

*SAFAITIC INSCRIPTIONS IN THE
AMMAN MUSEUM AND OTHER
COLLECTIONS I*

by

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In Memoriam Gerald Lankester
Harding, my friend and teacher.

The Amman Museum possesses a large number of Safaitic Inscriptions and has recently been enriched by the acquisition of two more collections of these texts. One of these collections was published by Mr. Lankester Harding and myself in *A.D.A.J.*, vol.21. The present article is the first of two in which I hope to complete the publication of all the hitherto unpublished material. I should like to take this opportunity of thanking Dr. Adnan Hadidi, the Director-General of Antiquities of Jordan, for giving me permission to publish these texts and for the constant help and kindness which he and his staff have shown me. My thanks are also particularly due to the staff of the Museums in Amman and Kerak. I should also like to thank Miss Eugenia L. Nitowski, Curator of the Andrews University Archaeological Museum, who not only gave me permission to publish Nos. 27 to 29 but also provided the superb photographs of these texts. Finally, I am most grateful to Herr E.W. Krueger and Dr. Ute Wagner Lux, Director of the Deutsches Evangelisches Institut für Altertumswissenschaft, Amman, for permission to publish texts 34 and 35.

Some of the texts here published have been in the Amman Museum for many years. The majority, however, Nos. 10 to 26, have only recently been acquired. They were given to the Museum by the late Mr. Mahmud al-Afghani, an Amman antiquities dealer, and so, to some extent, form a group. The stone

bearing Nos. 27 to 29 originally formed part of Mr. al-Afghani's collection, but was sold by him, some years ago, to Andrews University, Michigan, and is now in the University Archaeological Museum. It is unfortunate that, with the exception of Nos. 1 to 5, all the texts here published were acquired from dealers and therefore have no provenance.

Several words and expressions new to Safaitic will be found in these texts, as well as variants of those already known. The number of new names, however, is not large, though, if my readings are correct, we have two new tribes. There is much that is puzzling in these texts and the readings and translations are offered with some diffidence. I have not thought it necessary to give the measurements of the stones since these can be worked out, if desired, from the scales in the photographs. I am grateful to Miss Nitowski for the photographs of Nos. 27 to 29 and to Mr. J.E. Clarke of the Jordanian Royal Society for the Conservation of Nature and to the World Wildlife Fund, who hold the copyright, for the photograph of an oryx which will be found on Plate XLII. All the other photographs are mine. In view of the uncertainty as to how Safaitic names were vocalized, I have left the names in purely consonantal form in the translations. Consequently, those texts consisting solely of names have not been "translated".

Nos. 1 to 4 are on one stone: Amman Museum Registration No. J.1821. It was brought into the Museum in October 1950 and

is from a Cairn to the West of Jawa (near H5). It seems probable that it was brought back by Professor Winnett's expedition to that area, but, if so, it was not published in SIJ. It is an irregular chip of basalt inscribed on three faces. Nos. 1 and 2 are on the same face while Nos. 3 and 4 are on two other faces. (Plates XXXV and XXXVI).

No.1:

... *bdbl bn 'bd bn whš bn jrm'l w̄ bny h str f h lt slm d'l hzy*

... Bdbl s. 'bd s. Whš s. Jrm'l: (and) he built the shelter; and so, O Lt, security: of the tribe of Hzy.

The stone is chipped at the corner where this text and No. 2 begin so the first letters of each text are missing. Both texts are very faintly and finely scratched and are, in places, very difficult to read with any certainty. The "magic sign" of seven parallel lines is scratched between texts 1 and 2. The *w* following *jrm'l* is so faint as to be virtually invisible. However, a few traces of it can be made out on the stone and in the context the reading seems highly probable. The *r* of *str* is also a little uncertain and looks more like a *j*. However, *stj* does not appear to give any sense in this context.

All the names are known. It is interesting

1. See SIJ 361, 590, 634, 667; though compare C 1294, 4389 and HCH 109 where it is borne by members of other tribes.
2. See C 845 (cf. *r* in *s'r* and *rgm*); 853 (no *rs* but cf. *b* in *bn*); 1294 (the *rs* in this text are very doubtful, but cf. *b* in *bn*); 3930 (cf. *r* in *sfr*, though the whole is text is doubtful); 4389 (cf. *r* of *'bjr* and *trh*); HCH 109 (where Harding reads *bdbl* but notes that it seems an impossible name, no *r* in text, but cf. *b* of *whb*); SIJ 85 (where Winnett notes that the "R of *BDRL* is oddly

to note that *bdbl* appears to be a particularly popular name among members of the tribe of *hzy*.¹ It is curious, however, that in the past the name seems always to have been read as *bdrl*, despite the fact that in every case where there is an *r* in the text there is a clear differentiation between *r* and *b*.² In the present text the *r/b* differentiation is also clear and the name can only be *bdbl*. It is also strange that G. Ryckmans (in his commentary on C 845) and Winnett (SIJ p.145) should quote the names *βαδαρον* and *βαδαραιλος* respectively in support of the difficult reading *bdrl* when Wuthnow (p.31) also has the name *βαδαβαιλος*.³

The tribe of *hzy* seems to have been concentrated mainly in the Jawa area, with two texts from H5 (HCH 105 and 162) and one from Tell el-'Abd (SIJ 909), both near Jawa, and one of uncertain provenance (MSTJ 7) which may be from the Burqu' region some 100 km. to the East. The expression *bny h str* is known from SIJ 296 etc. and I have followed Winnett's interpretation of the word *str*.

No.2:

... *bn bdbl bn 'bd bn jrm'l*

The *j* of *jrm'l* looks more a ' *and is certainly no larger than the ' *of 'bd. The name 'rm'l, if such it is, is so far unattested.**

- formed", cf. *r* in *dkr*); 100 (cf. *r* in *sfr*); 288 (cf. *r* in *rf't*); 348 (no *r*, but cf. *b* of *'bd*); 361 (no *r* and possibly this really is *bdrl*); 495 (copy is doubtful, but cf. *b* in *'bd*); 590 (cf. *r* in *rf't*); 634 and 667 (no *r*, but cf. *b* in *bn*). See also WH. p. 9 on *b/r* differentiation.
3. It might be added that in the one reference Wuthnow (p. 31) quotes for *βαδαραιλος* (Weszst. 361) he notes *βαδαβαιλος* as an alternative reading.

No.3:

l 'r bn ..m..l'mf^{oc o}

The text is so faintly and carelessly scratched that I can make nothing certain or coherent of it beyond the first name. 'r is attested three times in Safaitic (though once in a doubtful reading).

No.4:

... bn mṭ bn 'dm

Again the text is very faintly and carelessly scratched. Both names are known.

No.5:

Amman Museum Registration No. J.5115.

A roughly square basalt block bearing one Safaitic, two clear and two faint Arabic texts and several drawings of animals. It was brought into the Museum in 1952 and was said to be from Aretain (Plates XXXV and XXXVI)

l ḡt bn m'd w wjm 'l hn' w 'l hdd w 'l dll bn hn'

By ḡt s. M'd: and he grieved for Hn' and for Hdd and for Dll s. Hn'.

The first letter of the first name and the last letter of the text are unclear on the photograph but quite clear on the stone. Note the form of the d in m'd. All the names are known. It is uncommon, though by no means unknown, for the father of a person grieved for to be mentioned.

No.6:

Amman Museum Registration No. J.13955.

