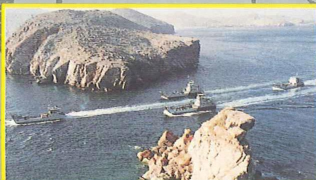
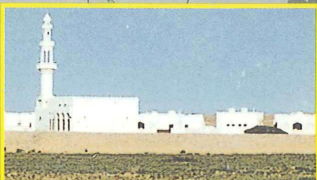
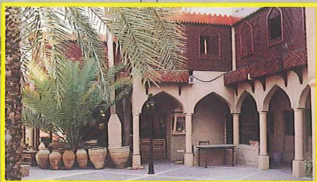
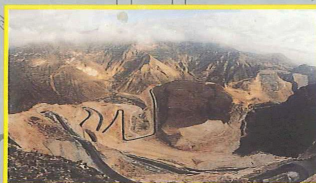
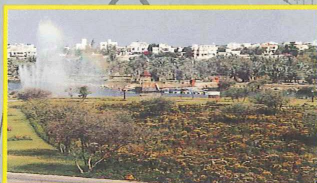
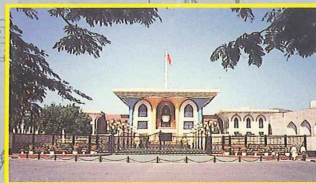


Sultanate
of Oman

Years of Endeavour and Achievement



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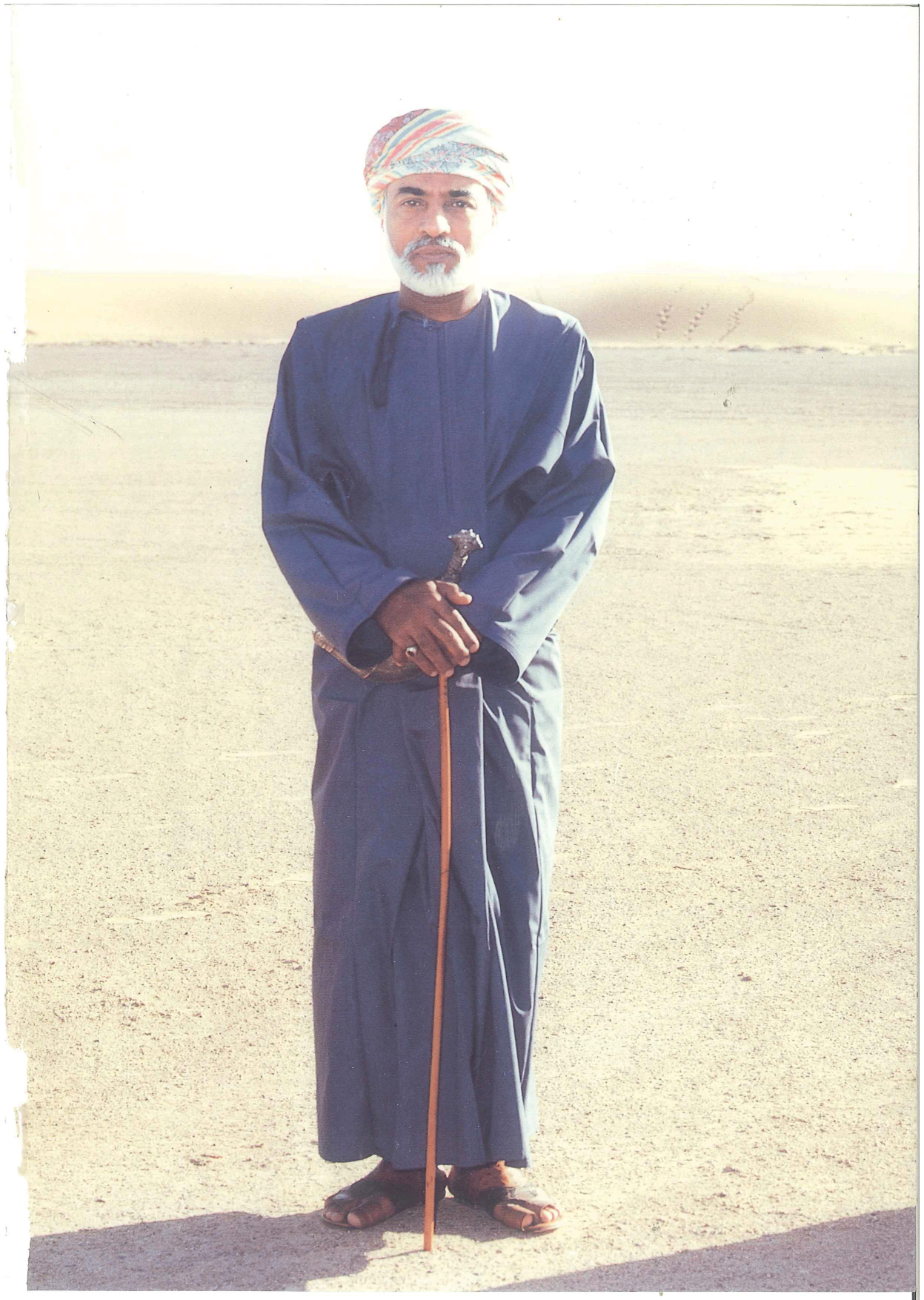


Years of Endeavour and Achievement



Al Wusta





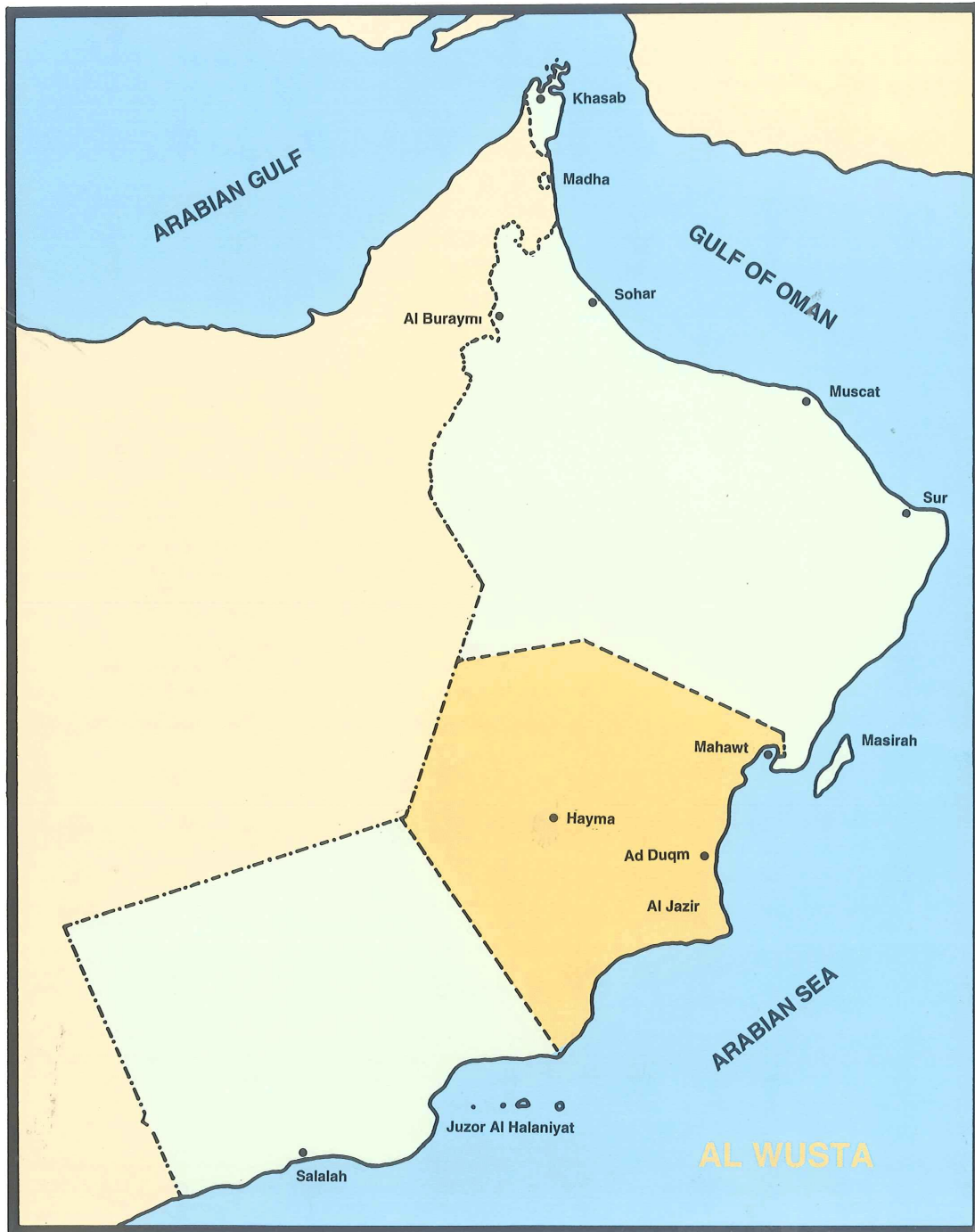
PROLOGUE

In an age when miracles have ceased, Oman has been privileged to witness its own miraculous transformation. The phenomenal successes of the past quarter of a century must be seen by any standards as constituting a remarkable period in history, certainly one with no parallel in modern times.

To assess the scale of what has been accomplished during the course of the Renaissance inspired and led by His Majesty Sultan Qaboos bin Said, we must look beyond the physical landmarks, beyond even the time in which it was achieved, and view the human and cultural dimensions of the transformation. There we find the dedication and strength of purpose and also the pride in their country which has ever characterised the Omani people. The twenty five years which followed the new dawn which came on 23 July 1970 have been the formative years of a regenerated Oman, years which saw the successful struggle to regain the glories of the past and build the foundations of a future full of promise. In this review of the past 25 years, the Ministry of

Information has pleasure in presenting this set of ten volumes, "Years of Endeavour and Achievement" which recount the major episodes of Oman's history and its arduous path to its modern reconstruction, which include a brief resume of the geography and special features of each of the provinces.

These modest volumes do not aspire to contain more than the highlights of Oman's long and illustrious history and the successes of the Renaissance which has conferred such proud achievements on the land and people of Oman. "Years of Endeavour and Achievement" continues, and with it, it is confidently hoped, will come increasing prosperity, and the continued blessing of peace and stability. Today, as Oman advances towards the horizons of the 21st century, every Omani can take courage and faith from the leadership and solicitude for their future of their beloved leader, His Majesty Sultan Qaboos bin Said.





Years of Endeavour and Achievement

His Majesty Sultan Qaboos has been determined from the moment of his accession to improve the standard of living of his people and to provide coming generations with a full, fruitful and happy life. This achievement - the salvation of his country from its years of stagnation - has required a dedication and unity of effort by His Majesty and his people almost unparalleled in history.

The circumstances in which the country found itself in 1970 demanded what amounted to a declaration of a state of emergency. The situation was such that the desperate need for education and health care overrode any question of cost.



Today the success of those efforts can be seen in every aspect of the Sultanate's life - health care, education, housing, roads and communications, a variety of social services geared towards raising the standard of living of the Omani people, are all in place. It can be said that no fundamental need exists which has not been met in the Renaissance launched, led and stimulated by the Sultan's example.

Thus all of the needs for a healthy, literate and culturally satisfying life are today available to all Omanis, from the Shams mountains in the interior and the Qamar mountains in the remote south western corner of Dhofar; to the citizens of the stark rocky peaks of Musandam in the far north east. The fruits of development now belong in equal measure to the tiniest island of the Arabian Sea, to Thamrait and Muqshin and the settlements and towns of the western desert which challenge the harsh sands of the Rub' Al Khali or Empty Quarter. This is the tangible reality which is today part of the experience of every Omani citizen, irrespective of his origins or domicile, a mere 25 years from the accession of His Majesty Sultan Qaboos.

All this, of course, could not have been achieved without the massive injection of capital investment. Now the time has come when the responsibility for development must be shared as a collective obligation by all. Provision must be made for the increasing and youthful population to have the opportunities to play their full part in Omani's future in the knowledge that the fate of their country rests largely with their efforts, and careful measures must be taken to ensure that economic factors are taken fully into account.

The coming five-year Plan which will take effect

in January 1996, will pursue this road to balanced development, particularly now that the members of the Majlis Ash'Shura - representing the various regions and provinces - have contributed to its preparation, and in the process have expressed the opinions of their constituents.

It is important that the meaning of the term 'balanced development' be clarified in this context. It does not mean that development projects must be equally spread in the same number and type in every region, all of them enjoying permanent immunity against cutbacks. Development must be applied selectively for the benefit of the whole nation in those areas and in those forms when this can best be achieved.

Balanced development in the true sense cannot be achieved without the discipline of economic planning. The first consideration in assessing a region for investment must be to take account of its population; for a region populated by three thousand people cannot reasonably expect to obtain State investment of the same order of magnitude as a region with a population of fifty thousand. There has to be a sense of proportion in the allocation of funds.

Secondly, it would not be rational or fair to propose that equivalent quotas of State funding be allocated to regions of arid desert, coastal plain and rough mountain terrain. Every region demands an individual response to its specific development requirements, in line with the characteristics of the region and with a view to achieving a balance between satisfying as far as possible the needs of the regions and the needs and interests of the nation as a whole.

Thirdly, balanced development, with its projects



and priorities, and as it is anticipated that it will be effected in the Sultanate, will be preceded and supported by scientific studies to assess its economic viability and, in recognition of the two points outlined above, the relative natural advantages of each region will be examined and exploited.

Finally, and this is of the greatest importance, we cannot escape from the reality that resources, irrespective of the rate at which they might be expected to grow, will remain limited in the face of rising needs, a factor which makes it imperative that we are careful to choose the most appropriate plan. We have a difficult balance to strike between the two sides of the development equation: the resources available on the one hand and escalating needs on the other.

