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THE HASHEMITE KINGDOM OF JORDAN

ANNUAL
OF THE
DEPARTMENT OF ANTIQUITIES
OF
JORDAN

VOL. II

1953

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NOTES AND NEWS

The Jordan Archaeological Museum is still under arrangement, considerable delay having been caused by the fact that during the winter the new building leaked badly. There was further delay in the arrival of the showcases, which, when they finally reached the Department, were found to have half the glass broken. However, the cases are now repaired, and it is to be hoped that the building has been made waterproof, so sorting and setting out the material has commenced.

The Department has suffered badly from the stringent financial cuts necessitated by the condition of the country's economy, its total budget having been reduced from J.D. 7,273 in 1951/1952 to J.D. 5,902 in 1952/1953. It has lost five of its eighteen Antiquities Guards, whose duty it is to patrol their districts and keep a check on the ancient sites. This is serious at the present time when so much building is being carried out all over the country, and such ancient sites offer very convenient quarries for ready-cut stone. The co-operation of the people, however, continues to be good, and most casual finds are reported to the Department, even from areas where there are no guards. The brief accounts on pp. 82, 89–90 indicate the nature and extent of such finds.

The welcome recorded to the first volume of the *Annual* was most encouraging, and it is hoped that those who have subscribed and offered exchanges will be equally satisfied with this second volume. I would earnestly request those Institutions and Libraries who have not yet indicated their wishes to let me know them as soon as possible, so as to facilitate the despatch and recording.

A very great amount of new manuscript material has come to light during the past year, as a result of the activities of the Taamireh Bedouin, whose chief livelihood is now the discovery of new caves containing manuscripts. On pp. 82–85 are reports of two expeditions which excavated some of these caves. Manuscripts recovered during the period range from Arabic papyri of the 8th–9th centuries A.D. to more Biblical manuscripts of the 1st century A.D. All these caves are in the district east of Bethlehem near the Dead Sea, a place remote and difficult of access. Among the more startling finds are some Nabataean papyri, mostly in a very good state of preservation. There are also fragments of both parchment and papyrus written in Christo-Palestinian Syriac, perhaps dating to the 6th century. Both these and some Greek papyri written in very beautiful uncial characters appear to be New Testament books. Then in addition to that described on p. 85 there are further letters to and from Ben Kosibah (Bar Kokhbah), one signed apparently in his own hand.

But perhaps the most important find has been of another cave at Khirbet Qumran

(Feshkha) containing a very large quantity of fragmentary Biblical manuscripts belonging to the same group as the Dead Sea Scrolls (September 1952). Again the cave was found by the Bedu, and it seems that the entire tribe, in relays, cleared the place in a few days, before the material being offered for sale enabled us to stop their further activities and complete the clearance ourselves. Though fragmentary, this material is perhaps more important than the original find, as a large proportion of books of the Old Testament are represented. In fact, it may well give us a cross-section of about 75 per cent. of the canonical books as well as many known and unknown apocryphal works. There is now no possible doubt that the settlement at Kh. Qumran is the source of all these remarkable deposits.

The following is a preliminary list of the contents of some of the scroll fragments from the latest find mentioned above. It has been compiled by Père Barthélemy and Abbé Milik from a cursory examination of the material, and is in no way final. Thanks to a generous grant from the Jordan Treasury, the Government has been able to acquire practically all the available fragments.

1. *Biblical Books*

In Phoenician script :

Genesis
Exodus
Deuteronomy

In square script on leather :

Genesis
Exodus
Leviticus
Numbers (2 versions)
Deuteronomy (3 versions)
Joshua
Ruth
Samuel
Kings
Psalms (4 versions)
Ecclesiastes
Song of Songs
Isaiah (4 versions)
Jeremiah
Lamentations
Ezekiel
Daniel (2 versions)
Lesser Prophets (2 versions)
Tobit (1 Hebrew and 1 Aramaic)

In square script on papyrus :

Daniel
Tobit (Aramaic)

In Greek on leather:

Leviticus

In Greek on papyrus :

Leviticus

2. 4 Phylacteries
1 Mazouzah

3. *Commentaries*

Genesis
Isaiah
Psalms
Lesser Prophets

4. *Paraphrases*

Deuteronomy
Joshua
Samuel

5. Testimony of the Prophets regarding the Messiah

6. *Apocrypha*

The Birth of David
Sources for the principal parts of Enoch (3 versions)
Enoch (2 parts, Aramaic)
Jubilees (Hebrew)
The Testament of Levi (Aramaic)
Apocalypse of New Jerusalem and other hitherto unknown works

7. *Sectarian Documents*

Sources for the Manual of Discipline (3 versions)
The Manual of Discipline (3 versions)
The Damascus Document
The Wars of the Children of Light
Hymns
Blessings and Curses
Liturgical Calendar

In connection with all these finds, the Department must express its deep gratitude to the Trustees of the Palestine Archaeological Museum for allowing the finance of the Museum to be used for buying up the manuscripts and so saving them from dispersal or being smuggled out of the country. It is a generous action, and one which will earn the approval and gratitude of Biblical scholars throughout the world. Also the École Biblique et Archéologique Française has made a fine contribution to the work in the labours of Père Barthélemy and Abbé Milik, whose enthusiasm and patient unfolding and piecing together of minute fragments of text have greatly enhanced the value of the material.

The combined expedition of the British School of Archaeology in Jerusalem and the American School of Oriental Research under the direction of Dr. Kenyon carried out a very successful season of work in the spring of 1952 (see report, p. 87), and hopes to have a similar season in 1953. This work is of great importance for the training of students in the field technique of Near Eastern archaeology, and should receive all possible support.

Also the combined expedition of the American School of Oriental Research, the École Biblique et Archéologique Française and the Palestine Archaeological Museum to the caves at Qumran was very fruitful (see p. 82), and the American School of Oriental Research work at Dhiban, while perhaps it raised more problems than it answered, is of great importance to the archaeology of East Jordan.

THE CAIRN OF HANI'

THIS cairn lies about 15 kilometres east of the gate of the I.P.C. station of H5, and about 50 metres north of the main Baghdad road, map reading approximately 360.185. I have been unable to find that it has any name among the locals, though it is curious if so prominent a landmark is nameless. On the Lands and Surveys Department map (1:250,000, Arabic edition) is a point called Rijm el Hawih at roughly the spot where the cairn exists, but I have not been able to trace where this name originated, or if it really applies to this cairn.

It was first visited by me in October 1950, while driving from H5 to H4, and then only at the insistence of my companion, Hasan Awad el Qutshan, as I could not believe that anything could survive so close to the main road. However, on this first visit 63 texts were recorded, and another visit in May 1951 produced a further 44. The intact condition of the cairn was very impressive, and as the texts had already revealed the name of the person buried there, I decided to excavate it. This was done in November 1951.

There are hundreds of such cairns in the lava belt, and nearly all are accompanied by Safaitic texts. Prof. Winnett in the course of a tour in October 1950 pointed out that most texts seemed to be found on the eastern side of cairns, and a careful check showed that this is indeed the case, though the significance is obscure, apart from the fact that it is the side of the rising sun. Of texts themselves there are thousands all over the area, not always associated with cairns. Large numbers have already been collected by various people, mostly from the southern Jebel Druze neighbourhood, and published,[1] but the majority of them were hand-copied and the accuracy of some is doubtful.

The building of cairns over graves is in itself of some interest, and Hasan Awad pointed out that it is a custom still practised among the Bedu. But a cairn is only built over those who are killed, never over those who die a natural death, and the stones of which it is built must be brought from some distance away; those in the immediate vicinity may not be used. Both these conditions are fulfilled in this case, as *Hani'* was apparently killed by an arrow, and the basalt stones and boulders which strew the desert surface still come right up to the cairn itself, a fact I had not appreciated until Hasan drew my attention to it. The reason for these customs is now forgotten, but probably has something to do with the placating of the disturbed spirit. It is also still the custom of passers-by to add a stone to the pile, as so many Safaites record doing.

Unfortunately nothing discovered in the course of excavation or in the texts themselves gives any satisfactory clue to the dating, though the Latin text No. 173 suggests a fairly early date, as Latin does not seem to have been used in Jordan after the 4th century A.D. But this particular text does not refer to *Hani'* by name, and might even be later than the burial. The last pilgrim to the cairn was a Polish soldier, who scratched his name on a block of basalt in 1943.

Of the 200 texts and drawings published here, 29 were found by a small heap of

[1] See DMS, DMSM, LSI, Syria Vol. X, etc.

stones about 300 metres north-west of the cairn and one on a rock to the north. 82 of them mention *Hani'* by name, and nos. 1 and 2 tell us that it was his cairn. 20 texts are by relations of *Hani'*, brothers, cousins and nephews, and 66 are by friends who took part in the burial and the building of the cairn. There is no text by any child of *Hani'*, a fact which was puzzling until he was excavated, when it became clear from the objects found with him, staff, begging-bowl, spoon and water-skin, that he was some kind of holy man or derwish, obviously of some importance from the number of people who came to pay their last respects to him. This was a considerable surprise, as one would have expected so fine a cairn to cover some important sheikh or ruler, but it explains the absence of children.

There is some uncertainty as to the tribe to which *Hani'* belonged, but no. 69 suggests very strongly that it was *Mā'iṣ*, and nos. 72 and 126 suggest further that the people (or tribe) of *Ḥawalat* were the particular enemies of this tribe. But this is rather speculative. Altogether 22 tribes are mentioned in these texts (see list p. 14), some of which are new to us.

The woman who was buried just outside the cairn on its southern face with her wooden comb, few poor beads and eyepaint wrapped in a piece of cloth must have been an intimate relation, and the shape of the nose seems to confirm this (Pl. XX: the skull of *Hani'* is on the right). The condition of the sutures of the skull shows that she was about the same age as *Hani'* so it is difficult to guess at the relationship, especially as he appears to have been unmarried. The orientation and position of the body make it clear that it is contemporary with the original burial, but she appears to have died a natural death[1].

This is the first Safaitic cairn to be excavated, and the results make it desirable that more should be done.

The Excavation

The actual clearance and excavation of the cairn took four days, from the 3rd to 7th November, 1951. The work was honoured by a special visit from H.M. King Talal on the 4th; His Majesty was accompanied by the British Minister, Sir Alec Kirkbride, K.C.M.G. Hasan Awad supervised the work and carried out the delicate task of clearing the graves; without his experience the grave of *Hani'* might well never have been found.

The cairn (see plan and section Fig. 1) was roughly square, the four faces to the four points of the compass. It was considerably encumbered by stones (Pl. I, 1), which were first removed to expose the true faces (Pl. II, 1–4). These were slightly battered, and the building was carried out by the simple process of laying squares of large stones and filling the interior with smaller ones. Many texts were recovered from the debris, and one, no. 95, was actually built into the south-east corner of the cairn, which suggests that it took some time to construct. An additional outer wall on the north, south and east sides was built apparently at the same time, or at any rate not much later, as the outer grave lay on the edge of this wall. It was not raised to the full height of the cairn and was presumably only for strengthening purposes. The jointing between the outer and inner faces at the north-east corner can be clearly seen in Pl. II, 5.

[1] See report on the bones, p. 57.