A triangular piece of basalt inscribed on one face. Provenance unknown. (Plates XXXV and XXXVI).

l hlf bn mqm bn 'hd w hḏr f dsr slm

By Hlf s. Mqm s. 'hd: and he was here; and so, Dṣr, security.

Although the text is firmly and carefully engraved and all the letters, with the exception of the ṣ of dṣr which is very faint, are clear,

the patina on the text is such as to make it almost impossible to obtain a clear photograph. All the names are known. I have translated hḏr by "he was here" rather than the usual "he was present" since the latter has, to my ear at least, a somewhat quaint sound in English. The omission of the vocative h in the invocation, though uncommon, is not unknown (see, for instance, NST 6, HCH 76, 134, SIJ 745).

No.7:

Amman Museum Registration No. J.13956.

Provenance unknown. (Plates XXXV and XXXVI). A basalt boulder with a roughly hammered drawing of a woman standing with raised arms and another figure (an animal or seated (?) man) with his arms and large phallus stretched out towards her. There appears to have been another drawing on the stone but it has been so thoroughly scratched over as to be unrecognizable. The inscription, which is above the head of the woman, is scratched in very fine strokes quite unlike the technique of the drawing. It has been partially obliterated. What remains appears to read:

jr ...h mr't

Jr...the woman.

The woman referred to is presumably the one in the drawing.

No.8:

Amman Museum Registration No. J.13957.

A small fragment of limestone with a red patina over part of one side and at one end. The inscription is scratched into the patina at this end. The stone has obviously been broken in at least two places after the text was inscribed. One break has removed the tops of the first three letters and the other the central part of the text. Provenance unknown. (Plates XXXV and XXXVI).

l 'qrb bn ṣ' w nj...rj sfr fh^o

(Bv 'q) rb s. Ṣ' : and he ... the inscription of

Fh(1).

The text begins on one line, runs downward into the next line and then curls back onto the first line again. I have marked the first three letters as doubtful but I think enough of them survives to make the reading virtually certain. The difference in shape of the three *rs* in the text will be noted. However, they are still clearly differentiated from the *bs* by a much shallower curve. Traces of a letter are visible on the very edge of the stone after the *j* but too little of it survives for any reading to be made. I have made no attempt to restore it since there are too many words in Safaitic beginning *nj* to make any such restoration reliable in the absence of what follows. It should be remarked that if the last letter of the text is indeed a *l*, then it is of the hooked variety more common in Thamudic than in Safaitic. All the names are known. It is possible that one should read the last three letters of the text as *f hl* = "and so he camped", though this would appear to leave *sfr* indefinite. It is possible that we have to do with two texts, but without knowing how much has been lost this is impossible to decide.

No.9:

Amman Museum Registration No. J.13958.

A basalt block, inscribed on one side. Provenance unknown. (Plates XXXV and XXXVI).

l hḷf bn mky b [n] skyd w lh 'nfs bl

By *Hlf* s. *Mky* [s.] (*Sk*)yd : and for him are monuments of a tomb (?).

The text, though fairly clearly written, is not easy to interpret. There is a chip in the stone which obscures parts of the letters immediately following the second name so that the third name, if such it is, is extremely doubtful. I think that traces of a *š* can be seen along the edge of the chip and traces of an upper stroke are still visible on the letter

following. The upper part of the *d* is not visible on the photograph since it runs over the edge of the stone. Finally, the *f* of '*nfs*' looks at first sight like a *š* but this is due to its proximity to the *b* above it.

Of the names *hḷf* is known. *Mky* is new, though *mkyt* has been found once in Safaitic (WH 3412), and *škyd*, if such it is, is also new. The final part of the text is particularly difficult to interpret. For one thing I am not certain that the final letters *bl* are indeed part of the text and not merely odd scratches. Their position is somewhat suspicious since they could quite easily have been fitted in after the *s*. If they are to be read as part of the text, it is difficult to see what they mean. I have taken them to be a shortened form of *bly* (see WH163) which appears in Safaitic to be some sort of sepulchral structure (with or without the camel), but this is not at all satisfactory. I have given to '*nfs*' the meaning assigned to it by previous editors, that of "funerary monuments" (see NSR 112 and WH 587). It is, of course, possible that the author has omitted a *h* either before *bl* (if this is to be read) or before '*nfs*' (if *bl* is to be ignored). The fact that such an omission is more easily accepted before '*nfs*', through haplography, might be taken as another reason for suspecting the final *bl* (see No. 13 for a similar example of probable haplography).

As mentioned above, Nos. 10 to 29 come from a collection formerly in the possession of Mr. Mahmud al-Afghani. Nos. 10 to 26 are now in the Amman Museum and the stone bearing Nos. 27 to 29 is in the Andrews University Archaeological Museum, Berrien Springs, Michigan. Unfortunately, none of these stones has any provenance.

No.10:

Amman Museum Registration No. J.13367.

An oval piece of basalt, inscribed on one side. (Plates XXXV and XXXVI).

*l 'bjr bn mqm bn t' d'l 'mrt w qṣṣ w ṣwy
w nṣb w wjm 'l 'ḥh d'b*

By 'bjr s. Mqm s. T' of the tribe of 'mrt: and he took revenge and he built a cairn and was distressed and grieved for his brother D'b.

A text in the square script by a member of the 'mrt tribe (see No. 11 for another, but compare No. 23). It is worth noting that the members of this tribe appear to be by far the most consistent users of this form of the script. Of the eleven texts⁴ so far published claiming membership of this tribe, six are in the square script (however, see No. 35 for a square script text by a member of another tribe). All the letters are clear, despite a certain amount of scratching and rubbing over certain parts of the stone. All the names are known.

The sequence *w qṣṣ w ṣwy w nṣb w wjm* is interesting and rather puzzling. All the words are attested but, unfortunately, there has been disagreement about the meanings of all of them. Moreover, this is, as far as I know, the first time this particular combination has been found. Qṣṣ has been variously translated by different editors. Winnett translates "followed in pursuit", "followed" and "followed after" (SIJ 786, 787 and 823 respectively and see also BASOR No.211,p.56). This meaning might

4. These are C 2947, HCH 191, 194, MSTJ 8, 10, 12, CSP Ia, Ib, the present text and Nos. 11 and 23.

5. Ja. Saf. N. note 41 (p.48). He limits this to SIJ 787 and 823, since in SIJ 789 he reads *bn 'ql*, below the first name, where I would read *b'd* after *qṣṣ*.

6. That is in SIJ 786, 789, WFSG B ii, JaS 75b, 88, 145a and 170: see Ja, Saf. N. note 41.

7. Even the proper name *qṣ* which Jamme (commentary to JaS 75b) claims to find in C 5275 is

also be applicable to SIJ 789, which Winnett does not read, but on the photograph of which (SIJ Pl. IX) I think *b'd m.* may be observed after *qṣṣ*. Oxtoby has "followed in pursuit" (ISB.7 and 57). Worrell has "he followed a trail" (WFSG B ii) and Mr. Lankester Harding and I have "he tracked" (MSTJ 10 and 12). Jamme, on the other hand, while admitting that where *qṣṣ* is followed by *b'd* the translation "to follow" is suggested⁵ would translate all other occurrences by "was a narrator" or has narrated".⁶ There are difficulties inherent in all these translations. For one thing, they all rely on meanings which, in Classical Arabic, are only found in Form I of the verb, whereas Safaitic practice with geminate verbs would lead us to expect *qṣ*, if Form I were intended, and this we never find⁷. The other main problem is that whereas Safaitic *qṣṣ* is usually intransitive, it seems that all the meanings of the Arabic verb *qaṣṣa* are transitive.⁸ However, the latter problem seems insoluble at present. Where *qṣṣ* is followed by *b'd* the translation "he tracked, he followed" would seem to be reasonable, even if it entails postulating the extension of this meaning from Form I to Form II or III. However, in some of the cases where it is not followed by *b'd*, I would suggest that the translation "he took revenge, he retaliated" (see Lane p. 2526/3) might be more appropriate, especially in such

surely *qṣṣ*.