Over and above these controls, Oman is today faced by a challenge it shares with many other countries. It is being forced to review the schedule of its priorities and to tighten the reins on expenditure to more closely reflect available resources, while paying due respect to the needs and requirements of the coming stage of development. The challenge is presented by the instability of world oil prices and the fact that the future of these is no longer easily predictable as a consequence of a variety of international and regional factors.

Here in Oman, it has become necessary to acknowledge the sometimes unpalatable truth that it is no longer possible to achieve a result by taking short cuts or departing from the path of scientific development, with its specific programmes and precise methods.

To an equal extent it has become necessary to

acknowledge the logic of cost controls and to understand that proper development will never be the reward of misguided planning.

Efficient development is directly related to and subject to the level of economic activity. To expect otherwise or to attempt to purchase it by going into debt would not only fail, but would lead to disaster.



The Promising Land and the Open Road



Arabian Oryx were re-introduced - now there is an Arabian Oryx sanctuary in Oman



The establishment of this region indicates its characteristics which are without parallel, and gives an indication of its strategic importance.

Its four characteristics make it a promising land indeed !



Before 1991 the Wilayats of Al Wusta were divided into three areas : the Dakhaliya, with Haima as the subsidiary area which is part of the Wilayat of Adam, Al Jazur, part of the Governorate of Dhofar, and Mahut, part of the Sharqiya. When Royal Decree No. 6/1991 was issued especially to create Al Wusta as one of the administrative sections of the Sultanate, a fourth Wilayat - Duqm - was formed to join the other three Wilayats. That was indicative of the unique characteristics of that Wilayat, its strategic importance and the desire of His Majesty Sultan Qaboos to increase this importance.

Al Wusta lies to the south of Al Dakhaliya and Al Dhahira in the east, the Arabian Sea, the Kingdom of Saudi Arabia to the west and in the south the Governorate of Dhofar. This vast area in the middle of the Sultanate, and especially in the desert areas surrounding the Wilayat of Haima, has a number of oil instalations. There are about seven installations, each of them comprising a number of important oil fields.

It also has a number of special characteristics, geographical formations and natural locations a suitable environment for the graceful gazelle - the desert rabbits, the sand and red fox and the mountain goat and about 130 types of birds,



The preservation of the environment



The proceeds of the Renaissance



The citizen helps in the conservation of the environment

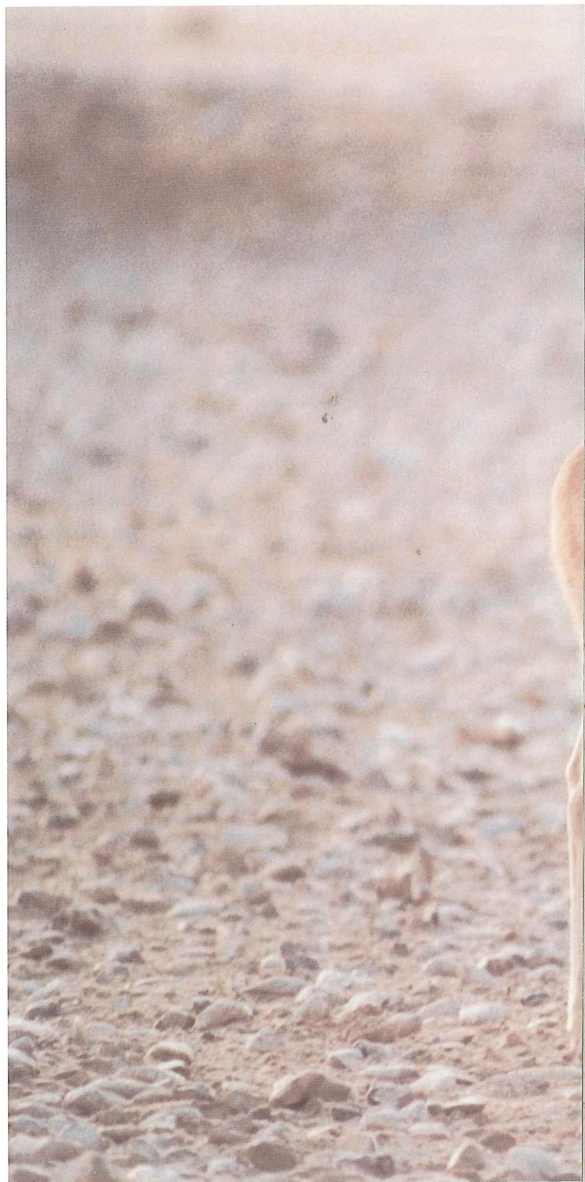




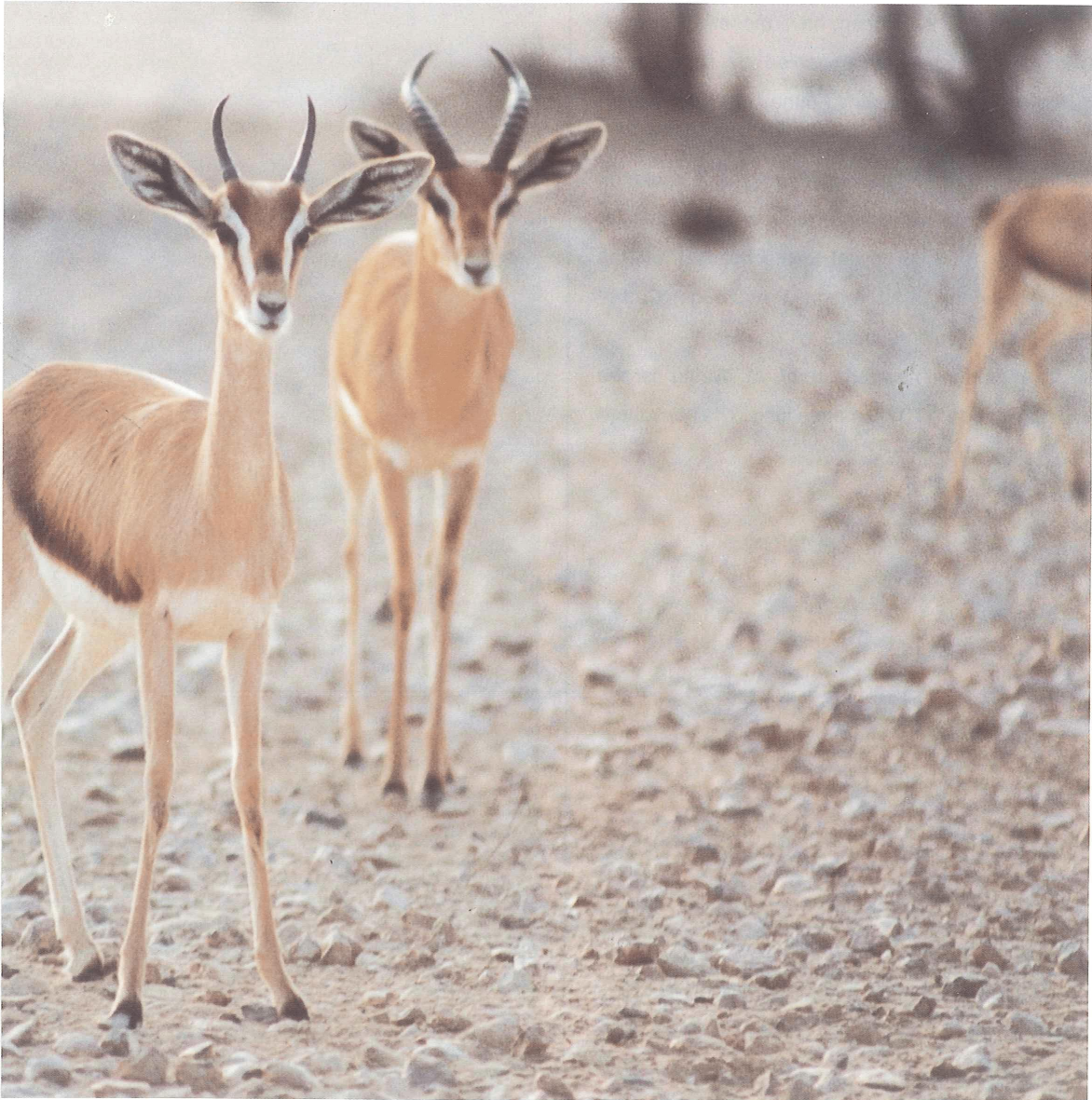
including the golden falcon, the spotted plover, the lark and the bustard.

His Majesty Sultan Qaboos re-introduced the oryx which was facing extinction, at the beginning of the 1970's. This project has achieved great success in the field of preservation of wild life and restoring the environment. Wadi Ja'aluni located in Jiddat Al Harasis in the desert of Al Wusta - where the nature reserve is located - has gained international importance, which reached its zenith in December last year (1994) when the Council of International Heritage of Unesco registered the Omani reserve of the Arabian oryx as part of the world's natural heritage. This step embodied international esteem for the outstanding role of the Sultanate in the field of natural conservation and preservation of the environment.

The third characteristic of Al Wusta is that 3 of its 4 Wilayats are located on the shores of the Arabian Sea, having a coastline of 170 kilometres. These three Wilayats Duqm, Jazur and Mahut have beaches of different natures. Some of them are rocky especially in the region of Al Shu'ir and Ras Madraka in the Wilayat of Duqm, the others are of



Arabian gazelle roam freely in this area





soft clean sand. All of them have moderate weather with cool breezes, accompanied by light drizzle during the summer months - June, July and August. This makes them attractive summer resorts.

Many people from neighbouring Gulf countries journey by car on the long roads which stretch for more than 1000 km to get to the beaches of Ras Madruka or the 'Ajaiz region, the "Tourist Camp" there is a particular favourite.

The fourth characteristic of Al Wusta is the coastline, about 170 kilometres long. The seas there abound in fish.

The number of inhabitants in Al Wusta is 17,067, of these - 80% are Omanis.

In the Wilayat of Haima there are 2349 people.

The Wilayat of Mahut has 7,813 inhabitants.

The Wilayat of Duqm has 3,398 inhabitants.

The Wilayat of Al Jazur has 3,507 people.



Great importance is attached to agriculture





The Wilayats



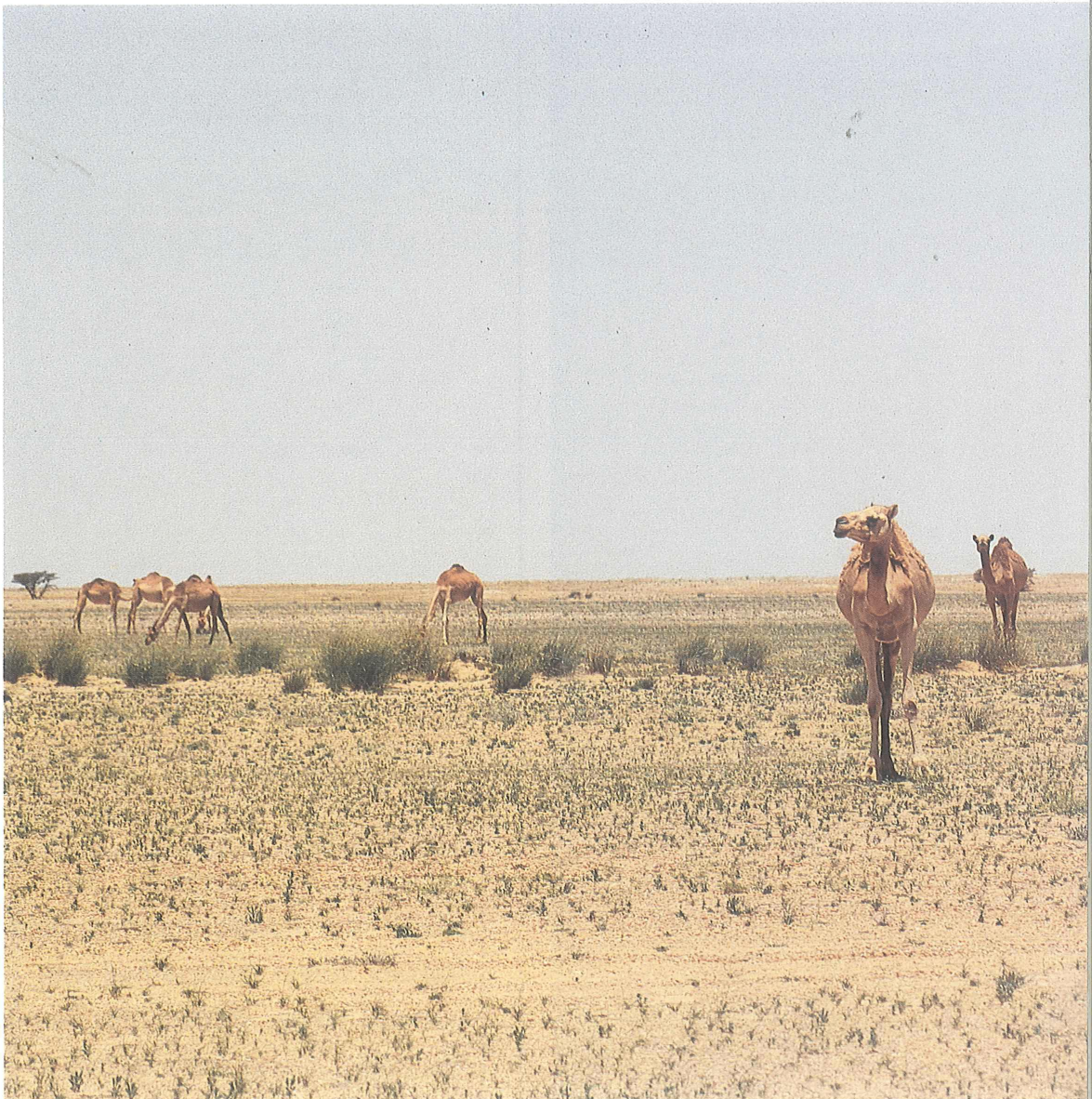
Flamingoes is a part of the preservation of the environment



