

# SAFAITIC INSCRIPTIONS IN THE AMMAN MUSEUM AND OTHER COLLECTIONS II

by  
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In memory of Gerald Lankester Harding,  
with gratitude and affection.

In the first article under this title<sup>1</sup> I published some thirty-five Safaitic inscriptions from the Amman Museum and elsewhere.<sup>2</sup> The present work completes this series and is in three sections. In the first the publication of the new material is completed. The second part consists of a re-examination of some of the previously published inscriptions now in the Amman Museum; while the third section is a concordance of the museum registration numbers and the publication numbers of all the North Arabian texts at present in the various museums of Jordan.

It is in many ways appropriate that this article should appear in the volume of ADAJ dedicated to the memory of Gerald Lankester Harding. For Gerald Harding founded both this journal and the Amman Museum. Moreover, some of the Museum's earliest acquisitions<sup>3</sup> were Safaitic inscriptions while many of his works on Safaitic, including the masterly *The Cairn of Hani'*, were published in this journal. In addition, the majority of the texts dealt with in section two of this article are ones which he himself originally published, while the third section may be considered as bringing up to date a tiny portion of his *Index and Concordance of Pre-Islamic Arabian Names and Inscriptions*. Finally, I would add that though the faults in this article are entirely my own, any success I have had in dealing with these texts is due to the inspiration and example of Gerald Harding. No one could have asked for a more gifted or more generous teacher.

No. 36:

Irbid Museum Registration No. 2003a.

A basalt boulder inscribed on one face, provenance unknown. (Plate CXI)

*l jrm bn dmsy d'l 'mrt w ndm 'l 'bh w 'l jrm bn 'qrb bn 'm*

By Jrm s. Dmsy of the tribe of 'mrt: and he grieved for his father and for Jrm s. 'qrb s. 'm.

Another text in the square script by a member of the 'mrt tribe (see Nos. 10 and 11). Gerald Harding was one of the first to point out that this form of the script need not be palaeographically older than the other varieties<sup>4</sup> and to suggest that it could equally well be indicative of the regional and/or tribal connections of the author. He also noted, some years ago, the consistent use of this form of the script by the 'mrt. Recently, more and more evidence has appeared to confirm these insights. We now have twelve texts by members of this tribe, seven of which are in the square script, a vastly higher proportion than for any other tribe with a similar, or greater, number of texts to its credit.

J.T. Milik has suggested, elsewhere in this volume<sup>5</sup>, that the 'mrt were a semi-settled tribe who made seasonal excursions from "leur territoire de sédentaires pour séjourner dans le Désert"<sup>6</sup>. While I cannot agree with Milik's extreme position on the settled state of the Safaitic authors<sup>7</sup>, a view for which I can find no concrete evidence, his basic thesis that the 'mrt were a semi-settled tribe, probably based in the Madaba area<sup>8</sup> is most attractive. The "Amraïtes" appear to have been conversant both with the languages of the settled lands, Nabataean and Greek<sup>9</sup>, and with the Safaitic of the bedouin and may well have been in much closer contact with the cultures of the settled area than most of the other Safaitic authors. If this is so, it might account for the 'mrt's penchant for the more "monumental" square script<sup>10</sup>. It is worth noting that among the Safaitic inscriptions from the Palmyra region<sup>11</sup> there is also a high proportion of square script texts and texts with a mixture of square and other letter-forms. It is, of course, dangerous to draw conclusions based on such a tiny corpus of texts, but their presence in the neighbourhood of a great metropolis is, at least, suggestive in this context.

The present text could be seen as lending weight to this theory, insamuch as the author's father bears the unusual name *dmšy*. This name stands out in contrast to all the other names in the text, which are well-known in Safaitic<sup>12</sup>, and immediately calls to mind the two other occasions on which it has been found in these texts (SIJ 287 and 823). If one accepts Winnett's case<sup>13</sup> that the *dmšy* of the two SIJ texts was *Damašî*, son of the Nabataean *Strategos* of Hegra, and that he led a rebellion in which several of the Safaitic tribes were involved, then the occurrence of the name in this text could be taken as another piece of evidence for the 'mrt's involvement in the Nabataean sphere. I am not, of course, suggesting that *Jrm*'s father was the leader of the rebellion, though he may have been named after him, but merely that his name, with its apparent Graeco-Nabataean overtones, suggests a fairly close association with the Nabataeans. However, it should not be forgotten that there is an Arabic root *damaša/damiša* from which the name could be derived and that, therefore, the Graeco-Nabataean connection cannot be taken for granted.

The text, which is a fine example of Safaitic boustrophedon, follows a well-known pattern, though the mention of the father and grand-father of the person for whom the author *ndm* is very unusual (cf. No. 5 and see SIJ 50 for an even more extreme example). In this case it may have been occasioned by the fact that both the author and the person for whom he grieves are called *Jrm*.

Nos. 37 and 38 are one stone. Irbid Museum Registration No. 2003b. A basalt boulder inscribed on one face. Provenance unknown. No. 37 is written in fairly large letters around a very crude drawing, possibly of a human figure, with four small loops projecting from one side of it. No. 38 is in finer letters beside the beginning of No. 37. The "magic sign" of seven dots appears beside No. 38 and again beside the end of No. 37. (Plate CXII).

No. 37:

*l šhl bn bs' bn šddt bn bjt bn trn*

All the letters are clear with the exception of the *h* of the first name where an imperfection of the stone makes it look a little like a *y* on the photograph. However, it is clearly a *h* on the stone. The *m* of the last name has been somewhat rubbed but is still legible. All the names are known.

No. 38:

*l rb bn swd bn bjt*

There is an imperfection of the stone before the *s* which, on the photograph, resembles, a *n* but on the stone it is clear that it is not part of the text. Apart from this all the letters are clear and the names known.

No. 39:

Amman Museum Registration No. J 379. A rectangular slab of sandstone similar to RVP 3a-c. It is inscribed on one face and has markings, possibly *wusûm*, on another. It was brought into the Museum in about 1942-1943. Provenance unknown. (Plate CXVI,2)

(a) *l wd'tlt bñ mlt*

(b) *l' tnl bn šln*

This seems the simplest reading of a very problematic text. Part of the inscription has suffered from over-scorings which have effectively obscured the middle letter of the second name of text (a) and the *lam auctoris* (?) of text (b). These over-scorings have been shown as dotted lines on the copy for the sake of clarity. Near them there are several signs which may or may not be letters but which do not seem to make any sense if taken as part of the text. In addition, at the end of the text there is a collection of scratches which look intentional and which may represent a crude drawing the subject of which escapes me. Text (b) continues beneath these marks one of which joins the hook of the *l* of the last name. I have taken the

vertical line after the first name in text (a) as extraneous to the inscription since it seems to be of a different character to the letters of the texts and is, I think, accidental. The *ns* of the *bns* in both texts are slightly suspect since they also look more accidental than intentional. The *t* of '*tnl*' does not project much below the cross-stroke and could be a *z*.

*Wd'tlt* is a new name, though it is presumably the equivalent with *lt* of such names as *wd'ʿl* and *wd'lh*. *Mlt*, if such it is, is known. '*tnl*' has been found once in WHI 86, though the name '*znl*', if that reading is preferred, is unattested. *Šln* has not been found before.

No. 40:

Amman Museum Registration No. J 14183. A piece of basalt inscribed on two faces. The "text" on one face, which consists of apparently random scratches, is, to me at least, illegible. A reading of the text on the other face will be found below. The stone appears to have been brought to the Museum by the Winnett and Harding expeditions of 1958-1959 since there is a photograph of it in the archives of the Department of Antiquities of Jordan in amongst photographs of the other WH stones in the Museum. If this is the case, it almost certainly comes from the Burqu' area since all the other stones brought to the Museum by that expedition were from that region. It does not seem to have been published in WH. (Plate CXIII).

*l 'h bn tmn'l*

The text is extremely faint, carelessly carved and is covered with extraneous scratches. This reading is, therefore, not entirely certain. The first name is known but the second is not, though *tmn* is attested.

No. 41:

Amman Museum Registration No. J. 14217. A large block of pale yellow limestone inscribed on one face. It was found during restoration work in the castle of Qatranah which is some ninety kilometres south of Amman on the Desert Highway. The stone has been broken in several places since it was inscribed and this has badly effected the interpretation of the text. Some of the letters in the first line, particularly the *d* of the second name, have been damaged by small chips along the upper edge of the stone. However, more serious than this is a break all along the left-hand side and an enormous chip which has removed over half the bottom line. In view of these breaks, which involve the loss of the central part of the text, the interpretation of the inscription must remain somewhat tentative. Indeed, one cannot be sure that it is one text rather than two, though the hand of each line is so similar that it would seem more likely that it is one. If I am right in this, the inscription would start in the top right-hand corner of the stone, run along the top line, turn down the left-hand side and along the bottom line and finally turn up into the middle line. (Plate CXIV).

*l wtr bn zḍlh bn whbḷh... 'l jf mñ 'l lḥtn w lh 'tm ẉ...*

By Wtr s. Z(d)lh s. Whbl(h)... the (tr)ibe of Jf o(f) the clan of Lht(n) and Lh he has sinned (and)....

