

PROCEEDINGS
of the
SEMINAR FOR ARABIAN STUDIES

VOLUME 34
2004

Papers from the thirty-seventh meeting of the
Seminar for Arabian Studies
held in London, 17-19 July 2003

SEMINAR FOR ARABIAN STUDIES

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ISSN 0308-8421

ISBN 0-9539923-5-7

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Transliteration

Quotations, single words and phrases from Arabic or other languages written in non-Roman alphabets, are reproduced in "strict" transliteration according to the systems set out below.

However, unless an author insists on a particular transliteration in all circumstances, place-names and words from languages written in non-Roman alphabets, which have entered English or French in a particular form (e.g. Mecca, Mocha, Dhofar, qadi, imam/iman), are reproduced in that form when they are part of an English or French sentence, rather than part of a quotation in the original language or of a correctly transliterated name or phrase. For example

- "the settlement was built in the wadi bed" BUT "the settlement in Wādī Mayfa^ḥah";
- "the mosque in Medina" BUT "the mosque in al-Madīnat al-Munawwarah";
- "the imam went to the mosque" BUT "Imām ^ḥAlī went to the mosque";
- "he travelled in Dhofar" BUT "he visited the Himyarite capital Zafār".

Place-names and personal names which do *not* have a generally accepted conventional spelling in English/French, but which occur within an English/French context, are given in "strict" transliteration but using *th* (ث), *kh* (خ), *dh* (ذ), *sh* (ش), *gh* (غ), rather than *t*, *h*, *d*, *š*, *g*, respectively, so that they are consistent with names with established spellings (e.g. Dhamār, Ibn Khaldūn) and are more easily recognizable to non-linguists.

Note that *h* is used for خ and that *h* is used only in transliterations from Akkadian.

Such a policy inevitably involves a degree of subjectivity and inconsistency, but it seeks to avoid pedantry and to leave these words, personal names and toponyms in forms which are recognizable by linguists and non-linguists alike.

The "strict" transliteration systems used in PSAS are as follows:

(a) Arabic

ء	و	ج	j	ذ	d	ش	š	ظ	ẓ	ق	q	ن	n
ب	b	ح	ḥ	ر	r	ص	ṣ	ع	ʿ	ك	k	ه	h
ت	t	خ	ḫ	ز	z	ض	ḍ	غ	ġ	ل	l	و	w
ث	ṭ	د	d	س	s	ط	ṭ	ف	f	م	m	ي	y

Vowels: *a*, *i*, *u*, *ā*, *ī*, *ū*. Diphthongs *aw*, *ay*.

Tāʾ marbūṭah (ة) is rendered by *-h*, except in construct (e.g. *birkah*, *zakāh*, and *birkat al-sibāḥah*, *zakāt al-fiṭr*).

(b) Ancient North and South Arabian as for Arabic, except that *g* is used instead of *j*, and the non-emphatic unvoiced sibilants are rendered by *s¹*, *s²* and *s³*.

(c) Other Semitic languages appear in the transliteration systems outlined in the *Bulletin of the American Schools of Oriental Research* 226 (1986), p. 3.

(d) Persian, Urdu and Ottoman Turkish as for Arabic with the additional letters transliterated according to the system in the *Encyclopaedia of Islam* (New Edition) except that *ẓ* is used instead of *zh*.

Summaries of the papers in this volume

SOUTHERN ARABIA

Rémy Crassard & Pierre Bodu, *Préhistoire du Ḥaḍramawt (Yémen) : nouvelles perspectives* (pp. 67–84)

The prehistory programme of the French Archaeological Mission to the Jawf–Ḥaḍramawt conducted its latest season of fieldwork in February and October–November 2002. After several surveys, the team found quantitatively and qualitatively exceptional concentrations of lithic industries from the late Pleistocene to middle Holocene periods. The main fieldwork was concentrated on the Wādī Waʿshah region, about 100 km north-east of Sayʿūn. We partially excavated the sites HDOR 419, 538 and 561. In HDOR 419, a test trench revealed a large number of bifacial flakes and tools in deep sand deposits. Samples of obsidian artefacts and worked shell were also found in layers with charcoal associated. Not far from HDOR 419, the site HDOR 538 is a homogeneous complex of foliated point workshops covering an area of more than 6000 m². The description of a selection of the many pieces collected there constitutes the first great corpus of reference for the regional Holocene bifacial technology and will reveal the spatial organization of the site. Many archaeological operations were also undertaken in the Wādī al-Khūn region, to find sites as important as the already-excavated site of HDOR 410. We will be able to make connections between types, techniques, and dates after further study of the twenty thousand selected pieces from both regions. Another part of the project consists of a comprehensive study of prehistoric habits and cultures, and of relations between landscapes and lithic industries found in the Ḥaḍramawt.

Prenant part à la Mission Archéologique Française dans le Jawf–Ḥaḍramawt, le programme de recherches préhistoriques se déroula en février et en octobre–novembre 2002. Après plusieurs prospections, nous avons découvert des concentrations d'industries lithiques (fin Pléistocène à Holocène moyen) exceptionnelles de par leur qualité et leur quantité. Les principaux travaux de terrain ont été effectués dans la région du Wādī Waʿshah, à environ 100 km au nord-est de Sayʿūn. Nous avons partiellement fouillé les sites HDOR 419, 538 et 561. A HDOR 419, un sondage a révélé un grand nombre d'éclats et d'outils façonnés par une technique bifaciale, dans des dépôts sédimentaires profonds. Des échantillons d'obsidienne et un coquillage percé ont également été retrouvés dans des niveaux où des charbons de bois étaient associés. Non loin de HDOR 419, le site de HDOR 538 est un ensemble homogène d'ateliers de taille de pointes foliacées sur une surface de plus de 6000 m². L'observation d'une sélection de nombreuses pièces ramassées sur place constitue le premier grand corpus de référence pour la technologie bifaciale holocène régionale et révélera l'organisation spatiale du site. De nombreuses opérations archéologiques ont également été entreprises dans la région du Wādī al-Khūn, dans le but de trouver des sites aussi prometteurs que HDOR 410 dont nous avons fait la fouille. Nous serons en mesure d'établir des relations entre les types, les techniques et les datations après l'étude approfondie des vingt mille pièces sélectionnées que nous avons ramassées dans les deux régions. Une autre part du projet consistera à l'étude des habitudes et des cultures préhistoriques et des relations entre les paysages et les industries lithiques présents dans le Ḥaḍramawt.