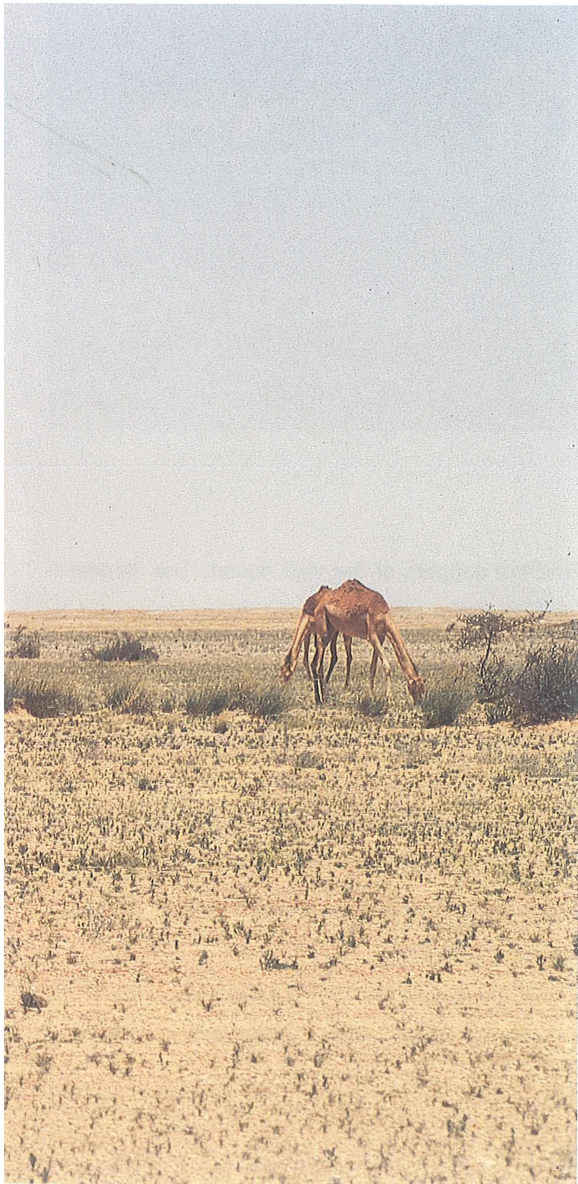
Despite the harshness of its terrain the Renaissance of His Majesty Sultan Qaboos has been pursued from Suqara to Ras Madruka and from Mahut to the hills of the Rub' Al Khali.



Wilayat Haima



Camels enjoying in the vegetation in Haima



The total number of students in general education in government schools in Al Wusta during the school year 1994 / 95 was 2,234. There were also 25 classes for the elimination of illiteracy, 9 for men and 16 for women.

In addition there are 4 centres for adult education.



Haima hospital

It is a vast Wilaya located in the heart of the desert in the middle of the Sultanate of Oman. Neighbouring it in the south is the Governorate of Dhofar, in the north the Dakhaliya, and especially the Wilayat of Adam, in the east the desert of Rub' Al Khali and in the west the Arabian Sea.

It is almost mid-way between Muscat and Salalah, 540 km from Muscat and about 500 km from Salalah in the Governorate of Dhofar. It numbers over 2,349 inhabitants. Its name goes back to a story which was told by a wise man of the desert; it is a story of the struggle by the Bedouin

and the dangers of the vast desert. The storyteller says that the area known as Haima now, and its surroundings were called "Al M'abar" (the crossing point) which shows its residents "had passed (crossed)" the trees and grass and had lost any opportunity to seek shelter in the shade and protection from the temperature of the sun. So both the camel and rider could get no "pasture and water". In short it was an area cut off from all means necessary for life.

At the end of the 1940's a Bedouin - one of the inhabitants of the area - possessed a she camel



A look of confidence and hope



rare in speed and power and abilities - and its fame became widespread in the neighbouring areas. However, it did not bring him as much happiness as unhappiness. There was a raid by group of armed men who intended to capture the camel. This raid took place on the heights of the area known currently as the centre of the Wilayat. The Bedouin escaped with his camel. The story is related amongst the people of the area as an example of defending one's rights.

In the mid 1950's, some foreign experts in the field of surveying arrived in the Sultanate. They went down to the area of Duqm on the sea shore, the current Wilayat of Duqm which belongs to Al Wusta, where they asked a headman of the area to provide them with a man knowledgeable about affairs of the desert - a guide. Their destination was the desert of present day Haima. When they arrived at the centre of the Wilayat they began carrying out the survey work, but they were confused about the name. The experts asked their Bedouin companion about the name for that area and he answered that it was known as "Qawad Ihjamat" (leaders of the raid) i.e. the place of the raid on the rare camel and because the people of the desert there pronounce the "Jim" (J) as "Ya" (y) the Bedouin pronunciation of the expression was "Qawad Ihiymat". Thus the experts called it "Haima" after changing the pronunciation!

In the Wilayat of Haima there are some tourist features such as caves. The most outstanding is the cave of Al Raki which is located in the north east of Ja'aluni, water emerges from this cave but it is not potable. There is also Al Masak cave which has water dripping from its roof.

The cave of Wadi Saraf is located below the

earth's surface. It can be reached through an opening with a sloping path. The fourth cave is called Qataar and there is water in it but it is not drinkable. There are also, besides the caves, 3 springs. One of them is called "Buyi Al Huja" which is a vast rock standing on a rocky foundation forming natural shade.

The second is called "Al Asla" and it is located in south west Al Habur, the lower part of it consisting of a column of rock, with stones rising above it, also providing natural shade.

The third spring is Qarn Alnuz which is characterized by salt dunes.

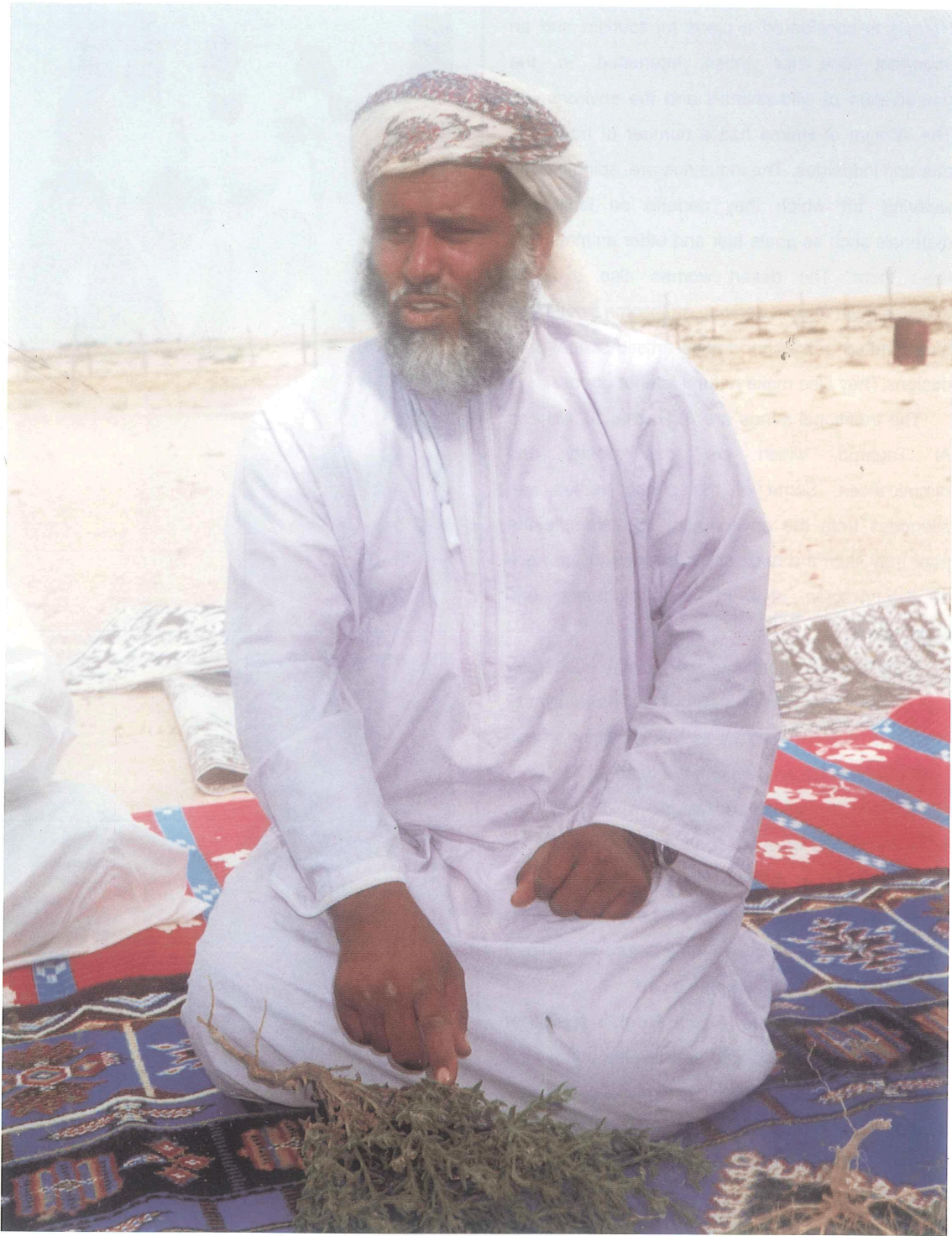
In addition to these natural tourist features there is a modern feature in the Wilayat which was first devised at the beginning of the 1970's by His Majesty Sultan Qaboos. His Majesty's directives established "the Arabian Oryx Reserve" in Wadi Ja'aluni in the Jiddat Al Harasis which the International Committee of Heritage of Unesco added to its list of "places of World Heritage".

The idea of establishing this reserve goes back to 1972, when the last herd of Arabian oryx in the Omani desert was threatened with extinction.

There are currently 260 oryx in the reserve, and it is expected that next year - 1996 - there will be more than 300 of these beautiful "deer" in the desert - that can fend for themselves.

The goals of the reserve were also to preserve other animals of Al Wusta and especially of its desert. There are other kinds of "graceful deer", the Nubian ibex, the wild rabbit, rare rodents, reptiles and lizards, together with the sand fox, the red fox and birds such as the sand grouse, the lark, the bullfinch and the bustard.

This area in Wadi Ja'aluni of the Jiddat Al



Homeopathic medicine



Harasis is considered a place for tourism and an important one for those interested in the preservation of wild animals and the environment. The Wilayat of Haima has a number of traditional arts and industries. The industries are, spinning and weaving, for which they depend on local raw materials such as goats hair and other animals they raise there. The desert women also excel in weaving palm fronds, deriving an income from these hand crafted articles in various artistic shapes and designs. They also make natural leather goods.

The traditional songs are Al Razha, Al 'Azi and Al Taghrud, which are love poetry and reminiscences. Some of the poetic verses use allegories from the environment, for example the poet may liken the neck of his beloved to the neck of the Arabian oryx in its straightness and suppleness.

Traditional occupations are animal husbandry and pasturage of camels and goats. The Wilayat of Haima is characterized by its folk medicine, made from plants which are found in the desert.

There is a plant called "Darma" which they use, after drying and crushing it, to make a solution for use with water or milk to absorb the gases in the alimentary canal. It is taken twice a day - once in the morning and once in the evening before sleeping. It is also useful for regulating the blood.

The "Al Harmal" tree (African Rue), is a cure for headaches and colds. This tree is also used, after boiling, to cure skin diseases, especially allergies, by means of "Al Sabur" mixed in water with it.

The "Ramrum" tree is used as an antidote for snake bites and scorpion stings.

The March of Prosperity, which is led by His Majesty Sultan Qaboos, has also established



Glimpses of the Renaissance





various organizations in the heart of the vast desert to provide services to Omani citizens wherever they live. The hospital in Haima is equipped with the most modern medical equipment and skilled staff who provide health care services for the people of the area.

There are three schools for the three stages of education, primary, preparatory and secondary, and there is a hostel for students from isolated areas of Al Wusta.

In addition, there are various government offices which provide services to the citizens there, the most important being the Housing Office, Social Affairs, Post and Telephone, Water, Police, Sharia Law Court and the Wali's Office.

Sieh Al Zamaaim

"Sieh Al Zamaaim", one of the places prepared as a royal camp for His Majesty Sultan Qaboos during His Majesty's annual "Meet the People" tour, is located in Al Wusta.

"Sieh Al Zamaaim" is about 145 kilometres to the north of the Wilayat of Haima, and about 170 kilometres from the Wilayat of Adam to the south. "Al Sieh" is about a kilometre from the main road to Salalah.

The amount of loans given to the citizens of Al Wusta from the Bank of Oman for Agriculture and Fisheries was 18,000 Omani Riyals, that is .7% of the total amount of loans given at the end of 1994.