A sign, consisting of a circle and a cross, occurs twice: once below the second name and once at the junction of the second and third lines. It appears to be extraneous to the text and I have taken it to be a *wasm*. The script of the text is interesting with its square, almost monumental, character. For other examples of texts with hooked *ls* and square letters see MSTJ 15-16 and 19-20. Apart from the doubtful letters mentioned above, it should be noted that the *ns* of *mn* and *lḥtn* are not entirely certain and could be imperfections of the stone. The interpretation offered above is only one of several which are possible. *Wtr* and *Whblh* are both known in Safaitic, while *Zdlh* is known from Lihyanite. Of the tribal names *Jf* has possibly been found in C. 2209, but *Lḥtn* is new. If I am correct in my interpretation, this text would present a similar example of the subdivision of a tribe to that found in WH 21 and one should probably restore a *ḍ* before the first '*l*'. I have taken '*tm*' to be Arabic '*aṭima*' "to sin". For the omission of the vocative *h* in the invocation see No. 6.

*No. 42:*

Jordan University Archaeological Museum Registration No. P.U. 107 (formerly in the collection of Dr. Yusef Shweihat). Provenance unknown. It is a piece of tabular flint with a red-brown crust. The inscription has been scratched into this crust on one face. The text begins in the middle line, running from left to right, continues in the top line from right to left and ends in the bottom line running from left to right again. (Plate CXV).

*l'ws bn 'bd fty mn't d'l<sup>oo</sup> its w wjm 'l m<sup>o</sup>m'*

By 'ws s. 'bd the young servant of Mn't of the (tribe of) (T) ts: and he grieved for (M) m'.

The 'l' of *d'l* and the first letter of the tribal name have been damaged by a chip, though I think enough survives of them to make the reading reasonably certain. The only other letter about which there is any doubt is the first *m* of *mm'* which has a cross-stroke making it look like a very peculiar *w*. If the author intended it to be a *w*, it is possible that he first wrote a *m* and then realising his mistake tried to alter it. The author also omitted the *y* of *fy* and inserted it below the line. The *ss* are worthy of note with their square South Arabian look.

'*Ws*', '*bd*' and '*mn*' are all known names and '*its*', though unattested as a tribe, is known as a personal name. Neither '*mm*' nor '*wm*' is attested. The expression *N. fty N.* has been found before in several texts either in this form or in the form *N. fty N. bn N.*<sup>14</sup> However, this is, I think, the first example of a text where the name of the *fty*'s father is given. It is, unfortunately, impossible to establish whether *d<sup>o</sup>l<sup>o</sup> its* refers to the *fty* or his master.

I would classify *No. 44* (and, by inference, what is left of *No. 43*) as Winnett's "Thamudic E" or "Tabuki". However, in view of Mr. V.A. Clark's assertion, in his article in this volume, that "The Safaitic and 'Tabuki' Thamudic inscriptions form an homogeneous group" to be called Safaitic, I feel that some explanation may be called for. Mr. Clark appears to be confusing three types of inscription: (i) the Safaitic, (ii) the most northerly Thamudic (which Winnett labelled "E" or "Tabuki") and (iii) the mixed texts which are found where the Tabuki and Safaitic texts meet. Considering the size of the area which they cover, the Safaitic texts do form a remarkably "homogeneous group" and, as such, are quite distinct in form and content from the Tabuki texts (as represented, for example, by the majority of the inscriptions in TIJ). The fact that we also find texts which display a mixture of the forms and content of both these types does not invalidate the distinction. Some sort of overlap is surely exactly what one would expect. It is true that virtually all of the inscriptions published as "Tabuki" in ARNA are Safaitic or mixed texts, but, in fact, they come not from the area of Tabuk but from around Ithra and Turaif much further North, not very far, indeed, from where the mixed texts published in SIT were found. They are quite distinct in form and content from the vast majority of the inscriptions published in TIJ which come from much further South. Winnett's script-table for "Tabuki" (ARNA Pl. I), which was based on the texts published in ARNA (see ARNA p. 70), might better be described as a script-table for the mixed texts. The script-table in TIJ (Pl. XXVI) is more representative of Tabuki since the majority of the inscriptions published there were Winnett's Thamudic E (see TIJ p. 3) which he renamed Tabuki. A glance at the forms of such letters as *z*, *š*, *t* and *g* in this latter table shows little that is representative of Safaitic.

Nos. 43 and 44 are on one stone in the Museum at Petra (no registration no.). It was brought there from Basta, a village to the East of the road between Petra and Ma'an (Grid reference approximately 202960 on sheet 3, Ma'an, of the 1:250,000 maps of Jordan). It is a block of hard yellowish limestone. I should like to thank Dr. Fawzi Zayadine for allowing me to publish his photograph of these texts which is a great deal clearer than my own. Unfortunately, this photograph has no scale. However, there is a scale in the copy which was made from my photograph. (Plate CXVI, 1).

No. 43:

*l tmktb'....*

The stone has been broken along this edge and this has removed the tops of the four letters after the *m* and all but the odd scratch of anything that followed. However, I think that enough

survives of the *ktb'* to make the reading virtually certain. Although the name *Tmktb'* has not yet been found in Thamudic or Safaitic, Milik and Starcky have found the name *tym'lkbt'/tymklktb'* in a group of Nabataean graffiti in Petra<sup>15</sup>. The absence of the article before the divine name should be noted, however compare J. Strugnell's reading *Grmktbh* in JS. Lihyanite 279 (see BASOR No.156, Dec.1959, p 31, note 12 and Milik and Starcky op. cit. p. 119, note 23). Finally, it is interesting that this text should be found so close to Petra which has furnished most of the other examples of this name.

No. 44:

šhm qdy z qr hwl

(š) hm came from the desert and settled down to live in this cultivated land. He (cau)sed terror.

A difficult text. All the letters are clear, with the exception of the *h* the top of which is obscured by a chip, though the *m* and the *r* are pointing in unusual directions. However, it is difficult to make satisfactory sense of the text. The stone does not appear to have been broken at the corner between the *h* and the *w*, so the text is presumably complete. At first sight it looks as though it should be read in the opposite direction, i.e. starting with a *lam auctoris*. However, apart from the fact that it appears to make no sense at all when read that way, it seems to me inherently unlikely that the author would choose to begin his inscription in such a cramped place when most of the rest of the stone was free. The interpretation offered above is only a suggestion, far from satisfactory, and might well be accused of being a mountain produced from a molehill! I have taken the first sign as a š (for other examples of this form of š see TIJ), though it could also be a *n*. In either case the name produced would be new. I would suggest tht *qdy* represents Arabic *qadâ* which, according to Lisan (vol. 15, p. 172/1-2), is used of a tribe coming out of the desert and gradually infiltrating the country and settling down in it. Kaz. (vol. II, p.693/2) is even more specific and translates "Arriver et se fixer quelque part, après avoir émigré de son pays par suite de la disette (se dit d'une tribu)". However, for the last part of this I can find no confirmation. I have taken *z* to be a demonstrative adjective "this" (cf. its use as a demonstrative pronoun in for instance WTI Nos. 62, 65, 67, 70), though I have not found it used as a demonstrative adjective elsewhere. See below for remarks on the construction. *Qr* could be Arabic *qurr* "resting-place" (Lane p. 2501/1 s.v. *qarâr*.) However, Professor Mahmud al-Ghul has pointed out to me that *qr* here could have been used in the sense of *qarâr/qarârah* in such phrases as *qarâratu mina l-'ardî* i.e. land in which water settles and which therefore produces plants. Lisan (vol. 5, p. 85/2) has several quotations on this meaning which are interesting in this context.<sup>16</sup> There are several possible interpretations of *hwl*. I have taken it as the II form of Arabic *hâla*, i.e. to strike with fear, terrify. Professor al-Ghul has suggested to me, however, that the Arabic word *hawl* "an abundance (of vegetation)" or its adjective *hawlî* would be very appropriate in view of the meaning he suggests for *qr*. There are, however, two difficulties in such a translation: (a) vowels and diphthongs seem rarely to be expressed in these texts and (b) the lack of the article before *hwl* which would be necessary whether it was a noun or an adjective. If these difficulties could be solved this translation would be much more satisfactory than the one I have offered.<sup>17</sup>

I am aware that my interpretation presents many problems, not least syntactically. The structure *Name + verb + predicate*, ie. without either an introductory particle or a connective, is not unknown in Thamudic (see, for instance, WTI Nos. 2, 44, 72 and WTay Nos. 3, 16, 33a, etc.), but this text presents a somewhat more extreme example than those quoted. Again, there is the problem of the absence of the article after *z*. C. Rabin<sup>18</sup> has gathered together what scanty evidence survives for this feature and suggests that Ancient "West Arabian said not *hâdhâ l-baitu* but *dh(î) baitu* or *dh(î) baitun*". As Rabin notes, this phenomenon may also occur in Mishnaic Hebrew, where the demonstrative would be *zeh*, so the present text would fall between two areas where this usage was known (see Rabin's Map 10).

