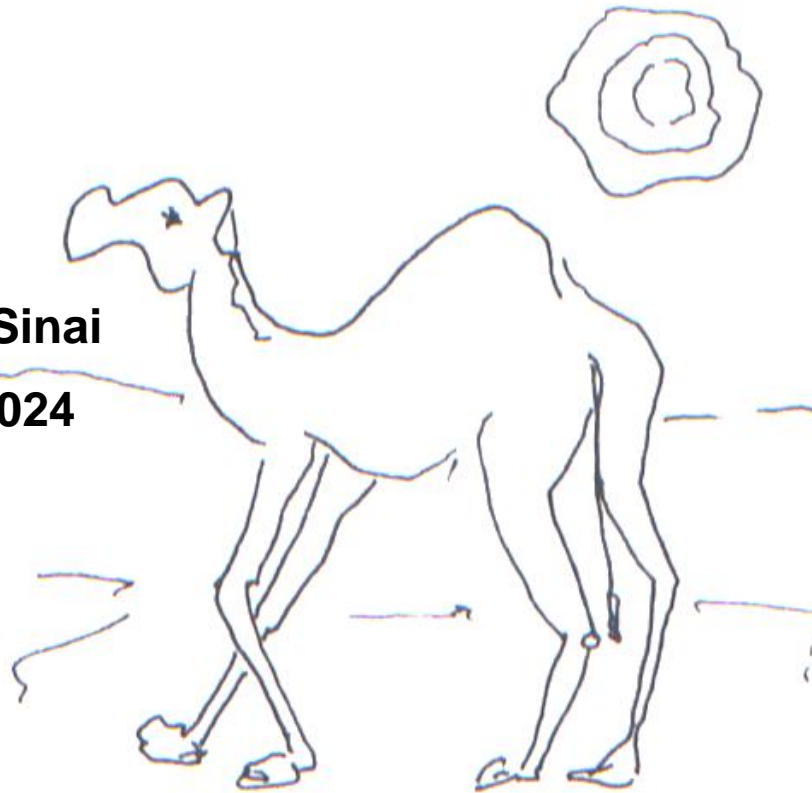


Information booklet

Sound and listening trip in Sinai from 10th to 24th October 2024



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Travel planning

1 day

Arrival of the passengers at Sharm el-Sheikh airport
Drive (approx. 2 hours) to the "Rocksea" north of Nuweiba on the Red
Sea

2nd - 4th day

We live in the camp, where you can also swim and snorkel.
We get to know each other and begin to familiarize ourselves with the
instruments. We make music in nearby desert locations as well as with
the gentle sea waves on the coast of the Gulf of Aqaba.
On the fourth day we drive into the desert at noon to our first camp site
under the open sky.

5th + 6th day

We travel together with Bedouins on camels through varied landscapes
into the desert and after two days we come to our main camp.

Day 7-11

In the center of our trip we camp at a place from which we make
excursions every day: sand dunes, granite, basalt or sandstone deserts.
We make music with different instruments in gorges, plains and on table
mountains. Here we take a lot of time to fully immerse ourselves in the
desert and its beauties. We come to rest and to silence. We hardly enter
into verbal communication, but we connect with each other all the more
sonorous through music in the landscape.

12th and 13th day

We ride out of the desert again. Before that, however, we will celebrate a
farewell party at a special place with the Bedouins.

14th day

End of the trip in the camp by the sea

15th day
departure

Introduction

The Sinai Peninsula lies between the African and Asian continents. The country rises in the southern high mountains to just over 2600 meters. The south is lapped by the two arms of the Red Sea. There are coral reefs that are among the most beautiful in the world. The landscapes of southern Sinai are characterized by mountains made of granite in a wide variety of colors, from basalt and porphyry, glittering quartz. Again and again this hard rock merges into the soft, light sandstone. Abstruse figures were formed on its surfaces by erosion, colonnades and countless caves, both large and small. Under the harder outer layer, real color paintings of breathtaking beauty emerge in many places - museums of nature.

Gorse bushes, desert pumpkins, capers and a few acacia trees grow in the valleys. A closer look reveals a myriad of small flowers, herbs and delicate grasses, some of which give off an intense scent.

The camel offers a mode of locomotion that enables one to experience and feel the area in all its subtleties. You notice how the entire landscape is slowly changing, you can see the incredible variety of colors.