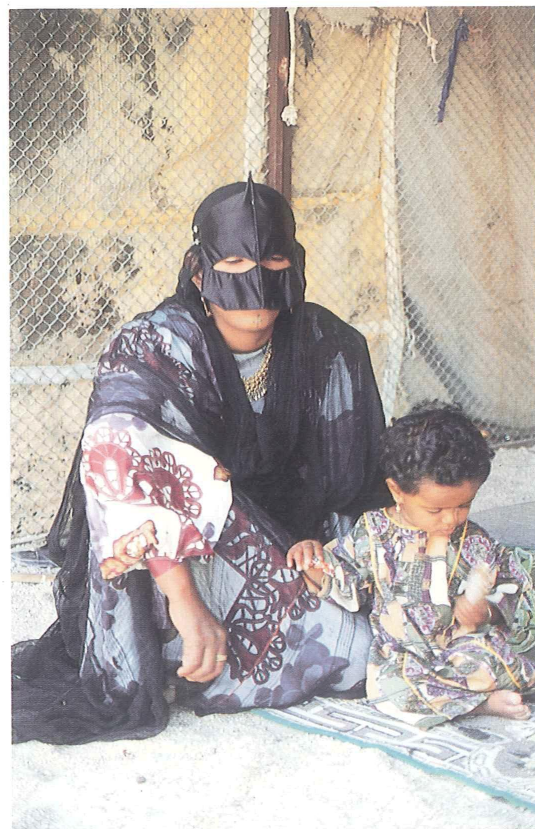


Traditional weaving

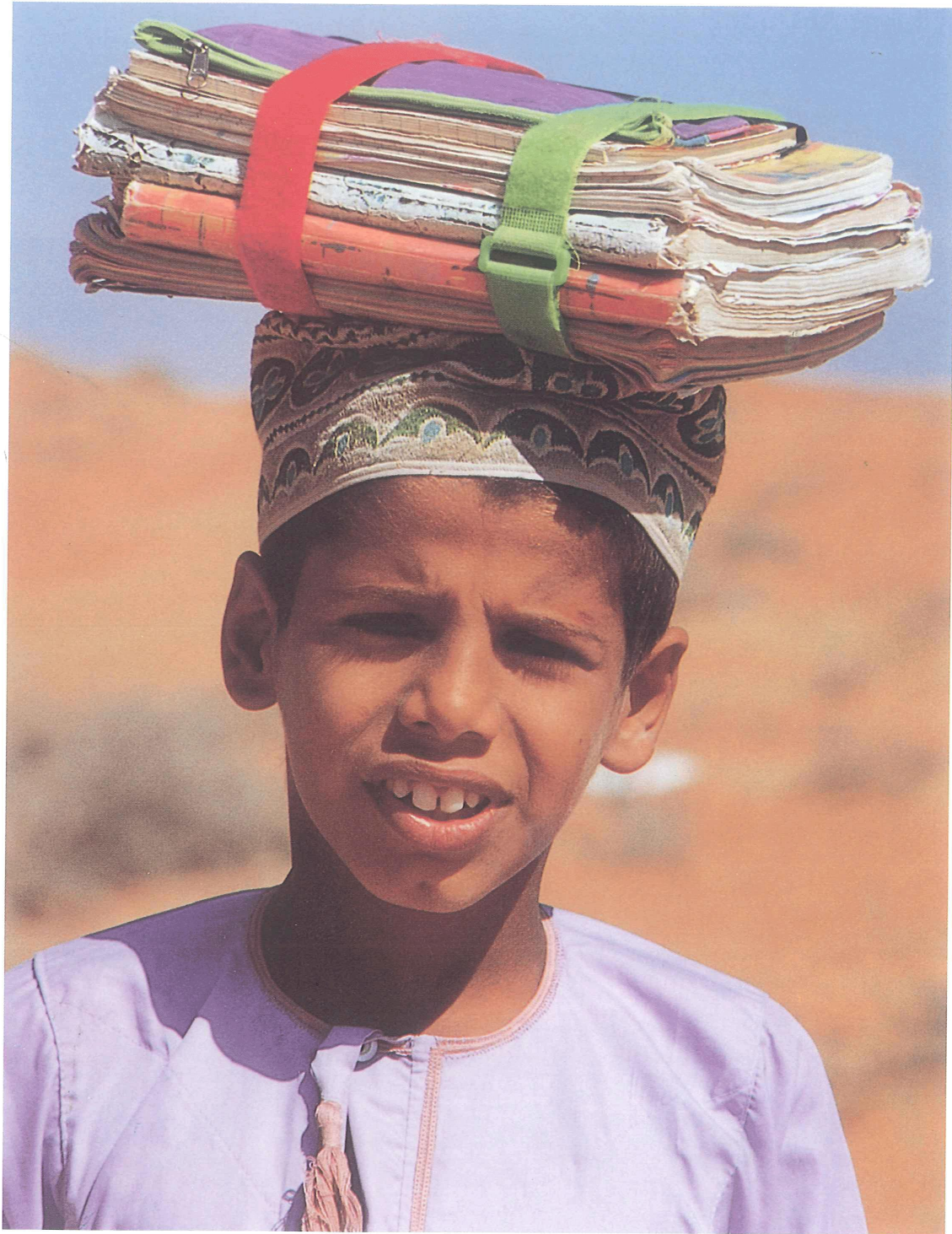


In Al Wusta there are two hospitals with 52 beds. One in the Wilayat of Haima, the administrative capital of the region, with 40 beds and the other in the Wilayat of Duqm with 12 beds. In addition, there are six health centres

In 1970 there was no system of health care.



Happiness and confidence in their future

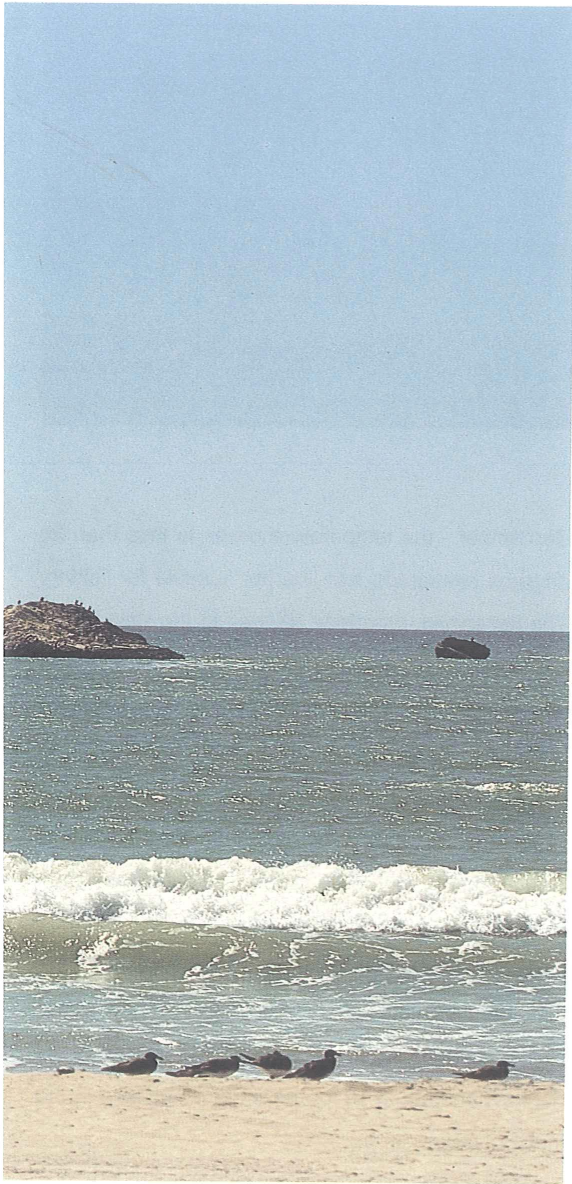




Wilayat Al Duqm



A natural view - Duqm beach





Al Duqm school

It is located in the south eastern corner of Al Wusta, neighbouring the Wilayat of Mahut in the north, the Wilayat of Jazur in the south, the Wilayat of Haima in the west and in the east the Arabian Sea.

There are more than 3398 inhabitants living in about 23 villages. Previously - before 1970 - it was a subsidiary district belonging to the Wilayat of Haima. Royal decree No 6/91, however, creating Al Wusta as a separate region, established this Wilayat as one of the 4 Wilayats forming the present Al Wasta region.

Its coastline stretches for a distance of 170 kilometres on the shores of the Arabian Sea and most of its inhabitants work in the fishing industry. During what is called " the period of the flood", which lasts for 3 months, from June to the end of

September - the temperature drops to less than 30 degrees centigrade and it is not suitable for fishing. The fishermen, therefore, journey to the Wilayats of the Dakhaliya, especially the Wilayat of Adam where they work in agriculture during the season for collecting dates. They call this "the summer journey". On their return to their homes on the coast of Duqm - in winter - they carry stores of dates to suffice for the rest of the year. This has been their way of life for many years. However, the distance they cross between the present Wilayat of Duqm and the Wilayats of the Dakhaliya - Adam and Nizwa before 1970, took 5 days by camel or donkey, and about 10 for the return - because of the loads of dates.

Despite the preference of the people of Duqm to emigrate north, to the Wilayats of the Dakhaliya,



After the rains in Duqm

during the period they call "the Flood" the weather in the Wilayat of Duqm during the 3 months from June to September is wonderful summer weather. There is no need to use air conditioning during this period. This unique weather is very like the autumn season in Dhofar. There are a number of beaches on the Arabian Sea. The wonderful beaches of Duqm are characterized by their cleanness, the blueness of the unpolluted water, the purity of the soft sand and the winds which have a tendency to be cool. There is the beach of Al Shu'ir, which is about 20 kilometres from the centre of the Wilayat. Scattered about are the empty houses of the fishermen which await the return of their families from the north. Another beach is called the "tourist camps" by the people who arrive by car from the neighbouring Gulf countries, coming from the

Wilayat of Ibri in Al Dahira to spend some time among their brother Omanis in the agreeable weather of this region, which being triangular in shape thrusts into the waters of the Arabian Sea with beaches on all sides. Ras Madruka beach is about 80 kilometres from the centre of the Wilayat.

In addition there are some areas which have natural scenery and rare geological formations making an artistic tableau drawn by skillful fingertips able to embody dreams.

The Ashtaan area is a vast low area covered with green trees and surrounded by rocky mountains. It is about 20 km from the centre of the Wilayat of Duqm in the direction of Sanaw.

Another similar region is called Al Janful, located in the area of Al Batin it is a low area in the centre of the rocky mountains there, and there is a spring but



it is not potable.

The most outstanding wadis of Duqm are Wadi Naqaw, Wadi Al Dabak and Wadi Saai which is about 2 kilometres from the centre of the Wilayat on the paved road to Sanaw in the Sharqiya.

The unique climate in the Wilayats of Al Wusta and its subsidiary areas, is obvious when going from the Wilayat of Haima towards Wadi Jalouni, where Jiddat Al Harasis is located. Here the temperature rises remarkably during the summer months, however, on arrival at the Al 'Ajaiz region which begins at the Wilayat of Duqm, the temperature drops accompanied by a cold wind and it remains thus until the Dhahar region. It continues low during the descent from that raised area to the centre of the coastal Wilayat which is a few kilometres from Dhahar.

The beaches of the Wilayat of Duqm are characterized by caves which were previously used as a refuge from the rains and various climatic fluctuations.

The inhabitants of Duqm are primarily fishermen but they also practice pasturage and make some handicrafts. Likewise they make "Al Kharuj", "Al Shamal" and "Al Karm" and practice spinning and weaving dependent on local raw products such as goats hair etc.

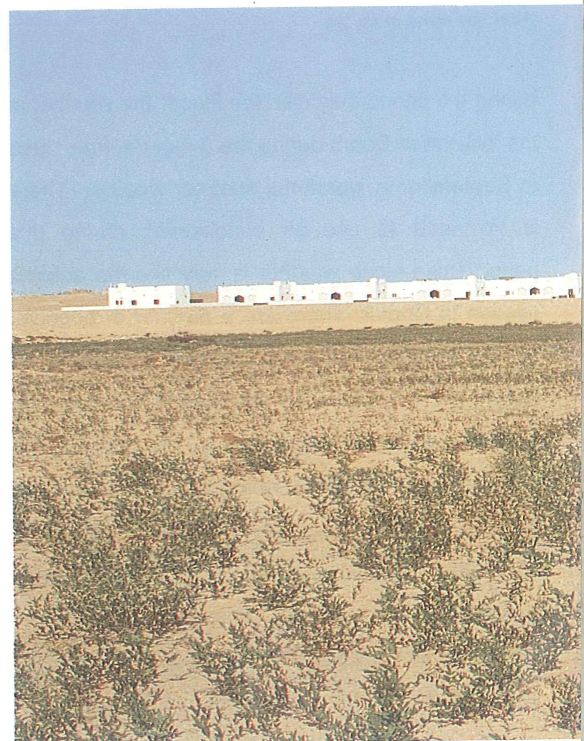
The most outstanding songs are Al Razha, Al A'azi, Al Taghrud and Al Tariq.

The hand of the blessed Renaissance, which His Majesty Sultan Qaboos has led since 1970, has stretched out to this Wilayat. In the past, there was a serious problem of drinking water but now there are four water treatment plants located in the Wilayat of Duqm, three of them produce 50,000 cubic metres of water a day each and the fourth 100,000 cubic metres a day. It is distributed free in tankers to the citizens in various parts of the Wilayat.

In the field of health care Duqm Hospital, which

is located in the centre of the Wilayat, serves all areas. It has about 13 beds, and has various departments, including a children's ward. In addition there is a health centre in Wadi Haitan on the road from Duqm to the Wilayat of Jazur, which is called Haitam Hospital.