8. Jamme's translation "was a narrator"/"has narrated", apart from appearing to me inherently unlikely, disguises the fact that Ar. *qaṣṣa* means "to relate something to someone", while if his citing (in the commentary to JaS 75b) of the noun *qaṣṣ* (a "relator of a story or narrative in its proper course") means that he is taking Safaitic *qṣṣ* as a noun, one would surely expect the equivalent of *wa ḥūwa qaṣṣun* in the text rather than *w qṣṣ*.

cases as the present text. This translation at least has the advantage of using a meaning of Form III of the Arabic verb (see also the commentary on No.11).

The verb *šwy* presents even greater problems in some ways. On the one hand the Safaitic evidence is much scantier, while on the other the Arabic lexica know relatively few meanings for the verb. Of the meanings proposed by the editors of the texts in which this word has appeared⁹, I have followed Winnett's interpretation based on Syriac *šwâ* = "to pile up (stones), set up (a cairn)" (Payne Smith p. 474) and *šwâyâ* = "a cairn, heap of stones" (Payne Smith p.475), since in the present context this seemed the most appropriate. I have taken *nšb* in the sense of "he suffered, difficulty, trouble, distress or affliction" (Lane p.2799/2) i.e. Ar. *našiba*, though *našaba* also has several meanings which might suit the context: e.g. "he set up (a stone) as a sign or mark" (Lane p. 2799/1) though, since *nšb* in the text has no object, this would seem to be a less likely alternative.

No.11:

Amman Museum Registration No. J.13944.
A roughly spherical piece of basalt. (Plates XXXV and XXXVI).

l š'd bn mlh d'l 'mrt w qšš mn db' l ḥs w t...
By (S)ḏ s. Mlh of the tribe of 'mrt: and he retaliated (against D)b' on behalf of Ḥs and ...

The stone has been very badly rubbed over the part of the text between *qšš* and - *b'*, though I think it is still possible to make out the letters. However, the end of the text has been completely destroyed. Apart from these passages, the only letter about which there is any uncertainty is the *s* of *s'd*. It is possible

9. Winnett (SIJ 90) "he built a tomb"; Jamme (JaS 61) "he has withered"; Mr Lankester Harding and

that it is a *b*, though it is different from both the *bs* and the *s* in the rest of the text. Both *s'd* and *b'd* are well attested while *mlh*, *db'* and *ḥs* have each been found once before in Safaitic. On 'mrt texts in the square script see No. 10.

The expression *w qšš mn db' l ḥs* is interesting. For a discussion of the meanings of *qšš* see No. 10. If my reading of the mutilated passage is correct, we would appear to have the first example in Safaitic of *qšš* followed by *mn*. Although, in Arabic, Form III of *qašša* takes its object in the accusative and refers to revenging *oneself* on someone, Form IV "he retaliated for such a one upon such a one" takes *min* before the person retaliated upon. It is possible that in Safaitic the causative meaning of this verb, which in Classical Arabic is found only its Form IV and VIII, was also present in its Form II and that it took *min* with the person retaliated upon and possibly *li* (as in the Arabic Form VIII) with the person retaliated for, (see Lane p. 2527/1-2).

No.12:

Amman Museum Registration No. J.13943.
A triangular block of basalt bearing a drawing of a two-humped camel, the text being written round the drawing. (Plates XXXVII and XXXVIII).

l skrn bn ḥ... šty b h d'n f h dšr slm
By Skrn s. Ḥ... (he) winter (ed) with the sheep; and so, O Dšr, security.

The text is very badly rubbed near the camel's rump so that the end of the second name and what immediately follows it are lost. Near the camel's tail traces of some letters can be made out but they are so faint that I cannot read them with any confidence.

1 (MSTJ 23) "strength" and (MSTJ 24) "he made - a tomb".

The name *skrn* is very well attested. In view of the uncertainty about what precedes *šty* it is impossible to decide whether it is a noun or a verb. The drawing of a bactrian camel is very unusual, but see WH 476-477 for parallels and discussion. It is worth noting that we do not yet know what the two-humped camel was called in Safaitic.

No.13:

Amman Museum Registration No. J.13945.

A small piece of basalt inscribed on one face.

(Plates XXXV and XXXVI)

l jyn bn bnjtm [] w lh rjm d'l tm

By (J)yn s. Bn(j)tm []; and for him is a cairn: of the tribe of Tm.

There is a second *m*, below that of the second name, which I have not taken to be part of the text. It is possible that the author miscalculated and found that part of the stone unsuitable for inscribing and so continued the text above. The latter part of the text is somewhat carelessly written with letters squashed together. I have marked the *js* in the two names as doubtful since it is possible that they are intended to be 's though, in view of the *j* in *rjm*, *j* seems the more likely reading. Both names are new. At first sight the second name appears to be one of the many names prefixed by *bn* which are found from time to time in the Safaitic texts (see HIn. pp. 118-122). However, most of these names have an equivalent without the prefixed *b* or *bn*. In view of the fact that no name *jtm* or *njtm* is attested and that the author is of the tribe of *Tm*, it seems possible that the name should be read *bnj-tm* = "of the lineage of Tm" (cf. Ar. *binj* = "Origine, race, descendance", Kaz. vol. I, p. 166/2).

The expression *w lh rjm* may be haplogra-

10. To the references quoted there add JaS 4, 5, 6, and 56b.

phy for the more usual *w lh h rjm*. However, for another example of the phrase see WH 3420. For the tribe of *Tm* see HST p.7 and 21.¹⁰

No.14:

Amman Museum Registration No. J.13946.

A large oblong block of basalt inscribed on one face (Plates XXXVII and XXXVIII).

l mtrn bn slmn w bny d'l bs'

By Mtrn s. Slmn: and he built: of the tribe of Bs'.

Both names are known. For the tribe of Bs', see HST p. 7.

No.15:

Amman Museum Registration No. J.13947.

A basalt boulder bearing a drawing of a horseman and a donkey (?) at right angles to each other. Text (a) runs vertically under the horseman, while (b), of which only a few letters survive, runs under the donkey which appears to have been superimposed on part of the text. (Plates XXXVII and XXXVIII).

(a) *lm'f bn h's w'l...*

The first name is very faint and the letters following *h's* cannot be read with any certainty. Both names are known.

(b) ... *'wr ... s' ... r'*

...blind ...?

No.16:

Amman Museum Registration No. J.13948.

A falt oval piece of basalt inscribed on one side. (Plates XXXIX and XL).

*l hl bn' k'lb bn 'bd'l bn hnn'l bn l'tmn bn m's
bn k'mh bn šhr w wjm 'l hnn'l w 'l 'jyš w 'l
'syh w 'l šh w 'l 'wd'l w 'l s' w 'l mrj w 'l šhr
w 'l slm w 'l zbd'l d'l hly w 'l 'bh' k'lb w 'l 'bd'l*

By Hl s. 'klb s. 'bd'l s. Hnn'l s. L'tmn s. M's s. K'mh s. Šhr: and he grieved for Hnn'l and for 'jyš and for 'syh and for Šh and for

'wd'l and for Š' and for Mr(j) and for Šhr and for Slm and for Zbd'l of the tribe of Hly (and for) his father 'klb and for 'bd'l.

