PAPERS

ALESSIO AGOSTINI **(University "La Sapienza", Roma)**
Light and shade from the epigraphic documentation in the temple of ꜥAthtar at Barāqish: an overview
The aim of the present paper is to provide a brief overview of the inscriptions that have been found during the excavations of the temple of ꜥAthtar dhu Qabḍ at Barāqish. Most of these pieces, often fragmentary, have been discovered in secondary contexts, due to spoliation and the later long reutilization of the temple during the Islamic phase. These documents belong to different textual categories: particularly relevant are the construction and legal texts (also comprising several expiatory texts). Some conclusions will be drawn from the historical data available, while many obscure points remain as far as the language of the legal texts is concerned.

MOUNIR ARBACH **(CNRS, Paris)**
The first mention of the Roman Expedition in South Arabia in the new South Arabian inscriptions: towards an absolute chronology
The Roman account of the expedition of Aelius Gallus in South Arabia in 25-24 BC is well known to us thanks to Strabo (Geography XVI.4 22-24) and Pliny (Natural History, VI, 2-10). An inscription in Greek and Latin languages also refers, among the highlights of the reign of Augustus, to the arrival of the Roman army in Maꜣrib (Res Gestae, 26,5). Finally, a fragmentary funerary stele in Greek and Latin was found at Barāqish, with the name of Equi Publius, who was a soldier in the Roman army. However, it was surprising that this major event is not mentioned in the South Arabian inscriptions.
Two fragmentary South Arabian inscriptions could be regarded as the first mention of the Roman expedition in South Arabia. The first text (T.02.B 22) is a Qatabanic one, from of site of Timnaꜥ. The second text (Ja 772) is Sabaic, from Maḥram Bilqīs in Maꜣrib. The palaeographic style of T.02.B 22 is similar to the inscriptions left by the ruler of Qatabān Shahr Yagul Yuhargib son of Hawfiꜥamm Yuhanꜥim such, for example, RES 2999, from the walls of Barāqish. This text invokes the name of this ruler of Qatabān with that of Maꜥīn, and reports the repair of a curtain of the city wall, which would probably be behind the Roman expedition. Furthermore, a new inscription, also found during the Franco-Italian excavation in Timnaꜥ evokes the name of the ruler of Ḥaḍramawt, Yashhurꜣīl Yuharꜥish king of Ḥaḍramawt. The palaeographic style of this inscription is identical to that which evokes the Roman expedition. With this new discovery, it can be dated with absolute certainty to the last decades of the 1st century BC, during the reign of Shahr Yagul Yuhargib, which would also be a contemporary sovereign of Ḥaḍramawt Yashhurꜣīl Yuharꜥish son of Abīyathaꜥ, and with the last sovereign of Maꜥīn Ilyāfiꜥ Yashur.

FABIO BETTI **(University of Pisa)**
Coiffures and female identities in Southern Arabia
This paper considers the women's hairstyles in the South Arabian world. We can identify two main types of coiffures: one, due to the local tradition, simple and schematic as the same statues that had it; the other more elaborate, with a refined game of interwoven strands. The first leads back to the South Arabian culture, the other is inspired by the hairstyles in vogue in the Hellenistic-Roman Mediterranean courts. Often, they reflect the variety of fashions and models derived from the Greek-Roman world.

VITTORIA BUFFA **(Italian Mission To Oman)**
The Minaean identity – Barāqish between Sabaꜣ and Maꜥīn
If for identity we mean the definition of groups or individuals (by themselves or by others) on the basis of cultural categories such as language and religion, that is the consciousness of oneself as distinct and distinguishable from others, we can ask ourselves if, in an ancient society, the material culture contributes to this definition of a group, along with its language and religion. Excavation in Barāqish has revealed a "Sabaean" town and a "Minaean" town. The material culture unearthed in Barāqish will be analysed, within the frame of South Arabian material culture in general, to see if an answer to this question can be found.

ELISA CODA (University of Pisa)
Greek into Arabic: the computer assisted study of the transmission of philosophical and scientific text
This paper presents the general model of G2A Web App, a web application for computational philology and describes the modules implemented by the team directed by Andrea Bozzi at the ILC-CNR Pisa within the context of the ERC project Ideas "Greek into Arabic" (ADG 249431). The main principles of G2A Web App are modularity, flexibility and software development compliant with open source criteria. These elements make it possible to include additional components in the modular structure, as well as components essential to the project "Greek into Arabic", thus allowing the application to extend its functions to many other philological fields, from classical and medieval philology to genetic criticism and philology of ancient printed texts.

