

Appendix

On separately typed pages Peter Lienhardt included the terms of the truce which were intended to be included in Chapter 1. In view of their relevance to the contents of that chapter, I include his version of them here. Arabic words and names of people and places have been maintained as they appeared in the text of the truce.

The following is the text of the first of the series of truces from which the Trucial Coast of Oman derived its name:

Translation of the terms of a truce for six months agreed on by the Chiefs of the Arabian Coast in the presence of Captain Hennell, the Acting Resident in the Persian Gulf, dated Bassadore, the 21st May, 1835. We whose seals are hereunto attached, Vizt. Sultan bin Suggur, Shaik of the Joasmee Tribe, Shackboot, the father and plenipotentiary of Shaik Khuleefa, Chief of the Beniyas, Obed ben Saeed, the Chief of the Boo Felasa tribe and Dubaye, and Rashid ben Humed, the Shaik of Eyman, being fully impressed with a sense of the evils suffered by our subjects and dependents in consequence of their being debarred from carrying on the Pearl Fishery on the Banks during the present state of hostilities among ourselves, and duly appreciating the general advantages that would be derived from the establishment of a Truce during the Fishing Season, do hereby agree to bind ourselves down to observe the following conditions:

1st. That from the 2nd Mohurram 1251 (or 21st May 1835) there shall be a cessation of hostilities at sea between our respective subjects and dependents, and that from the above date until the 29th Rujub, AH 1251 (21st November 1835) an inviolable truce shall be established, during which period our several claims upon each other shall rest in abeyance.

2nd. That in the event of any one of our subjects or dependents committing an act of aggression by sea upon those of the parties to this engagement we will immediately afford full redress upon the same being brought to our notice.

3rd. That in the event of an act of aggression being committed at sea upon any one of our subjects or dependents who are parties to

the truce, we will not proceed to immediately retaliate, but will inform the Rest. at Bushire, or the Commodore at Bassadore, who will forthwith take the necessary steps for obtaining reparation for the injury inflicted upon its being satisfactorily proved.

4th. That on the 30th Jumadee-ool-Akhir 1251, by the blessing of Providence, we will endeavour to arrange either an extension of this truce, or a firm and lasting peace, but in the event of our not being able to come to a satisfactory arrangement regarding our respective claims among ourselves, we hereby bind ourselves to give notice on or about the above date, to the Resident of Bushire of our intention to renew hostilities after the expiration of the term now fixed upon for this Truce, Vizt. the 29th Rujub 1251.

- L.S. Seal of Sultan bin Suggur
 - L.S. Seal of Obed bin Saeed
 - L.S. Seal of Rusheed bin Humed
 - L.S. Seal of Hajee Ahmed
 - L.S. Seal of Moolah Hoosein
- } as witnesses for Shackboot

True translation
/Signed/ S. Hennell,
Assistt. in Charge of the Resy., Pr. Gulf.

Peter Lienhardt made the following important comment with regard to the above agreement:

Apart from giving rise to the name *Trucial*, this truce and its successors represent some of the stages of intervention on the part of the British Government whereby the Trucial Coast came to be isolated for a century from many of the currents of world affairs. The very name is symptomatic, for its use by British officials gave it international currency and the name Trucial States came subsequently to be translated literally into Arabic as *Al-Imārāt Al-Mutaṣāliḥa*, but it was not much used locally. The people who lived in the area usually called it 'the Coast of Oman', *Sāḥil 'Umān*.

Notes

Inverted commas signify Peter Lienhardt's original footnotes. Editorial additions to these are in square brackets. All other notes are the Editor's.

Editor's Preface

- 1 For a short biography and publications of Peter Lienhardt, see Ahmed Al-Shahi, 'Peter Lienhardt 1928–1986: Biographical notes and bibliography' in *Journal of the Anthropological Society of Oxford*, vol. 27, no. 2, 1996.
- 2 For Peter's appointment and resignation, see the reports of HM Political Agent in the Public Record Office, FO 371/File 157018.
- 3 Public Record Office, FO 371/File 162780, Despatch no. 104, 28 December 1961.
- 4 "This has been commented on by Professor Ian Cunnison in *The Baggara Arabs*." See Preface, *ibid*.
- 5 "Since quite strong political feelings are involved over whether it should be called the Persian or the Arabian Gulf, it seems better simply to call it the Gulf."
- 6 When Lienhardt was at Cambridge University (1946–9), he read English for Tripos Part I and Arabic and Persian for Part II.
- 7 Agnus Dei is a part of the Roman Catholic mass set to music and including the words Agnus Dei, 'Lamb of God'.

