings. Like many learned Muslims, he rated travel highly. Depending on the traveller’s means and motives, it was mostly either obligatory, as in the case of the Hajj, or at least desirable, rather than forbidden. On balance it was good for you, as he is at pains to argue in the opening pages of this *rihla*, and he himself lived a largely peripatetic life, residing in Tunisia, Libya and Egypt, and visiting Baghdad and Constantinople. In 1730, not long after the Hajj recorded in this book, the young Ibn Al-Tayyib set out again from Morocco for the Hijaz, and he would spend his latter years in Madinah, where he made a name as a teacher.

The book is in two halves. The first is the translation of Ibn Al-Tayyib’s original manuscript in the library of Leipzig University narrating his journey in 1726/27. The second is the editors’ four-chapter Commentary covering the other *rihla* writers; social and political conditions in Morocco and the Hijaz at the time; Ibn Al-Tayyib’s life, intellectual contemporaries and influences; his numerous works and literary style; and his route and other experiences along the way.

Highlights of Ibn al-Tayyib’s travelogue include his description of the *kiswa* and preparation of the *mahmal* in Cairo, and his account of the pilgrim route in the Hijaz between Yanbu‘ and Makkah, via Badr, Rabigh, Khulais and ‘Usfan. His euphoria on reaching Makkah is touchingly recounted, and he describes the Ka‘bah in detail. Being Sufi he was keen to visit religious sites, such as the house held to be the Prophet’s birthplace in Makkah, and the Baqi‘ Cemetery, Mount Uhud and Hamza’s tomb outside Madinah.

Curiously, he gives little account of the Prophet’s Mosque or of other sites inside Madinah. He was in the city either during or very shortly after the sojourn there of the

founder of the Najdi reform movement, Shaikh Muhammad b. ‘Abd al-Wahhab (1704–92), who studied at the feet of Abdullah Ibn Saif and Muhammad Hayah Al-Sindi, and who would play a determining role in the imminent emergence of the First Saudi State (1744–1818). Tantalizingly, there is no mention of these scholars. However, Ibn Al-Tayyib was there for only three days, and in any case he would not have mixed in Hanbali circles.

Ibn Al-Tayyib’s story in general suffers from his notes having been stolen with his baggage on the return journey through Midian, so that it relies on his later recollections. These are somewhat unevenly set down, with gaps supplied by reference to previous *rihlas*, especially Al-‘Ayyashi’s. His narrative structure is in places slapdash. For example, having related his route to Mecca once, he later lists the itinerary all over again using information drawn from Al-‘Ayyashi (pp. 92–9). His account of his overland journey from the Nile to Yanbu‘ in the Hijaz is very condensed and yields little of interest until he reaches Yanbu‘ al-Nakhl (p. 67), which is vividly described. The journey from Makkah to Madinah gets similarly perfunctory treatment, as does the return from Madinah to Egypt, by the same route from Yanbu‘. The author, rather than giving us the evidence of his own eyes, is prone to quoting previous authorities such as Samhudi and Bakri on the places he passes through, an occasionally irritating habit of learned Muslim travellers.

More serious for the reader are deficiencies in presentation. The language is often clumsy and repetitive, apparently lacking the discipline of a native English-speaking editor to rectify lapses of style and idiom and to tighten up the structure and argument of the editors’ contributions. To take just two examples, “highly rankwell-wishers” appear on p. 24, and on p. 37 “grounding” is used to mean “grinding”. On p. 62 there is a lacuna in Ibn al-Tayyib’s text, the missing twenty-six words of which pop up by happy chance in the same passage quoted on p. 215.

The book is further marred by inconsistencies in transliteration so numerous that it comes as little surprise to find Muhammad spelt two different ways in the same sentence (p. 30). Proper names include full diacritics in some instances and lack them in others; capitalisation is haphazard. Misprints and solecisms abound. On p. 49 we have

“Kendia Island” for Crete; on p. 61 and elsewhere “cited” for citadel; on p. 135 “Patlaymolus” for Ptolemy; and on p. 139 “Cayzab” for ‘Aydhab. They provide occasional light relief, like Greek taverna menus of yore, as when our pilgrim resorts to the mystifying “beer mountain” near Mina during the Hajj rites (p. 80). As no miraculous, if illicit, thirst-quenching properties are ascribed to this parched outcrop, we must assume that “bare” is meant.

Nor do the endnotes, numbered 1–368 and bafflingly entitled “Bibliography”, relate to the note indicators in the text and chapters. The sole exception is the single indicator in the editors’ Introduction, which does correspond to endnote 1. But in the translation of the text, none of the indicators (1–11, and 14 on p. 127) has a corresponding endnote. The vexed reader is then left to divine as best he can how indicators 1–366 in the four Commentary chapters relate to notes 2–368 at the end, where note 207 is missing altogether. There is an index, but a feeble one.

Overall, a promising read has been undermined by editorial negligence. Scholars will feel the need of a more coherent and stylistically improved edition, preferably including the Arabic original either in facsimile or in transcribed form.