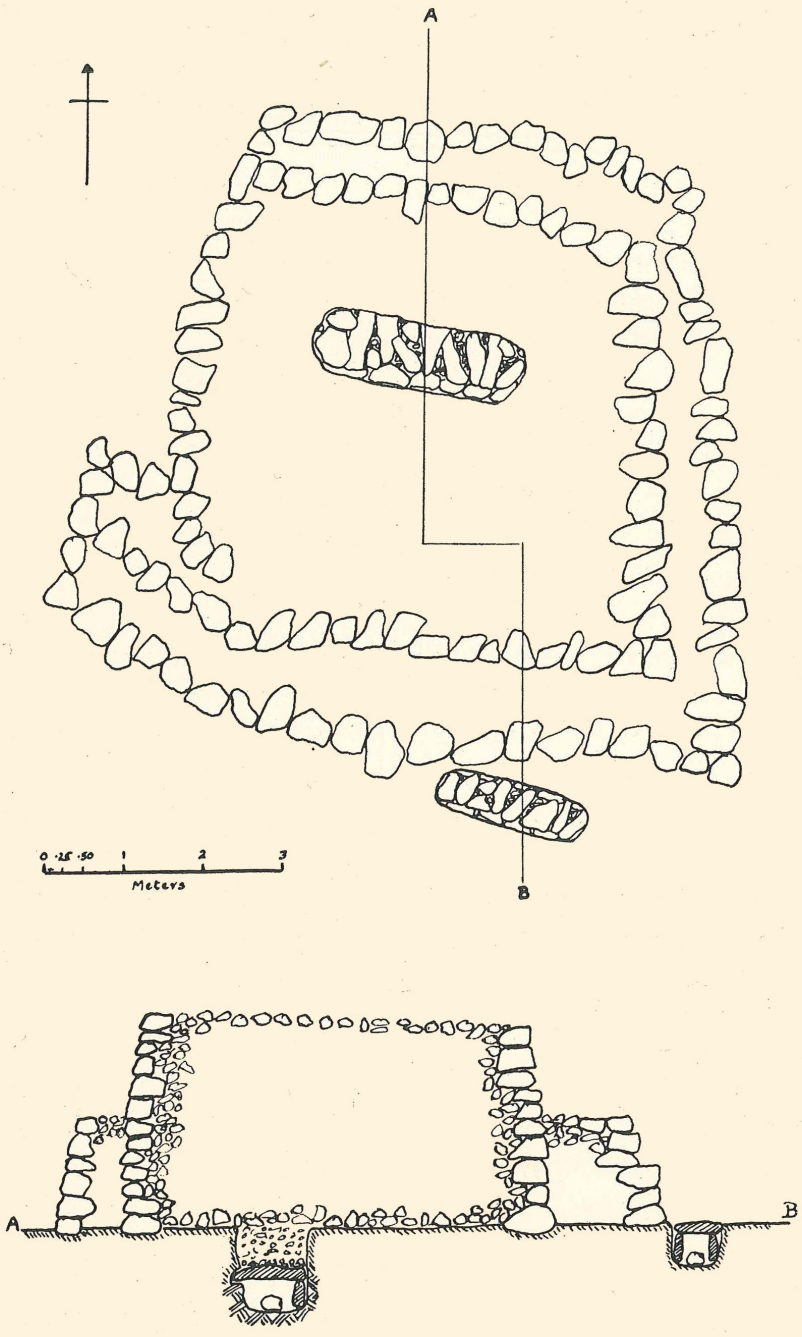


FIG. 1. The Cairn of Hani'

On the southern side was a shallow grave cut in the soil, lined and covered with stones, many of which had inscriptions (nos. 6, 13, 22, 88 to 90, 93, 94, 109 to 114, 116, 120, Pl. III, 1, 4 and 5). The grave was oriented roughly east and west, the body was extended, head west, face south; the right arm was down the side, the left crossed the body from the elbow with the left hand resting on the right (Pl. III, 1). On the right arm was a wooden comb (Pl. III, 2), above the left shoulder was a bundle of cloth containing eyepaint (?) (Pl. III, 1), and a few poor blue glass beads and one mother-of-pearl bead were found near the neck. On the front of the skull were remains of a leather band, but there were no traces of anything else; as the cloth containing the eyepaint is still good, one would have expected traces at least of wrapping cloth had such been used.

Having cleared and recorded the outer faces of the cairn, it was necessary to remove the filling to find the main grave which I expected would be there. This was duly carried out in one day, doing as little damage as possible to the outer appearance of the cairn, and native soil reached. No sign of a grave could be seen, the soil appearing to be the same over the whole area, but very careful scraping of the surface by Hasan Awad with an entrenching tool finally revealed to his sensitive touch a slight difference in the quality of the soil towards the northern side. Following up this clue, he was soon able to outline the shape of a large grave, and the filling was carefully removed. This consisted of loose soil, small stones and rock chippings down to a depth of 55 cm., when hard mud and larger stones were encountered (Pl. I, 2); beneath this were the slabs covering the burial itself (Pl. I 3). The mud sealing had effectually prevented any soil from seeping into the grave, and removal of the first slab at the west end revealed the skull (Pl. II, 6). There were remains of black hair still adhering in parts and extending well down below the neck, also remains of a short black beard: the hair can be clearly seen in the photo (Pl. II, 6). Removal of the remaining slabs without dropping any of them on the body was successfully achieved, and the full skeleton revealed (Pl. I, 4). This was again in extended position, head west, face south, right arm down the side, left arm crossed over the body at the elbow, precisely the same position as the body outside.

Half a wooden bowl lay by the right arm (Pl. II, 7, and IV, 3); the remaining pieces were found later round the head, so it was evidently broken when put in the grave. Above the left shoulder were remains of a water-skin or leather bag (Pl. II, 6 and 7, and IV, 1), and near the right hand was an iron ladle (Pl. IV, 4), apparently incomplete. The thick twist of leather shown in Pl. IV, 1, suggests a water-skin rather than a bag. Upon removal of the bones a long wooden staff was revealed (Pl. IV, 2 and 6) lying down the right side of the body, under the right leg and arm; the head is decorated with four rows of silver nails (Pl. IV, 5). A curious feature of the staff is that it is made of five separate pieces, with nothing to show how they were joined: the ends were perfectly smooth and had not been broken. Perhaps it was sawn up before being placed with the body, as the bowl appears to have been deliberately broken. All the objects were extremely brittle and fragile, but with the exception of the leather bag were removed successfully. The body had been wrapped in several layers of cloth, material not yet identified. Judging from the condition of the sutures of the skull, he must have been about thirty-five years of age.

The actual grave was cut in the basalt, which is here very friable, and the south side was lined with stones. A ledge 15 cm. deep was cut between the soil and the rock on the north side, and the covering slabs inserted in this and rested on the stones opposite (Pl. I, 3, and II, 6). Measurements are as follows: Shaft—length 260 cm., width 85 cm., depth 70 cm. Grave—length 248 cm., width 50 cm., depth 45 cm.; orientation 280°.

There were no inscriptions with this burial.

The Texts and Script

It seems safe to assume that all the texts mentioning *Hani'* by name must be contemporary, or written within a few years of each other, so they can be regarded as a homogenous group of one date. Of the remainder it is unsafe to draw any firm conclusion as to contemporaneity, but the fact that some not mentioning *Hani'* were used as lining and covers for the outer grave, and others are on stones which have texts about *Hani'*, suggests that no very great period of time could have elapsed between the two sets. A comparison of the forms of the script of the two groups (see chart, p. 13) shows no significant differences between them: some texts are lightly scratched, others heavily hammered, some adopt a very square form, but these seem to be mere differences of personal fancy. From texts so far published there would seem to be at least an early and a late form of the alphabet, in one of which the letters have a close resemblance to their South Arabian prototype, but in the absence of any dated texts we can have no exact idea of their range in time. The very striking square form (as in no. 105) has a wide distribution in space, but here at least seems to be contemporary with the more usual type.

No help for dating can be obtained from the tribal names, none of which appears to be mentioned by early Arab writers. They do not seem to have been of sufficient importance to have attracted anybody's attention, nor were the pre-Islamic writers concerned with this northern district.

Only the Latin text referred to above offers a very uncertain hint of date, and that does not mention *Hani'* by name. So we are left in complete uncertainty as to when he lived and had his local fame.

Many new Safaitic verbs and substantives have appeared from these texts, of which some are exceedingly difficult of translation, as we do not find them in classical Arabic. Interesting sidelights are thrown on Safaitic domestic life, by e.g., no. 131 and particularly by the drawings nos. 77–80. It is surprising to find a naked woman depicted in no. 79. Most interesting of the drawings, and the most ambitious composition so far found, is undoubtedly no. 73, of the goat pen. The little group included at the end (nos. 174 to 181) represents a selection from a large number of such pieces which were found together in a group about 20 metres north of the north-eastern group of texts (nos. 5, 27, 29, 32, 40–44, 69, 79, 80, 82–85, 96, 125–127, 166 and 172). They are all lightly scratched on small stones, and almost seem to represent the products of a school of art and calligraphy: the letters make no sense, and are clearly trial pieces. Perhaps *'Aqriban*, all of whose drawings were found in the north-western group, was the teacher.

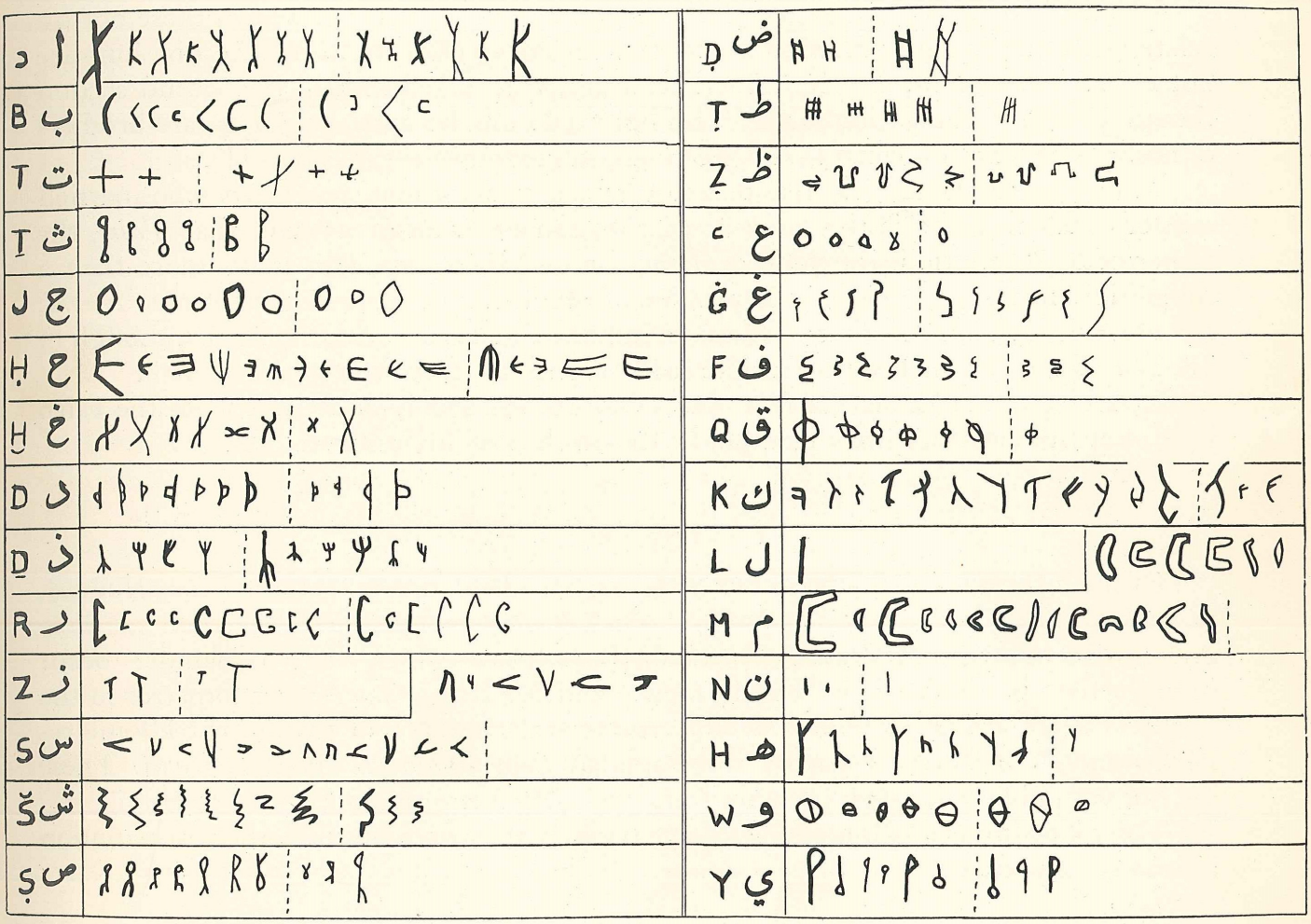


FIG. 2. Chart of Alphabet to show forms of letters

The majority of the texts are too faintly scratched to be reproducible photographically; but this has been done wherever it was possible. Others have been very carefully filled in with white ink and photographed, particularly the drawings, and the remaining black-and-white reproductions have been done by inking over an enlarged photograph of the stone and then bleaching it out, so that the forms of the letters are reasonably accurate. Only a very few, quite impossible to either photograph or squeeze, are hand copies, and in these no attempt has been made to reproduce the exact form of the letters.

I have divided the texts into three groups, those by relatives of *Hani'*, those not by relatives but mentioning *Hani'*, and those with no mention of him. The divisions are not entirely consistent, as I have included, e.g., nos. 42 and 43 in the second section though they do not mention *Hani'*. This has been done because the writers are brothers of nos. 37–41, and it seemed best to keep families together as far as possible.

In compiling the family tree, p. 21, I have suggested that the *Qaḥish* who married a sister of *Hani'* in 10 is the same as *Qaḥish*, son of *Sa'ad* of 21, and that *Taim*, the father of *Sa'ad* of 21, is the same as *Taim* son of *Shi'* of 22. This is no more than a suggestion, not improbable, but impossible of proof. Also I have suggested that *Naqid*, son of *'Asad* of 18, is brother to *Ama'an* and *Hani'*, sons of *'Asad* in 14–17, though in 18 *'Asad's* ancestry is not given. The same applies to *'Amr*, son of *Haris* of 8.