Unlike, for example, with the jeep, you can also hear the sound of the desert intensely and totally: First there is the incredible silence - a silence that you can hardly experience anywhere here. But the noises that are made also sound very different depending on the landscape: the chirping of a bird, the cracking of wood, your own voice, a song - in a narrow valley such a sound seems to fill the whole room. Or you can hear the wind getting caught in the gorse bushes.

These sounds and the tones that we produce on the instruments we brought with us are the focus of our explorations around our campsites in the desert.

For thousands of years the Sinai has been populated by cattle-raising and hunting cultures. In our latitudes it is known as the place of the story of Moses and the children of Israel, i.e. the descendants of the biblical Abraham: Here God first revealed his name, Yahweh, and here Moses received the tablets with the ten commandments. The fascinating St. Catherine's Monastery has stood at the foot of Mount Moses for 1500 years and has been and has been continuously inhabited by monks since it was built to this day.

Over the centuries, the various Bedouin tribes who still live there immigrated to the Sinai. They refer to themselves as "original Arabs" and were traditionally pastoral nomads. Today they live more and more in permanent houses and earn their living mainly in tourism. We will be traveling with Bedouins from the Mzaina tribe. They are men who grew up in the desert, in the country we cross, who know every rock and tree there, for whom all the places are linked with memories.

Katrin Biallas was adopted into the Sliman Abu Hmed family 28 years ago and spends a few months there every year, making the desert her second home. She speaks the tribal dialect and translates all conversations on our tour.

The trip not only offers the opportunity to perceive and experience landscapes and places intensely, as well as to enjoy the open sky overhead day and night, but it also offers the opportunity to gain an insight into the traditional way of life of the Bedouins. We are on the road with them, together we share this piece of life, together we make music and we will definitely have a lot of fun!

On the part of the fellow travelers, a certain amount of independence and flexibility should be brought along, as well as the ability to forego comfort and to adapt to the given, simple circumstances, but also the willingness to get involved in this slow way of traveling and the rhythm of the Bedouins . We consider an encounter with mutual respect and openness to be a matter of course.



The campfire academy

During our camel trip, while sitting around the fire, Katrin will talk about various topics that are relevant to our trip.

It will introduce you to the geography of Sinai with its flora and fauna and explain the basics of the life of the people in the desert and the fascinating history of Sinai. Mainly we dedicate ourselves to the culture of today's Bedouins in Sinai with all questions about the topics family, women, marriage, common law, medicine and many others. We also deal with the Bedouin religion, Islam and how it is lived by them.

Jochen will talk about rocks and natural materials, about the fascinating phenomena of sound and vibration and about where they can lead us.



What is a sound and listening journey?

On day 7, the time of silence begins for us.

From this point onwards at the latest, we only want to experience the desert in silence. This means that we do not speak, but it is a sound and silence retreat for all of us.

Unless the wind is blowing around a rock face, it is silent in the desert. This silence is something quite extraordinary for us, because we can't experience it in our country. Traveling through a country where the acoustic stimuli of the outside world are reduced to an absolute minimum, leads us to extremely deep inner experiences. We want to seek out these experiences. Therefore, for us the great silence at the center of our journey.

Far away from the noises of civilization, we travel in silence to powerful places in sand and stone deserts of overwhelming beauty. Here we will once again enter into conversation - not with words but with sound and music. We make music on new sound objects that I have developed - instruments for striking, rubbing, stroking or blowing made of glass, metal or stone. After playing, we are quiet again, prick up our ears and try to find out whether anything has changed in our auditory perception.

What happens when the usual chatter of thoughts and evaluations turns into a concentrated state of silence? How do our listening habits change when we distance ourselves from reflexive categorizations of what we hear? What happens when the original silence comes to the fore?

Every thing - whether large or small - has its very own sound - a sound that corresponds to its essence and tells us about its mood. Stones, for example, sound completely different from metal or glass because they provide information about the earth's prehistory. This is not only true of materials; every room also sounds different and its resonances give us information about its nature and the forces at work within it. Sound and noise can unfold very differently in every place. And through its resonance, it responds to our music. It's like a conversation again.

And if we make music with basalt stones in a basalt desert, for example, something can resonate strongly. It is so much nicer to make stones resonate where they come from than in a concert hall. Because now the place plays along and can talk about itself through the music.

An important experience during the sound and listening expeditions is that the sounds of nature are also experienced as part of the music at some point. Something like a dialog actually develops. And if we embed our music in extended periods of silence and stillness, we can gain an unexpectedly intense access to the sounds of nature.

Everyone has a feeling for beautiful music. They are just as capable of creating beautiful sounds in a playful, improvisational way. Everyone can also communicate with the places of nature, they just have to take their auditory perceptions seriously.

