

THE BFSA BULLETIN



The Latest News and Research in the Arabian Peninsula



BFSA

British Foundation
for the Study of Arabia

المؤسسة البريطانية لدراسة الجزيرة العربية

British Foundation for the Study of Arabia

(BFSA)

formerly the Society for Arabian Studies

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Notes for contributors to the Bulletin

The Bulletin depends on the good will of BFSA members and correspondents to provide contributions. News, items of general interest, details of completed postgraduate research, forthcoming conferences, meetings and special events are welcome. Please email: current_research@thebfsa.org

Grants in aid of research

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

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On the cover: Discovering porcelain bowls off the coast of Jeddah
Photo: Chiara Zazzaro and Romolo Loreto

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WELCOME

As this edition of the BFSA Bulletin was going to press we received the sad news that our President, Beatrice De Cardi, had passed away, one month after her 102nd birthday. An obituary for Beatrice appears in this Bulletin. She will be greatly missed by us all.

The 2016 Bulletin contains a wealth of information on Arabia related conferences and lectures, publications, resources and funding bodies, and our Last Word article from Dr St John Simpson documents the terrible destruction of the cultural heritage of Yemen.

New discoveries include our 'cover story' - the exciting work of the Umm Lajj 1 shipwreck team discovering wrecks off the coast of Jeddah: a write-up of their work appears on page 31. Other discoveries and developments also feature in the News and Research by country section - from a round-up of Bahraini news from Prof Tim Insoll (page 12) to the water

histories of Oman (page 16). Don't miss Mark Evan's article on the explorer Bertram Thomas (page 15) and an exciting new find of an Aramaic-Hasaitic Funerary Inscription Mentioning the King of 'Umān by Bruno Overlaet (page 38).

You'll also find information on BFSA such as our expanded grants scheme, monograph series and events.

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

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

Dr Sarah K. Doherty (Editor) @sherd_nerd

BFSA NEWS

THE BFSA

The British Foundation for the Study of Arabia (BFSA) was formed in 2010 through the merger of the Society for Arabian Studies (1987) and the Seminar for Arabian Studies (1968). We aim to act as a focal point and advocate for the study of Arabia's cultural heritage and to advance public knowledge of the Arabian Peninsula through the promotion of research into its history, antiquities, archaeology, ethnography, languages, literature, art, culture, customs, geography, geology and natural history. We do this through the raising of money, organization of events and the supporting of research and publications.

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

BFSA LECTURES

Lectures delivered

4 June 2015

Recent work in and around Petra

by Dr Lucy Wadeson

The lecture was preceded by the BFSA AGM, Institute of Archaeology, UCL.

25 July 2015

Turning the World Upside Down: the Emergence of Camel Caravans and Overland Trade in the Ancient Near East

by Prof Peter Magee

Annual MBI Lecture at the Seminar for Arabian Studies.

A write-up of the lecture appears on page 6 in the report of the Seminar.

15 October 2015

Digitising British Imperialism in the Gulf: The British Library – Qatar Foundation Partnership

by Louis Allday, PhD student at the Department of History, SOAS, University of London and Gulf History and Arabic Language Specialist for the British Library – Qatar Foundation Partnership.

Mr Allday discussed the work of the British Library-Qatar

Foundation partnership (BLQFP) and the bi-lingual (English/Arabic) online portal that it has created, the Qatar Digital Library (QDL). The QDL was launched in November 2014 and can be found at www.qdl.qa. Since its launch, the QDL site has been used by an average 10-12,000 users per month, primarily in the US, UK and across the Gulf region (in Bahrain, Kuwait, Saudi Arabia, Oman, Qatar and the UAE).

The BLQFP has two main branches: the enhanced cataloguing and digitization of a number of the library's Arabic-language scientific manuscripts from around the Islamic World, and the enhanced cataloguing and digitization of India Office Record (IOR) materials related to the history of the Persian Gulf and the broader Middle East. It was the latter aspect of the project that Louis introduced in the lecture.

The IOR files contain a wealth of information regarding Britain's colonial role in the Gulf, notably in the archives of the numerous political agencies and residencies through which Britain administered its informal empire in the region. They also contain earlier records related to the East India Company's involvement in the Gulf (and broader region) that begun in the 17th Century and which Britain's later colonial domination grew out of. The private papers of relevant individuals (including Gertrude Bell and Lord Curzon) are also being uploaded on to the QDL site, as well as John Gordon Lorimer's Gazetteer of the Persian Gulf, Oman and Central Arabia, a well-known, multi-volume intelligence report that was published in secret by the British Government in 1915.

Mr Allday explained the complex series of processes involved in a digitization project of this scale (including conservation, enhanced cataloguing, translation, imaging and quality assurance) and detailed the numerous benefits that enhanced cataloguing brings to researchers whether they are online using the QDL portal or using the British Library's internal system to physically request files.

Using the example of Yusuf bin Ahmed Kanoo (a prominent Bahraini merchant in the early 20th Century), Louis explained how before the work of the BLQFP, a search for Kanoo's name on the British Library's system would have produced zero search results but now, following enhanced catalogue records written by himself and his colleagues, 25 entries are found. In this way, the project aims to increase not only the accessibility of the files (by putting them online) but also improve the discoverability of the varied and historically significant information contained within them.

Another example Mr Allday gave was the use of propaganda posters (produced by Britain's Ministry of Information during WW2) as paper during a paper shortage in Bahrain.

These posters, previously hidden and not mentioned in the file's catalogue description, are now online and fully discoverable in any searches for the keywords 'propaganda' or 'poster'.

Mr Allday also discussed contextual articles written by himself and other BLQFP curators for the QDL site, and provided some examples of how these articles have led to interactions with members of the public who have personal and familial connections to the political history contained in the IOR files. He and other members of the team are keen to encourage more interactions of this kind. You can follow the project on Twitter at @BLQatar.

Report by **Marylyn Whaymand**

17 March 2016

Architecture that "fills the eye;" building traditions in highland Yemen

by Prof Trevor Marchand, Professor of Social Anthropology at SOAS.

For nearly two decades, headline news about Yemen has dwelt on Islamic extremists and political turmoil, and more recently on a Civil War that is destroying livelihoods and heritage. By contrast, this lecture celebrated one of the great cultural achievements of that country: namely its architecture.

21 April 2016

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

by Carl Phillips

Carl Phillips spoke on Oman's unique position in the archaeology of pre-Islamic Arabia. *A joint lecture with the Anglo-Omani Society, this was held at the Anglo-Omani Headquarters.*

22nd June 2016

Postcards from Arabia

by Dr St John Simpson

Following the BFSA AGM, Institute of Archaeology, UCL

2nd July 2016

Centenary of the Arab Revolt Study Day

The British Museum

A day of lectures to commemorate the centenary of the 1916 Arab Revolt. Led by Professor Eugene Rogan, Professor of Modern Middle Eastern History; Fellow of St Antony's College and author of *The Fall of the Ottomans: The Great War in the Middle East, 1914-1920*. The day also included lectures by Dr Ali Allawi, of the National University of Singapore, and biographer of Faisal I of Iraq; James Barr, Visiting Fellow at King's College London and author of *A Line In The Sand: Britain, France and the Struggle that shaped the Middle East*, and *Setting the Desert on Fire: TE Lawrence and Britain's Secret War in Arabia*, and Mehmet Tütüncü, of

SOTA Research Centre for Turkish and Arabic World who provided the Ottoman perspective. This event was supported by the British Museum, the BFSA and the MBI Al Jaber Foundation.

BFSA CONFERENCES

The Seminar for Arabian Studies

The Seminar for Arabian Studies, founded in 1968, is the only international forum that meets annually for the presentation of the latest academic research in the humanities on the Arabian Peninsula from the earliest times to the present day or, in the case of political and social history, to the end of the Ottoman Empire (1922).

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

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

The 50th Seminar for Arabian Studies was held from **Friday 29th to Sunday 31st July 2016** at the British Museum, London. The MBI Lecture was the UK Preview of the film 'Voice of the Ocean: Omani Seafaring in the Indian Ocean' by Eric Staples, Abdulrahman al-Salimi and David Willis.

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

The 2015 Seminar

Dr Sarah Doherty provides a more detailed report on the papers given at the 49th Seminar for Arabian Studies held at the BP Lecture Theatre, Clore Centre, British Museum.

The 49th Seminar for Arabian Studies (SAS) organised by the British Foundation for the Study of Arabia and supported by both the MBI Al Jaber Foundation and the British Museum, took place on Friday 24th July to Sunday 26th July, 2015.

Approximately forty papers were presented at the three-day event, with over 150 delegates. The papers covered a variety of subjects including archaeology, history, epigraphy and languages as well as literature, art, culture, ethnography and geography with research covering a broad time-scale, from the earliest periods to the present day.

The Seminar began on Friday 24th of July with papers on the North and South Arabia, chaired by BFSA Hon. Sec. Michael

Macdonald. Topics of lectures focused mostly on Philological and Linguistic analyses of a variety of different media, such as correspondence on wooden sticks and the ancient calendars of Mecca. There were also papers on Samsi, Queen of the Arabs, the cemetery temple of Marib and an update on the south Arabian collections in the Kunsthistorisches Museum in Vienna. The special afternoon session was chaired by Lucy Wadeson and papers considered the Nabataean Hinterlands of Petra, beyond the “rose-red city.” Presentations included investigations of caravan and road trade routes, the influence of Petra on its satellite towns and other peripheral sites. The Chair also gave a paper on a Nabataean family tomb in the Hinterland of Petra, expanding on the paper that Dr. Wadeson gave prior to the BFSA AGM on the 4th June 2015.

Neolithic Archaeology

The leading session of Saturday 25th July detailed the wealth of work going on throughout the Arabian Peninsula on sites dating to the Neolithic Period, mostly related to coastal sites. Various aspects were covered including seaside cemeteries, Abu Dhabi coastal heritage initiatives and subsistence and environmental change in Oman. During the coffee break some of the poster authors were on hand to speak to delegates about their research. The Poster entries for this year were many and varied. They included Irrigation Systems in Qattara Oasis, Predynastic Egyptian Cultural Influences in North-west Arabia, Dilmun and Kassite Pottery, Iron Age Metallurgy, comparisons of Umm an Nar Domestic Architecture, monumental tower tombs in Mleiha...to name but a few!

Bronze and Iron Ages in Eastern Arabia

The mid-morning session was chaired by Christian Velde and discussed various aspects of archaeological excavations and research undertaken throughout Arabia. Papers included cairns and burial mounds of Dhank, Oman by Williams and Gregoricka, and 2 papers on pottery of the sites of al-Ain, Al-Zebah and Bat. A highlight of the session was a visit by H.R. H. Shaikha Obaid Al Abbar and guests who arrived especially to attend the paper given by Prof Lloyd Weeks et al on the New Collaborative Research at Saruq al-Hadid, Dubai, U.A.E. The site has revealed some mysterious finds. Saruq al-Hadid is located in the middle of the desert, yet contains thousands of copper artefacts and some evidence for gold working too, dating to the Late Bronze Age. There are no domestic architectural remains, nor tombs, so the site is very puzzling for the archaeologists.

Islamic Archaeology

Derek Kennet chaired the afternoon session on Islamic Archaeology, which in the main focused on either pottery or mosques (an unusual mix!), with the exception of Buraimi Project update by Tim Power and team. The Ceramics papers focused on the sites of Freiha (Bystron) and al-Ain Oases

(Živović et al.) The paper by Velde et al. on The Friday Mosque of Ras al-Khaimah highlighted the plight of these early mosques in the Arabian region, which were often demolished in favour of modern concrete versions. The coral walled mosque at Ras al-Khaimah by contrast is still surviving due to the local Sheikh's wish to remember his grandfather who built the mosque in the 19th century. During excavations of part of the mosque, Velde discovered a destruction layer, which he knew dated to 18th July 1820, sometime between 3-7pm, as that was when the British left Ras al-Khaimah, after blowing most of it up. How rare to get such a specific date in archaeology!

MBI Public Lecture: Prof Peter Magee “Turning the world upside down: the emergence of camel caravans and overland trade in the Ancient Near East”

On Saturday evening, Professor Peter Magee from Bryn Mawr College delivered the *MBI Al Jaber Lecture*. In his very interesting and somewhat controversial lecture, Professor Magee explored how the use of dromedaries for overland trade fundamentally reconfigured the political and economic landscape of the ancient Near East. He discussed why the dromedary was domesticated and how it was used, suggesting food as a motivating factor – female camels for the provision of milk and young males for their meat. Peter Magee also explained that evidence at Tell Abraç suggests it was not until c1000BC that dromedary camels were used for transport. During this period, settlement intensification throughout Arabia led to increased productivity and trade in goods, and the need for those goods to be transported. He believes that with the increased activity, camel caravans became a destabilising factor in that they were able to bypass control of the state and taxation, and giving rise to a situation which may perhaps have contributed to the fall of Babylon itself.

Archaeological Survey and Field Methods

After a short one-paper session on the swords of Zanzibar by Stéphane Pradines, the rest of the morning session focused on archaeological survey and field methods. Participants shared the latest news and research on the scientific landscape surveys being undertaken across the Arabian region. Peter Spencer discussed the results of terrestrial and maritime remote sensing in Qatar. One of the problems Spencer highlighted in particular was the issue of on-site destruction when vehicles are used by locals to drive over the ancient remains that they are visiting as tourists. Louise Purdue outlined the latest geoarchaeological research being undertaken in the oases in Masāfi, and suggested that the origins of irrigation in the region might soon be discovered.

Heritage Management in Arabia

The final special session discussed the methods being

employed to make archaeological sites more accessible to tourists, with papers including Endangered Archaeology in the Middle East and North Africa by Robert Bewley, and the plans for developing Ras al-Khaimah into a managed, accessible tourist-friendly site.

For more information on the Seminar, see <https://www.thebfsa.org/content/about-the-seminar>. Papers from the 2014 Seminar have been edited by Prof. Janet Watson and Orhan Elmaz and were published in the summer of 2015 as volume 45 of the *Proceedings of the Seminar for Arabian Studies*.

The Red Sea 7th Conference

The Red Sea 7th Conference “The Red Sea and the Gulf: Two Maritime Alternative Routes in the Development of Global Economy, from Late Prehistory to Modern Times” took place in Naples and Procida 26-30 May 2015. In total, 67 papers and 10 posters were accepted and presented after evaluation by the International Scientific Committee of the Conference. Topics of the VII Conference ranged from archaeology to linguistics, ethnography and history and from Prehistory to modern times. The conference was supported by a grant from the BFSA.

The main sessions were as follows: the Red Sea and the Indian Ocean in antiquity; Pharaonic ports on the Red Sea and the Nile, and related nautical aspects; connections between the Horn of Africa and Southern Arabia in the 1st millennium BC; the Nabateans in the Red Sea; the Red Sea and the Greek-Roman world: historical and archaeological aspects with a particular focus on Berenike, Myos Hormos, Sumhuram and Leuke Kome; the Red Sea in Late Antiquity: Adulis and Aqaba, the Red Sea and the Islamic world: harbors, trade and pilgrimage; island and underwater archaeology in Saudi Arabia along the Red Sea Coast; heritage management and tourist development in Saudi Arabia (Red Sea coast), maritime ethnography in the Red Sea and the Gulf; and the route to the Indian and Pacific Oceans in modern times

As with the previous Red Sea conferences, the organisers intend to proceed with the publication of the Proceedings within the two years before the next conference. Papers submitted will undergo a process of peer review.

In the concluding remarks, the importance of continuing the series of conferences of the Red Sea Project was stressed, as the increasing number of participants confirms the relevance and the interest of this specific field of studies. The importance of keeping the window open on the Gulf and the Indian Ocean and of maintaining the broader perspective which characterised the 7th Conference was also stressed for

future meetings.

Moreover the importance of the involvement of institutions and scholars from the Red Sea countries also emerged clearly. Representatives of two institutions expressed their interest in hosting the next Red Sea conference, these are Prof. Pierre Schneider, Maison de l’Orient et de la Méditerranée (Lyon, France), and Mrs. Eglal Mohamed Ossman, National Corporation for Antiquities and Museums (Khartoum, Sudan).

Dr. Ali al Ghabban suggested the possibility of organising the next conference in Egypt, in Quseir (Red Sea, Egypt). The importance of alternating a European hosting location for the conference with one in the Red Sea region was also made clear. With regard to possible topics for the next conference, three main themes were suggested: the relationships between the coastal area and the hinterland; Red Sea islands from past to present; and navigation techniques.

MONOGRAPH SERIES

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

A selection of titles can be found on page 74 and a full list on our website: <https://www.thebfsa.org/content/monographs>. All titles can be ordered from Archaeopress via bar@archaeopress.com.

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

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

NEWS & RESEARCH

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

Antiquities in Saudi Arabia

by Virginia Cassola, PhD Candidate in Museum Studies and Archaeology, Ecole du Louvre – Université de Lorraine/ Hiscant-MA

Collecting and exhibiting Pre-Islamic and Islamic antiquities in Saudi Arabia museums

This doctoral research explores the processes of collecting and exhibiting antiquities to understand the Saudi Arabian concept of the museum. Before his death in 1953, HRH King 'Abd al-'Aziz Al Sa'ud initiated a control of excavations and put an end to nearly two centuries of foreign explorations and the amassing of collections of ethnographic and archaeological data and artefacts. In the seventies, amidst great changes in the Kingdom, HRH King Faisal bin 'Abd al-'Aziz Al Sa'ud incorporated a complete archaeological policy within the framework of the five-year development plans. This included extensive excavations, object collection, restoration programmes, university courses and the creation of archaeological site museums. Along with the first public museum of archaeology and ethnography that opened in Riyadh in 1978, these museums would be delivering content about the archaeology of the Kingdom, the settlement of Prehistoric populations, the emergence of camel nomadism, the emergence of important Pre-Islamic cities along the trade routes and their connections with Egypt, Mesopotamia and the Levant. Today, fifteen of the sixty Saudi public museums are displaying Pre-Islamic and Islamic antiquities. Some are being renovated and refurbished according to the development of a national tourism industry.

At first, the development of archaeological museums in Saudi Arabia followed a general educational route that uses the museum to communicate scientific results based on objects discovered and documented. Current research is looking at how these archaeological sites and museums are dealing with both an Islamic tradition that may overshadow the Pre-Islamic period and the rejection of any sites or objects that may lead to veneration. This includes looking at how and why Saudi archaeologists succeeded in excavating and exhibiting Pre-Islamic and Islamic artefacts within public museums for more than thirty years. A methodology based on museographical displays analysis of five permanent or temporary exhibitions (the Museum of the College of Tourism and Antiquities, King Saud University (1967), the museums of archaeology and ethnography of Riyadh (1978) and al-'Ulā (1987), the National Museum in Riyadh (1999) and the Roads of Arabia worldwide travelling exhibition (2010)) is intended to also understand the implicit role Pre-Islamic antiquities play in Saudi Arabian museum policy.

Dress, Embroidery and the TRC

by Gillian Vogelsang-Eastwood, Director of the Textile Research Centre, Leiden

The Textile Research Centre (TRC), Leiden, is dedicated to the academic study of pre-industrial textiles and the concept of dress and identity. The TRC Collection includes over 11,000 items of men, women, and children's garments and accessories from around the world, as well as numerous items of pre-industrial textile technology, with a special emphasis on embroidery.

Since 1997 the TRC has been deliberately building up a special collection of dress from various parts of the Islamic world. This includes items for men, women and children, and range from complete outfits, individual garments, through to accessories such as jewellery, walking sticks and daggers. In particular, the TRC Collection is strong on the diverse forms of garments from Afghanistan, Egypt, Morocco, Oman, Palestine, Saudi Arabia, Syria, and Yemen. The largest collection of Iranian dress, for example, outside of Iran is housed at the TRC and includes over 80 outfits as well as numerous individual garments, etc. The TRC Collection also includes examples of men and women's hajj garments from around the world, including items from Suriname, Morocco, Egypt, Oman, Iran, and Indonesia.

The TRC collection is also very strong on North African and Middle Eastern embroidery, especially embroidered garments. For the last ten years the TRC has been involved in researching the background, historical forms and technical diversity of hand embroidery from North Africa and the Middle East, literally from Morocco to Iraq via Yemen. The research has been carried out with the active help of numerous specialists on regional embroidery from the relevant countries, including Widad Kawar, Tahani Al-Ajaji, Laila Al-Bassam, Ghaleb Al-Buraai, Alison Elliott, Sumru Krody, Shahira Mehrez, Nour Majdalany, Layla Pio, Marjarie Ransom and Caroline Stone.

The work on the embroidery of the Arab World resulted in the production of the recently published, *Encyclopedia of Embroidery from the Arab World* (Gillian Vogelsang-Eastwood [ed.] 2016, London: Bloomsbury Publishing).

Work at the TRC on embroidery from the Middle East is continuing in the form of various workshops and courses, in order to help museum curators and others identify the type of embroidery they have in their collections and to build up a better understanding of the role of embroidery in the lives of men and women over the centuries.

Bibliography
Caroline Stone (1985) *Embroidery from North Africa*, Harrow: Longman
Shelagh Weir (1989) *Palestinian Costume*, London: British Museum Publications Ltd

GRANTS IN AID

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

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

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

Guide to applicants

There are two types of research grant:

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

Using L-Band Synthetic Aperture Radar to detect subsurface archaeological remains

A BFSA grant report

Frances Wiig f.wiig@student.unsw.edu.au

The aim of my PhD research is to ascertain whether the new ALOS-2 Synthetic Aperture Radar (SAR) satellite imagery will be able to identify and facilitate mapping of water control technologies of Bronze Age Southern Arabia. This supports one of the primary goals of a larger ongoing project, the Archaeological Water Histories of Oman (ArWHO), which strives to "evaluate satellite radar imagery as a means to detect and map ancient irrigation and field systems" (Harrower 2013:1).

Remotely sensed (air and space) imagery has become an important dataset for use in the discovery of archaeological sites and features, and research into past human behaviours (Comer & Blom 2007; Comer and Harrower 2013; El-Baz and Wiseman 2007; Parcak 2009). L-band SAR data can

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

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

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

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

There now follows the report of grant recipient Frances Wiig.

penetrate several metres into dry, homogenous fine-grained materials such as the aeolian sands of the Sahara and Arabian Peninsula (Blom et al 2007; Paillou et al 2008). These wavelengths are then reflected (backscattered) off subsurface features (Chapman and Blom 2013) such as bedrock, coarser fluvial deposits (paleochannels) or compacted surfaces, providing a picture of previously untraceable paleolandscape or archaeological features. In regards to my research, this evaluation of radar imagery as an appropriate tool for the ArWHO project utilises the ability of ALOS-2 L-Band radar waves to penetrate the ground surface in order to detect falaj (channeled irrigation systems), or banked field systems. Modern aflaj (plural of falaj) and banked fields can be seen at many places within the project area, but it is difficult to interpret the relationship

(if any) to their ancient predecessors.

As the new ALOS-2 imagery has only recently become available, during the field season I worked with archived ALOS imagery (the predecessor satellite) that I was able to obtain with the BFSA grant. Based on my preliminary analysis, it appears that this archived imagery lacks adequate resolution required to identify our targeted subsurface archaeological remains. For example, the falaj are usually less than 1m wide and the pixel size of the imagery is ~10m.

However, with a better understanding of the landscape within the study area, I will now be able to analyse the ALOS-2 imagery concentrating on the areas of high potential for subsurface archaeology (as recorded during this field season). Then, in the 2015/2016 field season, I plan to test the areas indicated by the results of my analysis, either by testpitting or using ground penetrating radar, in order to confirm or disprove my results.

Acknowledgements

I would like to thank the British Foundation for the Study of Arabia, the Near Eastern Archaeological Foundation (NEAF) at the University of Sydney, Prof. Michael Harrower (PI of the ArWHO project), Johns Hopkins University, the NASA ROSES grant funding for ArWHO, and the Sultanate of Oman Ministry of Culture and Heritage. The Grant-in-Aid that I received from BFSA allowed me to purchase the archived ALOS imagery and participate in the 2015 ArWHO field season which supported my initial research and has provided a strong foundation for the next years continuing work.

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archaeologist whose work in the field, identifying pottery and sites at risk of destruction, took her to Pakistan, Iran, the Emirates, Oman and Qatar. For almost 25 years she was Secretary of the Council for British Archaeology, who hold an annual lecture in her honour. She was awarded an OBE in 1973. Her retirement from the CBA enabled her to continue research in Oman and latterly in Ras al-Khaimah Museum, UAE, where, in an honorary capacity, she usually spent seven weeks each year until 2011. She has received numerous awards, including the Al-Qasimi Medal, awarded by the Ruler of Ras al-Khaimah, the Burton Memorial Medal from the Royal Asiatic Society and was presented with the Society of Antiquaries of London's Gold Medal, awarded for

distinguished services to archaeology on her 100th birthday in 2014. She is a visiting professor at UCL and a Fellow of the British Academy.

Ms Carolyn Perry

Chair

I am the Director of the MBI Al Jaber Foundation, a UK-based charity founded by Arab philanthropist and businessman Sheikh Mohamed Bin Issa Al Jaber, and at the moment we are in the midst of planning a conference on Euro-Arab Dialogue in collaboration with UNESCO, part of a long term project that we have been supporting for several years. Education and cultural dialogue are at the heart of the Foundation's work, and this is why we have been supporting the Seminar for Arabian Studies since 2002, and now support the BFSA.

Apart from my 'day job', I'm busy with various other freelance activities in the area of education, which this year included a project in Mleiha. In my role as BFSA Chair I organised the 1916 Arab Revolt Study Day at the British Museum which was a great success.

I also manage the BFSA's social media accounts on Facebook and Twitter, so a huge thank you if you are one of our followers – and if you are not, then I urge you to become one! Please do keep sending notices, photos, or anything you think might be of interest for us to post on the page. You can either message the page itself, or email contact@thebfsa.org

Mr Simon Alderson

Treasurer

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

Mr Michael Macdonald

Honorary Secretary

I am an honorary fellow of Wolfson College, Oxford, and Academic director of the *Online Corpus of the Inscriptions of Ancient North Arabia* project which is based at the Khalili Research Centre, University of Oxford. It is funded by the Arts and Humanities Research Council of Great Britain and will produce a digital corpus of all the Ancient North Arabian inscriptions (Safaitic, Hismaic, Thamudic,

Dadanitic, Taymanitic, etc.), of which there are at present some 50,000, as well as the texts in other ancient languages and scripts found in North Arabia.

I am also the head of the British component of the joint Saudi-German-British project Epigraphy and the Ancient Landscape in the Hinterland of Tayma, which is part of the Saudi-German 'Archaeology of Tayma' project. It will record the inscriptions around Tayma in their topographical, hydrological, and archaeological contexts.

Dr Derek Kennet

Co-Editor of Monograph Series

I am currently taking two years out from my job in the Department of Archaeology, Durham University to teach in the Archaeology Department at Sultan Qaboos University in Oman. I have been working on the archaeology of Islamic and pre-Islamic Eastern Arabia and the western Indian Ocean for almost 25 years. I am presently running field projects at Kadhima in Kuwait (in collaboration with the Kuwaiti National Council for Culture, Arts and Letters), at Qarn al-Harf in Ras al-Khaimah (in collaboration with the Department of Antiquities and Museums, Government of Ras al-Khaimah) and on the Batinah in Oman (in collaboration with Dr Nasser al-Jahwari of Sultan Qaboos University, the Anglo-Omani Society and the Omani Ministry of Heritage and Culture). At SQU I am teaching elective courses on the archaeology of Oman and Eastern Arabia. Meanwhile at Durham I continue to supervise six research students who are working on the archaeology of the region.

Dr St John Simpson

Co-Editor of Monograph Series

Dr Simpson is a senior curator in the British Museum where his responsibilities includes the collections from ancient Arabia in the Department of the Middle East. His main research area is Sasanian period material culture but other interests include early Middle Eastern tobacco pipes and the development of postcards in the Middle East. During 2015 he joined Dr Kennet's study season in Kuwait where he oversaw the analysis of the small finds from a series of circa eighth century early medieval sites around Kuwait Bay. As a Trustee he co-edits the BFSA archaeological monograph series and is one of the organisers of the Seminar of Arabian Studies which has been held at the British Museum each year since 2002.

Dr Noel Brehony, CMG

I focus on Yemen, particularly the lands of the south – the former People's Democratic Republic of Yemen. I was chairman of the British-Yemeni Society 2010-2015. My book on the PDRY, *Yemen Divided* was published in 2011 (pb 2013). I co-edited *Rebuilding Yemen* (published in English and Arabic 2015) and edited *Migration from Yemen* to be published in 2016.

BFSA Trustees 2016

Biographies and latest work

Miss Beatrice de Cardi OBE FBA President

(Note: Sadly Beatrice de Cardi passed away while this Bulletin was being prepared. An Obituary for Beatrice appears on page 68)

Beatrice de Cardi is the Foundation's President and, before its formation, was President of the Society for Arabian Studies from its inception in 1987. She is a distinguished

Dr Robert Carter

I am Senior Lecturer in Archaeology at UCL Qatar, where I run the MA in Archaeology of the Arab and Islamic World. I have broad interests in the archaeology and deep history of the region, from the Palaeolithic to the 20th century AD, particularly Neolithic seafaring, pearl-fishing and the foundation of the Gulf towns.

I currently have two research projects: The Origins of Doha Project, funded by the Qatar National Research Fund, which combines archaeology, oral history and historical research to examine the life of the city from its foundation through to the coming of oil; and the Shahrizor Prehistory Project, funded by UCL Qatar and the Institute of Archaeology UCL, which investigates prehistoric interactions in northern Iraq during the 6th and 5th millennia BC.

Mr Michael Crawford

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

Prof Clive Holes FBA

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

Academy in 2002. My main interests are the languages, dialects and popular cultures of the Arabian peninsula from the earliest times to the present.

Dr Robert Wilson

I retired from the Foreign Office in 2014, after a career of 32 years as analyst and diplomat concentrating on the Arab World, with postings in the UAE, Bahrain and Yemen (in addition to Iraq and Libya). I first lived in Yemen, teaching English in the highland town of Hajjah (Yemen Arab Republic), from 1972 to 1973.

Ms Aisa Martinez

New Trustee Aisa began her journey in dress studies and adornment in the Arabian Peninsula in 2007 as a Fulbright research fellowship in Muscat, Oman. She did voluntary work at the Centre for Omani dress and helped catalogue a growing collection of pieces from nearly every corner of the Sultanate. She completed her MA in Social Anthropology in 2010 at SOAS, focusing on Omani men's national dress and national identity. Consequently, she helped organise the British Museum's 2011 display on Omani silver jewellery and costume. From late 2011 until early 2014, Aisa was a Research Fellow with the London Middle East Institute at SOAS and completed a monograph on embroidery and embellishment in Saudi women's dress. During this time, she spent three months conducting fieldwork and travelling around Saudi Arabia. She is currently a project curator at the British Museum working on content development of the Zayed National Museum Project.

Mrs Ionis Thompson is stepping down from the BFSA Trustees this year after running the BFSA's lecture programme and assisting the Bulletin's Editor for many years.

Mr William Facey, writer, publisher and BFSA Bulletin book reviews collator is also retiring from Trustees this year.

We thank Ionis and Will for many years of sterling service for the BFSA.

NEWS AND RESEARCH

BY COUNTRY 2015 /6

BAHRAIN

Prof Timothy Insoll updates us on the current research projects in Bahrain.

Islamic Funerary Inscriptions

The fieldwork for the "Bahrain Islamic Funerary Inscriptions Project", reported on in the last issue of the Bulletin has now

been completed. In total, 143 gravestones were recorded in 23 cemeteries and shrines (132 gravestones), and 2 museums (11 gravestones). Of these, 30 were exposed through archaeological excavation and 103 have inscriptions. Thus the corpus of gravestones has expanded substantially in comparison to those previously published, notably by Kalus (1990, 1995) who recorded 26 examples in 6 locations, some of which have now disappeared. Each inscription has been added to a database and the inscriptions have been

transcribed into modern Arabic by Sh. Bashar and Mr Al-Abbas of the Jaffaria Authority. Dr Almahari of the Bahrain Authority for Culture and Antiquities (BACA) is currently translating the inscriptions into English, and a sample of transcriptions and translations will be checked against the inscriptions by Dr Ahmad al-Jallad (University of Leiden) and Prof. Frédéric Imbert (Aix-Marseille University). The results are being published as part of Brill's Handbook of Oriental Studies series (Insoll, Almahari, and MacLean in preparation).