The "magic sign" of seven parallel strokes can be seen below the beginning of the inscription. The text is very faint at some points. The letters are very lightly incised and there is little difference in colour between the text and the surrounding stone. The latter is, anyway, not particularly suitable for inscribing since its surface is rough and covered in small indentations. The second name and the preceding *bn* are very faint and, unfortunately, almost invisible on the photograph, though readable in certain lights on the stone. The *j* of *mrj* is uncertain and could be a *m*. The *w* after the tribal name is not very clear but cannot, I think, be anything else. On two occasions the author appears to have omitted a letter and inserted it later. The *m* of *wjm* has been added above the line while the *l* of the 'l before *mrj* appears below the line. It would seem that the part of the text after the tribal name was an afterthought, unless one takes *d'l hly* as referring only to *Zbd'l*.

All the names are known, though 'klb, 'syh and Šh have each been found only once before in Safaitic. The author has given us a fairly lengthy genealogy but it does not appear to link up with any others so far found. The long list of people for whom the author *wjm* is paralleled in such texts as HSIM 49217. The tribe of Hly has so far been found only at the Cairn of Hani' (HCH 106, 131 and 132).

Nos. 17 and 18 are on one stone, Amman Museum Registration No. J.13949.

A basalt boulder inscribed on one face. (Plates XXXVII and XXXVIII).

No.17:

l yškr bn frzl

bn zkr

The text is very badly written and gives the impression that its author was none too practised in inscribing. It is written in bold hammered characters, but on several occasions the instrument used appears to have slipped and this has produced the rather "smudged" effect of some of the letters. On the photograph the fourth letter looks more like a *b* than a *k*. However, on the stone its side stroke can be seen on one side of the "smudge". On the other hand, the sixth letter looks more like a *k* than a *b*, but on close examination the apparent side stroke does not seem to be joined to the rest of the letter, though it looks deliberate enough. The remaining letters, though messy, are, I think, clear enough. All the names are known.

No.18:

l 'jrl bn frzl w h rdy šlm

By 'jrl s. Frzl : and, O Rdy, (security).

In contrast to the last text, this is scratched quite finely. Parts of the last three letters of the first name are difficult to see on the photograph but are clear on the stone. The last six letters of the text are particularly faint. *Frzl* is known, but *'jrl* is new. The author may be a brother of the author of No. 17, though the genealogies are too short for this to be certain.

No.19:

Amman Museum Registration No. J.13950.

A large block of basalt bearing one inscription and drawings of two horsemen. The style of the two drawings is quite different and they may be by different hands. The text, which is between two horizontal lines, is immediately above the central horseman. (Plates XXXVII and XXXVIII).

l s'd bn šrm bn 'm h frs

By S'd s. Šrm s. 'm is the horseman.

All the names are known. It does not appear possible to establish which of the horsemen is the one claimed in the text, though the position of the text above the central drawing suggests that it is that to which it refers. It seems possible that the rider in this drawing is by a different hand to that of the horse, since the style is quite different. If this is the case then it is possible that we should translate *h frs* by "the horse" rather than "the horse-man".

Nos. 20 to 22 are on one stone, Amman Museum Registration No. J.13951.

A basalt boulder bearing three texts and a drawing of a horseman wielding a spear. (Plates XXXVII and XXXVII).

No.20:

*l h's bn skrn w hḏr b šddt snt myt ḡnm
fḥbndhḥfytn'wh'ti*

By H's s. S(k)rn: and he was here in hard- (ship) the year Ḡnm died...?

A very puzzling text. Several of the letters are doubtful. Part of the *k* of *Skrn* is obscured by an abrasion, but, given what is left of it and the other letters of the name, it can surely only be a *k*. The last two letters of *šddt* have been scored over and are by no means certain. The *h* after the *f* could be a *y*, though the stroke joining the two prongs is much thinner than the rest of the letter and is probably a stray scratch. The letter after the *b* which follows is definitely a *n*. Although on the photograph it is rather vague, it is quite clear on the stone. The next letter could be a *d* or a *y*. After the horse's fore-legs the *'* and the *w* could be taken either in the order given above or vice versa. The final letter of the text is again partially obscured by an abrasion and could be a *t*, a *n* or a *z*.

All the names are known. The expression *w hḏr b šddt*, if such it is, has not been found before. I have translated *šddt* on the basis of

Ar. *šadīdah* = "a hard, or distressing, event, an affliction, or a calamity" (Lane p. 1518/3, s.v. *šiddah*). Lane notes that the plural of this word can mean "seditions, discords or dissensions, whereby men are put into a state of commotion" and it is possible that we should translate *šddt* here by something of this sort, though these meanings appear, in Classical Arabic, to be restricted to the plural. For *myt*, instead of the more usual *mt*, see WH 387 and the references quoted there. I can make nothing coherent of the section of the text after *Ḡnm* and publish it in the hope that others will succeed where I have failed.

No.21:

*l qdy bn slj bn 'b'qt
w h rdy 'wr m'wr*

By Qdy s. Slj s. 'b'q(t):

and, O Rdy, blind an obliterator.

I have taken the two lines to be one inscription. There are a great many lines and abrasions over various parts of the text though there does not seem to have been a deliberate attempt to deface the inscription. *Qdy* and *Slj* are both known, but *'b'qt* is new, though *'b'q* has been found once (C 2216).

No.22:

l š'bdk

The text is scratched in very rough letters down the left hand side of this face of the stone. Only the *'* seems certain.

No.23:

Amman Museum Registration No. J.13952.

A block of basalt bearing a very rough outline of a camel. (Plates XLI and XLII).

l hnn bn dbr d'l 'mrt

By Hnn s. D(br) of the tribe of 'mrt.

There are a great many scratches crossing both the drawing and the text. One of these crosses the opening of the *r* of *'mrt* giving it the appearance of a *'*. Some of these scratches resemble Safaitic letters, but they do not seem

to give any sense if read as a text. The script of this text shows some interesting features. Most of it is written in careful hammered letters, but the last three letters of the tribal name appear to be scratched. Again, while the majority of the text is not written in the square script, the letters *d* and take the square forms. *Hnn* is a well-known name. However, the second name is more difficult to establish. *Dbr* appears to me the most likely reading, though neither the *b* nor the *r* resemble their counterparts in the rest of the text. The only certain thing is that they can only be *b* or *r*. *Dbr* is found once in Minaean; *ḍbb*, *ḍrb* and *ḍrr* are all unattested. For other 'mrt texts in this collection see Nos. 10 and 11.

Nos. 24 and 25 are on one stone, Amman Museum Registration No. J.13953.

A conical block of basalt bearing two texts and a drawing of a camel which appears to have rays emanating from it, (Plates XLI and XLII).

No.24:

l r' bn frk

There is a mark looking rather like a *r* before the *lam auctoris* which I have not taken to be part of the text. Both names are known, though *R'* only in uncertain readings. Note the elongated, almost *l*-like form which *r* takes in both this and the next text.

No.25:

l lt bn yt' h bkrt

By *Lt* s. *Yt'* is the young she-camel.

Apart from the last word the writing of this and No. 24 is so similar as to suggest

that they are by the same hand. For other examples of texts in which the last word is in a different style to the rest of the text see Nos. 23 and 26. As with No. 24 there seems to be a letter before the *lam auctoris*, but in this case examination of the stone reveals that it is merely a casual scratch. Both names are known.

