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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 International Association for the Study of Arabia website at <https://www.theiasa.com/seminar/publication/>. Please contact the editors on <https://www.theiasa.com/seminar/publication/> for further information.

Fonts

Electronic versions of papers being submitted for publication should be set in Times New Roman 12-point typeface if at all possible, with double-line spacing on A4-paper size and 2.45 cm margins all round.

The IASA 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.

Alif maqṣūrah 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-^ll-wazīr*, *f^ll-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.

3. Ancient North and South Arabian Consonants:

ʾ b t ṭ ḥ g ḥ d ḍ r z s¹ s² s³ š
ḍ ṭ z ʿ ġ 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).

Editor's Foreword

The Seminar for Arabian Studies is the longest continually running academic forum for the presentation of cultural heritage research on the Arabian Peninsula. Meeting for the first time in 1968, the Seminar covers a wide range of subjects including but not limited to archaeology, epigraphy, history, ethnography, art, architecture, linguistics, and literature from prehistory to the early twentieth century.

The Covid-19 pandemic imposed unique challenges on the 54th Seminar for Arabian Studies. Throughout its history, one of the greatest strengths of the Seminar has been its ability to draw together colleagues with aligned interests from across the world, creating a strong sense of community. The Seminar, originally scheduled for the summer of 2020 in Casa Árabe (Cordoba, Spain), was postponed due to the uncertainty of travel. Through the resourcefulness of the Seminar's hosts in Casa Árabe and the Department of Archaeology at Durham University, it was possible to organize virtual meetings for 2-4 and 9-11 July 2021. Though there can be no substitute to gathering in person, the virtual meetings were a success in two ways. First, it resulted in the dissemination and discussion of recent research conducted in the Arabian Peninsula, achieving the primary objective of the Seminar since its founding over 50 years ago. Second, the necessity of using a virtual platform has demonstrated the potential for remote engagement of interested parties who may not be able to attend meetings in person. Combined, these two successes attest to the strength of the community that has formed around the Seminar and point towards future means of growing this community. It is, therefore, with pride in the present and optimism for the future that the editorial team presents the papers of the 54th Seminar for Arabian Studies.

The 54th Seminar for Arabian Studies consisted of 73 papers and 6 posters presented over the course of two weekends. These papers included four special sessions: a session on the recent research in North West Arabia, two sessions on the historical and cultural relations between Iberia and Arabia, and one session on maritime practices. The special sessions on North West Arabia and Iberian-Arabian interactions will be published as supplemental volumes while many of the papers submitted on maritime practices are included in the present issue.

A team effort is required to produce the Proceedings within one year of the Seminar and congratulations and appreciation is to be shared. First and foremost, I wish to thank the many authors and reviewers who dedicated their time and creative energies to the production of each submission. The team of assistant editors Knut Bretzke, Daniel Eddisford, Orhan Elmaz, Julian Jansen van Rensburg, Harry Munt, and Timothy Power deserve recognition for navigating the papers through the review process. I am also thankful for the support of Rajka Makjanic, David Davison, and Patrick Harris of Archaeopress, who have facilitated the publication. Finally, I wish to thank Helen Knox, our copy-editor, whose exceptional effort brought this edition of the Proceedings to completion.

Please contact Catherine Ayres-Kennet (seminar.arab@theiasa.com) for additional information about the Seminar or visit the Seminar website at www.theiasa.com/seminar/.

The International Association for the Study of Arabia (IASA), formally the British Foundation for the Study of Arabia, is a charitable organization that promotes research of the cultural and natural heritage of the Arabian Peninsula. The IASA produces an annual bulletin. For further information about IASA, please contact the Chair, Noel Brehony (contact@theiasa.com) or visit the IASA website at www.theiasa.com.

Steven Karacic
June 2022

Additional Thanks from the Organising Committee of the Seminar for Arabian Studies

The 54th Seminar for Arabian Studies was originally intended to take place in the beautiful Mudéjar House of the prestigious Casa Árabe in Cordoba (Spain) in summer 2020, with two special sessions dedicated to the historical and cultural relations between the Iberian and Arabian peninsulas. The Covid pandemic meant that this was impossible, but Casa Árabe maintained its commitment to host the Seminar in 2021, which was finally celebrated virtually in July 2021. This was kindly hosted online by the Department of Archaeology at Durham University with the full participation of Casa Árabe, which hosted the two special sessions and the keynote lecture of Professor Maribel Fierro online. A special volume of the Proceedings of the Seminar for Arabian Studies presenting the content of the special sessions will be published online by the Casa Árabe. The organising Committee of the Seminar for Arabian Studies wishes to express its sincere thanks for the collaboration and support provided by Casa Árabe.