Excavations in Bilad al-Qadim

The excavations in Bilad al-Qadim undertaken as a correlate of the construction of a new visitor centre at the Al-Khamis Mosque site are also finished. As part of the preparatory work for the visitor centre, renewed excavations were completed to identify and display archaeological features associated with the Mosque site by a Bahraini team directed by Dr Muhammad Al-Maaraj with Prof Timothy Insoll as advisor. Three features of particular interest were exposed; an artificially dug well of 3.2 m depth directly north of the mosque and accessed by three walled staircases (Figure 1); part of a structure formed of three small, connected rooms; and a shrine formed of an approximately square room with internal dimensions of c. 4 m x 3.9 m. Attached to this was a rectangular arcade with maximum dimensions of 10.35 m by 3.65 m. The well is likely contemporary with the mosque; the three-room building is undated but is similar to structures dated previously to between the 8th/early 9th and 14th centuries AD, and the date of the shrine is suggested by an inscribed gravestone inside the main room dated to 1105 AH or AD 1694 (Figure 2).



Figure 1: The well excavated north of the Al-Khamis Mosque (photo. T. Insoll)



Figure 2: The inscribed gravestone dated to 1105 AH or AD 1694 from the shrine at the Al-Khamis Mosque site (photo. T. Insoll)

Prof Insoll, Dr Salman Dr Almahari, and Dr Rachel MacLean also undertook excavations at the spring of Ain Abu Zaydan, and on mound in the Abu Anbra cemetery, both in Bilad al-Qadim. These sites were test excavated to assess their chronology and to provide further information for their inclusion in a heritage trail that will be developed in the future. Initially thought to be a settlement mound, the 2 x 2 m unit in Abu Anbra disproved this (Figure 3).



Figure 3: Excavations on the Abu Anbra mound (photo. T. Insoll)

Instead it was found to be a natural dune formation used for burial purposes, and no evidence for pre-Islamic use was found. Abu Anbra being a cemetery, the excavations were under the supervision of the Jaffaria Waqf Authority.

Historically, Ain Abu Zaydan is significant as the location of a spring that seems to have been one of the sources of water used during the Early (c.8th-10th centuries) and Middle Islamic (c.11th-14th centuries) periods in Bilad al-Qadim (e.g. Al-Doy 1993: 159). The presence of substantial pieces of seemingly pre-Islamic masonry in the well structure also suggested earlier usage of the spring (Insoll 2005). Two 2 x 2 m units were excavated west of the spring to obtain materials for dating. A radiocarbon date from the base of the second unit of the early to mid-8th century BC provided the first indication of a possible pre-Islamic presence in Bilad al-Qadim. However no pre-Islamic ceramics or other artefacts were found. A second radiocarbon date of the late 9th to early 10th centuries AD from further up the sequence in the same unit correlated with the lower end of the ceramic assemblage.

Dr Seth Priestman examined the ceramics in London in June 2015 and the identifications arising from this formed the basis of the expanded ceramic analysis subsequently completed by Prof Insoll, and rechecked by Dr Priestman. Overall, most of the ceramics from Abu Zaydan date from the 11th-13th centuries, with some earlier residual material of the 8th-10th centuries, and a couple of later intrusive sherds from the 14th century. A comparable ceramics chronology is evident at Abu Anbra. Other materials recovered included small quantities of glass fragments and beads. The faunal remains, analyzed by Dr Nick Overton, attest a varied diet including avian, mammal, reptile, and fish species. The results are currently being prepared for publication.

The Al-Khamis Mosque Visitor Centre

Construction of the visitor centre at the Al-Khamis Mosque site, sponsored by His Royal Highness the Crown Prince of Bahrain, Shaikh Salman bin Hamad Al-Khalifa, is well underway with, at the time of writing, the building foundations laid. The exhibition that will form a key element is in process of completion by Prof Timothy Insoll and Dr Rachel MacLean with additional input from Bahraini and Bahrain-based colleagues, notably Dr Salman Almahari and Dr Nadine Boksmati-Fattouh. The opening of the visitor centre is scheduled for December 2016.

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KUWAIT

Early Islamic Small Finds from Kuwait Bay by St John Simpson

In 2015 Dr Kennet completed a study season on the results of a five year Kuwaiti-British project to study early Islamic sites in the Kuwait Bay area. The team included different specialists and also enabled the drawing and photography of the finds to be completed. The report will appear in the forthcoming research monograph by Kennet et al. but the following short note gives an idea of what was found. The sites consist of very short-lived settlements occupied during the eighth century but why they were founded and then

abandoned is unclear, nor is it certain that all were occupied year-round, and the final interpretation will have to draw on the full range of historical, artefactual and environmental sources.

The small finds are a modest part of this data-set but important as they supplement excavated assemblages from Hulayla and Kush (Ras al-Khaimah) and offer insights into life in eastern Arabia shortly after the Islamic Conquest. There are few “exotic” or high-value finds but the exceptions include a small gold nose-ring, a garnet earring drop and glass beads. The latter have not yet been chemically analysed but some resemble traditional Mesopotamian wound or folded beads with weathered surfaces, suggesting that they may be made from plant ash, and others are brightly coloured monochrome micro-beads made by drawing and snapping long canes, and these must be of South or South-East Asian origin. Unsurprisingly, there is little metal as that often corrodes badly in these local conditions but the finds include knife/dagger blades, iron rivets and bands for repairing broken chlorite cooking bowls, nails, copper sheet and lead fishing weights. Although there are no fish bones there was a large amount of shell, so there was clearly exploitation of the nearby shallow marine environment. Rotary querns were presumably used to grind grain but a range of other heavy grinding stones may have been used in processing shellfish and other foodstuffs and used unmodified locally sourced materials. Perforated sherds testify to household spinning, glass kohl applicators give hints of attention to personal appearance (although it could have been by either gender), and a double perforated sherd resembles a type of child’s toy popularly known in North America as a buzz and which is spun by means of a pair of stretched strings passing through the holes. Other chipped sherds may have been used in gaming but another possibility is that they were used in fortune telling as Dickson (1949: 521–22) describes how local Solubba women used to tell fortunes by scattering a combination of cowrie-shells with rubbed backs, zababit shells, date-stones and potsherds onto the ground and making prognoses depending on how they fell. In short, there are snippets of detail suggesting families living off the land, herding and fishing, cooking and eating, spinning and playing.

A small number of other surface finds testify to Bedouin moving across this landscape in the later centuries – coins, polychrome glass bangles, clay tobacco pipes, even First World War militaria – and their low density resembles the highly transient debris left by more recent campers. There is a contrast with the earlier finds assemblage which makes it hard to believe that the early settlers were really Bedouin in the modern sense. Instead, we should probably look again at the proximity of this part of Kuwait with the Basra region, and it is probably in the famous Basran suqs that the glazed pottery, perfume and cosmetic bottles, beads and items of hardware were bought or bartered. The British Political Resident in Kuwait, Harold Dickson, remarked on how

the ‘Awazim tribe used to have a coastal range extending between Jahra and the Wadi al-Batin depression in winter, and the southern portion of Kuwait in summer, and who “are famous for the fine camels and sheep they breed” (Dickson 1949:571–72). The consumption of shellfish is technically prohibited by Islam and fishing is of course an alien custom to inland people. However, Dickson (1949: 288–90) describes how the ‘Awazim used circular woven reed traps to catch fish during the spring and summer while during the winter they “fished from the shore with circular nets”. Moreover, “on the first and fifteenth of each Arab month, and for a period of four days, the people of the coast are able to collect a certain shellfish called locally zababit when the ebb-tide recedes extra far and uncovers the shells. All the ‘Awazim are fond of these. I tried them once, but they were so full of sand that I did not enjoy them; perhaps the local people have a knack of cleaning them better than we did” (Dickson 1949: 288).

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OMAN

A great variety of archaeological and cultural work is underway across the Sultanate of Oman.

Wadi Al Jizzi Archaeological Project: The 2015 and 2016 Campaigns by Dr Bleda During

The Wadi al Jizzi Archaeological Project is a collaboration between Leiden University and the Ministry of Heritage and Culture of Oman. It is a systematic multi-period landscape archaeological project aiming to investigate material assemblages, settlement remains, funerary structures, farming infrastructure and metallurgical evidence from the Palaeolithic up to the Late Islamic period. At the core of the project is the question of how past societies engaged with their environment and why the evidence for some periods is much greater than for others.

In the 2015 and 2016 campaigns we have worked mainly in the Wadi Suq / Wadi al Jizzi and the Wadi Fizeh corridors connecting the Hajar Mountains to the coast. Interestingly, the archaeology of these two corridors differs markedly. In the Wadi al Jizzi we have large numbers of funerary monuments, dating to the Hafit, Umm an Nar, Wadi Suq, and the middle of the first millennium CE. We also have a significant amount of Late Islamic settlement, field systems, and irrigation systems. By contrast, in the Wadi Fizeh, there are far fewer funerary monuments, but a significant degree of Iron Age and Early Bronze Age settlement evidence, and a LBA-IA cemetery.

The project will further map such patterning of the archaeological remains in the Sohar hinterlands in future campaigns.

Dr Bleda S. Düring is Associate Professor in Near Eastern Archaeology at the University of Leiden. He is director of Landscape Archaeology in the Wadi al Jizzi, near the city of Sohar in Oman b.s.during@arch.leidenuniv.nl



Rock Art from Sites 50 & 51

Figure 1: Rock Art from Sites 50 and 51. (Photo: B. Düring)

The Towers of Doha, and the first crossing of the Rub Al Khali by Mark Evans

“We were arriving. The Bedouin moved forward at a sharp pace, chanting the water chants. Our thirsty camels pricked up their ears with eager knowingness. The last sandhill was left behind. After the next undulation, we saw in the dip of the stony plain before us; Na’ajja, where we had planned a final watering, and beyond it the towers of Doha silhouetted against the waters of the gulf. Half an hour later we entered the walls of the fort. The Rub Al Khali had been crossed.”
Bertram Thomas, Arabia Felix, 1932

Eighty five years ago, in February 1931, British Explorer Bertram Thomas and his Bedouin companions staggered into Doha. Sixty days before they had left the Sultan of Oman’s palace in Salalah, and had set off north in the hope of becoming the first people to cross the biggest sand desert on earth. For sixty days, no-one had known where they were, and they had no way of communicating with anyone. They would live, or die, on their own wits, and with the support of the local tribespeople.

After weeks living off dates, dried camel meat and whatever they could catch in the sands, the hospitality offered by the Emir of Qatar, Sheikh Abdullah bin Jassim Al Thani, was a welcome and much needed relief. But still, in 1931, it was impossible for Thomas to share his great news from Doha. A dhow trip to Bahrain enabled him to reach a telegraph office, and to send out telegrams announcing that the Rub Al Khali had finally been crossed. The news spread like wildfire; the western world, thanks to the exploits of T. E. Lawrence of Arabia, was obsessed with the romance of Arabia. In 1932, the prestigious Explorers Club in New York described

the Rub Al Khali as ‘the greatest expanse of unexplored territory outside of Antarctica’; the race was on to become the first westerner to cross, and to claim the crown. News of Thomas’ achievement made the front page of The Times in London, the Washington Post and the New York Times. Telegrams of congratulations flooded in, including from King George in London, and the Sultan of Oman.

Thomas went on to travel the world, lecturing about his journey, and was awarded numerous medals of honour as a result (all of which were auctioned off in Scotland in the summer of 2015). His book, *Arabia Felix*, which can still be found in antique bookshops in London, contains numerous photographs of an era now long gone. These images are held at the Royal Geographical Society in London, but it was at Cambridge University that a fascinating discovery was made amongst his belongings that had been donated there following his death. Despite the need to carry life-saving water and food, Thomas had also carried a cine camera, and, prior to it breaking halfway into his journey, had managed to capture some of the earliest moving images from southern Arabia, that have subsequently been digitised at the University of East Anglia. An edited version on DVD is available to purchase from the Anglo Omani Society.

On January 27th 2016, some eighty five years later, a team of three people – two Omanis, Amur Al Wahaibi and Mohammed Al Zadjali, and Brit Mark Evans recreated this historic journey. There were several reasons for undertaking this new journey; to celebrate the long standing friendship between Oman, UK, Qatar and Saudi Arabia, to celebrate the 45th year of His Majesty Sultan Qaboos Al Said as the ruler of Oman, and to engage with and send out a message to young people in Qatar, Saudi Arabia and Oman, that little is gained without sustained hard work.

The 2015-16 journey took 49 days to complete, and was supported by three camels and two 4x4 support vehicles. The 1,300 km route started at Al Husn in Salalah, the original starting point, and headed north through the frankincense clad hills and wadis of Jebel Qara, before entering the southern sands at the famous watering hole of Shisr. Ten days later they crossed the border into Saudi Arabia, and entered the sands of Dakaka, the most challenging sector of the journey, following where possible the original route of Bertram Thomas, and using several of the same wells that he visited; the team were even tracked down by the grandson of Sheikh Saleh bin Kalut, the only Omani to complete the original journey from Salalah to Doha, who proudly carried the original khanjar worn by his grandfather in 1930/1931. Once the sands of Dakaka had been negotiated, the easier sands of Sanam enabled them to start what Thomas described as ‘The Northward Dash’ to Doha, reaching the border after several days of thick fog and sodden sleeping bags. As the team entered Qatar, they were greeted by a team of young Qataris on camels from NOMAS, an organisation that seeks to re-connect young Qataris to their own culture

and heritage. Five days later, the towers of Doha were in sight, and at Al Rayyan Fort, the team were warmly welcomed by His Highness Sheikh Joaan bin Hamed Al Thani, the Qatari Patron of the journey.

Unlike Thomas’ lack of connectivity, thanks to satellite technology the daily progress of the 2015/16 journey was uploaded onto a website www.crossingtheemptyquarter.com, where the digitised cine footage, daily blogs and images can be enjoyed by all.

Mark Evans (www.markevans.global) is the Executive Director of Outward Bound Oman, the only Outward Bound school in an Arabic speaking nation. He was awarded the MBE in 2011 for his work using desert journeys to promote intercultural dialogue between young people from different cultures.



Figure 1: Outward Bound Oman Logo.

The Archaeological Water Histories of Oman (ArWHO) Project: Recent Research in Al-Dhahirah Governorate of Oman

The Archaeological Water Histories of Oman (ArWHO) Project is an international, interdisciplinary effort supported by The Sultanate of Oman Ministry of Heritage and Culture that is examining the role of water in long-term histories through archaeological survey and satellite imagery analysis. The ArWHO project's current NASA funded fieldwork concentrates on the Al-Dhahirah Governorate of Oman, including an area of particular focus surrounding the town of Yanqul. The brief summary below highlights some of our key activities and methodologies, including archaeological survey, mapping water, ancient copper exploitation, soft-stone vessel production, ethnoarchaeology, and 3D modelling.

Activities and Methodologies

Archaeological Survey – Our survey strategy examines spatial patterning of water resources and human activity through wide-area exploration of Al-Dhahirah along with more intensive stratified random sampling of a smaller 100 sq. km area near Yanqul (Figure 1). Since December 2011 this combined approach has led to documentation of 189 archaeological sites spanning the Paleolithic, Neolithic, Bronze Age, Iron Age, and Islamic periods that shed considerable new light on water histories of the region.

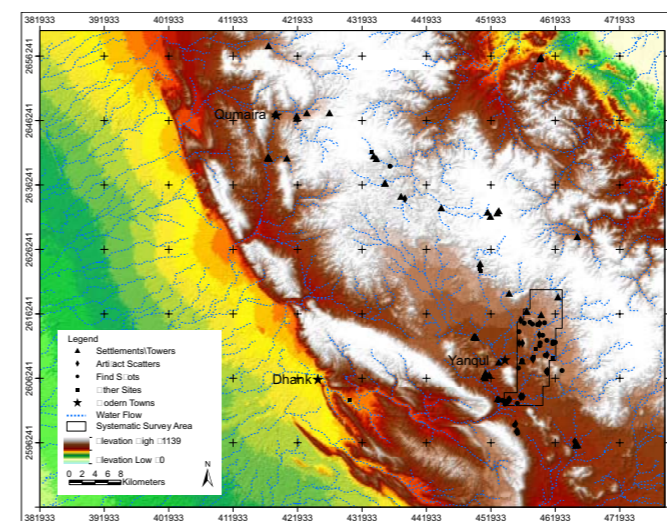


Figure 1: Map of the ArWHO project survey from 2011-2016 (topography and water flow from ASTER Digital Elevation Model data).

Mapping Water – Understanding ancient adaptation to, and exploitation of, water resources is among our key objectives. To assist in satellite imagery mapping of ancient irrigation, we collected spectral signatures in the field for formerly irrigated sediments and natural wadi alluvium using a portable spectroradiometer (Spectra Vista Corp HR1024i). These spectral signatures have substantially enhanced our understanding and ability to map past irrigation in hyperspectral satellite imagery and a scholarly paper on these results is presently in review. The ArWHO project is also using satellite radar imagery to map water resources, water exploitation, and other ancient human activities. Specific radar wavelengths have a well-documented ability to penetrate the ground, particularly dry coarse-grained sand, and thus satellite radar holds tremendous future potential for archaeology in arid regions (Lasaponara and Masini 2013). Our satellite radar mapping efforts were supported by grants to Frances Wiig from the BFSA and the University of Sydney, Near Eastern Archaeology Foundation for fieldwork 2014-2015. A more recent grant for acquisition of imagery from the German Aerospace Center (DLR) is helping to expand radar mapping with focus on copper production and other ancient human activities.

Oasis Agriculture – ArWHO research on ancient water exploitation includes support for investigations by Smiti Nathan funded by a Wenner-Gren Foundation Dissertation Fieldwork Grant. Nathan’s investigations examine the socio-economic foundations of Arabian Early Bronze Age (ca. 3100 – 2000 BC) oasis communities through the integration of geospatial, ethnoarchaeological, and archaeobotanical analyses. In early 2016, interviews with local peoples and farmers contributed invaluable spatial, technological, and social information on modern and historic oasis life and agriculture.

3D Modelling – Bronze Age Umm an-Nar period towers are among the most prominent markers of ancient human activity in Al-Dhahirah. The ArWHO project has documented numerous new examples and has

concentrated on digital documentation for one particularly well-preserved tower near Yanqul known as Safri-1. We combined architectural drawing, 3D photogrammetry, and Geographic Information System (GIS) mapping to digitally reconstruct this Bronze Age tower. Our research indicates that roughly 181 metric tons of limestone were used in the construction of a circular monument 20 meters in diameter and at least 4 meters high (and perhaps higher if a mud-brick superstructure was originally present). While possible practical functions of the tower include water extraction and defensive fortification, we concluded that visibility and monumentality were central components of its significance and purpose (Harrower et al. 2014).

Copper Exploitation – The Al-Dhahirah region was a focal point of Bronze Age, Iron Age, and Islamic copper production in which water played a major role. Satellite imagery has proven an increasingly effective means of mapping copper, not only on a regional scale, such as across Oman’s al-Hajar mountains, but more specifically in terms of the precise spatial distribution and granularity of copper bearing minerals. In early 2015 maps of copper availability, generated through analysis of Hyperion hyperspectral satellite imagery, were evaluated through ground-truthing. This effort contributed to a far more detailed and nuanced understanding of the spatial distribution and geological contexts of copper in northern Oman. All ground-truthed locations showed evidence of copper mineralization occurring in either sedimentary allochthonous units from the Hawassina Nappes or volcanic ophiolitic contexts of the Samail Nappe (Bernoulli et al. 1987). Copper carbonates also seem to be occurring in radiolarian chert deposits, while other copper minerals (such as chrysocolla) occur in the volcanic ophiolite deposits.

Soft-Stone Vessel Production – In cooperation with the Ministry of Heritage and Culture, ArWHO discovered the first pre-Islamic soft-stone vessel production site known in Arabia. Aqir al-Shamoos, a 1.6 hectare cluster of abandoned buildings and farm fields along Wadi al-Arb, has yielded hundreds of incomplete Iron Age soft-stone vessel fragments of at least four different vessel types (Figure 2). The scale of production, as well as the lack of finished vessels, indicates that manufacturing was not consigned only to local production, but that the site was connected to a regional or inter-regional trade network. A short preliminary publication on this site is currently in preparation.

Concluding Remarks

Investigations of the ArWHO project have led to important new discoveries and have begun to substantially clarify the long-term role of water among ancient societies of northern Oman. Our work has shed new light on ancient oasis agriculture, has applied leading-edge 3D modelling technologies, and pioneers the use of hyperspectral satellite imagery for mapping copper resources and formerly irrigated sediments. We look forward to publication of

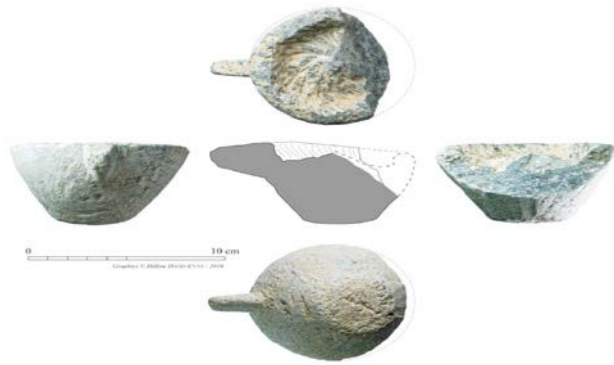


Figure 2: Iron Age spouted bowls from Aqir al-Shamoos, the most common of the four unfinished vessel types found at the site (photographs and drawings by H. David-Cuny).

results that document spatial associations between water resources, ancient human activities and archaeological sites of various periods.

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Khor Kharfot, Dhofar Archaeological Survey

A survey of the extensive human traces at the site was completed in 2014 by the Texas-based Khor Kharfot Foundation (www.khor-kharfot-foundation.com), which has had collaboration with Sultan Qaboos University (SQU) and assistance from Dhofar University. Fieldwork will commence in 2016 in collaboration with Oman's Ministry of Heritage and Culture, as Warren Aston reports.

Khor Kharfot is the coastal mouth of Wadi Sayq which provides the principal drainage for the Qamar ranges in the extreme west of Dhofar, abutting the border with Yemen. The inlet, now closed to the ocean by a sandbar as are all Dhofar's inlets, lies roughly equidistant between the fishing towns of Rakhyut and Dhalqut. Accessible only through the 38 km long wadi from the interior or by sea, Kharfot has remained isolated and little-known until recent decades. Although presently uninhabited, the coastal plateaus abound in a variety of structures indicating periodic settlement. The human traces do not extend more than about 1 km inland.

Kharfot is visible at the coast at the extreme bottom of the view (Figure 1) Paolo Costa, former archaeological advisor to the government of Oman, made an initial assessment of the site in 1993, describing its physical setting and anchorage



Figure 1. View of Wadi Sayq looking westward across the Qamar mountains. After Google Earth.

potential as comparable to Khor Rori, albeit on a smaller scale. He presented a paper at the Arabian Seminar of that year, suggesting the "high possibility" that the site may once have served as a tiny port with a well-protected harbour, perhaps in connection with the incense trade. The paper was published in PSAS 24 in 1994.

Based on surface structures, Costa proposed 4 general habitation phases ranging from the Neolithic to the late Islamic, as illustrated in his map (Figure 2):

Due to the annual monsoon run-off from the Qamar ranges, Kharfot is uniquely fertile, containing remnants of the

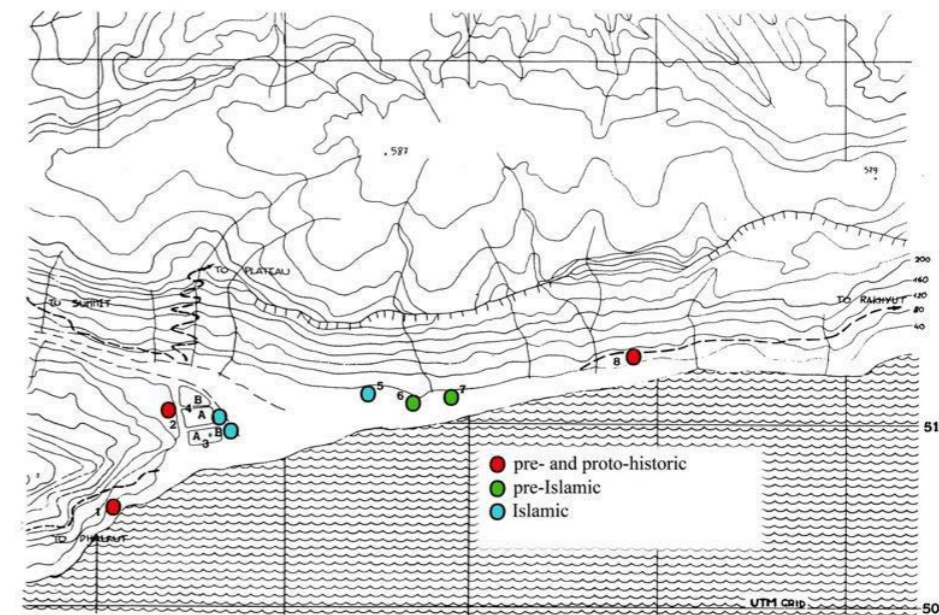


Fig. 2. Kharfot: sketch map of the main sites mentioned in the text (not to scale).

ancient forests once found in Arabia, a variety of wild fruits, a large lagoon and several permanent springs - all factors that would make it attractive for re-provisioning vessels. It is also home to some of Oman's last surviving Arabian Leopards. This abundance of flora and fauna has attracted several research efforts in recent years, including 3 seasons work by British Exploring Society (BES) teams and a recent team largely consisting of SQU researchers.

However, systematic archaeology at Khor Kharfot did not resume until 2014. In April 2014, Carl Phillips and Michele Degli Esposti completed a more intensive analysis of the site, refining Dr Costa's findings and planning a selection of structures. Their findings will inform future work. A cave burial and an inscription in an unknown script also await further investigation. With its unique geography and resources, Kharfot offers multiple scientific fields a glimpse into Dhofar's past in a setting that remains pristine. While Nigel Groom's suggestion that it could be the long-sought Moscha of the Periplus now seems most unlikely, any site that proves contemporary with Moscha and Cana might qualify as part of the "the spaces in between" the acknowledged ports and thus of immense interest.

Visitors to Kharfot soon recognizes the challenges threatening the place. Water diversion from the wadi to nearby mountain villages is visibly affecting the vegetation, and local plans to construct a road along the coast would impact the integrity of the site. Additionally, the natural environment is highly dynamic, particularly during the 3 months of monsoon rain and wind. One result is erosion by the sea, leaving several ancient structures on the edge of the high cliffs on the western plateau (Figures 3 & 4).

Some of the most intriguing structures are located on this plateau and it is here that forthcoming excavations will initially focus. Researchers plan to use a variety of techniques to date occupation phases more precisely. While

the ongoing effort at the site has not been formally labelled as "rescue archaeology," in many ways it is indeed a race against time to learn more about the past of this potentially significant place.

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Figure 3: Structures on the cliff edges show a large collapsed building of unknown function on the eastern side of the bay. Photo: W. Aston



Figure 4: Structures on the cliff edges Photo: W. Aston

QATAR

The Curious Case of the Palaeolithic of Qatar

The Arabian Peninsula is generally considered to have been a nexus of Palaeolithic activity with the exception of Qatar. However, this is now changing as **Julie E. Scott-Jackson, and William B. Scott-Jackson, report.**

The State of Qatar has been thought to lack any evidence of Palaeolithic occupation, with the earliest finds categorised as Neolithic. Many lithic assemblages collected by the Danish Archaeological Expedition to Qatar during the 1950s-60s were identified as Palaeolithic by Holger Kapel. From the 1970s onwards, following a series of misinterpretations by others, this definition was generally dismissed by subsequent researchers, resulting in the curtailment of Palaeolithic research in Qatar and the region for over 30 years

New research presented by the authors in January at the conference ‘Unravelling the Palaeolithic’ at Southampton University reports on the extensive fieldwork carried out by the PADMAC Unit, which has resulted, to date, in the identification of 35 Palaeolithic surface-scatters/sites, including five early Lower Palaeolithic knapping sites, and intriguing evidence of the Middle/Upper Palaeolithic transition in Arabia. Currently, no Acheulian or Middle Palaeolithic evidence has been identified. The Unit’s technological and typological analyses of the Qatar lithic assemblages, which affirm Kapel’s original interpretations, but new techniques and experimental methodologies developed and used by the PADMAC Unit have discovered these Palaeolithic surface-scatters/sites and explored their spatial, geological and geomorphological contexts. Surface-scatters/sites represent by far the greatest body of evidence for Palaeolithic occupation of Arabia and provide valuable insights into the landuse preferences of these early hominins, supplementing the environmental and dating evidence revealed by the few excavated sites investigated to date.

Julie E. Scott-Jackson, University of Oxford, Director of the PADMAC Unit. julie.scott-jackson@arch.ox.ac.uk

Qatar Museums and Ministry of Culture News

This opening report on the various archaeological and cultural activities in Qatar is the work of various authors: Dr Ferhan Sakal, Dr. Alice Bianchi, Maja Arslanagic Knezevic, Adel Al Moslemani, Essam Abbas Ismail, Dr Kristina Pfeiffer, Dr Philipp Drechsler, and Dr. Jose C. Carvajal Lopez.

The Qatar-Turkey Year of Culture was marked by a number of events that aimed at exploring the contemporary and traditional cultures of Turkey and in Qatar, including world class exhibitions, such as the exhibition “Pearls –Jewels from the Sea”, educational programmes and cultural exchanges across both countries.

The photography exhibition, “Artistic Journeys: New Angles, New Perspectives”, at the Qatar Photographic Society (Katara Cultural Village, Doha) offered a visual interpretation of the Qatar-Turkey Year of Culture:

Four photographers from two different Muslim nations documented their journeys as moments captured in time, engaging in an inspiring exchange of artistic discovery and cultural dialogue.

Particularly noteworthy was the joint initiative of Qatar Museums and the Ministry of Culture and Tourism of Turkey in partnership with UCL Qatar in organizing a six-part Archaeology and Heritage Conservation Lecture Series between September and December 2015. These lectures, as explained by Dr Ferhan Sakal, aimed at introducing the works of major Turkish experts in the field of archaeology and heritage preservation to a Qatari audience.

The first lecture, “Phrygian Civilization and the Ancient Site of Gordion” by Dr Halil Demirdelen, the Vice Director of Museum of Anatolian Civilisations in Ankara, enlightened the audience about Phrygian civilisation in general and presented a selection of fascinating finds discovered at Gordion. Prof Emeritus Dr Mehmet Özdoğan of Istanbul University gave the second lecture entitled “Neolithic Cultures of Southeastern Turkey 10500 - 5500 BCE: Redefining the Neolithic Period in View of Recent Excavations” and presented results from over 25 key Neolithic sites in Turkey. Prof Dr Vasıf Şahoğlu, the Director of the Research Center for Maritime Archaeology of Ankara University, talked about the “Current State of Underwater Archaeological Research in Turkey” and discussed key maritime research and excavation projects across Turkey including excavations of submerged harbor facilities. Later on, Ms Zeynep Kızıltan, Director of Istanbul Archaeological Museums, presented to the audience “Preventive and Rescue Archaeology Strategies in Turkey in the Light of Marmaray Project”, a fascinating site which was discovered during construction work on the metro. Her presentation about the

approach to rescue archaeology during major infrastructure projects was particularly appreciated since the topic has a particular relevance in Qatar as work proceeds on Doha’s new rail project. Prof Dr Neslihan Dostoğlu of İstanbul Kültür University presented “Bursa and Cumalıkızık UNESCO World Heritage Site: Challenges of Preserving Architectural Heritage”; she illustrated the history of Bursa and the protection and management of this unique historical site, which was inscribed onto the UNESCO World Heritage List in 2014 in Doha. The last lecture of the series was presented by Prof Dr Edhem Eldem of Boğaziçi University, who explored in “An Ottoman Archaeologist: Osman Hamdi Bey (1842-1910)” the life and work of this pioneer archaeologist, administrator and intellectual highlighting his legacy within Turkish archaeology today.

Exhibitions

A series of exhibitions, among others, characterized cultural offers in Qatar during the year 2015, as summarized by **Dr Alice Bianchi.**

The Museum of Islamic Art (MIA) presented two temporary exhibitions. “Marvellous Creatures: Animal Fables in Islamic Art” focused on real and mythical animals that appear in legends, tales and fables of the Islamic world. Attributed to the natural elements of earth, air, fire, and water, those marvellous creatures introduced timeless stories such as the well-known and beloved classics Shahnameh, Kalila wa Dimna and Arabian Nights.

“The Hunt: Princely Pursuits in Islamic Lands” exhibited objects dating from the 11th to the 20th centuries from the collections of Qatari and Turkish museums. The exhibition explored the power and bravery of royal hunters and celebrated the sport of hunting, as well as the related activities of polo, feasting and fighting, all of which feature richly in Islamic art.