Ibn Al-Tayyib’s diary of his journey home from Cairo, through North Africa to Morocco, gives us a flavour of how he might have written about his experiences up to that point had his notes not been lost: a fairly detailed eye-witness diary focusing on the everyday practicalities and vicissitudes of 18th-century Muslim travel. Throughout the book, he piously expresses the triumph of faith and hope over the indignities and difficulties of performing the Hajj in the pre-modern era, which is common to most Hajj accounts and goes back to the great Ibn Jubayr himself. Some of his advice will appeal to Arabian travellers of the old school but thankfully can be disregarded by visitors to the region today: “Camel men, especially the ones in the Hijaz, are known for their tyranny and injustice. They are easily irritated. If someone feels the camel men are about to beat him he should beat them first.”

William Facey

The Travel Chronicles of Mrs J. Theodore Bent. Volume III: Southern Arabia and Persia.

Mabel Bent’s diaries of 1893–1898, from the archive of the Joint Library of the Hellenic and Roman Societies.

Edited and with additional material by Gerald Brisch

London: Archaeopress 3rdguides, 2010. Paperback. xxxi +425 pp. 8 maps and 47 illustrations. Notes and Bibliography. £29.50. ISBN: 9781905739134

TOGETHER WITH Lady Anne Blunt, the English aristocrat who braved northern Najd, and the French archaeologist Jane Dieulafoy, whose name will for ever be associated with Persia and the discovery of Darius’s palace at Susa, Mabel Bent belongs to a highly select club of intrepid women traveller-explorers of the late 19th century. Of the three, Mabel Bent is perhaps the least known; hence the publication of her travel notebooks is particularly welcome.

This new publication by Archaeopress 3rdguides of Mabel Bent’s personal notebooks, edited by Gerald Brisch, follows Vol. I, *World Enough, and Time* (2006). That, on Greece and the Levantine littoral, was devoted to the first notable excursion by James Theodore Bent, an Oxford-educated archaeologist, historian and explorer, and his young wife, Mabel Virginia Anna Hall-Dare, in 1882–84. Vol. II, *Make our Sun Stand Still*, on Egypt and Africa, is yet to appear.

Vol. III of the Mabel Bent *Chronicles* is divided into four main parts: Bahrain and Persia for the period December 1888–June 1889; Hadramawt, December 1893–March 1894; Dhofar, November 1894–February 1895; and Socotra and East of Aden, November 1896–April 1897. This last journey ended tragically: Theodore Bent expired four days after their return to England, struck down by complications from malaria. These transcriptions of his wife’s personal travel diaries, here published in full for the first time, were used by her to complete Theodore’s writings on Southern Arabia, which she published in 1900.

Besides the text itself, Gerald Brisch’s important editorial contribution sheds much illumination. The transcription of the *Chronicles* is accompanied by a general presentation and each major phase is preceded by a rich introduction. The numerous footnotes and endnotes are particularly useful. In

addition, the *Chronicles* are followed by three unpublished letters to Mabel's family; a bibliography, archival sources and a list of websites; a very useful listing of Theodore Bent's articles and papers; and a section entitled "Sidetracks" which explores the couple's difficulties with officialdom and their relationship with the Royal Botanic Garden, Kew, and takes a fresh look at the controversy that arose later over their archaeological finds. The book ends with two indexes (place names and personal names) and a glossary. Finally, the publication is nicely completed by drawings and maps selected from Theodore's publications, and by Mabel's own photographs. She, like her "rival", Jane Dieulafoy, assumed the role of expedition photographer.

In 1889, having spent a number of years exploring Asia Minor, the Bents turned their attention briefly to Bahrain, and then rounded off their expedition with a long journey through Persia from Bushire to Tabriz. On Bahrain, where the British Capt. E. L. Durand had undertaken tentative explorations among the burial mounds of 'Ali, Theodore, speculating that the island might be the original home of the Phoenicians, began his own excavations. It was the Bents' first contact with Arabia.

It was not until 1893, after their expeditions to South Africa (where in 1891 they investigated the ruins of Great Zimbabwe in Mashonaland) and to north-east Ethiopia (where in 1893 they visited the ruins of Axum), that they made plans to visit Mukalla and the interior of Hadramawt. Theodore was convinced that in Zimbabwe and Ethiopia he had found the remains of a Sabaeen civilization which had originated in Southern Arabia. In her notebooks, Mabel duly chronicled their travels in Hadramawt, a land she was the first European woman to visit.

Despite the reluctance of the Foreign Office, but with the support of the Director of the Royal Botanic Gardens, Kew, and the President of the Royal Geographical Society, the Bents arrived in Aden in December 1893. From then until Theodore's death, the couple underwent considerable difficulties and dangers in visiting the Hadramaut region and the Dhofar coast. Here they came upon ruins which Theodore identified with Abyssapolis, the centre of the frankincense trade, and studied the ancient history of the country and its physical features, collecting archaeological evidence and inscriptions, artefacts and botanical specimens.

At the end of 1896, the inseparable duo paid a final visit to the country, making a two-month visit to the island of Socotra before returning to Aden.

Mabel Bent chronicles their journeys day by day, in every tiny detail. As Gerald Brisch himself admits, her chronicles, although of surpassing interest, are far from great travel literature: "Her pages, rather, are on-the-spot recollections of uncomfortable days spent trekking, exploring, digging, haggling, arguing with minor officials; they contain snatches of gossip, snobbishness, likes and dislikes, barking dogs, vicissitudes, poverty and illness; they are souvenirs of costumes, music, dancing and meals. Great travel literature? No. But highly enjoyable travel writing – accounts of wonderful endurance and a reflection of courage, attitude, apogee of empire, and spirit – certainly." (p. xxii). True indeed. And, thanks to Mr Brisch, we also have the political, diplomatic and scientific context of each journey, and how they were received in the press and by the critics, notably David George Hogarth on the publication of *Southern Arabia*. Thus constituted, this book is a valuable document on early research in Arabia.