The present paper also deals with the online Database "Glossarium Græco-Arabicum", developed by the team directed by Gerhard Endress (RUB-Bochum), which makes available the lexical, grammatical and conceptual data of the Arabic translations of Greek scientific and philosophical works. Such translations, made from the 8th to the 10th century AD, formed the basis of the scientific activity in Mediaeval Islam. The Glossarium Graeco-Arabicum is a web-based tool that comprises the Arabic roots included in the printed Greek and Arabic Lexicon (Brill 1992-2015). Both the G2A Wb App and the Glossarium graeco-Arabic represent a turning point in the study of the Graeco-Arabic transmission of philosophy and science.

CHRISTIAN DARLES (University of Toulouse), CARL PHILLIPS (CNRS, Nanterre)
Al-Makhā, Mawzaʿ, Muza et l'antique Makhwān (Mkhwn)
In 1978 Robert Serjeant and Peter Parr photographed in a garden in the city of Al-Mukha, some sculpted blocks which still pose many problems for architects and art historians. These few fragments of architecture are eight in number and are carved in basalt. Six of them correspond to the tambours of columns, but one cannot say whether they supported something or not. Their height is variable and the diameter is around forty centimetres. The other two fragments are respectively a twisted base and a capital. Our purpose is to compare these remains with other known exemplars. Comparison is undoubtedly possible with Christian remains found in Upper Mesopotamia and also with the Sassanid architecture. We can attribute these carefully shaped sculptures to one of the great buildings of the ancient city that preceded al-Mukha (ChD).
From at least as early as the 18th century European scholars (e.g. Niebuhr) have continued to identify *Muza*, as described in the Periplus of the Erythraean Sea, with the Red Sea port of al-Mukha. Despite several surveys in the region, there remains hardly any archaeological or epigraphic evidence to support this identification, which depends more on the descriptions of its geographical location - its place on the Red Sea coast and close proximity to Mawza, a town approximately 30km inland. *Mukhwan*, mentioned in a few South Arabian inscriptions has also been identified with al-Mukha. One of the texts reports how the King Yusuf destroyed a Christian church there in the 6th century. In this paper we will review the texts that possibly relate to al-Mukha and also present the sparse material evidence for its identification with *Muza* and *Mukhwan* (CP).

WERNER DAUM (Berlin)
Tithes in pre-Islamic Yemen and today
Tithes were the regular form of "taxes" in ancient Yemen. They were levied mainly on agricultural produce, and collected by the local temple. The custom was also known and practised in Mecca; it is mentioned in the Qur'an. We learn from Pliny that once a year the god (in Shabwa) offered a lavish meal to the entire population. This banquet was financed from the proceeds of the tithes. In Yemen, the system continued, unchanged, to (almost) the present day, in the (southern) Shafiʿi regions. Tithes were due to the local Wali who had, as we know, taken over the functions of the ancient divinity. The attendants of the shrine used the income for charity, but above all for a festive banquet, walima, that was held once a year, and considered to be offered by the Wali himself.

JULIEN DUFOUR **(University of Strasbourg)**
Modern South Arabian verb and the classification of Semitic languages: a note on the extent of our ignorance
The intricacies of Modern South Arabian (MSA) morphophonology have rebuked many Semitists and have even led not a few of them astray. MSA verbal forms in particular have been invoked not always rightfully in attempts to back up various comparative theses. This is all the more infelicitous that the verbal system is usually regarded as the crucial criterion in classifying the Semitic languages. By now however the research on MSA has progressed and some provisional conclusions can be drawn that often happen not to coincide to what is usually written on the subject. This presentation will endeavour to point out a few relevant characteristics of the MSA verb in a comparative perspective, an attempt that will result in the unfortunate but unavoidable conclusion that things are far more complicated that has been currently assumed.

ORHAN ELMAZ **(University of St. Andrews)**
South Arabian influence on 7th century spoken Arabic
The Arabic spoken by 'mortals' during the revelation of the Qur'an – the main foundation of Classical and therefore Modern Standard Arabic – does not seem to have drawn any attention. Therefore, I wish to study the oral reports about the Prophet's sayings and actions, called hadith, despite issues regarding authenticity, as the sole source to approximate the spoken Arabic of the 7th century. In this paper, I will focus on words and concepts of Ethiopic and/or South Arabian provenance in one of the most trusted Sunni collections of some seven thousand hadiths, the one compiled by Muhammad al-Bukhari who died in 870, to demonstrate cultural and language contact with Southern Arabia and discuss whether and why these words became obsolete in Classical Arabic.