Burkhard Vogt, *Towards a new dating of the great dam of Mārib. Preliminary results of the 2002 fieldwork of the German Institute of Archaeology* (pp. 377–388)

The great dam at Mārib, Republic of Yemen, commonly attributed to the late sixth century BC, is one of the best-known hydraulic monuments in antiquity. A first season of consolidation in 2002 by the German Institute of Archaeology provided unexpected and completely new insights into the history and the operational principles of the monument. It enabled for the first time a large-scale excavation of major architectural and functional components of the dam, mainly at the northern sluice. Observations concerning masonry techniques, the use of newly introduced qadhat plaster, as well as stratigraphic and geomorphological evidence suggest a much later date of construction than previously assumed. New epigraphic finds, supplemented by already known inscriptions, indicate that it was constructed either by king Sharuhbiʿīl Yaʿfur in AD 456 or by Abreha in 548. This is corroborated by a first set of AMS dating from the fifth or sixth centuries AD.

Norbert Nebes, *A new ʿAbraha inscription from the Great Dam of Mārib* (pp. 221–230)

By far the most important find excavated at the north sluice of the Great Dam of Mārib in March 2002 by the German Archaeological Institute, was a new inscription of ʿAbraha, the Ethiopian king of Yemen. This new inscription, dated in the same year as the great inscription of ʿAbraha CIH 541, is significant for two reasons. Firstly, it records the reconstruction of a core part of the north sluice, which was known as ʿAwdān, and the measurements mentioned in the inscription have led to a possible identification of the exact element of the dam which ʿAbraha restored. Secondly, the text contains the name of a new month, previously unattested in the Himyaritic inscriptions. The discovery of this new month requires a re-arrangement of the chronological sequence of the events recorded in C 541 and raises the question of whether the Himyarite calendar was really purely solar, or whether it was lunisolar and thus required an intercalary month.

Mohammed Maraqtan, *The processional road between Old Mārib and the Awām temple in the light of a recently discovered inscription from Maḥram Bilqīs* (pp. 157–163)

This paper presents a new Sabaic inscription from Maḥram Bilqīs (MB 2002 I–20), discovered by the American Foundation for the Study of Man during its 2002 season of excavations. This inscription provides information about a road between the old city of Mārib and the Maḥram Bilqīs, which was called the "Awām Road". The four-line text is a decree from the god Almaḡah to the king of Saba³ and to his worshipers, Saba³ and Fays²ān, for the protection of the visitors and pilgrims to the Awām temple.

Peter Stein, *A Sabaic proverb. The Sabaic minuscule inscription Mon.script.sab. 129* (pp. 331–341)

The 14-line minuscule inscription *Mon.script.sab. 129* is one of the private letters in the Munich collection of inscribed wooden sticks from ancient Yemen. Like many other inscriptions of this sort, it deals principally with business matters. A group of debtors is being dunned by the sender to settle an outstanding financial obligation. However, the remarkable feature of this letter is the quotation of a proverb, which is explicitly referred to by the terms *mjl* and *fm*. This saying is concerned with the reliability of the clan to which the debtors belong in regard to the settlement of debts. The sender uses this proverb in order to appeal to the conscience of the debtors and persuade them to honour their obligations.

Anne Regourd & Noha Sadek, *Nouvelles données sur la topographie de Zabīd (Yémen) au dix-huitième siècle* (pp. 293–305)

The translation with commentary of this unique document, dated Rabī I 1105/October 1693 and copied in Shaʿabān 1270/April 1854, presents an important insight into the urban history of Zabīd. The document outlines the boundaries of the four quarters of Zabīd, which were established to prevent any future disputes or confrontations. For each quarter, the tracing of the perimeters begins at the Mosque of al-Ashāʿir, located in the town centre. Several other mosques are also mentioned — some of which are still standing — as well as the names of the owners of houses and lands.

Nancy Um, *Eighteenth-century patronage in Ṣanʿāʾ: building for the new capital during the second century of the Qāsimī imamate* (pp. 361–375)

Two of the most visible icons of Ṣanʿāʾs architectural landscape, Qubbat al-Mutawakkil in Taḥrīr square and Qubbat al-Mahdī on the Sāʾilah, have received little scholarly attention from architectural historians. Both of these domed mosques were built in the eighteenth century under the patronage of the Qāsimī imams in Ṣanʿāʾ and reflect a clear divergence from the expected modes of Zaydī building. As such, they are often dismissed as mere imitations of Ottoman prototypes.

In this paper, I situate these two structures within the larger context of patronage in the eighteenth century with a focus on three generations of imams, al-Mutawakkil ʿalā Allāh al-Qāsim b. al-Ḥusayn, al-Manṣūr billāh al-Ḥusayn b. al-Mutawakkil, and al-Mahdī al-ʿAbbās b. al-Manṣūr. The period covered is 1718–1775. A closer look at the record of building at this period, including restoration projects, reveals that the less visible patterns of Qāsimī patronage in Ṣanʿāʾ are complex and diverse. This paper also explores the historical, political, and religious context of the period which serves as a backdrop for corresponding transformations in architecture. In this paper, I rely on field research conducted in Yemen in the summer of 2002 and contemporary historical chronicles from the era, as well as recent studies on early modern Yemen and its architecture.