Nicole Chevalier

Kuwait and the Sea. A Brief Social and Economic History

Yacoub Yusuf Al-Hijji

London: Arabian Publishing, 2010. xxiv + 200 pp. Hardback, jacketed. 3 maps, 43 b/w photographs and illustrations. Footnotes, Appendices, Glossary, Bibliography, Index. £30.00. ISBN: 978-0-9558894-4-8

THE 19TH- AND 20TH-CENTURY maritime cultures of the Gulf and the Arabian Peninsula have probably come to the attention of most of the readers of this *Bulletin* as a result of Alan Villiers's description of his voyage on a Kuwaiti *boum* in 1939 (*Sons of Sindbad*, 1940 and 2006). The same account was one of the factors that influenced Yacoub Yusuf Al-Hijji to undertake his ongoing study of Kuwaiti maritime culture. In 2001 Al-Hijji published his excellent account of the Kuwaiti tradition of dhow building, *The Art of Dhow Building in Kuwait*. The volume under review expands upon this theme by offering a wider account of Kuwaiti maritime activity since the modern founding of the Amirate. This is principally focused on the first half of the 20th century, when this activity was arguably at its zenith.

Setting out to provide a compact and general overview of all the maritime aspects of Kuwait, the book achieves its aim in a succinct and cohesive fashion. Making passing reference to the early history of Kuwait prior to its modern founding, it discusses its emergence as a maritime nation, highlighting the undoubted potential of the area to inform us of the Gulf's prehistoric period. The following chapters then address dhow construction, pearl diving, long- and short-distance trade, lighterage, the transport and provision of water, rock breaking, and fishing. Space is also found for chapters on songs of the sea, the desert trade of Kuwait and the impact of oil on Kuwait's maritime economy. The latter is of particular pertinence to the overall theme of the book. Four appendices provide further context to the account by including laws relating to pearling and long-distance trade. The book is rounded off with a glossary and a bibliography of Arabic and English sources as well as those derived from official documentation. This structure is simple and works well, drawing the reader into detailed yet lucid description and analysis of each area of activity in turn, its economic considerations and its social context.

The Kuwaiti carrying trade was remarkable for the speed with which it expanded during the 19th century and the early years of the 20th. Its subsequent decline during the years following the end of the Second World War was even more rapid. Perhaps contrary to common perception, this decline in trading sail did not come about simply because of the process of motorization, like that in other parts of the world. Al-Hijji outlines a range of other reasons, notably the new economic opportunities afforded by the burgeoning oil industry. This had a serious knock-on effect on both the availability of manpower and goods of trade, which led in turn to a dramatic reduction in the number of Kuwaiti sailing dhows.

Al-Hijji also provides a good explanation of the economic structures underpinning both the pearling industry and the carrying trade. These were based on a pyramid of debt: loans were advanced to divers and sailors which then had to be repaid by working for the *nakhoda* (dhow captain). In turn the *nakhoda* himself was likely to have received an advance from a merchant or ship owner. Al-Hijji emphasizes the normality of this situation and the lack of social stigma attached to debt accrued under such circumstances.

The volume is well illustrated with a wide selection of images in addition to maps providing geographical context to Kuwait, pearl diving and the long-distance sailing routes of the Indian Ocean. It should be noted that though the publication under review is an English translation from the Arabic original, nothing appears to have been lost in terms of coherence and the translated text reads in an easy and engaging manner. A minor gripe is the tendency of a few of the footnotes to be on a page before or after their reference, which can entail some unnecessary page flicking.

The book carries the subtitle *A Brief Social and Economic History*, and while the main text is only 134 pages Al-Hijji's work is obviously underpinned by extensive study and draws upon numerous personal interviews as well as historical documents. Within the main narrative and the hugely informative appendices and glossary, the author provides much of the broader context that is often absent from works focusing purely on the ships and mariners. In this regard, *Kuwait and the Sea* should become standard reading for those wishing to gain a considered, broad insight into the mechanics of Indian Ocean trade in the 19th and 20th century. The similarity in the overall patterns of such trade to that of earlier centuries and millennia is notable and worthy of continued consideration when studying the field.

Julian Whitewright

Imam Yahya Hamid ad-Din und die Juden in San'a'

Kerstin Hünefeld

Berlin: 2010, Klaus Schwarz Verlag, 2010. 192 pp. €39.00. ISBN 978-3-87997-369-9

THIS BOOK PROVIDES documentary material for a subject that is sometimes charged with more than simple historical interest: the status of Jews in Imam Yahya's Yemen. The author comes to the conclusion that the Jews fared better than under previous regimes, and that their security and rights were basically guaranteed: "Jewish Yemenites remember Imam Yahya as a just ruler."