VINCENZO FRANCAVIGLIA **(Emeritus, CNR-ITABC, Roma)**
The Minaean thrones from Nashshān
Three thrones, sculpted both in limestone and alabaster, actual size, dating to the Minaean Nashshān kingdom were found in 1996, during clandestine excavations, near the village of al-Maṣlūb in the al-Jawf region (northern Yemen). This finding is important for two reasons: such artefacts are unique in the archaeological panorama of Yemen, and due to three inscriptions on their rear, are extremely precious because they mention a Minaean king, Malikwaqih, whose name was until now unknown. This allows us to have a relative dating and to place this unknown sovereign two generations before the well-known king Labuʾān (end of the 8th century BC). The author of the present article was able to take photographs of these beautiful artefacts before they disappeared and reappeared later in the Swiss market of cultural properties of illegal provenance.

SERGE A. FRANTSOUZOFF **(Russian Academy of Sciences, St. Petersburg)**
The ethnic identity of the population of ancient Ḥaḍramawt according to epigraphic sources
The proper noun *Ḥḍrmwt* (*Ḥḍrmt* in the local epigraphic tradition) occurs in South Arabian inscriptions in the triple meaning, being at the same time the toponym, the ethnonym and the name of state. The available contexts give no possibility of determining, if the people designated with that ethnonym possessed an ethnic self-consciousness of their own. Besides that, the construction inscription Hamilton 2 A–B + Shabwa S/75/128 dated from the 3rd–1st century AD alludes to the existence of the community bearing the name of *Ḥḍrmt* in Shabwa, the capital of the kingdom of Ḥaḍramawt. In all probability, it is to be identified with *s²ʿb-s¹m Ḥḍrmwt* in the Qatabanic inscription Arbach–Sayʾūn 1=CSAI I, 115/5, which contains the unique data about the ethnic structure of the population of that state at the turn of the Christian era, as well as with *s²ʿbn Ḥḍrm(w)t* in the double Middle Sabaic text, Ja 643/6 and Ja 643bis/6, compiled at the end of the 1st century AD. The mention of semi-nomadic and nomadic tribes, such as Ṣadafān (al-Ṣadaf) and Saybān, among the subjects of the king of Ḥaḍramawt in Arbach–Sayʾūn 1 is worthy of notice. More detailed information on the inhabitants of inland Ḥaḍramawt is preserved in the Radmanite inscription MAFRAY–al-Miʿsāl 4 dated from 222–223 AD, in which several sedentary communities and Bedouin tribes of that region and of some neighbouring areas (like Mahra) are attested. A dozen Middle

Sabaic texts connected with the conquest of Ḥaḍramawt by the Ḥimyarite kingdom in the late 3rd – early 4th century AD prove to be of great interest for the problem under investigation.

IRIS GERLACH (DAI, Berlin)
The role of material culture in creating, maintaining and visualizing social identity in the Sabaean society

Identity is a product of various and different social processes. In an attempt to identify and interpret social identity in the archaeological records this paper will point out that a study of the material remains of groups or individuals, their artistic representation with specific types of iconography, is as important as, for example, an analysis of the burial customs or common ritual practices of a respective society – in the present case, those of the Sabaean community.

The acting out of communal events like the performance of ritual meals or the carrying out of processions as well as animal hunting were used, for instance, as a strategy for obtaining political and social power within a specific group and for creating, maintaining and visualizing social identity. Architecture is also a material record that reflects the identity of the people who constructed or commissioned it; it represents special political, religious ideas of a specific group. New forms of identity are created by culture contacts, as was the case during the interactions between the Sabaeans and the indigenous population in East Africa in the early 1st millennium BC. The paper will present some examples from the Sabaean entity to show how material culture could foster a better understanding of the mechanisms of identity construction, maintenance and visualization.

HOLGER HITGEN (DAI, Berlin)
Endogenous development or external influence - The formation of Iron Age cultures at the desert fringes in South Arabia

Recently it has become ever more common in archaeological research to explain the emergence of cultural entities exclusively as the result of regionally limited developments and endogenous processes. External influences are vigorously denied and/or the respective arguments ignored. This applies, for example, not only to the formation of the so called Diʿamat culture at the Northern Horn of Africa (which has a strong political connotation in terms of `African identity´), but also to the Iron Age entities at the desert fringes in South Arabia. Yet, this endogenous explanation is in clear contrast to the experience that we are subject to in our modern society. Almost no culture develops independently without any external influences, whether through trade, political or religious connections, war, migration or just communication. To some extent, this is certainly true for almost all ancient cultures as well. However, over the last decades intensive fieldwork was carried out in South Arabia, which generated a lot of new data. Some of this information is used to support the theory of the endogenous emergence of South Arabian cultures. Unfortunately, counter-arguments are taken into account only to a limited extent or are simply misinterpreted. For this reason we intend to take serious stocktaking of archaeological arguments in an attempt to verify the two models of cultural development in Southern Arabia.