Sound and listening experiences in a landscape of silence, where only the earth carries you and the sky opens up above you, are not forgotten. You can draw on them for a long time to come. Through attentive listening, the realization of being connected to the outside world in a

strange way can develop, which helps me to tune in and at the same time consolidate my personality.

As already mentioned, the great silence is the gateway to such sound experiences. To experience this, we need to practise the great silence. Experience has shown that through silence and sounding together, we can become very close to each other, but also to the Bedouins, who will usually also be present when we make music.

After four days in our place of silence, the Bedouins will once again be doing what they have been doing for centuries - accompanying us safely through the desert from one world to another. Here we can talk to each other again. On the last evening in the desert, we celebrate a feast together.



About ourselves

Katrin:

In 1991 I took part in a ten-day camel tour through the South Sinai for the first time. During this stay, I already began to acquire the Arabic dialect of the Bedouin tribe there and got “family connection” through being adopted into a Bedouin family.

Every year from then on I traveled to Sinai to share and experience the life of this family and the tribe as a daughter. The Sinai became a second home for me. During this time in Germany, I completed my studies in ethnology (ethnology) and Islamic studies.

It is important to me to convey the Bedouin worlds as I got to know and understand them to people in my homeland. On my travels, lectures, slide shows and on my website I attach importance to portraying the Bedouins neither as noble or mysterious exotics, nor as primitive remnants of a bygone world, but as "normal" people who can be better understood if you understand their interior views, their religion and how their tribal system works.



Jochen:

I have been working as a sound artist since 1988. My focus is on researching sound phenomena from a wide variety of materials, shapes, resonances and movements. I develop and build new types of musical instruments, sound objects and installations and give concerts in different line-ups. I pass on my own access to the sound worlds in seminars. I not only travel to Sinai but also to many other countries to get into conversation with people, animals or landscapes in a musical way. Since 2018 I have also been offering a two-year training course to become a sound dialogician. I will accompany the trip with my instruments.



General travel information

Weather

In October it can occasionally get a little chilly, but the sun still has a lot of power and it can be around 30 degrees during the day. At night it will hardly be colder than 5-10 degrees. You can swim and snorkel well in the Red Sea at this time.

It may well be raining. Usually the rain showers are limited to a few hours, so that one could seek shelter during this time if necessary. In general, the weather - especially since climate change has been so clearly felt - is always ready for surprises and therefore it is not possible to predict what it will be like! There can be heavy rains, but also extraordinary periods of heat.

Rocksea

Our beautifully situated accommodation on the coast of the Red Sea consists of a collection of simple, single houses with beds or mattresses. The shower and toilet are in shared bathrooms that are clean. There are many ways to sit and lie on the beach. A nice restaurant offers delicious cuisine with a variety of drinks.

The Rocksea is run by a German family who decided to emigrate there over 20 years ago out of a passion for the Sinai.

You can find out more information and see pictures of the property at www.rocksea.net.

The camel tour

Clothing (see also packing list on pages 12 and 13)

We recommend comfortable, hard-wearing clothing with long sleeves and legs and no thick seams for the tour.

I ask you - in consideration of the locals with their pronounced sense of shame - not to wear tight-fitting, low-cut, short and transparent clothing. Although the Bedouins - they are Muslims - are extremely tolerant, they find this difficult to understand and "indecent". In any case, the most important thing is that you feel comfortable in your clothes!

The bags

We recommend an old, hard-wearing bag or backpack with handles and loops as a travel bag. The bag itself and the side pockets must be completely lockable so that nothing can fall out, even if they are upside down. Duffel bags are rather unsuitable. In addition, you need a comfortable daypack so that you always have the essentials (water, sunscreen, soap, notebook, windbreaker jacket, camera, etc.) with you. The daypack hangs

ready to hand on the saddle knob and goes on a sound expedition with us during the day.

Please try to limit luggage. A lot of things are just dragged around without needing them. We can exchange a lot with one another.

Riding on the camel

Camel riding does not require any prior knowledge. You get on the camel when it kneels on the ground. The saddle is covered with a blanket and gives the rider good support. With certain sitting techniques you can prevent back pain or the like. gets.

After a short briefing, the participants lead and steer their camels themselves. It's easy. The camels we go with are well behaved and used to dealing with tourists. On some routes (e.g. mountain passes) it is necessary to descend and walk a bit. If you want, you can walk the entire route - the pace then corresponds to a brisk step. The soil quality varies, but mostly it is fine to coarse gravel or sand, sometimes firmer, sometimes softer.