The study here reviewed is based on a publication by the San'ani Rabbi Salim b. Sa'id al-Jamal (aka Rabbi Shalom Gamliel, after his emigration to Israel), *ha-Yehudim ve-ha Melekh be-Teiman* ("The Jews and the King in Yemen"), 2 vols, Jerusalem 1986 and 1987, complemented by the author's discussions with Rabbi Gamliel's daughter. It makes four new

legal cases accessible to Western readers, in addition to the four already published and interpreted by A. Klein-Franke in *Die Welt des Islams*, 1997. Both studies should be read together. Klein-Franke's 1988 article (in Daum, *Yemen*) should also be mentioned here, as it is still the most comprehensive general introduction to the history and culture of the Yemeni Jews, or rather the Jewish Yemenites.

Rabbi Gamliel (1907–2001) came from a well-known San'ani family. His father had also been a Rabbi, and his maternal grandfather was Avraham al-Badihi, the greatest Jewish silversmith in 19th-century San'a and head of a well-staffed workshop. In 1928, Imam Yahya appointed him as a kind of representative of the Jews; from 1935 onwards, he was head of the capital's Jewish community, and from 1936 until his emigration in 1944 he was responsible for collecting the *jizya*, or poll tax. Rabbi Gamliel was able to take his archive with him to Israel. It contained more than one thousand original documents, petitions and cases, written for submission to the Imam and to high officials between the late 1920s and 1944, many of them returned to him with handwritten notes by the Imam, and sealed with his seal.

About half of the work under review traces the history of the Jews in Yemen. The starting point is of course Qur'an 9: 29 which granted the "people of the book" protection, *dhimma*, in return for payment of a tax, *jizya*. Later, by the so-called "Covenant of 'Umar" (*Ahd 'Umar*), certain restrictions were imposed, such as specific clothing and a ban on riding horses. In 1679/80, the Jews of San'a were exiled to Mauza', near Mocha; on their return, their former houses being occupied, they were assigned the new quarter of Qa' al-Yahud.

The author then discusses the so-called "Latrines decree", proclaiming the assignment of this degrading work to the Jews, a legal opinion connected with the famous jurist Muhammad al-Shaukani (1760–1834). She rightly feels that this was less a formal "decree" than a kind of authoritative pronouncement, which was followed to a large extent but, this reviewer would add, without totally eliminating Muslims of the lowest class from such menial service. For a discussion of this controversial subject, see also Klein-Franke 1997: 189 and 196.

The situation of the Jews improved under the Turks (there were 18 synagogues in 1856 and 32 in 1906, according to Klein-Franke) and

even more so under Imam Yahya. In this verdict the author joins Klein-Franke against Yosef Tobi: see this reviewer's piece on Tobi's book in the *British-Yemeni Society Journal*, 2009. Imam Yahya's letters of protection, issued during his brief conquest of San'a from the Ottomans in 1904 (also published by Klein-Franke) and possibly the most interesting documents in Rabbi Gamliel's collection, illustrate this well, as does his 1919 declaration, as reported by Rabbi Gamliel: "You should know that from today every Jew and every Jewess are like a hair on my head. Whosoever attacks them with water, will be punished with his blood."

The final chapter of the book presents four cases comprising seven original documents altogether: a Rabbi and wealthy landowner imprisoned after a dispute with another Jew; reversal of the forced conversion of a Jewish boy; love and conversion between a Jewish girl and a soldier, including a saucy *ius primae noctis* of a shamefaced governor; and a royal harem incident.

The book brings an important aspect of Imam Yahya's reign into living focus. The topic has not only kindled much discussion and controversy in scholarly circles, but has a bearing on wider contemporary issues and social and political attitudes.

Werner Daum

Bedouin Weaving of Saudi Arabia and its Neighbours

Joy Totah Hilden

London: Arabian Publishing, 2010. xvi + 272 pp. Hardback, jacketed, and paperback. Full colour throughout. Maps and drawings. Appendices, Glossary, Notes, Bibliography, Index.

£60.00 (Hb) and £35.00 (Pb). ISBN (Hb) 978-0-9558894-0-0. ISBN (Pb) 978-0-9558894-8-6

INEVITABLY, there is something elegiac about a tradition thousands of years old that is coming to its end, but we are extremely lucky that Joy Totah Hilden has recorded it in a book which is not only fascinating, but provides a blueprint of designs and techniques for those interested in maintaining this aspect of the world's cultural heritage, or reviving it as a leisure activity rather than an essential skill, as has happened in the United States with quilting.

The author's interest in textiles dates back to her childhood in Palestine, and she mentions how she used to see the Bedouin weaving on

ground looms near her home. She went on to study at the San Francisco Art Institute and received further teaching credentials in art and English. Between 1982 and 1994, when her husband was working for the King Fahd University in Dhahran, she had the opportunity to travel widely within the Kingdom of Saudi Arabia, searching for Bedouin weavers – there almost invariably women – and recording their work.

Bedouin Weaving begins with the history of textiles in Saudi Arabia. Hilden goes on to demonstrate their social and economic role in Bedouin society and gives a very rare glimpse of the lives of both nomadic and settled women. The stories of individual weavers are of great interest from a sociological as well as human point of view, and shed light on the choices and problems facing those who are moving from an archaic to a modern way of life.