No.26:

Amman Museum Registration No. J.13954.

A block of basalt bearing a drawing of what is probably an oryx (see below) and an inscription. Both are enclosed in a roughly drawn border. (Plates XLI and XLII).

lbn 'hrb bn 'm bn 't' h dsy

By *Bn'hrb* s. 'm s. 't' is the oryx.

As with Nos. 23 and 25, the last word is written in a different style to the rest of the text (see also WH 762, which provides an exact parallel to this text in this respect).^{10a} This may, of course, be due to the fact that the author, having written his name in rather large letters had not left himself enough room to complete the text in the same style. *Bn'hrb* is a new name, though 'hrb is well-known. The other two names are known.

For a discussion of the word *dsy*, see WH 762. I cannot, however, agree with the conclusion reached there that the *dsy* is the *Gazella dorcas saudia*. Safaitic drawings, even when they are little more than stick-figures, surely tend to concentrate on the most obvious distinguishing features of what they are trying to represent. I would suggest that, to the layman - into which category the Safaitic artists would presumably fall - the most

10a. See also WH 190 and 648. For a discussion of this feature see F.V. Winnett in A.F.L. Beeston et al.: *The inscription JS 71*, in Proceedings of the Seminar for Arabian Studies, vol. 3, 1973, pp. 70-71; and J. Ryckmans: *Alphabets, Scripts and*

Languages in Pre-Islamic Arabian Epigraphical Evidence: Paper presented to the Second international Symposium on Studies in the History of Arabia: Pre-Islamic Arabia, University of Riyadh, 1979.

obvious distinguishing features of the oryx leucoryx are its long straight horns and relatively heavy body, features which it does not share with the gazella dorcas saudia. Certainly it is these features which are most striking in all the drawings of *ḍsy* (C 3022, WH 762, 3502-3503 and the present text) ¹¹. A photograph of an oryx will be found next to that of No. 26 (Plate XLII) for comparison.¹² However, it should be noted that there is another characteristic of the oryx, its tufted tail, which is not present in any of these drawings ¹³ all of which show the animal with a short, untufted tail, which is indeed more characteristic of the dorcas gazelle. To the solution of the philological puzzle of the origin of the word *ḍsy*, I can, alas, add nothing to what has been said in the commentary to WH 762. It is interesting to note that beside WH 709 there is a drawing of an animal very similar to the *ḍsy*, but which in the accompanying text is called a *tr*. As the authors remark (WH p. 24) "no bull ever had such horns". However, as they point out, in the commentary to WH 762, one of the modern Arabic names for an oryx is *baqar waḥṣ* and it is possible that alongside the "technical" word *ḍsy* the Safaitic bedu may have used a similar phrase, but with the word *tr*, to describe the oryx.

11. There are also other drawings which are probably of oryx, though either they are not accompanied by a text or else the authors do not identify the animal: see C 5320, SIJ 61, WH 353-355 (Plate 77, above the woman's head) etc.
12. Mr. J.E. Clarke, of the Jordanian Royal Society for the Conservation of Nature, who kindly gave me this photograph, pointed out to me that the oryx in this photograph has much shorter horns than is usual since the animal had worn them down on the concrete of a pen in which, at one

Nos 27 to 29 are on one stone, Andrews University Archaeological Museum Registration No. A.U.A.M. 73.0372.

A wedge-shaped limestone chip inscribed on both sides. Nos. 27 and 28 are on one side and No. 29 on the other. The stone has been broken, after the texts were inscribed, the major break occurring at the wide end of the "wedge" and this break affects all the texts. In addition to this, Nos. 27 and 29 have also suffered from a chip on one side of the stone. I have not had the opportunity of studying the original, but have worked from the excellent photographs sent me by Miss Nitowski. Plates XLI and XLII).

No.27:

...h *ḍl jrf l l*

...h of the tribe of Jrf.

The mark before the *h* is, I think, a chip. After the *f* there appears to be a *n*, but I think this probably a stray scratch. A comparison with No. 29 suggests that the tribal name is *Jrf* and that only a small portion of the stone has been lost at this point. If the latter is true, we are faced with two possibilities: either the tribal name is *Jr* and it is followed by *f* + a verb beginning with *n*, or the reading suggested above. It seems highly improbable that the tribal name would be followed by a

stage, it had been kept.

13. It is possible that it is present in C 3022, though it is of such a peculiar shape that one is tempted to conclude that an imperfection of the stone has been included in the copy as part of the tail. However, A.F.L. Beeston (BSOAS vol. 16, 1954 p. 592) has identified two of the animals in the drawing accompanying HCH 73 as oryx on the basis of their horns and tails. See also ADAJ, vol 3, 1956, p. 82.

statement without a conjunction. See No. 29 for my reasons for believing that the tribal name is probably *Jrf*. The tribe of *Jrf* is so far unattested in Safaitic (though it is known as a personal name) but has possibly been found in Thamudic (ARNA, Tham. No.48a, where the authors read *jf(f)*, though HIn. (p. 159) reads *jrf*). In support of the first possibility, however, a Safaitic tribe *Jr* is known from four texts (see HST p. 8).

No.28:

...th *d'l fhr w qyz 'l f...*

...th of the tribe of *Fhr*: and he spent the summer at ...

The *f* of *Fhr* looks on the photograph more like a *ḡ*. However its upper stroke can be seen, though it does not stand out so sharply as the rest of the letter owing to a dip in the surface of the stone at this point. Other photographs sent me by Miss Nitowski, which unfortunately do not show other letters of the text so clearly, show this upper stroke distinctly. The tribe of *Fhr* has been encountered once before in Safaitic in LP 1064, though this is an emended reading. The expression *qyz 'l* has, as far as I know, been found only three times before (C 2577, LP 330 and HCH 107). In view of its occurrence with *hnmrt* in LP 330, it seems likely that Safaitic used *qyz 'l* where Classical Arabic has *qayyaza bi* to mean "spent the summer at", though it should be noted that Littmann translates the phrase in LP 330 by "spent the summer in front of". It is possible that one should read *w qyz 'lf* "and he spent the summer giving fodder" (Ar. *'alafa*), but with no clue as to what, if anything, has been lost it is impossible to decide.

No.29:

...j *d'l jrf [w] bny w dtn 'jl bjt...* (?) *šrq b hl*
 ...j of the tribe of *Jr(f)*: [and] he built and he alighted for a time... he went east with

numerous flocks.

The effects of the chip on the side of the stone (see No. 27) can be seen very clearly in this text. However, from the traces of letters which remain, relatively little seems to have been lost: viz. half of the *f* of *Jrf* and the letter which follows it. In the context *w* seems a fairly safe restoration for the latter. I have also restored a ' before *šrq* to give the Form IV of this verb which is usual in Safaitic. However, this restoration is perhaps more questionable since Safaitic also knows Form II of this verb (see C 1875 and 2307). The last part of the text appears to read *bnhl*. However, I think that the mark which looks like a *n* is, in fact, the end of the long horizontal groove which runs across the previous four letters, though without being able to check the original it is impossible to be sure.