1 The Political Complex

- 1 "I use the word *ideology* here in a sense broader than it carries in some political writings, to mean the complex of ideas, beliefs and assumptions of value whereby life is interpreted and actions are decided and judged in a community. An alternative expression would be *collective representations*, but this term of Durkheim's is still not widely understood outside sociological and anthropological circles and may be taken to imply too little possibility of disagreement about standards in a community and an absence of conscious intellectual activity. In my use of the word, all societies have ideologies and the explicit ideology of various political schools would only be part of the data for studying the ideology of the countries or groups where such schools are powerful."
- 2 See Appendix.
- 3 "a few years ago": i.e. about the late 1960s, when Lienhardt was writing this book.
- 4 It must be remembered that Lienhardt gave this information in the late 1960s, and thus the equivalent of this amount nowadays is considerable.
- 5 "So written in Arabic, but pronounced Jtab."
- 6 Lienhardt added, on a separate sheet of paper, some points which he wanted to elaborate on at the end of the section. However, this he did not do and hence I give below these points, which would be of interest for future researchers in the area:

1. Truces and treaties: related to possibility of contract beyond status in local terms. British dealing equally with rulers – a special alliance with Muscat passed away with embarrassments. They would not have been dealing equally with European states, i.e., the differences of power were so disproportionate they did not need allies.
 2. The British could not try pirates in India: i.e., it was a whole legal system they had in culture contact, not capable of partial manipulation. The local system is not so centralized as to make execution of ‘criminals’ a deterrent. The object of blood compensation is reconciliation, not deterrence.
 3. Did the British change the position of rulers by making them more responsible for their subjects? A bit, because rulers became more cautious about claiming followings they knew they could not control.
 4. Increase in town wealth, with peace, meant more power for capitalists against shaikhs. Decline of pearl fishing will fit into passage about the change in the balance of power between rulers and people.
 5. It took the States a long time to take over a version of the dominant foreign educational system. Had they been left to their own devices in relation to the outside world, they would have needed to do more. Had they been colonized (protectorates) the colonizers would have had to do more.
 6. Trucial Scouts made the British arbiters of who was to rule: interfered with the ‘natural’ system of coup d’état. Oil required, or preferred, greater continuity and consistency in government. This relates to forcing shaikhs to stand by agreements in early 19th C.
- 7 “as represented in J. B. Kelly, Oxford 1968 and J. H. Lorimer 1970.”
- 8 Lienhardt gives the following list of names of different types of local crafts with their uses:
- Trading Voyages: *Būm* (pl. *abwām*), *Kūtiya* (*kūtiyāt*), *Bidan* (*bidāna*), *Balam* (*balāma*), *Jālbūt* (*jawālbīt*), *Sanbūk* (*sanābīch*), *Battīl* (*batātīl*), ‘*Uwaisī* (*uwaisāt*), *Baggāra* (*bagāgīr*), *Baghala* (*baghalāt*).
- Pearl Fishing: *Šam’a* (*šim’*), *Jālbūt*, *Sanbūk*, *Bidan*, *Bailai* (*biyālī*), *Shāhūf* (*shawāhīf*), *Baggāra*, ‘*Uwaisī*.
- Fishing: *Shāhūf*, *Sanbūk*, *Jālbūt*, ‘*Uwaisī*, *Baggāra*, *Šam’a*, *Shū’lī* (*shawā’ī*), *Hurī* (*hawārī*), *Gharaib* (*ghiyārīb*), *Shāsha* (*shāshāt*).

2 Women and Men

- 1 In the Trucial States and neighbouring Arab countries, this room is referred to as *dīwānīya*. Many of the houses nowadays have a guest room, but only a category of people keep *dīwānīya* open regularly to receive guests. The implication is that these people occupy important positions in society and it is expected that other people come to see them.
- 2 *al-bait baitak wa-’l masjid adfālak*.
- 3 The Baluchis are a group of tribes who inhabit the province of Baluchistan in Pakistan and also neighbouring areas of Iran, Afghanistan and Punjab (India). Some Baluchis are also to be found in Oman. They speak Baluchi, a language belonging to the Iranian branch of the Indo-European language family. They are Muslims and number about two million people whose main mode of livelihood is nomadism. Since the early periods of the development of the Trucial

States, some Baluchis have been working there in the domestic and construction sectors.