The storage

We camp in different places in the desert. We will sit around the fire in the evening and can sleep there too. Those who prefer solitude can also withdraw to the next rocky corner. We sleep on the floor in the open air. If you want, you can of course bring a tent.

The fireplace will be our point of contact where we can leave our luggage safely. During the day we make forays through the landscape on foot and communicate with nature at selected locations and improvise with the instruments.

The Bedouins who accompany us cook for us and support us whenever necessary.

From the food

The Bedouins bake fresh flatbread twice a day. There are also tomatoes, cucumbers, feta cheese and the like. On warm dishes there are delicious vegetable stews, beans, rice with vegetables or lentils, etc. We will bring some fruit and dates with us. The cuisine is primarily vegetarian, but on request we can be delivered with chicken or fish from the coast or we can have a billy goat slaughtered.

From drinking

We carry packaged drinking water with us, but also use a modern filter to be able to supply us with well water on the way.

The absolute typical drink of the Bedouins is strong, richly sweetened black tea. We have several jugs with us, so that we can prepare hot

drinks for every taste in the morning, at noon and in the evening and adjust the sugar content to suit every taste. You can have your own bags or similar

packing list & tips

DRESS

- Light clothing for warm weather
- Warm clothing: warm sweater, winter jacket / rain cape
- For evening / night: sweatpants or other comfortable clothing in which to sleep
- Scarf / large cloth (protects against sun, cold, sand, flies and many more)
- Sleepyhead - the head may be in the night wind. Cloth works too
- Sturdy shoes with good traction that give the foot support; sand often trickles into the shoe, so high-heeled shoes are better; But trekking sandals have also proven their worth. It is best to wear shoes that you are already familiar with and that you feel comfortable in.
- Light slippers or sandals (best open to slip on quickly) for the beach and for the campsites
- For beach and sea: swimwear; Plastic sandals for the sea (prickly animals!), Snorkel, diving goggles (can also be borrowed on site)

SUN PROTECTION

- Sun hat / cappie / cloth to protect face and neck
- Suncream
- Sun protection for lips
- sunglasses

DRUGS

- Disinfection, bandages, plasters
 - Remedies for diarrhea, colds etc.
 - Stomach remedies, digestive aid
- Traveler's diarrhea: Tannacomp, Perenterol, etc. (can also be taken preventively). Travel guests have had very good experiences with them. "Ask your doctor or pharmacist".

FOR THE TOUR

- Warm sleeping bag
- Sleeping mat, air mattress or similar. (you can get a small carpet instead or in addition on site)
- Small, comfortable daypack
- Toilet paper: you can get it there, German is more absorbent

- 1-2 large (thin) plastic sheets or garbage bags (to protect luggage in the event of a rain shower)
- flashlight and Batteries
- Pocket knife (Caution: do not put pocket knives in hand luggage during the flight!)
- a drinking cup or a cup for herbal teas and, if you wish, your own plate
- (gifts, souvenirs, see below)

camera

Be aware that sand and dust get into the camera!

- If you find it difficult to sit on the floor: stable folding stool
- If you don't like black tea: own tea bags; own favorite drink
- For in between: dried fruit, nuts, bars, etc.

PAPERS:

- Passport (must be valid for six months after entry!)
- Air ticket
- Insurance documents, especially Health insurance (emergency phone number!)

There is often the opportunity to give someone a small gift, for example when you receive a gift yourself. You can therefore take things with you that you can leave there on the way or after the tour, or that you can take a few small items with you. Suitable are: children's clothing, sweater, bag / pouch, rope, lighter, finger ring, hair tie, hair clips, perfume - for men and the like. Highly sought after by women - skin cream, flashlight, knife, ointment, aspirin, etc. Please avoid gifts or souvenirs that could soon be left as rubbish in the desert!

This is absolutely voluntary and is only intended as a guide. Often it is said in the corresponding situation: "If I had known ..."





formalities

Legal position

We take this trip privately and freelance. As far as the external framework is concerned, we only act as companions or sound days instructors. The organizer is Sliman Abu Hmed. We do not conclude any written contracts. We cannot accept any liability.

Travel price

The trip costs 1690 € without a flight. The flight price varies between approx. 300-400 € (this information is not binding!). On the day of arrival or in the night from 10th to 11th October, as well as on departure in the night from 23rd to 24th October, the trip from the airport to the camp is included in the travel price. If you arrive on a different day, you have to pay the travel expenses yourself. Single supplement: 30 euros.