Because, from the traces which remain, only two letters appear to have been lost through the chipping of the side of the stone, it would seem that the first of these must belong to the tribal name. From the traces which remain, *f* seems the most likely reading and this would accord with my reading of the tribal name in No. 27. My translation of *w dtn 'jl* is only a suggestion. In Classical Arabic *datana* is used, it seems, purely of birds flying about and alighting suddenly on trees, etc. However, in LP 461 it is apparently used of a lion springing on his prey. It is, perhaps, possible that in Safaitic it had a less restricted meaning than in Classical Arabic. I have taken *'jl* as representing Arabic *'ajalan* "for a period, a time". Without knowing what the lost passage contained, it is difficult to interpret the next three letters. I have translated the last two letters of the text on the basis of Arabic *hail* = "numerous flocks" (Hava p. 844/2). Other translations of *w dtn* onwards are, of

course, possible.

Nos. 30 to 33 are on two stones in the Kerak Museum. These stones and a small tripod platter (which I hope to publish in a future article) were bought by the Kerak Museum from Mr. Ali Mahadin, an antiquities dealer. Unfortunately, we know nothing of the provenance of any of these texts.

No.30:

Kerak Museum Registration No. 320.

A basalt boulder inscribed on one face. (Plates XLIII and XLIV).

l jrmt bt hr w jlst 'ly'mfr f wjldlt sfr 'b f wjmt 'lh

By Jrmt (d.) Hr: and she sat (or halted) ...?... and then she found the inscription of 'b and so she grieved for him.

An interesting and rather difficult text, one of the relatively few by a woman. Most of the letters are clear, though there is a certain amount of doubt in the following cases. The *t* of *bt* is almost totally obliterated though enough survives to suggest its presence and to make *bt* a more likely reading than *bnt*. For another example of *bt* for *bnt* see WH 214. Between *w* and *jlst* there appears to be a *n*, but examination of the stone shows this to be merely a continuation of the long vertical scratch below it. The *l* of *jlst* has a small triangle half way down its length making it look like a *d*, but this is so much more faintly scratched than the rest of the letter that I think it is accidental. In certain lights the second ' after *jlst* looks like a *s* and the abrasion on the stone at this point makes it difficult to be certain, though I think ' is the more probable reading. There is a solitary *f* below the last letter of the text which does not seem to belong to the inscription. All the names are known, though this appears to be the first occurrence of *Jrmt* as a woman's name.

For a discussion of the possible meanings of the word *jls* in Safaitic see No. 34. I am at a loss satisfactorily to explain the section of the text between *jlst* and *f wjldlt*. Several interpretations have suggested themselves but all involve grave difficulties. The last part of the text is straightforward. It should be noted that I have restored a *d* to *wjt* since the latter does not seem to make any sense in the context and *wjd sfr...* is very common in Safaitic.

Nos. 31 to 33 are on one stone: a small piece of basalt inscribed on three faces. (Plates XLIII and XLIV). Kerak Museum Registration No. 321.

No.31:

Inscribed around a drawing of a horse.

*l wdm bn 'hd bn 'qwm h htt w h rdy w lh
'wr m'wr*

By Wdm s. 'hd s. 'qwm is the drawing (or writing): and, O Rdy (and) Lh, (bl)ind an obliterator.

Though the drawing is intact, it looks as though someone has tried to scratch out the inscription. However, most of the letters are clear with the exception of the second and third *w*'s of the invocation which have been pretty thoroughly obliterated. The ' of 'wr is some distance along the horse's tail from *lh* and is rather faint. All the names are known.

No.32:

l mdd bn rkb w gzz

By Mdd s. Rkb: and he fought.

There is a drawing which could possibly represent a stylized sitting figure (?) in the middle of the text. Both the names are known.

No.33:

l 'rz' bn 'rš bn hl bn hmtt

The text is accompanied by a crude drawing

of a figure with legs apart and arms raised and by the "magic sign" of seven strokes. There appears to have been some attempt at enclosing the text and drawing within a border, part of which has gone through the last four letters of No. 32. All the letters are clear and the names known.

Nos. 34 and 35 are in the collection of the Deutsches Evangelisches Institut für Altertums-wissenschaft, Amman. They have no provenance.

No. 34:

An approximately square chip of limestone, inscribed on one side. (Plates XLIII and XLIV).

l nṣr bn 'zz d'l lkm w dt' b bqr w hrn w jls mn 'nft tl jmm

By Nṣr s. 'zz of the tribe of Lkm: and he spent the spring with some cattle and two flocks of sheep and he halted because of an area of abundant *jil*.

Most of the letters are clear on the stone, though some are very faint and one or two have somewhat unusual shapes. However, the undulations of the surface of the stone, the shallowness of most of the letters and the complete absence of contrast in colour between the letters and the surrounding stone make it very difficult to achieve a photograph which shows all the letters clearly. In the first two lines the letters are well cut, but in the third line they become shallower, while in the fourth and fifth lines they are often extremely faint indeed. The ' of *dt'* is squashed in on the very edge of the stone; the *b* of *bqr* has a strange "backward kick" making it look more like a *g*; the *n* of *'nft* is very faint as

is the upper loop of the *t* of *tl*. Both names are well-known. The tribe of *Lkm* has not been found before.

The translation offered above is suggested tentatively as a possible solution to the many difficulties presented by this intriguing text. *Bqr* could either be the plural of *baqrah*, i.e. "some cows", or *baqir* "a herd of cattle" (Lane p. 234/1). The next phrase is more puzzling. I have interpreted it on the basis of Ar. *hawr* = "flock of sheep" (Kaz. vol II pp. 1456-1457), taking the *n* as marking the dual. I have interpreted *jls* as "he halted" since although I cannot find this meaning in Classical Arabic, it seems more appropriate to the context in this and the other inscriptions in which it appears than the basic meaning "he sat". In view of those cases in which *jls* occurs in combination with *hll* (HCH 71, 129 and 141, JaS 132c 145a), it is perhaps possible that the two words denoted to the Safaitic bedu different aspects of, or degrees of permanence in, setting up a camp. The primary meaning of *hll*, after all, is "to untie" and then from the idea of untying baggage derives the meaning of alighting, taking up one's abode. It seems to me quite possible that Safaitic may, for instance, have used *jls* in the sense of a brief stop, a sitting down for a rest, and *hll* for the longer-term camp where everything would be unpacked. The expression *wjls w hll* might then mean something equivalent to "he halted and decided to camp". The expression *jls mn 'nft* has occurred once before, in HFSI 46940 b, where Harding suggested the translation "he abode opposite NFT?"¹⁴ The translation offered above is based on the

14. Jamme (JMAA, 5, p.94), however, takes *mn'nft* as a separate text on the basis that "the form of *m* is entirely different from that of the two *m*'s of text b". But *m* is notoriously inconsistent

in shape even within one text. Moreover, Jamme reads this "text" as *mnhn jw* "Manḥān was youthful". The *ḥ*, which he reads as *h*, is clear on the photograph and I can see no trace of his final *w*.

following: taking *mn* in the sense of "in consequence of" (see Wright, vol II p. 131 B); *'nft*, I would suggest, represents Ar. *'anīfah* which in such phrases as *'anīfatu n-nabti* means "land that produces vegetation" (Lane p. 117/1); I have taken *tl* to be Ar. *tīl*, "a kind of plant" variously described (see Lane pp. 366/3 - 367/2) but of which some authorities say "it is one of the plants that are regarded as indicative of the existence of water"; *jmm* is presumably Ar. *jamīm* = "abundant" (of herbage: Lane p. 449/3). If this translation is correct, *Nzr* presumably halted either to pasture his animals (if *tīl* is good pasture) or to look for the water indicated by the presence of the *tīl*, or both.

No.35:

A large triangular block of basalt inscribed on one side. (Plates XLIII and XLIV).

l ḡt bn 'tl bn ḡt d'l kkb w hrs 'l 'sy'h f h lt slm

By ḡt s, "tl s. ḡt of the tribe of Kkb: and he was on the look-out on behalf of his companions; and so, O Lt, security.