If I am right in this interpretation -- and I repeat that it is purely a suggestion -- this text would reveal what must have been a fairly common pattern of events: the gradual infiltration of tribesmen into the settled lands and, possibly, the terror (no doubt satisfactory to the tribesmen) caused among the settled people by this invasion. It is interesting to note that the *Via Nova Traiana* appears to have run very close to Baṣṭa. The area in which this inscriptions was

found would therefore have been right on the edge of the *limes* <sup>19</sup> Although, since we cannot date the inscription, we have no means of telling whether it is contemporary with the Roman occupation, its provenance provides matter for interesting, if at present inconclusive, speculation.

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N.B. For notes on the index see the first article (ADAJ, vol. 23, 1979, p. 116)

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The second section of this article consists of a study of some of the previously published inscriptions in the Amman Museum, as well as two stones in the Palestine Archaeological (or Rockefeller) Museum. I have limited myself to those texts where there is a significant difference between my reading and that of the original editor and to cases where there is an unpublished inscription on the same stone <sup>20</sup>. In offering these readings I am very sensible of my good fortune in being able to work under infinitely easier conditions than most of my predecessors. Due to the outbreak of World War II, Msgr. G. Ryckmans was not able to examine the originals of the texts which he published in RVP and had to work from photographs and hand-copies. Mr. Lankester Harding and Professor Winnett worked under field conditions, with all the attendant difficulties, on all but a handful of the inscriptions they published. It is a mark of the skill and thoroughness of these three great scholars that, even when these texts are studied under much easier conditions, there is so little to be added to their work.

Unfortunately, the following texts have been mislaid in the Amman Museum and I have, therefore, been unable to examine them.

HCH 104 = J.1900  
 139-140 = J.1879  
 173 = J.1896  
 NST 7 = J.1815

RVP 1 = J.14  
 2 = J.15  
 8 = J.12  
 10 = J.16

Mr. Clark has asked me to refrain from commenting on these texts until his thesis has been examined.

*CSP 1a+b:* (see Plate CXVII).

This large slab of basalt is interesting in several ways. Its shape is unusual, being roughly 85 x 75 cms. at the widest points across its face but only 3 to 20 cms. thick. Apart from the inscriptions the stone shows no signs of being worked. Since the texts were inscribed the stone must have been in an exceptionally exposed position since the texts have patinated to exactly the same colour as the surrounding stone. This together with the undulations and roughness of the surface make it virtually impossible to achieve a photograph which shows all the letters clearly. The break which has carried off part of *CSP 1b* is modern, but the chip affecting *CSP 1a* is ancient. The inscriptions are particularly interesting since they belong to the minority of '*mrt*' texts for which we have a definite provenance <sup>21</sup>.

*CSP 1a:*

The third letter of this text is identical in shape to the *b* of *bn*. *CSP*'s copy shows only the lower curve of this letter whereas both arms are clear on the stone. The *n* of *bn* is of the "dot" variety and is identical to the second letter of the text. The *n* of *mny* is also of this type, though somewhat obscured by a chip in the stone. Both these latter *ns* are shown as lines on *CSP*'s copy. It is difficult to be sure whether the last letter of the first name is a '*or*' or a '*j*' since it is of a roughly similar size to both the '*or*' in '*mrt*' and '*l*' and the '*j*' in '*wjm*'. In view of these points it is difficult to endorse *CSP*'s reading of the first name as '*lj*' and I would suggest reading '*nb*' or '*nby*'<sup>22</sup>. Neither of these names is known<sup>23</sup> though both have Arabic roots from which they could be derived. The second name is quite definitely *hlst* rather than *hlht*<sup>24</sup>. There are traces of two letters on the edge of the chip, but too little of them survives for any certain identification. It should be noted that *q* in both these texts has a hook to its tail, a feature not shown in *CSP*'s copy.

*CSP 1b:*

There are, in fact, sufficient traces of the '*or*' of the first name on the edge of the break to make the restoration virtually certain. There are also traces of a letter after the second *w* which could be those of a large '*j*'. *Milik*<sup>25</sup> is quite right to read *r* where *CSP* reads *b* on the edge of the break where the text resumes. On the stone the hooks of the *r* are clear. At the end of the text Mr. Clark reads *mn qtl* and translates "who was killed". As Professor Beeston has pointed out<sup>26</sup>, such a translation is quite impossible since *man* is not used in this way in Arabic and we have no evidence that Safaitic had a different usage from Arabic in this respect. However, I have to admit that on examining the stone I could find no evidence for the *n* following the *m*. There are various small shallow scratches, of quite different form to the two other *ns* in the text, at this point on the stone and I think one of these must have been taken as a *n*, despite the fact that these scratches appear to cross each other and, if taken as a letter at all, look more like a *t*. If I am right in this, the problem of this expression disappears and we are left with the passive participle *mql* "killed" which is well-known from other texts (e.g. HCH 72, 76, 103, 126).

*HCH 23:* (see Plate CXVIII).

There are four letters at the end of this text which are not shown on *HCH*'s copy (fig. 4). They appear to read *wdll*. The first two letters have been very heavily scored over and the *w* is not entirely certain. It is presumably the *d* of this word that Mr. Harding placed at the end of *HCH 114* in his copy (see my comments on that text, below). *Dll* could be a verb, though none of its meanings in Classical Arabic appear to be appropriate in this context. It therefore seems more reasonable to take it as the name of another person for whom the author *wjm*. It is more usual for '*l*' to be repeated in these circumstances, but, for other texts where it is not, see for instance WH 63, 151a, 956, etc.



*HCH 31:* (see Plate CXXIII).

There is a second text on this stone which is not shown on the copy (HCH fig. 5). It reads:

*l 'ts*

It is not followed by *bn* (as in HCH 61) and is apparently unpublished. I would number it *HCH 31bis*. Also missing from HCH's copy is the "magic sign" of seven parallel lines. There are texts on three other faces of the stone but they are so faint that I can make nothing of them.

*HCH 34:* (see Plate CXIX).

There are, I think, two texts here. HCH 34 begins

*l ymlk bn 'tm....*

The *lam auctoris* is very clear on the stone, though missing from the published copy (HCH fig. 5). The other text, which I would number *HCH 34bis*, is to the right of and lower than HCH 34 and only four of its letters appear on HCH's copy where it is taken as the beginning of HCH 34. I would read it as:

*l 't<sup>o</sup>bh bn*

Although this text has been scored over, all the letters are clear with the exception of the *b* which could be a *r*, or even in some lights a *s*. In any case it produces a new name.<sup>27</sup> The mark which, on the photograph, makes it appear as a *h* is purely superficial and is part of the over-scoring.

*HCH 42:*

There is a discrepancy in HCH between the copy of this text (HCH fig. 5) and the transcription (p. 23). The former has *w* introducing the invocation while the latter has *f*. The transcription is correct, *f* is clear on the stone.

*HCH 85:* (see Plates CXX and CXXI).

There are two interesting drawings on this stone which are not mentioned in HCH. One is immediately below the text, though it does not show up on HCH Pl. VII. It shows a standing man, with wild hair, wielding a sword (?) and a round shield. Next to him is a drawing which seems to represent a camel upside-down in relation to the man. The other drawing is on another face of the stone and shows another man, with even wilder hair, again armed with a sword (?) and a round shield, with an animal running towards him. Just above the animal and at right angles to it is a very crude drawing of a human figure with arms raised. A series of lines runs across the first figure converging at a point near the second.

*HCH 102:*

Unfortunately, this stone has been broken at one end since HCH was published and the missing piece lost. The break involves the loss of the first two names, so what is left begins *bn 'tk*. The *k* of this name has a peculiar backward kick (not shown in HCH's copy) similar to the *ks* in MSTJ 23. The expression *w hrš l 'hh* should be added to the list in the commentary to SIAM 35.

*HCH 108:* (see Plate CXXII).

The fourth name must be *'ktb*, see below under HCH 137, though the shape of the *k* is most peculiar. It looks as though the two bars of the *k* have been accidentally joined to form a



loop, hence making it resemble a y. On the side of this stone there is another text, not published in HCH, which I have numbered *HCH 108bis*. It reads:

*l trš bn 'rmt*

The text is marred by several extraneous scratches but is fairly clear. *Trš* is a known name and '*rmt*' has been found once in LP 1292a (see SMPU).

*HCH 114:* (see Plate CXVIII).

HCH (figs. 4 and 11) shows the second name in this text as *znlh*. However, on the stone it is clearly *jn'l*. He also places a *d* at the end of the inscription after *tšwq 'l* and comments that "the text is incomplete". But, as I noted in my comments on HCH 23, the *d* actually belongs to the end of that text. HCH 114, on the other hand, ends with the name *jf't* which is not shown on either of the copies. The *j* is not entirely certain since one half of it is very faint, as is one of the side-strokes of the '. The name does not appear to be attested and it is possible that one should read *rft*. It should also be noted that the ' of 'l is almost entirely obscured by an abrasion, though enough of it survives to make the restoration certain in the context.