Additional costs

Additional costs for the participants only arise in the camp. Here we have booked half board. This means that accommodation, breakfast and dinner are free with one drink each. Also, expect a tip of around 5 euros in the camp and around 20-30 euros in tip for the camel tour. Everything else is "inclusive"!

You can cancel the trip at any time prior to departure. In this case we lose the right to the agreed travel price. Instead, a cancellation fee is charged as compensation for the travel arrangements and expenses made.

It is staggered as follows:

Up to the 30th day before the start of the journey, 20% of the travel price

From the 29th to the 22nd day before the start of the journey, 25% of the travel price

From 21 to 15 days before the start of the journey, 35% of the travel price

From the 14th to the 7th day before the start of the journey, 50% of the travel price

From the 6th day before the start of the journey, 65% of the travel price

We recommend you get travel cancellation insurance.

Place of arrival

Our arrival airport is Sharm el-Sheikh on the Egyptian Sinai Peninsula. The journey begins in the "Rocksea" north of Nuweba.

Mode of Transport

From the airport we take a minibus to the hotel in Nuweba. We make all trips between the hotel and the desert in the same minibus or in a jeep. The tour through the desert is covered on camel's back. Each traveler has their own camel for the entire duration of the tour. The camel carries part of the total loads carried along with the rider. Should a camel fail, a replacement will be provided within a very short time.

Accommodation

The group lives in the "Rocksea" on the Red Sea. It is a simple but good and clean accommodation right by the sea. In the camp, each participant has a bed and sheets. The shower and toilet are in the shared bathroom. You eat in the in-house restaurant.

The rest of the time, i.e. During the camel tour we live in the open air or in tents and sleep on the ground.

Meals

During the camel tour we have three meals together every day. On tour we eat typical Bedouin food in a typical Bedouin way. We offer fruit and snacks on longer journeys.

Health needs

No health precautions are prescribed or necessary for entry into Egypt. However, it is recommended to be vaccinated against tetanus and polio. Please check your vaccination certificate to see whether a booster is due! Hepatitis A screening is also recommended.

Often there is only an upset stomach, the so-called traveler's diarrhea, which is not only diet-related, but also reflects the entire physical and mental change. Traveller's diarrhea often only lasts a day or two. It cannot be avoided with certainty, but there are preventive means with which good experiences have already been made. (e.g. Tannacomp or Perenterol)

The passport must be valid for at least six months on the day of departure.

A visa is not required for the area we have visited for the period of two weeks. At the airport you will simply receive an entry stamp on presentation of your passport and a form. For Germans, entry is also possible with an identity card. In this case, however, you must have two passport photos with you.

Money (Egyptian pounds) can be bought in the airport and in the cities. We can also exchange money in both directions (Euro - Pound) at any time. We recommend that you take euros with you in cash, it is uncomplicated and also harmless. Withdrawing on site with an ec card can be difficult.

Customs The general regulations apply. Import of 1 liter of spirits is allowed. It is forbidden to take corals and shells, but also found objects from the desert (fossils, sometimes stones).

Number of participants

We aim for a group size of a maximum of 10 travelers.

However, we already carry out the trip from 5 participants. The tour price then changes as follows:

If there are only 5 to 7 registrations, the price increases by 100 euros per guest.

Registration and payment conditions

If you want to register for a trip, fill out the enclosed registration form.

You will then receive a confirmation. Airport and entry

If you land with a different plane than the rest of the group, you will have to deal with the immigration formalities on your own. There are few things to consider.

First go to the bank and exchange some money for your own use. Fill out the immigration form if you have not already done so on the plane. You can simply enter "Nuweba" as the destination. Purpose of the trip: "recreation".

When you pass the immigration desk, present this form and your passport. Tell the officer that you only want to stay two weeks ("only two

weeks") and only in Nuweba ("only in Nuweba") and therefore do not need a visa ("I don't need a visa"). Don't mention the camel tour at all. Then the officer will give you an entry stamp, which you will have to show again immediately. Then it's off to the baggage carousel. In front of the exit door, either Jochen or Katrin picks up the passengers.

Comment on the legal situation

Please note:

The tour operator is Sliman Abu Hmed Al-Ajrab of the Mzayna tribe. He and his team will do everything in their power to carry out the trip in such a way that all fellow travelers can be satisfied and that as many problems as possible that may arise on the way are solved. After all previous experiences, we have no doubts about the success.