Mikhail Rodionov, *Mashhad ʿAlī revisited: documents from Ḥaḍramawt* (pp. 307–312)

The *ḥawṭah*, or sacred enclave, of Mashhad ʿAlī, was founded in 1160/1747 by Sayyid ʿAlī b. Ḥasan b. ʿAbdallāh al-ʿAṭṭās in the northern part of Wādī Dawʿan. It comprises his shrine with a mosque, wells, water reservoirs, pilgrim dwellings, the remnants of marketplaces and stores. Sayyid ʿAlī started to build the *ḥawṭah* in honour of his great-great-grandfather, ʿUmar, but nobody doubted that the vaulted tomb of al-Mashhad was intended not for his ancestor but for himself. The making of the *ḥawṭah* has been exceptionally well documented in a manuscript entitled *Kitāb al-maḡsad*, which I described at the Seminar for Arabian Studies in 2000. In this paper I intend to shed more light on the social aspect of the pilgrimage, adding my new field data and archival material collected in Ḥaḍramawt from February to May 2003 as part of the DFG project *Traditions and customs in Ḥaḍramawt according to unpublished documents*. Here I will focus particularly on the documents concerning Mashhad ʿAlī, in the archives of the Kathīrī sultans at Sayḡūn.

Ester Muchawsky-Schnapper, *An exceptional type of Yemeni necklace from the beginning of the twentieth century as an example of introducing artistic novelty into a traditional craft* (pp. 181–192)

At the beginning of the twentieth century, the famous Jewish silversmith Yiḥyeh al-Abyadh started to make a new type of necklace, the so-called *labbeh ṭuyūr* ("Birds necklace") which went on to be produced by his sons, especially Meysha al-Abyadh, but also by other silversmiths. Examples of their work are still extant.

The *labbeh ṭuyūr* necklace differs significantly from other types of Yemeni necklaces, in structure, motifs, and technique. From ethnographic interviews it appears that this type of necklace was originally made for the ladies of the imam's family, and

later on was also worn by other Muslim women of means. Because of its motifs, however, it was considered inappropriate for Jewish women to wear it.

This paper describes the technique by which this type of necklace was made and its particular composition, and attempts to trace its stylistic origins. Its motifs are discussed as well as the different reactions to which they gave rise. It shows that the introduction of artistic novelties into a traditional craft such as Yemeni jewellery-making was not only possible, but elicited a social critique and consequently faced differing levels of acceptance, which were based on a number of different criteria, and not just on the aesthetic.

CERAMICS IN YEMEN. TRADE IN THE RED SEA AND THE INDIAN OCEAN

William D. Glanzman, *Beyond their borders: a common potting tradition and ceramic horizon within South Arabia during the later first millennium BC through the early first millennium AD* (pp. 121–138)

The Wavy Rim Bowl (WRB) is an easily recognizable ceramic vessel type that is widespread within South Arabia during pre-Islamic times. The ancient potters of the region made it according to a distinctive potting tradition, which is now well defined by radiography, producing at least three typological variants. The third variant in particular has a restricted chronological appearance, spanning the third century BC through the third century AD. Hand-specimen examination and compositional analysis suggest several different geological sources were exploited in its production. This vessel's technological features, distribution and chronology enable the South Arabian kingdoms to be linked together by a ceramic horizon at a time when the geopolitical landscape was less than stable. Indeed, it is the only pottery form during this time-span that can be cited as representing a Ceramic Horizon within the region. The contextual associations of this form and specific observable features of some specimens suggest it was used in the consumption of liquids, possibly involving group-feasting activities, and perhaps in the presentation of libation or burial offerings.

Barbara Davidde, Roberto Petriaggi & David F. Williams, *New data on the commercial trade of the harbour of Kané through the typological and petrographic study of the pottery* (pp. 85–100)

In January 1998 we began a second season of underwater survey in the north bay of Kané [Qāni^c] (Republic of Yemen). A new area, measuring 560 m², was added to that covered by the 1996 campaign. The site appeared to be very rich in archaeological finds. Apart from Roman amphorae of Dressel 2/4 type which were made in Italy, Spain and Egypt, and amphorae Gauloise 4, a dish of *terra sigillata*, Egyptian amphorae dating to the fourth century AD, a neck of amphora Dressel 43 type, a Nubian oil lamp (fourth century AD), and jugs, jars and vessels coming from Egypt and India were also discovered. Finally, a stone anchor made from the local black volcanic rock was found just in front of the beach of the north bay. Thanks to the petrographic analysis of some of the ceramic samples by Dr D.F. Williams and to typological comparisons, new data are now available on the production areas. The analysis of these materials should contribute to the study of the nature, intensity and quality of the Mediterranean trade with the East.

Alexandra Porter, *Amphora trade between South Arabia and East Africa in the first millennium BC: a re-examination of the evidence* (pp. 261–275)

A particular type of ceramic vessel, an amphora, was discovered during the 1950–1951 excavations at Hajar Ibn Ḥumayd in the Wādī Bayḥān, Yemen. In the excavation report, *Hajar Bin Ḥumeid* (1969), Van Beek claimed that the amphora had been imported to Hajar Ibn Ḥumayd, located in central Yemen, from the site of Yeha, situated in the Tigre province of northern Ethiopia. The evidence for this conclusion was provided by a neutron activation analysis conducted by Al Kital, Chan and Sayre (1969). This paper re-examines the ceramic evidence presented by Van Beek and Al Kital, Chan and Sayre for a suggested commercial link between South Arabia and East Africa during the first millennium BC. The author has conducted a detailed thin-section analysis of amphorae from Hajar Ibn Ḥumayd and from Yeha and has examined the geological catchments at each site. The results of this research do not support Van Beek and Al Kital, Chan and Sayre's assertion that amphorae were traded across the Red Sea during the first millennium BC. Rather, this ceramic analysis suggests that the amphorae from Hajar Ibn Ḥumayd and Yeha were locally or regionally produced.

Roberta Tomber, *Rome and South Arabia: new artefactual evidence from the Red Sea* (pp. 351–360)

Interaction between the Roman world and South Arabia is well established from documentary evidence provided by the *Periplus Maris Erythraei* and other Classical texts, as well as published Roman artefacts (particularly pottery) from sites such as Timna^c, Qāni^c and Khor Rori. Until recently, similar evidence for South Arabian artefacts has been absent from the Roman Red Sea. However, recent excavations at the Red Sea ports of Aila in Jordan and Berenike and Myos Hormos in Egypt have uncovered just such evidence, including rare graffiti on pottery. More common, however, is a range of handmade cooking pots and storage vessels, which on typological, petrological, and distributional grounds are likely to have originated in South Arabia. This paper presents the source evidence for these vessel types and discusses the significance of South Arabian material at three ports vital to Rome's trade with the East.