- 4 *al-rayyāl afḍal min al-ḥurma bi-darajatain.*
- 5 “Reports of the sayings or actions of the Prophet Muhammed upon which so much of the religious law is based.”
- 6 For this quotation and the prescribed distribution of shares among potential inheritors, see Arthur J. Arberry, 1964, ‘Women’, verses 11, 12, 34 and 176 (pp. 73–4, 77 and 97).
- 7 Lienhardt wrote in the margin, as an additional observation, that “women praying in the house – a ‘holy’ place – say *bismillāh*, in the name of God, when entering it”.
- 8 “*bismillāh al-Raḥmān al-Raḥīm*, in the name of Allah, the Merciful and the Compassionate.”
- 9 Arthur J. Arberry, 1964, ‘The Light’, verse 31 (pp. 355–6). Peter Lienhardt wrote, in a footnote, that the chapter is so entitled because of the passage:

God is the Light of the heavens and the earth; the likeness of His Light is as a niche wherein is a lamp (the lamp in a glass, the glass as it were a glittering star) kindled from a Blessed Tree, an olive that is neither of the East nor of the West whose oil wellnigh would shine, even if no fire touched it; Light Upon Light; (God guides to His Light whom He will.) (And God strikes similitudes for men, and God has knowledge of everything.) *Ibid.*, verse 35 (pp. 356–7).

- 10 *Ibid.*, ‘Women’, verse 34 (pp. 77–8).
- 11 *Ibid.*, ‘The Light’, verses 25–6 (p. 355).
- 12 “The word meaning ‘a girl’, *bint*, also means colloquially ‘virgin’, and the word meaning ‘old woman’, *‘ajūz* (a category a woman enters in her forties, though one might hesitate to call her so in her presence) has a philological connection with inability – in this case inability to bear children.”
- 13 *rā‘iyat al-bait*, or *jā‘ida* from the classical Arabic word *qā‘ida*, meaning foundation, basis, fundament, support, base.
- 14 *majlis* is a shaikh’s court, a bedouin council or a public meeting.
- 15 Peter Lienhardt wrote in the margin: “more? period?? of *qā‘ada*”. No doubt he wanted to elaborate further on this issue. The *qa‘ada* (meaning in Arabic: to sit down, stay, abide) is similar in implication to the legally prescribed forty days, period of confinement, *‘idda*.
- 16 Lienhardt left a blank as to whatever caused the blame attached to the pagan Arabs. In the context of his discussion here, I think he was referring to the custom of *wa‘d*, female infanticide.
- 17 At the time of writing his material on the Trucial States, the Ruler of Dubai was Shaikh Sa‘id bin Maktum. He was born probably in 1878 and he ruled from 1912 until his death in 1958.
- 18 “One hears in Dubai of one poor but extraordinary woman, also described as being courageous like a man, who used to go out fishing in a boat with men. I do not know what her family thought of her, but she was not despised by the general public, whom she astonished.”
- 19 Shaikha Husa bint Al-Murr’s date of birth is unknown. She died in AH 1369 (AD 1949–50). My thanks for this information to Dr Paul Auchterlonie, Librarian, University of Exeter.

- 20 "The local name for which is the Persian word *karkhāneh*, which means 'factory' or 'workshop'."
- 21 From the Arabic: *sabba*, to insult, cause, provoke, arouse, revile.
- 22 "On this subject, I naturally speak from hearsay."
- 23 See also Chapter 5, note 9.
- 24 Lienhardt intended to elaborate on what he wrote in the margin: "Status of *nasīb* [affine] in the towns and villages confirms the practicality."
- 25 "Unlike the use of the term brother to mean 'friend', which can be highly confusing to a visitor."
- 26 Lienhardt cited the following parallel but then he crossed it from the text: "in a way much more profound and complex than that in which the members of English suburban golf clubs aspire to being country squires."
- 27 Lienhardt's comment in the margin reads: "Yes, i.e., only son can be agnatic link, not daughter."