FELICE ISRAEL (University of Genova)
"The waw-consecutive in Sabaic: historical-comparative and contrastive remarks"

For long time, the waw-consecutive was considered only typical of Biblical Hebrew. Later or, it was also discovered in Moabite, Ancient South Arabian, epigraphic Hebrew and Aramaic.

All these occurrences can be dated to between the late 9th – 8th centuries BC. In all languages the context is that of a narrative, following a declarative perfect.

From a contrastive perspective, Phoenician uses the infinitive as historic tense, continuing the ancient use of Amarna language. In classical Phoenician, this construction is attested not only at Karatepe, but also in other inscriptions discovered in the last few years. The latest occurrences in Phoenician is that of *yhwmlk*, after which the construction disappears.

In all the languages analysed by the author and by Gruntfest, the w-consecutive is no longer attested, and is replaced by the perfect of the imperfect. Why? In our opinion, this is a convergence parallelism that can be also documented in Biblical literature, in recent texts but also in Mishnaic and Qumran Hebrew, as well as –

as we said – in the Phoenician documentation. Through these data the author hopes to have located the phenomenon is a historical-comparative and contrastive context, as compared to only descriptive grammar data of Sabaic grammars.

Nasser al-Jahwari (Sultan Qaboos University, Muscat)
An Umm an-Nar Settlement at Dahwa in al-Batinah Region, Oman: an International Link with the Indus Valley

This paper presents the results of a season (January-February 2014) of investigations (survey and excavations) in the Dahwa area in Saham. The project is funded by an internal grant from the Deanship of Research at Sultan Qaboos University. An extensive survey was also carried out for the area of Dahwa where a large Umm an-Nar settlement and cemetery was identified. Part of the settlement was cleared and excavated where stone square and rectangular structures were identified. The finds included large quantities of Umm an-Nar pottery, ash, charcoal and shells. Samples of charcoal recovered from the excavated Umm an-Nar settlement are now subject for C14 analysis. The site of Dahwa seems to have played an important role during the Umm an-Nar period in the northern part of Oman. This can be seen clearly from its location where it is close to the traditional 3rd Millennium trade net-roads in the Oman Peninsula:

- First the **inland trade road**: this connects the north as well as western settlements (Hili, Wadi Kawakib, Al-Yahr, Al Oshoosh and Umm an-Nar Island) to those located Inland of Oman such as (Al-Araqi, Amlah, Bat, Bisya, Bahla and Nizwa).

- Second **costal trade road**: The site is not very far from the traditional costal trade road (ca. 40 km) which enables the inhabitants of the settlement of Dahwa to take advantage of their geographic location to have direct contact with the costal trade roads.

Furthermore, the preliminary analysis of the excavated pottery from the settlement shows that the inhabitants of Dahwa used different local and imported pottery wares, including Fine ware, Coarse Ware, and Medium Coarse Ware. Black paint on creamy slip is dominant in the earlier phase of the site (Phase IV.2D-A), when the settlement was in use. This is proved to be imported from the Indus Valley, which clearly indicates the engagement of Dahwa in the distribution of the international imported goods, particularly the Indus Valley (and perhaps Baluchistan). Such pottery had not been found before in the al-Batinah plain. This could well change our understanding of the trade contacts between Oman and the neighbouring regions, particularly the Indus Valley.

Ahmad Al-Jallad (University of Leiden)
Locating Arabic in Arabia's epigraphic record

The definition of Old Arabic was traditionally synonymous with the use of the Arabic script. Linguistic definitions have depended upon the phonetic shape of the definite article and other minor features. Both of these criteria are unsuitable for linguistic diagnosis. This talk will revisit the epigraphic record of North and Central Arabia, and redefine the corpus of texts that constitute Old Arabic in linguistic terms.

Sarah Japp (DAI, Berlin)
Foreign influences in Ḥimyarite art: Remaining alien or becoming part of local identity?