Carl Phillips, François Villeneuve & William Facey, *A Latin inscription from South Arabia* (pp. 239–250)

In the course of compiling an account of the South Arabian and Classical texts that refer to the Tihāmah, the existence of a previously overlooked Latin inscription came to light. Following the translation of the text it became apparent that its place of origin is *Ferresan*. This is undoubtedly the same as Farasān, the name of the island in the southern Red Sea where the inscription was found.

The inscription commemorates the dedication of a monument to the Emperor Antoninus Pius, built on Farasān Island, probably in AD 144, by a detachment of the II Traiana Fortis and its auxiliaries. The dedicant is a prefect of the *Portus Ferresan* and of the Sea, or Bridge, of Hercules.

Apart from a short bilingual text found near Barāqish which was first published in the *Proceedings of the Seminar for Arabian Studies* 27 (1977), the inscription from Farasān is the only known Latin inscription from South Arabia.

In this preliminary report on the Farasān inscription, its geographical, historical and archaeological contexts are considered and some preliminary remarks are made regarding the implications for our understanding of a Roman presence in Southern Arabia and the Red Sea trade.

Anne Regourd, *Trade on the Red Sea during the Ayyubid and Mamluk periods. The Quseir paper manuscript collection 1999–2003, first data* (pp. 277–292)

Quseir al-Qadīm [QAQ] is the site of an ancient port located on the Red Sea coast of Egypt. More than a thousand fragments of Arabic documents on paper were discovered during the excavations conducted between 1999 and 2003. The only date found refers to the early Mamluk period. Quseir or "the QAQ coast" is referred to by name in a significant number of the fragments. The overwhelming majority of the documents are letters (personal and business), but some accounts, as well as records and notes of business transactions were also found. In this preliminary report on work-in-progress, I describe the references I have found to commodities, a few foodstuffs, and domestic items. It is safe to say that while the collection will provide a considerable amount of economic information, it will probably be hard to place it in a wider context. In addition, a few fragments of codices were found, some with vocalized texts or transmission marks.

SOUTH-EASTERN AND EASTERN ARABIA

Vincent Charpentier, *Trihedral points: a new facet to the "Arabian Bifacial Tradition" ?* (pp.53–66)

Among the various lithic series from Arabia, prehistorians have identified a group of points with a slender profile, one of whose principal characteristics is a triangular section. These points have been found over a huge geographical area made up of the UAE, Oman and parts of Yemen and Saudi Arabia, but appear to be absent from the rest of the Peninsula. As far as we can tell at present, they date between the seventh and the second half of the fifth millennia BC. A study of these "trifacial" points has led to a re-evaluation of the "Arabian Bifacial Tradition", calling into question a concept created more than two decades ago.

Mark Beech, Heiko Kallweit & Peter Hellyer, *New archaeological investigations at Abu Dhabi Airport, United Arab Emirates* (pp. 1–15)

The archaeological site at Abu Dhabi Airport, known as ADA 1, was first discovered in February 1995. A systematic surface collection of pottery, lithics and other finds was made by ADIAS during July 1995. The lithic assemblage was ascribed to the fifth and fourth millennia BC. Subsequently the pottery from the site was examined and published by Beatrice de Cardi. This suggested sporadic occupation from the Hafit period, c. 3100–2700 BC, with maximum settlement during the second half of the third millennium BC. Sherds included wares of probably Mesopotamian and Eastern Arabian origin, as well as wares of local manufacture, ascribed to the coastal Umm an-Nar culture. No ceramic evidence was found for occupation throughout most of the second millennium and the Iron Age. Pottery dating to between the first century BC and the second century AD suggested that the site was again occupied at that period. Strategic access to the important site of Umm an-Nar, offshore, may have been a significant factor in the development of the site, as well as proximity to sweet water. The site is located only about 4 km from the modern-day coastline.

Further archaeological work was undertaken by ADIAS at the Abu Dhabi Airport site during April and December 2002. This work revealed that archaeological material was spread over a much wider area than was initially realized. Systematic surface pick-ups, as well as excavation on a newly discovered part of the site (ADA 2), revealed that almost all the archaeological finds occurred in the top 10 cm of sand. Below that, were outcrops of aeolianite, representing ancient Pleistocene dunes. New erosion episodes since 1995 have exposed large quantities of archaeological material on the surface of the site. The pottery sherds collected appear similar to those from the main site studied earlier by de Cardi. Important new finds from the site include an interesting assortment of lithics including small crescent shaped microliths. A detailed investigation of ground water was also conducted across the site. The two wells found at the site originally tapped the highly porous aeolianite sand aquifer, being recharged by local rainfall events, which were probably more frequent and of greater magnitude than today.

Heiko Kallweit, *Lithics from the Emirates: the Abu Dhabi Airport sites* (pp. 139–145)

The lithic artefacts from the Abu Dhabi Airport [ADA] sites show differences in terms of their distribution. While ADA 1 and ADA 7 are covered by lithics made of both imported and local raw materials, the local grey translucent flint is overwhelmingly predominant at ADA 2. This local flint, naturally occurring in the form of tabular pieces embedded in Tertiary calciferous layers, can be found along large stretches of the Abu Dhabi coast.

The most interesting items in the lithic assemblage are tiny crescent-shaped microliths. These backed crescents are about 10 mm long. Similar tools are known from Marāwah island and Oman. Another important find from the 2002 season is a stemmed and winged arrowhead with a characteristic base to the wings. Similar types are described from Bida^c al-Muṭāwwah and several sites inside the Rub^c al-Khālī. As a whole, the assemblage from the ADA sites shows affinities with other coastal sites along the Arabian Gulf as well as with those from further inland.