*HCH. 118:* (see Plate CXXII).

Perhaps one should read:

*l šh' fty 'ws bn 'mmt h s'l*

(By Šh') the young servant of 'ws s. 'mmt the seeker after knowledge.

This is essentially the reading proposed privately by Mr. Harding after the publication of HCH, though the interpretation is mine. *Šh'* is unattested and is indeed not at all certain since the stone is badly rubbed at this point. The ' of 'ws looks more like a *š* on the photograph but it is clear on the stone that this is because of a stray mark between the lower prongs of the '. The last word of the text is also not clear, particularly the final sign (shown as *h* in HCH's copy, fig. 11). On examining the original it seems that this sign has too many strokes for a *h* and, indeed, it appears to resemble no known Safaitic letter. I have therefore regarded it as extraneous to the text. If the final word is *h s'l* as I have suggested, then it could be Arabic *šâ'il* "a beggar" or possibly "a seeker after knowledge" (Lane p. 1283/3). If I am right in this interpretation and the epithet is to be applied to 'ws bn 'mmt, then it is possible that he was some form of wandering darwish similar to Hani'. It would be appropriate that such a man was among the mourners, though it is odd that he apparently left no inscription himself. In this case *fty* might be better translated "young disciple" perhaps. For other examples of the expression *N.fty N.* see note 14.

*HCH 130:*

The second name is clearly *nšr* rather than *nhr* as in HCH's transcription) or *nhr* (as in HCH's copies, figs. 3 and 11), (see J. Saf N. note 91, p. 69).

*HCH 134:*

The *m* of *slm* which, though given in the transcription, is absent from both copies (HCH figs. 3 and 11), is clear on the stone just over the edge.

*HCH 137:*

The fourth name must, I think, be '*ktb*' (as suggested in J. Saf. N. note 27, p. 41), though the shape of the *k* is certainly very odd. There is an abrasion over one fork of the ' making it resemble a *š*. Confirmation that the name is '*ktb*', both here and in HCH 108, comes from WH 367 which must be by *mty*'s father<sup>28</sup>.

*HCH 158:* (see Plate CXXIII).

The second name in this text appears to be *hkm*. The *h* has been omitted from both HCH's copies (figs. 3 and 12) while the second letter looks more like a *k* on the stone than in these copies<sup>29</sup>. The name has been found once before, in WH 281.

Apart from HCH 7 and 158, there are two more texts on the same face of this stone, neither of which is shown on HCH's copy (fig. 3). The first, which I have numbered *HCH 158bis*, runs at right angles to the beginning of HCH 7 and reads:

*l jhš*

It is possible that this could be HCH 160, though HCH gives no indication of this and the shapes of the letters (see HCH fig. 12) are somewhat different. The second text, which I have numbered *HCH 158ter*, starts just below the *h* of the previous text and has been scratched over. It reads:

*l s'd*

*RVP 3b:*

The first name is definitely *tmm* as shown in HIn. and J. Saf N. note 85 (P. 67).<sup>29a</sup>

*RVP 9b:*

The reading *šwf* for the second name does not seem to be possible on the stone where it looks more like *snšf*. However, neither the name nor an Arabic root from which it could be derived appear to be known.

*RVP 9c:*

On the stone it can be seen quite clearly that the final word of the text is neither *hrs* (as in RVP) nor *zhl* (as in J. Saf. N. note 14, p. 34), but *tzr*. The *z* is somewhat encumbered with stray scratches but both it and the two horizontal strokes of the *r* seem clear.

*RVP 11c:*

The portion of the stone bearing this text and part of 11a has broken off and has disappeared.

*SIT 12:* (see Plate CXXIV).

I would suggest reading the third name as *'rš* rather than *'lf* (as in SIT) or *'lg* (as in JMAA VIII, p3). The second letter is definitely a *r* (cf. the *r* in *mgyr*) and the third, though somewhat odd, is, I think, a *š*. It is certainly quite different from the *g* in *mgyr*. The last four letters are written in a completely different manner to the rest of the text and I am not certain that they really belong to it. However, Jamme's assertion that the final letter is *g* seems highly unlikely both on the stone and in SIT's copy. There are some finely scratched letters beside the third name of this text. The first letter I can make nothing of but the remainder appear to read *bhyt*. There is also a *t* and a *y* below the second name of the text. These seem to have nothing to do with any of the inscriptions on this stone.

*WH 28:* (see Plate CXXIV).<sup>29b</sup>

The last name of the text (i.e. after *wjm 'l*) is clearly *mrt* on the stone, not *mnt* as in WH. It is possible, therefore, that the author was grieving for his brother who wrote SIJ 7 (see the family-tree under WH 28). There are various stray letters on an adjacent face of the stone which appear to make no sense by themselves and seem to have nothing to do with the texts.

*WH 34:* (see Plate CXXIV).

The second name appears as *wrd* on the stone, the *d* being in the space left blank on WH's copy between the ends of WH 28 and 34.

WH 37: (see Plate XXV).

There is another inscription on this stone, not published in WH. I have numbered it WH 37bis. It reads:

*l jdn bn qdm'*

The text is rather carelessly hammered over two faces of the stone and is very difficult to photograph adequately. *Jdn* is known and *qdm'* has been found once before, in MSTJ 1.

WH 178: (see Plate CXXV).

The inscription as published is incomplete. After *h bkrt* the text continues at right angles with *w tẓr*. This can be seen quite clearly on the stone in the space occupied by the four strokes on WH's copy.

WH 182: (see Plate CXXVI).

Unfortunately, at some time after Winnett and Harding copied this text the stone was broken at a point just behind the camel's hind legs. This break has removed parts of the first three letters, the *bn* and the first letter of the second name. The missing piece has disappeared. However, in the archives of the Department of Antiquities of Jordan there is a photograph of the stone taken before the piece was lost.<sup>30</sup> This photograph also shows that there was another, uninscribed part of the stone which has also disappeared. When I first saw the stone, parts of the text were covered with lime<sup>31</sup> and it will be seen from the Department of Antiquities' photograph that much of the text on the missing piece was also encrusted. Fortunately, enough is visible for there to be no doubt of the reading of that section of the text. However, as will be seen from my photograph of the surviving portion of the stone, the removal of the lime reveals that the second name consists not of two letters, *rh*, but of three and that it can only be *rhṛ*. The name has not been found before and there does not seem to be an Arabic root from which it could be derived. However, I cannot see what else the name could be since both *rs*, though of the elongated variety, are quite clear and both are distinct from the *l* at the beginning of the text. The second point in relation to this inscription is that it seems highly probable that the last word is not *bkrt* but *bkrtn*, the *n* being behind the camel's head. It is possible that a scratch between the *t* and the camel's neck is the *n*, but this looks less deliberate than the other. Such a reading would, of course, also be more appropriate to the drawing which shows two camels.

WH 403:

As mentioned in WH, this stone is in the Palestine Archaeological (Rockefeller) Museum<sup>32</sup>. The second name is, I think *m'ḏ* rather than *m'll*, though the cross-strokes of the *ḏ* are extremely faint. I also think that one can just see a *w* after this name. Unfortunately both these features are so faint that they do not show up on a photograph.

WH 1273-1275: (see Plate CXXVII).

The commentary to WH 1275 mentions "several more inscriptions scratched on the stone...." However, the only other text that I can find on the stone, which is covered in apparently random scratches, occurs between the two lines of WH 1275. It is very faintly and carelessly scratched and appears to read:

*wjṣḏjhm'kw*

I can make nothing of this.

WH 1853:

Following HIn. I would suggest that the first name is *šb'n* (as in WH 1854)<sup>33</sup>. On the stone

one can see the full curve of the *b*, only part of which has been reproduced on WH's copy (WH Pl. 71), and it seems to be very similar to the other *bs* in the text. At the end of the inscription the whole word *mzll* can be seen on the stone in a good light and in fact the final sign on the copy on WH Pl. 71 is part of the *m* of this word rather than the *ll* as suggested by the transcription.

WH 1859:

The first name is quite clearly 'n'm not 'mm as in WH's transcription or 'm as in the copy on WH Pl. 35.

WH 1864: (see Plate CXXVII).

Although WH's copy (Pl.35) and transcription give the text as *l mny bn shl bn jrm'l*, the stone actually has *l mnh bn 'hl bn jr'l*. However, since it seems virtually certain that the authors of WH 1863-1866 were all brothers, it would appear that we have another example of "errors in the inscriptions" to add to the interesting list on WH pp. 16-17.

WH 1897: (see Plate CXXVIII).