Mathaf: Arab Museum of Modern Art hosted “Wael Shawky: Crusades and Other Stories”, a major solo exhibition that presented two newly completed film trilogies, each inspired by stories and scripts of literature: Cabaret Crusades (2010-2014) draws on Amin Maalouf’s novel *The Crusades through Arab Eyes* (1983) while Al Araba Al Madfuna (2012-2015) created collages from the stories of Mohamed Mustagab based on the artist’s experience living in Upper Egypt.

The QM Gallery in Katara exhibited “Ismail Azzam: For Them”, charcoal portraits of 15 influential Arab painters and sculptors created especially for the exhibition, presenting a personal interpretation of the Arab world’s past great artists. “Here There” exhibited at QM Gallery Al Riwaq Art Space explored the environmental, cultural and social experience of life in Qatar and Brazil presented through the eyes of each country’s most promising and talented young artists.

The vibrant body of work from 42 Qatari and Brazilian artists ranged from pieces produced in traditional media such as paintings, drawings and printmaking to digital art, installations and interactive works.

A new hub for creative exchange, the Fire Station, opened in 2015 at the former Civil Defence building which is situated at the heart of Doha’s flourishing art community. Its Fire Station Artist in Residence programme serves as a forum for creativity and as a springboard for helping people take their passion to the next level. It offers nine-month programmes for artists who are resident in Qatar. During this time, they move into one of the studios, collaborate with fellow artists and develop their own technique. They meet curators, can access all exhibitions and are encouraged to join lectures. The Garage Gallery at the Fire Station promoted the “Exhibition 555” that paid homage to the very first artists in residency in Qatar 15 years ago. It included installations, photographs and videos of what Doha’s inaugural art residencies were like, introducing visitors to a part of Qatar’s recent history that had never been shared so extensively before.

On the sidelines of the 25th Men’s Handball Championship, the Qatar Olympic and Sports Museum featured “Dribbling 4 Success” at the Lusail Multipurpose Hall. The exhibition showed jerseys and videos from seven former IHF World Handball Players of the Year and explored the international and local history of handball, including memorabilia from Qatari player Saleh Hassan Bu Jaloof from the 1970s, and from Boris Vrle Vrhovac, physical therapist of the Qatari national handball team.

Various activities of the QM Division of Cultural Heritage

During 2015 the efforts on rescue excavations and surveys of archaeological sites and heritage buildings continued. These activities were often dictated by new development projects across the whole country; research-oriented investigations took place as well.

Additionally, as explained by Dr Alice Bianchi, the Division dedicated efforts to the development of new governance guidelines for cooperative projects with Foreign Missions undertaking research in Qatar. Moreover, already existing regulations and internal operational procedures and guidelines were strengthened in order to standardize recording and documentation methodologies, maximize the work cooperation and efficacy, and harmonize already existing information.

Attention focused particularly on the management of artefacts and ecofacts and related operational guidelines: from the first handling in situ, through the various documentation steps, further to research, conservation and storage. A separate module within the Qatar Cultural

Heritage Information Management System, the Division's Cultural Heritage database, was implemented to record all aspects of artefacts and ecofacts management. This data are accessible by and shared with other departments and the museums within Qatar Museums and foreign missions working in the country.

Old Doha Rescue Excavation (ODRE): post-excavation activities and studies

Following the rescue excavation in the centre of Old Doha that was carried out over a period of four months in 2013-2014, and after the primary recording of retrieved artefacts and ecofacts, the Division of Cultural Heritage in cooperation with UCL Qatar initiated a series of studies about specific material types in order to understand in more detail aspects of the past life in Doha and its inhabitants in terms of subsistence, economy and trade's range.

After extensive flotation, more than 180 bulks of botanical samples were gained and studied in detail by Mary Anne Murray (University College of London). Fish bones were likewise carefully recorded; their specific analysis is in progress by Lisa Yeomans (University of Copenhagen). Bernadette McCall (University of Sydney) dedicated herself to the analysis of nearly 300 bulks of glass fragments, recording, among others, manufacturing techniques, shape types and decoration, looking out for comparable material from the Gulf and Asia in order to understand the wide range of the trade Qatar was involved into in the past 200 years. After conservation, more than 140 coins have also been the object of intensive study by Mr Mohammed Jaber (QM), Nasreen Mohammed (QM) and Jonathan Ouellet (UCL Qatar).

A Pottery Workshop, took place in Spring 2015 with the processing of almost 900 bulk pottery samples under the supervision of Francesca Pisano. At first, processing methodology, terminology and ware types were defined and integrated into a customized database.

Each individual ceramic find was macroscopically analysed, recorded and integrated into the Division's database (Qatar Cultural Heritage Information Management System). A significant number of sherds were selected to be drawn and/or photographed. A corpus of drawing conventions was designed to create homogeneously drawn records across the archaeological documentation produced within QM. UCL Qatar students underwent intensive training aiming to develop technical drawing skills and to assure compliance with QM standards.

Furthermore, the Division has seized the occasion to develop the framework for a typology of Late Islamic Pottery present in Qatar. ODRE has both offered the chance to retrieve a critical mass of pottery finds and to anchor it within a detailed stratigraphical sequence. In fact, a comprehensive

pottery shape typology tool for Qatar was long overdue. The typology currently under development has its starting point in Prof Robert Carter's (UCL Qatar) ware and shape typology based on the ceramics collection at the National Museum of Qatar. The ware typology is going to be refined by means of petrographic analysis in cooperation with UCL Qatar during the spring of 2016. The petrographic analysis aims to build a qualitative and quantitative data reference collection of the wares present in Qatar. At the same time, it will help grouping or singling out some problematic wares (e.g. so-called Pale Gritty ware, Red Gritty Ware, etc...). The shape typology will primarily include the types of the ODRE assemblage. Nonetheless, its architecture will allow for inclusion of types coming from other collections across the country.

Cultural Tourism organizes Cultural Indulgence project workshop for tourism partners

Cultural Tourism and its potential for Qatar is one of the most important aspects of the country's touristic development. This field holds great potential for Qatar with its mission to become a cultural hub and a centre for cultural exchange in the Gulf region. Over the past decades, globalization has had a strong impact on indigenous cultures and their preservation and has often caused the neglect and even disappearance of many old traditions across the world. At the same time, this has led to an increased effort to preserve original cultures by emphasizing their traditional legacy and their significance for contemporary culture. Without activities related to cultural tourism, ancestral traditions can easily disappear and future generations will not have the possibility to experience them.

In 2015 the main task of Qatar Museum's Cultural Tourism Unit (CTU) within the Division of Cultural Heritage, as reported by Maja Arslanagic Knezevic, was to develop a concept of cultural tourism through different projects, develop heritage sites and raise awareness of their importance. Therefore, sustainable development and management, education and creating partnerships were the main goals of the CTU in 2015. The focus is engaging and mobilizing local community, as the access to culture and participation in cultural life are two complementary aspects of the same concept. Raising awareness and educating local communities about their own heritage is the key task in order to make them ambassadors of the culture and heritage in their country. For this reason, the development of cultural tourism plays a major role in safeguarding Qatar's culture and its preservation. Qatar is fostering its cultural identity by protecting, developing and promoting its national heritage, but also by enhancing Arab and Islamic values through diverse cultural activities and education.

With these goals in mind, the CTU created the Cultural Indulgence project targeting hotel guests but also residents.

Twice a year, when the exhibitions change, a booklet with all the required information and QM cultural offers is produced. It includes exhibitions, workshops, events, opening hours, entrance fees, location map, membership benefits and a suggestion of how to spend 2/3/4/or 6 hours through self-guided tours. The booklet is distributed to the majority of hotels around Doha, as well as to the residential units.

At the launch of every new edition of the Cultural Indulgence (Self-guided Tours) booklet the CTU organizes an event to educate and inform tour operators, hotel concierges, tour guides and other tourism partners about the product. It is of mutual interest to keep informed, since hotels and tour operators are the main cultural ambassadors who are in direct contact with visitors and tourists.

The future outlook of tourism in Qatar according to the United World Tourism Organization's 2020 Tourism Vision, forecasts that the Middle East region, which currently receives 36 million visitors annually, will attract 69 million tourists by 2020, an average rate of 6.7% pa (QTA Press Release). This forecast was made prior to Qatar's 2022 FIFA World Cup bid, which is expected to draw many more visitors to the entire region. This only proves and emphasizes the importance of CTU work and the value in developing it and moving forward.

Conservation and Rehabilitation of the Old Palace in Doha

The Old Palace was originally built in the early 20th century by Sheikh Abdullah bin Jassim Al Thani who is considered to be the father of modern Qatar. For approximately 25 years the palace was at the centre of Qatar's political leadership, serving as residence of the Royal Family and seat of government. In 1975 the palace was converted into the National Museum of Qatar which included the Museum of the State, a lagoon and a very popular aquarium. In 1980 the building won the Agha Khan award for restoration and rehabilitation of Islamic architecture.

The Old Palace will be at the heart of the new National Museum of Qatar designed by renowned French architect Jean Nouvel. The latest restoration of the palace started in 2013 and concluded in 2015; as explained by Adel Al Moslemani and Essam Abbas Ismail, it aimed at setting a new standard for the treatment of historic buildings and architectural conservation both in Qatar. (Figure 1) Together with the QM team of the Department of Architectural Conservation the Berlin based company Ziegert | Roswag | Seiler Architekten Ingenieure conducted the restoration and rehabilitation works according to the highest international standards in monument conservation. The palace, including several buildings and above all a large central Majlis, was restored in its original fabric without the use of air conditioning. Once the new National Museum of Qatar opens, the so-called Old Palace buildings will be a



Figure 1: the restored Old Palace buildings; in the background is visible the new National Museum of Qatar with its desert rose-like shape (©QM).

living gallery exhibiting a way of Qatari life that has almost been lost amid the rapid expansion of the last 40 to 50 years. Since the Palace was restored, complemented and refurbished numerous times since its first construction, the various historic building elements have been kept and made visible so to witness the different phases of use and its historical significance; e.g. the 1970s elements are also important examples testifying the Qatari craft and skill. New, modern elements were also integrated; they will contribute to the living narrative of this project. They were implemented where structurally necessary or where the 1970's concrete or cement materials would contribute to damaging the delicate historic structure. During the 1970s restoration, these materials were the most appropriate to be used in such a project. Nowadays it is clear that they caused major problems to the historic structure such as the rising of humidity and salinity in the walls or the uneven loading in the structures caused by the cement which is much stiffer than the softer earth and lime building materials traditionally used.

The conservation and rehabilitation of the Old Palace helped to consolidate the knowledge and the implementation of a series of "Conservation Guidelines": which include the importance to preserve, at all costs, the original historic material from the 1920's building phase. Decorative and constructive elements from the 1970s were preserved as far as possible. Those elements that no longer had a structural function and could be kept, were repaired appropriately, while elements that could not be repaired or were inappropriately constructed were replaced accordingly. The project was also the occasion to create a transfer of knowledge in order to strengthen and develop the local building traditions through the restoration process. Several workshops including wood treatment, restoration of ornaments and painted ceilings and treatment of historic plaster surfaces took place during the period of the conservation project to train the conservation workers and technician from the QM team and the contractor team.

During the main construction works, all elements that were beyond repair were removed. Additionally, all cement plaster, causing serious damages due to the ingress of humidity and salinity had to be dismantled up to a certain

height. The second phase involved the rebuilding of these elements using appropriate materials. For instance, stiff concrete ring beams damaged by carbonation and rusting were replaced with new trass lime elements, reinforced with glass fibre reinforcement. The trass and glass fibre beams are more flexible and breathable, making them far more compatible with the historic building fabric. Additionally, decorative elements and painted ceilings were rehabilitated and all timber fittings, beams and lintels were treated in situ against termites and other decay mechanisms. Finally, historically accurate plasters and mortars were developed and applied using the same traditional gypsum-based mixture (gypsum, sand, and clay) and new trass lime floor slabs installed to provide stability. The mixture of clay press with sand was used to aid the desalination process and to comply with the traditional wall fabric.

The documentation process was carried out parallel to the works on-site and formed an integral part of the project. All site activities, findings, recovered samples and removed elements were thoroughly and accurately documented. The final documentation will contain all the knowledge gathered throughout the course of the investigations as well as a record of the works themselves. It will aim to provide a kind of “road map” to anyone working on the Palace in the future. Following all these principles, the Old Palace will be a fitting central exhibit for the New National Museum. Displaying and preserving built Qatari heritage will not only complete the modern buildings surrounding, but also form the link between the past and the future of this fast changing country.

German Archaeological Institute

The cooperation between the Oriental Department of the German Archaeological Institute and Qatar Museums was continued for another season of the South Qatar Survey Project from February to April 2015, as explained by Dr Kristina Pfeiffer, Dr Philipp Drechsler. The scheduled programme of the General Survey comprised a comprehensive survey of geo-archaeologically significant areas of South Qatar, the continuation of surveys of endangered places and the documentation of places that were discovered by QM employees. Additionally, a detailed survey (“buffer zone survey”) of two extended cairn clusters in the northern part of the Asaila depression was also part of the General Survey. Furthermore, with the aim of gaining information about the typology and function of cairns in the Asaila region, a group of three cairns was studied (Figure 2). Cairn fields and single cairns were predominantly found within the northern and western part of the South Qatar Survey Area. The round or oval structures made of stones were built directly on the natural ground and reveal different types of inner chambers. Most of them show traces of ancient plundering, are destroyed, decayed or were secondarily re-used as landmarks. Although the cairns can be classified by their size and shape, diagnostic finds are mostly lacking. Therefore, exact dating of cairns has

not been possible yet. Even after archaeological soundings during the 2015 season, no datable material could be unearthed.



Figure 2: Asaila. Night scene of two cairns that were excavated during the spring season (©DAI, N. Becker).

During the season further research was conducted in Asaila where some additional areas in the centre of the Asaila depression were surveyed in order to get more information on the Middle Neolithic occupation. This survey included surface cleaning and sieving of a Qatar-B related flint knapping site, since the artefact scatter showed increasing evidence for the spatial disintegration caused by car tracks running across the area. The complete coverage pedestrian surveys in the Asaila region revealed a wealth of archaeological remains, spanning at least for the time period between the Early Neolithic and modern times. In contrast to initial assumptions based on geomorphological studies, the flat basis of the eastern Asaila depression was densely occupied during the Middle Neolithic; flint scatters of primary production are indicative of an on the spot production of flint artefacts. In addition, the presence of a wide variety of flint tools also suggests tool use associated with a broad spectrum of economic tasks. Especially the iterative occurrence of arrowheads can be tentatively associated with hunting of wild animals. During times of moister climatic conditions and/or higher ground water discharge into the Asaila depression, the area has the potential of a denser plant cover, providing fodder for wild and domestic animals. The study of Qatar-B related sites has the potential to provide new insights into the flint technology and typology of the Early Neolithic inhabitants of Qatar. In addition, the technological study of all of the artefacts will provide a valuable basis of data for any comparisons with contemporaneous assemblages in a wider geographical area. In central southern Qatar the flat topography is characterized by a high amount of riyad. Since these landscape features provide fresh water supply, they are ‘naturally favoured zones’ for settling. Traces of long-duration human settlement and temporary camping were frequently found. This is reflected by both rich material culture, especially pottery finds, and a high density of recent, mobile camps or settlements.

Another important part of the Survey season was the continuation of the Well Environs Survey. The documented wells, of which the majority have fallen dry due to ground water table drop in the 1960s, were often drilled down

into the lime stone ground with a depth of 40 meters. The environmental conditions and the landscapes in which wells can be found are quite similar and in their surroundings many heritage features can be documented. Besides camp sites and other domestic structures such as open-air mosques, the material culture indicates that the places were repeatedly and temporarily used over a very long period of time.

The rescue activities at the endangered site of Umm Al Houl were concluded for a second season in which further trenches and test soundings were carried out as well as a complete aerial documentation of the site achieved (Figure 3). These interventions aimed at completing the documentation of the current state of preservation of the site. Additionally, features such as stratigraphy, function and building techniques and the greater layout of the settlement were investigated. The archaeological activities were concentrated on the main settlement area where a large courtyard house, a tower and a large hearth area were excavated. Seawards on an inactive spit, field work was extended towards the mangrove zone where architectural structures resemble a natural pier, a quarry site and possible boathouses and boat maintenance huts (Figure 4). Although these two trenches in the mangroves seemed promising in terms of marine subsistence and sea fare, their state of preservation was too poor for both stratigraphic connection with the settlement and functional analysis. Due to the date of the settlement (mid-19th to mid-20th century CE) complementary ethnographical studies were undertaken. These included the record of oral tradition and interviews with contemporary witnesses or their descendants that gave valuable information about the foundation and abandonment of the site, architectural layout and functions, water supply and subsistence



Figure 3: Umm Al Houl. Aerial Image of a large courtyard building and neighbouring buildings, the house entrance is oriented seawards (©DAI, C. Forster)



Figure 4: Umm Al Houl. Excavation of a tower at the eastern flank of the settlement whose exposed position indicates being a watchtower (©DAI, A. Lienig)

UCL Qatar: The Crowded Desert project: A Multi-Phase Survey in the North Western Desert of Qatar

The Crowded Desert survey is designed to undertake a survey at different scales of the inhabitation of areas of the NW Desert of Qatar. The aim of the project, according to its director Dr Jose C. Carvajal Lopez, is to understand better the interrelation of the nomadic and sedentary modes of life in an area which is known to have several fields of cairn-type burials and where permanent urban settlements are known in several periods (Murwab, Al Zubarah) while at the same time being the place of summer camps for Bedouin tribes (the Na’imi being the last one documented). The target areas in the 2015 season were the areas of Meleiha and Umm Al Ma’a, adjacent to each other (Figures 5 and 6).

The theoretical question underlining this project is the understanding of the nomadic way of life with the use of current archaeological and anthropological theories. The most widely held perspective, based on Khaldunian dynamics, opposes the lifestyles of nomads and sedentary people as different economic specializations. In doing so it tends to subordinate the study of nomads to what it is possible to know about sedentary societies. More recent perspectives have downplayed the economic opposition between the two lifestyles and have suggested that Nomads and Sedentary need to be found in different points of the same dimension of economic possibilities. Therefore, rather than understanding nomads as an isolated group, we should be focusing on their connections with other groups and with the range of possibilities that their society allows. One aspect that must be addressed is their social dynamics. The understanding of tribal politics and the use of segmentarism as a dynamic system of establishing and managing these links are aspects that need to be considered, in spite of the many controversies that they have produced in the last years. With that theoretical frame in mind, the Crowded Desert project has two main targets: networks and dating. The survey is designed to analyse a landscape inhabited by nomads and find evidences of their contacts with other groups and areas during different periods of time. A system will be established to link the features and artefacts found with a dating system. This is of course complicated, as

traditional archaeological techniques have been developed to excavate areas with fairly deep stratigraphic sequences and solid architectural marks. However it is possible to develop an innovative methodology based on modern techniques of surveying, sampling and analysing and combining different intensities of survey with excavation.

The 2015 season was a pilot part of the project. Areas with structures with intensive and extensive survey were targeted. The main results of this season are located in Area 2 of Intensive Survey, in the northern limits of the Meleiha Depression. The main results can be summarized as follows:

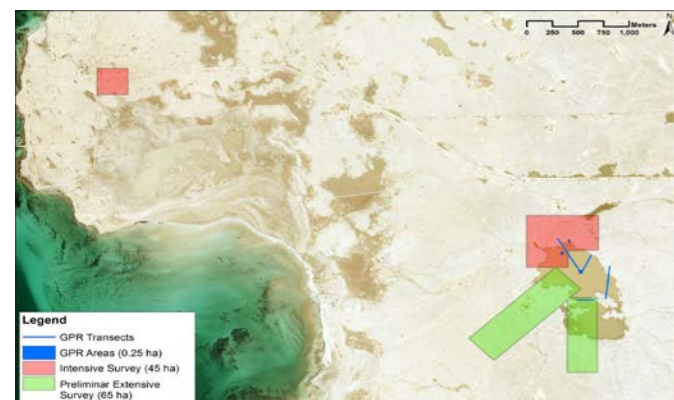


Figure 5: Location of Survey Areas of the 2015 season (©UCL Qatar).

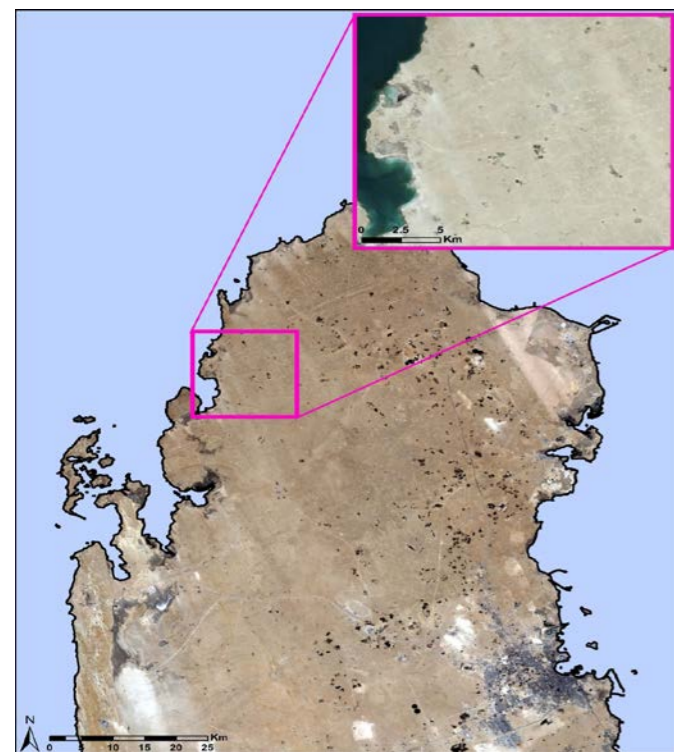


Figure 6: Location of the general area of Survey of the Crowded Desert in the Qatari Peninsula (©UCL Qatar).

1. A range of different kinds of features were found and classified by function: inhabitation, burial, sacred space and others. As the definition of the features is a challenge, room has been left for discussion and all the identifications are made on basic evidences and with preliminary character. Concentrations of structures have been found in the limits of the depression and have been termed as campsites;

interestingly, the distribution of finds within these campsites shows different densities of occupation in different periods.

2. Although it is not possible to determine with accuracy which ones are the periods of occupation, most pottery finds date from the Late Sassanian to Early Islamic Period (fourth to eighth centuries) and then Late Islamic Period (fourteenth century to the present, with a particularly important presence of nineteenth and twentieth century finds). The analysis of glass found shows general dates between the very late nineteenth century and the first half of the twentieth century.

3. Geo-Penetrating Radar surveys have shown the existence of stratigraphic sequences in parts of the Meleiha Depression. This will allow targeted excavations with reasonable expectations of documenting different phases in future seasons.

The 2015 of the Crowded Desert was made possible with generous funding of UCL Qatar (Qatar Foundation) and the support of Qatar Museums. Future seasons have been already awarded funding from the Qatar National Research Fund (a member of the Qatar Foundation): NPRP8-1582-6-56.

Iron Age Metal Production in the Arabian Region and in the Levant: A Comparative Study

The Iron Age Arabian Metallurgy Project, carried out by Dr Martina Renzi and Prof Thilo Rehren of UCL Qatar, started in March 2014 and is generously supported by the Qatar National Research Fund, a member of Qatar Foundation.

The focus on the Iron Age is due to the important technological innovations and political and socio-economic changes which occurred in this period; moreover, very little is known about it in Arabia, particularly the early phases (IA I-II). Copper mining and production was the basis of trade and economic activity during the preceding periods in Eastern Arabia, but it is not clear whether this metal production continued during the Iron Age with similar economic significance and distribution patterns. This research will significantly contribute to this topic and might provide interesting data concerning the development of regional societies and cultural changes in previously isolated areas.

So far, the research suggests the existence of complex and articulated regional networks for ore and metal distribution. The project presently covers sites in Oman, UAE and Saudi Arabia, as well as in the Levant and the Nile Valley. Through the analysis of metal artefacts and production debris from these sites, it aims to shed light on the kinds of resources and level of technology employed at the time by identifying

different production sites and workshops in the region, and possible connections between them. Work so far has shown that tin bronze was not a commonly used alloy in the Arabian Early Iron Age. Instead, tin- and arsenic-rich copper ores were smelted producing a natural alloy that appears to have been traded across Arabia during this period. The project includes extensive collaboration with regional governmental and archaeological institutions who are granting access to sites and facilities for the collection and analysis of assemblage of metal production waste and metal artefacts. The analyses are done at the Archaeological Materials Science Laboratory of UCL Qatar and at the laboratories of the German Mining Museum (DBM Bochum) in Germany. Lead isotope analyses are conducted at the Institute of Geosciences of the J.W. Goethe University of Frankfurt am Main.



Figure 1: Map of the main sites included in the IA Arabian Metallurgy project (modified after Google Earth)

Thanks to collaborations with the German Archaeological Institute (DAI-Berlin) and the Saudi Commission for Tourism and Antiquities, a large set of metal objects from the important oasis site of Tayma in KSA is being examined. Collaborations with the Italian Mission to Oman (IMTO, Pisa University), the DBM Bochum, the Office of HE the Adviser to HM the Sultan for Cultural Affairs and the Department of Antiquities in Muscat, are providing materials from two key sites in Oman, Salut and Raki. The latter is one of the main Iron Age smelting sites in the region and provides essential data to understand the copper production system at this time.

The metal production debris from the site of Kalba in the UAE is available through collaboration with Dr Carl Phillips and the Directorate of Antiquities of Sharjah. Metal artefacts from near-by archaeological sites, such as Jebel al-Buhais necropolis and the settlement of Thuqeibah are included thanks to the generosity of the Sharjah DA, the University of Sharjah and the Universidad Autónoma in Madrid. Furthermore, the study of metal production debris from the oasis site of Qattarah in the UAE is possible thanks to the Abu Dhabi Authority for Culture and Heritage (ADACH).

Cooperation with researchers and institutions actively working in the Levant and the Nile Valley offers the possibility of including comparative materials from key production sites and metallurgical workshops outside Arabia, in Cyprus (Almyras), Israel (i.e. Hazor, Rehov and Tel Dor) and Sudan (Dorginarti). In particular, metal artefacts and waste from Timna and near-by production sites in the Wadi Amram, as well as from the settlement of Tell el-Kheleifeh in the Arabah valley, will provide useful data for understanding the characteristics of metal production and trade during the Iron Age in the Arabian Peninsula and the Levant.

This research was made possible by NPRP grant 6-813-6-016 from the Qatar National Research Fund. The statements made herein are solely the responsibility of the authors. The hospitality and academic generosity of our project partners in the mentioned case studies is gratefully acknowledged. For more information on the project, see <http://www.ucl.ac.uk/qatar/research/iron-age-metal-production-arabia>

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Visualising Qatar’s Past – Aerial Mapping of Qatar’s Archaeological Heritage

There now follows an update on the ongoing research of Dr Andrew Petersen with a new exciting development, using an Unmanned Aerial Vehicle to document sites.

In November and December 2015 the University of Wales Trinity Saint David in collaboration with Virginia Commonwealth University in Qatar began a pilot project using a UAV (Unmanned Aerial Vehicle) to document historic sites in Qatar. This project builds on the successful aerial survey work at Ruwayda in northern Qatar where a large site covering an area of over 125 hectares was surveyed using aerial photogrammetry to produce a detailed 3Dmap accurate to within 1cm (this was reported in the 2015 issue of the Bulletin). Three sites were selected for the extension of the aerial survey Jazirat bin Ghanim, Murwab and Zubara. Each of these sites was very different in character with its own set of challenges and prospects. However the biggest challenge of the fieldwork was the very high winds which made flying the UAV impossible for at least ten days of the three week season. In addition there were technical problems with the UAV that could only be rectified by careful examination of the power system.

Jazirat bin Ghanim, popularly known as ‘Purple Island’ is located on the east coast of Qatar near the modern town of al-Khor. Early Bronze Age material was discovered on the island as early as the 1970’s survey headed by Beatrice de Cardi and in the 1980’s French excavations revealed evidence of purple dye processing as well as early Dilmun pots and hearths dated to the second millennium BC. In the year 2000 a British team returned to the island to carry out a series of excavations as well as producing a map of the archaeological features on the island (Carter and Killick 2010). With the prospect of developing the island for tourist access they were asked to carry out a UAV survey of the island to provide a highly detailed 3D map which could be used in the development process. The island was an ideal size for high resolution UAV survey because it was of small size (1.67 square km) and entirely surrounded by the sea providing a clear boundary for the survey. In addition to providing a map for site development purposes it was hoped that the new photogrammetric 3D survey would reveal new features. Although detailed analysis of the composite image has not yet taken place so far no new features have been revealed. However the new 3D image has provided a much better map of natural features and has also revealed changes to the site over the last fifteen years demonstrating the heritage management potential of UAV technology.

with older structures overlying the more recent buildings. In the future the UAV survey will be extended to cover all of the Zubara site both as an aid to developing visitor facilities and to aid research into this major port city.

Carter, R. and R. Killick 2010 *Al-Khor Island Investigating Coastal Exploitation in Bronze Age Qatar* Moonrise Press, Ludlow.
 Guerin, A. and F. al-Naimi (2009) *Territory and settlement patterns during the Abbasid period (ninth century AD); the village of Murwab (Qatar) in Proceedings of the Seminar for Arabian Studies 39*,
 Richter, T. Paul Wordsworth & Alan Walmsley *Pearl fishers, townsfolk, Bedouin, and shaykhs: economic and social relations in Islamic al-Zubarah in Proceedings of the Seminar for Arabian Studies 41 (2011): 1–16*



Figure 1: Purple Island. Image: Petersen

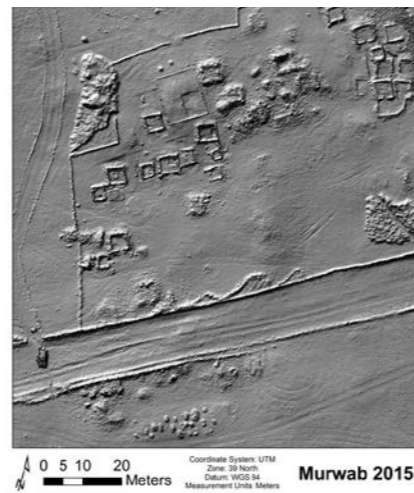


Figure 2: Murwab Image: Petersen

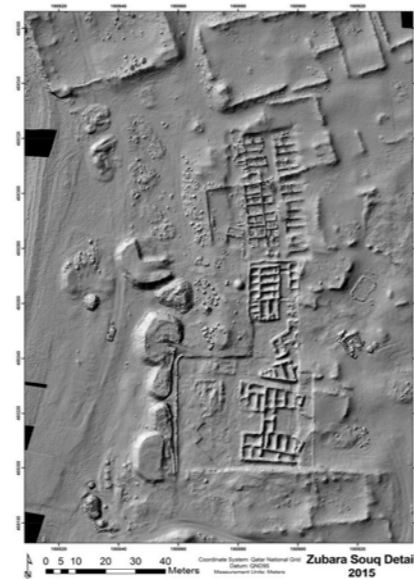


Figure 3: Zubara Souq. Image: Petersen

Murwab is located in the north west of Qatar and is the largest and best known early Islamic site on the peninsula. The site was first discovered and partially excavated by the Danish archaeological expedition during the 1950’s. Subsequent excavations by two French teams have revealed an extensive settlement of more than 200 structures including a fort, mosque and many houses (Guerin and al-Naimi, 2009). One of the problems of researching the site has been documenting the location of excavated and non-excavated structures and their relationship to the landscape. Although only a very small proportion of the site was selected for UAV survey due to limitations of time the results from the survey clearly show the need for further work on this site. Firstly the photogrammetry of the central excavated part of the site shows the relationship between excavated and non-excavated structures and also shows damage to the site by a car track driven through the site prior to the construction of a fence by Qatar Museums.

Zubara is the largest and best known site in Qatar and is the only UNESCO World Heritage Site in Qatar. Whilst the recent Copenhagen University excavations at the site (Richter et al 2011) have yielded a wealth of information about the site both in terms of artefacts and excavated structures visualizing the chronological development of the site has been difficult using conventional survey methods. The UAV survey programme focussed on a small portion of the site roughly in the middle of the archaeological remains. The survey was able to document both the recent University of Copenhagen excavations and older excavations carried out during the 1980’s. The UAV images show changes to the site

SAUDI ARABIA

The Saudi-French Madâ’in Sâlih Archaeological Project

This is the report of the 2016 season of Madâ’in Sâlih ancient Hegra. This was written by P.-M. Blanc, Z.T. Fiema, D. Gazagne, L. Nehmé, J. Studer, D. al-Talhi, F. Villeneuve (and the collaboration of Thomas Bauzou and P. Dal Prà).