Jürgen Schreiber & Jutta Häser, *Archaeological survey at Ṭīwī and its hinterland (Central Oman)* (pp. 319–329)

The second phase of archaeological investigations in the German-Omani co-operation project on "Transformation processes in oasis settlements in Oman" started in February 2002. The area between Ṭīwī and al-Shāb on the east coast of Oman, as well as Wādī Ṭīwī, were surveyed over two seasons. The results and the most important finds of these surveys are presented here. Archaeological remains of all periods from the early third millennium BC to recent times were found. The most interesting discovery was a large cemetery with about nine hundred and fifty surface graves of the late prehistoric (Samad) period and a settlement of the same age. This provides new insights into the appearance of the Samad culture and the occupation of the coastal zone. The survey of Wādī Ṭīwī has shown that the hinterland of the coastal strip has only been inhabited since around the ninth or tenth centuries AD. However, by this time, all the currently existing oases along the wadi had been founded. This is the period during which the Early to Middle Islamic site of Ṭīwī/Jurayf also flourished, as can be shown by the numerous pottery imports from Persia and China.

Caroline Cartwright, *Reconstructing the use of coastal resources at Ra's al-Ḥadd, Oman, in the third millennium BC* (pp. 45–51)

Study of the coastal region at Ra's al-Ḥadd has revealed many diverse micro-environments, each with its own distinctive character based on a number of features and resources. Human use of the resources from these diverse environments can be charted in the archaeological record through the study of environmental material. Fish, mollusca, turtles and mammals characterize the lagoonal, mangrove and marine ecosystems. Charcoal is the main source of evidence for the natural and humanly-modified vegetational communities. A clear dependence on marine resources during the third millennium BC can be demonstrated from the archaeological record at Ra's al-Ḥadd. Reef and deep-water fish predominated and there was extensive use of green turtles, a wide range of marine shells and an interesting exploitation of dolphins. Sheep, goat and cattle were kept and grazed on the local scrub plants. Different types of fuelwood and other useful timber were obtained from each local vegetational community, although sometimes only in restricted quantities. This paper illustrates how these diverse resources of the coastal environment at Ra's al-Ḥadd were used in the third millennium BC and considers whether this exploitation was carried out on a seasonal or perennial basis.

Ralph K. Pedersen, *Traditional Arabian watercraft and the ark of the Gilgamesh epic: interpretations and realizations* (pp. 231–238)

The Arabian watercraft known collectively as "dhows" have an ancient technological pedigree. The traditional form of construction for these vessels was by sewing together a shell of planking, a system that first appears in western literature two thousand years ago in the *Periplus of the Erythraean Sea*.

The *Standard Version of the Epic of Gilgamesh*, predating the *Periplus* by one thousand years, contains an enigmatic tale of the construction of an ark to escape the Great Flood. Via a new translation and interpretation of this boat-building story, aspects relating to Arabian sewn-boat construction are seen. This clarifies the methodology of the construction of the Babylonian ark, and the terminology of related Akkadian ship-building is further refined. Also, this new determination extends the origins of the dhow into the second millennium BC. The realization that sewn boats were being constructed at such an early date can increase our understanding of other ancient boat-related texts, the iconography of boats from the Arabian Gulf region, and our knowledge of the origins of Arabian seafaring.

A. Benoist, V. Bernard, A. Hamel, F. Saint-Genez, J. Schiettecatte & M. Skorupka, *L'Age du Fer à Bithnah (Emirat de Fujairah) : campagnes 2001–2002* (pp. 17–34)

Un programme de recherches sur l'Age du Fer est actuellement mené dans l'oasis de Bithnah (Emirat de Fujairah) par la Mission Archéologique Française aux Emirats Arabes Unis. Durant deux campagnes ont été fouillés deux ensembles publics localisés de part et d'autre du wādī Ḥām : une forteresse à Bithnah-24 et un complexe cultuel à Bithnah-44/50.

Tandis que la forteresse se rattache à d'autres monuments connus dans la région (Ḥuṣn Madhāb), le site religieux comporte de nombreux éléments inédits, qui nous renseignent sur les pratiques culturelles de l'époque. Deux types d'autels s'y distinguent : un autel établi en hauteur, auquel on accédait par un chemin aménagé et plusieurs autels construits à l'intérieur de structures en « chapelles ». Ces lieux de culte se distribuent autour d'un bâtiment central comportant une salle à piliers, qui a pu servir de lieu de réunions et de cérémonies.

Ces deux ensembles sont datés du Fer II (1100–600 av. J.C.) et faisaient vraisemblablement partie d'un même territoire qui témoigne d'un degré de spécialisation de l'espace aussi important que dans les grandes oasis du piémont occidental des montagnes. L'exploitation du cuivre dans la partie orientale de la vallée (Bithnah-54) apparaît comme l'un des moteurs du développement de cette région durant cette période.

Tom Vosmer, *Qalhāt, an ancient port of Oman: results of the first mission* (pp. 389–404)

In 2003 the Ministry of Heritage and Culture of the Sultanate of Oman granted permission for an archaeological survey on land and underwater at Qalhāt. Qalhāt is a well-known Islamic period site, but was mentioned by Pliny nearly two thousand years ago, and as a location for the settlement of the Azdī tribes under Mālik bin Fahm two centuries later. Our initial investigations revealed a much deeper history, through the presence of probable Samad Period graves as well as numerous flints, including one blade dating to the fifth, or at the latest early fourth, millennium BC. The city ruins, covering 37 ha on the main site and 22 ha of secondary area, date primarily from the Islamic period. Other ruins, including houses, towers, and Islamic graves, dot the surrounding hills and beaches. Pottery sherds, including Sung, Yuan, and Ming Chinese, Sukothai, Vietnamese, Indian, Yemeni, and Persian are widespread. In addition, coins, beads, glass, and worked lithic objects were found throughout the site.