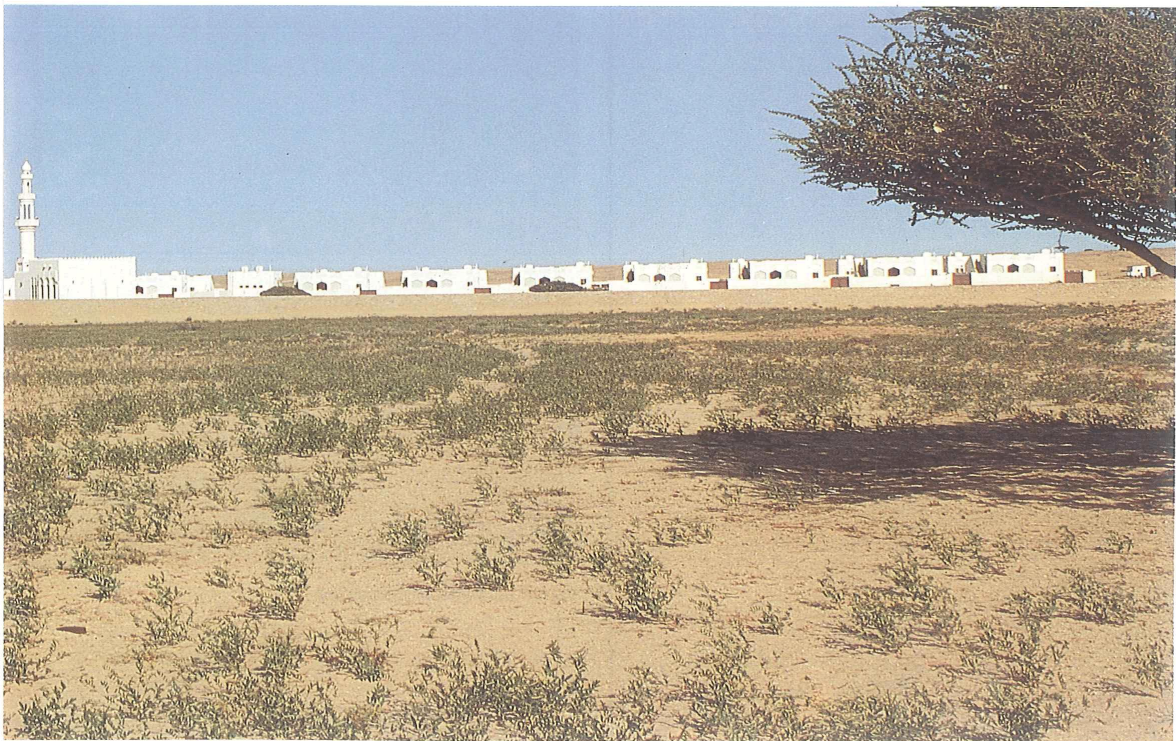
In the Wilayat of Duqm there are four schools and a number of social housing units. In addition to this, there are a number of government offices which provide services to the citizens in various areas of the Wilayat. There is the Office of the Ministry of Electricity and Water, a place for storing



A subsidized government housing scheme



A child's care is important





fish to be sold, Duqm Municipality and the Wali's Office.



Varied services are provided

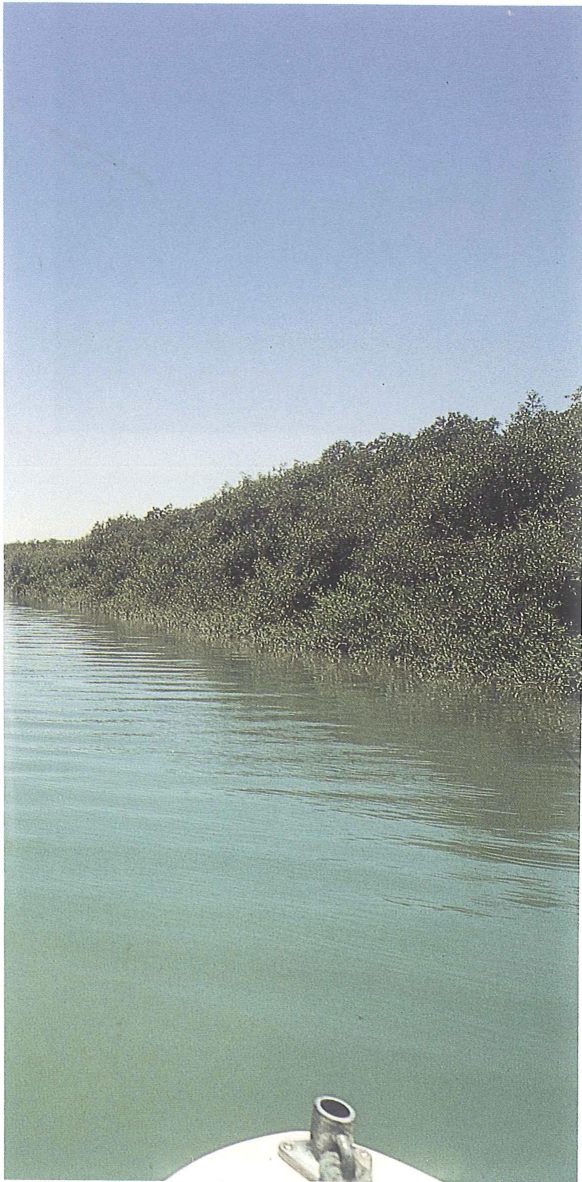




Wilayat Mahut



The mangroves of Mahut



The production of potable water in Al Wusta was 53,300,000 gallons at the end of 1994. Up to 1970, potable water was not available and the inhabitants had to rely on wells and rare springs, where the water was not suitable for human consumption.



Sunset on Mahut beach

It neighbours in the north the Wilayat of Mudaibi, which is part of the Sharqiya, in the north west the Wilayat of Adam, part of the Dakhaliya, in the south west the Wilayat of Duqm, and in the north east the Wilayat of Ja'alan Bani Bu 'Ali, part of the Sharqiya.

There are about 32 villages with 7,813 people. It was one of the most important ports in previous times. It was famous for ship-building and for transporting travellers and goods from Oman to India, East Africa and other parts of the African continent, carrying Omani products and returning with goods which were not produced at that time in Oman.

There are three islands in the Wilayat, the most important is the island of Mahut covered with "Qaram" trees, the island of Jaz with superb natural scenery and the island of Ab which has a great number of sea birds like the seagull and heron, besides other types of migratory birds.



An early morning fishing scene

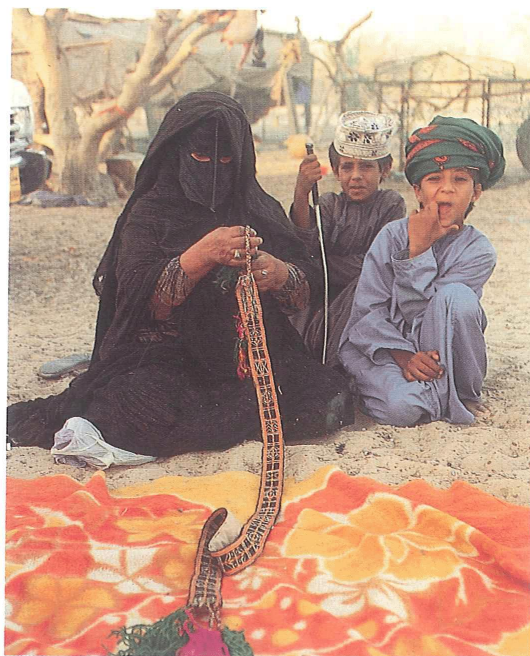
Beaches in the Wilayat of Mahut are, Kanasa, Ras Ruis, Al Khulaf, Bantut, Ras Al Zakhar and Ras Khaba Sarab.

Most of the inhabitants of the Wilayat carry out fishing and pasturage and animal husbandry besides some agriculture. There are now about 70 farms producing vegetables, dates and animal fodder.

Traditional industries are spinning and weaving, "Khuruj" and "Al Ghali" which they make from "hair" and are used as covers for camp sites and also as blankets which are called "Al 'Aina".

The most outstanding traditional songs are, Al Razha, Al Tariq, Al 'Azi and the Taghrud besides the Ta Sawbil which are songs of the sea sung on various occasions.

The Wilayat of Mahut has benefitted from the blessed Renaissance which His Majesty Sultan Qaboos leads. There is a primary school, a health



The generation of yesterday and today

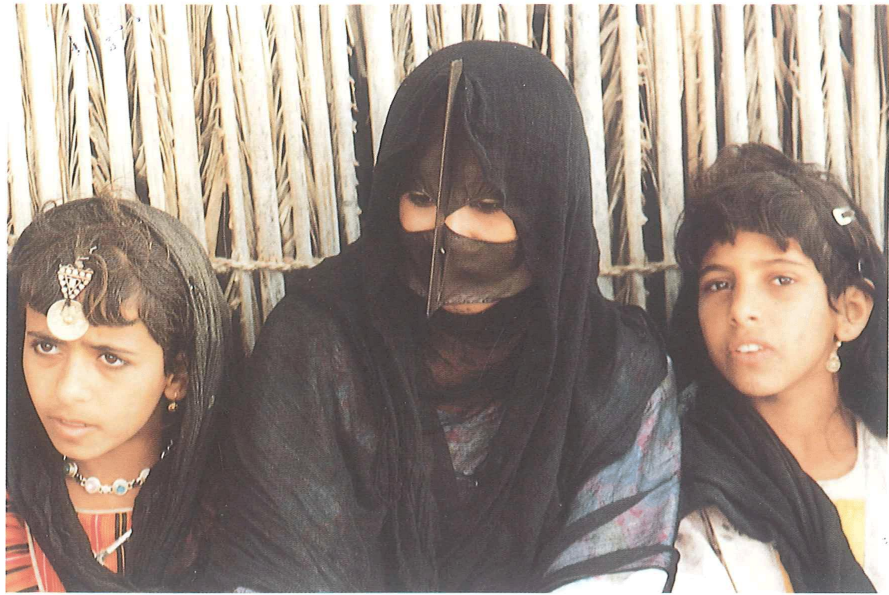




centre and a number of government offices which provide services to the citizens of the Wilayat. The most important being, Mahut Municipality, Oman Bank for Agriculture and Fisheries, the Office of the Ministry of Electricity and Water, the Office of Social Affairs and the Wali's Office.



Housing is available for all



Confidence and the hope of a bright future

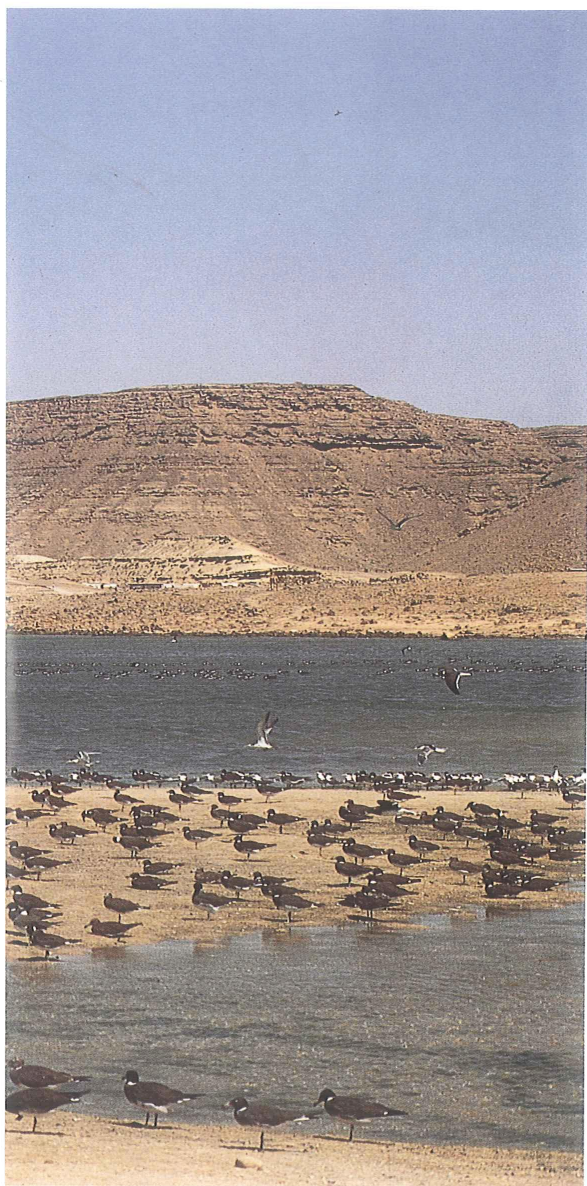




Al Jazur



The purity of nature and a healthy environment





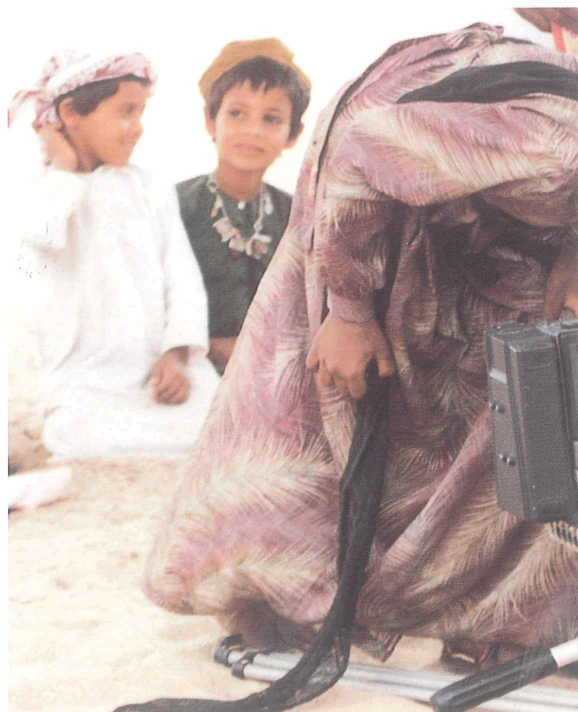
The health service

Located on the south coast of Al Wusta, in the north is the Wilayat of Duqm, in the south the Wilayat of Shalim, which is part of the Governorate of Dhofar, in the west the Wilayat of Haima and in the east the Arabian Sea. There are about 12 villages in the Wilayat with over 3507 inhabitants.