Under the Bedouin legal system there, fellow travelers officially have the status of guests and are under Sliman's protection, even if guests usually do not pay their host any money. Among Bedouins, the right to hospitality is based on reciprocity and everyone is sometimes a host, sometimes a guest with all the rights and obligations that are traditionally attached to it. Since we are outside of this reciprocal system, the host is rewarded with money.

If there were any legal claims of any kind, they would be heard before the Kadi, the tribal judge, according to local Bedouin law. This has never happened since Katrin Biallas took part in these trips (since 1999).

Taking out travel health insurance is essential.

Airport and entry

If you land with a different plane than the rest of the group, you will have to deal with the immigration formalities on your own. There are few things to consider.

First, go to the bank and exchange some money for your own use. Fill out the immigration form if you have not already done so on the plane. You can simply enter "Nuweba" as the destination. Purpose of the trip: "recreation".

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L i t e r a t u r

On the tour we have a small “library” with information and interesting things about the Sinai and its inhabitants, from which everyone can borrow something at any time.

Practical travel companion

Biallas, Katrin

Little Sinai companion in the desert - plants, animals, Bedouins, Horb
2013

Braun, Ralph Raymond

Sinai & Red Sea, Michael Müller Verlag, Erlangen 2012

Rauch, Michael

Egypt - Red Sea and Sinai, DuMont Verlag, Cologne 2009

Sound art

Jochen Fassbender

Sound art and the art of hearing, Flensburger Hefte Verlag 2014

stories

Biallas, Katrin: Mzayna Bedouins in Sinai - from old and new days, Sulgen
2012

Photo book with personal conversations with a Bedouin man, a young
and an old Bedouin woman about their lives, their desires, hopes,
feelings

Alafenisch, Salim

Alafenisch originally comes from the Israeli Negev desert and now lives
in Germany. His books tell firsthand about life in the desert and modern
changes.

The camel with the nose ring, Unionsverlag Zurich 1990

The petrified tent, *ibid.*

Grandfather's eight wives, *ibid.*

The incense dealer, *ibid.*

and many more

"Unerhör tes"

Wolfgang Bossinger in conversation with Jochen Fassbender (abridged)

Mr. Fassbender- you deal with sound art, new forms of music making and conscious listening. What do you understand by conscious hearing? Perhaps more than any other sense, the sense of hearing offers us the possibility of a very intense encounter with the outside world. For example, if you look at me, your eyes will get caught on the sweater - on my appearance. But when you hear my voice and perhaps pay less attention to what I'm saying than to what my voice sounds, you will penetrate much deeper. You can learn a lot about my inner, mental and emotional nature - about my personality. The German word "Person" comes from the Latin word "personare", which in turn means "to sound through" in German. In this respect, the inner quality can be heard not only in people but in everything that sounds. Conscious listening is an activity that builds bridges between me and my outside world and creates a deeper understanding. And since the outside world also always reflects myself, this activity helps to recognize myself.

What is the significance of making music for you? You associate it with the play of a child who can rediscover the world.

The adult world is very expedient. There is a spoon to eat, a chair to sit on, etc. A child's play knows no boundaries. Everything is possible and allowed. A spoon is not only good for eating, it can also fulfill many different functions.

If we now play with everything that sounds as impartially as possible, we get to know many facets of the sound source and can thus explore it more thoroughly. A sound body, whether made of wood, glass or stone, which is struck, rubbed or blown on in various ways, can display sound properties that we would not have thought possible. An infinitely broad spectrum of sound possibilities opens up, triggered by different materials, shapes and resonances and the type of sound generation. It is very exciting to go on a journey of discovery there. (...)

About the art of sound and the art of hearing

We live in a world that has become so complicated that it requires more and more specialization. In this respect, the job that I do is certainly very unusual. Because the area of my sound art is very broad. It would probably be more correct to say that it encompasses many different

professions: the musical instrument inventor and builder, the musician, researcher or teacher.

It all starts with the player in me. If I playfully make the things sound as they occur to me, I can find out many sound phenomena. This makes it easier to elicit clearer tones from flat stones than from spherical or egg-shaped ones. If I hold or place a stick in different places, it always sounds different. Sometimes a deep, relatively long-lasting tone is created - at other points higher and shorter. Or when I put my ear to a tube, I hear the noises around me rustling in a certain tone that corresponds to the column of air in the tube. The longer the pipe, the lower the tone - the shorter the higher. Many know this effect from a mussel. Children are often told that they hear the sound of the sea when they take a shell to their ear. (...)