The mission made two soundings, and initiated excavation on one structure, which appears to be a *ḥammām*, as well as a grave probably dating to around 500 BC. Underwater investigations located a number of stone anchors, most dating stylistically to the Islamic period. A few may be Bronze Age, but secure dating is impossible because of the durability of their morphology in the historical record, and the lack of a secure archaeological context. The mission conducted remote sensing surveys underwater, using magnetometer and side-scan sonar tracked by differential GPS. There were forty-two "hits" from the magnetometer survey and seven of interest from the side-scan sonar survey. All of these will be inspected by divers in the next mission (2003–2004).

H. Stewart Edgell, *The myth of the "lost city of the Arabian Sands"* (pp. 105–120)

In 1930–1931, Bertram Thomas became the first westerner to cross the 660,000-km² Rub' al-Khālī desert, and was shown wide tracks between dunes by the Bedouin who accompanied him. They said "There is the road to Ubar. It was a great city, rich in treasures with date gardens and a fort of red silver [gold?]. It now lies buried beneath the sands of the Ramlat Shu'ayt" in north-western Dhofar. Thomas published this statement in 1932, and this led to a search for Ubar by Philby (1933–1934), Phillips (1953–1956), and Clapp, Fiennes, Hedges, and Zarins (1990–1996). Although Thomas (1933) denied Ubar was a "Lost City", Fiennes (1992) and Clapp (1998) claim to have discovered it at the once walled sinkhole at Shisur [al-Shiṣar] in interior Dhofar. NASA has published satellite images and online articles about "Ubar" since 1994, showing the sinkhole at Shisur. However, this is 175 km south-east of Ramlat Shu'ayt and is in the stony desert (*najd*), not the sands. This sinkhole exposes the Middle Eocene Dammam limestone aquifer and is an isolated waterhole. There is no evidence that Shisur was once a city called Ubar, although it was probably a caravanserai on an overland frankincense trade route. Arab historians state that the name Ubar, or Wabar, refers not to a city, but to a wide land in southern Arabia.

Valeria Fiorani Piacentini, *The mercantile empire of the Ṭībīs: economic predominance, political power, military subordination* (pp. 251–260)

This paper focuses on the mercantile supremacy of the Ṭībī family from the end of the twelfth century to the early fourteenth century AD. Their star rose with that of the Mongol Il-Khans and their power was commercial, financial and economic. Testimony to their activities may be found in the numerous archaeological finds coming to light all along the Gulf and Indian Ocean coasts. Their power was limited only by their military subordination to the Il-Khans' governors of Fars. However, the Ṭībīs were favoured by the Il-Khanid power and benefited from its political and military strength, achieving unprecedented splendour and unrivalled commercial activity, spreading from their "political" centre in Fars throughout the maritime region. Several remarkable members of the family were appointed to political offices or enjoyed posts in the principal emporia of the Indian Ocean trade routes mentioned in the extant literature of the time. The literary data fit perfectly with the material evidence, and provide us with a vivid picture. At the beginning of the fourteenth century, two major factors contributed to their decline: the simultaneous rise of the military and economic power of Hormuz based on playing off the various ethnic-cultural components of the Gulf, and the crumbling of Il-Khanid power and its military strength and support. Hormuz now had the upper hand. One by one, it destroyed the main economic bases and storehouses of the Ṭībīs, and concluded alliances with the most influential merchant families on the Iranian mainland and the most powerful tribes of the Arabian Peninsula (particularly the Banū Jabr), so shifting once again the development of urban life.

William & Fidelity Lancaster, with a technical report by Martin Bridge, *Tree cores from Ra's al-Khaimah* (pp. 147–156)

The mountains and wadis of Ra's al-Khaimah are rich in abandoned settlements. In any study of economic or population change it becomes important to be able to date such abandonments. Pottery typology is not yet sufficiently detailed to provide a guide, building styles are unchanging and not diagnostic, and there is no documentation. Oral testimony, when available, may be imprecise and subjective. However, there are trees in abundance growing on terrace-fields, on top of walls and inside now roofless structures, while many abandoned buildings still contain the remains of beams. Little data from tree-cores is available in the area. This paper represents an attempt to provide a preliminary study. Some fifty cores of various species were collected as well as a dozen cross-sections. These samples have been studied by Dr. Martin Bridge, whose technical report is included in this paper.

Birgit Merhsen, *Pots and tombs in Ibrā', Oman. Investigations into the archaeological surface record of Islamic cemeteries and the related burial customs and funerary rituals* (pp. 165–179)

The visual omnipresence of burial sites is one of the outstanding features of Oman's archaeological landscape. Archaeological research in this field has largely concentrated upon pre-Islamic tombs and cemeteries, and few investigations have so far been carried out on Islamic graveyards. A particular lacuna is information leading to the establishment of a typological and chronological framework for Islamic tombs and cemeteries. Scarcity of information is even more obvious when considering the burial customs and funerary and post-funerary rituals, which shaped the archaeological surface record of Islamic cemeteries in Oman. This record is not uniform, but on the contrary displays great heterogeneity through time and space. This paper presents the results of archaeological and ethnographical investigations on the material record and the related funerary customs and rituals of three cemeteries in Ibrā' Sharqīyah. These are characterized by an astonishing density of ceramic vessels and sherds, and the fact that it was standard procedure for all funerary inscriptions to be written on ceramic sherds. In addition, the paper draws on observations from survey work undertaken in other areas of the Sultanate of Oman.

Yaqoub Salim al-Busaidi, *The protection and management of historic monuments in the Sultanate of Oman: the historic buildings of Oman* (pp. 35–44)

This paper describes the current legislation relating to historic monuments in the Sultanate of Oman and presents the Bahlah Oasis Restoration Project as a case study of a cultural heritage management programme in the Sultanate. It describes the historical importance of Bahlah and its fort and the restoration process, undertaken with UNESCO support, as well as the development plans for the Bahlah region. In addition, it outlines the principal problems that face the Ministry of Heritage and Culture in its efforts to preserve and manage Oman's cultural heritage, and makes recommendations for the future.