In memoriam

Alasdair Livingstone, 1954–2021

His many friends, colleagues and former students were shocked and grieved to learn of the sudden death in January, from Covid, of the Assyriologist Alasdair Livingstone. A man of warmth, humour, and eclectic erudition, he inspired generations of students at Birmingham University, where he had taught since 1993 until his retirement in 2017. His dedication to the history of the ancient Middle East was all the more remarkable for combining a mastery of cuneiform studies with a familiarity not only with the scripts and languages of ancient Arabia but also with Arabic in both classical and colloquial forms.

Alasdair was born in Pietermaritzburg, South Africa, on 29 January 1954, where his father was a mathematics lecturer. His boyhood left him with a lifelong stock of Zulu phrases, which his father insisted should be used around the house. When the latter was appointed to a chair of Pure Mathematics at Birmingham, the family moved there in 1968. Having attended King Edward VI Camp Hill School for Boys in Birmingham, Alasdair won a place at Queens' College, Cambridge. In 1975 he gained a First in Assyriology and Arabic Studies, before returning to Birmingham to study with the foremost British Assyriologist Wilfred Lambert, who became his lifelong guru. Alasdair gained his PhD in 1980 with a thesis (published in 1986) entitled *Mystical and Mythological Explanatory Works of Assyrian and Babylonian Scholars*.

From 1979 to 1981 he worked as a post-doctoral research fellow at the University of Munich, which confirmed him in his reverence for German scholarship. In 1981, and now married to Anita from an East African Asian family, he moved to Riyadh, Saudi Arabia. Here he succeeded Juris Zarins as Archaeological Adviser at the Department of Antiquities and Museums, then run by Dr Abdullah Masry. His job included arduous field trips to record rock art and inscriptions, and to serve as epigrapher on excavations in Tayma and Thaj. He was also on the editorial team of *Atlat* (the journal of Saudi Arabian archaeology), co-authored various guidebooks, and helped with the cataloguing of the Department's collections.

This was where I first met him, in the early 1980s, while working on the project to set up the six local archaeological museums at Tayma, al-'Ula, Dumat al-Jandal, al-Hofuf, Najran, and Jizan. His advice on the pre-Islamic scripts and languages of pre-Islamic Arabia was invaluable. Living in Saudi Arabia in those days demanded stoicism and an ability to see the funny side, both qualities he possessed in abundance. Domestic life took place against the roar of dripping, wall-mounted air conditioners and involved a constant battle against dust, all the more necessary after a baby, Kristina, arrived. Anita's only regular outside entertainment was a trip to the supermarket (much like life under Covid today). Alasdair enjoyed greater freedom and took mischievous pleasure, not always shared by his passengers, in driving like the locals. As a witty polyglot, he revelled in the linguistic environment and was popular with his colleagues. He could lecture in Arabic and had a great ear for the nuances of local idiom, once introducing me to the myriad ways of saying *Ay wallah* – from the positive 'Absolutely!' to the sardonic 'Pull the other one' and all shades in between – depending on intonation.

In 1985 he was appointed to the staff at Heidelberg University. There he completed *Court Poetry and Literary Miscellanea* and published on inscriptions from Tayma. By then we had become good friends, and he was to me, as to so many others, a friendly and helpful critic. He took pride in his Scottish ancestry and seldom travelled without his bagpipes, which he would produce at the slightest provocation. I recall him coming to stay in Dorset, where one evening he donned full Highland dress and played them *fortissimo* in the garden, to the stupefaction of the neighbourhood. In 1993 he finally returned to Birmingham, replacing both Lambert and the archaeologist Jeffrey Orchard, as lecturer. He was promoted to Reader in 1997.

Alasdair's mother, Trudy, was a local councillor in Birmingham. She nurtured in him a genuine empathy and strong sense of fairness. As a teacher of Assyriology, he was a great scholar who wore his learning lightly, encouraging his students to learn deeply but never trying to overawe them with his own erudition. He was also unconventional. An annual highlight of his classroom year was to leave Birmingham at dawn in a Land Rover full of students and head for the British Museum, where he would frogmarch them down to the basement to read cuneiform brick and cone inscriptions from the originals, under his watchful eye. His classes, which would inevitably include forays into Arabic or Zulu, were notable for their humour and use of apt examples. He was profoundly supportive of all his students and won their affection in return.

In 2013 Alasdair published *Hemerologies of Assyrian and Babylonian Scholars*, a subject long at the centre of his interests. Following retirement in 2017, he was working on Assyrian literature and a host of smaller projects. He leaves behind a legacy as an insightful scholar, a genial colleague, a much-loved teacher, and a remarkable character. He is survived by his partner, Birgit Haskamp, and by Kristina and her children, on whom he doted.

William Facey, with thanks to Irving Finkel and Jonathan Taylor