3 The Bedouin

- 1 Bitter Apple or colocynth (also known as Bitter Cucumber), *citrullus colocynthis*, a hairy stemmed climbing vine of the gourd family, native to the Mediterranean region. It has rounded yellow or green fruits that have a bitter taste. It is cultivated for the cathartic quality of its fruits.
- 2 *falaj* (plural: *fulūj*) from the Arabic *falaj*: to split, cleave. In classical Arabic *sharī'a* means the canonical law of Islam, water hole, drinking place and the approach to a water hole.
- 3 *shaff*: diaphanous fabric, gauze. In classical Arabic *shaffa* means to be thin, flimsy; to be transparent, diaphanous.
- 4 In Arabic, *jidd* or *jadd* (plural: *ajdād* or *judūd*). But in the Trucial Coast it is pronounced *yidd*.
- 5 "I.e. Elias, though he is strictly Ilyas, which would make the derivation more awkward than it is when the first syllable is taken to be definite article."
- 6 "*yā 'ayāl Mansur*", *yā 'ayāl 'Amir*.
- 7 *dīya* from the classical Arabic *wadā yadī*, to pay blood money. Lienhardt also gave *mudda* as another term for the *dīya*. *Mudda* in classical Arabic means space or length of time. This refers to the period of time given to the offender and his kin to pay the blood money. It is conventional that no further homicide should take place during the *mudda*.
- 8 "I do not, any more than do most anthropologists of the present day, subscribe to much of what has been said about function in earlier anthropological writing, but I think it valid to use the word in the present context. If the concept of function, as it has been used in earlier anthropological analysis, is totally and absolutely wrong, then a good deal of the present argument falls to the ground, but I can conceive of no other argument which would make an equally coherent structure out of the ethnographic facts."

4 Towns and Maritime Activities

- 1 J. G. Lorimer, *Gazetteer*, vol. 1 (Historical), p. 763.
- 2 J. H. Stocqueler, 1832, p. 19.

- 3 This travel document was translated from the Greek and annotated by W. H. Schoff (1912).
- 4 The Ruler of Dubai at the time of writing this book was Shaikh Rashid bin Sa'īd Maktum.
- 5 The Ruler of Abu Dhabi was Shaikh Shakhbut bin Sultan, who ruled from 1928 until 1966.
- 6 Lienhardt's comment on this reads: "The British Government made some financial contribution."
- 7 "Cf. Alan Villiers, 1940, pp. 284–5. In the Trucial States the idea does not seem to be taken seriously, and there are no special precautions of watching the keel day and night as Commander Villiers reports from Kuwait."
- 8 "I am grateful to Commander Villiers for letting me see this MS."
- 9 J. H. Stocqueler, *ibid.*, pp. 2–3.
- 10 *Ibid.*, p. 2.
- 11 *jus gentium*: "in Roman law, that part of the law which the Romans applied both to themselves and to foreigners. In legal theory it is linked with the idea of a law common to all peoples and dictated by nature. . . ." See *Encyclopædia Britannica*, *Micropædia*, vol. 5, 15th edition, Chicago, London etc., 1974, p. 642.
- 12 "*ghoṣ al-ghaid* (Lorimer has *al-ghoṣ al-Kabīr*)."
- 13 "*ghoṣ as-ṣaif* (Lorimer has *ghoṣ al-bard*)."
- 14 "Lorimer calls this *rudūd*, but people in the Trucial Coast did not speak of this season."
- 15 "I think of Trollope's [1815–82] account, in his *Autobiography*, of the money-lender who used to visit him at his office when, as a young man, he had contracted a debt of £16, and who eventually extracted over £200 from him."
- 16 "Called, in local pronunciation, *tajaidama*, derived from the word for mate, *mujaddam*, i.e. *muqaddam*."
- 17 "*jallas* (sing.)."
- 18 "The contract was called *iltizām* or *tamassuk*, and the Arabic formula was: *Aqūl annī bin fulān wa-annī qad iltazamt hādhā al-kuthr fulūs min ḥaqq al-madhkūr, la fukakan fī dhimmatī illā bi-'l-wafā' wa-'t-tamām*."
- 19 "*sagam*, also called *rudūd*."
- 20 "*Ilā man yara min kafat an-nawākhidha bi-anna lanā 'alā fulān mablagh (kadhā) man arād yaḍummu yusellim al-mablagh*."
- 21 "[As above] . . . *bi-anna mā lanā 'alā fulān sha' man arād yaḍummu yaḍummu*. Such slips were called *barwa*, which is said to be a corruption of *barā'a*."