The people of the Wilayat make farm tools and fishing nets, as it has a number of beaches on the the Arabian Sea. They also make boats from animal skins, and weave palm leaves.

The most important traditional songs are Al Razha and Al 'Azi.

The Wilayat of Jazur like the other coastal Wilayats of Al Wusta - Duqm and Mahut - has a number of beaches. The most important are in the region of Rima which is about 50 kms from Al Kahal, which is the centre of the Wilayat. They include Al



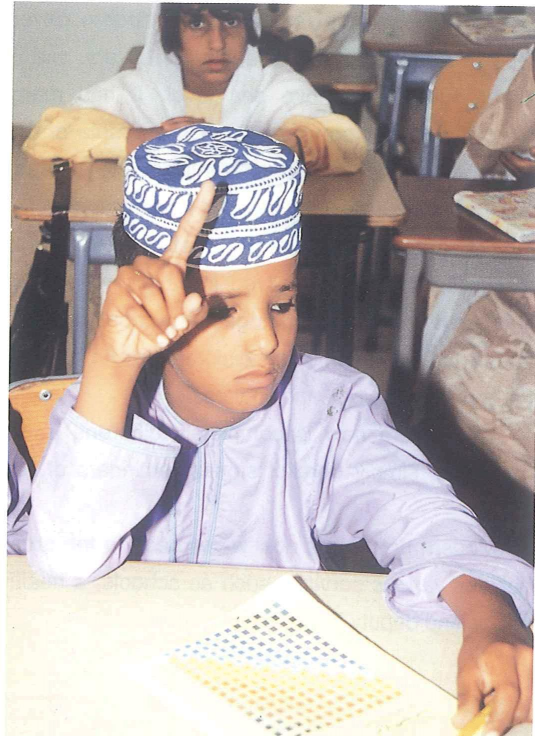
Children have fun seeing themselves through a TV camera



Khudra and Khudra Al Jazur where there are villages which benefit from free services.

The Wadis of 'Ail Al Khudra, Wadi Kaisar and Al Sabil, located on the beach have villages with "Samar" trees in the middle of them. Madhar and Fadhil beaches are the same. On the side of Rima there are two subsidiary areas which are part of the Wilayat of Jazur - Al Lakabi and Suqara.

In the first, Al Lakabi, a hospital and a new school are under construction. At present there is a health centre, and the office of the deputy Wali. The buildings of the current school are being converted to be used for classes for eradicating illiteracy.



In a classroom



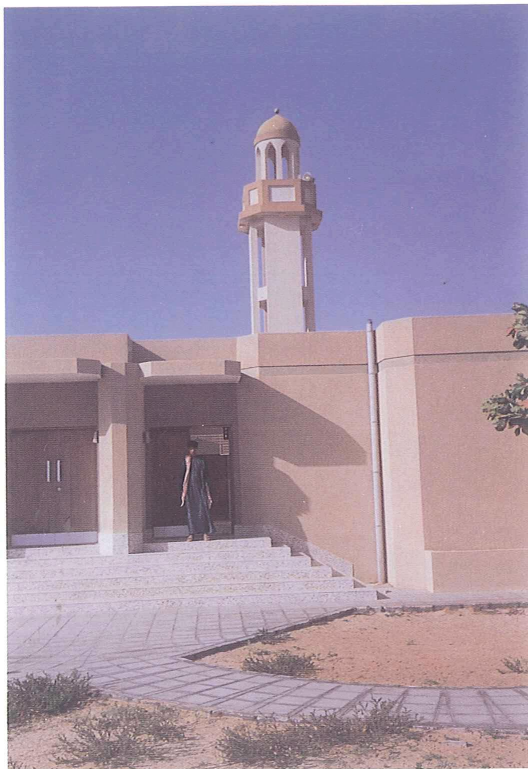


Suqara, which is reached by a modern paved road, is about 30 kilometres from Al Lakabi, and is about 1000 feet above sea level. It has many reminders of the previous life of the people of the area before the spread of services and modern housing in the age of the blessed Renaissance.

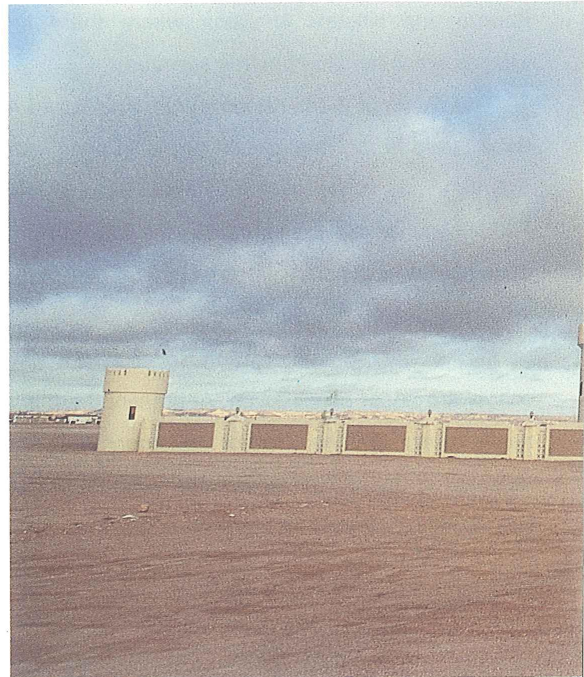
The people of the region, before 1970, were mostly fishermen. They lived in caves which they built from rocks packed together without cement. These caves, which often disintegrated in storms, harboured scorpions and snakes.

The picture now is completely different, these caves are simply derelict stones reminders of the past.

Modern housing is now widespread in the area, besides various services such as schools, a health centre and deputy Wali's office.

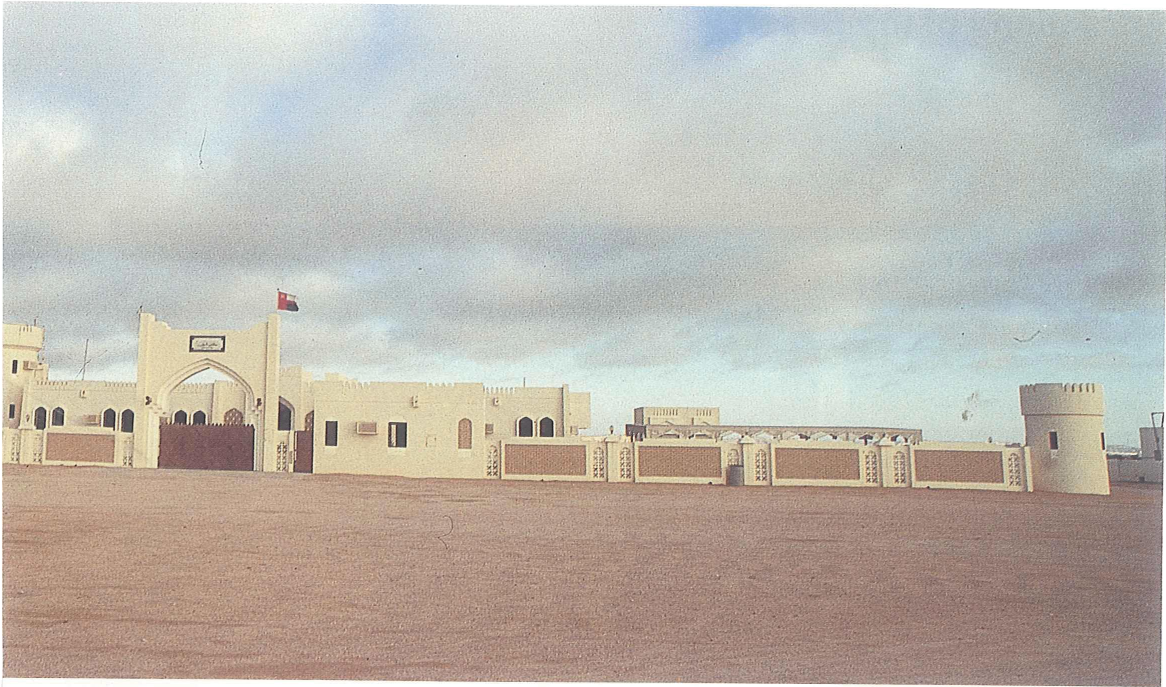


The mosque, the house of God



Modern construction

The centre of the Wilayat of Al Jazur in the Kahal area, has administrative and trade facilities which include a number of shops which supply the needs of the citizens. Moreover there are primary and preparatory schools, a health centre, an Office of the Ministry of Water and Electricity, a police station to guard the oil facilities and a police station in Jazur, Rima, Habari and Namar. There is also a branch of Oman International Bank, the Wali's Office and a new mosque.



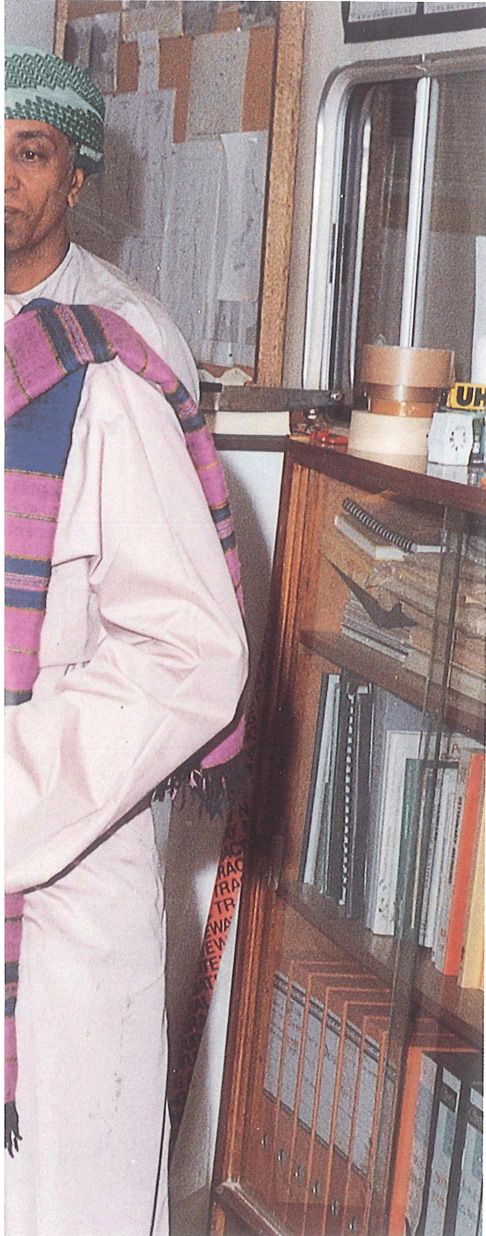
Modern technology



Attractions of the Desert



His Majesty sees for himself the conservation of the Arabian Oryx in Jiddat Al Harasis



"We were very happy with what we witnessed in this area, set aside for preserving wild animals and particularly the Arabian oryx and we take this opportunity to express our thanks to the people who undertake and supervise this glorious work"

H. M. Sultan Qaboos Bin Said ...

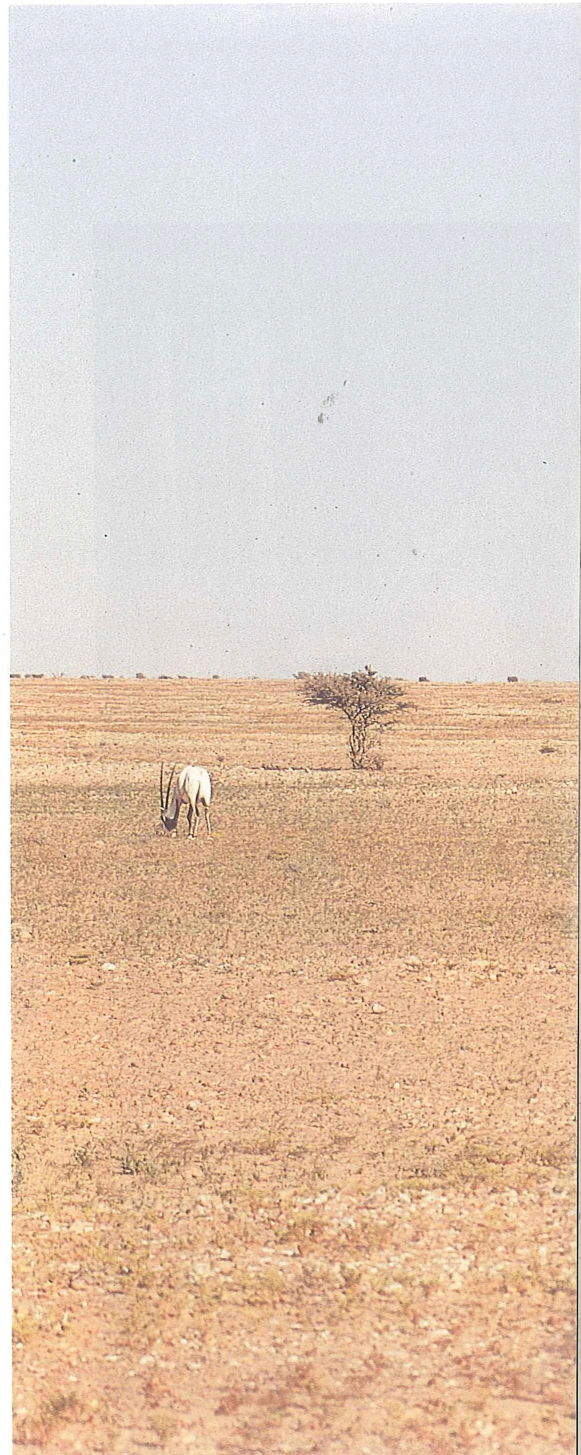


In December last year - 1994 - the International Committee of Heritage of Unesco added the Omani Arabian oryx reserve to the list of international natural heritage. Scientists interested in preserving the environment believe that the region where that preserve is located - Jiddat Al Harasis - in the desert of Al Wusta is unique in its geological and natural characteristics, which makes it of rare international importance.