From the early Roman Imperial period onwards, different foreign influences can be observed in Ḥimyarite art, at least until the rise of Islam. The new cultural elements derived from the Hellenistic and Roman Mediterranean as well as from the later Byzantine, Sassanian and Axumite realms. They were discernible not only thanks to imports, such as pottery or glass vessels and jewellery, but also due to the adoption of foreign motifs onto Ḥimyarite art, such as - for example - in metalwork and stone building decoration. As these artistic elements were not extant in South Arabia during the period of the Old Caravan Kingdoms, the motifs themselves were unfamiliar to the local people. Thus, the question arises: Was Ḥimyarite art – at least partially – a foreign art alien to the majority of inhabitants of South Arabia? The contribution provides an examination of this question. Are foreign motifs restricted to specific art categories? Are these

categories available to all South Arabian inhabitants? Is it possible to recognize local elements within the foreign-influenced Ḥimyarite art - for example in terms of diversification, alteration and transformation of the new motifs? Do these changes suggest that it was local art that was understood and accepted by the indigenous people? Can Ḥimyarite art therefore be seen as an expression of South Arabian identity?

ALESSANDRA LOMBARDI (University of Pisa)
The Sabaean stela CIH 705 reconsidered: South Arabian and foreign traits

This paper focuses on the stela CIH 705, neglected for long time in South Arabian literature. The piece belongs to a group of stelae named as *ṣwr* ('image') in ancient times. It is a *corpus* of Sabaean funerary monuments, characterized by a narrative content, with recurring subjects with some additional unique representations. Published in 1876 by D.H. Müller, and then inserted in the *Corpus Inscriptionum Semiticarum*, CIH 705 is everywhere illustrated by the same schematic facsimile. After verifying its actual location at the *Italian Geographical Society* in Rome, new photographs have been taken, together with information regarding the history of this monument. The stela, datable between the end of the 3rd and the first half of the 4th century AD, represents a *unicum* in South Arabian art, for its originality and complexity of subject, which develops into four figurative registers. The representation, which shows many foreign influences mixed with traditional local elements, can be interpreted as a sort of struggle between a man and a bull (a 'tauromachy'?), for the conquest of the animal's fleece, a subject with a probable symbolic and metaphoric meaning. The main protagonist of this representation, to be identified with the owner of the stela, was certainly an important man, belonging to a high social class, who wanted to hand down a very peculiar 'image' of himself, to be remembered over time. We can say very little about his precise identity, the epigraph recording only his personal and family name.

ROMOLO LORETO (Università L'Orientale, Napoli)
Nomadic and sedentary identities: the development of north Arabian oases during the 1st millennium BC

In recent years the multiplication of research projects, above all in archaeology, in the northern Kingdom of Saudi Arabia, has made it possible for the first time to undertake excavations and systematic research projects in this field, both in the ancient North Arabian oases and in their respective territorial areas, in particular at Taymāʾ and Dedān since 2004, Dūmat al-Jandal and the wādī al-Sirḥān since 2008 and Qurayyah since 2013. This is indeed a great privilege. As well as the study of the oases per se, this enables us to throw some light on the formative processes and relationships of interdependence between the oases themselves, but also on an inter-regional scale, between the north of the Arabian Peninsula and the Ancient Near East.

MOHAMMED MARAQTEN (University of Heidelberg)
The relations of ancient Yemen with Bilād al-Shām in the light of recent epigraphic evidence

The purpose of this paper is to give an outline of the relations of ancient Yemen with Bilād al-Shām according to the ancient South Arabian epigraphic evidence. These relations were primarily trade and diplomatic relations. Two inscriptions will be presented. The first one is a Sabaean inscription discovered during the excavations of the American Foundation for the Study of Man at the Awām temple/Maḥram Bilqīs in 2004. This text mentions a diplomatic mission that has been sent to the Caesar of Shaʾmat by the king Shammar Yuharʿish. The second inscription is a Qatabanic inscription. This inscription proves the existence of trade relations with Bilād al-Shām. This text mentions several places and cities described as cities of Shaʾmat/al-Shām, Nabatia, Chaldea, Ionia and Egypt. It mentions also the Semitic name of the Nabataean capital Petra as Rqmm/ar-Raqīm.

DANIELE MASCITELLI (University of Pisa)
A puzzling cue of Yūsuf ḏū-Nuwās: hypothesis on its interpretation and its connections with non-written languages of Yemen

A sentence recorded in Arabic sources (namely Wahb b. Munabbih and Ibn Isḥāq) about the story of Ḥimyarite king ḏū-Nuwās shows some features that may be interpreted as "South-Arabian", though they

can hardly be ascribed specifically to one of the epigraphic languages we know. This would, thus, be a starting point for a reflection on non-written languages of Yemen in Late Antiquity and early Islamic Age, comparing what Muslim scholars meant by the linguistic label of "Ḥimyaritic" with what actually is known about the Ḥimyaritic language.

ELISABETH MONAMY (Kunsthistorisches Museum, Vienna)
The face stelae from the Kunsthistorisches Museum, Vienna (Austria): Is it possible to identify these people?