I have added at the end a few texts (nos. 182–200) which are not from the cairn itself, but from another small cairn and rocks in the neighbourhood.

The Tribes

Of the 22 tribes mentioned in our texts, 10 have been known before, *Taim*, *Ḥazzay*, *Ḥawalat*, *Zaid*, *Ḍaif*, *'Awadh*, *Farith*, *Masikat*, *Nemerat* and *Hadhar*, and of these *Nemerat* certainly and *Ḥawalat* probably are place-names. The remainder occur here for the first time. I have found *Ḥazzay* and *Masikat* at Jawa, 20 kilometres to the north-west; I have also recorded *Ḍaif*, *'Awadh* and *Farith* from Jethum, 35 kilometres north, and *Zaid* from a cairn by the Baghdad road about 30 kilometres east. These are not yet published. *'Amirat* comes from a small cairn to the south-west of *Hani'*.

The following is a complete list of the tribes with, where possible, their distribution as known at present:

Ashlal	اشلل	
Bakis	بكس	
Taim	تم	Khan el Zebib (TIJ, no. 522)
Ja'bar	جعبر	
Ḥadd	حد	
Ḥaram	حرم	
Ḥazzay	حظى	Jawa (unpublished)
Ḥawalat	حولت	el 'Isawi (LSI)

Ḥulay	حلى	
Ḥumay	حمى	Near Nemereh (DMS 32)
Zaid	زد	30 kilometres east of Hani' (unpublished)
Zahar	زهر	
Ḍaif	ضف	Jathum (ADAJ, I, p. 28); Qabr Naṣir (LSI); near Nemereh (DMSM 54)
'Adhal	عذل	
'Amirat	عمرت	Known from Qatabanian and Sabaean sources only (NPS)
'Awdh	عوذ	Jathum (ADAJ, I); el 'Isawi, Qabr Naṣir (LSI)
Farith	فرث	Jathum (unpublished) and near Azraq (Syria, X, p. 145, No. 47)
Fuḍaij	فضج	
Masikat	مسكت	Jawa (unpublished)
Ma'iṣ	معص	
Nemerat	نمره	
Hadhar	هذر	el Hifneh (DMSM 196)

مكتبة دائرة الآثار
الرقم المتسلسل ٤٥٩
رقم التصنيف ٤٥٩
التاريخ

So large a number of tribes in so small an area seems most unlikely: it becomes even more so when one adds about 35 other tribal names from LSI, DMS, etc., making not less than 57 tribes in the Safa district alone. There are still two more, in nos. 183 and 186, which I have not included here, as I cannot be sure of the form of the names. Perhaps *d'l* should be interpreted as '*of the family*' rather than '*of the tribe*': *'l* has both meanings at the present day. At most they could only be subsections of tribes. In the whole of east Jordan there are at present not more than 15 actual tribes, but these are divided into many subsections and families (clans), each with their own sheikh, and members are known by their family rather than by their tribal name.

Once again I am greatly indebted to Prof. Littmann for his unfailing kindness in checking readings and giving translations of some of the more difficult texts. His enthusiasm and patience seem both to be unquenchable, and are a source of great encouragement.

Hani' and his Relatives

1 & 2 (Pl. V and Fig. 3). هنا بن عقرب بن هنا بن حير وهرجم

By Hani' son of 'Aqrab son of Hani' son of Ḥayar, and the cairn.

Two identical texts. The only new name here is Ḥayar: it recurs in several other texts. The use of the *w* here is curious, but is exactly paralleled in no. 80: it cannot be part of the name *Ḥyr*, as this is repeated in all the other texts without it. The meaning seems clear, viz. that the cairn belongs to *Hani'*, in other words that he is buried there. The great number of other texts which refer to *bny* and *wjm* for him confirms this, especially no. 26 which states that the writer '*built for Hani' the cairn.*'

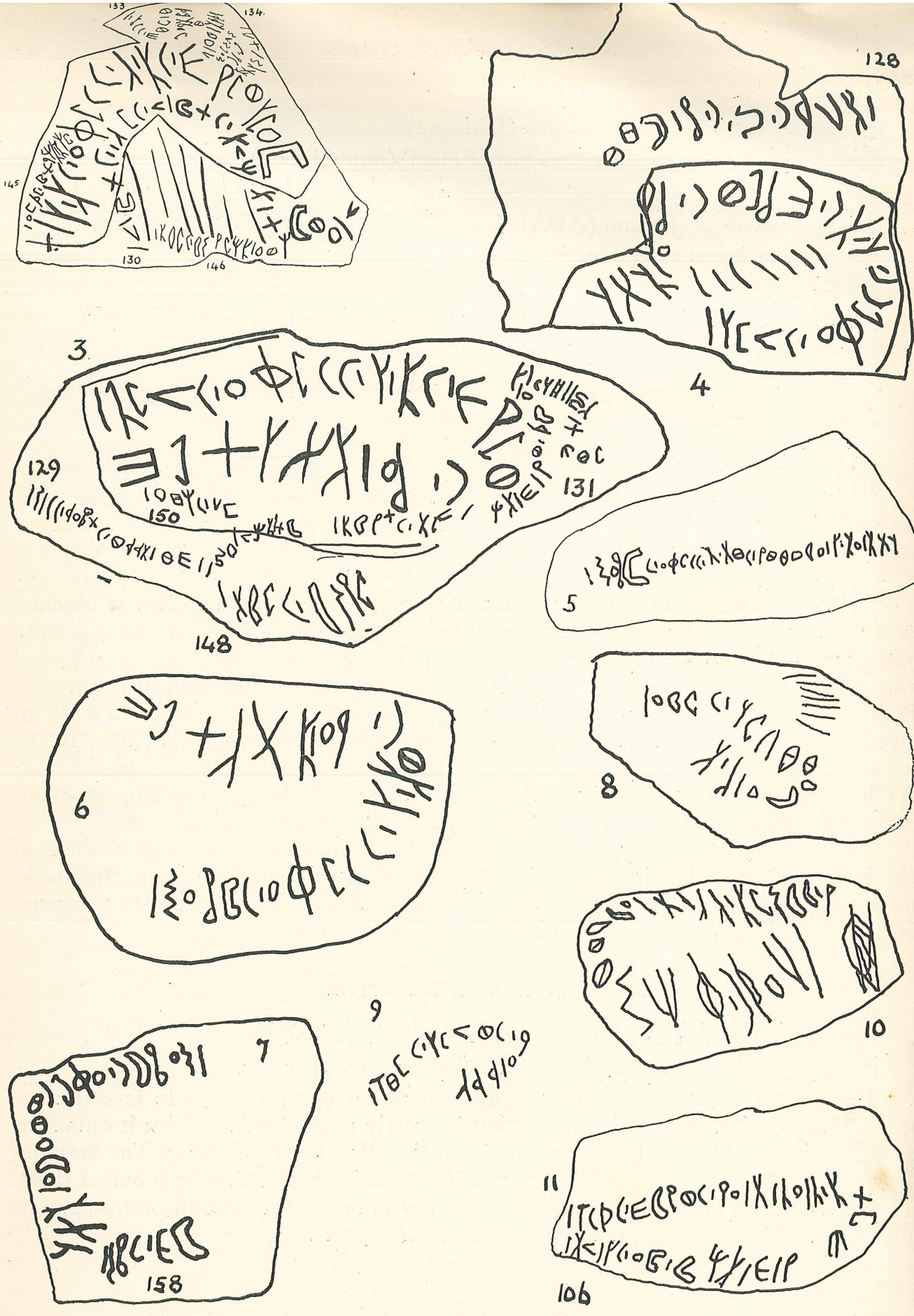


Fig. 3

BROTHERS

3 & 4. لهرس بن عقرب بن هنا بن حير وبنى عل اخه ترح

By Haris s. 'Aqrab s. Hani' s. Ḥayar; and he built for his brother, stricken with grief.

The two texts are identical but for the omission of *trḥ* in 4. *Haris* is a new name, but cf. Thamudic *hrs'l*. This brother is one of many people who helped in building the cairn.

5. لشعثم بن عقرب بن هنا وبنى و وجم عل هنا عل اخه

By Sha'tham s. 'Aqrab s. Hani'; and he built and placed a stone on the cairn[1] *of Hani', of his brother.*

6. لشعثم بن عقرب بن هنا وبنى عل اخه ترح

By Sha'tham s. 'Aqrab s. Hani'; and he built for his brother, stricken with grief.

7. لشعثم بن عقرب و وجم عل اخه

By Sha'tham s. 'Aqrab; and he p.s.c. his brother.

Three texts by another brother: no. 5 was found near the group west of the cairn (see nos. 27, 29, 32, 40–44, 69, 79, 80, 82–85, 96, 125–127, 166, 172). The repetition of *'l* in 5, *'l hn' 'l 'ḫh*, is curious, but is found in other texts, nos. 11 and 20. *Sha'tham* would appear to be the correct reading of the second name in DMSM 248, which I would read as *l 'bd bn š'ṯm*: also DMSM 250–252: it is also a personal name in Arabic, cf. also *š'ṯ*. An entirely different *š'ṯm*, who *wjm* for *Hani'* and apparently for this *š'ṯm*, records himself in no. 45.

NEPHEWS

8. لعمر بن هرس و وجم عل هنا *By 'Amr s. Haris; and p.s.c. Hani'.*

Presumably a son of 3, but not certain

9 (Pl. V). لزور بن هرس وبنى عل دده

By Zawwar s. Haris; and he built for his paternal uncle.

Here is no doubt of the relationship, see 3 and 4, making that of no. 8 more probable. *Zawwar* is a new name, but cf. Thamudic *zr*.

10. لسعد بن قحش و وجم عل خله هنا رغم منى

By Sa'd s. Qaḥish, and he p.s.c. his maternal uncle Hani', disliking death.

No doubt at all about the relationship here; further details of this family who married into *Hani'*'s can be worked out from other texts (see the family tree).

11. لزبد بن حمى وبنى عل خله عل هنا ترح

By Zabad s. Ḥumay; and he built for his maternal uncle, for Hani', stricken with grief.

Here the formula of 5 is reversed: *'l ḫlh 'l hn'*, but the implication is that this is a son of another sister. It would seem that no. 120 is really in the same category.

[1] In all future texts I use the contractions p.s.c. to avoid unnecessary repetition, and the contraction s. for 'son of.'

COUSINS

12. لعدى بن احدث بن هنا بن حير وبنى و وجم عل هنا ترح و وجم عل جلس وعل ابه

By 'Adīy s. Aḥdath s. Hani' s. Ḥayar, and he built and p.s.c. Hani' stricken with grief; and he p.s.c. Ǧālis and his father.

Aḥdath is new, but cf. *ḥdṯ* from Safaitic sources. It is difficult to say which *Ǧālis* is intended, but in view of the association it is most probably the brother of *Ṯamlik* of no. 34.

13. لعدى بن احدث بن هنا بن حير وبنى عل هنا بن دده و وجم عل جلس وعل ابه

By 'Adīy s. Aḥdath s. Hani' s. Ḥayar; and he built for Hani', son of his paternal uncle; and he p.s.c. Ǧālis and his father.

This text is a duplicate of 12 except in the clear statement that *Hani'* is the '*son of his paternal uncle.*' It also leaves no doubt as to the meaning of the word *dd*: it cannot be grandfather as proposed by Ryckmans.[1] The meaning is made more strikingly clear because *Hani'* is also the grandfather's name.

14 & 15. (Pl. V). لهنا بن اسد بن هنا بن حير وبنى و وجم عل هنا ترح

By Hani' s. 'Asad s. Hani' s. Ḥayar and he built and p.s.c. Hani', stricken with grief.

The two texts are identical except for the omission of *wjm* in no. 15.

16 (Pl. V). لهنا بن اسد بن ا— *By Hani' s. 'Asad s. 'A—.*

This text was apparently abandoned when the scribe inadvertently wrote a second *'A* in mistake for *h*.

17. لانعم بن اسد بن هنا بن حير وبنى عل هنا ترح

By 'An'am s. 'Asad s. Hani' s. Ḥayar; and he built for Hani', stricken with grief.

18. لنقد بن اسد وبنى عل هنا ترح

By Naqad s. 'Asad; and he built for Hani', stricken with grief.

Clearly 14–18 are all brothers, sons of *'Asad*, *Hani*''s uncle. *Naqad* is known only from Thamudic so far.

