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# Guidelines and Transliteration

## Guidelines for Authors

For details on the submission of papers and the preparation of papers for publication, authors are requested to consult and follow the latest *Guidelines for Authors*. These are available on the The International Association for the Study of Arabia website at [www.thebfsa.org/content/psas-guidelines](http://www.thebfsa.org/content/psas-guidelines). Please contact the editors on [PSAS@thebfsa.org](mailto:PSAS@thebfsa.org) for further information.

## Fonts

Electronic versions of papers being submitted for publication should be submitted in Times New Roman 12-point font if at all possible, with double-line spacing on A4-paper size and 2.45 cm margins all round. This free font set along with the recommended Greek font set, called TimesClassicGreek (tmsrr\_l.ttf), can be downloaded as a zip file from the BFSA/Seminar website at [www.thebfsa.org/publications/psas-guidelines/](http://www.thebfsa.org/publications/psas-guidelines/).

## The BFSA System of Transliteration of Relevant Characters

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

- We firmly encourage authors to use the correctly transliterated form of any place name, but the names used for types of pottery, archaeological periods, and cultures which have become archaeological standards should be used in that form: Umm an-Nar, Julfar ware, etc. If any place name needs to be given in a non-standard format, the correctly transliterated form should be added in the first instance in any paper (see *Guidelines for Authors* for more details).
- Personal names, toponyms, and other words that have entered English or French in a particular form, should be used in that form when they occur in an English or French sentence, unless they are part of a quotation in the original language, or of a correctly transliterated name or phrase. In the latter cases, they should be correctly transliterated, even when they occur in an English or French sentence.

## 1. Arabic

ء M	ج j	ذ dh ( <u>dh</u> )	ش sh ( <u>sh</u> )	ظ ẓ	ق q	ن n
ب b	ح ḥ	ر r	ص ṣ	ع ʿ	ك k	ه h
ت t	خ kh ( <u>kh</u> )	ز z	ض ḍ	غ gh ( <u>gh</u> )	ل l	و w
ث th ( <u>th</u> )	د d	س s	ط ṭ	ف f	م m	ي y
Vowels	a i u ā ī ū	Diphthongs	aw ay			

The underlined variants can be used to avoid any ambiguity, e.g. *lam yushir* vs. *lam yushir*.

Initial *hamzah* is omitted.

*Alifmaqṣūrah* is transliterated as ā.

The *lām* of the article is not assimilated before the ‘sun letters’, thus the form should be *al-shams* but not *ash-shams*.

The *hamzat al-waṣl* of the article should be shown after vowels except after the preposition *li-*, as in the Arabic script, e.g. *wa-l-wazīr*, *fī-l-bayt*, but *li-l-wazīr*.

*Tāʾ marbūṭah* (ة) should be rendered *-ah*, except in a construct: e.g. *birkah*, *zakāh*, and *birkat al-sibāḥah*, *zakāt al-ḥiṭr*.

## 2. Persian, Urdu, and Ottoman Turkish

Please transliterate these languages using the system set out for Arabic above with the additional letters transliterated according to the system in the *Encyclopaedia of Islam* (<http://referenceworks.brillonline.com/entries/encyclopaedia-islamica/system-of-transliteration-of-arabic-and-persian-characters-transliteration>) except that ž is used instead of zh. There is a useful table to convert Ottoman Turkish to modern Turkish characters on [http://en.wikipedia.org/wiki/Ottoman\\_Turkish\\_language](http://en.wikipedia.org/wiki/Ottoman_Turkish_language).

## 3. Ancient North and South Arabian Consonants:

ʾ	b	t	ṭ	ḥ	g	ḥ	d	ḏ	r	z	s <sup>1</sup>	s <sup>2</sup>	s <sup>3</sup>	ṣ
ḏ	ṭ	z	ʿ	ḡ	f	q	k	l	m	n	h	w	y	

## 4. Other Semitic languages

Please use the transliteration systems outlined in the *Bulletin of the American Schools of Oriental Research* (BASOR) 262 (1986), p. 3. ([www.jstor.org/stable/i258780](http://www.jstor.org/stable/i258780)).