5 The Shaikhly Families

- 1 The Ruler of Ras Al-Khaimah, when Lienhardt wrote his thesis in 1956–7, was Shaikh Saqr bin Muhammed bin Salim bin Sultan who came to be the Ruler in 1948.
- 2 I.e. 1948 (see preceding note).
- 3 "The word *bin*, son of, is little used in names in Kuwait. Among the more humble people, Ahmed the son of Jabir would be called Ahmed Jabir. For the shaikhs and more important men, *āl* is used as in this example. It is another form of *ahl* and refers to the family group."

- 4 Shaikh Ahmed Jabir Al Sabah ruled from 1921 until his death in 1950.
- 5 This would be about the mid 1950s when Lienhardt was undertaking his fieldwork in the Trucial Coast.
- 6 No doubt the situation with regard to the distribution of oil revenues in the Trucial States has changed since Peter wrote this.
- 7 Lorimer, *Gazetteer*, vol. 2 B (Geographical and Statistical), p. 1076.
- 8 Lorimer, loc. cit.
- 9 "In the Trucial Coast, there is a considerable amount of folklore about the ways in which it is possible, by ritual means, to prevent the consummation of a marriage. This can be done in any of the following six ways:

- (a) by taking one of the stones that support the cooking pots whilst the marriage feast is being prepared and dropping it down a well.
- (b) by taking some of the cud of a goat and mixing it in the stew, *marag*, of the wedding feast.
- (c) by taking rice from the wedding feast and burying it in the ground.
- (d) by turning a ring round and round on the finger at the ceremony at which the marriage is contracted, *milcha*, whilst the religious man who conducts the ceremony is reading the Koran.
- (e) by breaking a twig or a matchstick over and over again on the same occasion of the *milcha*.
- (f) by turning a date stone over and over in the hand whilst the *milcha* is proceeding.

It is said to be for fear of such magic that the *milcha* ceremony is kept absolutely private for the close male kin of the bride and bridegroom, and also that this is the reason why those present at this ceremony must keep their hands flat on their knees whilst the ceremony continues. That there should be such variety of ways in which it is thought possible to make the bridegroom physically incapable of consummating the marriage, and that these should be taken seriously even though there is relatively little superstition of other sorts, would seem to reflect a considerable fear (and perhaps of incidence) of such inability of the part of the bridegrooms, a result, perhaps, of the segregation of women. The bride and bridegrooms do not meet until the wedding night."

- 10 The Ruler was Shaikh Shakhbut bin Sultan.
- 11 "The late Yusuf bin 'Isa al-Qina'i, a Kuwaiti, writes in his pamphlet *Ṣafḥa min Tārīkh Al-Kuwait* of the position of women there that to open the windows of a house is considered very shameful because the voices of the women would be heard. He remarks that in spite of this jealousy over women whereby it is thought that they should be not seen nor heard, Kuwaitis do not honour them and if a man is telling a story to a friend and mentions a woman he will say *akramak Allāh* ('may God make you more noble' i.e. excusing himself), which he would not say if he were mentioning an insect to his hearer: op. cit., p. 73."
- 12 In the colloquial Arabic of the Gulf the *k* is sometimes pronounced *ch*. Thus in keeping with the convention adopted in this book, I have changed Machtum, as given by Lienhardt, to Maktum. These changes apply to names of people only.