19. لنصر بن فص بن هنا بن حير و وجم عل هنا وبنى

By Naṣr s. Faṣṣ s. Hani' s. Ḥayar; and he p.s.c. Hani' and built [*for him*].

20. لجحش بن كلبت بن هنن و وجم عل هنا عل خله وعل هنن وعل كلبت

By Ǧaḥsh s. Kalbat s. Hunayn; and p.s.c. Hani', of his maternal uncle; and for Hunayn and for Kalbat.

The formula *'l hn' 'l ḫlh* is the same as no. 5, *'l hn' 'l 'ḫh*, so it would seem this is the son of another sister. The names are all known.

[1] See *Revue Biblique*, 1951, p. 384.

FIG. 4

FRIENDS WHO '*wjm*' AND/OR '*bny*' FOR HANI'

21. لقحش بن سعد بن تم وبنى عل هنا رغم منى

By Qāḥish s. Sa'd s. Taim; and he built for Hani', disliking death.

I take this to be the father of *Sa'd* in no. 10 on the grounds that the father of *Qāḥish* is also *Sa'd*: it is frequent to find children named after their grandfathers. If this is correct it connects him with the family shown in nos. 22–33 (see the family tree).

22 & 23. لتم بن خلص بن تم بن شع و وجم عل هنا

By Taim s. Khāliṣ s. Taim s. Shi' and he p.s.c. Hani'.

24. لايس بن خلص بن تم وبنى و وجم عل هنا ترح

By 'Iyās s. Khāliṣ s. Taim and he built and p.s.c. Hani' stricken with grief.

25 (Pl. V). لايس بن خلص بن تم و وجم عل هنا رغم منى وبنى عل هنا

By 'Iyās s. Khāliṣ s. Taim and he p.s.c. Hani', disliking death, and built for Hani'.

26. لسلمن بن خلص بن تم وبنى عل هنا هرجم ذال معص

By Salman s. Khāliṣ s. Taim and he built for Hani' the cairn: of the tribe of Mā'iṣ.

27. لسلمن بن خلص بن تم و وجم عل هنا ترح وبنى

By Salman s. Khāliṣ s. Taim and he p.s.c. Hani', stricken with grief and built [for him].

28. لهنا بن خلص بن تم و وجم عل هنا وبنى

By Hani' s. Khāliṣ s. Taim and he p.s.c. Hani' and built.

Khāliṣ I take to be a brother of *Sa'd* of no. 21. The most interesting of these four texts is 26, as it confirms that the cairn was built for *Hani'* and suggests that he belonged to the tribe of *Ma'iṣ*. This is confirmed in no. 69. And if this family is indeed connected with *Qāḥish* who married *Hani'*'s sister (see nos. 10 and 11), then it is most probable that they are of the same tribe. No text, however, definitely proves this. The next four texts may be members of the same family, in which case *Hani'*'s sister married into the tribe of *'Ashlal*.

29. لجرم بن تمله بن تم بن شع و وجم عل هنا ترح

30. لجرم بن تمله بن تم بن شع

By Juraim s. Taim'allah s. Taim s. Shi'; and he p.s.c. Hani' stricken with grief.

31. لجحش بن تمله بن تم بن شع

32. لجحش بن تمله بن تم و وجم عل هناترح

33 (Pl. V). لجحش بن تمله بن تم ذال اشلل و وجم عل ابه ترح وعل هنا ترح

By Jaḥsh s. Taimallah s. Taim s. Shi' of the tribe of 'Ashlal, and he p.s.c. his father, stricken with grief, and of Hani', stricken with grief.

These are probably cousins of 22–28: all the names are known, including the tribe of *'Ashlal*.

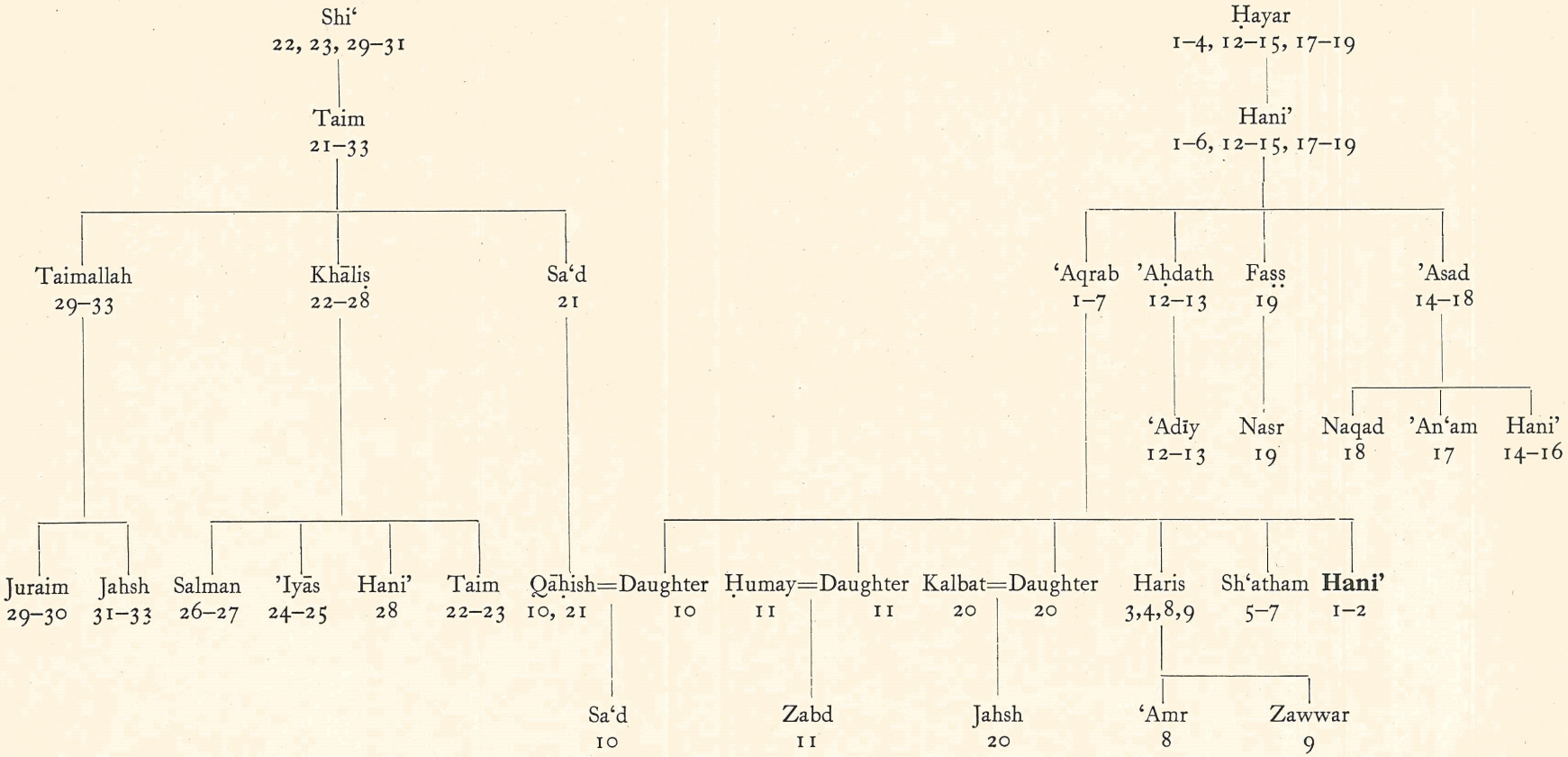

Shi'
22, 23, 29–31
Taim
21–33
Taimallah
29–33
Khālis
22–28
Sa'd
21
Juraim
29–30
Jahsh
31–33
Salman
26–27
'Iyās
24–25
Hani'
28
Taim
22–23
Qāḥish=Daughter
10, 21
10
Sa'd
10
Ḥayar
1–4, 12–15, 17–19
Hani'
1–6, 12–15, 17–19
'Aqrab
1–7
'Aḥdath
12–13
Fass
19
'Asad
14–18
'Adīy
12–13
Nasr
19
Naqad
18
'An'am
17
Hani'
14–16
Ḥumay=Daughter
11
11
Zabd
11
Kalbat=Daughter
20
20
Jahsh
20
Haris
3,4,8,9
Sh'atham
5–7
Hani'
1–2
'Amr
8
Zawwar
9

FIG. 5

34. لـــح بن يملك بن اتم و وجم عل جلس اخه وبنى عل هنا ورغم منى علهم

By —ḥ s. Yamlik s. 'Atamm; and he p.s.c. Jālis, his brother, and built for Hani', and disliked death on their account.

The names are known, but the construction of the last sentence is unusual, though the meaning is clear.

35. لاتم بن هنا بن يتم و وجم عل جلس وعل هنا

By 'Atamm s. Hani' s. Yatīm; and he p.s.c. Jālis and of Hani'.

36. لاتم بن هنا بن يتم و وجم [عل هنا] وعل جلس وبنى هرجم

By 'Atamm s. Hani' s. Yatīm; and he p.s.c. [Hani'] and Jālis and built the cairn.

Two texts by the same person: if the very probable restoration in 36 is correct, it is further strong evidence that the cairn was built for *Hani'*.

37 (Pl. V). لاسد بن ظن بن ثلم و وجم عل هنا ترح ورغم منى

38. لاسد بن ظن بن ثلم و وجم عل هنا

By 'Asad s. Ẓann s. Thalm; and he p.s.c. and built for Hani' stricken with grief and disliking death.

39. لغير بن ظن بن ثلم وبنى و وجم عل هنا

40. لغير بن ظن بن ثلم و وجم وبنى عل هنا

41. لغير بن ظن بن ثلم و وجم عل هنا ترح

By Ghāyir s. Ẓann s. Thalm; and he p.s.c. and built for Hani' stricken with grief.

These and the next two texts are four brothers, but while *'Asad* and *Ghāyir* came to build for *Hani'*, the other two do not mention him. The restoration of the names in 39 and 40 is quite certain. I have combined the translations, as they all say exactly the same things in slightly different arrangements of the words.

42. لاسد بن ظن بن ثلم وتشوق ال اخته وال متى وال اخه وال عقرب وال تم ف هلت و دشر سلم وقبلل

By 'Asad s. Ẓann s. Thalm; and he longed for his sister and for Mātiy and for his brother and for 'Aqrab and for Taim. So, O Allat and Dushares, give peace and good will.

This and the next text come not from the cairn itself but from the small collection of stones to the north-west, and although they do not mention *Hani'* they are included here, as they are all related. As four brothers were here together, one assumes there must be a fifth for whom *'Asad* longs. There is no means of telling which *Mātiy*, *'Aqrab* or *Taim* is meant. Regarding the word *Qbll*, Dr. Littmann writes: 'This can only be قبلال, infinitive of the tenth form of قبل; I did not find it in classical Arabic, but it must mean "*state of being well accepted.*" I would translate it by "*Good will*".'

43. لخلص بن ظن بن ثلم وتشوق ال اخته وال تعمر ف هلت سلم و قبلل

By Khāliṣ s. Ẓann s. Thalm; and he longed for his sister and for T'amar, So O Allat, give peace and good will.

The formula is the same as no. 42.

44. لخلص بن ظن وتشوق ال ابه وال اخته ف هلت سلم وقبلل

By Khaliṣ s. Ẓann; and he longed for his father and for his sister. So O Allat, give peace and good will.

The same as 43, omitting *T'amar* and adding his father.

45. لشعثم بن سر و وجم عل هنا وعل هرس وعل شعثم

By Sha'tham s. Sur; and he p.s.c. Hani' and of Haris and of Sha'tham.

He obviously cannot be placing a stone on his own cairn, so presumably it is the *Sha'tham* of nos. 5–7 to whom he refers. Can this *Haris* be *Hani'*'s brother of no. 3?

46. لثبر بن عزز ذال حد و وجم عل هنا ترح

By Thabīr s. 'Azīz of the tribe of Ḥadd; and he p.s.c. Hani', stricken with grief.

The tribe of *Ḥadd* has not apparently been recorded before, though it is well known as a personal name.

47. لحم بن صعد بن خلف بن سعد و وجم عل هنا وعل عبديه ترح

By Ḥamm s. Ṣa'id s. Khalaf s. Sa'd; and he p.s.c. Hani' and of 'Abdyah, stricken with grief.

'Abdyah is not known as a name before, but it appears to embody one of the very rare references to *Yahweh*, and would be translated '*servant of Yah*': cf. *'Zryh and 'Wsyh*, of Lihyanite origin. Dr. Littmann considers it might also be *'abdaihi, his two servants.* All other names are well known.

48. لملك بن زنى بن قنم و وجم عل هنا *By Malik s. Zannay s. Qainum; and he p.s.c. Hani'.*

Zannay is new, but cf. *Zann. Qainam* was previously known only from Thamudic.