## Editors' Foreword

The Seminar for Arabian Studies is the principal international academic forum for research on the Arabian Peninsula. First convened in 1968, it is the only annual academic event for the study of the Arabian Peninsula that brings together researchers from all over the world to present and discuss current fieldwork and the latest research. The Seminar covers an extensive range of diverse subjects that include anthropology, archaeology, architecture, art, epigraphy, ethnography, history, language, linguistics, literature, numismatics, theology, and more besides, from the earliest times to the present day or, in the fields of political and social history, to around the end of the Ottoman Empire (1922).

The Seminar meets for three days each year, with an ever-increasing number of participants coming from around the globe to attend. In 2018 the fifty-second meeting took place, in which fifty-seven papers and posters were presented in London at the British Museum, where this prestigious event has been hosted since 2002.

The Proceedings appear each year as a result of intense and effective cooperation between the editorial and production team, the Editorial and Steering Committees, peer reviewers, and the many contributors to the volume. The patience and support of the authors is to be applauded despite very tight production deadlines, particularly when authors are also engaged in fieldwork and/or in remote locations during the production period. Thanks to the dedicated and enthusiastic editorial and steering committees the papers presented at the Seminar, having been subjected to an intensive review process, are published in time for the subsequent Seminar. The rigorous nature of the reviews undertaken by a range of specialists ensures that the highest academic standards are maintained, and consequently not all papers are accepted for publication in the Proceedings.

This year the editorial team consisted of four excellent assistant editors: Orhan Elmaz, Harry Munt, Tim Power, and Julian Jansen van Rensburg. Many thanks are due to Rajka Makjanic and David Davison of Archaeopress, who are a pleasure to work with and continue to deal with all aspects of the production of this journal professionally. Finally, I would like to thank our outstanding copy-editor, Helen Knox, whose attention to detail and patience cannot be faulted.

For more information about the Seminar for Arabian Studies please contact Daniel Eddisford ([seminar.arab@thebfsa.org](mailto:seminar.arab@thebfsa.org)), Seminar for Arabian Studies, The British Museum, Middle East Department, Great Russell Street, London WC1B 3DG, UK, or visit the Seminar website at [www.thebfsa.org/seminar](http://www.thebfsa.org/seminar). The International Association for the Study of Arabia (IASA), formerly the British Foundation for the Study of Arabia, is a charitable organization that exists to advance public knowledge through the promotion of research relating to the cultural and natural heritage of the Arabian Peninsula. The IASA publishes an annual bulletin in the spring; for further information about the IASA, please contact Carolyn Perry, Chair of the BFSA, by emailing [contact@thebfsa.org](mailto:contact@thebfsa.org) or visit the BFSA website at [www.thebfsa.org/](http://www.thebfsa.org/).

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April 2019  
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*In memoriam*  
Paolo M. Costa, 1932–2019

Paolo M. Costa died on 13 January 2019. One of the big names of Arabian archaeology since the 1970s and a regular participant at the Seminar for Arabian Studies, he is a great loss to the field and will be much missed.

He was born in 1932 in Turin where he obtained his degree in Roman archaeology. From 1964 to 1969 he lived in Baghdad where he was secretary of the Italian Institute of Archaeology and a professor at the University of Baghdad. He cooperated with the Directorate General of Antiquities of Iraq to organize the archaeological collections in the new Iraq Museum and carried out several surveys on Islamic sites.

Between 1970 and 1975 he served as archaeological adviser to the Yemen Arab Republic. During this period, he established the archaeological section of the National Museum of San'a, carried out several surveys, and was in charge of the first comprehensive study and conservation programme of the Great Mosque of San'a. He also drafted the first antiquity law to control the research and conservation of the Yemeni cultural heritage.

From 1972 to 1976 he cooperated with the Middle East Centre of the University of Cambridge (UK) and carried out research on early Islamic architecture in the Arabian Peninsula. In 1976 he worked with the World of Islam Festival Trust to organize the exhibition 'Nomad and City' at the Museum of Mankind in London.