Finding women weavers, getting to know them and winning their trust was far from easy, but Hilden tells the story with charm and modesty, the light always on her informants, not on herself. From them, she learned techniques of preparing the fleece, spinning, dyeing, weaving, tassel making and braiding, among others. She was shown how to build a ground loom, the type used by nomads throughout the Arabian Peninsula and elsewhere, because it is easily transportable. All these are described clearly and accurately with a wealth of good drawings, precisely so that the techniques can be recovered after the women who demonstrated them are gone.

The book, which is excellently designed and produced, has numerous colour photographs taken by the author of textiles, showing details of their patterns, the women working at them – generally veiled and sometimes only their hands demonstrating a technique – and how they were used in the context of both animals and tents and, more recently, the home. There are also interesting older black and white archive photographs for the purposes of comparison.

The photographs provide another layer of interest not only for textile enthusiasts and experts, ethnographers, collectors and museum curators, but also for designers and decorators, since many of the remarkable and dramatic geometric effects are susceptible of inspiring different media, such as printed fabrics or wall-hangings for use in a modern context.

The technical descriptions are easily comprehensible to anyone interested in the practical aspects of textile production, but they are also extremely valuable from the academic point of view, in that the names (often in more than one dialect) are given for every item and technique, and listed in a Glossary that forms one of the Appendices. This is the kind of information that tends not to appear in dictionaries and is invaluable, especially for anyone dealing with older accounts of Bedouin life.

Other more technical information is also conveniently located in the Appendices, including a number of recipes for dyes made from local plants and toadstools, and methods of using them, taken down from the women informants. There is also a collection of different weaves and patterns with their names, while in the body of the text is a list of *wasm* or tribal markings found in various contexts from weaving to camel brands.

Bedouin Weaving has several useful maps, enabling the reader to follow Hilden on her travels. The one showing the tribal areas is especially valuable, since weavers and their products are largely defined by their tribal identity. There is a very complete bibliography.

Towards the end of the book there is a section on Bedouin weaving from other countries. This is highly relevant, firstly because tribes were not confined by modern political boundaries and their traditional grazing might fall in what are now several different countries, and, secondly, since shared techniques and designs can also provide clues as to the degree of contact between different tribes, whether through trade or, occasionally, intermarriage.

Clearly there is sadness at the disappearance of an ancient tradition, but Hilden brings the encouraging news that countries in the Gulf, besides Saudi Arabia, are becoming aware of the value of their cultural heritage and taking steps to see that the techniques are preserved, while experimenting with the adaptation of traditional articles for use in a more modern context. She mentions, for example, the programme affiliated with the National Museum in Riyadh, while another institution in the forefront of this movement is Sadu House in Kuwait. Egypt has also been very active in promoting Bedouin weaving, which incidentally provides a valuable source of income for women who have few other

opportunities to earn; and Qatar, Doha and the UAE are also attempting to preserve this aspect of their culture. Joy Totah Hilden says of Bedouin weavings in her first chapter: “It would be a shame knowingly to let them disappear, and worse still to let them pass unrecorded.” The projects she mentions and her own book will ensure that this does not take place.

Caroline Stone

Lapis Lazuli: In Pursuit of a Celestial Stone

Sarah Searight

London: East and West Publishing Ltd, 2010. 272 pp. Large-format paperback. 170 colour photographs. £18.95. ISBN 978-1-907318-03-0

OUR FORMER CHAIR Sarah Searight has put into print the result of a lifetime’s obsession with the deep blue stone, lapis lazuli, an interest which has taken her along the routes travelled by lapis from its original home in Afghanistan through the wilds of Central Asia, as far as China in one direction and Europe in the other. The pursuit has been a personal quest and this individual approach informs the style, making light of the thorough research the author has undertaken. This tone, almost chatty and distinctly humorous while describing subjects of great scholarly interest, should ensure the work will appeal to both the general reader and the scholar.

Sarah’s passion for lapis was aroused at school when she was inspired by a line in the poem by Robert Browning, *The Bishop Orders His Tomb*, in which the dying prelate demands a lump of pure blue lapis be placed between his knees on his entombment. The Bishop recognized the sanctity of lapis: Sarah spent her life finding out why it was so revered by so many different people. Its celestial colour, she discovered, was thought to ensure a path to heaven. For this reason in the East it was buried with rulers and used to carve gods and goddesses. In the West it was ground to be used as pigment in Byzantine icons, mediaeval manuscripts and Renaissance paintings (such as the robes of Madonnas and, in the case of Titian, Adonis’s cloak). As a sacred colour,

lapis was particularly suited to decorating the Qur’an. The book is divided into Sarah’s Eastern and Western pursuit.

Afghanistan is the only source of pure blue lapis lazuli (the word “lazuli” derives from the old Persian for blue and is cognate with our word “azure”). From there a maze of trade routes carried it to most corners of the known world from about 4000 BC. It had reached Arabia by the mid-3rd millennium BC, the date of a little lapis figure found on the island of Tarut, off eastern Saudi Arabia, illustrated in the book. He might have been carved on Tarut but is more likely to have been imported from Iran. One trade route brought lapis to Persian Gulf entrepôts such as Dilmun: small pieces of it have been found along the Gulf coast but much more has been found in Mesopotamia. Huge numbers of lapis lazuli beads have appeared in the graves of Sumerian cities, Ur and Uruk in particular, dating from the 3rd millennium. Texts reveal the passion of Sumerian gods and goddesses for the stone, which makes several appearances in the epic of Gilgamesh. In Egyptian tombs of the 2nd millennium BC a profusion of lapis lazuli objects has come to light, especially scarab beetles: the divine beetle was thought to protect the dead on their journey to the next world.