The third excavation season (of the second four year excavation programme) took place between January 20th and March 5th, 2016. As every year, the team was composed of both field archaeologists and specialists of various categories of material culture (fauna, pottery, textiles, metal objects, coins), as well as draughtspersons. The field archaeologists worked in four trenches, all located in the residential area (figure 1).

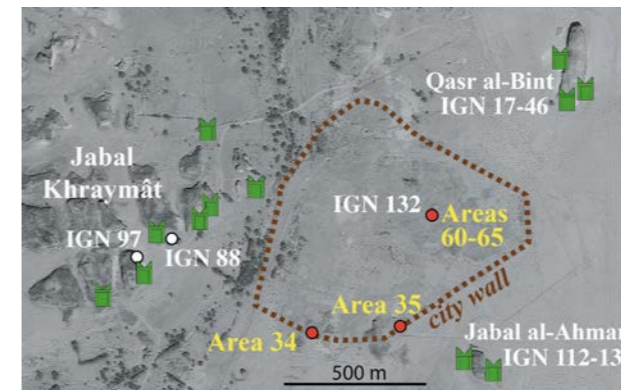


Figure 1: Location of the areas excavated in 2016. Image: L. Nehmé

The Gate, Area 35, & the Camp, Area 34

Area 34, which is excavated by Zbigniew Fiema, is located in the southern part of the ancient town of Hegra. It occupies a superb tactical location with regard to the security inside the town as well as for the monitoring of the town’s environs. Following the 2015 season (see Bulletin no. 20 of the BFSa, 2015: 36-37), the architectural complex located there was tentatively recognized as a fortified camp of the Roman garrison of Hegra, a hypothesis which is now confirmed through the results of the 2016 fieldwork. Area 34 saw some development already in the Nabataean period (1st century AD), in the form of the narrow, stone wall in the south-east corner of the area. However, the major development is dated to the 2nd century, probably soon after the annexation of the Nabatean kingdom by Rome (AD 106), and it should be associated with the establishment of the Roman garrison and its camp in Hegra. A wide stone wall enclosing the area on the southern side was constructed then (figure 2), with a small gate flanked by two large bastions, located in the center of the perimeter wall. Apparently, other important structures were constructed in the same period, for example a large rectangular room with flagstone pavement, which



Figure 2: The Roman wall featuring the blocked gate and one of the two flanking bastions. View from the east. Photo: Z. T. Fiema

abuted the wide wall. Also then, or later in the 2nd century, the original Nabataean wall was substantially strengthened by the addition of a front casement wall and a glacis. In the 3rd century, the gate in the wide rampart was blocked, and eight small buttresses were constructed abutting the wall. Whether these activities were performed by the Roman soldiers or by the local population which might have moved in after the abandonment of the camp, is so far unknown. At any rate, it is suggested that the complex no longer had a military function after the later 3rd century AD. The Roman garrison camp in Hegra is an unique complex. Its impressive layout and massive fortifications were probably meant to strengthen the Roman prestige in the region and impress the locals and the foreigners alike.

In Area 35, which is the South-Eastern gate of the city wall (see Bulletin 2015: 36-37), Pierre-Marie Blanc continued François Villeneuve’s excavations (figure. 3). The aim of these excavations was to explore the early phases of the wall and of the gate. Clearing and limited soundings inside the South-West Tower (T12), as well as the study of the pottery discovered during the 2015 season inside the North-East Tower (T13), confirmed that the periods of building, use, and last military occupation of the gate as it appears today after general clearance – with a revetment made of reused stones built over a thick masonry of mud bricks on the external face of the front wall of the gate and on both walls of the gateway – date back to the period from the early 2nd to the 3rd century AD (Roman period). The attention also focused this year on the earlier phases of the architectural structures. Already in 2015, a deep sounding at the bottom of the East angle of T13 had revealed that the stone front wall of that tower was built over earlier remains – protruding towards the south-east by ca 2 meters, both in well-cut stones and in mud bricks. The widening of this sounding into a large



Figure 3: Area 35 (South-East gate), 2016 season, deep trench “H” in front of Tower T13. Remains of early buildings (late 1st c. BC / 1st c. AD) were excavated beneath the Roman, 2nd century, stone revetment of the gate’s front wall. They include a high quality stone face of wall inserted in the mud-brick masonry of an earlier phase. Photo: P.-M. Blanc

trench, in 2016, confirmed the existence of earlier remains and documented the presence of two earlier phases which are probably Nabataean. The earliest one, entirely built in mud bricks, seems to date back to the late 1st century BC or early 1st century AD, based on a few potsherds discovered in the corresponding strata. This first phase was followed, probably during the second half of the 1st century AD, by a relatively monumental rebuilding, which made use of a fine stone masonry inserted in the earlier mud-brick masonry. Both phases were later severely dismantled when the current gate was built at its present location, because the building material of the structures was reused. It is possible, but not sure yet, that the remains of the two early phases represent traces of an early gate of the city wall.

The so-called architectural unit

This architectural unit, first excavated in 2003 and the excavation of which resumed in 2014 under the supervision of Dr al-Talhi, is located east of the residential area, a few metres to the south-west of sandstone hill IGN 132 (Areas 64 and 65). The area where it was built slopes from east to west and its walls have suffered from water runoff. The aims of the 2016 season were the following: determine the limits of the unit through the extension of the excavations on the west, south and south-eastern sides and the removal of the baulks which had been left between some squares; determine the function of this unit and its date; start the restoration work in some places.

The excavation (figure 4) revealed that this unit is rectangular (11 x 10 m) and that it can be reached from a narrow, 2 m, east-west street, through a door. The latter, 3.3m wide, is almost in the middle of the northern wall. The main element of this unit is a large hall with a flagstone flooring surrounded by stone and mud-brick walls. The size of the tiles vary from 0.30 to 0.80 m. Note that the tiles on the western side of the hall have disappeared. A trench (filled with sand at the end of the season and therefore not visible on the photograph) showed that the building activities started immediately above the bedrock, which has a typical yellowish colour. The builders first obtained a flat level, filling the unevenness of the bedrock with a mixture of small stones and mud mortar, on which the flagstones were laid. A



Figure 4: The so-called architectural unit from the north-east. Photo: D. al-Talhi

square pillar base (0.40 m) lies on the pavement.

Two building phases were identified in this area: the earliest is composed of the paved hall, the northern and western walls and the door. A preliminary study of the pottery material contained in locus 65104 (P09 and P13) shows that this phase is dated to the first century AD; the latest phase shows mainly mud-brick walls and may be dated to the 4th century (pottery in loci 65103 and 64008, but this is a preliminary reading). Since the building techniques of the structures brought to light in this area, especially the flagstone pavement, can be compared to those of the sanctuary built on top of IGN 132, it is possible that, at least during its first phase, the lower building was in some way linked to the upper one. Did they form one single complex built inside the temenos of a large sacred area?

Excavations east of IGN 132

At the end of the 2015 season, L. Tholbecq had noticed what could be the southern temenos wall of the large sacred area in the middle of which stands sandstone hill IGN 132, with the paved tetrapylon at its top. Since the chronology of the occupation at the bottom of IGN 132, on its eastern side, had been determined during the 2010 to 2015 excavation seasons (see Bulletin 2015: 37), it was decided, in 2016, to undertake a large surface clearance of the area further east of the hill (Damien Gazagne, Laïla Nehmé). First, the dump from the previous excavation seasons was moved down the small tell formed by IGN 132 and its surroundings. Second, a surface clearance of the whole area between Area 63 to the west and the eastern end of the “tell” was undertaken. Also, the supposed southern temenos wall was cleared and can now be followed for more than 40 m (figure 5). Apart from the latter, several walls belonging to a building, which underwent several phases of occupation, were brought to light and a limited sounding down to the bedrock revealed the existence of several floor levels.

The first occupation level of the building is made of a pavement built with relatively good quality but badly preserved limestone flagstones. It is associated, outside the room, with three carefully packed beaten earth floors, one original and two refurbishments, the latest having a terminus post quem of the 2nd century AD (provisional date). It was unfortunately not possible this year to determine the



Figure 5: The area east of IGN 132 during the excavations. Photo: L. Nehmé

function of the room to which these first phase floors belong. After a phase of abandonment, the room was reoccupied (in the 3rd century?). A beaten earth floor was built inside the room, the threshold of the door which gave access was raised and a wall, 60804, was built, thus narrowing the room. At that time, the room almost certainly had a domestic function. Indeed, a stone mortar and a square stone basin (for water) were discovered *in situ* on the floor of the room, as well as numerous animal bones which have not been studied yet. After a relatively long period of abandonment of the area, marked by various deposits, the room was occupied one last time, at a late period and in a sporadic form. This level is characterised by the presence of a hearth and of three reused column drums which may have been used as seats.

A Nabataean capital, which belonged to the upper left part of a doorjamb, and two fragments of frieze, were found in fallen positions. They probably belong to the original building. The detail of the occupation sequence of the area still needs to be worked out but there seems to have been at least three phases of occupation separated by periods of abandonment.

Studies

The textile specialist, P. Dal-Prà, examined the material which was brought to light in 2014 in tombs IGN 88 and 97, and in 2015 in the newly discovered tomb IGN 116.1 (see Bulletin 2015: 37), in order to compare it with the material unearthed in tombs IGN 20 and IGN 117, which had been excavated during previous fieldwork seasons. Considering that these five tombs belong to different architectural types and vary considerably in size – which suggests that their owners had different sociological backgrounds – the issue of the study was to answer the following question: is the textile material homogeneous whatever the type and size of the tombs, or are there differences? In other words, is the funerary ritual identical or roughly identical in the tombs excavated at Madâ’in Sâlih, which would mean that there is a fundamental, unchangeable funerary ritual, whatever the sociological background of the owner? Or is the material sufficiently different from one tomb to the other to consider that there were several categories of funerary rituals which depended on the sociological background of the owners? The preliminary conclusions show that there seems to have been slight differences in the kind of material but that the rituals

and the use of various layers of textiles (two or three) of various degrees of fineness, separated by a compound of resins and fatty acids, wrapped around the body were fundamentally the same.

It is too early to give conclusions on the pottery, fauna and coins. The number of coins recorded at Madâ’in Sâlih now reaches 833 units, 200 of which belong to the so-called “Athena/owl” group, i.e. a very stylized type of coin derived from the Athenian tetradrachms of the classical period, with the head of a helmeted Athena on the obverse, a standing owl with olive-branch, crescent and the letters AΘE on the reverse. These coins have almost certainly been produced in north-west Arabia and Madâ’in Sâlih is the site which has yielded the greatest number of them, in stratigraphy and on the surface. These coins appear in Madâ’in Sâlih at the latest in the second century BC and are almost the only coins in circulation before the first appearance of the Nabataean coins at the end the first century BC. It is possible that they were produced there.

Several very interesting bronze objects were brought to light in 2016, particularly in the area of the Roman fortified camp (Area 34, see above), including a fibula and other objects which belonged probably to the soldiers’ equipment. These objects can be added to the ones discovered in 2015, among which an oversized finger of a statue well paralleled by numerous such finds from Roman military camps on the Rhine/Danube where imperial statuary is usually preserved only in the form of cut-off fingers, unusable for remelting.

J. Studer, the project’s fauna specialist, devoted most of her time in the field to the study of the animal bones which came from Area 34. The preliminary analysis of the 3,000 bones she examined showed that the fauna collected in the area of the camp is represented by a percentage of species which differ from those discovered in other parts of the residential area. One notices, for instance, the presence of the horse, evidence of which had not been found before in Hegra, and a meat diet based primarily on the dromedary, whereas sheep and goat meat seems to have been preferred by the inhabitants of the central quarters of the ancient city.

The Umm Lajj 1 Shipwreck: The First Underwater Survey of the Saudi Commission for Tourism and National Heritage and of the Università di Napoli “L’Orientale” by Chiara Zazzaro and Romolo Loreto

The first field season of the SCTH and of the UNO joint underwater survey took place from the 13th to the 22nd of September 2015. The team included six archaeologists of the SCTH, three archaeologists from the UNO, and one Italian photographer and video recorder (Figure 1).



Figure 1: The Saudi-Italian team on board Dream Island used for the underwater. Photo: Chiara Zazzaro and Romolo Loreto

The Saudi-Italian team rented a boat from Jeddah and navigated up to Yanbu to start the underwater survey in an area comprised between Yanbu and Umm Lajj. Given the short time available for the survey, the team decided to focus in particular on one shipwreck that was identified some ten years ago by a group of sport divers.

The shipwreck lays in relatively good conditions 22 metres below the sea surface, a few metres to the east of an isolated reef, to the north of Umm Lajj. The ship was probably anchored overnight when it wrecked, with the bow facing the reef.



Figure 2: The mound of qulal jars. Photo: Chiara Zazzaro and Romolo Loreto

The presumed stern area was characterised by a mound of circa one thousand qulal type of jars originally used for liquids (Figure 2). The central area of the wreck was occupied by large storage jars presumably used to carry grains or water for the crew.

On the quarter board side were spotted some blue and white Chinese porcelain cups (Figure 3). Part of the hull emerged from the sandy bottom with frames and stringers running

perpendicularly to each other. The overall structure is massive: the maximum length of the wreck is 36 metres, while the width is 9 metres.

The shipwreck has been surveyed in 9 dives. Surveying methods included the use of photogrammetry and video recording. Traditional hand made measurements and drawings have been used for small objects, such as single pottery and single elements of the hull. A 3D model of the wreckage area has been created simply by using an underwater camera and a software.

A preliminary analysis of the wreck and its cargo suggests that it was a merchant ship dating to the 18th century, very similar to the Sadana shipwreck excavated in Egypt in the 1990s. The ship was sailing up to the north of the Red Sea, carrying exotic products from the Far East, such as Chinese porcelain and coconuts, but also perhaps coffee from Mocha (Yemen). The final destination of the ship may have been Egypt. If the dating is confirmed, the ship could represent the last evidence of the Egyptian-Arabian trade circuit in the Red Sea before the opening of the Suez canal.

The Umm Lajj 1 shipwreck has a great potential both for conducting a long term scientific investigation and underwater excavation training for archaeologists and students. The cargo, and the ship in itself, could be of great impact for a local or national museum considering that a large part of the cargo is well preserved and that this previously unknown type of ship could be reconstructed on the basis of archaeological remains.

The Saudi-Italian team recommend the competent authorities to forbid sport divers to visit the archaeological area in order to prevent further looting of this important cargo.



Figure 3: Discovering the porcelain bowls Photo: Chiara Zazzaro and Romolo Loreto

Yanbu Al Bahr, a Study of the Old Town and its Architectural Characteristics

The study of traditionally built coral houses is the topic of this article by Aylin Orbasli. This construction technique is being increasingly abandoned in favour of modern concrete, but as a result a great skill is being lost.

As part of a project advising the then Supreme Commission for Tourism (now Saudi Commission for Tourism and Antiquities) in 2007 I surveyed the remaining and largely abandoned traditional buildings in Yanbu Al Bahr. The surveys were used to inform a masterplan and tourism development options for the area, but the survey information itself holds valuable data and evidence of an architecture that is fast disappearing on both sides of the Red Sea. A small internal research grant from Oxford Brookes University has enabled us to start interrogating the survey information with a view to identifying morphological and typological patterns of this unique settlement.

Located on Saudi Arabia's Red Sea coast in the province of Al Madinah Al Munawwarah, Yanbu Al Bahr is one of the few remaining settlements on the Red Sea coast with a substantial concentration of traditional coral houses of a high quality, and an urban form and organisation that relates to the functioning of a major commercial and strategic port that rose to prominence in the late 19th century following the opening of the Suez Canal in 1870.

The exact origins of the settlement are unknown, but its importance as a port of entry into the Hijaz, including Madinah, are well documented from the 12th century. What remains today in the old town, however 2-3 storey coral houses with elaborate timberwork projections (rowashin), balconies and trellises, is most likely a late 19th century evolution of the more modest settlement pattern described in 18th and early 19th century sources. The older city walls, regularly mentioned in travellers' accounts, no longer survive. A new port and road have also resulted in the loss of a number of major buildings such as the Ottoman era governor's house and customs house that characterised the waterfront view of the town.

In its heyday the port town attracted a diverse mix of users and was home to a Turkish garrison, Indian Muslim traders and Egyptian migrants, amongst others. In the early 20th century it was also home to T.E. Lawrence. The economy of the town at the time was dependent on trade and the pilgrims travelling from the Suez through to Jeddah. Following changes in maritime trade routes and practices, the revival of Yanbu's fortunes as an industrial city, however, placed development away from the historic area and to some extent played an important role in its demise.

The population of the historic area, reported to have fallen to around 3,000 by 1973, had almost completely disappeared at



An example of an abandoned house

the start of the millennium.

The site work carried out in 2007 consisted of a survey of some 300 abandoned properties in the old town and documented all the external features and some internal features where access was safe and possible. The survey was supported by interviews with local officials, informants and craftsmen. An understanding of the history was based on published literature, including accounts by European travellers and local sources.

In 1973, the French artist Jean-Pierre Greenlaw published a detailed account of the coral buildings of Suakin in Sudan including construction techniques and details. Interestingly the architectural features and characteristics that he depicted show a striking resemblance to the properties in Yanbu Al Bahr, more so even than Yanbu's similarities to its more immediate neighbours of Jeddah to the south and Al Wajh to the north.

Our current study of the 2007 survey database is enabling us to document in some detail the character and unique detailing of architectural elements in Yanbu Al Bahr in a systematic manner, identifying characteristic features across the historic town and also placing them in a broader regional context. Despite recent and ongoing conservation efforts, the buildings of the old town are a diminishing asset and every year more of the vulnerable coral buildings are collapsing and disappearing. This study, intended as a full monograph following further field work (to record floor plans where possible) and documentary research, will form a valuable evidence base of a place and architectural character that defines what is often referred to the Red Sea style of coral buildings as well as inform conservation projects.

Aylin Orbasli is a Reader at Oxford Brookes University and has been working on projects in the Kingdom of Saudi Arabia as a consultant since 2001. aorbasli@brookes.ac.uk

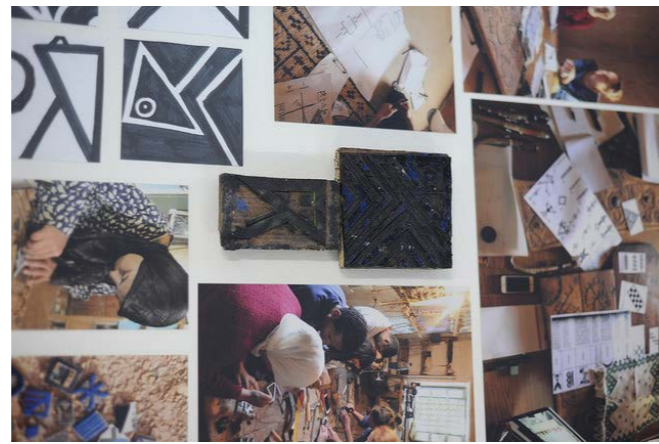
Contemporary Collective Launches to Support the Next Generation of Women Driving Saudi Arabia's Visual Arts Industry

A new study programme launched by the British Council to build skills of the next generation of curators and arts managers writes **Mohammad Doughan**.

The British Council is launching a new study programme for Saudi women, CONTEMPORARY COLLECTIVE, focusing on contemporary curating and arts management. Launched on International Women's Day and designed to inspire self-motivated, aspiring female curators and arts administrators, the six month programme will start in August 2016.

Developed as part of the British Council's ongoing commitment to supporting diverse opportunities for young people across the Kingdom and the GCC, and in response to the growing interest in contemporary art in KSA, the programme focuses on the selection and presentation of modern and contemporary art, with close attention to the specifics of presenting art in the MENA region. Emma Dexter, Director of Visual Arts, British Council, UK said; "This exciting and interactive programme supports young women on the path to building a dynamic, resilient creative economy in Saudi Arabia, and ultimately forges new cultural connections between Saudi, the UK and the wider region. With support, access and mentoring with expert cultural and artistic practitioners from the UK and the Middle East, our students will be able to improve their skills in a broad range of areas stretching from collection management to public outreach. "As events and exhibitions such as '21,39' further develop the visual arts industry in Jeddah, Riyadh and across Saudi Arabia, we are excited to support young people grow their careers in this fast paced industry."

In total, five women will be enrolled on the CONTEMPORARY COLLECTIVE programme which will cover the fundamentals of curatorial practice, critical thinking and writing, along with the practical elements of arts management such as planning art events and reaching



diverse audiences. Throughout the course, participants will take part in a series of comprehensive learning modules, case studies and master-classes. In addition, successful participants will be able to take advantage of a valuable two weeks in London, encompassing a capsule curating course at The Whitechapel Gallery. They will also visit key art spaces across the UAE to build useful networks, furthering the friendly exchange of knowledge and ideas between regional art scenes.

Renowned art world practitioners and experienced academics will support the students throughout the course, providing first-hand insights and practical advice to inspire and guide them.

Participants will also get the opportunity to collaborate on an exhibition concept that will be developed and realized in Jeddah and Riyadh in 2017. They will have the British Council's extensive historic art collection of more than 8,500 artworks at their disposal.

A wider audience will be given access to the expertise of our visiting tutors, through a series of public presentations that will take place in tandem with the course, providing a deeper awareness of contemporary and modern visual arts practice open to all.

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UAE

We turn now to the latest news and research in the UAE with the report on Sharjah Museums Department, collated by **Hazelle Anne Page**.

Sharjah Fort (Al Hisn) Re-Opening: A Remarkable Addition to Sharjah's Cultural Scene

The official re-opening of the Sharjah Fort (Al Hisn) in April 2015 marks the 16th cultural institution to open under the direction of Sharjah Museums Department (SMD). Al Hisn is Sharjah's most important historic building. Constructed in 1823 in the heart of Sharjah both then and until the 1960s it functioned as the seat of governance and was the private home to Al Qawasim, the ruling family of Sharjah.

Al Hisn, which witnessed pivotal political, military and social events, was partially demolished in 1969 but now this classic structure that exemplifies traditional design principles has been painstakingly restored by a team of expert historians. "Visitors will be able to tour the fort's galleries and get a real feel for what life was like here. We have used technology and new interactive elements to enrich the visitor experience and create a modern museum of international standard," said Khuloud Al Houli, Curator of Sharjah Al Hisn Museum.

Efforts to Save Al Hisn

As part of the efforts to modernize Sharjah, various construction projects were taking place around Sharjah city during the 1960s. One of the areas under redevelopment was the Heart of Sharjah. Old homes and buildings were being razed to make way for new developments.

In 1969, most of Al Hisn was demolished. At the time, His Highness Sheikh Dr. Sultan bin Mohammed Al Qasimi was attending university in Cairo. He immediately returned to Sharjah to prevent any further destruction of the fort. When he arrived on site, few things were left standing; Al Kabs tower and two badly damaged outer walls. He was able to save some of the gates, including the main entrance. The fort's foundations also remained intact which His Highness measured and which would eventually prove useful in the fort's reconstruction.

The 1969 demolition was certainly not the first time the fort had undergone significant changes. Earlier renovations and alterations had been made particularly to the facade and Al Muhalwasa tower in order to make use of the fort as the local police station. Aside from intentional alterations, the fort would have suffered damage and minor reconstructions throughout its working life as a result of battle and the



Figure 1: The restored Sharjah Fort (Al Hisn).

changing needs of its inhabitants.

Decades after its destruction, His Highness Sheikh Dr. Sultan bin Mohammed Al Qasimi began the process of restoring Al Hisn in 1995. As a child, he spent time exploring and learning about Al Hisn under the guidance of his uncles and his father, Sheikh Mohammad bin Saqr bin Khalid Al Qasimi. His connection to the building and his love of local history and culture contributed to his vision to restore and preserve the fort as a museum. The restoration was completed in 1997 and shortly thereafter, it opened as a museum. Al Hisn underwent a second major renovation between 2013 and 2014. Today, the fort stands as a reminder of Sharjah's history and its evolution into a modern, cosmopolitan city.

Restoring the Fort

The restoration of Al Hisn has employed traditional techniques and materials. Documents, photographs, drawings and recollections from some of Sharjah's older residents were used as references to recreate the old features of the fort.

The most recent restoration took 15 months of continual work to complete. Special care was taken to understand and restore the original appearance of the building in terms of colour and texture of the render. Care was also taken to accurately portray the fort's unique features to better reflect Al Hisn's architecture and appearance during the reign of Sheikh Sultan bin Saqr II, 1924 to 1951.

Rebirth of a Museum by **Khuloud Al Houli**,
Curator of Sharjah Fort (Al Hisn), Sharjah Museums
Department kalhoulis@smd.gov.ae

The 2013/2014 reinterpretation of Al Hisn was the result of the combined effort of five years research conducted by the SMD team of researchers and curators. With this came the opportunity to tell new and interesting facts and narratives and present unique objects connected to Al Hisn and Sharjah.

The Museum's galleries have been updated to include exciting interactive features, audio-visually, reconstructions and stories taking visitors on an engaging journey through the last two centuries offering a unique opportunity to experience the history that has shaped the emirate and its people. Visitors wishing to explore this unique cultural gem are welcomed throughout the week, Saturday to Thursday from 8am till 8 pm and Friday from 4pm till 8pm.

Exhibition - Ed Dur: A Glimpse into Civilizations by **Khaled Hussein**, General
Coordinator of Research, Sharjah Archaeology Museum

Sharjah Archaeology Museum (SAM) in collaboration with Umm Al Quwain Archaeology and Heritage Department, represented by Umm Al Quwain Archaeology Museum, hosted the exhibition "Ed Dur: A Glimpse into Civilizations" as part of the programme to celebrate the selection of Sharjah as the Capital of Arab Tourism for 2015.

The exhibition showcased selected Umm Al Quwain collections to narrate the story of life on the coast of the emirate from the Neolithic period until the disappearance of the port of Ed Dur during the first Gregorian century and highlighted how the local people of what is now the UAE maintained links with global civilizations making the ports of the region important commercial hubs between the east and west.

The first team to excavate in Umm Al Quwain was an Iraqi archaeological expedition in 1973 that explored both the Ed Dur and Tell Abraq sites. By the 1980s, many international teams had also excavated these sites under the supervision of the Umm Al Quwain government.

Exhibition topics were illustrated using three sites within Umm Al Quwain; the Neolithic site of Umm Al Quwain 2, the Bronze and Iron Age site of Tell Abraq followed by the site of Ed Dur.

Umm Al Quwain 2: Life in the Neolithic period
Archaeologists found a large number of pearls, the oldest of which dated back some 7,500 years, indicative of the ancient practice of pearl fishing within the Emirates and the Arab



Figure 2: The Exhibition of Ed Dur

Gulf. Displayed were some of the fine stone tools and shell jewellery found buried with their owners in their tombs illustrating that the people were both fishermen and hunters.

Tell Abraq: Life in the Bronze and Iron Ages
This site that now sits on the borders of Sharjah and Umm Al Quwain revealed exciting evidence of human settlement that existed here on the Gulf shore from the Bronze Age into the Iron Age. The exhibition included ornamental pendants similar to those found in Mesopotamia from the first millennium BC and an Iron Age cylindrical stamp depicting the sun and a plant design. The site also revealed cube-shaped weights similar to those found in the Indus valley. These discoveries suggest Tell Abraq was a port on a trade route between the Indus Valley in the east and Mesopotamia in the north.

Slightly further down the coast from Tell Abraq was the port of Ed Dur that flourished during the period from the first century BC until the first century AD. Ships coming from India in the east and Yemen in the south, met here with vessels arriving from Mesopotamia. They exchanged goods and were supplied with food and water for their return journeys.

Considering the foreign goods and relics found by archaeologists, some researchers suggest that Ed Dur was possibly the famous but now unidentified port of Omana mentioned by ancient historians earlier in the first century AD, including Pliny and the unknown author of "The Periplus of the Erythraean Sea" who considered it as the most important port in the Gulf at that time. Objects presented included carved bone pendants, obol, drachma and tetra-drachma coins, some of which were made locally, ceramic and glass vessels.

The final part of the exhibition was dedicated to the temple found at Ed Dur. The two headless eagles were displayed in front of an enlarged plan of the building to give the impression that they might have sat either side of the entrance. A small stone font with an Aramaic inscription including the word 'Shams', the sun deity was also included.

Ed Dur & Mleiha Symposium: Contacts and Indications, December 2015 by **Khaled Hussein**, General Coordinator of Research Sharjah
Archaeology Museum

Sharjah Archaeology Museum held a symposium entitled *Ed Dur and Mleiha: Contacts and Indications* to examine the outstanding discoveries at Ed Dur, (Umm Al Quwain) and to highlight the archaeological evidence that demonstrates connections between both sites. The seminar also explored the connotations of these relationships and touched upon the possible cultural horizons that governed the two sites in an attempt to study the nature of the political and economic conditions that prevailed in the region at that time.

The museum invited a number of researchers and archaeologists specialized in the archaeology and history of the region to present their papers on the theme of the seminar which included the following three topics:

First Topic: Ed Dur and Mleiha: Geography creates Centres of Trade.

Chaired by: Nasir Al Darmaki, Sharjah Museums Development Manager

This topic contained three papers that discussed the importance of the position of south-east Arabia, (and where the United Arab Emirates is now located), which in the third millennium BC lay between densely populated continents where great civilizations originated.

This fact is reflected in the archaeology of the population who took advantage of their position and who played the role of the trader between the ports of the east and west. This provided the local inhabitants a source of living that enabled them to settle and survive as they adapted to the changing environmental conditions that became increasingly drier.

The geographic location was discussed in a paper by Dr Naeema Al Hosani, Assistant Dean for Student Affairs and Assistant Professor of Cartography, Department of Geography and Urban Planning, United Arab Emirates University; a description of commercial centres and ports at the end of the first century BC was presented by Dr Hamad bin Sarai, Associate Professor of Ancient History, Department of History and Antiquities, United Arab



Figure 3: The Conference Ed Dur and Mleiha: Contacts and Indications

Emirates University and an introduction to the site of Mleiha was given by Mr Khaled Hussein, General Coordinator of Research, Sharjah Archaeology Museum.

Second Topic: Ed Dur and Mleiha: Relations And The Effect Of Trade.

Chaired by: Dr Noor Eldine Sghaier

Archaeological finds confirm the existence of commercial and cultural relationships between Mleiha and Ed Dur. The three contributions to this topic discussed the discoveries that indicated the nature of these contacts. However, it is hoped that in the near future joint research will further examine the two sites and attempt to draw a clearer image of the nature of the relationships between the coast and hinterland, a link that has continued until modern times. Mrs Rania Hussein, Senior Archaeologist, Department of Antiquities and Heritage, Umm Al Quwain provided and introduction to the site of Ed Dur. This was followed by a paper by Mr Sultan Al Ghamdi, Department of History, University of Umm Al Qura, Kingdom of Saudi Arabia that discussed the tracking and impact of convoys and commercial stations in the Arabian Peninsula at the inception of Gregorian Calendar. This session concluded with a presentation of new research into the Aramaic inscriptions found at Mleiha, by the researcher in history and ancient writing, Mr Taiseer Khalf.

Third Topic: Ed-Dur as a World Heritage site: Foundations and Determinants.

Chaired by: Dr Hamad bin Sarai

The last two papers highlighted the success of the United Arab Emirates in adding a number of historical and heritage sites and some aspects of local intangible cultural heritage onto international lists. Work on current submissions was outlined, that it is hoped, will enhance cultural tourism and provide more opportunities to research the fascinating history of the region.

Dr Zaki Aslan, Director for the ICCROM Regional Centre for the Conservation of Cultural Property discussed aspects of registration for the site of Ed Dur and Dr Mohammed Al Balawnah, Antiquities Expert, The National Council for Tourism and Antiquities, UAE, outlined the role of the National Council in the preparation of the application for Ed Dur as a World Heritage Site.

The Belgian Excavations at Mleiha, Sharjah

The discovery of an Aramaic-Hasaitic Funerary Inscription Mentioning the King of 'Umān

The team of the Royal Museums of Art and History, Brussels, continued its excavations in collaboration with Sharjah's Department of Antiquities at the graveyard zone Z of area AV at Mleiha (as seen in The BFSA Bulletin 20, 2015: 43). Mission Director Bruno Overlaet introduces us to an exciting new find.