The Kunsthistorisches Museum in Vienna has quite a big south Arabian collection with around 700 objects, mostly unknown to the public. Since January 2015, the author has been studying these objects so as to showcase them with detailed explanation for the public at room VI of the Egyptian and Oriental department. Within this collection nine face stelae are exhibited. Unfortunately, there are no explanations or legends making these interesting objects comprehensible to the visitors. This paper aims, on the one hand, to change this situation and on the other hand, to present these face stelae to a wider public. Therefore, the author will firstly present an overview of the collection before focusing on the face stelae. In conclusion, it will be interesting to find out if it is possible to identify these faces.

FATHIA H. OKAB (King Saud University, Riyadh)
Hostages in pre-Islamic Arabia: a study in the light of Sabaic Inscriptions

The "Hostage System" was, obviously, a common political practice used during wars and conflicts against enemies and foes to ensure the maximum degree of political loyalty. In fact, this was a common practice not only in Arabia but also throughout nearly all of human history. As far as research is concerned, this issue has been generally disregarded and touched on only by few researchers and so far there has been no scientific studies depicting the hostages' whereabouts, classes and the like; a topic that needs more elaboration and attention for quenching the thirst for knowledge of those interested in the history of Arabia. The objective of this study is to shed some light on this "Hostage Technique" and many related issues such as how far it was used in Arabia. We will also examine Arabian social classes, how different were the war prisoners from their captives, and the existing historical circumstances that were recorded by the inscriptions.

CHARLY POLIAKOFF (University Sorbonne 1, Paris)
Surveying Petroglyphs in Najrān: field constraints, data recording and level of information

Since the end of the 19th - beginning of the 20th century, studies on rock-art have been conducted through many different narrow or broad theoretical lenses. In Arabia, the scholars focused first on epigraphy. The first data on the Najrān petroglyphs were collected by the Ryckmans-Philby-Lippens expedition in 1951, but only in 1968 were the first results published by E. Anati, who studied this neglected material. A same delayed frame occurs with the Saudi-French mission to Najrān, which started to record many rock inscriptions and engravings in 2006. However, if the inscriptions have been under thorough study since the beginning, the rock-art remained behind the corner until 2013. This paper does not claim to discuss theoretical issues on rock-art but to describe a useful way to extract information from the petroglyph itself and its context. The figurative material indeed should be recorded with its geographical coordinates. The first step of this method consists in setting objectives. It continues with the fieldwork itself and ends with the data processing. The paper will argue that the outcomes are tied to the objectives.

VICTOR PORKHOMOVSKY (Russian Academy of Sciences, Moscow), PHILIPPE CASSUTO (University of Provence)
Information structures in Semitic poetry: from Socotra to Canaan

Traditional and ritual poetic texts constitute a specific kind of discourse. These texts are well-known to the audience and they are recited with certain regularity within the framework of their respective cultural paradigms. Being part of the spiritual heritage such texts are required to be reproduced verbatim, without

any omissions. These factors determine a specific mode of recitation, rather monotonous, expressionless, and fast. That, in its turn impairs the comprehension of these texts, hence the necessity to use special formal means to determine semantic and pragmatic units in the respective discourse, i.e. fixed formulas, which are repeated at regular intervals, deictic elements, etc. Our paper focuses on information formulas in traditional Socotran texts, collected by V. Naumkin and presented by V. Naumkin and V. Porkhomovsky in a series of publications. Typological parallels with classical Semitic (i.e. Ugaritic epics and Biblical texts) are examined in this context. The prevalent way to arrange information structures in Socotran traditional songs is the following. The names of goats and sheep, having ritual functions, or special formulas, often of unknown origin (hedonedon, beynenowa 'eyneno, etc), are repeated at the beginning of every prosodic and semantic section of the respective text. The exact parallel to this is attested in Biblia Hebraica: shir ha-ma'alot 'a song of the ascents' (the beginning of Psalms 120-134) or ki le-'olamhasdo 'his love endures forever' (Psalms 136, the end of every verse from 1 to 26). The Socotran cultural paradigm, on the one hand, and its counterpart in Ancient Canaan, on the other, represent opposite extremes of Semitic space as a whole. Thus, these types of information structures in ritual and traditional texts may be considered as pertaining to the Semitic discourse in general.