Its value is increased in that there are many animals and birds there, about 130 types of birds, amongst them 23 types which are resident including, at the top of the list, the golden falcon, the spotted plover, the lark and the bustard.

The idea of a project to re-introduce the Arabian oryx to the wild goes back to His Majesty Sultan Qaboos who decided to establish a reserve for the oryx, with the most up to date methods, in 1974 which was when the last herds of oryx disappeared from the Omani desert.

In October 1972 news arrived from the desert of Al Wusta that the last known herd of oryx in the Jiddat Al Harasis had been tracked down by a group of hunters and annihilated. This dreadful news inspired His Majesty Sultan Qaboos to establish, in 1974, a reserve where the oryx could return to their life of safety, with the inhabitants of the desert. The place where this beautiful deer had been seen for the last time was chosen for the reserve. Between 1977 and 1978 feasibility studies were carried out and in the light of the recommendations of these studies and with the help of the people who supported the international herd of Arabian oryx, His Majesty Sultan Qaboos issued directives to a consultant for preserving the environment in the Diwan of the Royal Court to prepare the necessary



The Arabian Oryx on the Jiddat Al Harasis which has been listed as a world heritage area by UNESCO





plans. This was done with the cooperation of the World Wildlife Fund and the International Union for the Conservation of Nature and Natural Resources and the Society for the Preservation of Animals.

It is appropriate here to mention the extent of international concern for the oryx which helped in forming the "international herd". The Arabian oryx was on the verge of extinction in the 1950's when there were only about 50 or 60 in the Arabian Peninsula. Their numbers dwindled gradually as a result of hunters operating with machine guns.

In 1962 the Society for the Preservation of Animals in London started "Operation Oryx" aimed at saving this type of deer from extinction, with help from the World Wildlife Fund.

A research group from the society went to the Hadrahmut, where, with local help they succeeded in capturing 3 oryx - 2 males and one female. Then they added a female from a zoo in London which Sultan Said Bin Taimur had previously given them. Sheikh Jabir Bin Abdullah Al Sabah from Kuwait also donated a female and King Sa'ud Bin Abd Al'Aziz Aal Sa'ud gave four others from his park in Riyadh.

These nine animals came together when they were sent to Phoenix Park in Arizona in the USA, where the climate is similar to that of the Arabian Peninsula. This was what formed the "international herd of Arabian oryx".

With the help of Maurice Makarius, who was the head of the Hunting Club of America, the breeding programme aimed at producing the oryx in sufficient numbers to return to the wild in the Arabian Peninsula, which is its natural habitat, began.

The Omani reserve for the Arabian oryx is registered as a feature of world heritage. In March

1980 a group of 5 animals from Salalah and the original 9 animals from San Diego Park for Wild Animals in America, arrived at Seeb International Airport. Then they were transported by Skyvans from the Royal Omani Airforce to Jiddat Al Harasis. There, in Wadi Ja'aluni in the desert of Al Wusta a special enclosure for the oryx and a camp for guards was prepared. At the end of the same year, 1980, a second group of Arabian oryx arrived from the USA, and in September of the following year, 1981, a third group consisting of 4 animals arrived.

Thanks to His Majesty Sultan Qaboos the dream of seeing the Arabian oryx back in the Jiddat Al Harasis, after its disappearance from the deserts of the Arabia Peninsula, was realized, when the chief of the special guards opened the gates of the oryx pens on 31st January 1982, thus setting free the first herd of Arabian oryx into the wild.

Another herd followed in April 1984 and the Arabian oryx began to increase in number and lived a safe, carefree existence.

From 1989 the operation of getting oryx from the USA came to a stop because of the lack of quarantine facilities for bovine tuberculosis both in the USA and the Sultanate. However, it recommenced when a quarantine centre, designed especially for this disease was equipped and made ready for use. Seven more male and female oryx were imported during January 1995 from America.

If the increase of the oryx continues at the same established rate the total number by importation and birth in the wild, will probably reach 300 during 1996, which was the aim when the Arabian oryx reserve was set up. In addition there is an enclosure in Bait Al Baraka for 7 or 8 more oryx with new genes, which are added from time to time to the



oryx in the wild. In fact, forecasts point to the number of oryx rising, by the end of this year, to 275 and by the end of 1996 to 332. New, imported animals will also be set free to increase the anticipated number. The operation to re-introduce the oryx has been a crowning success so far but this is not the end of the matter. Plans are now being drawn up, with the cooperation of the International Committee for the Survival of Rare Species for the future administration of the project and preservation of the desert refuge for a long time.

Within this framework the General Directorate for the Preservation of Nature in the Ministry of Regional Municipalities and the Environment is currently working on an administrative plan for the Arabian oryx reserve. This plan will be completed according to government policy and the developmental plans for Al Wusta (as the project is within its domain).

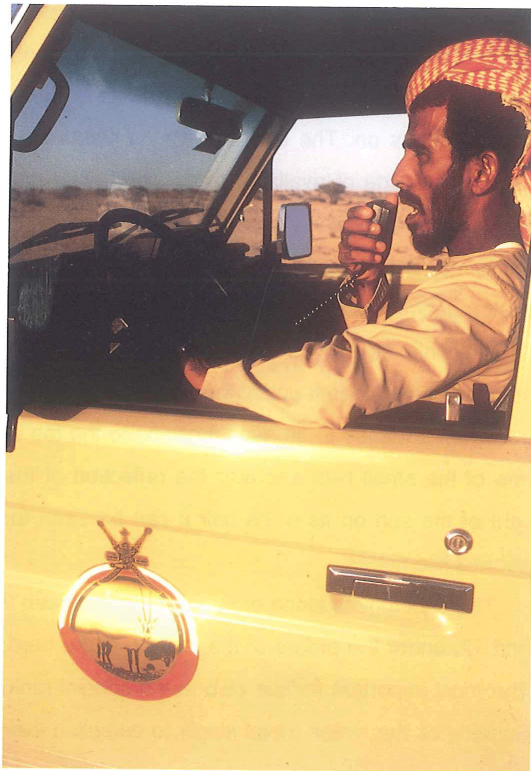
The process of re-introducing the oryx to the wild begins by putting them in 100 cubic metre enclosures until they become accustomed to the climate and plants in the area and they become acquainted with each other. The oryx build a pyramid type social structure with different ranks of importance. The stallion of the herd takes control and the others have to surrender to his authority. The individuals of the herd begin building relationships with the others, forming a cohesive group. This stage is necessary, before opening the gates of the enclosure and setting the herd free to explore the vast desert.

As regards food, it was necessary to teach the oryx where to find the places of pasture in the Jiddat Al Harasis. This was the most difficult of the tasks

and absolutely necessary if it was to stay alive when released.

In the beginning the oryx were provided with food such as straw, until they had gained enough confidence in their ability to fend for themselves in the desert, and to leave the place they had been set free in. This usually happened after a downpour of rain which provided suitable pasture for them to move on to.

Observation of the oryx was carried out by a team of guards, possessing high skills, who followed the oryx, often following their tracks for as far as 10 kilometres, identifying their haunts and transmitting this information by radio to the administration of the project. They carried out observation of their various



"Al Haras" is a ranger monitor of the Oryx



conditions and recorded special notes on new births and activities and changes which befell individuals in the herd.

They stored this information on computer used to record the signs of migration of the oryx and its behaviour. A committee in the USA, called the "Committee for Preserving Rare Species", which is devoted to raising oryx found in their areas and is administered scientifically, were highly impressed at the efficiency of the Omani project for re-introducing the oryx to the wild and decided to contribute 10 animals a year. The Royal Jordanian Society for the Preservation of Nature, of which Queen Noor Hussein is the patron, also gave 5 oryx from Al Shumari Reserve in Jordan to the Omani project.

The Arabian oryx is a middle - sized deer, created to live in the desert. It can go without water for long periods - about 22 continuous months - only drinking the dew from the Samar and Ghaf trees which it feeds on. The oryx spends its siesta time under the shade of available trees, and when the temperature rises it only goes out to feed at night. In the winter season they graze during the day and shelter behind trees when strong winds blow.

The white skin which covers the body of the oryx helps to camouflage it under the shade of the trees, but when it wishes to be seen it climbs to the top of one of the small hills and with the reflection of the light of the sun on its white hair it can be seen for about 3 kilometres.

The oryx moves alone or in groups of between 2 and 12, under the orders of the stallion of the herd. The most important female also has a special rank. Sometimes the males travel singly to establish their own area.

The oryx can travel long distances, between 4

and 6 kilometres an hour. They follow the most important female in the herd who starts off the journey across the desert searching for fresh pasture. One of the important attributes of the oryx which enables it to stay in the desert, is its remarkable ability to use the information which the winds carry about rain. They cross long distances searching for the best pasture and often continue for months in an area covering several 100 square kilometres.

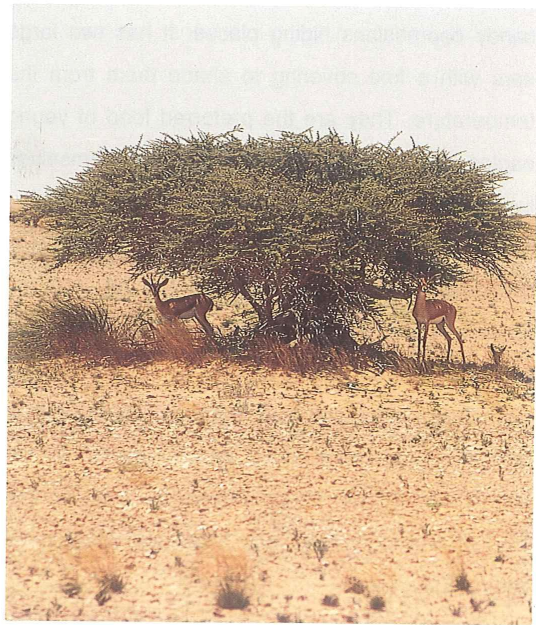
The period of pregnancy for an oryx is about 5 months. The mother and her young stay isolated from the herd for a few days after the birth. The Arabian oryx is different from the other types of desert deer in that the stallion of the herd helps to raise the young, immediately after the birth. He usually remains with the female and her young until they return to the herd. The weight of the young is between 3 and 5 kgs. and the average age of the female oryx when it produces its first child is about 2.5 years. The age of weaning the young is about 6 to 10 months and the female oryx can give birth on average once a year.

The weight of a normal oryx is between 70 and 90 kgs and the average life expectancy in the desert is between 13 and 17 years. The largest distance recorded for a journey is 74 kms. in 12 hours and the longest trip following rain, for water, is 155 kms.

In addition to the large amount of information obtained about the biology of the oryx and its behaviour, the Oryx Project has also carried out other studies on life in the central Omani desert. It set up 2 meteorological stations in the Jiddat Al Harasis area, which collect information about climatic conditions and which are used for studies on the unique climate of this region and its effects



on the Arabian oryx. These stations provide useful information to the General Directorate of Meteorology. The Oryx Project also records information about birds and rare mammals which are seen in abundance in Jiddat Al Harasis or near it. The project has also preserved herbage, including species of plants only found in the centre of Oman.



The excellence of the environment



What else is in the desert area of Al Wusta?

There are a number of species of wild animals. The graceful deer is more common than the oryx. It is widespread in the areas where rain has recently fallen. The deer weighs between 10 and 15 kgs and 2 curved horns crown the head of the male. The 2 horns of the female are straighter and thinner than the horns of the male. They are also somewhat smaller.

This deer lives in scattered groups of between 2 and 6. The male has an independent nature and leaves circular signs in the area where it feeds to confirm its right of possession. In good conditions the female can bear young every six months, the main season for births being April and May every year. The deer lives on pasture and grass and it sometimes resorts to standing on its hind legs to reach seeds and leaves of trees.

The wild rabbit which is sandy grey in colour can be seen jumping from place to place making the sandy depressions hiding places. It has two large ears with a fine covering to shade them from the temperature. They are the preferred food of young eagles and all young birds, whilst they themselves live on twigs and grasses and small plants.

There are also a number of rodents which live in the desert of Al Wusta such as the rat and the jereboa which dig their burrows under the plants which grow in the sandy region. They live on seeds and small plants and their numbers increase in a dramatic way after rain, which results in an abundance of food. These rodents are the favourite food of predatory birds and foxes and other meat eaters of the area.

The lynx is the biggest of the wild animals which live in Al Wusta. It is difficult to see as it has a

natural tendency to hide. Evidence of its presence in an area is the remains of the animals it has attacked. In addition to its grey sandy colour which is in keeping with the desert environment, it is distinguished by two big, black ears with tufts of hair and it has a short thick tail. It is sly by nature which is perhaps what makes it protect its movements with secrecy when it moves at night. It roams in a large area, searching for its prey and attacks anything - rabbits and lizards. It has remarkable strength and is able to carry a gazelle twice its size.

The sand fox is widespread in various places in the area. It is small and white in colour. It is characterized by big ears and a long thick hairy tail which is white at the end. It is usually active at night. Its small size enables it to hide in rocks in the desert areas or under plants during the day. It changes its places of refuge in an area of approximately 15 kilometres about every two weeks. The sand fox is characterized by its barking. It feeds on insects,



This area is home to a wide diversity of wildlife



reptiles and small rodents. It can also live without water for long periods.