The findings confirmed the results of the earlier excavations. The monumental tombs of Area AV are all of similar construction. They have a rectangular underground pit that was covered with beams and on top a mud brick square tower-shaped monument was erected. Lime-plaster stepped crenellations and ridges decorated the top. Rhodian amphora fragments of the first half of the 2nd century BCE provide a clear time frame for the Area AV tombs.



Figure 1: Aerial view of tomb F5. The funerary inscription is embedded in the profile at the centre of the underground tomb.

To extend the chronological spread of the tombs in the ongoing research project, it was decided to excavate a tomb in Area F, at the SW end of the site. A French team had excavated 4 tombs at Area F in 1986-89 which had more complex underground chambers. They were dated slightly later than the Area AV and C tombs, to the mid 2nd century BCE. The presence of amphora fragments that were recently identified as of 3rd century BCE date, however, suggested that the Area F tombs might be older than previously thought. Tomb F5 lies immediately next to the 4 excavated ones.

The excavation of Tomb F5 could not be completed within the 2015 excavation season and will be continued in 2016. Some preliminary notes can be made about its construction, however, and the discovery of a bilingual funerary inscription warrants this note.

The upper structure was a square room measuring 5.20m by 5.20m built with lime-plaster bricks. Fragments of stepped crenellations point to a similar decoration as on the Area AV monuments. Part of the East wall must still have stood more than half a meter before it was flattened by a bulldozer in the 1960s. A plastered "platform" at the Northern side may have been a step to enter the room. Inside, the floor was made of mud brick. Only the SW quarter of the floor was well preserved, the remainder was completely lost. This SW part of the room remains to be excavated, work started on the Northern Half and SE quarter. The floor of the underground tomb chamber has not yet been reached but its outline is clear. The walls are made with rocks like those of the adjacent four tombs. The more or less square underground construction is divided into two parallel rooms. Dugout steps lead to the southern room, a second (later?) entrance seems to be present at the North side. At the centre of the underground construction a large lime-plaster brick was discovered, resting on some rocks and leaning upside down against a brick wall. The profile shows that it tumbled down from above.

The lime plaster brick has a raised border with an Aramaic inscription that states "This is the memorial of 'Amūd son of Gurr {which} his son 'Amūd son of 'Amūd {built} over him year 90 [or 97]". The central panel has an Old South Arabian inscription that largely repeats this. It omits the date, however, and adds that both father and son 'Amūd are bqr (an unidentified function) of the King of 'Umān (a full study by Overlaet, Macdonald and Stein will be published in Arabian Archaeology and Epigraphy 2016).



Figure 2: Eisa Yousef and Bruno Overlaet examining the funerary inscription

The inscription provides important new information. The date, which in all probability refers to the Seleucid Era, places the construction of the tomb in the late 3rd century BCE, which is in accordance with the amphora finds by the French team but which changes the typo-chronology of the Mleiha tombs. Furthermore, up to now, the oldest reference to "Oman" was in Classical sources from the 1st century CE.

The *Periplus Maris Erythraei* and the *Naturalis Historia* by Pliny the Elder both refer to Omana as to a port, usually identified with the site of Ed Dur. This inscription testifies to the existence of an 'Umān kingdom already at the end of the 3rd century BCE. It seems probable that Mleiha was, if not its capital, at least part of it.

Dr Bruno Overlaet, Curator of Ancient Near East and Iran, Royal Museums of Art and History, Brussels.

The Mleiha Archaeological and Eco-tourism Project, Sharjah

BFSA Chair Carolyn Perry gives us an insight into the latest plans for the new Eco-tourism Project in Sharjah Museum.

The first phase of The Mleiha Archaeological and Eco-tourism Project opened earlier this year. This phase includes the opening of the Mleiha Archaeological Centre, which houses archaeological finds from the area. The Centre will be constantly updated as new finds are uncovered through ongoing excavation work. There are also information displays, interactives and screens with documentaries about Mleiha's story. The Centre is also the starting point for people visiting the Archaeological and Eco-tourism sites in the area. Sites featured in the first phase include Umm an-Nar Tombs, the Valley of the Caves, the Mleiha Fort, historic horse and camel graveyard, the ancient farmhouse with kitchen, the pre-Islamic Mleiha Palace.



Figure 1: Guides in the new Centre. Photo: C. Perry

The second phase of the project will involve the construction of Mleiha National Desert Park over an area of 450 square kilometres. The park will serve as a wildlife reserve that will see the release of a range of animals such as the Oryx, gazelles and the mountain deer, in collaboration with the Sharjah Environment and Protected Areas Authority (EPAA).

There are also plans for the establishment of an astronomy observatory in cooperation with the Sharjah Centre for Astronomy and Space Sciences, allowing for enthusiasts to enjoy the stars and sky from the centre of Mleiha. Telescopes will be installed on the roof to allow tourists to get a glimpse of the stars and the wonders of space from Mleiha's location.

The Mleiha Archaeological and Eco-tourism Project is a collaboration by Shurooq with the Planning and Survey Department, the Environment and Protected Areas Authority in Sharjah, and the Directorate of Antiquities at the Sharjah Department of Culture and Information. It is a unique tourist destination due to its natural beauty, diversity of rare wildlife and its archaeological discoveries which has seen it nominated by UNESCO as a World Heritage Site.

The project will also help preserve the outstanding archaeological sites and protect rare wild animals such as the Arabian Tahr, the Arabian Oryx, sand gazelles (Al Reem), Damani gazelles and ostriches.



Figure 2: Reconstructed Umm an-Narr tomb outside Mleiha Archaeological Centre

Ras al-Khaimah: Latest News from the Department of Antiquities and Museums

An update on the latest developments by **Christian Velde, Imke Moellering, Ahmad Hilal**, Archaeologists at the Department of Antiquities and Museums, Ras al-Khaimah.

Jazirat Al-Hamra: The UAE's last surviving traditional pearl fishing town.

A long term project was started in Jazirat al-Hamra, the only surviving pearling town in the United Arab Emirates from pre-oil times. In addition to its architectural legacy with more than 200 abandoned buildings, a dozen mosques, suq, fort and watchtowers, the town provides a unique insight into the rich mosaic of traditional coastal life along the Arabian Gulf and its eventual demise after the discovery and prosperity of oil called for change and modernity. The Department's careful documentation, excavation and restoration work aims to better understand and keep the unique history of Jazirat al-Hamra for future generations. The town had originally gained prosperity through pearl fishing and pearl trading, the main economic sources of income in the Arabian Gulf until the early 20th century. But the negative effects of overfishing, in combination with a global economic recession and the introduction of cheaper, cultured pearls in Japan eventually made it unfeasible by the late 1940s. After the Gulf witnessed a period of intense hardships and struggle for survival, the situation finally started to improve with the help of incoming oil revenues. When Jazirat al-Hamra's Za'ab tribe was invited by the late Sheikh Zayed bin Sultan al-Nahyan, the first President of the newly founded United Arab Emirates, to move to the modern capital Abu Dhabi, the island was left for good during the early 1970s. Although many Za'abi returned, they resettled on the mainland, to which the island is today attached by landfill.

Geographical and Historical Background

The 45 ha large island was originally situated inside a lagoon off the southern coast of Ras al-Khaimah. Its southwestern end was almost connected to the mainland and fordable at all times. Due to its marine environment the town itself had no drinking water, as the wells inside the courtyard houses could only provide brackish water for domestic use. Sweet water had to be brought by donkey from wells at the foot of the large sand dunes in the south, outside of the island. Today they are still crowned by two watchtowers which originally defended Jazirat al-Hamra towards the desert.

We assume that it was founded in the 17th century, as it is not mentioned in Gasparo Balbi's list of coastal towns from 1580. Baron von Kniphausen, director of the Dutch East India Company, provided the first description of Jazirat al-Hamra in 1756, before the British mention it after their attacks on Ras al-Khaimah in 1809 and 1819 and produce

the first map of the island, town and sea view in 1820. By 1908 John Lorimer estimates 500 houses divided in two quarters and calls it the main settlement of the Za'ab tribe, whose livelihood depends mainly on pearl diving.

The Project

Today Jazirat al-Hamra's narrow alleyways connect a conglomerate of courtyard houses, suq buildings, mosques and a fort with watchtowers, all built from coral stones and fossil beach rock in layer technique. Where time, neglect and the harsh climate have removed the traditional, outer plaster from the walls, the different types of corals appear like a beautiful piece of art from the bottom of the sea. This significant type of construction is combined with plain and ornamental arches and elaborate plaster screens, which represent the main decorative elements of its architecture. While the majority of buildings are modest summer and winter houses surrounding a courtyard, examples of rich residences and homes of pearl traders can also be found, like the impressive two-storey 'Bait Omran' or the wind tower residence 'Bait Abdul Karim', where three barjeel cooled the different family quarters.



Figure 1: Pearl merchant's house Photo: Department of Antiquities and Museums Ras al-Khaimah.



Figure 2: Mosque near the Suq. Photo: Department of Antiquities and Museums Ras al-Khaimah.

After light rainfalls the Department was furthermore able to discover traces of a significant mosque, pictured on the British 1820 map and originally covered with 20 domes.



Figure 3: Decorated wall inside a house dividing majlis and bathroom Photo: Department of Antiquities and Museums Ras al-Khaimah.



Figure 4: Wall built from coral and fossil beach rock in traditional layer technique Photo: Department of Antiquities and Museums Ras al-Khaimah.

In a unique way both the past and the recent transformation of the UAE is reflected and preserved in the architecture and structural setup of this abandoned town: the traditional life of the Arabian Gulf, the first changes through modern building materials (sand bricks, cement, paint) and finally the abandonment and departure for new beginnings. The Department started working simultaneously at several communal buildings: two mosques, the fort and its two watchtowers, while suq and pearl trader residences will follow at a later stage. In the light of increasing restoration activities on the Arabian Peninsula, which too often have at will altered original, traditional architecture, we see the need to stress the following, significant aspects of our work:

To keep the visual appearance, texture and overall atmosphere as authentic as possible, only original and traditional materials (coral stones, fossil beach rock, traditional mixtures of mortar and plaster, palm trunks, mangrove wood) and traditional techniques are used during our project. All restoration and/or rebuilding work is based on a detailed documentation (descriptive, photographic, architectural drawings, 3D) in combination with the archaeological excavation results and historical photographs of Jazirat al-Hamra for reference.

Al Ain and Buraimi: Work Continues on the Historic Buildings and Landscapes of the Oasis

The modern towns of al-Ain and Buraimi sit on the border between the United Arab Emirates and Oman. These towns have grown exponentially in the past forty years but, as **Dr Timothy Power and Dr Peter Sheehan** have been discovering, the origins of these towns are much older.

Archaeological work in Al Ain continues to focus on more detailed mapping and investigations of the historic oasis landscape of the city. Work in 2015 saw the inception of the Oases Mapping Project, with students from Zayed University joining the TCA Historic Environment team in fieldwalking, survey and gathering oral histories in Qattara Oasis. The students' work later formed the basis of a poster presentation at the Seminar for Arabian Studies in London in July.

In 2016 the mapping project will move from Qattara to the



Figure 1: A rare Samarran sherd discovered in Buraimi. Photo: P. Sheehan



Figure 2: A well preserved room in Buraimi. Photo: P. Sheehan

adjacent Jimi Oasis to continue studying the various processes at work in the creation of the oasis and its expansion and contraction over time. Detailed mapping and condition survey of the many surviving historic earthen walls in the oasis will be used as the basis of a plan for their conservation.

The works in and around Qattara and Jimi Oases form part of an ongoing program in collaboration with Al Ain Municipality to enhance the educational and visitor experience of the oasis environment. This has included the creation of a walking trail using the historic pathways through Qattara Oasis, now linked with educational and cultural activities centered round the Qattara Arts Center (QAC) and Souq al-Qattara. Detailed design work has now also begun on the archaeological interpretation within the basement of QAC. This display will present the archaeological sequence and related finds from the Iron Age through to the present day revealed during excavations there in 2009-11. Work on the interpretation and related publication has been informed by a range of specialist teams and individuals who have been looking at finds and ceramics from the site, and who have so far examined copper objects and residues (Julie Goy, Thilo Rehren & Martina Renzi), as well as ceramics from the Iron Age (Anne Benoist), Early and Late Islamic periods (Tim Power, Omar Al-Kaabi, Jelena Zivkovic, Benedict Leigh), Late Trade Wares and glass from 19th century Europe (Alasdair Brooks) and Chinese/Far Eastern imports (Ran Zhang).

Our understanding of the more recent phases in the development of the oasis landscape continues to be informed by excavations and investigations (Mohammed Khalifa & Mohammed Al Dhaheri) at a number of historic buildings. These archaeological works accompany and inform ongoing conservation works that are currently concentrated at Bin Biduwa House in Qattara and Murajib Fort to the west of Jimi Oasis that represent two of the oldest and most significant historic earthen buildings in Al Ain. This research into the upper levels of the archaeological sequence will soon be complemented by geoarchaeological investigations into the natural and anthropogenic formation processes at work in the landscape that are planned for 2016, and that will be able to take advantage of existing geotechnical and geophysical information gained from the many construction projects in and around the city that require development review by TCA.

Another site where we have carried out extensive archaeological and conservation works is Qasr Al Muwajji, birthplace of the President of the UAE, HH Sheikh Khalifa bin Zayed Al Nahayyan, and the location of the diwan of Sheikh Zayed bin Sultan from 1946 until the early 1960s. The restored Qasr Al Muwajji opened to the public in November 2015, and visitors will be able to see that much of the content of the exhibition is based on the archaeological investigations which provided evidence for the different phases of the fort's development.

Our research into the wider oasis landscape also extended across the border into Buraimi in 2015, with a season carried out in collaboration with the Omani Ministry of Culture and Nasser Jahwari of Sultan Qaboos University. Work focusing on rescue excavations at an important and well-preserved Early Islamic settlement site, as well as airborne LiDAR survey of the Late Islamic buildings of Hamasa village, the last remaining settlement of the historic Buraimi Oasis. As with other areas of the oasis landscape our aim is to continue fieldwalking and other surveys aimed at a more detailed characterization of settlement patterns and the changing uses of the landscape at different periods from the Bronze Age onwards. The results of the excavations at the Early Islamic settlement were particularly impressive. A number of mudbrick buildings arranged around two streets were found, dating to between the early 9th and late 10th / early 11th centuries, with evidence for possibly 6th- to 8th-century activity in the underlying deposits. Finds from the site include higher quality 'Samarra Horizon' classes, together with Indian and Chinese imports, which point to close contacts with Sohar. A large assemblage of glass vessels was retrieved which is now being studied by Carolyn Swan and Thilo Rehren from UCL Qatar, whilst the carved stone vessels, now being examined by Sterenn le Maguer, comprise one of the most complete such



Figure 3: Conservation and recording in Murajib. Photo: P. Sheehan



Figure 6: Oasis Mapping at a stone water tank. Photo: P. Sheehan



Figure 4: Bin Biduwa Al Darmaki. Photo: P. Sheehan



Figure 5: Qasr Al Muwajji. Photo: P. Sheehan

assemblages from the region. Conservation work was carried out in collaboration with the Ministry and the site has been registered and protected.

For more information see <http://arabiaandtheislamicworld>

YEMEN

Please see the **Last Word** section where Yemen is highlighted.

UNESCO's Yemen Heritage Week and the British Museum

British Museum Curator and BFSA Trustee Dr St John Simpson updates us on the work that the British Museum is doing to highlight the heritage of Yemen.

Britain has a long and deep association with Yemen through its historical connections with Aden and it was due to the personal interest and intervention of several of its Political Residents that some of the first Ancient South Arabian inscriptions on bronze and stone were acquired

by the British Museum in the nineteenth century. We have continued to develop this collection where objects have secure provenances so it is particularly appropriate to record here some recent donations.

In 2002 we received a very generous donation from Jonathan Hassell of 13 ancient South Arabian antiquities to mark the fact that the British Museum was planning its exhibition *Queen of Sheba: Treasures from Ancient Yemen*, which ran from June to October that year. Three of these were placed in that exhibition and published in the catalogue, and the remainder were exhibited in a separate display which lasted until the relevant upper galleries were re-organised in 2005. Jonathan Hassell sadly passed away in 2015 after a long illness but we were delighted to receive a second donation from him: this consists of a dozen more pieces, including funerary busts, a small inscribed statue and a fine footed bowl, all carved from attractive veined calcite. The collection has now been registered and photographed, and will complete the Jonathan Hassell Collection displayed on the Collections Online section of the British Museum's website. We are still hoping that the Catalogue of the Ancient South Arabian Collection at the British Museum which we began some years ago with Professor Avanzini of the University of Pisa, will be brought to completion in the near future and these pieces will be added to it.

In the meantime, there are two other recent developments, both triggered by international concern over the ongoing situation in Yemen and the terrible plight the war is having on its cultural heritage as well as the population and rest of the economy. The first was *UNESCO's Yemen Heritage Week – Museums United for Yemen*, where we have released additional content onto social media about our collections from this important region. Secondly, we are leading a group of experts on the creation of an ICOM Red List for Yemen to help identify and safeguard items in case of looting.

However, our interest with Yemen is not limited to Ancient South Arabia but also extends to modern collecting. As some of the readers will know, we began collecting and registering modern ephemera of the Middle East many years ago and this includes Hollywood film stills, North Yemeni postage stamps and other modern printed items relating to the Queen of Sheba. More recently we began to seriously collect postcards and already we have several hundred old views of Aden. On 20th August 2015 The Evening Standard ran an unexpected editorial article entitled "Why the British Museum wants your postcards" and this led to a huge flurry of donations of old and modern postcards, photographs, watercolours and ephemera relating to places across the Middle East. Among these was a large collection created by Mr Alan Wyle who served in Aden as part of his National Service. This included postcards of Aden and ephemera, including photographs, buttons and enamelled lighters showing camels! This is the first time that we have been able to acquire these other aspects of colonial life in Aden, and

they help extend our collection of this part of Aden's past.

Finally, earlier last year after the unexpected death of Leila Ingrams (1940-2015), we were contacted by her family and generously offered more material which supplements her already considerable previous donations. These include the ceremonial gowns made for and worn by her parents, Harold and Doreen Ingrams, a large collection of ethnographic items, several interesting antiquities and the famous stela from Shabwa which was first published in 1976 by Jacques Ryckmans, temporarily exhibited at the British Museum as part of our Queen of Sheba: Treasures from ancient Yemen exhibition in 2002 and which is presently displayed with other ancient South Arabian antiquities in G53. Among the latest additions is her large collection of modern unused postcards from Yemen, especially the Hadhramawt, that

she made during her repeated visits there. They are mostly views of traditional architecture and were mainly published in Yemen during the 1980s and 1990s. Most collectors of postcards are only interested in those dating to the so-called "Golden Age" of pictorial postcards produced between the 1890s and 1940 but this overlooks the fact that all topographic views are interesting and important photographic records, even more so given the dire situation in Yemen today. Through these images we can make connections with the past and celebrate that country's rich cultural heritage, and in so doing honour the memory of someone who loved that country very dearly.

St John Simpson
ssimpson@thebritishmuseum.ac.uk

AWARDS AND PRIZES

The International Prize for Arabic Fiction (IPAF)

The 2016 International Prize for Arabic Fiction is the ninth edition of the prize. 159 novels by authors from 18 countries were submitted this year. The longlist of 16 novels was announced on 12 January and includes a number of younger writers and debut novelists. Three longlisted writers are under the age of 40, and first novels by Tareq Bakari and Abdennour Mezzine have been included. The 6 shortlisted novels and the 2016 panel of judges will subsequently be announced on 9 February 2016.

IPAF recognises the literary achievements of authors from across the Arab world and, each year, hosts the shortlist announcement in a different culturally-significant location. IPAF is pleased to announce that this year's shortlisted novels will be revealed at a press conference in Muscat, Oman. More details: <http://arabicfiction.org/home.html>

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

This annual award of £3,000 is made to the translator(s) of a published translation in English of a full-length imaginative and creative Arabic work of literary merit (published after, or during, the year 1967 and first published in English translation in the year prior to the award). Works are judged by a panel of four distinguished authors, critics and literary experts, two of whom read and consider both the Arabic original and the English translation. Twenty-nine entries were received for the 2015 Saif Ghobash Banipal Prize (26 novels and 3 collections of poetry).

This is the highest number of entries in the history of the prize. The 2015 prize was awarded to Paul Starkey for his translation of the novel *The Book of the Sultan's Seal: Strange Incidents from History in the City of Mars* by Youssef Rakha, published by Interlink Books. The 2014 winner was Sinan Antoon for the translation of his novel *The Corpse Washer*. Yale University Press

ISBN: 9780300205640. Further information: <http://www.banipaltrust.org.uk/prize/>

British-Kuwait Friendship Society Book Prize in Middle Eastern Studies

The BRISMES Book Prize administered the British-Kuwait Friendship Society Prize in Middle Eastern Studies from its inception until the end of 2010. The prize was funded by an endowment from the Abdullah Mubarak Charitable Foundation and is now administered by the University of Cambridge. The prize is awarded for the best scholarly work on the Middle East each year. In each of the years since the prize commenced, it has attracted around 50 nominations from some 20 publishers and the overall standard of entries has been extremely high. It is awarded for the best scholarly work on the Middle East each year. Normally the chronological remit of the prize will be from the rise of Islam until the present day, but outstanding scholarly entries from the pre-Islamic era may also be considered. The winners of the 2015 book prize were announced at a ceremony hosted by HE Mr Khaled Al-Duwaisan at the Kuwaiti Embassy on 22nd October. They were Pascal Menoret 'Joy Riding in Riyadh: Oil, Urbanism, and Road Revolt' and the runners up Christina Riggs 'Unwrapping Ancient Egypt' and Yonatan Mendel 'The Creation of Israeli Arabic'. See <http://www.bkfsprize.co.uk/> for more information.

Rawabi Holding Awards

These awards, hosted by the Saudi-British Society, are presented annually to two British individuals who have made a significant contribution to Saudi-British cultural relations. The awards, for making a significant contribution to Saudi-British relations, are presented by the donor, Mr. Abdulaziz al Turki.

The 2016 winners of the awards are Ms. Judy Houry MBE and Mr. Ali Almihtar LLM PhD.

Barakat Trust

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

The closing date for applications is 15 February each year and the Advisory Committee meets in the early spring.

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

All applications must be submitted online via the Barakat applications portal, available here: http://krcfm.orient.ox.ac.uk/fmi/webd#barakat_submissions. If you have any trouble using the online portal please contact daniel.burt@orinst.ox.ac.uk.

AVAILABLE GRANTS

British Academy

The British Academy offers a number of academic, research and travel fellowships and other grants including skills acquisition awards and professorships. They are all offered for postdoctoral research in the humanities and social sciences. For full details visit the British Academy website: <http://www.britac.ac.uk/funding/guide/>

The BFSA

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

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

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

University of Arkansas Arabic Translation Award

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

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

Submissions are usually accepted until the 30th April each year. Award winners will be announced the following fall, in conjunction with the annual meeting of the Middle East Studies Association.

Contact Professor Adnan Haydar ahaydar@uark.edu
http://cavern.uark.edu/rd_arsc/mest/4766.php

British Institute for the Study of Iraq (BISI)

BISI Pilot Project Grants. The Institute welcomes funding applications for pilot projects in all fields of the arts, humanities or social sciences, concerned with any time period from prehistory to the present day.

Funding of up to £8,000 is available for one such project a year. The Institute offers assistance to the award-holder in drafting a full research proposal to submit jointly to other funding bodies. Two academic references are required. All applications and references must be received by 1 February. Decisions will be announced in March. Only one BISI Pilot Project Grant can be made annually. However, the BISI also awards several Research Grants a year for short-term projects costing no more than £4000. Conditions and application forms can be found on: www.bisi.ac.uk/content/academic-grants

BISI Research and Conference Grants. The Institute invites funding applications once a year to support research or conferences on Iraq and neighbouring countries not covered by the British Academy's BASIS-sponsored institutions, in any field of the humanities or social sciences, concerned with any time period from prehistory to the present day. A list

of the British Academy-sponsored Institutes and Societies (BASIS) can be found on the following link: www.britac.ac.uk/intl/index-basis.cfm. BISI can only fund direct costs such as equipment, travel expenses, and consultancy fees, normally up to a total of £4,000 – although more substantial awards may exceptionally be made. BISI cannot pay institutional overheads, salary costs, PhD studentships, or other normal living costs. Applications must be received by 1 February annually with two academic references. Decisions will be announced in March.

BISI Visiting Iraqi Scholar Grants. Two grants are offered each year to Iraqi scholars visiting the UK and working in all disciplines within humanities and social sciences. These grants include a joint visiting scholarship with the Deutsche Orient-Gesellschaft (German Oriental Society). Priority is given to Iraqi scholars who have established links with UK institutions and would like to carry out collaborative projects with academics or heritage professionals in the UK. All applications and references must be received by 1 February annually. Candidates will be informed of the decision by early July. Please note that the next scholarships available are in the months of February to June and October to early December 2016. However if you have already received an invitation or made arrangements with a UK institution, there may be the possibility of taking up a scholarship in October to early December 2016. Formal leave of absence from the scholar's own institution or employer is required before an award is made; a copy of the permission for a leave of absence is to be sent to BISI. An acceptance form is required from each applicant in advance of making travel arrangements. All scholars must be able to converse in and understand English to a working level to ensure the placement is a success. For further information see: www.bisi.ac.uk/content/visiting-iraqi-scholars

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

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

British Institute of Persian Studies (BIPS)

BIPS welcomes applications from scholars wishing to pursue research in Persian Studies. The British Institute of Persian Studies' Main Grants Programme awards funding in an

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

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

Research and Lead Projects 2011-17.

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

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

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

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

British Society for Middle Eastern Studies (BRISMES)

BRISMES administers several scholarships and prizes each year:

MA Scholarship. BRISMES offers an annual Master's scholarship for taught Master's study at a UK institution. The Master's programme can be in any discipline but should include a majority component specifically relating to the Middle East. Preference will be given to candidates resident in the European Union, and to institutions who are members of BRISMES. For Master's programmes commencing October 2014, the award will amount to £1,200. The names of the winner and the institution will be publicised in the BRISMES Newsletter and website. Applications for October 2017 must reach the BRISMES Office by 31st March 2017. The decision by BRISMES Council will be announced as soon as possible thereafter. For information, please contact: a.l.haysey@dur.ac.uk

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

Abdullah Al-Mubarak Al-Sabah Foundation BRISMES Scholarships. The purpose of the scholarships is to encourage more people to pursue postgraduate studies in disciplines related to the Middle East in British universities. The scholarships will be for one academic year. The value of each scholarship will be £2,000. Two scholarships will be awarded. Applications should be made to the BRISMES Administrative office. The deadline for each round is 31st March. The applications have to be registered at any UK university, be a paid-up member of BRISMES (Student membership suffices), submit an application of 600–1000 words by email to the BRISMES research committee and obtain a brief supporting statement from their supervisor. The announcement of the award will be made in June and published in the July edition of the BRISMES newsletter.

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

British-Yemeni Society Annual Academic Grant

Applications are invited from anyone carrying out research in Yemen or on a Yemen-related subject at a British or Yemeni University. Applicants' nationality is irrelevant. Applications may be made to assist with study in any subject or field, so long as it is concerned with Yemen and is for a specific qualification (e.g. BA, MA, PhD etc.) Post-doctoral researchers may apply, but will only be considered should no more junior applicants approach the Committee. Applications must follow normal academic procedures, i.e. an abstract supported by a recommendation from the applicant's supervisor. Applications are to reach the Secretary to the Committee by 31 March each year.

The Committee will consider the applications and make the grant at the AGM in June. As a condition of the grant, the successful applicant will be required to make an acknowledgement of the grant in their thesis or dissertation. The applicant will also be expected to make a presentation to the Society (to be summarised in the Society's Journal) on the results of the research assisted by the grant.

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

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

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

Council for British Research in the Levant (CBRL)

CBRL currently offers *Travel Grants, Team-based Fieldwork Awards, Pilot Study Awards, Visiting Research Fellowships and Scholarships, Project Completion Awards and Project Affiliation* for research that comes under the following themes: the spread of early humans through the Near East from Africa; the origins, development and practice of economic and social strategies in the Middle East from earliest times to the modern day; the development and workings of complex societies and their products; long-term landscape and settlement studies; the relationship between people, past and present, and their built and natural environment; synthetic studies of key historical periods; the interface between East and West; the investigation of multiple identities in the Middle East; the diachronic and synchronic study of the use of language, music and the written record in Middle Eastern society.

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

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

Project Completion Awards and Project Affiliations. <http://cbri.org.uk/funding-and-jobs/project-awards>

3. Travel Grants: for exploratory research visits. <http://cbri.org.uk/funding-and-jobs/travel-grants>

4. Arabic Language Training: for the Advanced Arabic Programme run at Ifpo, Beirut, and CBRL British Institute in Amman - Qasid Institute Scholarships. <http://cbri.org.uk/funding-and-jobs/arabic-language-training>

5. Conference and Outreach Funding: for the support of conferences, exhibitions, or other forms of outreach. <http://cbri.org.uk/funding-and-jobs/conference-and-outreach>

6. Internships: volunteer to work at CBRL Kenyon Institute or CBRL British Institute in Amman in exchange for free accommodation and breakfast. <http://cbri.org.uk/opportunities>

Further details, application forms and conditions of the grant schemes are available from the UK Secretary, CBRL, British Academy, 10 Carlton House Terrace, London, SW1Y 5AH, or visit: www.cbri.org.uk/support.html. Information regarding the next deadlines can be located on the above website. Any queries should be addressed to cbri@britac.ac.uk.

Qasid Arabic Institute in conjunction with the Council for British Research in the Levant

The Qasid Institute has developed a reputation as one of the best private intensive Arabic-language programmes in the Middle East with teaching methods specifically designed for foreign students. Two scholarships are normally offered for the summer or for the autumn session. See the website (www.bi-amman.org.uk/arabic.html) for more information.

The Emirates Natural History Group (ENHG)

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

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

Sheikh Mubarak bin Mohammed Award for Natural History:

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

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

Elphinstone Scholarships

A number of Elphinstone PhD Scholarships at Aberdeen University are available across the arts, humanities and social sciences, linked to specific, individual research projects. These Scholarships cover the entirety of tuition fees for a PhD student of any nationality commencing full-time study in October 2016, for the three-year duration of their studies. For further details please contact Dr Zohar Hadromi-Allouche (zohar@abdn.ac.uk).

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

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

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

Gerald Avery Wainwright Fund for Near Eastern Archaeology

The Fund aims to encourage the study of non-classical archaeology and the general history of the countries of the Middle East. It holds an annual Schools Essay Prize, awards Research Grants to mature scholars and also sponsors a post-doctoral Fellowship. Applicants for the Post-Doctoral Research Fellowship have until 14 February to propose their project. Research Grant deadlines are on 1 April and 1 October. Visit the website for application forms and guidelines: www.krc.orient.ox.ac.uk/wainwright/

For further information contact: The Gerald Avery Wainwright Near Eastern Archaeological Fund, Khalili Research Centre, University of Oxford, 3 St. John Street, Oxford OX1 2LG. Email: wainwright.fund@orinst.ox.ac.uk.

International Prize for Arabic Fiction (IPAF)

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

Leigh Douglas Memorial Fund

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

The Leigh Douglas Memorial Prize. This is awarded annually to the writer of the best PhD dissertation on a Middle Eastern topic in the Social Sciences or Humanities. The current value of the prize is £600 for the winner and £150 for the runner up. Anyone wishing to submit his/her dissertation for consideration should send a copy, together with an accompanying letter or recommendation from their supervisor to Professor Charles Tripp, S.O.A.S., Thornhaugh Street, Russell Square, London, WC1X 0XG, UK. The deadline for submission of entries is 31 January. See: www.brismes.ac.uk/student-area/leigh-douglas-memorial-prize for more information.

Grants for Yemeni Studies. Each year the Leigh Douglas Memorial Fund offers two or three small grants (in the region of £300) to assist scholars of any nationality whose research involves the study of Yemeni history, culture, economics, politics or society. Applications should include a brief curriculum vitae, an outline of the relevant research project and a letter of reference. There are two annual deadlines for applications: 1 November and 1 May. Further enquiries and applications should be sent by post to Dr Venetia Porter, Department of the Middle East, The British Museum, Great Russell Street, London, WC1B 3DG, United Kingdom. Email: venetia@trippiyasa.demon.co.uk.