WH split this into two texts 1897a and b. However, I can see no justification for this on the stone. Moreover, I would suggest that their reading requires some revision. I would read:

... n't bñ m'n bn r'bt bn šf... bn rsl bn 'mrt bn 'dn bn 'šr°. bn yhlđ w wj... 'ty

The stone has been badly chipped at the corner where the text begins and this has removed the first letter(s) of the text and parts of the last two letters of the seventh surviving name. However, in the latter case I think enough survives of the *d* to make it virtually certain, though the following letter could, of course, as well be a *h* or *y* as a *n*. There are also abrasions on the stone which obscure the text in two places. The first partially covers the *n* of the first *bn* and the *m* of *m'n*, though these letters are still visible. The second covers the latter part of the penultimate name, partially obscuring the *r* (enough of which is visible, however, for there to be little doubt of its value) and totally destroying anything that followed it. Finally, it should be noted that the stone has been broken very cleanly along one edge and this has interrupted the text at the points marked in my transcription by three dots (...). This means, of course, that *šf*, which WH note is "not in HIn.", need not be a new name but only part of a name such as *šfr*. Of the other names *n't* is well attested in Safaitic which might suggest that only the *lam auctoris* has been lost at the beginning of the text. Of the names which are certain, all but *r'bt* are well-known. *R'bt* has been found once before in LP 1295.

WH 1898: (see Plate CXXX).

On the stone the fifth name looks more like *hyn* and the last name like *sb*. In the case of *hyn*, however, comparison with the other texts containing the relevant section of this genealogy shows that the name is almost certainly *hy* and that the apparent *n* is either an error on the part of the author or a stray scratch<sup>34</sup>. On the other hand the case of *sb* is very different. I can find no evidence to support the reading *sr*<sup>35</sup> in any of the texts<sup>36</sup> containing this section of the genealogy. In seven of these texts<sup>37</sup> there is a *r* in the text for comparison and in each case it is clearly distinguished from the *bs* including that of *sb*<sup>38</sup>. In the other six texts<sup>39</sup> there is no *r* in the text but there appears to be no distinction between the other *bs* and that of *sb*<sup>40</sup>.

WH 1899: (see Plates CXXX and CXXXI).

It is sad that the authors of WH did not have the opportunity of studying the stone bearing this and the previous text at their leisure. Had this been possible WH 1899 would have presented no problems. What is published in WH is not "the continuation of 1898" but the end of an inscription running round two sides of the stone and ending on the face. It reads as follows:

*l 'slm bn ršh bn šbh bn hy bn jn'l bn hb bn sb w r'y h 'bl f h lt slm*

Most of the inscription is clear on the stone though, owing to its position, extremely difficult to photograph satisfactorily. The penultimate name is presumably an error for *whb* in view of the family-tree under WH 1026, to which this text should be added. This branch of the family has been omitted altogether from the tree. It appears again in SIJ 277, which is presumably by a nephew of the author of WH 1899. In view of this, it seems highly likely that the *bn sb*, which Winnett read as part of SIJ 278, in fact completes the genealogy in SIJ 277.<sup>41</sup> One should also add to the tree C. 3905 (= LSI 48) which is by 'mrt's father and which may extend the genealogy to four generations above *sb*<sup>42</sup>. Another possible addition to the tree might be SIJ 275 + 276, if read as one text<sup>43</sup>. However, since the reading of several of the names, particularly that between *rfdn* and *šbh*, is doubtful, it seems safer to omit it.

WH 1900:

The fourth name in this text is clearly 'sd on the stone. It seems highly probable that C 2615 is by the same author<sup>44</sup>

WH 3792a:

Another of the stones in the Palestine Archaeological (Rockefeller) Museum. The fourth name is definitely *q'sn* on the stone. The š of *jšm* is not very clear but cannot, I think, be anything else. WH are undoubtedly right in ignoring the "dot (resembling 'ayin)" in the word *tmd* since this definitely does seem to be natural and it resembles neither ' nor *n* in the rest of the text.

WH 3792b: (see Plate CXXIX)

I would suggest that the final name is *hb* followed by *f* to introduce the invocation. The letter looks more like a *f* than a *k* on the stone. The *d* before *m'wr* is of a very curious form and looks more like an attempt to erase a letter.

WH 3792c:

Again, examination of the stone suggests that the "dot" in *tmd* is natural.

WH 3914: (see Plates CXXXII and CXXXIII).

I suggest reading the text<sup>45</sup> as:

*I 'mr bn bhl bñ rh h dmy*

By 'mr s. bhl s. rh are the pictures.

The text has been very effectively scored over<sup>46</sup> making the reading of parts of it extremely difficult. All the names are known, though *bhl* only once and in a rather doubtful reading (C. 3377). The *b* of this name is at a slight angle to the rest of the text and one of its arms is directly above the *h* which, consequently, looks like a *d*. Before the *b* there is a round hole in the stone which on a photograph can look like a ' , though on the stone it is obvious that it is natural. The following *bn* and the *r* of the third name are particularly difficult to photograph though visible in certain lights on the stone. I would suggest that *dmy* in this text represents Arabic *duman*, the plural of *dumyah* (Lane p. 917/2) which, if I am correct, would presumably have been pronounced with a consonantal *y* in Safaitic.

# CONCORDANCE OF NORTH ARABIAN INSCRIPTIONS IN THE MUSEUMS OF JORDAN

N.B. The abbreviations of publications follow the system used in HIn. Abbreviations of all works will be found in the list at the end of this article together with a reverse list by author.

## AMMAN MUSEUM <sup>47</sup>

Registration No.	Publication
J. 9	RVP 4 = Stein 9 = HCH 54
J. 10	RVP 6 = Stein 10 = HCH 91 (N.B. not 56 as in HIn.)
J. 11	RVP 3a, b, c, (N.B. not merely 3b as in HIn.)
J. 12 (M)	RVP 8a, b, c,
J. 13	RVP 5
J. 14 (M)	RVP 1
J. 15 (M)	RVP 2
J. 16 (M)	RVP 10
J. 17	RVP 9a, b, c, (N.B. not merely 9c, as in HIn.)
J. 18	RVP 7
J. 19	RVP 11a, b, c, (N.B. not merely 11b, as in HIn.)
J. 379	SIAM 39 a + b
J. 1642	NST 1
J. 1815 (M)	NST 7
J. 1816	NST 3
J. 1817	NST 4-6
J. 1820	NST 8
J. 1821	SIAM 1-4
J. 1822	HCH 14, 16 (N.B. not 14-16, as in HIn.)
J. 1823	HCH 33
J. 1824	HCH 71
J. 1825	HCH 132
J. 1826	HCH 37, 137
J. 1827	HCH 52
J. 1828	HCH 10
J. 1829	HCH 25
J. 1830	HCH 78
J. 1831	HCH 74-76, 141 (N.B. add 141 to HIn.)
J. 1876	HCH 73
J. 1877	HCH 77
J. 1878	HCH 7, 158, 158bis, 158ter
J. 1879 (M)	HCH 139, 140
J. 1880	HCH 149
J. 1881	HCH 26
J. 1882	HCH 153
J. 1883	HCH 81
J. 1884	HCH 31, 31bis
J. 1885	HCH 80
J. 1886	HCH 79
J. 1888	HCH 43, 127
J. 1889	HCH 42 (N.B. not 80 as in HIn. p. 746)
J. 1890	HCH 85
J. 1891	HCH 94
J. 1892	HCH 44
J. 1893	HCH 69
J. 1894	HCH 103

Registration No.	Publication
J. 1895	HCH 93, 109-113
J. 1896 (M)	HCH 173 (Latin)
J. 1897 (M)	HCH 175 (N.B. not 174 as in HIn.)
J. 1898 (M)	HCH 178 (drawing) (N.B. not 179 as in HIn.)
J. 1899	HCH 2, 9
J. 1900 (M)	HCH 104
J. 1901	HCH 100
J. 1902	HCH 107
J. 1903	HCH 108, 108bis
J. 1904	HCH 118-119
J. 1905	HCH 34, 34bis
J. 1906	HCH 101
J. 1907	HCH 13
J. 1908	HCH 63, 105
J. 1909	HCH 88-90 (N.B. not merely 90, as in HIn.)
J. 1910	HCH 102
J. 1911	HCH 126
J. 1912 (M)	HCH 181 (drawing) (N.B. not 175 as in HIn.)
J. 1913 (M)	HCH 176
J. 1914 (M)	HCH 179 (N.B. not 177 as in HIn.)
J. 1915	HCH 180 (drawing)
J. 1916 (M)	HCH 177 (drawing) (N.B. not 178 as in HIn.)
J. 1917	HCH 125
J. 1918	HCH 194
J. 5115	SIAM 5
J. 13157	ZSI
J. 13206	MSTJ 6-14
J. 13207	MSTJ 22
J. 13209	MSTJ 21
J. 13210	MSTJ 15-20
J. 13211	MSTJ 3-5
J. 13212	MSTJ 2
J. 13213	MSTJ 1
J. 13214	Safaitic inscription from Jawa to be published by M.C.A. Macdonald in <i>Jawa Inscriptions</i> (forth- coming).
J. 13215	WH 1273-1275
J. 13366	WH 3914
J. 13367	SIAM 10
J. 13496	Thamudic inscription from Ziziya, to be published by Professor W. Röllig.
J. 13943	SIAM 12
J. 13944	SIAM 11
J. 13945	SIAM 13
J. 13946	SIAM 14
J. 13947	SIAM 15 a+b
J. 13948	SIAM 16
J. 13949	SIAM 17-18
J. 13950	SIAM 19
J. 13951	SIAM 20-22
J. 13952	SIAM 23
J. 13953	SIAM 24-25
J. 13954	SIAM 26
J. 13955	SIAM 6
J. 13956	SIAM 7
J. 13957	SIAM 8