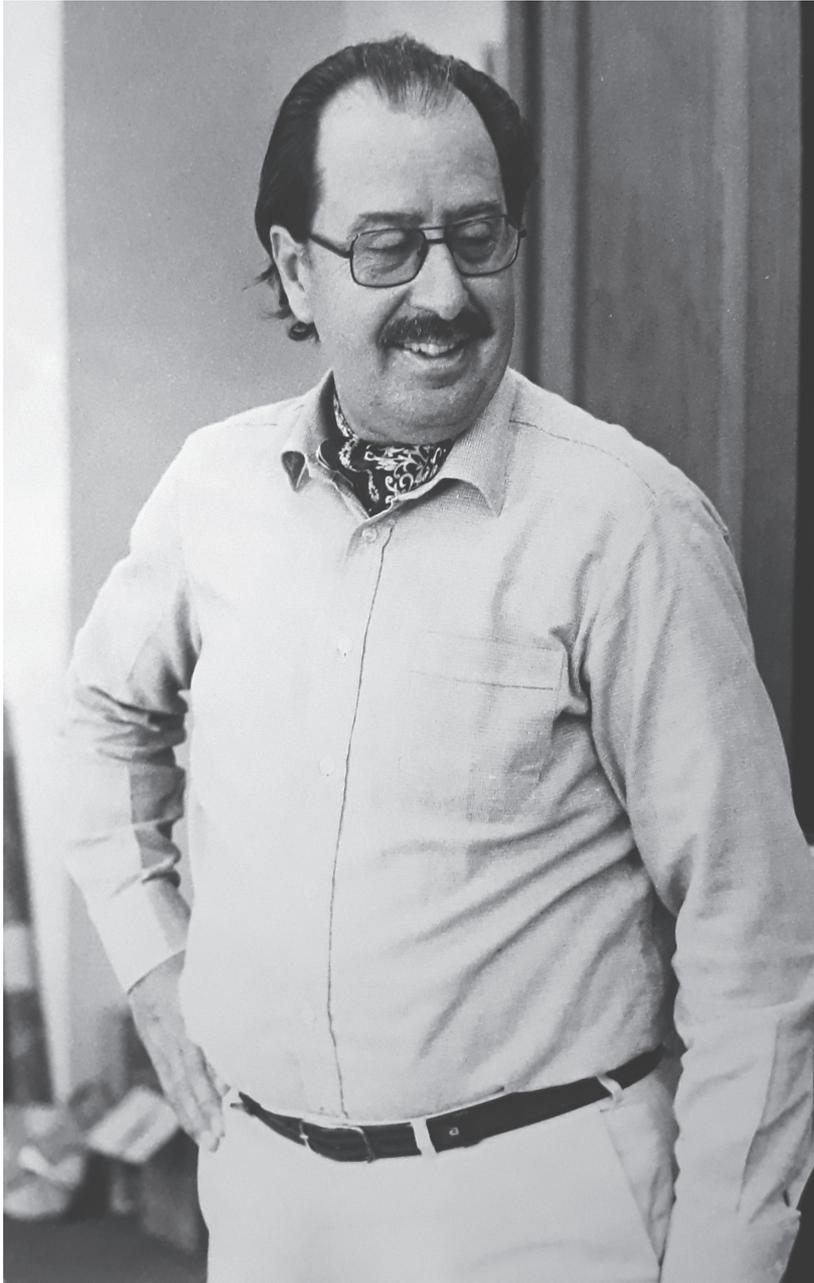
In 1976 he was appointed as an adviser for archaeology in the Sultanate of Oman, where he resided until 1986. Over this decade, he organized the Department of Antiquities (now Ministry of Heritage and Culture). He started a regional inventory of archaeological sites and buildings of historic interest and directed excavations at sites in Salalah, Arja, Bawshar, Saruj, and Ghafat. He conducted exploratory works on the Jebel Akdhar and in the areas of Muscat, Bahla, Ibra, Wādī Tanuf, and Wādī Ma'awil.

Costa was the deputy chairman of the first 'International Conference on Oman Studies' held in Muscat in November 1980, which was attended by over 100 scholars. He was also the coordinator of the 'Heritage of Oman Festival' held in Muscat by the Ministry of Heritage and Culture in the same year. He was appointed as editor-in-chief of the *Journal of Oman Studies*. At the end of his term of service Costa was awarded the Civil Order of Oman by His Majesty Sultan Qaboos bin Said Al-Said.

He is the author of numerous scientific publications including several monographs, such as *Yemen: A land of builders* (1977), *Musandam Architecture and Material Culture of a Little Known Region of Oman* (1991), *Studies in Arabian Architecture* (1994), and *Historic Mosques and Shrines of Oman* (2001).

He is survived by three children and his wife Germana.

Dennys Frenz



*Paolo M. Costa, 1932-2019*