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

Palestine Exploration Fund

The PEF awards small grants to students and others pursuing research into topics relevant to its general aims. The deadline is around the 27 February. Please address applications to the Grants Manager, Palestine Exploration Fund, 2 Hinde Mews, Marylebone Lane, London W1U 2AA. Enquiries can be addressed to the Executive Secretary. Email ExecSec@pef.org.uk. Further details and application forms can be found at: www.pef.org.uk/grants/

Royal Asiatic Society

The Society offers several prizes for outstanding research in Asian studies, including the *Professor Mary Boyce Prize* (£250) for an article relating to the study of religion in Asia, and the *Sir George Staunton Prize* (£250) for an article by a young scholar, both for articles submitted to the Journal of

the Royal Asiatic Society. The Society introduces five life fellowships per calendar year starting from January 2014 at the rate of £1500. For more information contact Alison Ohta, Curator, Royal Asiatic Society, 14 Stephenson Way, London W1 2HD. Tel: +44(0)2073884539; Email ao@royalasiaticsociety.org. More information can also be found on: www.royalasiaticsociety.org.

Sir William Luce Fellowship

The Fellowship is awarded annually to a scholar working on those parts of the Middle East to which Sir William Luce devoted his working life (chiefly Sudan and Arabia). The Fund welcomes applications for the position of Sir William Luce Fellow which is hosted by Durham University during Epiphany term (January – 13 March). The Fellowship, tenable jointly in the Institute for Middle Eastern & Islamic Studies and Trevelyan College, will entitle the holder to full access to departmental and other University facilities. The Fellow is expected to deliver 'The Sir William Luce Lecture', which will form the basis of a paper to be published in the Durham Middle East Papers series.

For further information see: www.dur.ac.uk/sgia/imeis/lucefund/fellowship/ Applicants should send a CV, an outline of their proposed research and contact details for two referees by 30 April to: The Secretary, Sir William Luce Memorial fund, Durham University Library, Palace Green, Durham DH1 3RN, UK. Tel. +44 (0)191 334 1218. Email: Luce.fund@durham.ac.uk

SOAS Scholarships and Studentships

The School of Oriental and African Studies, University of London, offers numerous scholarships with relevance to Arabian studies. For further information see www.soas.ac.uk/registry/scholarships/ or contact: The Scholarships Officer, Registry, SOAS, Thornhaugh Street, Russell Square, London, WC1H 0XG, UK. Email: scholarships@soas.ac.uk

Thesiger-Oman Fellowships

By the kind generosity of the His Majesty Qaboos bin Said Al-Said, Sultan of Oman, the Royal Geographical Society offers one annual fellowship of up to £8,000 for geographical research in the arid and semi arid regions of the world, as a memorial to Sir Wilfred Thesiger. The fellowship will focus either on the physical aspects or on the human dimension of arid environments. The fellowship funds a researcher with an outstanding research proposal, including periods of arid environment fieldwork. To reflect Thesiger's interests, research within the Middle East and other arid regions he visited will be given priority, but applications for work in the world's other arid regions is also welcomed. The deadline is 23 November each year. For more information see: www.rgs.org/OurWork/Grants/Research/Thesiger-Oman+Fellowships.htm

CONFERENCES & EVENTS

Completed in 2015/16

DASI workshop: Aramaic inscriptions of the Gulf 27 January - 3 February 2015, Pisa, Dipartimento di Civiltà e Forme del Sapere

A workshop on the Aramaic inscriptions of the Gulf was held in Pisa from January, 27th to February, 3rd.

Dr. Maria Gorea, researcher of the Université de Paris VIII - Département d'hébreu, took part of the workshop and explained the peculiarities of those inscriptions. Particular requirements for their digitization were investigated. The DASI system was also described and tested for entering of those inscriptions in view to a possible future collaboration. <http://arabiantica.humnet.unipi.it/>

Leiden Center for the Study of Ancient Arabia Launched 17 March, Leiden University

On March, 17th 2015, Leiden announced the establishment of the Leiden Center for the Study of Ancient Arabia (LeiCenSAA) to promote research on the ancient languages and cultures of Arabia, and to disseminate this knowledge to the broader public. The inauguration of the Center was celebrated with an evening event in the National Museum of Antiquities (RMO) in Leiden. On display were several specimens from the Oosters Institute's collection of Ancient South Arabian minuscule inscriptions. VIP guests were treated to an up-close examination of the artifacts, and enjoyed a short lecture on the history of their discovery and decipherment. After a few remarks by the Center's Director, A. Al-Jallad, and an opening ceremony by the Dean of Humanities at Leiden University, Prof. H.W. van den Doel, BFSA Hon. Sec. Macdonald gave the keynote Leiden-Aramco Lecture on Ancient Arabian Civilization: "Forgotten Civilizations at the Heart of the Ancient Near East".

LeiCenSAA is a meeting place for those interested in Arabia's ancient heritage. Each year, the Center will organize a public lecture by a high-profile international scholar on Ancient Arabia, which will be followed by an annual conference. Brill's Semitic Languages and Linguistics Series will publish the proceedings. The Center, with the support of the Leiden University Library, publishes a peer-reviewed, open-access journal, entitled Arabian Epigraphic Notes (AEN). AEN is a forum for the publication of new epigraphic finds and for the discussion of relevant historical and linguistic issues. The first volume will appear in 3rd quarter 2015.

To help train the next generation of scholars of Ancient Arabia, the Center organizes an "Epigraphic Summer School" in conjunction with the Leiden Linguistic Summer

School. Students will have the opportunity to train in some of the epigraphic languages of Arabia -- such as Nabataean Aramaic, Safaitic, Dadanitic, and the non-Sabaic Ancient South Arabian languages -- which are rarely, if ever, on the curriculum of Western Universities. We hope to expand this learning opportunity to include a field school in Jordan, where students are able to learn the methods of carrying out an epigraphic survey.

The Center's board will each year award a prize to the best PhD thesis written on a subject dealing with Ancient Arabia. This important recognition of young talent also hopes to promote the study of the cultures and languages of Ancient Arabia across disciplines.

One of the goals of the Center is to communicate important discoveries and advances from the field to the broader public. The Center's blog will contain popularizing entries and updates about current excavations and new journal articles, and book reviews geared towards non-specialists. Our event calendar will gather in one place the dates of all conferences relevant to the study of Ancient Arabia, but also the release dates of publications in the field.

The Center is located in the same building on the Leiden University Campus as the Library of the Netherlands Institute for the Near East (NINO). To augment this, the Center is currently building a research library of hard-to-access works on Ancient Arabia, including out-of-print books, research notes, databases, photographs, etc. The preliminary collection includes parts of the libraries of Professor A. Drewes and Dr. G.M.H. King.

For more information about the Center, its activities and publications, and to learn how to become a sponsor, please visit <https://www.arabianepigraphicnotes.org>, our Facebook page, <https://www.facebook.com/pages/Leiden-Center-for-the-Study-of-Ancient-Arabia/804197999659178>, or email the Center's director, Dr. A. Al-Jallad at a.m.al-jallad@hum.leidenuniv.nl

Report by Witte Singel-Complex

The Lost Dhow: A Discovery of the Maritime Silk Route 15 March-26th April 2015, Toronto Museum, Canada

In 1998, an Arab ship carrying goods from China was discovered at the bottom of the Indian Ocean off Belitung Island, Indonesia. Dating from the 9th century (China's Tang Dynasty), the Belitung shipwreck is the earliest Arab vessel of this period to be found with a complete cargo, including silver ingots, bronze mirrors, spice-filled jars, intricately worked vessels of silver and gold, and thousands of ceramic bowls, ewers, and other vessels. Uncovering its mysterious origins reveals the interconnections between two great

powers, the Tang and Abbasid Empires, whose influence collectively stretched from the East China Sea to North Africa. The Lost Dhow: A Discovery from the Maritime Silk Route provides the earliest evidence of a maritime silk route — and confirms the vibrant exchange of ideas and technologies that occurred centuries before the Portuguese entered the region in the late 15th century. Through the display of approximately 300 objects from its cargo, this exhibition tells compelling stories about the ship, its crew, and the treacherous movement by sea of domestic and luxury wares between continents 1,200 years ago.

Sharjah Biennial 12: The Past, the Present, the Possible. 7 June 2015, Sharjah Art Foundation, UAE

Sharjah Biennial 12: The Past, the Present, the Possible began to take shape in a private conversation between Danh Vo and curator Eungie Joo in early 2013. They discussed the relevance of contemporary art; and the potential or artistic positions to imagine something beyond current states of social and political confinement; and the need for artists to play active roles in imagining the possible. "SB12" showcases more than 50 artists and cultural practitioners from approximately 25 countries who participate in the process of imagining Sharjah through education, culture, religion, heritage and science by introducing ideas of the possible through art and work.

Unearthing Arabia: The Archaeological Adventures of Wendell Phillips, Sackler Gallery, Washington DC

Wendell Phillips headed the largest archaeological expedition to South Arabia (present-day Yemen) from 1949-1951. Accompanied by leading scholars, scientists and technicians, Phillips was on a quest to uncover two ancient cities—Tamna, the capital of the once-prosperous Qataban kingdom, and Marib, the reputed home of the legendary Queen of Sheba—that had flourished along the fabled incense road some 2500 years earlier. Through a selection of unearthed objects as well as film and photography shot by the exhibition team, the collection highlights Phillips's key finds, recreates his adventures and conveys the thrill of discovery on the last great archeological frontier.

PEF Annual Conference: Crisis Through the Ages 3 July 2015, British Museum

The PEF Anniversary 1 day conference took place between 9am and 5pm on the 3rd July at the British Museum, and in association with the Department of Middle East, on the theme of "Crisis Through the Ages". Each speaker focused on an issue of crisis in the region relevant to their specialist area, which ranged in time from the earliest periods of human history right through to the modern era.

See <http://www.pef.org>

Eleventh Biennial ASTENE Conference 17 - 20 July, 2015, University of Exeter

The conference included submissions on the following themes:

- ASTENE travellers in both directions: visitors from the Middle East in Europe (and America) and visitors from the West in the East,
- Travels in tandem, or group travels that were not a package tour,
- Something to write home about – what travellers chose to write about and how they related their adventures to their friends and family – what was to be omitted and what to be emphasized,
- Solo travellers – in search of knowledge, adventures, business, leisure,
- Professionals and dilettanti in the art of travel – what makes a traveller, a traveller's identity,
- Tracking a traveller – in other people's notes, diaries, and memoirs.

On 18 July there was a screening of 'Death on the Nile' with Peter Ustinov as Hercule Poirot, and a talk by Elisabeth Woodthorpe. 19 July concluded with a talk on 'The Early Members of the Travellers Club, London.' On 20 July there was a private visit to the former home of Agatha Christie and Henrietta McCall gave a talk about Agatha's husband archaeologist Max Mallowan.

ARAM society, The River Jordan 13-15 July 2015, University of Oxford

ARAM Society for Syro-Mesopotamian Studies organized its Forty First International Conference on the study of the River Jordan. It was held at the Oriental Institute, the University of Oxford, 13-15 July 2015.

The conference aimed to focus its attention on the three northern sources of the river Jordan (the Dan, Baniyas, and Hasbani streams) and the area of the Sea of Galilee (the sea itself not a topic of the conference) and the Jordan river's southern course up to where it enters the Dead Sea (the sea itself not a topic of the conference). Essentially, the conference covered in its study both banks of the river Jordan (not the hinterland of the riparian countries). If you wish to participate in future conferences, please contact Tel. 01865-514041 Email: aram@orinst.ox.ac.uk

ARAM Society: Travellers, Pilgrims and Orientalists during the 1st Millennium in the Levant

20-22 July 2015, University of Oxford
ARAM Society for Syro-Mesopotamian Studies organised its Forty Second International Conference on Travellers, Pilgrims and Orientalists during the 1st Millennium in the Levant, held at the Oriental Institute, the University of Oxford, 20-22 July 2015. If you wish to participate in future conferences, please contact Tel. 01865-514041 Email: aram@orinst.ox.ac.uk

LUCIS-LeiCenSAA Conference | Arabian Archaeology in the 21st Century

On Wednesday 9 December, 2015, the Leiden University Centre for the Study of Islam and Society and the Leiden Center for the Study of Ancient Arabia hosted a joint

conference to highlight the state-of-the-art in Arabian Archaeology in the 21st century. The venue of this event was the Vossiuszaal in the University Library.

On Thursday 10 December 2015, Laïla Nehmé (French National Centre for Scientific Research) delivered the Leiden-Aramco Lecture on Ancient Arabian Civilization: The Nabataeans in the Arabian Peninsula: An Overview”

This lecture presented, for the first time extensively, what we know of the Nabataean presence in the Arabian Peninsula, based on the literary, archaeological and epigraphic sources. The traces the Nabataeans left were examined in the context of the trans-Arabian incense trade in order to reassess their involvement in this. The speaker took into account the most recent discoveries related to contacts between the Nabataeans and South Arabia and focused on the results of the currently ongoing excavation projects in several oases of the north-western part of the Peninsula, where the Nabataeans exerted political control.

Forthcoming Events

Early and Late Prehistory of territories and interactions 14-15th February 2016, National Library of Kuwait

For this second workshop, in February 2016, the CEFAS and The National Council for Culture, Arts & Letters organized a meeting in Kuwait, with international researchers, a large part of them being directors of archaeological operations and actors of archaeology and heritage in the region, dealing with new data, new methods and recent works.

The diachronic theme was focused on « territories, settlement patterns and interactions in Arabic Peninsula », including the questions of sedentism and nomadism, from Neolithic to the eve of the Islamic period.

More information: <http://cefas.cnrs.fr/spip.php?article219&lang=fr>

The Song of Sanaa, the classical tradition of Yemeni music” 30 March 2016, Beit al Badr, Kuwait

Dr Jean Lambert

The Song of Sanaa is the oldest musical tradition in Yemen and the whole Arabian Peninsula. Until the mid-20th century, the singers were accompanying themselves with a special lute, the qanbûs or tarab, which was characterized by a monoxyle soundbox covered with an animal skin. The presence of this instrument in Yemen is probably a historical testimony of a wider presence in the Gulf and the Arabian Peninsula in older periods. As an ethnomusicologist, Jean Lambert tries to revive this instrument both by his scientific analyses and his musical practice which he inherited from the last great masters in Yemen. Thus he presents us this instrument both by a lecture (in Arabic) and a sung performance where he accompanies himself with qanbûs.

<http://cefas.cnrs.fr/spip.php?article270&lang=fr>

Islamic Heritage Architecture 2016

17 - 19 May 2016, València, Spain

The Conference aimed to highlight the importance of Islamic Heritage Architecture to the world and its influence across different regions.

The Meeting dealt with the design of many types of buildings in Islamic countries, including not only the better known public buildings such as mosques, mausolea, citadels and forts, but also houses and gardens, engineering works such as bridges and dams, irrigation systems and many others which have also had a profound impact on society. Islamic Architecture has enriched design with a wide variety of structural shapes, including among others, unique arches, a wide variety of vaults and domes which allow for new forms to be developed. The influence that these structural forms have in non-Islamic countries was one of the themes of the Conference.

<http://www.wessex.ac.uk/conferences/2016/islamic-heritage-architecture-2016>

Amulets and Talismans in the Muslim World

19-20th May 2016, University of Leiden

Located at the interchange of the studies of material culture, history, religion, and anthropology, this multi-disciplinary conference focused on the role amulets and talismans have played in the Muslim world. We seek to understand how different Muslim communities and individuals pursue their religiosity when unfastened from specific local and temporal settings and how amulets and talismans become articulated with other elements of local religiosities in rural, urban and different social contexts by exploring local ways of engagement with the sacred space, natural forces and unexplainable phenomena and their impact to devotional experiences where amulets play a role. The conference addressed the following lines of inquiry in 6 panels:

1. The study of amulets and talismans comprised in collections.
2. Methodological approaches that different disciplines have proposed for the study of amulets and talismans.
3. Different kinds of power that amulets and talismans bear and convey.
4. Physical features and materiality of amulets and talismans.
5. Amulets and talismans within ritual processes.
6. Influence of medieval texts and traditions in the development of amulets and talismans.

<https://www.universiteitleiden.nl/en/events/2016/05/amulets-and-talismans-in-the-muslim-world>

ARAM Society: The Aramaic Kingdoms and the Aramaic culture in the Ancient Near East

18-20 July 2016, University of Oxford

ARAM Society for Syro-Mesopotamian Studies organized its 44th International Conference on the Aramaic Kingdoms and the Aramaic culture in the ancient Near East, held at the Oriental Institute, the University of Oxford, 18-20 July 2016. The conference aimed to study the formation of the Aramaic



Figure: The famous treasury monument at the site of Petra, Nabatean capital.

kingdoms and the expansion of the Aramaic culture in the ancient Near East (including the Arabian Peninsula).

ARAM Society: Semitic Linguistic Studies

21-22 July 2016, University of Oxford

ARAM Society for Syro-Mesopotamian Studies organized its 45th International Conference on the Comparative Studies of the Classical Semitic Languages, to be held at the Oriental Institute, the University of Oxford, 21-22 July 2016. The conference aimed to study the common elements and parallel developments of the different Semitic languages and their strong support to a linguistic family-tree.

The 2016 Seminar for Arabian Studies

29-31st July 2016, British Museum

This year's Special Session was “Textiles and Personal Adornment in the Arabian Peninsula”. Other featured subject areas included Pre-Historic and Islamic Archaeology, History and Ethnography, and papers on late pre-Islamic Arabia. For further information see www.thebfsa.org/content/about-the-seminar

The 8th Modern Conflict Archaeology Conference 15 October 2016, University of Bristol

This one day conference is aimed toward postgraduates and early career researchers exploring areas pertaining to 20th and 21st century conflict. The conference will be a forum for critical and theoretical discussion and provide an opportunity for both research presentation and to meet with people working or studying in similar fields. Members of the public are also welcome to attend the conference.

Those wishing to attend will need to register for FREE tickets using Eventbrite at this link: <https://www.eventbrite.co.uk/e/8th-annual-modern-conflict-archaeology-conference-tickets-24190231634>

For further information please contact the organisers at team@mcaconf.com or visit the conference website at <http://www.mcaconf.com>.

EVANS MEMORIAL LECTURE: Lawrence and the Arab Revolt: Archaeology of a Desert Insurgency 1916-18 (Jointly with ASTENE)

1 December 2016, British Museum

Lecture by Nick Saunders, Great Arab Revolt Project

<http://www.pef.org.uk/lectures/lawrence-and-the-arab-revolt-archaeology-of-a-desert-insurgency-1916-18>

The Fifteenth Conference of the International Association for the Study of Traditional Environments (IASTE)

17-20 December 2016, Safir Marina Hotel Kuwait,

In contemporary contexts of globalization, political conflict, and dynamic social and cultural change, legitimacy is often invoked, questioned, or challenged by various actors to achieve certain ends. This conference seeks to ask: What role does tradition play in legitimating practices that produce place-based or placeless built environments?

More information <http://iaste.berkeley.edu/conferences/2016-conference>

“ARCHITECTURE that FILLS MY EYE” BUILDING in YEMEN

July 12th 2017 – September 23rd 2017, SOAS

Forthcoming Photographic Exhibition, Brunei Gallery, Thornhaugh Street, Russell Square, London
Curated by Trevor H.J. Marchand, Emeritus Professor of Social Anthropology, SOAS

Yemen possesses one of the world's finest treasure-troves of architecture. Three of its ancient cities – Shibam, Şan'ā' and Zabīd – are UNESCO's World Heritage sites, and a number of other towns and building complexes around the country await inclusion.

The exhibition and its planned public talks and educational events will explore the astonishing variety of building styles and traditions that have evolved over millennia in a region of diverse terrains, extreme climates and distinctive local histories. Generations of highly-skilled masons, carpenters and craftspeople have deftly employed the materials-to-hand and indigenous technologies to create urban architectural assemblages, gardens and rural landscapes that dialogue harmoniously with the natural contours and conditions of southern Arabia. In turn, the place-making practices of Yemen's builders have played a significant role in fostering tight-knit communities with a strong sense of pride and distinct cultural identities. Regrettably, a sharp escalation in violence in the country since the 1990s has culminated in hydra-headed conflict, involving international adversaries. This has resulted in thousands of civilian fatalities and millions more displaced and on the brink of starvation. The region's rich cultural heritage, too, has been a casualty of the conflict. The principal objective of this exhibition, therefore, is to remind the public of Yemen's tremendous cultural creativity and the need for international collaboration to protect it and its people from the destructive forces that have beset the region.

NEW PUBLICATIONS ON ARABIA

Alami, M. H. 2015. *The Origins of Visual Culture in the Islamic Tradition: Aesthetics, Art and Architecture in the Medieval Middle East: Volume 55* London: I.B. Tauris. 246 pp. Hardback. £59.50 ISBN: 9781784530402

Arbach, M & Schiettecatte, J. 2015. *Pre-Islamic South Arabia and its Neighbours :New Developments of Research* BAR 2740. ISBN:9781407313993. £45.00

Breton, J-C. 2015 *Les bâtisseurs des deux rives de la mer Rouge. Traditions et innovations architecturales du IXe siècle avant J.-C. au VIe siècle après J.-C. / Builders across the Red Sea. Ninth Century BC to Sixth Century AD.* 308 p., 120 ill., n&b., br. – 59 €

Bushrui & Malarkey (eds) 2015. *Desert Songs of the Night: 1500 Years of Arabic Literature.* Saqi Books, Literature, Bformat Pb 480pp £12.99 ISBN 9780863561757 eISBN 9780863561856

Cooper, L 2016. *In Search of Kings and Conquerors: Gertrude Bell and the Archaeology of the Middle East* .B.Tauris & Co Ltd £20.00 ISBN: 9781848854987

Eigeland, T. 2015. *When All the lands were Sea: A Photographic Journey into the lives of the Marsh Arabs of Iraq.* Interlink. £18.99. ISBN 978-7-56656-982-8

Elmaz, O. 2015 *Proceedings of the Seminar for Arabian Studies Volume 45 2015* xii+434 pages; illustrated throughout in colour and black & white. PSAS45 2015. Available both in printed and e-versions. Printed ISBN 9781784911454. Epublication ISBN 9781784911461. Printed Price £69.00 (No VAT). EPublication Price £57.60 (Inc. UK VAT)

Erskine-Loftus, P, Al-Mulla, M. I., Hightower, V 2016. *Representing the Nation Heritage, Museums, National Narratives, and Identity in the Arab Gulf States* Routledge. 224 pp. £85.00. ISBN 9781138913578

Faulkner, N. 2016 *Lawrence of Arabia's War The Arabs, the British and the Remaking of the Middle East in WWI* ISBN: 9780300196832

Freely, J. 2015. *ALight from the East: How the Science of Medieval Islam Helped to Shape the Western World* I.B.Tauris & Co Ltd. £12.99. ISBN: 9781784531386

Gammer, M. 2016 *Community, Identity and the State Comparing Africa, Eurasia, Latin America and the Middle East* First published in 2005, now re-issued as Pb. £30.00. Routledge. ISBN 9781138971240

Harrower, R. 2016 *Water Histories and Spatial Archaeology Ancient Yemen and the American West.* Cambridge University Press. ISBN: 9781107134652

Hoyland, R. G. 2015. *In God's Path: The Arab Conquests and the Creation of an Islamic Empire.* Oxford University Press, USA, 2015. 978-0-19-991636-8. Price: £18.99

Nehmé, L (ed), 2015. *Les tombeaux nabatéens de Hégra* with contributions by Jean-Claude Bessac, Jean-Pierre Braun, Jacqueline Dentzer-Feydy, and Laïla Nehmé. Book in two volumes (914 pages), format 24 x 32 cm. Volume I : texte ; volume II : catalogue et planches. ISBN 978-2-87754-328-6 Price : 100 € the two volumes.

Rougelle, A. 2015. *Sharma: Un entrepôt de commerce medieval sur la côte du Ḥaḍramawt (Yémen, ca 980-1180)* edited by Axelle Rougeulle. xxii + 559 pages; illustrated throughout in colour and black & white. French text throughout. 173 2015 British Foundation for the Study of Arabia Monographs (formerly Society for Arabian Studies Monographs) 17. Available both in printed and e-versions. Archaeopress. Printed ISBN 9781784911942. Epublication ISBN 9781784911959

JOURNALS & MAGAZINES

Adumatu

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

Arabia Antica

<http://arabiantica.humnet.unipi.it/>
Arabia Antica is the portal for Pre-Islamic Arabian Studies conducted by the University of Pisa Dipartimento di Civiltà e Forme del Sapere.

New: Arabian Epigraphic Notes

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



Arabian Archaeology and Epigraphy

www.wiley.com/bw/journal.asp?ref=0905-7196
ISSN: 0905-7196. E-ISSN: 1600-0471. This journal serves as a forum for study in archaeology, epigraphy, numismatics, and the early history of countries in the Arabian Peninsula. Editor: Daniel T. Potts.

Aram

<http://poj.peeters-leuven.be/content.php>
ISSN 0959-4213. E-ISSN 1783-1342. Published by the ARAM Society for Syro-Mesopotamian Studies. It presents contributions to its annual International Conference, together with the ARAM Newsletter.

Atlat: Journal of Saudi Arabian Archaeology

ISSN 1319-8351. Ministry of Education for Antiquities and Museums, PO Box 3734, Riyadh 11481.

Banipal: Magazine of Modern Arabic Literature

www.banipal.co.uk/
A magazine of modern Arabic Literature.

Bulletin of the British Foundation for the Study of Arabia

www.thebfsa.org/content/bulletin
Past and present issues of our very own Bulletin can now be found online.

Chroniques Yémenites

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

Current World Archaeology

www.archaeology.co.uk
Published six times a year.
Email: cwa@archaeology.co.uk

Fauna of Arabia

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

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

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

International Journal of Middle East Studies

www.jstor.org/journals/00207438.html
IJMES is a quarterly journal that offers original research on politics, society and culture in the Middle East from the seventh century to the present day. It is published by Cambridge University Press under the auspices of the Middle East Studies Association of North America. Editor: Beth Baron. Email ijmes@gc.cuny.edu

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

www.tandfonline.com/rjab
ISSN 2153-4764. Journal launched in 2011 based and published at the Centre for Gulf Studies, University of Exeter. Main Editor is James Onley J.Onley@exeter.ac.uk

Journal of the British-Yemeni Society

www.al-bab.com/bys/journal.htm
ISSN 1356-0229. Contact the Honorary Secretary, British-Yemeni Society, 2 Lisgar Terrace, London W14 8SJ. Tel: 020 7603 8895.

Journal of Near Eastern Studies

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

Journal of the Economic and Social History of the Orient

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

Journal of Oman Studies

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

Journal of Persianate Studies

www.brill.nl/jps
ISSN 1874-7094 and E-ISSN 1874-7167.
Edited by Sakd Amir Arjomand.
Order through: marketing@brill.nl

Levant

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

Middle East Journal of Culture and Communication.

www.brill.nl/mjcc
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www.thebfsa.org/content/seminar-proceedings
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Saudi Aramco World

www.saudiaramcoworld.com
The oil company, Saudi Aramco distributes its magazine, Saudi Aramco World, to increase cross-cultural understanding and to broaden knowledge of the cultures, history and geography of the Arab and Muslim worlds and their connections with the West. The bi-monthly magazine is distributed without charge, upon request. Saudi Aramco World, Box 469008, Escondido CA 92046 -9008.

Syria

www.persee.fr/web/revues/home/prescript/revue/syria
E-ISSN 1957-701X. Syria is an annual journal, launched in 1920 by the French Institute of the Near East. It is dedicated to the history and archaeology of the Semitic Near East from Prehistory to the Islamic conquest.

Tribulus, Journal of the Emirates Natural History Group

www.enhg.org/trib/tribpdf.htm
ISSN 1019-6919. PO Box 45553, Abu Dhabi, UAE. This now appears annually, rather than bi-annually.

Wildlife Middle East News

www.wmenews.com
There are great pressures on the environment and wildlife throughout the Middle East. The rapid pace of economic development, the fragility of the natural ecosystems and low population densities are factors making many indigenous species vulnerable to extinction. The expansion of human populations and the increasing contact between domestic and wild animals has also increased disease transmission between wild and domestic species, including humans. An extremely useful quarterly bulletin of wildlife news, Wild Life Middle East keeps abreast of the situation and also reviews new publications.

SOCIETIES, ASSOCIATIONS & OTHER ONLINE RESOURCES

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

Abu Dhabi Islands Archaeological Survey

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

American Institute for Yemeni Studies

www.aiys.org

Arab-British Centre

www.arabbritishcentre.org.uk/

Arab World Institute

www.imarabe.org/

Arabian Wildlife

www.arabianwildlife.com

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

www.alexandriaarchive.org/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.bahrainssociety.com

Barakat Trust

www.barakat.org

British Association for Near Eastern Archaeology

www.banea.org

British Council, Middle East pages

www.britishcouncil.org/me.htm

British Institute of Persian Studies

www.bips.ac.uk

British Institute for the Study of Iraq

www.bisi.ac.uk/

British Society for Middle Eastern Studies

www.brismes.ac.uk

British-Yemeni Society

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

Centre for the Advanced Study of the Arab World

www.casaw.ac.uk/

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

http://www.cefas.com.ye/spip.php?rubrique138

Council for British Research in the Levant

www.cbri.org.uk

Deutsches Archäologisches Institut, Orient Department

www.dainst.org

French Institute of the Near-East (Ifpo)

www.ifporient.org/

Friends of the Hadhramaut

www.hadhramaut.co.uk

Friends of Soqatra

www.friendsofsoqatra.org

Institute of Arab and Islamic Studies, Exeter University

www.huss.ex.ac.uk/iaais

George Lewis Fine Art

www.georgelewisart.com.

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www.janetradyfineart.com/html/home.asp

London Centre for the Ancient Near East

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

London Middle East Institute

www.lmei.soas.ac.uk

Mathaf Gallery

www.mathafgallery.com

MBI Al Jaber Foundation

www.mbfoundation.com

Oman & Arabia Natural History

www.oman.org/nath00.htm

Ornithological Society of the Middle East

www.osme.org

Online Corpus of the Inscriptions of Ancient North Arabia

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

Oxford Brookes Archaeology and Heritage (OBAH)

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

Palestine Exploration Fund

www.pef.org.uk

Palaeodeserts

http://www.palaeodeserts.com/

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

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

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

BOOK REVIEWS

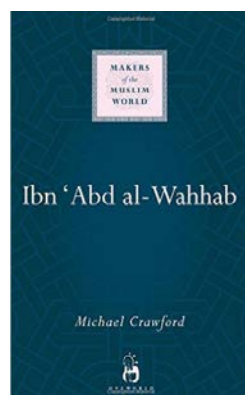
Review Essays

Book Reviews are collated by William Facey.

This year's Books section opens with a Review

Essay by William Facey who writes on: Ibn

'Abd al-Wahhab by Michael Crawford

***Ibn 'Abd al-Wahhab***

Michael Crawford

London: Oneworld, 2014. viii + 152 pp. Map, Bibliography, Index. Citations in text. £30.00. ISBN 978-1-78074-589-3

THIS SIGNIFICANT CONTRIBUTION to Arabian studies comes at a timely moment as so-called Islamic State of Iraq and Syria (ISIS) seeks to overrun large areas of the Middle East, imposing its ideology of violent jihad. Much is made in the international press of the apparent similarities between this movement and the Wahhabism that gave rise to the First Saudi State in the 18th century. There is certainly a need for an account of the latter that enables a general readership to compare and contrast the two ideologies.

This task Michael Crawford is well equipped to take on. Having qualified as a lawyer before choosing a diplomatic career in the Middle East, he has made something of a specialism of the development of Wahhabism and the three successive Saudi states with which it has been entwined over the last two and a half centuries. Oneworld have made an excellent choice in publishing this, his first book, in their 'Makers of the Muslim World' series. It is clearly presented and dispassionate,

combining impressive scholarship (the author has read all the Arabic sources) with an accessible style. The volume is nicely produced and carefully edited – this reader spotted only a single misprint. Scholarly apparatus is kept to a minimum: there is a short bibliography but no notes, only citations in the text. The author has cunningly made up for the publisher's refusal to include his extensive scholarly paraphernalia by making his full notes available on the internet at: www.oneworld-publications.com/books/michael-crawford/ibn-abd-al-wahhab.

The first chapter gives us an overview of the Wahhabi phenomenon as created in the 18th century by Muhammad ibn 'Abd al-Wahhab (1703/4–1792). It arose in an isolated society beyond the fringe of the Ottoman Empire and the reach of colonial powers. Comparisons with other early nationalist or resistance movements in the Muslim world miss the point: the Shaykh's call was a theological one, for a return to the correct belief and practice of the first Muslims, based on upholding the overriding doctrine of the Oneness (tawhid) of God. This in his view rendered heretical any intercession involving saints, shrines, holy men or sacred sites. Such practices were prevalent in Najd as in the Muslim world at large, but those who indulged in them were polytheists guilty of shirk, or 'associating' other beings with God; they were to be persuaded on to the right path, or else subjected to the extreme measure of takfir – excommunication as infidels.