Registration No.	Publication
J. 13958	SIAM 9
J. 13959	TIJ 466-470
J. 14099	CTSS 1a + b
J. 14168	WH 178-179
J. 14169	WH 1904a+b, 1905
J. 14170	WH 1862
J. 14171	SIT 12-14
J. 14172	HCH 1, 130, 133-134, 145-146
J. 14173	HCH 195
J. 14174	WH 1859-1861
J. 14175	TIJ 503
J. 14176	WH 1867a
J. 14177	WH 1852-1854
J. 14178	WH 1902-1903
J. 14179	HCH 196
J. 14180	WH 1900-1901
J. 14181	WH 1850
J. 14182	WH 1855
J. 14183	SIAM 40
J. 14184	WH 1897
J. 14185	TIJ 499-502
J. 14186	WH 1849
J. 14187	WH 182
J. 14188	WH 1851
J. 14189	WH 1868a-c
J. 14190	WH 1863-1866
J. 14191	WH 39-41
J. 14192	WH 7
J. 14193	WH 6
J. 14194	WH 36
J. 14195	WH 1898-1899
J. 14196	WH 28-29, 34
J. 14197	WH 38
J. 14198	HCH 72, 144
J. 14199	Stone tripod platter to be published by M.C.A. Macdonald in <i>Some stone dishes with North Arabian inscriptions</i> (forthcoming).
J. 14200	CSP 1a + b
J. 14201	WH 37, 37bis
J. 14202	Thamudic inscription from Wadi Rummân, to be published by Dr. W.J. Jobling M.C.A. Macdonald.
J. 14203	CSNS 423-424
J. 14217	SIAM 41
J. 14236	HCH 53
J. 14237	HCH 66
J. 14238	HCH 23, 114
J. 14239	HCH 59
J. 14240	HCH 174 (drawing)
<b>IRBID MUSEUM</b>	
1812	MSTJ 23-24
1955	An inscribed stone bowl to be published by M.C.A. Macdonald in <i>Some stone dishes with North Arabian inscriptions</i> (forthcoming).
2003a	SIAM 36
2003b	SIAM 37-38

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SIAM 42

*KARAK MUSEUM*

320

SIAM 30

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SIAM 31-33

*MADABA MUSEUM*

297

CTSS 2a + b

507

CTSS 3

*PETRA MUSEUM*

No number

SIAM 43-44

**CONCORDANCE BY PUBLICATION***Publication**Registration No.*

CSNS 423-424

Amman Museum J. 14203

CSP 1a+b

" " " " J. 14200

CTSS 1a + b

" " " " J. 14099

CTSS 2a + b

Madaba Museum 297

CTSS 3

" " " " 507

HCH 1

Amman Museum J. 14172

HCH 2

J. 1899

HCH 7

J. 1878

HCH 9

J. 1899

HCH 10

J. 1828

HCH 13

J. 1907

HCH 14

J. 1822

HCH 16

J. 1822

HCH 23

J. 14238

HCH 25

J. 1829

HCH 26

J. 1881

HCH 31

J. 1884

HCH 31 bis

J. 1884

HCH 33

J. 1823

HCH 34

J. 1905

HCH 34bis

J. 1905

HCH 37

J. 1826

HCH 42

J. 1889

HCH 43

J. 1888

HCH 44

J. 1892

HCH 52

J. 1827

HCH 53

J. 14236

HCH 54 = RVP 4 = Stein 9

J. 9

HCH 59

J. 14239

HCH 63

J. 1908

HCH 66

J. 14237

HCH 69

J. 1893

HCH 71

J. 1824

HCH 72

J. 14198

HCH 73

J. 1876

HCH 74-76

J. 1831

HCH 77

J. 1877

Publication	Registration No.
HCH 78	J. 1830
HCH 79	J. 1886
HCH 80	J. 1855 (N.B. not 1889, as in HIn.)
HCH 81	J. 1883
HCH 85	J. 1890
HCH 88-90	J. 1909 (N.B. not merely 90, as in HIn.)
HCH 91 = RVP 6 = Stein 10	J. 10 (N.B. not 56, as in HIn.)
HCH 93	J. 1895
HCH 94	J. 1891
HCH 100	J. 1901
HCH 101	J. 1906
HCH 102	J. 1910
HCH 103	J. 1894
HCH 104	J. 1900 (M)
HCH 105	J. 1908
HCH 107	J. 1902
HCH 108	J. 1903
HCH 108bis	J. 1903
HCH 109-113	J. 1895
HCH 114	J. 14238
HCH 118-119	J. 1904
HCH 125	J. 1917
HCH 126	J. 1911
HCH 127	J. 1888
HCH 130	J. 14172
HCH 132	J. 1825
HCH 133-134	J. 14172
HCH 137	J. 1826
HCH 139-140	J. 1879 (M)
HCH 141	J. 1831 (N.B. add 141 to HIn.)
HCH 144	J. 14198
HCH 145-146	J. 14172
HCH 149	J. 1880
HCH 153	J. 1882
HCH 158	J. 1878
HCH 158bis	J. 1878
HCH 158ter	J. 1878
HCH 173 (Latin)	J. 1896 (M)
HCH 174 (drawing)	J. 14240 (N.B. not J. 1897 as in HIn.)
HCH 175	J. 1897 (M) (N.B. not J. 1912 as in HIn.)
HCH 176	J. 1913 (M)
HCH 177 (drawing)	J. 1916 (M) (N.B. not J. 1914 as in HIn.)
HCH 178 (drawing)	J. 1898 (M) (N.B. not J. 1916 as in HIn.)
HCH 179	J. 1914 (M) (N.B. not J. 1898 as in HIn.)
HCH 180 (drawing)	J. 1915
HCH 181 (drawing)	J. 1912 (M)
HCH 194	J. 1918
HCH 195	J. 14173
HCH 196	J. 14179
MSTJ 1	J. 13213
MSTJ 2	J. 13212
MSTJ 3-5	J. 13211
MSTJ 6-14	J. 13206
MSTJ 15-20	J. 13210
MSTJ 21	J. 13209

Publication		Registration No.
MSTJ 22	Amman Museum	J. 13207
MSTJ 23-24	Irbid Museum	1812
NST 1	Amman Museum	J. 1642
NST 3		J. 1816
NST 4-6		J. 1817
NST 7		J. 1815 (M)
NST 8		J. 1820
RVP 1		J. 14 (M)
RVP 2		J. 15 (M)
RVP 3a-c		J. 11
RVP 4 = Stein 9 = HCH 54		J. 9
RVP 5		J. 13
RVP 6 = Stein 10 = HCH 91		J. 10
RVP 7		J. 18
RVP 8a-c		J. 12 (M)
RVP 9a-c		J. 17
RVP 10		J. 16 (M)
RVP 11a-c		J. 19
SIAM 1-4		J. 1821
SIAM 5		J. 5115
SIAM 6		J. 13955
SIAM 7		J. 13956
SIAM 8		J. 13957
SIAM 9		J. 13958
SIAM 10		J. 13367
SIAM 11		J. 13944
SIAM 12		J. 13943
SIAM 13		J. 13945
SIAM 14		J. 13946
SIAM 15a+ b		J. 13947
SIAM 16		J. 13948
SIAM 17-18		J. 13949
SIAM 19		J. 13950
SIAM 20-22		J. 13951
SIAM 23		J. 13952
SIAM 24-25		J. 13953
SIAM 26		J. 13954
SIAM 30	Karak Museum	320
SIAM 31-33		321
SIAM 36	Irbid Museum	2003a
SIAM 37-38	” ”	2003b
SIAM 39a+b	Amman Museum	J. 379
SIAM 40		J. 14183
SIAM 41		J. 14217
SIAM 42	Jordan University Archaeological Museum	P.U. 107
SIAM 43-44	Petra Museum,	no number
SIT 12-14	Amman Museum	J. 14171
TIJ 466-470		J. 13959
TIJ 499-502		J. 14185
TIJ 503		J. 14175
WH 6		J. 14193

Publication		Registration No.
WH 7	Amman Museum	J. 14192
WH 28-29		J. 14196
WH 34		J. 14196
WH 36		J. 14194
WH 37		J. 14201
WH 37 bis		J. 14201
WH 38		J. 14197
WH 39-41		J. 14191
WH 178-179		J. 14168
WH 182		J. 14187
WH 1273-1275		J. 13215
WH 1849		J. 14186
WH 1850		J. 14181
WH 1851		J. 14188
WH 1852-1854		J. 14177
WH 1855		J. 14182
WH 1859-1861		J. 14174
WH 1862		J. 14170
WH 1863-1866		J. 14190
WH 1867a		J. 14176
WH 1868 a-c		J. 14189
WH 1897		J. 14184
WH 1898-1899		J. 14195
WH 1900-1901		J. 14180
WH 1902-1903		J. 14178
WH 1904a+b, 1905		J. 14169
WH 3914		J. 13366
ZSI		J. 13157