Of course, my instruments should not only please me, but should also be played by as many other people as possible. That's why, in addition to playing, developing and building, I also sell the instruments.

But the first thing that draws me when new instruments are ready is of course that I make music on them. As if on the next level, I'm starting to play again, exploring the musical possibilities and immersing myself in the new world of sound. I have often had the opportunity to play with musicians who are at home in different styles and cultures: with jazz music, Gregorian singing, with Indonesian gamelan music, classical Indian or Turkish Sufi music. The language of music is universal. All music conveys the attitude towards life of the culture on which it is based. It is enriching and not only broadens the musical horizon when I can get into conversation with such different musicians.

Regardless of these encounters, I allow myself to be guided by the vibrations and moods of my many different instruments while making music and I am excited to see where they will lead me. (...)

"When we ring a bell ..."

"When we ring a bell, our action lasts only a moment; but the echo persists. The echo lasts in our consciousness only as long as it is audible to us. Then it continues to swing without being audible to us. But it is still there somewhere and continues. If we throw a stone into the sea and it sets the water in motion, we probably don't consider to what extent this vibration affects the sea. What we can see are only the small waves and circles that the stone has created before our eyes. The vibration caused in the sea goes much further than we can imagine. "

These words come from Hazrat Inayat Khan - an Indian musician who already 90 years ago knew a lot about healing possibilities through sound and music.

So the sound still exists even if we no longer perceive it. This explains why we often only become aware of its effect in the silence after the sound. For this reason, the silence is created differently according to different sounds. What happens in silence is comparable to how a homeopathic medicine works. Because here, too, a substance is diluted - potentiated - until it can no longer be chemically detected. Then there is only the oscillation of the substance. The higher the potency, the stronger the effect.

My aim is to investigate the effect of everything that sounds as possible. I am always concerned with the question: What does the sound tell me and where does it take me? For example, music on wooden instruments tends to be very lively and rhythmic. It is as if the life force of the tree is being transferred to us. In contrast, there is metal. With its overtone-rich, long-lasting sounds, it primarily leads us to calm and contemplation. So every thing on this earth - whether small or large - has its very own sound - a sound that corresponds to its essence and tells of its soul mood. It can touch us deep inside our soul. Just as we process the events of the day in sleep, the silence after the sound influences our mental state. If we lack the balance between sleeping and being awake, as well as between sound and silence, we become unbalanced.

Unfortunately, these things are usually not thought about in natural science. In our technology-dominated society, dealing with sound and noise is therefore very careless. Today, noise is a matter of course, and silence can hardly be experienced. As our environment becomes louder and faster, more and more perceptual disorders occur in the auditory area. Deafness, ADD syndrome or sudden hearing loss are becoming widespread diseases. These conditions are outgrowths of the prevailing scientific worldview, but at the same time they reflect each and every one of us. After all, who can seriously claim that they do not use machines that make noise? Each of us uses means of transport such as cars, trains or planes, enjoys the advantages of being able to change location quickly and easily, but we do not want to have anything to do with the noise that this creates.

The word noise comes from alarm. When a marmot sounds the alarm about an approaching eagle, everything goes into the holes to seek protection. We do nothing else when exposed to noise. We listen, switch off, maybe put on a Walkman. These retreat maneuvers offer no protection. Rather, we deliver ourselves defenseless through them. How can we find ways of healing? I believe that the first thing we have to overcome is to listen carefully, even if it is terribly difficult at times.

During a listening walk, I once gave children the task of concentrating on the noise of the motorway and imagining that they lived 200 years ago and didn't know any cars. The children said they heard wild animals or monsters snorting and roaring in anger. Indeed, the roar of the engines is caused by many explosions in rapid succession. It's a truly explosive sound with a certain choleric one-sidedness.

I regularly offer so-called sound and listening days. We go to different places in nature, for example to a spring, in a quarry on a mountain or in a forest and first of all listen carefully to the acoustic environment of the room. Then we play on sound objects that we have brought with us and try to correspond with the location. In a third phase, we are completely silent again, perk up our ears and try to find out whether something has changed in our hearing perception. An important experience on our expeditions was that at some point we experienced the sounds of nature or those of distant cars or airplanes as part of our music. A dialogue actually developed. If we practice in this way, we can gain unexpectedly intensive access to nature, in which we gain respect and respect.

I am convinced that by listening consciously, without prejudice, and compassionately, we can achieve beneficial effects in and around us.