This in the Shaykh's view was, or ought to be, self-evident to anybody reading the Qur'an. An essential part of his stance was a dismissal of religious hierarchies on the grounds that they sought to mediate between God and the individual; he held that the self-evident message of the Qur'an should be directly accessed. In thus privileging personal access to the sacred text, he could be perceived simultaneously as orthodox by his followers and as sectarian by the religious establishments of the time. He was at once backward-looking and, in his emphasis on the individual, curiously modern – in a sense the hallmark of all modern Salafist movements of which Wahhabism is an early example. Wahhabism's challenge to contemporary elites also exerted

a popular appeal based on a fundamentalist return to the egalitarianism of the first Muslim community. Social barriers counted for nothing, and salvation was open to all on an equal basis. Despite all this, the Shaykh was no pluralist. Because of his insistence on a sole, self-evident interpretation of the Qur'anic revelation, he had to take the authoritarian line that no deviation was permissible. And herein lies a paradox at the heart of his movement. In challenging the authority and status of the clerical class and championing the individual's direct relationship with the scriptures, he inevitably founded a new orthodoxy laying claim to a monopoly of correct dogma.

A strength of this book is its presentation in Chapters 2 and 3 of the Shaykh's small-town background in a family of prominent qadis and muftis, the Hanbali milieu in which he grew up and whose quietist streak he reacted against, and his stern but not always unbending personality. His travels to Mecca, Medina, Basra and al-Hasa are described and the intellectual influences he was exposed to – a case if ever there was one of travel failing to broaden the mind. This account is based not only on the chronicles of Ibn Ghannam and Ibn Bishr but also on the Shaykh's own writings in the form of tracts, rulings and letters of advice. There is nothing conceptually or theologically original in his ideas. Crawford, who has a gift for the apt phrase, sums him up as less an intellectual theologian than an 'agitator for God' with a moral mission to bring people back to correct practice and behaviour in their daily lives, based on belief in tawhid, on an activist commitment to its promulgation, and on adherence to Shari'a. Anyone who has read the Shaykh's most famous work, the Kitab al-Tawhid, must concede that its style is one of preaching rather than argument. Interestingly, Crawford suggests his animus may in part have been kindled by fear of an Islamic ecumenical drive by Nadir Shah to reconcile Sunnism and Shi'ism.

Chapter 3 traces Ibn 'Abd al-Wahhab's evolution from lone voice in the small, insular towns of Najd to mentor of successive Saudi rulers and guide of the emergent Saudi state. He had got into trouble at al-'Uyayna for his uncompromising stance, and was expelled by the ruler to al-Dir'iyya in 1744/5. Thus, though personally modest and unconcerned with his own status, he was alive to the necessity of reliable political protection. Crawford argues plausibly that the famous religio-political 'pact', whereby the ruler Muhammad bin Sa'ud agreed to protect the Shaykh, promote his mission, establish Shari'a and abolish non-canonical taxation in return for the Shaykh's pledge not to leave al-Dir'iyya, was probably not a formal agreement made at their first meeting but a tacit contract that developed over a period of time. Elsewhere too Crawford is rightly wary of projecting backwards on to the early years of the Saudi chieftainship institutions and practices, such as the designation Imam for the ruler, that characterized its zenith as a 'state' in the early 19th

century. There followed decades of militant jihad against backsliders in the Najdi towns. Progress was slow until the subjugation of Riyadh in 1773/4. By this time Ibn 'Abd al-Wahhab was in charge of the treasury and justice system of the nascent state and was in double harness with the ruler. It was said of him that "No army rode and no opinion issued from Muhammad [Ibn Sa'ud] and 'Abd al-'Aziz [his successor] save on his say-so and view". Though as rigid as ever in his theological principles, he was showing himself to be capable of the tactical flexibility which would come to characterize the Wahhabi establishment after his death. After 1773/4 he retired from public life to devote his last twenty years to teaching. He had established a dynasty of worthy clerical successors in his sons. The career of the Al al-Shaykh has remained intertwined with that of the Al Sa'ud from that day to this.

What then of the movement, 'Wahhabism', that he founded? Chapters 4, 5 and 6 set out the core tenets at greater length. The 'regime of godliness' (another felicitous Crawfordism) that he sought to establish was to enforce divine law and to uphold tawhid by active intervention. Should persuasion fail, its instruments were excommunication (takfir) of both individuals and entire communities, followed by jihad. If by consensus death was the punishment for contesting the basic tenets of Islam, then how could it not be the penalty for repudiating tawhid, Islam's very foundation? Traditional taxes no longer levied by the ruler were to be replaced by booty from campaigns against 'unbelievers', i.e. other Muslims. The Shaykh held a harsher view of these than of Christians and Jews, who had not been presented with the truth. Wahhabis forced to live among mushrikin, 'polytheists', could consider migration or hijra, on the lines of the first Muslims' flight from Mecca to Medina, or indeed the Shaykh's own flight from al-'Uyayna. Hijra also symbolized the abandonment of tribal and kinship loyalties for membership of the community of true believers. Chapter 6 analyses the movement's opponents and its attitudes towards them: clerical hierarchies; the bedouin; holy men, cults and Sufis; and the Shi'a.

Chapter 7 goes into more detail about the regime of godliness, its origins and limitations. Crawford is attracted by the theory that Najdis, after centuries of upheaval among contending petty amirates, were in some sense ready for the growth of a stabilizing central authority. This created sympathy for the efforts of, first, al-'Uyayna and then al-Dir'iyya to impose order. One might object that if that were the case, such Najdis must have been disappointed by the decades of turmoil and bloodshed that attended the first Saudi rulers' attempts to impose their authority on their neighbours. The alliance of religion and sword in the pursuit of power, still celebrated on the Saudi Arabian national flag, with the promise of spoils of war to its followers, seems a satisfactory enough explanation.

As for limitations, Ibn Abd al-Wahhab had no programme

for a system of government or social institutions, other than what followed from the egalitarianism implied by the concept of the community of upholders of tawhid. Mechanisms (such as the mutawwi'in) for enforcing the commanding of right and forbidding of wrong came later. His political ambition seems to have extended no further than to place himself in league with a reliable protector and champion of that community. In this Wahhabism can be contrasted with ISIS. He was able to work on a small scale, and to compromise with temporal power, provided only that the ruler subscribed to the principles of tawhid. So long as that was so, the ruler was owed unreserved obedience: here a legacy of Hanbali quietism can be detected. It was vital to avoid fitnah, dissension within the community. The result of this view was that the scholars and princes developed separate spheres of responsibility.

Also absent from Wahhabism was any concept of the Caliphate. In this last aspect at least, and in its lack of millenarianism, it is notably at variance with other Salafist movements such as ISIS. However, it does seem to have promoted the idea of death in battle being the gateway to paradise, as evidenced for example by the warriors found slain after the defeat at Bisal in 1814 who had roped themselves together so as make flight impossible, and by the Ikhwan war cry a century later: "The winds of Paradise are blowing; where are you who hanker after Paradise?" To that extent Wahhabism appears to have shared with ISIS a dangerous cult of martyrdom. This aspect of it Crawford does not explore.

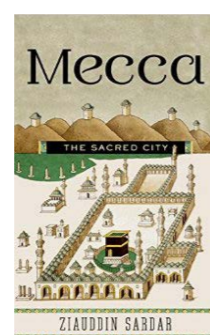
After the Shaykh's death, the application of Wahhabism became more nuanced in response to circumstance as the religious establishment became ever more subordinate to government (an evolution about which Crawford has written at length elsewhere). This process unfolded during the Second Saudi State (1824–91). It would eventually create space for extremist non-state Wahhabis critical of the political status quo, a tension that was inherent in the creation of the Ikhwan movement in 1912 and which boiled to the surface after the conquest of the Hijaz in the 1920s. By the 1930s, once the Ikhwan revolt had been extinguished, King 'Abd al-'Aziz was in a position to enrol the Wahhabi establishment in the emergent ministerial apparatus of the Kingdom. This development Crawford presents as a masterly reassertion of Wahhabi influence by a far-sighted head mufti (p. 124), but it could equally well be seen as the further subjection of the clerical establishment to government control. Final co-option came during the reign of King Faysal, who combined it with a campaign to promote the official Wahhabi brand world-wide, as he sought to counter Arab nationalism and anti-monarchism by fostering international Islamic solidarity. Chapter 8 gives a useful précis of these developments, from 1824 to the 1970s. Ironically this was taking place just at a time when official Wahhabism was losing its doctrinal hegemony and other Salafist ideas were rampaging through a newly educated

populace, inspiring individuals to create new hybrids. Official Wahhabism would now be challenged by a variety of new fundamentalisms. Using the Juhayman trauma of 1979 as an example of such cross-breeding, Chapter 9 takes us all too briefly through the 'Awakening', the new jihadist response to US troops on Saudi soil, and the creation of al-Qa'ida, whose leaders were "autodidacts without formal religious training, ... [who] blended Wahhabism, Qutbist thought, and elements from elsewhere, including mysticism" (p. 132).

The book concludes with a neat analysis of Ibn 'Abd al-Wahhab's legacy. It is very much alive and kicking, but highly contested. These days Wahhabis prefer to be known as Salafis, but by submerging their religious identity into that of Salafism at large they have heightened the risk of global association with extremist and violent Salafi trends such as al-Qa'ida and ISIS, despite the differences that exist among them. Within Saudi Arabia, the image of official Wahhabi clerics as a co-opted, self-serving conservative clique toeing the government line has created space for non-state radicals to claim that they have betrayed Ibn 'Abd al-Wahhab's ideological legacy and to challenge the status quo.

Writing with a concision worthy of Tacitus, Crawford has produced a masterpiece of compression, especially considering the research on which it is based. Occasionally the strain shows and the reader craves a little more explication. One senses there is a much bigger book bursting to get out. His account of the rise and fall of the First Saudi State, for example, is tantalizingly brief, and hints that he has much more of interest to say about the process of state formation in central Arabia. A comprehensive source-critical account of the First Saudi State has yet to be written, and one can only hope that the author of this excellent first shot has such a work in his sights.

William Facey



Mecca: The Sacred City

Ziauddin Sardar
London: Bloomsbury
2014. 448 pp. 16 pp. colour
section. £25.00/£10.99. ISBN
(hardback) 978-1-4088092-0-4;
(paperback) 978-1-4088356-0-9

THE PROLIFIC Ziauddin Sardar's latest book – his fiftieth, or thereabouts – tackles the city of Mecca (or Makkah). This is a valuable addition to a surprisingly small literature, certainly in English, for such an historically important city. For Muslims it is, as Sardar emphasizes, the heart of Islam, the birthplace of Muhammad, the direction to which Muslims pray and the site of Islam's fifth pillar, the hajj (the greater of the two pilgrimages to Mecca; the other being

the 'umrah, or lesser pilgrimage). For non-Muslims, Mecca is off-limits and therefore a place of intrigue and, during the epic hajj season, spectacle. The British Museum should not, then, have been surprised that visitor numbers for their 2012 exhibition Hajj: Journey to the Heart of Islam – the first museum show to focus on the pilgrimage and, by extension, the city – exceeded the target of 80,000 visitors within a few weeks of opening; by the end of its two-and-a-half-month run, some 140,000 people had seen the exhibition, which was recreated in Doha, Paris and Leiden between 2013 and 2014. Recently, in autumn 2015, historic images and contemporary paintings of Mecca and the hajj were exhibited in a more modest but no less fascinating exhibition curated at the Royal Geographical Society. The latter opened just days after tragic events during the hajj thrust Mecca in the spotlight: the collapse of a construction crane in the Sacred Mosque killed more than a hundred pilgrims; and a stampede at Mina, near the Holy City, killed more than two thousand.

The 2015 events do not feature in Sardar's book, which was published a year earlier. But many other human tragedies that have affected the hajj under the Saudis are recounted: fires, stampedes, terrorist insurgency and sectarian conflict. In a provocative introduction, Sardar reveals his personal relationship with and experience of Mecca, and early on we realize that this is not going to be an altogether comfortable read. For Sardar, the Muslim attachment to Mecca is deep-rooted and profound: "It is a love and devotion, a yearning and a dream that I share with more than a billion others. It is a common bond between Muslims: Mecca and I is at one and the same time Mecca for all." We learn that, in 1975, Sardar went to live and work in Saudi Arabia for the recently established Hajj Research Centre. The Centre sought to study the environment of the hajj and "save Mecca from the onslaught of naked modernity".

The book opens with Sardar on a pilgrim bus during his first hajj in 1975, stuck in yet another traffic jam: "Already I found these hiatuses at odds with my exalted expectations and cherished ideas of the experience offered by this place at this time." As a result of his research and hajj experiences, by the end of the 1970s Sardar was appalled at the redevelopment of the Sacred Mosque, and fearful of the environmental damage and risk to life created by the new infrastructure and transport links, which had swelled pilgrim numbers during the hajj from 200,000 in the late 1950s to over 800,000. Having attempted to walk the last leg of the old Yemen–Mecca caravan route, between Jeddah and the Holy City, on his 1979 hajj, Sardar realized that he had been searching for two different Meccas: the metaphysical destination he had known all his life and had "idealized as the fixed spiritual centre, home to God's House, the moral compass by which I set my approach to life, the Universe, and everything", and the Mecca which is "firmly rooted in time and space, a place where people have lived through history with all the twists and turns of human fortune".

This realization forms the starting-point of Sardar's book: what difference, he asks, does understanding Mecca as a place of human habitation make to anything? For Sardar, "to understand Mecca in all its complexities, we need to see its sacred as well as profane character". Provocatively, he warns at the outset that a re-reading of the city and its peoples shows "how surely the confused conflation of two Meccas is not an accident so much as the means by which a false consciousness of history has become the norm among Muslims. The confusion between ideal and reality has been and is the central fault line along which so many of the problems of Muslim societies are located." Sardar launches into a chronological historical narrative to show not the idealized Mecca but how that idealization was constructed, and focuses on the "peripheral and disregarded Mecca, a place where lives were lived and, heroes (and villains) thrived, atrocities were committed, and greed and intolerance were the norm". He has a lot of ground to cover, commencing with pre-Islamic times and ending at around 2011, amid Saudi plans to extend the Sacred Mosque to accommodate two million worshippers. It is soon apparent that to tell the history of Mecca is to tell the history of Islam, and much of what follows is familiar, albeit reframed in the context of the city, its environs and peoples. Sardar synthesizes existing research and contemporaneous travellers' accounts of Mecca and the hajj – predominantly drawing upon English-language works and translations – interspersed with personal reflections from his five years at the Hajj Research Centre and subsequent visits to the city.

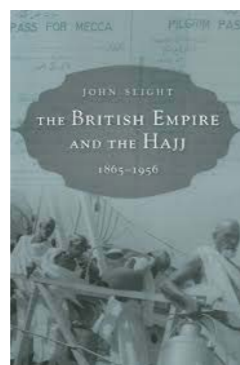
Sardar begins with biblical and Greek references to Mecca (known in the Psalms as the Valley of Baca), the focal point being a structure simply referred to as the Cube, or – in Arabic – Ka'ba, which Abraham, founder of the monotheistic faiths, declared a sanctuary and place of pilgrimage. Sardar accounts for the introduction of paganism and the practice of idolatry in Mecca, and the Prophet Muhammad's mission to introduce a new set of beliefs and radically different social and political order in the city of his birth. Sardar emphasizes that Muhammad's return to Medina just fifteen days after re-entering Mecca in 630 shifted the limelight away from the holy city. He argues that, although early dynasties such as the Umayyads and Abbasids were from Meccan stock, Mecca remained something of a "sleepy backwater" that only came alive during the hajj season; that the great achievements of Muslim civilization (political, social, cultural, intellectual, economic) occurred away from and were seldom embraced in the city: "From this time on what happens in Mecca and to Mecca is shaped by and within the context of this rapidly expanding Muslim world." Concurrently, we see 9th-century Mecca emerge as a place beyond terrestrial confines: "All the suffering, the bloodshed, the sieges and rebellions the city had endured encouraged its inhabitants to feel extra-special."

Of course Mecca felt the great intellectual flowering which inaugurated the 'Golden Age' of Muslim civilization but, as Sardar relates, it did so mainly through pilgrim travellers,

and the cultural vibrancy they introduced largely left the city with them: "The more Mecca became part of the celestial realm the less need it had to conform to earthly norms." Mecca was certainly not, however, immune to the ascendancy of Europe in the 18th century, or the impact of colonialism in the 19th, when rivalries between European powers were fought in terms of possession of foreign lands and domination over non-European peoples. Sardar rightly sees the opening of the Suez Canal in 1869 as having a profound impact on Mecca, both in terms of an influx of ethnically diverse pilgrims and settlers, and European colonial penetration. He devotes a chapter to the numerous European travellers who visited Mecca in the employ of imperialist powers: men like the Dutch Orientalist Snouck Hurgronje, the English spy Arthur J. B. Wavell and, famously, the polymath explorer Sir Richard Francis Burton. But Sardar also mentions a number of mainly British converts to Islam who made the hajj in the early 20th century, including Lord Headley in 1923 (but not also in 1927 as Sardar suggests), Eldon Rutter in 1925–26 (and whom Sardar wrongly assumes was another spy – see the new edition of Rutter's *The Holy Cities of Arabia*, reviewed in this Bulletin), and Lady Evelyn Cobbold in 1933.

Lord Headley made the hajj months before Husayn ibn 'Ali, 'King of the Hejaz', abdicated, ushering in the Saudi era. King 'Abd al-'Aziz Ibn Saud introduced to Mecca the trappings of modernity in line with the Wahhabi worldview. As the century wore on and oil wealth accumulated, the Saudis eased planning restrictions and set about the redevelopment of Mecca. It is at this point, as we reach the end of the chronology, that Sardar delivers a scathing indictment of the Saudis in Mecca. He is especially critical of their bulldozing of the city's historic fabric in favour of "ugly high-rise buildings, spaghetti junctions and high-mast lighting"; the 'manic consumption' that envelops the city, undermining the very equality of Islam; the 'superiority' of the Saudis and importance of lineage and blood, breeding racism, bigotry and xenophobia. For Sardar, "In so many ways, what is happening in and to Mecca in our time is an extreme encapsulation of the condition of Muslims everywhere, the challenges they face and the failings they are heir to." The problem is that "Mecca retains an almost invincible aura of authenticity that Muslims frequently find difficult to shed, even when they disagree". Both Muslims and non-Muslims alike might just begin to rethink that 'authenticity' if they read this important book.

Jamie Gilham



The British Empire and the Hajj, 1865–1956

John Slight
Cambridge, Mass.: Harvard University Press. viii + 440 pp. 4 maps, 13 b/w photographs. Notes, Glossary, Archival Sources, Index. Hardback, jacketed. £29.95. ISBN 978-0-674-50478-3

THE SUBJECT OF the British Empire and the Hajj is an important one though not often considered. At its height, Britain, although explicitly Christian, ruled over more Muslims than any Islamic power of the time. Since the Hajj was of prime importance, both as a religious duty and, secondarily, as a way of drawing the far-flung Muslim world together, the ability to organize a successful pilgrimage had traditionally been an indicator of fitness to rule.

The book begins with some introductory remarks on the Hajj and on other colonial powers' relationship with it, and then focuses on it in the mid to late Victorian (1865–1900) and Edwardian (1901–14) eras. One section in the latter chapter is particularly interesting, since the Hajj from Nigeria and the Sudan, the complicated relationship with the Mahdist movement, and the emigration from northern Nigeria, especially Bornu – now the cradle of Boko Haram – to escape living under Christian rule, are topics little known to the non-specialist.

The period of World War I follows with the – on the whole ineffectual – Hashemite control of the holy cities replacing that of the Ottomans; itself being replaced in turn by the Saudi dynasty after 1924. The book concludes with an interesting comparison of the Hajj from Malaya and from West Africa (1924–39), and finally with the period of World War II and immediately after.

The changes in Britain's attitude to the Hajj and the pilgrims is charted, from an initial indifference to increasing attempts at control and a wish to be perceived as facilitators of their Muslim subjects' religious duties. The latter point is in itself remarkable: it is hard to imagine the Ottomans subsidizing Armenian pilgrimages to Jerusalem, or the Government of Pakistan helping its Hindu subjects attend the Khumbh Mela.

In fact, the British were grappling with an impossible situation: on the one hand delivering the promised non-intervention in religious affairs, on the other controlling – often at the request of Muslim powers – the more unfortunate aspects of the Hajj: hordes of destitute pilgrims, especially from India and West Africa, who certainly did nothing for the Empire's prestige, and the spread of disease, because of Muslim rejection of the principle of quarantine. This concern was far from illogical – more than 200,000 had

died in the 1865 cholera epidemic in the Hijaz. There was also a fear that the Hajj would provide an opportunity for the spread of fundamentalist doctrine and, more particularly, anti-colonial rhetoric.

This volume like many Harvard U.P. books is handsomely produced. It is impressively researched, drawing on a wide range of sources, including archives from the Sudan to Singapore, and the text is supported by more than 75 pages of notes. Good maps of the Hajj routes and a properly arranged bibliography would have been useful additions. However, there are more substantive criticisms.

Despite the fascinating subject matter, the book makes for a tedious read. The style is clumsy and, more tiresomely, extremely repetitious. The same very simple points are repeated over and over again, either through poor editing or because of a serious miscalculation as to the likely readership; few GCSE students will find their way to this volume. Space saved from these repetitions could usefully have been given over to longer quotations from original sources, many of which are only cited as half sentences, leaving the reader in doubt as to the context.

Perhaps more serious is the very obvious bias throughout the volume. The author clearly dislikes and rather despises the British and their colonial policies. In this he is not alone – many millions, perhaps billions, would agree with him – but this purports to be a work of history rather than polemic and his frequently expressed prejudices are not helpful in understanding a phenomenon of extreme complexity, throwing up issues that even Britain's many excellent Muslim advisors were at a loss how to resolve.

The British fear of the spread of fundamentalism, for example, was no more irrational than it is today. Of course they were concerned with their grasp on power, but they were also desperately afraid of destabilizing the precarious social equilibrium in a number of multicultural regions under their control. The disasters that were to attend Partition and events of more recent times have illustrated just how such destabilization might unfold.

The wish to make a snide remark about the British at every opportunity has the perhaps unintended effect of presenting the Muslim world in an infantilizing light. The raids on pilgrims by the Bedouin – a historic problem connived at by the Sharifs of Mecca, who often took their cut – or the enslavement of African pilgrims by Muslim slavers, are presented not as social problems of the Muslim world but as the result of British weakness and incompetence.

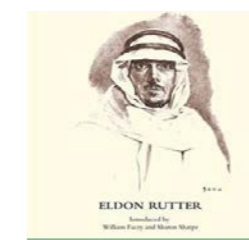
Muslims employed by the British to try and find solutions to the problems of the pilgrims at Jiddah and the holy cities, men who in many cases worked tirelessly for both their masters and their co-religionists, are often spoken of in the

same disparaging terms as the British, simply because of their association with the Empire.

Again, it is implied – not stated – that the Nizam of Hyderabad, perhaps the richest man in the world and ruler of a vast area of non-Raj India, and the Nawab Begums of Bhopal, four female rulers remarkable for their energy, their far-reaching reforms in numerous fields, and their literary and architectural creations, who were much decorated and, incidentally, major contributors to the Woking Mosque, trembled before the jackbooted British. They would not have been amused.

Part of the problem is that the book tries to make moral attitudes and politically correct mindsets retroactive. This is a common error, but one that is not useful for understanding the dynamics of the past. The Mughal Empire, the Ottoman Empire and the British Empire were not regarded as 'wrong' at their inception. Of course the people conquered hated their conquerors, but the concept of empire was not seen as intrinsically immoral. Attitudes change – as with smoking – and what was once normal has become unacceptable. It is misleading to imply that modern attitudes were generally held and flouted; they did not exist at the period under discussion.

Caroline Stone



The Holy Cities of Arabia

Eldon Rutter
Biographical introduction by William Facey and Sharon Sharpe
London: Arabian Publishing 2015. 592 pp. 246 x 171 mm, hardback, jacketed. 10 maps, 36 b/w photographs. Notes, Bibliography, Glossary and Index. £40.00. ISBN: 978-0-9929808-2-5

ARABIA HAS LONG held a fascination for the British, and accounts in English of Arabian travel and exploration build into a considerable library. To now see one of the lesser-known treasures of that genre made more widely available is to be celebrated. The republication of *The Holy Cities of Arabia* for the first time since its previous editions in 1928 and 1930 is a notable event, bringing this forgotten classic of Arabian travel to a whole new generation of readers.

The laudable endeavours of the publisher, coupled with the research of Sharon Sharpe, have also ensured that we finally have a proper portrait of this fascinating Arabian traveller, who has languished in obscurity for far too long. The biographical material presented here for the first time fills a significant gap in the story of exploration. Rutter himself would certainly have been delighted with this edition,

produced to a standard matching the handsome first edition and including photographs, maps and plans, a jacket showing him in Arab dress drawn by society portraitist Sava Botzaris for the original publication, and a thorough scholarly apparatus.

Though his Hijaz journey brought him a brief celebrity, little else was known about Rutter even in his own lifetime. Now we learn that he was born not into the educated elite but in Camberwell, south London, in 1894, the son of a clerk and a seamstress. His family suffered hard times especially after his father committed suicide in 1901. Rutter's journey from Britain to Arabia's holy cities was made possible only via his service in the First World War which took him east – first to Egypt and then on to Gallipoli. By November 1917, he was fighting with the Desert Mounted Corps at Beersheba and Gaza. He was injured and evacuated to hospital in Cairo, and it was probably during his extended recovery that he began his study of Arabic. Rutter's rise from humble origins to become one of the elect of Arabian travel mirrors that of Bertram Thomas, another gifted linguist whose crossing of the Empty Quarter remains one of the most noteworthy of all Arabian journeys. Thomas, like Rutter, never was fully accepted by the British establishment – probably because of his origins; neither man was the 'right sort'.

Unlike Thomas, who remained in British imperial employ after WWI, Rutter took a position in business in Singapore, settling in 1919 in Penang where we find that he converted to Islam. He returned to Cairo via London in 1924 to prepare to undertake the Hajj. He had by now acquired an impressive fluency in Arabic and set about studying an extensive range of works of orthodox Sunni Islam. Yet here a significant question arises. If Rutter was both a Muslim and fluent in Arabic, and so well-versed in Muslim praxis, why did he choose to adopt an intricate disguise for his travels in Arabia? In *The Holy Cities of Arabia*, he offers what seems only a partial explanation. Nothing in his text makes it explicit to the reader that he is a sincere Muslim; one is expected to take it for granted. His narrative can therefore be read in two ways: either as that of a man so completely Muslim that he felt no need to explain or justify it; or else as that of a Briton venturing into hostile territory – more spy thriller than religious pilgrimage. How one interprets his assumed identity and wearing of disguise alters the narrative perspective of the work utterly, especially for a British readership whose perception of Arabia was that of a mysterious and dangerous place to be penetrated and explored. Britain's invasion of Egypt in 1882 had allowed a whole host of British personnel to flood into the region under the protection of the Empire, often settling in Cairo before voyaging into the unknown regions of the Middle East.

In some ways Rutter fits this imperial model. Yet in others he contradicts it. He seems not to have been in Arabia to gather intelligence: there is no evidence that he was employed by the British government in any capacity to report his findings, or of any debriefing afterwards. When he lands

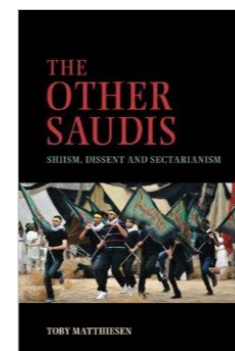
on the Arabian coast in 1925, he does so as an independent traveller, and his later life confirms he had ambitions as an explorer. But questions soon arise. He could have told his story as that of a devoted Muslim undertaking a sacred pilgrimage. Yet his narrative, while accurate, engaged and intimately observed, seems to lack the fervour of the true pilgrim. Why he maintained his disguise as a Syrian merchant we may never know. He claims that he did so simply as a matter of personal security – and it is true that it would have seemed safer to adopt such an identity than risk hostility to his presence as a foreigner, whether from wild desert tribesmen or the Wahhabi fanatics now in control of Mecca and Medina. And yet when his real identity was revealed, soon after his arrival in Mecca, he suffered no adverse effects. Indeed he was accepted by all as a genuinely devout Muslim, and his unmasking had unexpected benefits, not least his fascinating series of encounters with the man who had just taken control of the Hijaz, the future King 'Abd al-'Aziz Ibn Sa'ud. The introduction gives a nuanced and readable treatment of these aspects of Rutter's journey, as well as of his personality and religious outlook. It concludes that he was, at least at the time, a man of sincere religious faith but in a European, theist mode, who was able to embrace Islam as part of a broader system of belief.

When Rutter finally decides to leave after his year in Arabia, he heads from Medina for Yanbu', the little port from which one could take a boat from Arabia. He appears exhausted: "In the heat of the day I was now in a sort of dazed lethargy. I had lived as a hâjji in Arabia for more than a year, and the hardships of that life had blunted my sensibilities" (p. 469). He takes a berth on an Egyptian steamer:

I would travel on her to Port Sudan, and thence by Khartum to Cairo. ... Having spoken to the captain, I retired to a cabin which was allotted to me. Here I shaved my chin, and put on a suit of drill and other articles of European dress. Some of these I purchased in the marketplace of Yanbua, and others from the steward of the steamer. ... For the first time for more than a year I now ate with a knife and a fork. I was still seated at table with my fellow-passengers when the anchor was heaved up and the propeller began to revolve. Presently I left the saloon and leant on the rail to obtain a last view of Arabia. Beyond the blue waters lay the silent yellow plain, and far away to the eastward the high peak of Rodhwa was fading slowly. (p. 474)

In this final passage of *The Holy Cities of Arabia*, Rutter certainly gives the reader the impression that it only takes him a very short time to recover his Englishness. It would hardly be surprising, after all, if he was never able to relinquish his personal identity, though this does nothing, of course, to undermine his claim to be a Muslim. What is certain is that only nine other Britons before 1933 recorded accounts of their visits to Arabia's holy cities; Rutter's is certainly one of the most remarkable, and his narrative of that adventure makes for fascinating reading.

James Canton



The Other Saudis: Shiism, Dissent and Sectarianism

Toby Matthiesen
Cambridge: CUP 2015.
xxiv + 280 pp. 3 maps,
31 b/w photos. Footnotes,
Bibliography, Index. Hardback
and paperback. £19.99. ISBN
(hardback) 978-1-107-04304-
6. ISBN (paperback) 978-1-
107-61823-7

WHILE STILL MARGINAL in textbooks used in Saudi schools and universities, the Kingdom's Shi'a have been the subject of an increasing number of monographs published since the 1990s. Many Arabic texts, such as Ḥamzah al-Ḥasan's *al-Shī'ah fī al-Mamlakah al-'Arabīyyah al-Su'ūdīyyah*, have combined local and Saudi national history, placing Shi'a-majority areas within the history of the Kingdom as a whole. English-language books, such as Fouad Ibrahim's *The Shi'is of Saudi Arabia* and Laurence Louër's *Transnational Shia Politics*, in contrast, have tended to focus more on activism across borders. Toby Matthiesen's *The Other Saudis* gives us a masterly combination of these different strands in the literature – history and politics, the local, the national and the transnational. Beginning in the late 19th century, his account concentrates on the oases of al-Qatif and al-Ahsa and the movements originating from there, including the Organisation for the Islamic Revolution in the Arabian Peninsula. He also follows activists from Saudi Arabia's Eastern Province in their moves to Kuwait, Iraq, Iran, Syria, Britain, America and back to Saudi Arabia. However, he devotes less attention to the resident Shi'a community of Medina and the Isma'ilis of Najran.

Matthiesen argues that in a political sphere dominated by strict Wahhabi interpretations of Islam and religious nationalism, the Shi'a became Saudi Arabia's internal 'Other'. Historically, Shi'a collective identities developed in a variety of ways. Religious scholars and judges fostered them through separate courts, mosques and community centres. In the late 20th century, identity entrepreneurs, including local historians, further contributed to the transformation of village- and quarter-based senses of belonging into sectarian ones. The Ottoman and later Saudi states also discriminated against the Shi'a, granting them less recognition and fewer benefits than members of Sunni religious schools. The stigmatization of the Shi'a as the 'Other', at times combined with an Iranian threat, allowed the government to divide the opposition and rally Sunnis around the ruling family.