The red fox is either brown-ish, red or grey and it depends on small mammals, reptiles and the remains of animals, which other beasts of prey have killed, for its food. It is bigger than the sand fox and requires water from time to time so it heads for the edges of furrows where water oozes through the ground and where the rocky banks provide it with protection. Many of these foxes frequent inhabited places and their presence is known by their cries. They fight one another with ferocity.

There are also a number of types of lizard which live in Al Wusta. The biggest is the Monitor Lizard which depends for food on what is left over from what other lizards have killed. They can be seen whilst hunting for food in the sandy depressions.

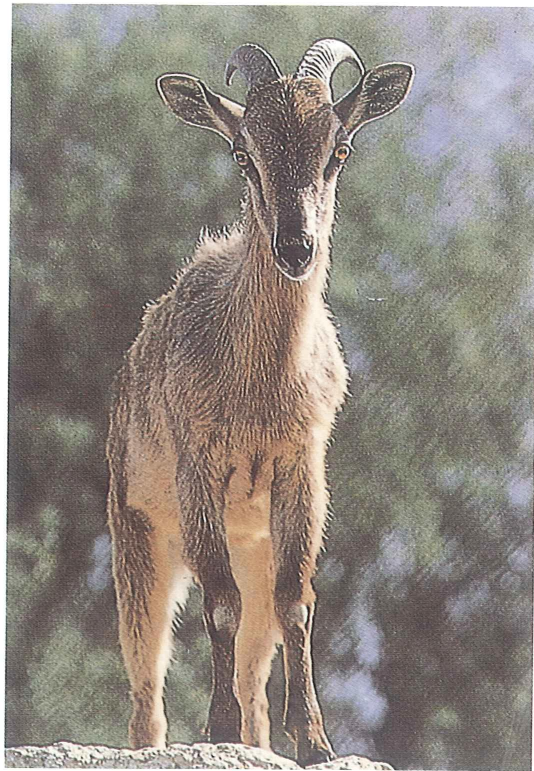
As for the lizards with the prickly tails, they are vegetarian. They can be seen running quickly in the rocky areas or relaxing on trees at any time of the day. The Wall Gecko and the Gecko can be seen moving quickly in the desert at any time of the day or night.

A number of snakes are also found in the desert area of Al Wusta but they can rarely be seen as they move quickly from place to place. Among them is the snake with a cowl around its wide neck which helps it dig its path under the sand to hide. The snake with 2 horns lives in sandy areas and is characterized by its hostile nature. It can be distinguished from other snakes by its huge triangular head and its clearly decorated skin.

The Nubian ibex lives in the little slopes which are located on the east side of the Jiddat Al Harasis in the desert of Al Wusta. It is characterized by its light brown colour whilst its lower sides are a

different colour - white with some black marks and white also on its two front legs. The size of the male is double the size of the female and is distinguished from it by two curved horns.

The mountain goat enjoys life in little rocky outcrops where it can use its small hooves to reach the steep slopes and rocks where it can find shelter. It lives on grasses and trees which are present in the wadis and on the slopes and it gets salty water from where it oozes through the ground. It usually roams in groups of 3 to 5, made up of adults and young. Herds grow to about 8 or 10 goats between October and December each year, which is the mating season.



Nubian Ibex are protected



And what of birds ? There are various types in the desert of Al Wusta according to the seasons. For example, the bustard is a bird which is basic to the region, it gathers together in areas where there has been recent rain. There are also four types of sand grouse which are found in groups at places where water exists in slight depressions. The lark, which is small in size, is the best known of the birds that live on seeds; they are often found in places where recent rains have fallen. The huge grey bullfinch is an aggressive bird which lives on insects and rodents. The night hawk is a migratory bird which tends to rest far from the heat of the sun

during daylight hours, and searches for food, insects, in the milder hours of the day or at night. Many migratory birds cross Al Wusta during the period of their migration, including the falcon.



Bird life in the desert is diverse and changes with the season



The love of mankind for animals



Folk Arts



Al Razha dance





Women enjoy the folklore in Wusta region

The close ties which exist between the desert people of Al Wusta desert and other citizens of the Wilayats of the Dakhaliya region are reflected to a great extent in the homogeneity of the types of folk songs. The Bedouin songs, however, are still popular in the Wilayats of Al Wusta and elsewhere.

The "Razha"

This type is characterized by the sword and poetic exchange. Long ago it was the way for the group to express the needs of the people of the Wilayat. It was also a way to announce war, gather troops, and announce victory or mediation between the warring parties for a settlement between them. The "Razha" starts with the sound of the drums, calling upon the men to gather. A poet from every tribe extemporises, explaining the event for which

they have gathered. The men of the "Razha" also gather together for amusement and to display their skill in swordsmanship and in combat with swords and shields. The poets of the tribes vie with one another with their skill in love poetry, eulogies, riddles and conundrums. This is the literary picture of the combat with swords.

The name "Razha" indicates a dance with swords, with the man collapsing beneath the weight of the sword, he has to carry this weight during his high jumps in the air and land standing firmly on his feet, without trembling or falling. He throws the sword in the air and catches it as it comes down. The weight of the sword or the sharpness of the weapon is important. The forms of the "Razha" differ in the movements of the participants, the type and speed of the rhythm governing the movements, the



poetic metres which form the singing of its verses, and the subject upon which the poet extemporises.

The different kinds of "Razha" have names, each one indicating one of its attributes. Either the poetry, or the movement, or its connection to a certain place. Of the best known of these is the "Razha Mashuba" which is love poetry or eulogies.

The "Razha Al Harbiyaat" is war poetry, for raiding or repelling raids, for celebrating victories, or for settling a dispute between the warring parties.

The "Razha Al Hawaama". Here one of the rows of performers remains stationary

while the other row turns a complete circle about the square, parallel, for a short time, with the second row. They continue round until they stop opposite the fixed row, which in turn then begins a similar circle.

The "Razha Al Khaalidiya" which is special to Wadi Bani Khalid in the Sharqiya, is sometimes called the "Qasaafiya", or the "Razha Al Shabaab".

The "Razha Al Naahiya" which has a somewhat different formation. When two tribes meet - in the "Razha" each of them is accompanied by its special drums. These drums are often passed down from generation to generation. The "Razha" has two drums the "Kaasir" and the "Rahmaani". To the sounds of the drum the side which is to begin, starts the song, singing the text poetically and melodiously. The two drummers move between the two close parallel rows until the song ends. When the drums of this side fall silent, the drums of the other side start with a new verse. Often this is a reply to the first verse. Then there follow poetic verses and singing, exchanging between the rows until the "Razha" is completed.

The "Razha Al Kabira"

"Kabir" (known as the 'big' dance because it is the "Razha" of the adults, the fighters with swords). The poets of the adult "Razha" declaim poetry in riddles and conundrums. Long ago, it was the "Razha" of war, peace and mediation between warring parties. Now, it is the "Razha" of welcome and celebration and eulogy of His Majesty Sultan Qaboos and the glory of his blessed era. It has three slow rhythms, characterised by their solemnity, which is in keeping with the movements of the participants. The poet of one of the approaching rows dictates the text of the verse - poetically and harmoniously - after singing the word "Laal" in the same rhythm.

No sooner is the sound of the drum of one of the two sides (which has the first verse) heard, than the display of 'courage' with sword and rifle begins. The fighters with swords have a tradition and rules which is never broken. The adults precede the young in the dance. The aim of all the fighters is to strike the opponent on his left thumb, with which he holds his rifle, to eliminate his defence. When the two sides fulfill the aims of their fight, they stop. However, if no one side is the clear winner, then a third man enters between them, cutting the air between their swords with his sword, this immediately stops the battle. The rules in these situations are well-known. An old man or one of rank, or both, terminates the fight between the two sides, stopping them by cutting the air between their swords with his sword.

"Al 'Aazi"

This is poetic recitation without chanting or singing. It is performed by an outstanding poet or story-teller. The poet of comes out from his group,



grasping his sword and his rifle. As he walks slowly, he recites poetry of glory and praise. He shakes his sword to impress all those present at the meeting and this shaking makes the blade tremble. Behind the poet the group of men participate. They turn in the square between the two rows of "Razha", who gather to form a circle around the poet and his followers. They reply with a number of short cries in the traditional manner, like the short loud shouts of the word "Wasalamat", which in olden times was accompanied by the firing of a rifle. The participants cock their rifles, which can be heard at the same time as these shouts which usually follow the recitation of the first verse.

There is another shout "Al Mulak Allah Yadoom" (The reign of God is everlasting) and the participants prolong the letter "Alif" in expression of the sublimity of the cry- and they repeat it again at the end of the poetic verse which the poet of "Al 'Aazi" recites.

In some Wilayats of the Dakhaliya region, as well as Al Wusta, the poet ends his poem by glorifying his family or praising his friends and their relatives with the expression "Sabiyan ya kaba al Shim".

There are three kinds of "Al 'Aazi" poetry. The first - the "Al Alifiya" where each verse begins with the letter "Alif" (A), from which the name is derived. The verses continue until the letter "Al Yay" (Z). Satirical poetry is often used in the "Alifiya".

The second type is the "Al 'Adadiya". Here the first three verses, at least, begin with a numerical formula. The poet says the first, then there is a poetic verse, then he says the second, another verse follows.... and so on. The length, here, depends also on the ability of the poet and the

length of his poetical repertoire.

The third kind is the "Al Mutlaqa". Here the poetry is free and not linked to an order of letters or numbers, rather its verses depend on the quality of the poet and his creativeness.

The "Qasida Al 'Aazi" begins, usually, with "In the name of God" and ends with a prayer and the blessing of peace on God's Prophet.

One of the important aims of the "Al'Aazi" poetry, now, is to praise His Majesty Sultan Qaboos, and the merits of his era.

Preceding the "Al 'Aazi" (or following it) is the "Al Ta'iyuta" or "Al Ta'eeyeta" especially in the Wilayats of Al Hamra and Bahla in the Dakhaliya region. The "Ta'iyuta" is about the glory of Sur, with men and women shouting the word "Sur". "Al M'aeet" (the shouter) shouts the name of the person who he wants to praise. Then he speaks of his Wilayat and his country and its great Sultan, together with various historically glorious deeds. The participants in "Al Ta'iyuta" reply and with one resounding voice shout the word "Sur", "Al M'aeet" then repeats the names of those whom he wishes to praise or whom the people are proud of.

The "Al Ta'eeyuta" ends with the words "Al M'aeet" (the shouter) and the expression "Al Muslimeen Takbir".

"Al Taariq"

This is a Bedouin song which is sung either on the back of a camel or seated on the ground. Two singers perform it. One of them begins then the other takes over at the end of the verse. He repeats the performance of the first singer. The song does not vary - in "Al Taariq" - from one poem to another. Most are love songs or praise of the she-camel and



her merits.

"Al Taariq" is performed during the slow walk of the camel and so the rhythm of the singing in it differs from the singing of the "Al Taghrud" which is performed during the quick pace of the camel. The name of the "Al Taariq" differs between areas of the Sultanate, or it differs in pronunciation. In the two areas of Al Batinah and Al Dharhira it is called "Al Radha", and in the Wilayat of Sur in the Sharqiya it is called "Al Tawareeq" which is pronounced "Al Tawareej".

"Al Wanna"

This is a song of recollections which the Bedouin perform individually to amuse themselves while riding on a long journey. Thus it was in olden times ! The singer performs it with one hand on his side and with closed eyes. The Bedouin form a circle around him, sitting on the ground. Then another Bedouin participates with another song. Most of the poetry of "Al Wanna" is love poetry and some is in praise of the camel. Sometimes it is called "Al Nawaha" (the professional mourner) because of its sorrowful character.

"Al Taghrud"

This song is sung while riding camels or horses, either to encourage them or their riders.

The "Taghrood Al Bush" is called the "Razha Al Bedu" or "Razfa Al Bedu". It is a group song with an unchanging melody. It is characterized by a lengthening of the long vowels during singing, to convey the rhythm of the animals movement. The "Al Taghrud" is sometimes called "Shila Al Rukaab" (the song of the riders). It is also called "Hambal Al Rukaab". In both cases there is only one singer.

The "Al Taghrud Al Bush" it is sometime called "Al Gheerud", "Al Ghaarud", Al Taghreera", Al Taghreed", "Al Ghuruda", "Al Ghurud" or "Al Ghaaruda".

The origins of this song go back, long ago, to a group of men who performed it whilst mounted on camels going to battle or returning victorious from it. It was also performed for amusement at night, whilst the Bedouin were sitting in their tents but not in Al Wusta.

The "Taghrud Al Khail" it is a song permeated, by shouts to encourage the horse. It is a song of praise, with the poetry enumerating the horses merits. Usually the "Taghrud Al Khail" is performed by the riders, getting ready for racing and is characterized by bravery and courage and helping the weak.

In an example of the "Taghrud", being performed in Al Wusta, for the purpose of amusement and evening entertainment, the poet declaims verses eulogizing his loved one far away.

"Oh happy the greedy one who eats who hopes for a life of ease with good things the neck is the neck of the "Sul'ai" he has brought up and the cheek is a sheet of paper covered in writing"

He sings this song, which is always in his heart, characterizing pleasure and leisure and life full of good things. Then he describes her neck as the neck of the oryx, plump, long and beautiful. He also describes her face as a sheet of white paper which has writing on it, meaning that her face is a delicate, beautiful drawing.



The beauty of the Wusta region





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Promotarget

Photographers

Oman News Agency

Mohammed Mustafa

Salim Al Hashly

Khamis Al Muharbi

Mohammed Al Rashdi

Taghleab Al Barwani

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Reflections

Photocentre

Jacob William Cruiser

Steve Molton

David Mendz

Loliden

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