A text in the square script. All the letters are clear and all the names are known. Texts by members of the tribe of *Kkb* have been found over a fairly wide area from Jebal Sais to Wadi Miqāṭ and Tapline. The most interesting feature of this text is the occurrence

Apart from the fact that his reading produces virtual nonsense, I can see no reason for divorcing these letters from the rest of the text.

15. The previous occurrences are in LP 597, JaS 108 and WH 1901; Jamme has also identified the expression in RVP 10 (Ja. Saf. N. note 67) which he reads as *hrs 'l 'hh s'dlt* as opposed to G. Ryckmans' reading *hrs 'hy s'd...*. With the exception of the last two letters, which are pure imagination since only the very tips of the letters have survived a chip in the stone, I would accept

of the phrase *w hrs 'l 'sy'h*. Although the verb *hrs* is very common in Safaitic, both alone and with an object, this is, as far as I know, only the fifth¹⁵ time that *hrs 'l* has been found. On the meagre evidence we have it seems unlikely that this represents a dialectal variant of *hrs* since we have so few examples and these come from widely separated areas - al-'Īsāwī, Burqu' and the 'Ar'ar region. One is therefore left with the more likely possibility that *hrs 'l* represents a difference in meaning from *hrs* + accusative. The position is complicated, however, by the fact that the meaning normally given to *hrs* is not found in Classical Arabic and has been accepted by scholars solely because it appears to fit the, usually vague, contexts. The four previous examples of the phrase are as follows:

LP 597 : *w hrs 'l rjlh*

JaS 108 : *w hrs 'l 'trṣ*

RVP 10 : *hrs 'l 'hh s'd..*

WH 1901 : *w hrs 'l 'bh*

With the exception of Littmann, the editors of all these texts¹⁶ have translated the phrase as if it were simply *hrs* + accusative. Littmann translated "and he was on the look-out [being placed] over his men" and in the commentary he explains that he takes this to mean that the author "protected his men by looking out for the enemy" (LP p. 155). Certainly, some-

Jamme's reading, though it should be noted that neither the *r* of *hrs* nor the ' of 'l is at all clear on the photograph. Jamme also claims (Ja. Saf.N. note 106) to find the expression in HCH 125, but I can see no justification for this on the photograph.

16. G. Ryckmans does not read the 'l in RVP 10 and translates by "il a épié les frères de Sâ'id...". Jamme, on the other hand, reads the 'l but still translates "he was on the look-out for".

thing of this sort would suit all the contexts and I have, therefore, suggested either "he watched over" or "he was on the look-out

on behalf of" as possible translations of this expression.

INDEX

N.B The first numbers refer to the text numbers; x followed by a number refers to the number of occurrences of the word in that text. *Bn* and the *lam auctoris* have not been included in this index.

'b : N.Pr. : 30;
 'b : sb.: father: 16;
 'bjr: N.Pr.: b. mqm: 10;
 'b'qt: N.Pr.: fa. slj: 21;
 't: N.Pr.: fa. 'm: 26;
 'jr'l: N.Pr.: b. frzl: 18;
 'jl: sb.: a time, period: 29;
 'jys: N.Pr.: 16;
 'hd: N.Pr.: b. 'qwm: 31;
 'h: sb.: brother: 10;
 'dm: N.Pr.: fa. mt: 4;
 'rz' : N.Pr.: b. 'rš: 33;
 'rš: N.Pr.: b. hl: 33
 'syh: N.Pr. : 16;
 'šrq: see srq
 'sy' : see šy'
 'tl: N.Pr.: b. gt: 35;
 'qwm: N.Pr.: fa. 'hd: 31
 'klb: N.Pr.: 16;
 : b. 'bd'l : 16
 'l : see d'l
 'nft: sb.: area (of herbage) : 34;
 'nfs: see nfst
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 in : 20 (?);
 bdbl: N.Pr.: b. 'bd: 1; 2;
 bs' : N.Tr.: 14;
 bqr: sb.: cattle: 34;
 bkrt : sb.: young she-camel : 25;
 bl: sb.: tomb (?) : 9;
 bn'hrb: N.Pr. : b. 'm: 26;

bnjtm: N.Pr. : fa jyn: 13;
 bny: vb. : to build 1; 14; 29;
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 tl: sb.: tīl (a plant) : 34;
 jrf: N.Tr.: 27: 29;
 jrm'l: N.Pr. fa. 'bd: 2;
 fa. whš: 1;
 jrmt: N.Pr. (f) : d. hr: 30;
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 hl: N.Pr.: b. hmtt: 33;
 hly: N.Tr.: 16;
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 : b. l'tmn: 16
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 hrs: vb.: to be on the look-out: + 'l = on
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 htt: sb. : drawing, writing: 31;
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 hlf: N.Pr.: b.mqm: 6;
 : b. mky: 9;
 dt': vb.: to spend the spring: + b = with : 34;
 dtn: vb.: to alight : 29;
 dšr: N.Div.: 6; 12;
 dšy: sb.: oryx: 26;
 dll: N.Pr.: b. hn' : 5;
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 d'l: of the tribe of: 1; 10; 11; 13; 14; 16;

23; 27; 28; 29; 34; 35;
 db' N.Pr.: 11;
 rjm: sb. cairn: 13;
 rdy: N.Div.: 18; 21; 31;
 r' : N.Pr. : b. frk: 24;
 rkb: N.Pr.: fa. mdd: 32;
 zbd'l: N.Pr.: 16;
 zkrt: N.Pr.: fa. frzl: 17;
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 s'd: N.Pr.: b. srm: 19;
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 skrn: N.Pr.: b.h....: 12;
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 slm: N.Pr.: 16;
 slm: sb.: security: 1; 6; 12; 18; 35;
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 swy: vb. II: to build a cairn: 10;
 d'n: sb.: sheep: 12;
 dbr: N.Pr.: fa. hnn: 23;
 t' : N.Pr.: fa. mqm: 10;
 ' r : N.Pr.: 3;
 'bd: N.Pr.: b. jrm'l: 2;
 : b. whs: 1;
 'bd'l: N.Pr.: 16;
 : b. hnn'l: 16;
 'zz: N.Pr.: fa. nzz: 34;
 'qrb: N.Pr.: b. s' : 8;
 'l: prep: after hrs: on behalf of: 35;