The book's introduction highlights Matthiesen's theoretical approach and contributions to the study of sectarianism and communal politics, including his emphasis on history and the role of identity entrepreneurs. Thereafter, seven core chapters follow the political history of the Shi'a of al-Qatif and al-Ahsa in a mostly chronological fashion. Chapter 1

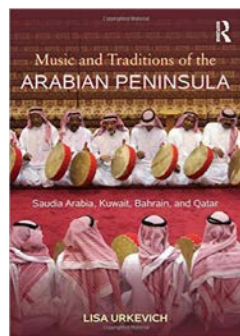
analyses the relationship between Ottoman and Saudi rulers and Shi'a notables during the late 19th and the first half of the 20th century. Chapters 2, 3 and 4 discuss dissent among Arab nationalists, communists and later Islamists and their confrontations with the state between the 1950s and 1970s. Chapters 5 and 6 tell the stories of an agreement between Shi'a oppositionists and the government in 1993 and the inclusion of Shi'a in an institutionalized National Dialogue during the 2000s. The final core chapter before a short conclusion narrates the return to violence with the repression of a new uprising in 2011.

Switching between the actions of the central government, local elites and subalterns, Matthiesen deploys an impressive range of sources. They include unpublished documents from the private archives of Shi'a activists, the British India Office Records, the Arabian American Oil Company (Aramco) and American diplomatic correspondence. He also conducted interviews with officials and oppositionists in Saudi Arabia, Kuwait, Syria, Lebanon, Britain and America (though not in Iran) between 2008 and 2013. Furthermore, Matthiesen accessed rare Arabic political and cultural periodicals. All of these primary sources are complemented by an impressive list of secondary sources in Arabic, English, French and German. He also lists two Persian works among his secondary sources, but perhaps could have used more. Matthiesen's wealth of sources allows him to craft very complex arguments, in which representatives of the state, the opposition and intermediaries all appear as agents in the development of collective identities.

Matthiesen's narrative is overall very convincing and a model for the study of sectarianism and communal identity formation. However, future research on religious minorities in Saudi Arabia could investigate more deeply the role of non-Shi'a courts for the populations of al-Qatif and al-Ahsa. Matthiesen argues that Shi'a courts were important in the development of communal identities. At the same time, he describes these courts as weak and restricted to personal status law, inheritance and endowments. If Shi'a had to resort to Sunni courts for all other matters, could this possibly have fostered general Muslim or mixed Sunni-Shi'a ('Sushi') identities? Or could Sunni courts have played a role in integrating Shi'a into Saudi society? Mark Wagner has recently shown such an integration of a religious minority by means of the courts in his book *Jews and Islamic Law in Early 20th-century Yemen*.

That *The Other Saudis* raises such questions for future research further demonstrates the book's quality. A brave field researcher and interviewer, a tireless hunter for archives and a well-read political scientist, Matthiesen has produced an excellent book. I highly recommend it to readers interested in religious minorities, collective identities and transnational activism as well as the general history and politics of the modern Middle East.

Jörg Matthias Determann



Music and Traditions of the Arabian Peninsula: Saudi Arabia, Kuwait, Bahrain and Qatar

Lisa Urkevich

New York and Abingdon:
Routledge. xiv + 356 pp. CD of music in back cover. Numerous colour and b/w photographs. Notes, Appendix, Glossary, Bibliography, Index. Hardback (\$155.00) ISBN 978-0-415-88870-7. Paperback (\$59.95) ISBN 978-0-415-88872-1

IT SEEMS REMARKABLE that until recently 'Arab' music was divided by musicologists into only two musical regions: the Mashriq and the Maghrib, East and West. Where the Arabian Peninsula fitted into this rather arbitrary classification is unclear, but even the creation of a third category (Majnub?) would fall well short of doing justice to the vast musical culture which lies to the south of the 'Middle East'. With influences that derive from its geographical situation adjacent to Africa, Iran and the greater Indian Ocean, it could even be seen as containing the richest and most diverse traditions in the Arab world.

Though many of these survive in precarious states of health, their continued existence, despite centuries of internal migration, social and environmental change, religious disapproval and even active prohibition, demonstrates their inherent strength and value. This is particularly impressive given that so many of the traditions were intimately tied to ceremonies central to a way of life which has changed dramatically in modern times.

Dr Urkevich has done us a great service therefore in sharing the results of her long-term research into these under-represented traditions. In doing so she has not been unaware of the fluid definitions of 'music', and the difficulties of transposing the term to cultures where song is traditionally subservient to poetry. Nor has she failed to appreciate the inextricable link between dance and music. A substantial portion of the study is devoted to choreography in the context of musical genres.

An impressive amount of data has been assembled and arranged into two sections which correspond to regions that display distinctive characteristics, the Najd/Upper Gulf and the Hijaz/South-west. Further divisions accommodate sub-regions such as 'Asir and Najran. The limitations of this format are recognized by the inclusion of additional chapters addressing subcultures represented by, amongst others, the bedouin and seafarers, whose musical genres often cut across regional boundaries.

Admittedly (by the author) the study is not comprehensive,

and it is undoubtedly compromised by the exclusion, for whatever reason, of the Emirates, Oman and Yemen. Though there are ample references to their musical contributions (Yemeni humayni poetry to the saut tradition in the Gulf, for example), addressing them with the same degree of attention given the Northern traditions would have allowed the reader to build up a more comprehensive understanding of Arabian music.

Consistent with its avowed aim to provide "clear background information, definitions, terminology, and classification systems", the book provides Arabic/English texts with translations and musical transcriptions. Inset boxes elaborating upon selected themes within the body of the text, such as instruments, wedding practices, the 'function' of music, and the social and historical context of the genres, provide a particularly welcoming counterbalance to what are essentially worked-up field notes. Of particular interest are the biographies of individual musicians which serve to humanize what might otherwise be an exercise in archive data collection.

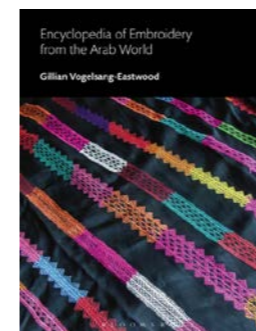
Maps accompany the chapter headings, though they demonstrate by their cursory nature and occasional glaring omissions (that of the Jizan region for example fails to include the town of Jizan) that the accurate placement of the traditions within the context of the greater Peninsula and the defining of overlapping regions could more effectively be achieved by properly drawn versions, both tribal and topographic. An extra dimension is added by the 31 audio examples in an enclosed CD, the vibrant performances conveying an energy and immediacy that compensate for the inevitable loss of subtlety in field recordings.

All these provide tools for the analysis and understanding of the traditions, but I fear that their value is diminished by serious shortcomings which mar the good intentions of the author. Inconsistencies in the treatment of Arabic terminology are a real obstacle to the use of this study as a dependable reference work, while the absence of a standard transliteration scheme, even taking into account the local vagaries of pronunciation and dialect, tests the faith of the reader in the veracity of the text. Equally trying are the repetition of themes and phrases, an idiosyncratic style of English, a glossary which is only partially referenced to the text, and the almost routine typographical and grammatical errors littered throughout. One would have expected more rigorous editing from a Routledge imprint.

The book is not however without merit. There are extensive photographs, both contemporary and archival, and much information which will perhaps change the perceptions of some; the sheer number of musical arts and their central place in the life of the people of the Peninsula, or the fact that the music culture of Mecca, once rivalling that of any city in the Islamic world, continues to thrive and contains one of the only music institutes in Saudi Arabia. Despite

its cited flaws, the book represents an immense amount of work and dedication, and its mere existence will probably enhance the status of music in Arabia and the prestige of its performers, and foster a greater appreciation of its diversity and history.

Anderson Bakewell



Encyclopaedia of Embroidery from the Arab World

Gillian Vogelsang-Eastwood
London: Bloomsbury, 2016.
704 pp. 850 illustrations and maps. Colour throughout. Notes, Glossary, Bibliography, Index. £150.00. ISBN: 9780857853974

THE ENCYCLOPAEDIA OF EMBROIDERY FROM THE ARAB WORLD is the first study not only to cover the whole region spatially, but also through time, presenting the often little-known archaeological antecedents of what we see today. The work is a remarkable achievement and will certainly become a classic work of reference in a number of fields.

The author not only provides a guide to the identification of embroideries, of great interest to collectors and museum curators, but also much technical information, invaluable for embroiderers and designers, including 40 pages of illustrations of stitches and how they are worked. In addition to the historical background, the social and economic importance of embroidery is discussed, and for linguists and translators there is an excellent and very detailed glossary, including many regional terms.

Gillian Vogelsang-Eastwood, Director of the Textile Research Centre (TRC) of the University of Leiden, originally planned a rather different book, intending to visit each of the countries covered by the Encyclopaedia. World events, however, intervened. She quickly realized that the tradition of hand embroidery, like many other crafts already much weakened by cultural and social change as well as by cheap foreign imports, and the tendency to debase both design and quality to suit the growing tourist market, was liable to vanish – another victim of the chaos and destruction of the 21st century.

So, rather than simply producing a beautiful book, or an academic study, she decided that it was vital to record everything possible before it disappeared and also to provide a work of reference for anyone in the future seeking to learn about the textile heritage of the area – or, indeed, to revive it. In addition to travelling as widely as possible to see embroidery in situ, the author has, of course, made use of the

resources of the TRC as well as numerous collections, public and private, in the UK, USA and elsewhere, in particular the Kawar Collection in Jordan, and private collections in Cairo and Saudi Arabia.

Short clear chapters within broader sections make the Encyclopaedia very easy to use. The first section covers practical matters, such as materials and equipment, the embroiderers themselves and foreign influences. The second is largely historical, with a consideration of archaeological and medieval material. As always, the author links, where possible, past and present traditions, for example in the chapter on appliqué, running from ancient Egypt to the present Shari' Khayamiya (Street of the Tent Makers), or the use of local patterns by modern Saudi designers such as Laila Saleh al-Bassam.

Section three covers each country in turn, and also tribal embroidery traditions – the Harb, Beni Sa'd, Beni Salim, and so on. Urban embroidery is also considered, including the influence of Indian textiles, Ottoman embroidery, and Palestinian and Syrian work, exported to Saudi Arabia and the Gulf. This section has particularly interesting historical photographs – followers of the Mahdi wearing ritually patched garments, for example, Palestinian women from various regions or, again, King Faisal of Saudi Arabia wearing a splendidly embroidered bisht. There are also valuable chapters on minority embroidery – Christian, Jewish and Samaritan, including ritual and ecclesiastical vestments.

Throughout the book are scattered 'snapshots' of subjects of particular interest, which add a lively and sometimes more personal touch: "Neksha Harazi – The Hand Embroidery Company of Al Hajjarah, Yemen", for example, or "Colonel and Mrs Dickson's Embroidered Garments from Kuwait".

This is not an art book, and while one might wish that some of the numerous photographs of unusual pieces from private collections, or magnificent examples such as the mantle of Roger of Sicily (Fig. 10.6) were reproduced at larger size, the author has made the very wise decision to use the space for diagrams of the actual embroidery patterns, thus fulfilling one of the purposes of the book: to provide an archive for reference and to make possible a revival of traditional design. There are also reconstructions of patterns from archaeological material, and sketches indicating the embroidered areas on different garments.

Fitting all this material into the space available was a tour de force and Bloomsbury has produced a very handsome volume. There are numerous useful maps, including some of unusual aspects of the subject, such as tribal confederations, a good bibliography, as well as on-line resources and a list of major textile collections and research centres.

Caroline Stone

LIVES REMEMBERED

Beatrice E. de Cardi

OBE, FBA, FSA (1914-2016) was the President of the British Foundation for the Study of Arabia.



Beatrice de Cardi at a BFSA Lecture in Oxford, 2014 Photo: C. Perry

It was with great sadness that we learnt that our president, Miss Beatrice de Cardi, died aged 102 on 5 July 2016. We are all aware of Beatrice's enormous contribution to archaeology and to our field. In 2005 I had the rare opportunity to interview Beatrice in her London Kensington flat (for Current World Archaeology magazine no 10). She reflected on her life and some of her major achievements.

Beatrice took me back to the beginning. She explained how her father was from Corsica, where the imposing family house, the Palais Cardi, still stands in Bastia. In Paris, he then met and married a dazzling American heiress of German extraction. When Beatrice was born in London, it was perhaps inevitable that she would have a taste for travel. Schooled at St Paul's Girls' London, she went on to study for a General Degree at University College London. It was at this time that she attended a series of lectures on Roman Britain by Mortimer Wheeler. At the time Wheeler was beginning his excavations at Maiden Castle in Dorset (1934-38). Beatrice duly joined the work. However, she said her great influence at that time was Tessa Wheeler who gave regular instruction on pottery typology and excavation techniques. It came as a great shock when Tessa died unexpectedly in 1936.

Following her degree, Beatrice trained as a secretary – as was the expectation of all young ladies in the 1930s. But barely had she finished her course when Wheeler invited her to become his secretary at the London Museum in Lancaster House, where he was the Keeper. The war intervened and Wheeler joined up. Margot Eates held fort back at the museum, with Beatrice famously playing a prominent role, living at the museum and fire-watching throughout the Blitz. With the bombs raining down, it was finally decided to close the museum and Beatrice was lent to the Foreign Office, who sent her to China as a liaison Officer. There she supervised the transport of vital war materials and chasing up cargo from India to China, living in India almost as much as China.

After the War, she first worked in India and then in the newly formed Pakistan (as an Assistant UK Trade Commissioner). In her spare time, she threw herself into archaeology. She said she had read an article by the young Stuart Piggott who described some elaborately painted pottery from Quetta that was otherwise unknown. Beatrice wanted to extend distribution. Wheeler (now Director General of Archaeology of India) advised against it, warning her it was too dangerous. She was adamant, so Wheeler relented and arranged for his foreman, Sadar Din – who had also worked with Leonard Woolley – to be her travelling companion. "It was a wonderful arrangement" recalled Beatrice "we located a full 47 sites, a dozen of which had the so-called 'Quetta Ware'". Beatrice then headed over the border to Afghanistan where she found more examples of Quetta Ware. But on her return to Pakistan, a telegram awaited her. It told her that she must apply for the post of 'Assistant Secretary' at the newly-formed Council for British Archaeology (CBA). It was a task she fulfilled (soon as Secretary) from 1947-1973.

While at the CBA, Beatrice undertook her own research in Baluchistan, the westernmost province of Pakistan, next door to the Iranian border. In 1957, she returned with



During Beatrice's first survey in Trucial Oman, 1968

a small team to excavate two sites, and also to survey the Mula pass – the main migration route from Baluchistan to Upper Sind.

She spent the next few years writing up her results and it was not until 1966 that she was able to return. Owing to tribal unrest in western Pakistan she was now forced to turn her attention to the western half of Baluchistan, which forms the eastern corner of Iran. There, at the site of Bampur, she found some distinctive grey ware – a visit to Geoffrey Bibby at the Moesgard Museum in Denmark confirmed that the sherds from Bampur were comparable to those from the Emirates.

And so began her long and well-known association with the UAE, an early highlight of which occurred in 1968 when she and Brian Doe undertook an ambitious survey of Ras al-Khaimah. This was followed by work in Oman and also Qatar, where she identified the presence of 'Ubaid-related pottery.

Come the 1970s she focused on locating and recording sites at-risk owing to the great pace of development in Ras al-Khaimah. In 1987, she was duly recognized by the Ruler of Ras al-Khaimah who presented her with the Al-Qasimi Medal – the first woman to receive this accolade. This was followed in 1993 by the Sir Richard Burton Memorial Medal from the Royal Asiatic Society, while in 2003 the Society of Antiquaries of London presented her with its prestigious Medal for outstanding service to the Society's objectives.



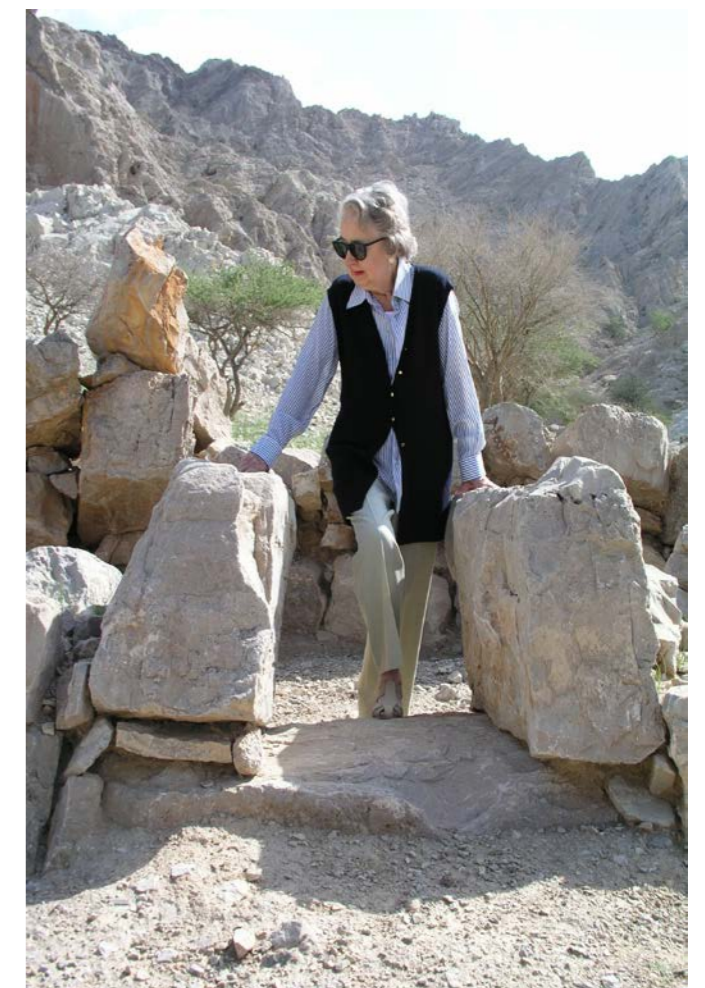
Beatrice in Ghubb. Photo: Christian Velde

In June 2014, on the occasion of her 100th birthday, the Antiquaries then presented her with its very highest accolade – a Gold Medal – so joining Beatrice to a glittering roll call of previous recipients that includes Childe, Woolley, and Evans. In further celebration, her old institution, the CBA, renamed its headquarters 'Beatrice De Cardi House'. Beatrice continued being involved with archaeology to the end – and had been a visiting professor at UCL since 1997. Beatrice was a great inspiration and will be hugely missed.

I still recall how at the time of my 2005 interview with Beatrice (then aged 91), she was just back from cataloguing pottery in the National Museum of Ras al-Khaimah. 'What is your secret?' I asked. 'I always like to know what's around the next corner' she replied.

Nadia Durrani

Note: Beatrice herself chose the photograph below to illustrate the article 'Beatrice de Cardi, the First 100 Years' in the 2015 BFSA Bulletin. We are grateful to Christian Velde for allowing us to reproduce these images of Beatrice in the Bulletin and elsewhere.



Beatrice in Shimal, Site 6. Photo: Christian Velde

Patricia Crone

1945–2015



Patricia Crone at the honorary doctorate ceremony at Leiden University in 2013. Photo courtesy of Leiden University

Patricia Crone, whose pioneering and innovative approach to the history of Islam has brought about lasting change in the field, died at the age of 70 on July 11 in Princeton, New Jersey, after a courageous fight against cancer. She was Professor Emerita in the School of Historical Studies at the Institute for Advanced Study, where she served as the Andrew W. Mellon Professor since 1997, before retiring in 2014.

Crone's insightful work, compellingly conveyed in her adventurous and unconventional style, shed important new light on the critical importance of the Near East—in particular on the cultural, religious and intellectual history of Islam—in historical studies. Her influence is strongly felt at the Institute, where, along with Oleg Grabar (1929–2011), Crone helped to establish the Institute as a recognized center for the pursuit of the study of Islamic culture and history. Crone was succeeded in 2014 by Islamic intellectual historian Sabine Schmidtke, who is advancing important scholarship across Islamic culture and history. Schmidtke noted, "Patricia's professional accomplishments, her publications and their immense impact on the field, speak to her exceptional value as a scholar. What made her even more exceptional as a person, however, was her caring and skill as a mentor. Patricia never hesitated to respond to a request for help from a fellow scholar, including not only those who were already well on their way in their academic careers, but many who were just starting out and needed access to her writings. Patricia never ignored such requests—and there were many—but handled them all with her characteristic 'Patricia style,' sometimes offering what might be seen as 'tough love,' but always in a quiet and private way, with a directness and honesty that was a turning point for many in their lives and careers. Her skill as a caring mentor is an equally important legacy to all of her other accomplishments."

Christine Ferrara

Hugh Raymond Leach

OBE, MBE (Mil)

1934–2015

Hugh Leach, who died in November 2015, aged 81, was one of the last of the great British travellers and explorers of Arabia. A colourful and eccentric man, he had an adventurous career which took him to Oman, Saudi Arabia, Yemen, Egypt and Sudan, as well as to the more remote parts of Central Asia, Pakistan and Afghanistan. A friend of Wilfred Thesiger and Freya Stark, he accompanied the redoubtable Freya on a photographic expedition around Yemen when she was in her 80's.

Hugh attended Abingdon School, and from there went on to Sandhurst. In 1955 he became a Commissioned Officer in the Royal Tank Regiment. In 1956 he was amongst the first to come ashore at the start of the Suez campaign. Following a period of study at the Middle East Centre for Arab Studies (MECAS) in Lebanon he was posted to Oman in 1961 as a desert intelligence officer. There he spent time living in a mud brick house in the village of Nizwa Aliya and travelling with the local Bedu tribes. His great love of Arabia stems from this period and Oman would always remain one of his favourite countries. "The happiest days of my life" he wrote many years later from his cottage in Peckham Rye, "were those spent living with the Bedu in the deserts of Oman".

After leaving the army, Hugh joined the Foreign Office in 1966 and worked in senior positions at the British Embassies in Jeddah, Sana'a, Cairo and Khartoum. It was during these years that he combined his love of travelling with a growing scholarly interest in the history and culture of Arabia. In May 1971, when Yemen was still recovering from a savage civil war Hugh travelled to the ancient city of Sa'ada, in the north of the country, where he became the first Westerner to meet the last surviving members of the once thriving Yemeni Jewish community of 50,000. Until this point everyone believed that all of Yemen's Jews had left for Israel in 1948-50.

Hugh estimated that the total number of Jews remaining in the Sa'ada region was around 1,700. He was fascinated by the extent to which they had preserved their customs and culture, their Hebrew language, and their separate identity, which dated back to the time of Nebuchadnezzar. Despite the political troubles and turmoil that had affected Yemen in the 1960's, Hugh noted that relations between Arabs and Jews in Sa'ada remained good and that the two communities got on well.

No publicity was given to Hugh's findings, and when Hugh told the Yemeni Prime Minister of what he had discovered,

Lives Remembered

the latter was completely astonished and took a considerable amount of persuading to believe the truth of what Hugh was telling him. The original record of Hugh's findings is now available at the British National Archive in Kew.

In 1976, Hugh was joined by Freya Stark for an extraordinary journey around Yemen in Hugh's veteran land rover "Martha", accompanied by their two 1936 Leica cameras. With these cameras they made a visually stunning photographic record in black and white of the peoples, landscapes, and ancient mud brick buildings that they encountered on their tour.

For many years these photographs remained unpublished but in 2011 "Seen in the Yemen- Travelling with Freya Stark" (Arabian Publishing, 2011) appeared. Hugh's book is an impressive account of the Yemen and its history and culture seen through the lenses of two very ancient Leica cameras. It is also an excellent companion volume to Freya Stark's earlier classic "Seen in the Hadhramaut" which was published in 1938.

Following his retirement from the Foreign Office in 1989, Hugh devoted his time and energy to his many hobbies and interests. He was a keen cyclist, and was often to be seen speeding along the Somerset Levels or braving North Sea gales on the Dutch coast. He maintained his strong interest in black and white photography, motorbikes and vintage cars.

Hugh was an active member of the Royal Society for Asian Affairs (RSAA) becoming one of the two Honorary Vice Presidents as well as the Historian for the Society. In 2001, he co-authored a history of the Society with Sue Farrington, called "Strolling Around on the Roof of the World" (Routledge Curzon 2001). He also wrote numerous articles during this period on a whole range of subjects. Many of these appear in the RSAA's journals

In 1998, Hugh was awarded the RSAA's "Lawrence of Arabia Memorial Medal" for "exploration and research in Arab countries and north west areas of the Sub continent and leadership of young people's expeditions". He had led several expeditions of young people to the region in the 1990's, sharing his enthusiasm and passion for adventure and travel with the next generation. He was particularly honoured by this award as he was also fascinated by the quixotic figure of Lawrence and had written several articles about his life in Arabia.

In these years Hugh continued to travel and visited Syria, Romania, Hungary, Central Asia and his beloved Oman. In 2014 he donated a collection of journals, and photographs from his time in Oman, Yemen, the UAE and Saudi Arabia to St Antony's College, Oxford.

It was Arabia where Hugh had always been happiest. It

is therefore fitting that the inscription on his grave is a quotation from one of his favourite poems by Walter de la Mare

*"He is crazed with the spell of far Arabia
They have stolen his wits away"*

There could not be a more fitting epitaph for Hugh Leach, the soldier, diplomat and scholar. Although he loved his life in Somerset and Peckham Rye and his career with the army and the Foreign Office, it was for Arabia that he longed and for the freedom, adventure and romance that the desert brought him.

Stephan Roman, CMG

Dr Paul Lunde

1943–2016

Paul Lunde, distinguished Arabist and beloved husband and father, died peacefully at his Cambridge home on August 9th. Dr. Lunde, was a former member of the Committee of the Society for Arabian Studies and an accomplished independent scholar, able to research in an exceptional range of languages including Arabic, Hebrew, Italian and Catalan. He was widely published and wrote frequently for this Bulletin.

A full Obituary will appear in the 2017 Bulletin.

LAST WORD

The Destruction of Cultural Heritage in Yemen

Yemen has rarely been out of the news, sadly for all the wrong reasons. As **Dr St John Simpson** now explains, this could have a significant impact on the Cultural Heritage of Yemen which is quickly being lost.



Figure 1: Marib Dam, after the bombing in May 2015 Source: UNESCO



Figure 2: Dhamar Regional Museum on the day of its destruction, both in May 2015. Source: UNESCO

Cultural heritage is a fragile commodity and one which is easily lost. Yemen has one of the richest in Arabia but it is being destroyed at a rapid rate in the current war as large parts of the country's infrastructure appear to have become a target for bombing and shelling in a conflict with many sides.

On 31st May the Great Dam at Marib was badly damaged, only ten days after the new museum at Dhamar in the Yemeni highlands was obliterated in a precision airstrike. Part of the south-west fortification wall, the temples of Athtar and el-Naqrah and the dig-house of the former Italian Archaeological Expedition to Baraqish were destroyed in another air-strike on or about 12th September. Sufi shrines in the Hadramawt have been destroyed and there are reports of bulldozing at the ancient South Arabian port site of Qani. On 14th February the Ottoman citadel of Kawkaban was very badly damaged through further bombing. The population is suffering from the direct effects of conflict but also through shortages of fuel, food, water, medicine and the breakdown in education. Old residential areas in the famous Old City at Sanaa – itself inscribed on the UNESCO World Heritage List in 1986 – have also been destroyed on multiple occasions.

The historic Qahira castle in Taz was levelled following repeated air-strikes from 21st May onwards, the National Museum in Taz destroyed during shelling, beginning on 22nd October and continuing on 30th January, and the fires gutted its library, reportedly destroying some 12,000 books and manuscripts, plus a number of antiquities which had been temporarily stored there.

This is an under-reported conflict and one which is getting

worse by all accounts. The destructive effect on museums, historic buildings and archaeological sites seems small in comparison with human suffering but is still a crime against humanity. All three of the country's sites on the UNESCO List of World Heritage Monuments (the Old City of Sanaa, the old walled city of Shibam and the historic town of Zabid) have been damaged and have been re-classified on the List of World Heritage in Danger. Many others are nationally registered monuments. The cultural importance of these places has been highlighted repeatedly on "no-strike" lists drawn up by the authorities in Yemen and delivered by UNESCO to the active participants in the conflict: the continuing rate of destruction undermines confidence and is hugely frustrating.

Irina Bokova, the Director-General of UNESCO, has made repeated pleas for the safeguarding of cultural heritage and in July last year UNESCO convened an emergency meeting of Yemeni experts and representatives of international cultural organisations. A special UN flight during a temporary ceasefire allowed Muhammad as-Sayyani, chairman of Yemen's General Organization of Antiquities, Museums and Manuscripts [GOAMM], and Mr Nagi Saleh, Chairman of the General Organization for the Preservation of Historic Cities of Yemen [GOPHCY], to leave Sanaa and eventually reach Paris. They made impassioned statements and called for international co-operation in helping bring the conflict to an end as it is only then that the reconstruction can begin. This is going to require a huge bill and money, training, materials and other support are going to be needed at that stage. UNESCO has declared an Emergency Action



Figure 3: The Historic Capital Sana'a is increasingly under threat from bombings. Source: UNESCO

Plan for the Safeguarding of Yemen's Cultural Heritage. But what can be done now? Firstly, it is our moral duty that we use every reasonable avenue open to us to ensure that this is not a forgotten war. Our Yemeni colleagues are chronicling the effects of the conflict and are desperately attempting to safeguard the contents of the many museums across the country. They are also supplying reports and images every time a cultural target has been damaged, so that detailed assessments can be made of why, and how these can be reconstructed later. Museums around the world which have Yemeni collections, whether archaeological, historical or ethnographic, have also responded to the crisis by highlighting Yemeni culture in their collections through a series of simultaneous events this April under a campaign entitled "Unite4Heritage".

We are also working closely with ICOM to draw up a Red List for Yemen which is expected to be published this autumn. Red Lists illustrate the key types of object considered most at risk through looting, and are essential tools allowing non-specialists in law enforcement and the art market to identify and report potentially stolen artefacts. In the case of Yemen, there has been a long history of looting archaeological sites and our long experience of other conflict zones such as Iraq and Afghanistan sadly shows that this is very likely to occur in the immediate post-conflict stages. It is at that time, when the borders re-open and trade resumes, that a new supply of objects will move onto the international market. In Britain we have an effective mechanism of safeguard, and the British Museum, UK Border Force, Art & Antiques Unit of the Metropolitan Police and art market have worked together very closely in identifying and returning thousands of illegally excavated or stolen museum objects to the National Museum of Afghanistan in Kabul. We hope that we do not have to do the same for Yemen but the Red List will play an essential part if we do.

Let us not forget Yemen: the reputed homeland of the Queen of Sheba, the corner known to Classical historians as "Happy Arabia" and to Islamic geographers as "delightful Yemen", and the place where many leading Arab tribes have their roots. Its heritage is part of our universal history and we

cannot abandon our Yemeni colleagues at this time of their greatest need.

St John Simpson, Curator for Ancient Arabia and Ancient Iran

<https://www.youtube.com/watch?v=fQNTMgGT6c&feature=youtu.be>

A Message from our Sponsors, the MBI Al Jaber Foundation

Support for the preservation of cultural heritage in the Middle East has been a specific focus of the MBI Al Jaber Foundation for several decades. We have worked closely with both the British Museum and UNESCO in raising awareness of the threat to cultural heritage in Iraq as well as in Mali.

Our support includes sponsorship of Iraqi scholars at the 49th Rencontre Assyriologique, held at the British Museum; playing a pivotal role in convening a UNESCO conference to discuss the protection of Mali's cultural heritage, enabling the fine-tuning of a definitive plan to safeguard the region's ancient tombs, artefacts and manuscripts; and support for a two-day conference, 'Mali in Transition', which focussed on Heritage and Conservation, as well as Interdisciplinary and Historical perspectives.

We have been supporting the Seminar for Arabian Studies since our Foundation was incorporated in 2002, and we have been supporting the BFSA Bulletin for the past few years. However, this year our support for the Bulletin came with a request that the destruction of the cultural heritage of Yemen be highlighted.

We will continue to draw attention to the unique culture of Yemen by supporting a photographic exhibition, curated by Trevor H.J. Marchand, Emeritus Professor of Social Anthropology, at the Brunei Gallery, SOAS from July 12th – September 23rd 2017: "ARCHITECTURE that FILLS MY EYE" BUILDING in YEMEN. The exhibition and its planned public talks and educational events will explore the astonishing variety of building styles and traditions that have evolved over millennia in a region of diverse terrains, extreme climates and distinctive local histories, with a strong sense of pride and distinct cultural identities. We hope to see you there.



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