Mashary A. al-Naim, *The dynamics of a traditional Arab town: the case of Hofūf, Saudi Arabia* (pp. 193–207)

The traditional Arab town needs to be seen from the point of view of its external and internal domains. On the one hand, the external domain is related to overall organization, which is usually organic in form. On the other hand, the internal domain relates to the immediate interaction between people and their built environment. On the external level, a clear hierarchy of streets can be seen, from wide to narrow to cul-de-sac. However, the internal level can be seen in the way dead ends appear and disappear as a result of the divisions and reconnections of the houses. This pattern emerged because of inheritance practices, easement rights, and pre-emption (*šuf'ah*), which is "...the right of the co-owner to substitute himself for the purchaser if the other co-owner(s) decide to sell his or their share. The pre-emptor stands in the shoes of the purchaser and takes the property subject to prior equities, thus reducing the number of owners in the owning party."

This paper aims to study the physical dynamics of the traditional city of Hofūf, in al-Ḥasā, the eastern region of Saudi Arabia. It tries to understand and explain the mechanisms by which shared socio-cultural values worked to construct particular, identifiable physical environments. By understanding how people in Hofūf established their identity in their traditional built environment, a basis can be found from which to evaluate the growth and regrowth of the traditional Arab town. This paper tries to analyse the concept of *frīj*, which expresses not only the intimate relationship between people and their physical environment, but also their collective identity and their individual membership of a group and of the whole society. It also examines the social and physical impact of *frīj* on the traditional built environment in Hofūf, and especially its origins and its contribution to the dynamics of the traditional Arab town of Hofūf.

ARABIC AND NABATAEAN

François de Blois, *Qur'ān IX:37 and CIH 547* (pp. 101–104)

The ninth surah of the Qur'ān contains a prohibition of a practice called *nasī'*, "postponement", in the context of a discussion of the "sacred" and "profane" months. The Ancient South Arabian inscription CIH 547 (= Haram 10) gives an account of the dire consequences of the fact that the tribesmen had "postponed" (*ns'w*) to the wrong month, the performance of a religious duty. The Quranic passage and the inscription shed light on each other and help to elucidate the workings of the cultic calendar both in

ancient South Arabia and in Central Arabia. The inscription anticipates concerns of the Muslim scripture and underlines the continuity of religious observances in pre-Islamic and Islamic Arabia.

Yosef Tobi, *The orthography of pre-Saadianic Judaeo-Arabic compared with the orthography of the inscriptions of pre-Islamic Arabia* (pp. 343–349)

Recently Prof. Christian Robin has shown in his long and deeply learned study "Les inscriptions de l'Arabie antique et les études arabes" (*Arabica* 48 [2001]: 509–577), that the orthography of pre-Islamic Arabic, as attested, for instance, in some of the epigraphic discoveries at Qaryat al-Fāw, as well as in some other pre-Islamic languages in Arabia, is somewhat different from what we know of Classical Arabic. It seems that this orthography should be compared with another type of pre-Islamic Arabic, that of the pre-Saadianic Judaeo-Arabic Bible translations. As is clearly demonstrated from a number of texts found in the Cairo Geniza — most of them identified and published by myself, and one by Prof. Joshua Blau — there were at least two different Judaeo-Arabic translations of the Pentateuch and one of the book of Proverbs. The orthography of these fragments is phonetic and does not follow the orthography of Judaeo-Arabic as determined by Saadia (AD 882–942), which itself follows that of Classical Arabic. All the information available — mostly from Muslim sources — suggests that these pre-Saadianic Judaeo-Arabic translations were probably made in pre-Islamic Arabia.

Samia Naïm, *Le traitement syntaxique des relations inaliénables en arabe yéménite de Ṣanʿāʾ* (pp. 209–219)

Les notions sémantiques d'inaliénabilité et d'aliénabilité renvoient à une distinction formelle observée au niveau de l'encodage linguistique des relations de possession dans un grand nombre de langues du monde. Des tentatives de hiérarchisation des domaines du lexique marqués inaliénables ont été faites. Elles révèlent les domaines récurrents dans différentes familles de langues et montrent la difficulté de parvenir à une échelle universelle.

Dans les dialectes arabes, les domaines marqués inaliénables et le traitement syntaxique des relations de possession inaliénables ne sont pas unifiés. L'article met l'accent sur les spécificités du parler de Ṣanʿāʾ dans une perspective inter-dialectale et inter-langues : l'arabe yéménite ne distingue pas, par exemple, la possession temporaire de la possession permanente au contraire de l'arabe oriental ; l'opposition d'inaliénabilité, marquée dans les constructions adnominales, porte essentiellement sur les parties du corps et les relations de parenté. L'étude envisage également les particularités de l'arabe yéménite sur le plan diachronique à partir des données de l'arabe ancien et de l'arabe classique.

Janet C. E. Watson, *On the linguistic archaeology of Ṣanʿānī Arabic* (pp. 405–412)

In common with established human settlements, languages contain numerous lexical strata that have built up, in some cases, over millennia. Here I examine a number of strata in the lexicon of Ṣanʿānī Arabic, the dialect of the capital of modern-day Yemen. The oldest identifiable non-Arabic elements in Ṣanʿānī go back to one or more of the ancient languages of South Arabia, collectively known as Ṣayhadic or Epigraphic South Arabian. Ṣayhadic substrate terms preserved in Ṣanʿānī typically refer to food-stuffs, agriculture, and architecture. Yemen has maintained strong trade links with the Indian sub-continent since long before Islam, and Indian borrowings are found especially in the fields of trade and industry. There is also a significant Ottoman Turkish influence on Ṣanʿānī Arabic, resulting from the two periods of Ottoman occupation in Yemen (1540s–1636 and 1872–1918). The Turks introduced vocabulary in the semantic fields of administration and the military, as well as terms relating to material culture such as clothing and cooking. Finally I consider European borrowings: over the past a hundred and fifty years, Ṣanʿānī has borrowed terms relating principally to material goods and modern technology from Italian, English and French (in this last case initially via Turkish and more recently via Egyptian Arabic).