The lapis lazuli story is expanded and illustrated with plenty of fascinating diversions into the history surrounding each part of its journey, and its many destinations. The illustrations are superb, showing the beauty of worked lapis, but would have been even better integrated in the text and with a larger size, enabling the reader more fully to appreciate the loveliness of each one.

Ionis Thompson

REVIEWS IN THE 2012 BULLETIN

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

NEW PUBLICATIONS ON ARABIA

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

NEW BOOKS 2010–11

Alston, R. and Laing, S. 2011. *Unshook to the end of time: a history of Britain and Oman*. Stacey Int. ISBN: 978906768591.

al-Atawneh, M. 2010. *Wahhabi Islam facing the challenges of modernity: Dar al-Ifta in the modern Saudi state*. Studies in Islamic law and society 32. Brill. ISBN-10: 9004184694; ISBN-13: 9789004184695.

Barrett, R. 2010. *Dubai dreams: inside the kingdom of bling*. Nicholas Brealey. ISBN-10: 1857885279; ISBN-13: 9781857885279.

Bassiouney, R. (ed.). 2010. *Arabic and the media: linguistic analyses and applications*. Studies in Semitic languages and linguistics 57. Brill. ISBN-10: 9004182586; ISBN-13: 9789004182585.

Bonnefoy, L. 2011. *Salafism in Yemen: transnationalism and religious identity*. Hurst. ISBN: 9781849041317.

Brehony, N. 2011. *Yemen Divided: The Story of a Failed State in South Arabia*. I.B. Tauris. ISBN: 9781848856356.

Brockopp, J.E. (ed). 2011. *The Cambridge Companion to Muhammad*. Cambridge University Press. ISBN: 9780521886079.

Carter R. and Crawford, H. (eds). 2010. *Maritime Interactions in the Arabian Neolithic: The Evidence from H3, As-Sabiyah, an Ubaid-related site in Kuwait*. Brill. ISBN-10: 900416359X; ISBN-13: 978-9004163591.

Commins, D. 2011. *The Gulf States: A Modern History*. I.B. Tauris. ISBN: 9781848852785.

Cook, M. (ed). 2011. *The New Cambridge History of Islam*. 6 Vols. Cambridge University Press. ISBN: 9780521515368.

Curtis, J. & Simpson, St J (eds). 2010. *The world of Achaemenid Persia: history, art and society in Iran and the ancient Near East; proceedings of a conference at the British Museum 29th September - 1st October 2005*. Tauris. ISBN: 9781848853461.

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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. The latest issue can be found at:

<http://www.anne.regourd.org/cmy/index.html>

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

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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

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Levant

<http://www.maney.co.uk/index.php/journals/lev/>

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

Middle East Journal of Culture and Communication.

www.brill.nl/mjcc

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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. £50.00. 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
<http://www.casaw.ac.uk/>

Centre Français d'Archéologie et de Sciences Sociales de Sanaa (CEFAS)
www.cefassanaa.org/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. His work can be seen at www.georgelewisart.com. 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

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

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OBITUARIES

Professor Alessandro de Maigret (1943–2011) passed away on 14 February at his home in Pierantonio, near Perugia, after a long battle with cancer. The last thirty years of his professional, and indeed personal, life were devoted to Yemen and its archaeology, a choice he had made in 1980 on taking up a professorship at the Istituto Universitario Orientale, Naples. He had previously worked in Syria, including Ebla.

During the early 1980s, a survey of the archaeologically unknown eastern highlands led de Maigret to identify a Yemeni Bronze Age and to promote pioneering, broad-spectrum work on the region's prehistory. He went on to investigate the emergence of the state polities of the Sayhad, particularly the Sabaeen and the Minaean. Major excavations were at Yalā, his discovery (from which he obtained evidence for the long chronology of the South Arabic script), Tamna' and Barāqish.

Interested readers are referred to his book, *Arabia Felix*, and Tony Wilkinson's foreword to the 2009 reissue (London: Stacey International). In 2008 de Maigret was invited

to work in Saudi Arabia at Dūmat al-Jandal. He will be greatly missed.

Francesco G Fedele
(University of Naples 'Federico II', Naples)

Fred Halliday died on 26 April in Barcelona at the age of 64, the many obituaries acknowledging this outstanding scholar and teacher, a man with a larger than life personality who influenced generations of students and touched the lives of all those who met him.

I first came across Fred in 1970 or 1971 when as a diplomat in Aden I read in the press of the then People's Republic of South Yemen an item praising the visiting member of The Black Dwarf, which was a short-lived cultural and political journal published by a socialist collective. Tariq Ali was another of its stars. The Aden press extolled the Marxist-Leninist virtues of Fred Halliday and spoke of him possibly leading a protest march against the British Embassy over, I think, the UK's support for the Sultan of Oman. Fred then or later went into Dhofar with a group of fighters from the Marxist-led Popular Front for the Liberation of

Oman and the Arab Gulf. Fred remained a friend of the leaders of what later became the Yemeni Socialist Party but one not afraid to criticise the regime in his writings to the face of its leaders.