: after qyz: at : 28;
 after wjm: for: 5, × 3: 10; 16, × 12;
 30;
 'm: N.Pr.: b. 't: 26;
 : fa. srm: 19;
 'mrt: N.Tr.: 10; 11; 23;
 'hd: N.Pr.: fa. mqm: 6;
 'wd'l : N.Pr. 16;
 'wr: vb II : to blind: impv.: 15b (?): 21; 31;
 : to obliterate: act. ptc.: 21; 31;
 gt: N.Pr.: b. 'tl b. gt: 35;
 : b. m'd: 5;
 gzz: vb. III: to fight: 32;
 gnm: N.Pr.: 20;
 f: conj: and so: 1; 6; 12; 30×2; 35;
 fh: N.Pr.: 8;
 frzl: N.Pr.: fa. 'jrl: 18;
 : b. zkrt: 17;
 frs: sb.: horseman, horse: 19;
 frk: N.Pr.: fa r' : 24;
 fhr: N.Tr.: 28;
 qdy: N.Pr.: b. slj: 21;
 qss: vb. II (?): to take revenge: + mn = on
 someone, + l = on behalf of someone: 11;
 : vb. III (?): to take revenge: 10;
 qyz: vb. II: to spend the summer: + 'l = at: 28;
 k'mh: N.Pr.: b. shr: 16;
 kkb: N.Tr.: 35;
 l: prep.: + pron.: for: 9; 13;
 : after qss: on behalf of: 11;
 lt: N.Div.: 1; 35;
 lt: N.Pr.: b. yt' : 25;
 'tmn: N.Pr.: b. m's: 16;
 lkm: N.Tr.: 34;
 lh: N.Div.: 31;
 mdd: N.Pr.: b. rkb: 32;
 mr't: sb.: woman: 7;
 mrj: N.Pr.: 16;
 mt: N.Pr.: b. 'dm: 4;
 mtrn: N.Pr.: b. slmn: 14;
 m't: N.Pr.: b. h's: 15a;
 m'd: N.Pr.: fa gt: 5;

m's: N.Pr.: b. k'mh: 16;
 mqm: N.Pr.: b. t' : 10;
 : b. 'hd: 6;
 mky: N.Pr.: b. škyd: 9;
 mlh: N.Pr.: fa. s'd: 11;
 mn: prep.: against: 11;
 : because of: 34;
 myt: vb.: to die: 20;
 nšb: vb.: to suffer distress: 10;
 nzz: N. Pr.: b. 'zz: 34;
 nfst: sb. pl. 'nfs: funerary monuments: 9;
 h: definite article: the: 1;7;12;19;25;26;31;
 h: vocative particle: O: 1; 12: 18; 21;31; 35;
 -h: enclitic pron. 3 sg. m.: him: 9; 13; 30;
 his: 10; 16: 35
 h's: N.Pr.: b. skrn: 20;
 : fa. m't: 15a;

hr: sb. dual hrn: two flocks of sheep: 34;
 hl. sb.: numerous flocks: 29;
 hn': N. Pr.: 5;
 : fa. dll: 5;
 w: conj: and: 1; 5,×3; 6; 8; 9; 10,×4;
 11,×2; 13; 14; 16,×12; 18; 20; 21; 28;
 29,×2?; 30; 31,×2; 32; 34,×3; 35;
 wjd: vb.: to find: 3 sg. f. perf.: 30 (?);
 wjm: vb.: to grieve: + '1 = for: 3 sg. m.
 perf.: 5; 10; 16;
 : 3 sg. f. perf.: 30;
 whš: N.Pr.: b. jrm'l: 1;
 wdm: N.Pr.: b. 'hd: 31;
 yṯ: N.Pr.: fa. lt: 25;
 yškr: N.Pr.: b. frzl: 17;

ABREVIATIONS:

- acc. : accusative
 act. : active
 ADAJ : Annual of the Department of Antiquities
 of Jordan
 adj. : adjective
 Ar. : Arabic
 ARNA : F.V. Winnett and W.L Reed: Ancient
 Records from North Arabia. (University of
 Toronto Press, Toronto, 1970)
 b. : ibn
 BASOR : Bulletin of the American Schools of
 Oriental Research
 BSOAS : Bulletin of the School of Oriental and
 African Studies, University of London
 C : Corpus Inscriptionum Semiticarum, Pars V,
 Tomus I (Paris, 1950)
 conj. : conjunction
 CSP : V.A. Clark: Some New Pre-Islamic Arabian
 Inscriptions from Northern Arabia. *Abr-Nahrain*,
 vol. 17, 1976-1977, pp. 35-42.
 d. : daughter of
 f. : feminine
 fa. : father of
 Hava : J.G. Hava: *Al-Faraid Arabic-English
 Dictionary* (Beirut, 1970)
 HCH : G. Lankester Harding: *The Cairn of Hani'*.
 ADAJ vol.2, 1953, pp.8-56.
 HFSI : G. Lankester Harding: *Further Safaitic Texts
 in the Iraq Museum: Sumer vol. 26, 1970;*
 pp. 179-185
 HIn. : G. Lankester Harding: *An Index and
 Concordance of Pre-Islamic Arabian Names
 and Inscriptions.* (University of Toronto
 Press, Toronto, 1971)
 HSIM : G. Lankester Harding: *Safaitic Inscriptions
 in the Iraq Museum: Sumer vol. 6, 1950,*
 pp. 124-129
 HST : G. Lankester Harding: *The Safaitic Tribes:*
 Al-Abhath, vol 22, 1969, pp. 3-25
 impv. : imperative
 ISB : W.G. Oxtoby: *Some Inscriptions of the
 Safaitic Bedouin.* (New Haven, 1968)
 JaS : *Safaitic inscriptions published by A. Jamme:*
 JaS 2-23 in *Oriens Antiquus*, vol. 6, 1967
 pp. 189-213; JaS 44-176 in F. Altheim and
 R. Stiehl. *Christentum am Roten Meer*, vol. I

- Berlin, 1971), pp. 41-109
- Ja.Saf.N. : A. Jamme: Safaitic Notes (Commentary on JaS 44-176), (Washington D.C., 1970)
- JMAA : A. Jamme: Miscellanées d'ancien arabe. Volume 5 (Washington, D.C., 1974)
- Kaz. : A. de B. Kazimirski : Dictionnaire Arabe-Français (Paris, 1860).
- N.B. / after the page no. refers to the column.
- Lane : E.W. Lane: An Arabic-English Lexicon (London, 1863). N.B. / after the page no. refers to the column.
- LP: E. Littmann: Safaitic Inscriptions (Publications of the Princeton University Archaeological Expeditions to Syria in 1904-1905 and 1909: Division IV, Section C: Leyden, 1943).
- m : masculine
- MSTJ : M.C.A. Macdonald and G. Lankester Harding: More Safaitic Texts from Jordan: ADAJ, vol. 21, 1976, pp. 119-130
- N.Div. : divine name
- N.Pr. : proper name
- NSR : Y.M. Abdallah: Al-nuqûš al-safawiyah fî majmû'at jâmi'at riyâd: M.A. thesis, American University of Beirut, 1970 (unpublished)
- NST : G.Lankester Harding: New Safaitic Texts: ADAJ, vol. I, 1951, pp. 25-29
- N.Tr. : Tribal name
- p. : page
- Payne Smith : J. Payne Smith: A Compendious Syriac Dictionary (Oxford, 1903)
- perf. : perfect
- prep. : preposition
- ptc. : participle
- RVP : G. Ryckmans: Inscriptions Safaitiques de Transjordanie: Vivre et Penser, I ère serie, 1941, pp. 255-259
- s. : son of
- Saf. : Safaitic
- sb. : Substantive
- SIJ. : F.V. Winnett: Safaitic Inscriptions from Jordan (University of Toronto Press, Toronto 1957)
- Tham.: Thamudic
- vb. : verb
- WFSG : W.H. Worrell: Four Safaitic Graffiti: American Journal of Semitic Languages and Literatures, vol. 58, 1941, pp. 217-218
- WH : F.V. Winnett and G. Lankester Harding: Inscriptions from Fifty Safaitic Cairns (University of Toronto Press, Toronto, 1978)
- Wright : W. Wright: A Grammar of the Arabic Language (3rd. edition, reprinted by Librairie du Liban, Beirut. 1974)
- Wuthnow : H. Wuthnow : Die semitischen Menschnennamen in griechischen Inschriften und Papyri des vorderen Orients (Studien zur Epigraphik und Papyruskunde, Band I Schrift 4, Leipzig, 1930)

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