Salah Said & M. al-Hamad, *Three short Nabataean inscriptions from Umm al-Jimāl* (pp. 313–318)

This paper publishes three Nabataean inscriptions recently discovered at Umm al-Jimāl, about 20 km east of Mafrāq, in northern Jordan. They are all grave-markers and although they are very short, they contain some personal names which are previously unattested in the Nabataean inscriptions. One is the grave-marker of a member of the same family as some of those published by Enno Littmann in 1914.

John Dayton and the founding of the Seminar for Arabian Studies

The credit for creating the Seminar for Arabian Studies is due almost entirely to John Dayton, who died on 5th April 2003, a few weeks after his eighty-first birthday. It was during the course of the short archaeological and epigraphic survey that he, Gerald Harding and I carried out in the northern Hejaz in the spring of 1968¹ that John first raised the idea of forming some sort of "interest group" — perhaps, better, a pressure group — amongst like-minded individuals in Britain to promote the cause of Arabian archaeology. During the preceding years, John, who was a civil engineer by profession, had been making regular visits to Saudi Arabia, as managing director of the British company engaged in rebuilding the Hejaz railway — a project which was shortly to be abandoned on account of local political and financial difficulties. He had become fascinated with the archaeology of the region, as his work took him to the spectacular ancient sites of Dedan (modern al-^cUlā) and Ḥeġrā (modern Madāⁿ in Ṣāliḥ), through which the railway — like the incense route of earlier times — passed.

In about 1965 or 1966 he had written a short account of his visits for *The Times* newspaper, and it was after reading this that I contacted him to see whether he had gathered any useful archaeological information about the region, or could in the future. At our subsequent meeting he invited me to join him on his next inspection of the railway, which took place in 1967 (his account of our visit to Taymāⁿ appeared in *The Illustrated London News* in August of that year, and a note on his discovery at al-^cUlā of a rock carving of an elephant was published in *Antiquity* a year later),² and on our return to England he set about, with his customary determination and enthusiasm, to obtain the permission of the Saudi Arabian government and the sponsorship of the London Institute of Archaeology to carry out the official survey which followed in early 1968.

At this time, although Islamic and Arabic studies were well established and flourishing in many of the major British universities, there was relatively little interest there in the archaeology of the Peninsula, although the revolutionary discoveries being made by the Danes in Bahrain and the Americans in Yemen were becoming well known, and Beatrice de Cardi was about to commence her work in the Gulf Emirates. Perhaps because of this increasing activity, John's suggestion received a warm response from local London dignitaries

in Near Eastern archaeology, especially Richard Barnett and Donald Wiseman, and gained the enthusiastic and very necessary support of the then Director of the Institute, W.F. Grimes, who permitted the small group — now calling itself rather pretentiously the "Arabia Society"³ — to use the Institute as its official address. An inaugural dinner was held (at the House of Lords, at the invitation of one of John's noble friends) on 4th April, attended by about a dozen well-wishers (including Counsellor Muhammad Nuri Ibrahim from the Saudi Arabian embassy, another of John's acquaintances), and six months later the first formal meeting took place, with a lecture on the Hejaz survey. The first proper "Seminar" was held at the Institute on the 6th January 1969, when five invited papers were delivered before an audience of sixteen; these papers, and the discussions to which they gave rise, were published the following year in the *Bulletin* of the Institute.⁴ By this time, word about the Society had spread — the mailing list in March totalled thirty-seven — and it was invited by R.B. Serjeant, Director of the Middle East Centre in Cambridge, to hold its next meeting there. Accordingly, on 19th June, six papers were given, at what was termed a "symposium"; the presence of Dr Walter Dostal from Vienna as one of the speakers is an indication of the international status to which the Arabia Society already aspired.⁵ On 6th January 1970, this aspiration was brought closer to fulfilment at another meeting in London, when Dr Peder Mortensen of the University of Aarhus spoke about Danish activities in the Gulf. It was on this occasion that the twelve members attending the meeting took the decision to abandon the title "Arabia Society" and adopt that of "Seminar for Arabian Studies", and to elect a small formal Steering Committee to guide its activities, with John Dayton as its Honorary Secretary. The Seminar for Arabian Studies was thus officially born.

Throughout the months of the Seminar's gestation John had been the driving force, and he continued to be so, contributing not only his time and energy but also — on more than one occasion — personal funds and facilities to its promotion. In 1971 he was responsible for producing the first volume of the *Proceedings*, containing seven of the twelve presentations given at the two-day meeting in Cambridge in June of the previous year, and for the next eighteen years, he — ably assisted for

much of that time by his partner Ann⁶ — established and maintained the pattern of regular annual meetings and publications which has become the hallmark of the Seminar.

John Dayton no doubt had many other achievements to his credit, and in latter years he himself was wont to speak more often of the contributions he felt he had made in the fields of ancient metallurgy and hydraulic engineering, than of his association with the Seminar. To the latter, however, his was a unique contribution, and it is for this that those of us involved one way or another in Arabia will most remember him.

Peter J. Parr

Notes

¹ P.J. Parr, G.L. Harding and J.E. Dayton, Preliminary Survey in N.W. Arabia, *Bulletin of the Institute of Archaeology, University of London* 8–9 (1970): 193–242; 10 (1972): 23–61.

² John Dayton, The Lost Elephants of Arabia, *Antiquity* 42 (1968): 42–45.

³ This should not be confused with the present Society for Arabian Studies, which was not in existence at the time and which started life five years later in 1973 as the "Committee for Arabian and Gulf Studies". The name was changed to the "Society for Arabian Studies" in 1987.

⁴ The Arabia Society, *Bulletin of the Institute of Archaeology, University of London* 8–9 (1970): 243–258.

⁵ Listed in the *Bulletin of the Institute of Archaeology, University of London* 8–9 (1970): 258, and in *Proceedings of the Seminar for Arabian Studies* 1–3 (1970–1973).

⁶ John Dayton retired as Secretary in 1989 (see *Proceedings of the Seminar for Arabian Studies* 20 [1990]: 8). Ann Dayton took over from him and served as Secretary until 1991, when she also had to retire because of ill-health (*Proceedings of the Seminar for Arabian Studies* 22 [1992]: 104).