49. لصفون بن فرخد و وجم عل هنا *By Ṣafwan s. Farkhad; and he p.s.c. Hani'.*

Both names are new, but can be paralleled in Arabic.

50. لمغير بن مرن بن مغير———ر و وجم عل هنا

By Mughayar s. Murran s. Mughayar— — — r; and he p.s.c. Hani'.

The stone is broken but there is only room for one more name, which judging by the last letter could be *Mughayar* again.

51. لجرمال بن تم بن حمى و وجم عل هنا *By Ǧaram'el s. Taim s. Ḥumay; and he p.s.c. Hani'.*

All well-known names.

52 (Pl. V). لوتر بن هنات بن جلس وبنى و وجم عل هنا ترح ورغم منى

By Witr s. Hani'at s. Ǧālis s. Khaṭṭas; and he built and p.s.c. Hani', stricken with grief and disliking death.

Witr evidently did all that was humanly possible for *Hani'*, building, placing a stone, stricken, disliking death. A conscientious man.

53. لشهم بن ادم بن بها ذال ضف وبنى عل هنا

By Shahm s. 'Ādam s. Baha' of the tribe of Ḍaif; and he built for Hani'.

FIG. 6

54. لخلص بن ظن و وجم عل هنا وبنى عل هنا ترح ورغم منى

By Khaliṣ s. Ẓann: and he p.s.c. Hani' and built for Hani', stricken with grief and disliking death.

This is almost certainly the same person as 43. This text and no. 91 were collected by Sir Aurel Stein in 1938 from 'near H5 station,' and undoubtedly come from *Hani*''s cairn. They have already been published by Ryckmans in *Vivre et Penser*, 1941, Pls. IV and V, but are repeated here for completeness.

55. لنشل بن تام و وجم عل هنا ترح وبنى

By Nashal s. Ta'am, and he p.s.c. Hani', stricken with grief, and built.

Both known names.

56. لحى بن نشل بن تام و وجم عل هنا و بنى

By Ḥayy s. Nashal s. Ta'am, and he p.s.c. Hani' and built.

Evidently a son of 55.

57. لعمر بن هنن و وجم عل هنا *By 'Amr s. Hunayn; and he p.s.c. Hani'.*

Both known names.

58. لعبد بن هنامنت بن مسك بن جلس و وجم عل هنا وعل خلصت

By 'Abid s. Hani'menat s. Māsik s. Ǧālis, and he p.s.c. Hani' and Khāliṣat.

Hani'menat is new, but cf. *hn'mnwt* of Lihyanite origin. It would mean '*servant of Menat*,' a known deity. Both ' and *b* of '*Abid* have curious forms, more like *ṣ* and *r*, but no name *ṣrd* is known.

59. لعطس بن حج بن منعت وبنى و وجم عل هنا

60. لعطس بن حج بن منعت

61. لعطس بن—

62. لعطس بن حج —

63. لعطس بن ح—

64. لعطس بن حج بن م—

By 'Aṭṭās s. Ḥajj s. Man'at; and he built and p.s.c. Hani'.

The six texts are placed together, as they must certainly all be by the same person. Names are well known.

65. لترص بن شعر بن سخر وبنى عل هنا

By Taraṣ s. Sh'ar s. Sakhar and he built for Hani'.

66. لترص بن شعر و وجم عل هنا

By Taraṣ s. Sh'ar and he p.s.c. Hani'.

Fig. 7

67. لهنا بن ترص بن شعر و وجم عل هنا

By Hani' s. Taraṣ Sh'ar and he p.s.c. Hani'.

The first name of 66 looks more like *ḥrṣ, Kharuṣ*, and might perhaps be a brother of 65. *Taraṣ* is new as a name, but is very clear in 65, 67 and 152. *Sh'ar* is known hitherto only from Qatabanian and Sabaean sources.

68. لمسعد بن احدث بن رمحت وبنى عل هنا

By Mas'ad s. 'Aḥdath s. Ramḥat; and he built for Hani'.

69. لمسعد بن احدث بن رمحت و وجم عل هنا ذال معص ترح

By Mas'ad s. 'Aḥdath s. Ramḥat: and he p.s.c. Hani' of the tribe of Mā'iṣ, stricken with grief.

No. 69 seems to confirm that *Hani'* belonged to the tribe of Mā'iṣ particularly in view of the construction of the sentence with the verb *trḥ* at the end after *d 'l m'ṣ*. Both *'Aḥdath* (see 11 and 12) and *Ramḥat* are new names, presumably derived from the Arabic حدث and رمح. *Mā'iṣ* is known previously as a personal name, but is new as a tribe.

70. لخلصت بن رمحت و وجم وبنى عل هنا ترح

By Khāliṣat s. Ramḥat: and he p.s.c. and built for Hani' stricken with grief.

Perhaps an uncle of *Mas'ad* of 68 and 69.

71. لعوذ بن سر بن عوذ بن اسلم وعرف خله مت ف وله عله و وجم

لهنا

[2]عل هرس وعل شعثم وعل دتم وعل جبنى و

[3]عل رمحت اخوله محر بن وحلل

[4]وجلس سنت قتل حوصت [5]و بلجا وخرص ذال تم ف هلت سلم مباس

By 'Awdh s. Sūr s. 'Awdh s. 'Aslam. And he knew his maternal uncle died and mourned

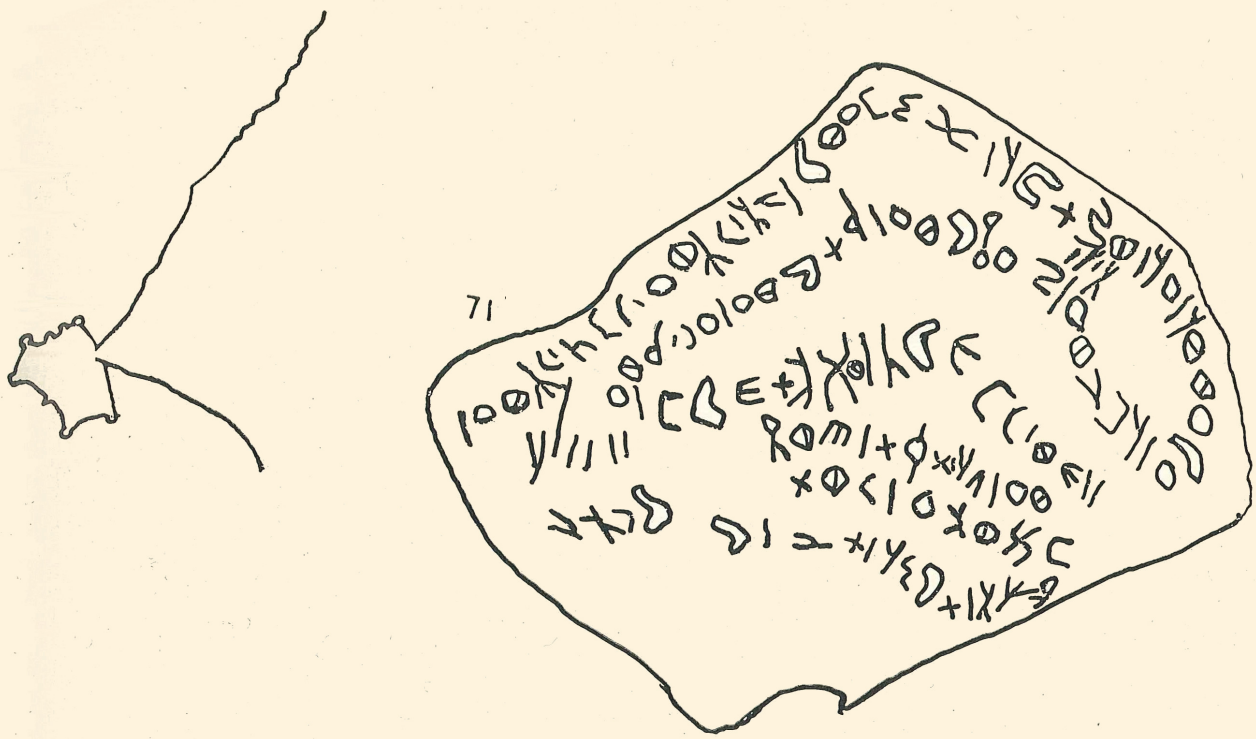
By Hani'

deeply for him. And he p.s.c.[2] Haris and of — Sha'tham and of Datam and of Jabnay and[3] of Ramḥat, his maternal uncles who had been in war. And he encamped[4] and abode, in the year in which were killed Ḥuaiṣat[5] and Belja' and Kharuṣ. Of the tribe of Taim. So, O Allat, give peace from affliction.

This very interesting and difficult text contains a number of new names and words: the difficulty is to distinguish which are names and which words. The second name could equally well be *hr, Hur*: in line 2 *dtm* could be *ytm*. The addition of *l hn'* is curious, and the sign below it, read as ʢ, is unusual in form. The reading is by Dr. Littmann.

72 (Pl. V). لزبدى بن شمسى و وجم عل هنا ترح وعل عبدى مقتل ف هلت وهدشر ثار لمن حولت

By Zabday s. Shamsy and he p.s.c. Hani' stricken with grief, and for 'Abday who was killed. So, O Allat and Dushares, grant vengeance from Ḥawalat.



73

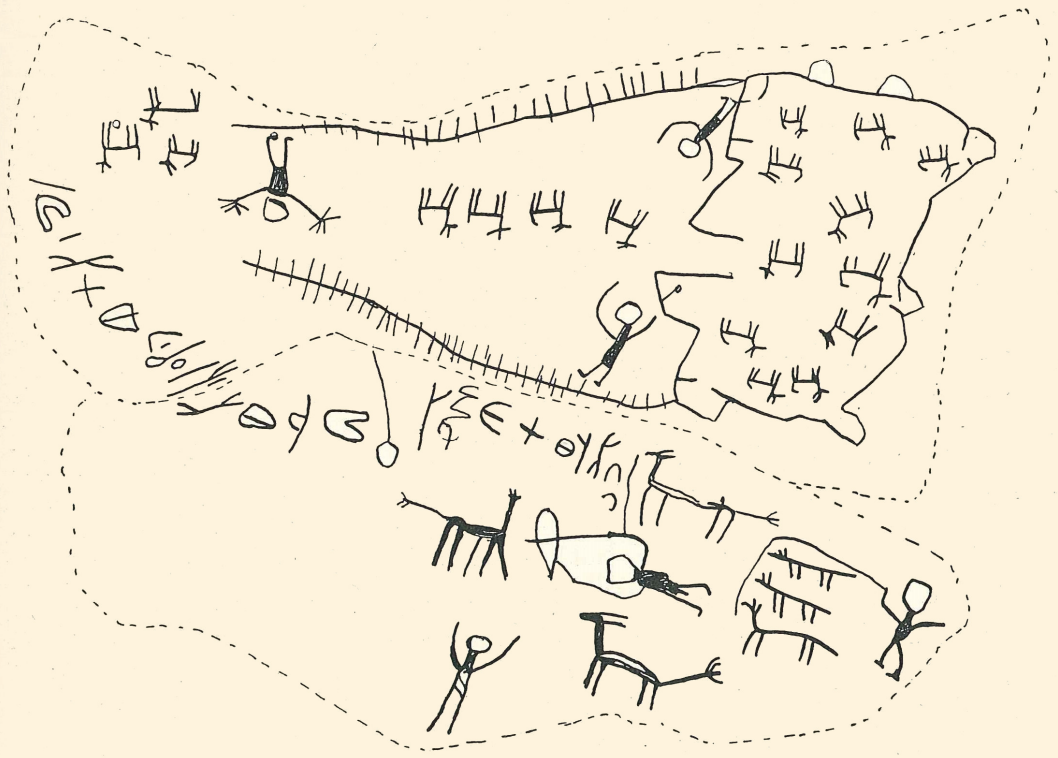


FIG. 8

Shamsy with final *y* is new, but *sms* is well known as are the other two names. *Ḥawalat* may be the tribe referred to in no. 103. The form *lmn* is curious, but can scarcely mean anything but '*from*'(?).

73 (Pl. VI). لمنات وبنى عل هنا ودمى هشحت وهاسب

By Mani'at, and he built for Hani'. And he drew a picture of the pen (or, enclosure) and the animals pasturing by themselves.