CHRISTIAN ROBIN (Membre de l'Institut, CNRS, Paris)
Arabia of the princes of Kinda: South Arabian and Arabic

According to a common opinion, in the last centuries of late antiquity, all populations of Southern Arabia wrote in the same alphabet (Sabaean, or South Arabian musnad) and in the same language (Sabaic). But immediately after the Islamic conquest, in 630 AD, they would have moved to a different alphabet and another language (both called "Arabic"). However, such passage of Sabaic to Arabic, so sudden and generalized, seems unlikely. Recent investigations on the field and in the sources indicate very clearly that this shift is actually the result of a long process whose beginning is difficult to be located precisely, but which probably spread over centuries. The presence of people writing a language belonging to the Arabic family on the fringes of Yemen, including Najrān, is confirmed by recent field discoveries. More importantly, it appears that these people emancipated themselves from Ḥimyar (as far as script, language and calendar are concerned) from the late 5[th]century. Evidence suggesting that groups from these populations settled in the Yemeni mountains just before Islam multiply. The firsts were groups from Kinda, who settled in the Ta'izz and Ḥaḍramawt regions. This is also proved by the changes in the tribal map of Hamdān and Khawlān, which show that these tribes included many Arab groups. The transmission of pre-Islamic poetry by the Yemeni scholars of the Islamic period, including the school of Ṣa'da is inconceivable if the poems were written in a language other than Arabic. This suggests that in the northern regions, Arabic became a language of communication in the 6[th]century. In the Ḥimyarite territory, a very different situation is observed: in the 10[th]century, the old Ḥimyarite populations disappeared and were placed by groups from various Arab tribes. This replacement of a population by another is enough to explain that little has survived of Ḥimyar literary and poetic culture.

IRENE ROSSI, DANIELE MAROTTA (Scuola Normale Superiore, Pisa)
Working on words. The creation of lexica through DASI

The challenges faced in the computational treatment of the Semitic languages are well-known and only partially resolved. They are even more complex when *under-resourced languages* are concerned, as those attested in the epigraphic heritage of ancient Arabia. Indeed, it is the study of these languages that can profit from a computational approach.

At the fourth year since its funding from the ERC, the project DASI– Digital Archive for the Study of pre-Islamic Arabian inscription has directed its efforts towards the enhancement of linguistic research, starting from those corpora of texts whose digitization is completed in the archive and whose linguistic features still deserve to be fully appreciated (Ḥaḍramitic, Minaic and Qatabanic). A tool has been created for the semantic and morphological annotation of the lexical items recorded in DASI. This paper describes the architecture and the functioning of this tool, with examples of the workflow.

ROBERTA TOMBER (British Museum, London)
From South Arabia to the Roman Red Sea: pottery, trade and interconnections
South Arabia was a vital source of incense for the Romans, yet it is only in the last decades that its maritime route into the Roman Empire has been attested archaeologically as well as historically. This paper will review the archaeological evidence for contact between the South Arabian kingdoms and the Egyptian Red Sea ports of Myos Hormos (Quseir al-Qadim) and Berenike, sites contemporary with the Qana and Khor Rori from where frankincense was exported. The primary focus will be on South Arabian items found in Egypt. These include unworked basalt, shown by David Peacock to be ballast, stone altars, and, particularly, ceramics. The most common ceramic type is the Organic Tempered Storage Jar, which occurs in some numbers at Myos Hormos and Berenike. Although lined, it is uncertain what these jars may have carried; as a result their presence at the Roman ports is not fully understood but they appear to have functioned as transport containers. The chronological distribution of these vessels will be examined and reasons for their occurrence suggested. Following this, the parallel evidence of Egyptian ceramics found in South Arabia, particularly at Khor Rori, will be examined briefly, in order to shed further light on the relationship between the two regions.

POSTERS

GIULIA BUONO (University of Pisa)
Digitization of the pre-Islamic inscriptions from northern Ethiopia (Tigray region) and southern Eritrea
The Corpus of Early Sabaic Inscriptions from Ethiopia in DASI- Digital Archive for the Study of pre-Islamic Arabian Inscriptions collects about 100 Early Sabaic texts found in an area extending on the North of Ethiopia and the South of Eritrea where Sabaean people established the Kingdom of D'mt in the first half of the 1st millennium BC. Starting from the inscriptions gathered in the *Recueil des inscriptions de l'Éthiopie des periods pre-axoumite et axoumite* (Bernand *et al*. 1991), the Corpus is constantly updated thanks to the new discoveries of the German and French archaeological missions that are currently working in the area. Recorded on various objects of different materials, most of the texts are dedicatory inscriptions. Often short, they mention only the name of the dedicant and of the deity. However, there are also more elaborated documents, which provide us with social information, like royal inscriptions. Besides having names unattested in the South Arabian onomastics, the rulers identify themselves not only by the patronymic, but also by the matronymic. They refer to themselves using the verb in the form of pluralis maiestatis and the title of mlkn ṣrʿn "the victorious kings", still preserving the typical South Arabian title of mkrb. From a linguistic point of view, this documentation presents some peculiar features, diverging from the canonical Early Sabaic, probably due to the local linguistic substratum.