#### ABBREVIATIONS:

ADAJ	Annual of the Department of Antiquities of Jordan
adj	adjective
ARNA	F.V. Winnett and W.L. Reed: <i>Ancient Records from North Arabia</i> , Toronto, 1970
b.	<i>ibn</i>
BASOR	Bulletin of the American Schools of Oriental Research
C	<i>Corpus Inscriptionum Semiticarum</i> , Pars V, Tomus, I, Paris, 1950
conj.	conjunction
CSNS	V.A. Clark: <i>A Study of New Safaitic Inscriptions from Jordan</i> : (a thesis presented for the degree of Doctor of Philosophy, Department of Middle Eastern Studies, University of Melbourne, 1979: at present under examination).
CSP	V.A. Clark: <i>Some New Pre-Islamic Arabian Inscriptions from Northern Arabia</i> : Abr-Nahrain, vol. 17, 1976-1977, pp. 35-42.
CTSS	V.A. Clark: <i>Three Safaitic Stones from Jordan</i> : ADAJ, vol. 24, 1980
dem	demonstrative
fa.	father of
Hava	J.G. Hava: <i>Al-Faraid Arabic-English Dictionary</i> , Beirut, 1970
HCH	G. Lankester Harding: <i>The Cairn of Hani'</i> : ADAJ, vol. 2, 1953, pp. 8-56.
HFSI	G. Lankester Harding: <i>Further Safaitic Texts in the Iraq Museum</i> : Sumer, vol. 26, 1970, pp. 179-185.
HIIn.	G. Lankester Harding: <i>An Index and Concordance of Pre-Islamic</i>

	<i>Arabian Names and Inscriptions</i> , Toronto, 1971.
HSIM	G. Lankester Harding: <i>Safaitic Inscriptions in the Iraq Museum</i> : Sumer, vol. 6, No. 2, 1950, pp. 124-128.
JMAA	A. Jamme: <i>Miscellanées d'Ancient (sic) Arabe</i> . Vol. VIII, Washington D.C., 1979.
JS	Inscriptions published in Jaussen et Savignac: <i>Mission Archéologique en Arabie</i> , Paris, 1909-1922
J. Saf. N.	A. Jamme: <i>Safaitic Notes (Commentary on JaS. 44-176)</i> , Washington, D.C., 1970
Kaz.	A. de B. Kazimirski: <i>Dictionnaire Arabe-Français</i> , Paris, 1860. N.B./ after the page number refers to the column.
Lane	E.W. Lane: <i>An Arabic-English Dictionary</i> , (8 volumes), London, 1863-1893. N.B. / after the page number refers to the column.
Lisan	Ibn Manẓūr: <i>Lisân al- 'Arab</i> , (15 volumes), Beirut, 1955-1957 N.B. / after the page number refers to the column.
LP	E. Littmann: <i>Safaitic Inscriptions</i> : Publications of the Princeton University Archaeological Expeditions to Syria in 1904-1905 and 1909, Division IV, Section C, Leiden, 1943.
LSI	E. Littmann: <i>Safaitic Inscriptions</i> : being chapter V of his <i>Semitic Inscriptions</i> =Part IV of the Publications of an American Archaeological Expedition to Syria in 1899-1900, New York, 1904.
m.	masculine
MSTJ	M.C.A. Macdonald and G. Lankester Harding: <i>More Safaitic Texts from Jordan</i> : ADAJ, vol. 21, 1976, pp. 119-130.
N. Div.	Divine Name
N. Pr.	Proper Name
NST	G. Lankester Harding: <i>New Safaitic Texts</i> : ADAJ, vol. 1, 1951, pp. 25-29.
N.Tr.	Tribal Name
p.	page
prep.	preposition
RVP	G. Ryckmans: <i>Inscriptions Safaïtiques de Transjordanie</i> : Vivre et Penser, vol. 1, 1941, pp. 255-259
s.	son of
sb.	substantive
sg.	singular
SIAM	M.C.A. Macdonald: <i>Safaitic Inscriptions in the Amman Museum and Other Collections</i> : Part I (Nos. 1-35) in: ADAJ, vol. 23, 1979, pp. 101-119; Part II (Nos. 36-44) in the present volume.
SIJ	F.V. Winnett: <i>Safaitic Inscriptions from Jordan</i> , Toronto, 1957.
SIT	G. Lankester Harding: <i>Safaitic Inscriptions from Tapline in Jordan</i> : ADAJ, vol. 17, 1972, pp. 5-14.
SMPU	A. Jamme: <i>The Safaitic Collection of the Art Museum of Princeton University</i> : Journal of the American Oriental Society, vol. 91, 1971, pp. 136-141
Stein	Texts collected by Sir Aurel Stein and published in RVP.
TIJ	G. Lankester Harding with the collaboration of E. Littmann: <i>Some Thamudic Inscriptions from the Hashimite Kingdom of the Jordan</i> , Leiden, 1952.
vb.	verb
WAM Saf	Safaitic Inscriptions in: F.V. Winnett: <i>An Arabian Miscellany</i> : Annali dell'Istituto Orientale di Napoli, vol. 31 (NS 21), 1971, pp. 443-454
WH	F.V. Winnett and G. Lankester Harding: <i>Inscriptions from Fifty Safaitic Cairns</i> , Toronto, 1978.
WHI	F.V. Winnett: <i>The Ḥa'il Inscriptions</i> : in: F.V. Winnett and W.L. Reed: <i>An Archaeological-Epigraphical Survey of the Ḥa'il Area of Northern Sa'udi Arabia</i> : Berytus, vol. 22, 1973, pp. 53-100.
WTay	Taymanite Inscriptions in: F.V. Winnett and W.L. Reed: <i>Ancient Records from North Arabia</i> , Toronto, 1970.
WTI	Thamudic Inscriptions in: F.V. Winneett and W.L. Reed:

- ZSI *Ancient Records from North Arabia*, Toronto, 1970.  
 F. Zayadine: *A Safaitic Inscription in the Amman Museum*: ADAJ, vol. 24, 1980.

### ABBREVIATIONS BY AUTHOR:

N.B. Only those abbreviations used in the Concordance will be found in this list.

V.A. Clark	Some New Pre-Islamic Arabian Inscriptions	CSP
V.A. Clark	A Study of New Safaitic Inscriptions	CSNS
V.A. Clark	Three Safaitic Stones from Jordan	CTSS
G.L. Harding	The Cairn of Hanî	HCH
G.L. Harding	New Safaitic Texts	NST
G.L. Harding	Safaitic Inscriptions from Tapline	SIT
G.L. Harding and E. Littmann	Some Thamudic Inscriptions from... Jordan	TIJ
M.C.A. Macdonald	Safaitic Inscriptions in the Amman Museum	SIAM
M.C.A. Macdonald and G.L. Harding	More Safaitic Texts from Jordan	MSTJ
G. Ryckmans	Inscriptions Săfăitiques de Transjordanie	RVP
F.V. Winnett and G.L. Harding	Inscriptions from 50 Safaitic Cairns	WH
F. Zayadine	A Safaitic Inscription in the Amman Museum	ZSI

### NOTES

1. See ADAJ vol. 23, 1979, pp. 101-119 + Plates XXXV-XLIV. As in that article, all the photographs are mine unless otherwise stated.
2. In the first of these articles I expressed my gratitude to the Director-General of Antiquities of Jordan, Dr. Adnan Hadidi, for giving me permission to publish the texts in these articles and to his staff for their help and co-operation. I should also like to thank Professor F.V. Winnett and the University of Toronto Press, who hold the copyright on *Inscriptions from Fifty Safaitic Cairns*, for permission to print a re-examination of some of the texts published in that work. Finally, I am most grateful to Dr. Khair Yassine, the Chairman of the Department of Archaeology at the Jordan University, for giving me permission to publish No. 42 and to Dr. Asim Baghouti and Mr. K.W. Langer de Polacky of the University Museum for all their help while I was studying the stone.
3. Registration numbers J.9 to J.19.
4. See the commentary to SIJ 78
5. J.T. Milik: *La Tribu des Bani 'Amrat en Jordanie de l'Epoque Grecque et Romaine*. I am most grateful to Dr. Fawzi Zayadine, the editor of this journal, for allowing me to read Mr. Milik's article prior to its publication in this volume.
6. Milik, op. cit..
7. Milik goes so far as to suggest that "à partir du Ier siècle avancé de notre ère, les tribus 'awidhénienues (d'abord) et les dăfăites (ensuite) étaient quasi complètement sédentarisées. Des fractions de cette population, en principe villageoise, nomadisaient encore, tout au moins par des sorties saisonnières" (op. cit. ). He also says (op. cit. note 34) "Je me demande même si existaient réellement 'the Safaitic Bedouin' ".
8. Milik notes, at the end of the article cited above, that SIAM 11 mentions *Mdb* (i.e. *Madaba*). At his suggestion I have re-examined this portion of the stone and I would agree that the patch of abrasion which he mentions in his note 37 is definitely obscuring a letter. I find it impossible to read this letter with any certainty but it could be *am*, though of a different shape to the two clear *ms* in the text. I would also accept his comment that nothing has been lost after the final *t*.
9. J.T. Milik, op cit.; see also J.T. Milik: *Nouvelles Inscriptions Nabatéennes*, Syria, vol. 35, 1958, pp. 227-251: No. 6.
10. This penchant is also noted by Milik in *La Tribu des Bani 'Amrat*....
11. Published by G. Ryckmans in H. Ingholt et J. Starcky: *Recueil Epigraphique*, in D. Schlumberger: *La Palmyrène de Nord-Ouest*, Paris, 1951, pp. 139-187. Of these Safaitic texts Nos. 54b and 80 are in the square script, while 2 quater, 21bis, 81a, 81b contain a mixture of square and other letter-forms.
12. However, they are also, of course, well-known in Nabataean.