Sadly, I did not meet Fred until I spoke in 1986 to a small group at SOAS about what had by then become the People's Democratic Republic of Yemen. I had had in my mind an image of him as a firebrand polemicist famed for his book *Arabia without Sultans* and his writing for the *New Left Review*. What I found was a courteous man who listened to the views of others whilst expressing himself with remarkable lucidity and elegance. He had an extraordinary mind and grasp of events. He retained his deep interest in the affairs of South Yemen and was saddened (as I was) by the events in Aden of January 1986, when four members of the Politburo of the ruling Yemeni Socialist Party in PDRY and several other leaders were killed in a committee room sparking a virtual civil war within the regime. Thousands died, parts of Aden were destroyed and there was the extraordinary sight of Soviet experts being ferried to safety by the British royal yacht *Britannia*. It was this event that mortally wounded the regime and persuaded its rump leadership to opt for unity with the Yemen Arab Republic in 1990.

When I decided to write a book on PRSY/PDRY I consulted Fred who gave great encouragement, introductions to his contacts and passed on key documents. These included a long playing record of revolutionary songs by the PFLOAG fighters. He was always generous in his support and keenly interested in my progress. Having finished the text in March, I was proposing to send it to him to read at the time I heard about his cancer and then his death.

Fred's two main contributions to our understanding of Yemen in particular are in two of his over 20 books. *Revolution and Foreign Policy: the case of South Yemen 1967-87* (Cambridge 1990) remains the standard work and is likely to stay so for many years. It is a rich source of information on PDRY's internal and external policies and relations between north and south Yemen before unity, and was the subject of Fred's famously delayed PhD thesis. Another of his well known books, *Arabs in Exile*, has been republished (with a new preface by Fred) as *Britain's First Muslims: Portrait of an Arab Community* (IB

Tauris 2010). It tells the story of Yemeni migration to Britain and the rich contribution Yemenis have made and continue to make to British society.

Dr Noel Brehony
(CMG, member of BIFSA committee and
author of a forthcoming history of the PDRSY)

H.H. Shaikh Saqr Bin Mohammed Al-Qasimi

Those familiar with the United Arab Emirates will have read in the national press of the death, on 27th October 2010, of the Ruler of Ras al-Khaimah, H.H. Shaikh Saqr bin Mohammed al-Qasimi. Shaikh Saqr became Ruler at the age of 28 and was faced with the task of transforming a largely tribal state with an economy based on fishing, pearling and agriculture, into a modern entity. Other obituaries have paid tribute to his wisdom in making that transition, but little has been said about his interest in the past and his determination to establish a museum which would record a way of life he realised would soon be lost.

I first met H.H. in 1968 when I sought permission to undertake an exploratory survey of Ras al-Khaimah with the late Dr. Brian Doe. The Ruler was readily accessible in his majlis and we explained the purpose of our visit. Few questions were asked but we were allocated two small huts in the Agricultural Trials Centre in Digdaga as our base. From there we ranged widely over a largely unfenced area, our only problem being to know where the borders of Ras al-Khaimah ended. Only a decade later did we discover the existence of a southern enclave! On concluding our survey we duly reported on the main results; a vast cemetery in Shimal containing several types of stone built tombs, a large occupation mound in Khatt, and an extensive coastal area covered with Chinese porcelain and local pottery, identifiable as the Islamic port site of Julfar. H.H. appeared interested only in Julfar. It was not until our published report reached him, that I was asked to provide a programme of archaeological research as the Ruler wished to establish a National Museum. I returned briefly to check on the sites where I thought excavation might yield interesting results. As I had commitments elsewhere, I suggested that the late Peter Donaldson should investigate clearly pre-Islamic tombs in Shimal and Ghalilah, while Dr. John Hansman opened a trench in Julfar in

the hope of obtaining well stratified objects for display in the Museum.

Meanwhile, work on a museum building was proceeding at Falayah near the area where the treaty signed with the British in 1819 established the Trucial States. However, a financial crisis intervened in 1976, the building was never completed and Donaldson's excavation in Shimal had to stop abruptly. It was not until 1985, that plans emerged to utilise the old fort in Ras al-Khaimah where the Ruler had been living between 1948-64. The building had become a police station when the al-Qasimi family moved to more palatial quarters, but it offered an appropriate and economical structure in which to house both archaeological and ethnographical collections.

I was asked not only to select archaeological material for display but to draft the accompanying labels - always a difficult task. I returned a few days before the museum was opened in 1987 and followed the Ruler around the galleries, notebook in hand, in case any changes were required. Fortunately all went well.

H.H. also wanted large-scale excavations to be carried out at Julfar. These, however, would be too costly for a British team to undertake alone. The solution was to launch an international project in 1989 with teams from Britain, France, Germany and Japan collaborating. Thanks to the Ruler's sustained interest, students of all nationalities have been able to participate and some have pursued research projects on other aspects of Ras al-Khaimah's past.

Shaikh Saqr bin Mohammed al-Qasimi's concern for the past, his early determination to protect important areas, as well as the formation of the 'Department of Antiquities and Museums' have saved many sites and monuments from oblivion.