- 13 The situation with regard to the education of women is different now, as young girls nowadays go to schools and pursue higher education.
- 14 The Ruler of Kuwait was Shaikh 'Abdullah Al-Salim Al Sabah.
- 15 "Before the making of the marriage contract, the father or other *wakīl*, matrimonial guardian, of the girl takes a witness, *shāhid*, with him to consult the girl from outside the room in which she is. The father asks her: *wakkaltīnī amlich bīch*, 'Do you authorize me to make a wedding contract for you?' If the girl is young and it is her first marriage, silence is taken for consent, *as-sukūt ar-riḍā*. If she is older, has been married already or if her *wakīl* is someone other than her father, it is necessary that she should reply: *muwakkal*, 'You are authorized.' At the ceremony where the marriage contract is made, *milcha*, the religious man, *muṭawwa'*, who officiates first asks the witness whether he has been to the girl and whether her father has consulted her: *sirt 'andahā wa astantaqha abūhā?*"
- 16 The present Ruler was Shaikh Shakhbut bin Sultan.
- 17 "The earliest parts of this genealogy as given by Lorimer are omitted since they deal not with actual people, as Lorimer's genealogy suggests, but with the four sections of the Al Bu Falah, viz. Al Nahaiyan, Al Sa'dun, Al Muhammed and Al Sultan. The dates refer to the periods during which each ruler was in office." See Lorimer, op. cit., Historical, Part 3 (Genealogical Trees, Pocket No. 3).
- 18 See H. R. P. Dickson, 1956, p. 102.
- 19 "This account is taken from Wilfred Thesiger, 1950." Text slightly amended. Discrepancies in dating, such as those that may be noticed between versions based on Lorimer and Thesiger, may be attributed to the largely undocumented nature of the region's pre-twentieth-century history.
- 20 "This account is slightly simplified. At the deaths of the Ruler's inheritors there will also be *farā'id* to deduct, so that their whole estates will not be inherited by their children but only the remainders after the *farā'id* applicable in the particular cases have been deducted."
- 21 "When the late King of Saudi Arabia was alive, his eldest son was made heir apparent. Now that son rules, but his brother, not his son, is heir apparent, the intention clearly being to avoid strife between the two brothers."
- 22 "Raids have almost ceased now: I speak of bedouin society in the past, before modern restraints applied."
- 23 "Even a joke in this tone is thought rather shameful by many young people of the present day. The complementary attitude of the wife is in the terms: *ḥimār yubadil ḥimār*, one donkey will take the place of another."
- 24 "There is an interesting and accurate description of unhappy relations of a wife with her husband's family in a book of short stories by the modern Kuwaiti writer Fadil Khalaf, in a story entitled 'Hanan Umm'."

6 The Shaikhs and Their People

- 1 The Koran, 'The Cave'.
- 2 "The verse of the Koran ('Women', 62): 'O you who believe, obey God and the Prophet and those of you who are in command', though a favourite with the late King of Ibn Saud, gives only a very limited prerogative to the commander

- and the turn of the phrase makes it clear that the commander is no special person as compared with the rest.”
- 3 J. E. C. Welldon, pp. 348 and 367–8.
 - 4 Lorimer, *op. cit.*, vol. 1 (Historical, Part 1A), pp. 772–4.
 - 5 About the early 1920s.
 - 6 *kabāb* refers to minced or diced meat cooked on a metal or wooden skewer.
 - 7 “H. R. P. Dickson, 1956, p. 430. There is a short account of the Kuwait *majlis* in Allan Villiers, 1940, pp. 211–13, but both Dickson and Villiers omit any reference to the involvement of important members of the Kuwait ruling family against the ruler. A better short account is given in R. H. Sanger, 1954, pp. 168–9.”
 - 8 “Ras Al-Khaimah was the older of the two, under its earlier name of Julfar. It is referred to in the *Calender of State Papers* (Colonial, East Indies and Persia 1630–1634), p. 131, and in the sixteenth century was taxed by the Portuguese (see S. B. Miles, 1966), p. 155. Chinese pottery found there by myself suggests that the town may have existed as early as the fourteenth century.”

Editor’s Epilogue

- 1 This is still the case in all the shaikhdoms of the Trucial States.
- 2 The word ‘now’ refers to the time when the present material was written, between 1957 and the late 1960s.
- 3 While the shaikhdoms have established armies since they became independent states, the interest in strengthening their military capabilities and alliances has assumed importance and priority after the Iraqi invasion of Kuwait in 1990.
- 4 Interest in education and the establishment of educational institutions such as schools, universities and technical institutes are seen as an investment for the future. This sector has grown considerably as educated people have begun to seek employment within their own countries. Also, the educated class think that entering the field of politics requires academic qualifications.
- 5 Lienhardt has proved to be correct in his assumption: educated people are beginning to demand more liberalization of their political systems.
- 6 Unfortunately Lienhardt did not write the anthropological conclusions to his research as this book was left incomplete and unpublished at the time of his death.

Select Bibliography

Peter Lienhardt discussed in this volume a number of themes such as the state, traditional economy, women and men, bedouin, towns and shaikhs. It has not been feasible to include the vast published material on these themes. Thus the following bibliography includes items cited by Peter and some selected recent publications on the Arab shajhdoms of the Gulf.

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