The drawing accompanying this text is one of the most interesting yet found, for it shows us one of the enclosures hitherto known as '*desert kites*' in use, thus answering the two main problems connected with these structures, viz. what was their use, and their date. Attention was first drawn to these in *Antiquity*, Vol. I, p. 202 and Pl. III, where a fairly accurate deduction as to their use was made by Flt. Lt. Maitland. The theme was further developed and illustrated by Group Capt. Rees in *Antiquity*, Vol. III, pp. 395 ff. and Pls. III and IV. The most recent article is by Sir Alec Kirkbride in JPOS, Vol. XX, p. 1, and the present drawing shows that his is the most accurate suggestion.

On the left is the fortified enclosure is which a number of animals are already assembled: it has seven defensive embrasures in the walls and at the entrance the walls are turned inward to make escape of the animals more difficult. From the corners of the enclosure two long walls are shown extending; this is contrary to all known examples, where these long walls commence from the narrow entrance of the enclosure. The vertical strokes along these walls suggest that they were palisaded, and would account for the fact that they are always much lower than those of the actual enclosure. These palisades would presumably be made of branches of the desert trees and shrubs. On either side of the entrance, within the long walls, stands a man with arms upraised, directing the animals into the pen. At the mouth of the palisaded walls (which owing to the shape of the stone contract together instead of fanning out as they do in fact) are other animals being driven or stampeded towards the enclosure by a man with arms upraised. Outside the limit of the walls a few animals have succeeded in escaping and are making off in the opposite direction. The text commences here and continues over on the other face of the stone, where is another scene.

Here two quite different types of animals are depicted; the characteristics of one are a long tufted tail, a fairly long neck and small head, the ears being back. The other type has a long body, straight tail, a short neck and prick ears. There are three of each type. The former are being attacked by a man with a bow and arrow (or spear and shield?), while another with arms upraised seems to be trying to scare them off. The other three are all together in the right corner, and appear to be controlled by a man with a whip, or at least a long rope. They look almost as if they might be dogs. It is very difficult to guess at what the first group are supposed to represent: it is not the usual Safaitic way of depicting a lion (for which see no. 78), but what other animals of the neighbourhood have tufted tails? It would seem that these are the animals which are menacing the flocks and causing them to be driven into the enclosure, so it must be some beast of prey. Perhaps the dogs are helping to hunt them down.

This is the first extended composition by a Safaitic artist that we have seen, and certainly the first to depict an episode in which a building is involved, so that we have as yet no knowledge of their artistic conventions. Comparison with the plan of an actual enclosure, Fig. 7 shows that apart from the variation mentioned above the drawing is a remarkably accurate representation. The other difference, the convergence of the long walls as against their fanning out in actual examples, is dictated by the shape of the stone on which the drawing is made.

It is, perhaps a little surprising to find that these grazing enclosures are a mere 1,500 or so years old, for they give the impression of much greater antiquity, but Rees (see above) put forward some arguments for a Roman date.

For the translation, *dmy* must be the verb of دميه an image or representation, hence to draw. The word *šḥt* is very difficult of translation, but Mr. Seton Dearden drew my attention to the fact that it is used in Syria with the meaning '*to drive animals*,' and indeed this is what is being done in the picture. Dr. Littmann also writes: 'The curious word شحت must mean pen or enclosure; it seems to be a special word of the Safaitic dialect, and I connect it with the Arabic شحت, "*to drive*," a word used in Syria.' The last word could be *'bb*, which makes no sense, but on the whole the form of the second letter is more like *s*, though there is a scratch at the vital point which prevents one's being absolutely certain. I would connect it with سائبه '*any beast that is left to pasture where it will*,' pl. سيب (Lane, p. 1481).

74. لعدى بن هنامنت بن يملك وبنى عل هنا

By 'Adīy s. Hani'manat s. Yamlik; and he built for Hani'.

All well-known names. (See also 75.)

75. لعدى *By 'Adīy.*

In reverse at the end of 74.

76. لعمر بن هنامنت بن يملك ذال معص و وجد وقع اخه عدى مقتل

و وجع ورعى وقيظ ف جل هخرس وجـل ملح ف لت سلم

By 'Amr s. Hani'manat s. Yamlik of the tribe of Mā'iṣ; and he found the sign (signature?) of his brother 'Adīy who was killed, and he was pained. And he pastured and spent the summer. And he gathered food for the feast of the birth of a child, and he gathered salt. So, O Allat, give peace.

An interesting account of a man visiting the cairn, finding the writing of his brother who had meantime been killed, and recording the fact on the same stone. The last sentence is difficult of interpretation, and the stone is somewhat damaged at this point, though the actual letters seem clear enough. The translation given here is that proposed by Dr. Littmann. The second ḫ might well be a scribal mistake for *f*, which is very similar. The Arabic جلّ has the meaning '*to collect* (*a thing*),' and خرس is good Arabic. So though '*Amr's* activities are a little unusual, they are by no means improbable.

77 (Pl. VI). لعقربن بن كسط بن سعد ذال معص وبنى عل هنا هدميت

By 'Aqraban s. Kāsiṭ s. Sa'd, of the tribe of Mā'iṣ: and he built for Hani': the picture (?).

We have four texts from this person, each of which is accompanied by a drawing; he was evidently an artist of some merit. That the second name is *kṣṭ* and not *ḥṣṭ* is clear from no. 80. The last word *dmyt* I have here translated as '*drawing, representation,*' though in no. 79 there is no doubt that it means '*beautiful woman.*' It is just possible, of course, that he is referring to the woman on the right of the scene, though she seems to be with the enemy. If '*drawing*' is correct it would seem that we must transpose the last word to the beginning of the sentence and read '*This drawing is by 'Aqraban,*' etc., as he could not very well build either a drawing or a woman for *Hani'*.

The scene itself must represent a battle, perhaps the affray in which *Hani'* was killed by an arrow shot. The central figure rides what looks more like a donkey than a horse, though this would be very unusual and undignified. His supporters are a spearman with shield, and two bowmen. Opposed to him are three persons, one armed only with sword and shield, one with sword, spear and shield, and a third, very strangely garbed, with spear and shield, perhaps a sword. Completing the picture on the right is a figure which, from its long (and dishevelled) hair, must be intended for a woman. It was a usual thing for women to accompany their men into battle, and often their cries and withering remarks caused faltering men to gather their courage and return to the fight.

The whole scene and the text is very lightly scratched and rather worn, so that it is only clear when inked. There are still faint traces of another text above, and what looks like Kufic: the word الله can be distinguished.

78 (Pl. VI). لعقربن بن كسط وبنى عل هنا هله هفرس

By 'Aqraban s. Kāsiṭ; and he built for Hani'. O Allah! what a horseman!

Translation of the last expression is tentative: it seems literally to read '*O Allah! the horsemen!*' As the text is accompanied with a picture of a man on horseback spearing a lion, perhaps the suggestion is not unreasonable. A modern Arab would say 'ما شا الله هالفارس,' meaning exactly the same thing. The lion looks more like a frog, but the mane seems to decide the issue: the poor animal is evidently *in extremis*, with its tail between its legs and one paw clutching wildly at the air. There are faint traces of other letters below.

79 (Pl. VI). لعقربن بن كسط بن سعد هدميت زمرت

By 'Aqraban s. Kāsiṭ s. Sa'd. The beautiful woman played the reed pipes.

The text is a caption for the picture, and shows *Kāsiṭ* dancing to the strains of the music. The woman appears to be naked, the breasts being clearly indicated, but *Kāsiṭ* is wearing a strange fringed garment with tassels round his ankles, somewhat like English folk dancers. The drawing is not as clear as it might be, having suffered slightly from rubbing near the man's head and shoulders, but is very lively.

The reed pipe is apparently a double one, with one pipe longer than the other, and this type is nowadays called a *maqrūn*. The *Zummareh* has both pipes of the same length, but the verb is the same for both types.

80 (Pl. VI). لعقربن بن كسط وهتلل *By 'Aqraban s. Kāsiṭ, and the riding camel (?).*

This is the last of '*Aqraban's* artistic efforts and shows a man (presumably himself)

mounted on a camel in pursuit of an ostrich. The movement of the camel is very lively and the head in the air is exactly the attitude of a camel being pulled up by the head rope. On the saddle behind the rider is a shield and perhaps weapons of some kind. In one hand he holds the halter and in the other a riding-stick, so he does not appear at the moment to be attacking the ostrich. What are presumably the usual tassels hang down below the camel's stomach. It is difficult to understand why in this and no. 78 the man has long hair, unless it is some strange form of plumed headdress, for which, however, we have no other evidence. But *Hani'* himself had long black hair, unplaited.

Regarding the word *htll* Dr. Littmann writes: 'One would think that it is a verb, but the fourth form of verbs in Safaitic begins with ' not with *h* as in Sabaean. The verb تلّ would be *tll* in Safaitic: it means "*he tied and drove his beast.*" But we might read *h tll*, "*the tied and driven beast*," *ha-talīl*, although the form *talīl* seems not to be known in this meaning in classical Arabic.'

Of these four texts, nos. 79 and 80 were found in the small group about 300 metres north-west of *Hani'*'s cairn, the others at the cairn itself.

81. م بن اسد بن ه—دد و وجم عل هنا — *m s. 'Asad s. H–dd; and he p.s.c. Hani'.*

The beginning of the text is broken off, and the curious letter in the third name must surely be a mistake, as it resembles no known Safaitic character.

82. لعزز بن هنا ذال نمرت و وجم عل هنا

By 'Aziz s. Hani' of the tribe (or people?) of Nemarah; and he p.s.c. Hani'.

It is just possible that this is another relative, a son of *Hani'* of nos. 14–16 but nos. 26 and 69 suggest that *Hani'*'s tribe is *Mā'iṣ* rather than *Nemarah*. Indeed, it seems more likely that this name refers to the place rather than to a tribe of that name, in which case *d 'l* would have to be translated literally, '*of the people* (*of Nemarah*).'

83. لسعد بن مطى ذال حمى و وجم عل برع وعل اسد ف هلت سلم لذ سار وبنى عل هنا

By Sa'd s. Māṭiy of the tribe of Ḥumay; and he p.s.c. Bāri' and 'Asad. So, O Allat, give peace to him who leaves this untouched. And he built for Hani'.

Bara' is a new name, but cf. Lihyanite *br'b'l*: also *mṭy* with *ṭ* is new. The rest of the text is usual.

84. لربيال اكـ غ ب حـ ى وبنى عل هنا و وجم *By Rabīb'el . . . and he built for Hani' and p.s.c.*

Nothing unusual in the text, except that the middle section seems to be muddled and does not make sense.

85 (Pl VII). لاسله بن شرد بن جرم و وجم عل هنا وعل جلس وهلت ودشر عور لذ عور سفر

By 'Ausallah s. Shārid s. Juraim; and he p.s.c. Hani' and Jālis. So, O Allat, and Dushares, blind he who blinds [*the*] *letters.*

Names and formula are well known.

FIG. 9

Fig. 9

86 & 87. لسم بن غير بن اسد و وجم عل هنا وبنى

By Samm s. Ghayir s. 'Asad, and he p.s.c. Hani' and built.

Two identical texts except for the omission of *bny* in 87: all names are known.

88. لرضوت بن اد بن سعد وبنى عل هنا *By Raḍwat s. 'Add s. Sa'd, and he built for Hani'.*

All known names.

89. لجلس بن رضوت بن اد و وجم عل هنا *By Ǧālis s. Raḍwat s. 'Add, and he p.s.c. Hani'.*

Clearly a son of 88.

90. لنصر بن اد وبنى عل هنا *By Naṣr s. 'Ad, and he built for Hani'.*

Probably a brother of 88.

91. لخلص بن تام بن عبد و وجم عل هنا وبنى

By Khaliṣ s. Tau'am s. 'Abid; and he p.s.c. Hani' and built.

This person has not been met with before in our texts. This is the second of the stones brought in by Sir Aurel Stein. (See no. 54.)

92. —ملك وبنى عل هنا و وجم *Mālik, and he built for Hani' and p.s.c.*

This cannot be a continuation of 61, as the grandfather of *'Aṭṭas* is *Manat*, not *Mālik*. (See no. 62.)

93. لاحلم بن اشيم بن درال وبنى عل هنا

By 'Aḥlam s. 'Ashyam s. Darr'ēl, and he built for Hani'. (See 109.)

94 (P. VII). لسعد بن احلم بن اشيم بن درال بن كسط و وجم عل هنا

By Sa'd s. 'Ahlam s. 'Ashyam s. Darr'ēl s. Kasiṭ and he p.s.c. Hani'.

95. لسعد بن احلم بن اشيم بن درال وبنى عل هنا و وجم عل هنا

By Sa'd s. 'Ahlam s. 'Ashyam and he built for Hani' and ps.c. Hani'.

Clearly 94 and 95 are by a son of 93: 94 gives us one more ancestor. In 95 the ' of *'šym* has been omitted. All names are known. See also 125.