Beatrice de Cardi

Selma al-Radi, archaeologist and restorer of historical monuments, was a citizen of the world. She was born in Baghdad but lived part of her early life in Iran and India as a member of a diplomatic family, and attended schools there and in Egypt and Beirut. Her late father, Muhammad Selim al-Radi was one of the first Iraqis to obtain a doctorate, from UCLA, with training in agriculture and irrigation engineering. Her mother, Su'ad Abbas, was educated in Beirut. Both these remarkable

parents encouraged their children to seek education, and Selma was among the first two Iraqi women to go abroad for training in archaeology, receiving a BA from Cambridge in England, an MA in Near Eastern Art and Archaeology from Columbia, and a PhD from the University of Amsterdam, using material from an excavation in Cyprus.

Upon her return to Baghdad from her BA training in the mid-1960s, she had a major role in the setting up of exhibitions in the newly finished building that was the greatly expanded Iraq Museum. She was the first woman to serve as an official government representative to a foreign excavation (Nimrud) in Iraq. In the same capacity, she also worked at the sites of Abu Salabikh and Nippur in Iraq. During the 1970s, she taught for several years at the American University of Beirut. While there, she led an expedition to the Tabqa Dam salvage area in Syria. Upon completion of her doctorate in 1977, she was hired as a special advisor to the Yemeni General Organization for Antiquities and Museums, initially tasked to install the exhibits of the National Museum.

She was to remain in Yemen for 28 years, mentoring and enabling the work of others, and forming close working relationships with Yemeni scholars and officials. Among her major accomplishments was the reinstalling of the museum in a much larger building, taking part in excavations, and restoring standing monuments. With Yemeni, Dutch, and other foreign funds she took on the task of restoring the 'Amiriya, a remarkable building in the town of Rada', about a hundred miles southeast of Sana'a. She was attracted to the building because it reminded her of architecture in Lodi, India, where she lived as a child. Wanting to avoid the kind of damaging 'restoration' that occurs in many countries when builders use cement, iron, and other inauthentic materials, she found a local master builder, who still employed the traditional materials and methods that had been used to build the structure in 1600 AD and which were still being used in parts of Yemen. With him, she trained a cadre of local men who have become the recognised experts in restoration in the region. Her work on this building won her the Aga Khan Award (2006). She authored two books on the building, demonstrating the Indian connection of the architecture and especially the painted decoration.

She served on the Aga Khan committee to evaluate restoration of Islamic monuments in several countries, including the town and especially the bridge of Mostar in Bosnia (subsequently destroyed) and the historic centre of Bukhara (Uzbekistan). She was also an advisor to the Prince Claus Fund in Holland and a member of the Board of the Getty Conservation Institute. She was instrumental in helping to establish the American Institute for Yemeni Studies in 1978, which continually benefitted from her advice and participation.

As a resident of New York since 1988 she was a frequent lecturer and media figure, addressing her work in Yemen and the crisis for Iraqi archaeology and culture as a result of the Gulf War, Sanctions, and the 2003 War. After the 1991 war, she was among the first to make the arduous trip by road from Amman to the Iraq Museum, where she worked with the staff

to prepare a list of more than 5,000 objects looted from eleven regional museums. In early May 2003, she was again among the first archaeologists living abroad to reach the Iraq Museum in order to assess the damage and looting that had occurred there.

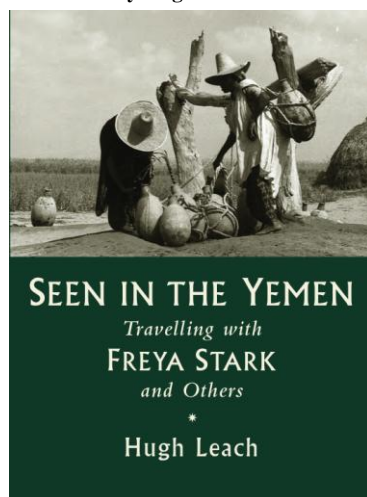
She is survived by her husband, Qais Al-Awqati, Professor of Medicine and Physiology at Columbia, her son Rakan (Kiko/Zak) Zahawi, Director of the Las Cruces biological research station in southern Costa Rica, her mother Su'ad Abbas, of Baghdad and Beirut, and her brother Abbad Al-Radi, architect and planner of Abu Dhabi. Her sister, Nuha al-Radi, the artist and author of *Baghdad Dairies*, died in Beirut in 2004.

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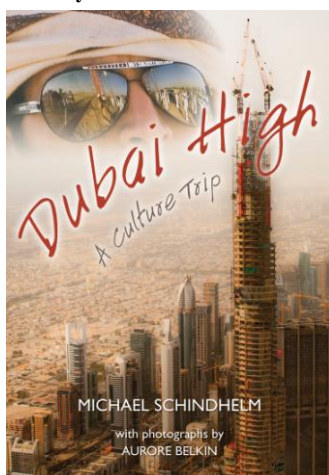
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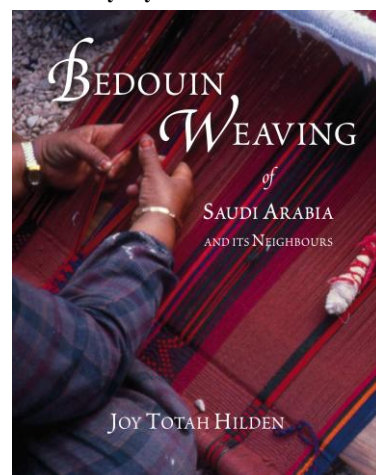
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