13. See F.V. Winnett: *The Revolt of Damaš: Safaitic and Nabataean Evidence*: BASOR, No. 211, Oct. 1973, pp. 54-57
14. *N. fty N.* is found in C 3260, where I would read *l s' dlh fty hḏr*, and HCH 193 (= HSIM 49186 b) where I would read *l' dr fty yhn' l*. The form *N. fty N. bn N.* occurs in C 2076 where I would read *l lṭ fty j' d bn' bṭn* and in WAM Saf. 1 and HCH 118 (see below).
15. See J.T. Milik and J. Starcky: *Inscriptions récemment découvertes à Pétra*: ADAJ, vol. 20, 1975, pp 116-119. I am extremely grateful to Dr. Fawzi Zayadine for drawing my attention to this article.
16. Professor al-Ghul has also pointed out that this interpretation would accord well with the modern name of the village, Baṣṭa, where this inscriptions was found. It should be added that this village is situated in a depression in the hills. I am most grateful to Professor al-Ghul for his comments on my reading of this text and for his very helpful and enlightening suggestions.
17. One other possibility is that the phrase should be read *qr h wl* i.e. "the cultivated land of the government" (Arabic *Walā'*). This would, of course, involve proposing that the hamza disappeared in pause (see Rabin: *Ancient West Arabian*, London, 1951, pp. 140-141) as in Hijazi, so that *Walā' i* would become *walai* (see Rabin, op. cit. p.141). The final diphthong would not be expressed in this script so that we would be left with *wl*. However, such an explanation perhaps involves too much speculation and while the evidence for a demonstrative pronoun preceding a noun without the article is quoted below, I can find no evidence for the demonstrative preceding a noun in construct.
18. C. Rabin, op cit., pp. 75-76
19. I am grateful to Dr. David Graf for pointing this out to me.
20. Unfortunately, through lack of space, I am not able to publish photographs of all the inscriptions dealt with in this section. However, where there is an important point to be made, a photograph has been provided. Unless otherwise stated, the drawings are at the same scale as the photographs.
21. Pace Milik, *La Tribu....*, the provenance of MSTJ 8, 10 and 12 is not 'sans aucune doute.... Qasr Burquṭ'. This provenance is probable but not certain (see MSTJ p. 119).
22. These readings, if correct, would of course, render unnecessary many of Mr. Clark's very doubtful palaeographical remarks on p. 38 of CSP.
23. Dussaud's reading *nb'* in C 3808 (included, though questioned, in HIn.) is not, I think, very likely and C's reading, *lbn*, is preferable.
24. This was pointed out by the author in his letter to Mr. Clark of 12th. September 1978 and has also been noted by Jamme (JMAA VIII, p. 12).
25. Milik, op. cit.
26. In a personal communication. See also Milik, op. cit., for another interpretation of this expression.
27. HIn. shows 'trh' as occurring in Iraq Museum 46940a. However, the name (read in HFSI as 'lbh) is in a damaged part of the text and it is difficult to be certain of the reading.
28. Although the name 'ktb' does not show up very clearly on WH's copy of this text (Pl. 9), it is absolutely clear on the photograph which Professor Winnett has kindly given me.
29. J. Saf N. p. 2 (and see note 45) claims that the two copies of this text "omit a dot after *b* (thus, *bn*) and reproduce as a short stroke the long letter *r* with the two diacritic, aslant and parallel to each other, appendices". As can be seen from the photograph, what Jamme took as "a dot after *b*" is a small hole in the stone above which the "small stroke" of the *n* can be seen as shown on HCH's copies. I can see absolutely no evidence on the stone for Jamme's "*r*" since the letter is clearly a *h*.
- 29a. In JMAA II (Washington, D.C., 1971, p. 142) Jamme "corrects" three of the names in RVP 6/HCH 91. His readings are not borne out by a study of the original which shows Ryckmans and Harding's readings to be correct. Jamme also claims (op. cit.) that the first name in RVP 7 should be read 'lhm rather than Ryckmans' 'zhm. However, this is incorrect: the second letter is clearly a *z* on the stone. The reference in HIn. (p. 432 s.v. 'lhm) to JAM 18 should therefore be deleted. Jamme's reading of the second name as *rbs* is, however, confirmed by study of the stone and should be added to HIn.'s entry under this name (p. 266)
- 29b. This article had already gone to press before I was able to find a copy of A. Jamme's review of WH (*Orientalia*, vol. 48, 1979, pp. 478-528) or his "Complementary Memoir" on this review (privately duplicated, Washington, D.C., November 5, 1980). It was therefore too late to include any remarks on Jamme's treatment of some of the WH texts dealt with here.
30. This photograph can be seen on Plate CXXVI next to my photograph of the stone in its present condition.
31. I am most grateful to my wife, Mrs. Annie Searight Macdonald, for cleaning the lime and impacted mud off this stone and several others, as well as for mending several broken stones.
32. I am very grateful to Dr. L. Y. Rahmani for showing me this stone, as well as WH 568 and WH 3792a-c, and for allowing me to study them. A photograph of WH 402-403 is published (though not attributed) in E. Anati: *L'Art Rupestre, Negev et Sināi*, Paris, 1979, p. 61.
33. WH 1854 should be added to HIn.'s entry under ṣb'n.
34. However, it should be noted that all these texts exist only in copies, so that it is impossible to be absolutely sure. For the relevant texts see the family-tree below WH 1026, to which add SIJ 277 + 278 (see below).
35. The name has been read *sr* by all previous editors with the exception of Littmann (LSI 48 = C 3905) and Winnett in SIJ 278. See the similar case of *bdbi/bdri* discussed in the commentary to SIAM 1.
36. Again it should be noted that all these texts, with the exception of LSI 48 (= C 3905), WH 1898 and WH 1899, exist only in copies and that the accuracy of some of these (e.g. C 3700, 3774, LP 775) is rather dubious.
37. These are C 2561, 3702 (= LP 27), SIJ 277 + 278 (see below), WH 410, 1026, 1898, 1899.
38. However, compare C 3905 which is somewhat problematical. There are no *rs* in the part of the text before *sb* and the reading of the part of the text after *sb* (which appears to be in a different hand) is not entirely certain. If one accepts the readings proposed for this part of the text by Littmann and the Corpus, then there would be no distinction between *b* and *r* in this inscription.

39. C 3524, 3700, 3774 (= LP 68), 3834, LP 645, 775
40. The authors of WH have themselves noted (WH p. 9) that “*b* and *r* sometimes have the same form, but when they occur in the same inscription they are always differentiated in some way....”
41. It is possible that SIJ 847 should also be included in this “tree”.
42. I owe the reference to this text and SIJ 277 to Dr. Peter D.M. Macdonald’s *Computer Analysis of the Safaitic Genealogies*, (see WH pp. 20-21 for a description of this work). I am most grateful to Dr. Macdonald for allowing me to use this, as yet, unpublished work which I have found to be of great value.
43. They appear as one text in Dr. Macdonald’s *Computer Analysis* and since the data for this analysis was supplied by Professor Winnett it would seem that he now reads them as one.
44. C. reads the third name as *qbs*. However, in Dunand’s copy there is no distinction made between *b* and *r*, a curved angular form being used apparently indiscriminately for both letters. In view of WH 1900 where the *r* in this name is quite clear, the name should probably be read *qrs* in C 2615.
45. This text was one of those brought to the Museum along with the inscriptions published in MSTJ. It was wrongly referred to there (p. 119) as WH 3912.
46. The “long, upright object resembling a bundle of reeds” mentioned in WH’s commentary to this text is, in fact, the scratched-over incscription. It should be noted that, when this stone was brought to the Department of Antiquities, it was seen and recognized by Mr. Lankester Harding who wrote to Professor Winnett suggesting changes to the reading and commentary. Most unfortunately, however, the book had by that time gone to press and it was impossible to make the relevant alterations.
47. N.B. in the Amman Museum all registration numbers are preceded by “J”, while in the other Museums of Jordan only a number is used. “(M)” after the number signifies that the stone has been mislaid. In passing it should be noted that Jamme (JMAA II, Washington, D.C., 1971, p. 142) speaks of “douze pierres” from the Amman Museum as being published in RVP. In fact there were only eleven stones.