96 & 97. لشرك بن احلم بن اشيم *By Sharīk s. 'Ahlam s. 'Ashyam.*

A brother of 94 and 95. Two identical texts.

98. لوالن بن خلص و وجم عل هنا وبنى وعل جلس

By Wa'ilān s. Khāliṣ, and he p.s.c. Hani' and built, and for Ǧālis.

An unusual feature is the way *Ǧālis* has been added on as an afterthought. *Wa'ilān* is unknown previously as a name.

99. لعرب بن هرس و وجم عل هنا *By 'Arab s. Haris, and he p.s.c. Hani'.*

Perhaps another brother of 8 and 9.

Texts not mentioning Hani'

100. لذهبن بن محرب بن بنت بن مسك بن انعم بن غث ذال—ت و
وجم عل اس وعل شضح وعل بجرت رغم منى

By Dhahban s. Maḥrab s. Bānat s. Māsik s. 'Ana'm s. Ghauth of the tribe of . . . t. And he p.s.c. 'Aus, and Šḍḥ, and Bujairat, disliking death.

Šḍḥ has not previously been found: all other names are known. The tribe might perhaps be *Masikat* or *Nemerat*.

101. لجرمله بن محرب بن بنت بن مسك و وجم عل ابه وعل شضح و عل بجرت رغم منى

By Jurmallah s. Maḥrab s. Bānat s. Māsik. And he p.s.c. his father, and šḍḥ, and Bujairat, disliking death.

A brother of 100.

102. لمعن بن زبد بن عتك بن زبد وخرس عل اخه ردف
ابله ف هلت و—سعد—ذال عذل وحلل سنت نجى ربال

By Ma'an s. Zabad s. 'Atik s. Zabad. And he kept watch for his brother [who was] following his camels. So, O Allat and [Dushares?], give help and—Of the tribe of 'Adhal (?). And he encamped here the year in which Rabīb'el escaped.

Dushares is the most probable guess for restoration after *Allat*: the space is right for the three letters *dṣr*. After *s'd* there were about four more letters, the next appearing to be *w*, '*and.*' But there were no more between these and *ḏ 'l*: the form of the *ḏ* is unusual, but quite clear. No tribe '*ḏl* is known before, but it is found as a proper name in Safaitic and Thamudic. The first statement could also read '*And he kept watch for his brother [while] following his camels.*'

103. لانعم بن اتم بن انهك بن اس ذال زهر و وجم عل كمن مقتل ف هلت ودشر ف ثار من حولت

By 'An'am s. 'Atamm s. 'Anhak s. 'Aus, of the tribe of Zahar. And he p.s.c. Kaman who was killed. So, O Allat and Dushares, give vengeance from Ḥawalat.

The tribe of *Zahar* is not previously known, but occurs as a personal name in Safaitic and Sabaean. Compare 72 for the call for vengeance on *Ḥawalat*: the *f* before *ṯ'r* seems redundant.

104. لمعن بن اصب بن معن بن مغير ذال بكس و وجم عل اقوم وقيظ ف هلت ودشر سلم وخلصت

By M'an s. 'Aṣab s. M'an s. Mughayar of the tribe of Bakis (or Bahas or Rahas). And he p.s.c. 'Aqwam, and summered [here]. So, O Allat and Dushares, give peace and salvation.

'Aṣab is a new name, as is also *Bakis* which could, however, have other readings, none of which are previously known.

105. لصعد بن عبد ذال حظى ورعى ضانه وتشيم عل رجل ف هلت سلم

By Sa'id s. 'Abid of the tribe of Ḥuẓẓay. And he pastured his sheep, and he attacked a man (?). So, O Allat, give peace.

92
See 62
See 109
93
95
96
97
98
99
100
101
102
103
104
105
106
107
108
111
63

Fig 10

The tribe of *Ḥuẓẓay* is new, but I have found it also at Jawa (unpublished). *w tsym 'l rjl* is difficult of interpretation, and the above is a suggestion only.

106. لاسله بن عمنم ذال حلى *By 'Ausallah s. 'Amnam of the tribe of Ḥulay.*

'Amnam is a new name, and *Ḥulay* is not previously recorded as a tribe. (See no. 11.)

107. — بن اقدم وقيظ عل ثبرن ف تخوف ف هلت سلم ذال حرم

— s. 'Aqdam. And he summered upon destruction (?) and he drove the flocks away one by one. So, O Allat, give peace. Of the tribe of Ḥaram.

The middle section is difficult to interpet, unless *ṯbrn* is really the name of a place where he summered. *Ḥaram* is not known previously as a tribe, but occurs as a name of person.

108. لمتى بن تم بن تم بن ايتب ذال فرث

By Matiy s. Taim s. Taim s. 'Aytab of the tribe of Farith.

'Aytab is a new name: the tribe is a new one.

109. لوهب بن بدبل ذال زد وحلل

By Wahab s. bdbl (?) of the tribe of Zaid, and he encamped.

bdbl seems impossible as a name, but is quite clear: *Zaid* is not known previously as a tribe.

110. لوهبله بن اس *By Wahaballah s. 'Aus.*

111. لنصر بن وهبله بن اس *By Naṣr s. Wahaballah s. 'Aus.*

112. لاسلم بن وهبله *By 'Aslam s. Wahaballah.*

113. لنصر و — *By Naṣr (and).*

These all seem to be members of the same family, 111 and 112 being sons of 110.

114. لمغث بن ظنله وتشوق عل ذ —

By Mughaith s. Ẓanallah, and he longed for D—.

The text is incomplete .(See no. 23).

115. لعبد بن خلف بن انعم ذال عوذ و وجم عل زبد

By 'Abid s. Khalaf s. 'An'am, of the tribe of 'Awīdh. And he p.s.c. Zabad.

All names are well known.

116. لتم بن جريت ذال مسكت وقيظ

By Taim s. Ǧurayat, of the tribe of Masikat, and he summered.

Ǧurayat is a new name, and *Masikat* has not occurred before as a tribe. But I have seen texts by other members of this tribe at Jawa, about 20 kilometres north-west of Hani'.

117. لانعم *By 'An'am.*

118. ص خ ا ف ت ى ص و س ب ذ ع م م ت ح ص ا ح

This does not seem to make any sense, though the text is clearly complete.

119. لدتم بن عق—[ت]ح *By Datam s. ʿAq — [stricken with] grief.*

Only half of the text remains: the other half of the stone was never found.

120. لدتم بن جبنى وبنى عل خله

By Datam s. Jabnay (or ʿAbnay), and he built for his maternal uncle.

ʿAbnay is not known as a name, but *Jabnay* has occurred in 71, as also *Datam*. Could this possibly be the son of another sister of *Hani'*, as he actually builds for his uncle?

121. لاوى بن عبدله بن سعد *By 'Awiy s. ʿAbdallah s. Saʿd.*

'Awiy is new.

122. لوال بن حر ذال —— *By W'al s. Ḥur of the tribe of ——.*

The text was never completed.

123 لصعب بن وهبله ذال حمى *By Ṣaʿb s. Wahaballah of the tribe of Ḥumay.*

The identical text is repeated on the side of the stone and again in 142. *Ṣaʿb* is known as a Safaitic name. (See no. 38.)

124. خلص بن ت— — *Khaliṣ s. T[aim].*

Perhaps connected with nos. 23–27.

125 (Pl. V). لاشيم بن درال بن اشيم بن درال بن كسط بن عبد بن
اشيم بن اس بن — سد بن شرك وحلل — خرس—
ف خرص و—ت—وعور ذ [عو]ر هخطط

By 'Ashyam s. Dar'el s. 'Ashyam s. Dar'el s. Kasiṭ s. ʿAbid s. 'Ashyam s. 'Aus s. — sd s. Sharik. And he encamped — Kharūs. — And he kept watch — and blind he who [bli]nds the writings.

The text is extremely faint and has been badly rubbed and scratched. He would seem to be a nephew of 93, cousin of 94–97, but he carries his ancestry back much further than the others. The middle of the stone is almost unreadable, but looks like the usual curse on whoever destroyed the writing.

126 (Pl. VI). لعض بن هنا و وجم عل رضوت ذال نمرت بن اس
مقتل قتل هال حولت ف هلت ودشر ثار

By ʿAḍ s. Hani', and he p.s.c. Raḍwat, of the people of Nemerah, the son of 'Aus, who was killed [while] killing the people of Ḥawalat. So, O Allat and Dushares, give vengeance.

This does not appear to be the *Raḍwat* of 88 and 89, who is there the son of *'Add*, not *'Aus* as here. The construction of the sentence is unusual but quite clear: مقتول قاتل,

FIG. 11

'*killed while killing.*' From the context both here and in other texts where they are mentioned (72 and 103), *Ḥawalat* could be either a tribe or a place, like *Nemerah*, but this with the definite article would perhaps favour a place rather than a tribe.

127. لتمله بن اس بن عبد وتشوق ال ابه وال خله وال خلته ف هلت سلم

By Taimallah s. 'Aus s. 'Abid; and he longed for his father and for his maternal uncle and for his maternal aunt. So, O Allat, give peace.

The mention of an aunt is a little unusual,[1] otherwise the text is straightforward. (See no. 43.)

128. لاسد بن ظن بن ثلم و و— *By 'Asad s. Zann s. Thalm, and he pl*[*aced a stone?*].

The same person as 37, 38 and 42. (See no. 4.)

129. لغلب بن دعثت بن ودال وحلل ف جلس ذال تم

By Ghalib s. Da'that s. Wadaid'el: and he encamped and abode. Of the tribe of Taim.

The second name is hitherto known only from Lihyanite and Minaean. (See no. 3.)

130. لسلمت بن نخر بن سلمت بن اس ذال تم وجلس

By Salāmat s. Nakhar s. Salāmat s. 'Aus of the tribe of Taim; and he abode [*here*].

All known names, nothing unusual in the text. (See no. 1.)

131. لاميت بن اكل ذال حلى وندم عل كلبه ذلل ف هلت حور

By 'Umaiyat s. Akkāl of the tribe of Ḥulay; and he grieved for his dog that had strayed. So, O Allat, grant a returning [*of the dog*].

The middle letter of the second name has a curious form, but *k* seems most likely. The tribe of *Ḥulay* is new, nor it is known as a personal name before: it occurs again in the following text. It is curious to find a man grieving for his dog, but I do not see what else the word could be, though both *klb* and *klbt* are known as names. The final word one would expect to be *rwḥ*, '*rest*,' but here it is clearly *ḥwr*, meaning '*to return.*' (See no. 3.)

132. ا—م بن وهبله بن خل ذال حلى وندم عل بن اخه مسبي حولت ف نوجد ف مى خلن ويبل ف اهله

By — m s. Wahaballah s. Khill of the tribe of Ḥulay, and he grieved for his nephew, the prisoner of Ḥawālat, and he stayed (was found) at the water of Khawlān while being concealed among his people.

Khawlān is a place in the region of Damascus according to Jacut, Vol. II, p. 499. The reading and translation are Dr. Littmann's.

133. لنصر بن حورل ودثا وصير

By Naṣr s. Ḥauwar-el; and he spent the spring and travelled.

Ḥauwar-el is unknown as a name, but is quite clear: nothing unusual in the rest of the text. The form of *r* here is curious, and the omission and subsequent addition of *w* is interesting. (See no. 1.)

[1] But see Su. VI, p. 124.

134. لددال وجلس ف عرف سفر نصر اخه ف لت سلم

By Dad'el; and he abode. And he knew (recognized?) the letters of Naṣr, his brother. So, O Allat, give peace.

Dad'el in known from Thamudic only. *'rf, know*, I take in the sense of '*he recognized his brother's writing*.' His own hand is very similar except that he uses the normal *r*.

135. لحرس بن زمر بن غدد *By Ḥārs s. Zumair s. Ghadīd.*

Ghadīd is new, but cf. *ġddh*, also Safaitic.

136. لحددن بن كهل وحضر *By Haddudān s. Kāhil; and he was present.*

Names and formula are well known.

137. لمتى بن تم بن تم بن ص— تر ذال فرث وبعد ف هلت سلم وقبلل

By Mātiy s. Taim s. Taim s. Ṣ—— tr, of the tribe of Farith; and he was far away (or driven away). So, O Allat, give peace and good will.

The fourth name looks like *Ṣlntr*, but that is an impossible combination: there must be some scribal mistakes here. Dr. Littmann suggests the name should be *'Abtar*. All other names, including the tribe, are known, but the verb *b'd* is rare. (See no. 37.)

138. لاس بن رح ذال جعبر *By 'Aus s. Ruḥ of the tribe of Ja'bar.*

Ruḥ is new, but cf. *rwḥ*, which is Safaitic: the tribe is known.