When we are inwardly calm and stable and we - as the Benedictine monk David Steindl-Rast puts it - learn to "listen with the heart", we penetrate hard, encrusted shells and can recognize hidden beauty. And then if we answer in the right tone, we can change the world.

As creatures from heaven we came to this earth, which has supported, nourished and protected us at all times. But today the earth depends on us recognizing our own creative potential and lovingly and responsibly helping to shape the earth.

Everyone is a musician! Everything is music!

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Excerpts from the illustrated book

“Mzayna Bedouins in Sinai - from old and new days”

Anina Gmür, Danier Auf der Mauer, Katrin Biallas (texts)

Katrin talking to an older woman, Ayda

K: What were beautiful things in your life before?

A: Our whole life has been beautiful! The rain, the herbs, the milk, the butter - everything was nice, especially when we moved to the fresh pasture in spring. It was a happy time! We grazed the cattle and sat in the shade of the acacias. The animals found flowers and seed pods. When we milk them, we fill large bowls with it. Dates were plentiful and we kept enough to eat all year round. It was raining and we drank the good, sweet rainwater.

There was something else nice: flirting. The illicit love - it was full of longing and passion, so that one almost died from it. Do you see that hard to climb mountain over there? In such places you would meet your lover in secret and spend the night together. They were wonderful but rare moments. One was afraid of being discovered. The lover would have been killed instantly. (...)

K: What has changed the life of the Bedouin the most?

A: TV destroyed people. The girls started staring at the screens and dressing like the actors. Under the Israeli administration, the Bedouins lived according to their tradition according to the pasture cycle. The Israelis had their customs and we had ours. They liked our robes, they photographed the dresses, the veils, the girls and the flocks. With the return of Sinai to the Egyptians came the bureaucracy. “Go bring this form and that permit! Go to this office, no, that office!” The Egyptians drove us crazy. They asked for money so that we could continue to live on our land. But we replied: “This is our homeland. We stay and don't pay.”

K: What has changed between people?

A: There used to be sincerity and solidarity; a word was a word and an oath was something very, very serious. Today none of that means anything anymore. When a Bedouin found a young goat or a gold ring, he would ask the others if anyone missed these things. And we were strong as iron! Since there is so much chemistry in our food, we have been weak and sick. The Bedouins have become incredulous. Since

then there has been no rain. Only outside in the desert, in the remote valleys, is life even better. (...)

Katrin in conversation with Sliman, her adoptive father

K: What have you been working on in your life?

S: As a child, I looked after my mother's sheep and goats. When the Israelis occupied Sinai, I was very young. I cleaned the beach, picked up cigarette butts and other rubbish. Later I rode my camel along the beach and sold headscarves to tourists or let them ride my mare for a fee. Then I worked as a guard at the old graves for many years, for which I received a monthly wage from the government. Today I make a living from fishing, trade in fodder and work as a tracker for the environmental protection agency. I also work as a camel guide for tourists. (He laughs) You see, I can fill my wallet. But there are times when I don't have a single girsch (groschen) in my pocket. (...)

K: How does your coexistence work in the tribe without a central authority?

S: There is a tribal law. We agree that every member of the tribe must comply with this law, and we all make sure that everyone behaves accordingly. Although this common law is not written on paper, it is Bedouin law. We carry it within us and do not forget it. (...)

K: All your knowledge, your stories are only transmitted orally. What are you telling your kids

S: The children are not interested in our knowledge and the stories. They are like all young people today, they want progress and innovations.

K: What do you give them to take along?

S: The most important thing in life is to avoid people who cause problems. I say to them: "Follow the true religion and don't do anything that God has forbidden us to do. Honor the guest, take care of the family, take care of the income and the children. "

Registration

Sound and listening days in the Sinai desert
with Jochen Fassbender and Katrin Biallas

I hereby register for the sound and listening journey in the Sinai desert
from October 10th to 24th, 2024 Travel price 1690 €:

name
surname
adress
phone privat / mobil
E-Mail
nationality
Passport number / valid until
Name and telephone number of a person close to you who can be contacted in an emergency
Name of the international health insurance
membership number
Insurance emergency telephone
Do you want a single room? <input type="checkbox"/> yes / <input type="checkbox"/> no
Flight details (line, number, arrival in Sharm):

The data from the international health insurance can also be submitted later. In any case, they must be available at the start of the trip at the latest! Except for the address and e-mail, we destroy all data immediately after the trip.

I confirm that I am at least mediocre, that I have read the information booklet and that I agree to the program schedule and the other conditions.

Place and date _____

signature _____

You will shortly receive the travel confirmation.