TRACEY CIAN, HUDA ABU AMER (UNIVERSITY COLLEGE LONDON, DOHA)
The origins of Doha Project
The Origins of Doha Project is a UCL Qatar research project supported by the Qatar National Research Fund (QNRF). It examines the foundations and historic growth of the city of Doha, by documenting its archaeological, architectural and intangible heritage. This includes its transformation to a modern city, the lives and experiences of the people involved in pearl fishing and Doha's relationship with the Indian Ocean trade.
The project combines archaeological excavations, the study of historical maps, aerial photographs, geophysical surveys and oral testimony to trace the urban configuration of Biddaʿ and Doha throughout time, and apply analytical techniques to the archaeological record of both parts of the city.
The archaeological records are gathered from excavations in the Radwani House (season 2012-2013) and in the heart of historic Doha next to Qubib Mosque (season 2013-2014). The latter, Old Doha Rescue Excavation, is a joint rescue excavation by Qatar Museums and UCL Qatar prior to a metro development

project by Qatar Rail. This first extensive urban excavation in Qatar aims to uncover early, undocumented structures in Doha in order to understand the foundation and the development of the city and the lives of people who lived in these buildings. The Radwani House excavation, instead, involved a historic structure in Msheireb, in which a large domestic and an earlier mud rendered building were recorded. The rapid development of Doha adds urgency to this work, as the buried heritage of the original occupation of Doha is highly threatened.

DENNYS FRENEZ (University of Bologna), MICHELE DEGLI ESPOSTI (University of Pisa)
Indus related artefacts at the Bronze Age Tower ST1, Salut (Sultanate of Oman). Clues about identity?

Excavations of the stone tower ST1 at Salut are bringing to light a variety of artefacts related to the contemporaneous productions of the Indus (or Harappan) Civilization of present-day Pakistan and north-western India. Different types of Indus style pottery vessels have been discovered. A grooved sherd diagnostic of the Early Harappa Phase in the Indus Valley (ca. 2800-2600 BC) suggests that links were already established in the first half of the third millennium BC. The commercial aspect of this contact is defined by the abundant fragments of Indus black slipped trading jars. Distinctive small globular jars and pedestalled dishes painted with motifs typical of the Harappa Phase (ca. 2600-1900 BC) attest the need for luxury- and rituals-related ceramic containers, while specific Indus cooking pots were used to cook food Harappan style. Inscribed Indus artefacts found at ST1 include a Harappan style square stamp seal showing a bull below a line of Indus signs, and a sherd impressed with a seal showing two fighting bulls and Indus signs. Ornaments include a few biconical carnelian beads perforated with typical Harappan constricted cylindrical drills. This evidence also provides support for similar discoveries from excavations of towers and graves in contemporaneous Bat and suggests that the interaction between Indus communities and sites in interior Oman was much more extensive than previously thought and probably included the presence of individuals and small groups from the greater Indus Valley settled in interior Oman.

MARIA PAOLA PELLEGRINO (UNIVERSITY OF BOLOGNA)
The ceramic assemblage of the Iron Age collective grave No.1 of Daba

In July 2012, a large collective grave was accidentally unearthed during development works within the Omani enclave of Daba (Musandam Peninsula); rescue excavations were immediately undertaken by the Ministry of Heritage and Culture of Muscat. The grave belongs to a larger burial complex, later revealed by further investigation, which comprises collective and individual graves located next to a large offering area. The large collective grave 1 (LCG1) is a typical second millennium subterranean construction with a long rectangular chamber lined by stones and slabs. This funerary structure was used over a long time, before being completely backfilled and abandoned - just like several others collective graves discovered in the region, all dated between the Middle Bronze Age and the Late Iron Age. LCG1 gave back a relevant quantity of grave-goods, among which pottery was chosen for a typological and analytical (still in progress) study. The typological study of its ceramic assemblage allowed the dating of LCG1's use to a period between late Bronze Age and early Iron Age. While just a few vessels recall the Wadi Suq tradition, others are related to Late Bronze Age types, and others follow the typological evolution over Iron Age early phases. Their study is of the greatest importance to try and outline the typological evolution of pottery in this region during the transition from the Late Bronze to the Early Iron Age. It is also possible to suggest exchanges with the Iranian region, seemingly carrying on a much older tradition; this hypothesis must be confirmed by further research.