139 لنظر بن درال بن الف— *By Nāzir s. Dar'el s. 'lf ——*

The first two names are well known. The final name might possibly be *'lf'l*, which occurs in Safaitic and Thamudic.

140. لعدى بن اسلم —— *By Adīy s. 'Aslam ——*

The final name is illegible.

141. لوالن بن اتس بن بنت و وجم عل امه وجلس وحلل

By W'alan s. 'Attas s. Bānat; and he p.s.c. his mother, and he abode and encamped.

'ts with *t* is new: the rest of the names and the formula are well known, though reference to a mother is a little unusual. (See no. 74.)

142. لوهبله بن صعب ذال حمى *By Wahaballah s. Ṣa'b of the tribe of Ḥumay.*

143. لصعب بن وهبله *By Ṣa'b s. Wahaballah.*

These two texts are in very small script on the same stone as 47, and could not be reproduced photographically. (See 123.).

144. لغطفن بن بنى ذا[ل] ضف *By Ghaṭafān s. Bunay of the tribe of Ḍaif.*

All known names. The *l* of *'l* has been omitted by the scribe.

145. لعبد بن متى ذال هذر *By 'Abid s. Mātiy of the tribe of Hadhar.*

The name of this tribe is found in DMSM 196. (See no. 1, also for 146.)

146. لامر بن مغير ذال عوذ

147. لامر بن مغير ذال ء—

148. لامر بن مغير *By 'Āmir s. Mughayar of the tribe of 'Awidh.*

The three texts clearly refer to the same person.

149. لوهبل بن ربن وسار ف خرق مدلل

Dr. Littmann reads: '*By Wahballāh s. Rabbān, and he traversed the desert boldly*' (خرق مدلل).

The end of the text is not clear: the letters are badly made and partly obliterated.

150. لعوذ بن سر *By 'Awdh s. Sur.* (See no. 3.)

151. —لهت ذال فضج و وجم عل — بنى هر — م ء—

— — — lht of the tribe of Fuḍaj; and he p.s.c. — — — built (?). — — —.

The stone is badly broken and only two pieces of it could be found. The tribe is known before. Perhaps the end could be restored — *bny he rjm 'l* —, '— *built the cairn for* ——.'

152. لترص بن خلصت *By Taraṣ s. Khāliṣat.*

153. لحملت بن غيرال بن غضضت وهرضى غنمت

By Ḥamalat s. Ghaiyar'el s. Ghaḍāḍat; and O Ruḍay, give booty.

This is the only appeal to this deity in our texts here, though well known from other sources.

154. لغنم ذال عو[ذ] و وجم عل عمن قتل وبنى —

By Ghānim of the tribe of 'Awi[dh]; and he p.s.c. 'Amn who was killed and built — — —.

The text is very lightly scratched and faint, and I cannot be sure of the last few letters: they do not seem to make sense. The letter *ḏ* in the tribal name is completely omitted by the scribe, but it must be correct to restore it. (See no. 68.)

155. لسخر بن تم بن ا— *By Sakhar s. Taim S. 'A—.*

This text, though a fairly long one, is so faint as to be undecipherable, and I made no attempt to copy it.

156. لسخر *By Sakhar.* (See no. 68.)

157. — بن اسله بن يتم ب — س *— s. 'Ausallah s. Yatim s. — — s.*

A broken fragment of a text only; the rest could not be found.

158. لغث بن حم *By Ghauth s. Ḥamm.*

159. لخلص *By Khaliṣ.*

160. لجحش *By Jaḥsh.*

137
See 37
138
139
140
141 See 74
142
143
144 See 72
147
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146 See 1
145 See 1
149
154 See 68
150 See 3
See 68
156
152
155
158
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160
151
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162
163
157
111
See 135
165

Fig. 12

161. لعقرب بن — *By 'Aqrab s.* — — —.

The end is obliterated. (See 135.)

162. لشمت بن عبد بن انعم ذال حظى و وجم عل ابه

By Shamit s. 'Abid s. 'Ana'm of the tribe of Ḥazẓiy; and he p.s.c. his father.
This tribe occurs before in 105: all other names are well known.

163. لرفات بن ز ش ك ر ع ت *By Rifa'at s. Z——.*

It is difficult to make sense of the second name, but the first is well known. The text comes from a rock to the south-west of the cairn.

164. لغث بن اخ و وجم عل اخه و — م — ت م ر م ; ه س ع د ل م

By Ghauth s. 'Akhkh; and he p.s.c. his brother and ——
This text is in very small script below 115, and could not be reproduced photographically. The end is obscure.

165. لاسمنت بن عطس *By 'Ausmanat s. 'Aṭṭās.*

Both known names. Hand copy only.

166. لنص بن بنى *By Naṣṣ s. Bunay.*

This text was scratched on a rock to the west of Hani': the name *Naṣṣ* is new. Hand copy only.

167. لترص بن عرب *By Taraṣ s. 'Arab.*

Both known names.

168. لحملت بن حنال *By Ḥamalat s. Ḥann'el.*

Hand copy only.

169. لاكبر بن ضرن *By 'Akbar s. Ḍarān.*

On a rock to the north of the cairn. Both names are new. The form of the *k* is peculiar. Hand copy only.

170. لاهد بن ظن *By 'Ahad s. Ẓann.*

'Ahad is a new name. Hand copy only.

171. لبغض بن سعدله *By Baghiḍ s. Sa'dallah.*

Both known names.

172. لزنيت بن نزل و وجم *By Zanyat s. Nazzāl: and he p.s.c.*

The text is perhaps incomplete. The first name is new, but cf. *zn* and *zny*.

173. This very interesting Latin text is extremely difficult to read. Dr. Littmann writes: 'The Latin inscription is very badly written. The first four letters are FLAM; that may be the beginning of the name FLAMINIVS; in that case the strokes at the

Fig. 13

185. لبطيه بن هرس *By Baṭṭiyh s. Haris.*

Bṭyh is a new name, perhaps the diminutive of بطه, '*duck.*'

186. لصر بن حد ذال م — نق *By Ṣur s. Ḥadd, of the tribe of M–nq.*

Both names are known. The second letter of the tribal name is uncertain, and could perhaps be *j*, though no such name is known.

187. لانعم بن منعم ب— *By 'Ana'm s. Mun'im s.* ——.

Both well-known names.

188. لبنت بن شلل بن محنن *By Banat s. Shalal s. Muḥannan.*

All common names.

189. لغضال بن وعده *By Ghaḍ-'ēl s. Wa'idah.*

The form *w'dh* is not known before, but *w'dt* occurs in Safaitic. The first name is known from Thamudic (TIJ).

190. لاسله بن حج بن ف— *By 'Ausallah s. Ḥajj s. F* ——.

Both known names.

191. Dr. Littmann reads this text tentatively as:

لغث بن هنا ذال عمرت تشوق لكلل عرف (عريف) صدق[نه]و دبق

By Ghauth s. Hani' of the tribe of 'Amirat. And he longed for every acquaintance among his friends, and he was attached to them.

عمرت may also be '*Umārat* or '*Amīrat.*

تشوق ل is found in my *Safaitic Inscriptions*, no. 701[1]; no. 243 has '*he longed for his uncle and all his fellows*'; no. 680 has '*he longed for his fellows.*'

كلل is very likely كلّ.

192. لاقوم بن صرم وتشوق ال اخه ف هله سلم

By 'Aqwam s. Ṣuraym, and he longed for his brother. So, O Allah, give peace.

Names and formula are well known.

193. Dr. Littmann reads this text tentatively as follows:

لعذر فتي هنال وجع من عصم فدثا بحجر

By 'Adhar, the young servant of Hani'el. He felt pain on account of 'Āṣim. And he spent the spring in Ḥijr.

فتيّ seems to be the well-known diminutive of فتى (the second *y* being erroneously written). '*Adhar* was a slave, therefore his father is not mentioned. *Ḥijr* is probably *Hegra* in north-western Arabia. In Arabic it has usually the article الحجر : in Nabataean it is called حجرا and حجرو.

[1] LSI.

194. Dr. Littmann reads this tentatively as:

لانعم بن قيمت ذال عمرت ونفر ف اسلم وبنه افلت سنت اخرق (اغرق) رجوت ال هدى ليمت (ليموت)

By An'am s. Qaiyimat of the tribe of 'Āmirat. And he fled and deserted, and his son escaped, when he dispersed (افرق=فرقّ) *(or submerged) the hope of the Jews that he would die.*

اسلم seems to stand for اسلم الرجل or اسلم العدو (see Lane, p. 1411). افرق stands sometimes for فرقّ : this seems better than اغرق, '*he submerged, drowned.*' هدى seems to be the same as يهد, perhaps a mistake; but هودى might stand for يهودى.

Nos. 195 to 197 are from south of Aratain, some distance south of H5, and were sent to me by courtesy of Mr. Purcell of Tapline.

195. لوبس بن اجلح بن يسلم بن اجلح بن اسل — عه ونظر هسمى — ثت

By Wabas s. 'Ajlaḥ s. Yislam s. 'Ajlaḥ s. 'Asl — and he studied the sky . . .

The stone is broken and part of the text lost. *'jlḥ* is a new name, but I have found it at a cairn near H4, unpublished: the others and the formula are known.

196. لظعن بن عقرب بن ت — ب و وجم عل حنن و عل تملله وعل اسد وعل صم وعل طعال وع —

By Ẓa'n s. 'Aqrab s. T— b and he p.s.c. Ḥanan and Taimallah and 'Asad and Ṣamm and Ṭa'i-'ēl and ——

The only new name here is *Ṭ''l*; perhaps it is connected with the Arabic طاع, '*to offer oneself, to volunteer.*'

197. لانعم بن مقيم *By 'Ana'm s. Muqayam.*

The third letter of the second name looks like *l*, but *mqlm* is unknown as a name, whereas *mqym* could be a dimunitive of *mqm.*

Nos. 198 to 200 are from a small cairn to the east of Hani'.

198. لثربن بن عزز *By Tharban s. 'Aziz.*

Tharban is so far only known from Thamudic: 'Aziz is common.

199. لمشهر بن اس *By Mashhur s. 'Aus.*

Mashhur is known as a name in present times, and anciently from Minaean only.

200. لالات بن مر هدر *By 'Al'at s. Murr; the place.*

'Al'at is unknown as a name: the rest is well known.

G. Lankester Harding

ANALYSIS OF DISTRIBUTION OF NAMES

Lihyanite	*Minaean*	*Nabataean*	*Qatabanian*	*Safaitic*	*Sabaean*	*Thamudic*
3	—	—	—	—	—	—
6	—	—		—	—	—
1	—			—	—	—
1	—			—		—
7		—		—	—	—
6		—		—		—
2				—	—	—
3				—		—
1				×		—
1	—			—	—	
1	—			—		
1		—		—	—	
1		—		—		
5				—		
1	—			×		
	2			—	—	—
	2			—		—
	2			—	—	
	1			×		
		1	—	—	—	—
		5		—	—	—
		4		—		—
		3		×		—
		3		—	—	
		3		—		
			1	—		—
			2	×	—	
			1	×		
				4	—	—
				23		—
				2	—	
				56		
				×	1	
				×		6
40	21	43	8	146	44	81

New names	51
Known names	162
Total	213

The chart reads horizontally to show the distribution of names: e.g. seven names are known from Lihyanite, Nabataean, Safaitic, Sabaean and Thamudic sources. Whereas four names were common to Nabataean, Safaitic and Thamudic, to which can now be added three previously common to Nabataean and Thamudic only. Vertically it shows the proportionate total of each type. Uncertain readings are not included in this chart. A × indicates that Safaitic can now be added from our present tests.

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نصر		Naṣr, 19, 90, 111, 113, 133, 134 NSSa
نظر		Naẓar, 139 LNS
نظر	(v.)	to look out, or look at, 194, 195 (or *nfr*, to flee)
نقد		Naqad, 18 T
نمرت		Namarat, place, 82, 126
هدى		Huday, or the Jews (*yhd*), 194
هذر		Hadhar, a tribe, 145 S(n.pr.)
هرس		Haris, 3, 4, 8, 9, 45, 71, 185 (cf. *hrs'l*, T)
هم	(pr.)	them, 34
هنا		Hani', 1–99, 126, 191 LMNQSSaT
هنات		Hani'at, 52 S
هنال		Hani'ēl, 193 (cf. *hn'lh*, L)
هنامنت		Hani'manāt, 58, 74, 76 (cf. *hn'mnwt*, L)
هنن		Hunayn, 20, 57 NT
وال		W'al, 122 LMNSSaT
والن		Wa'ilān, 98, 141
وبس		Wabas, 195
وتر		Witr, 52 NSSaT
وجد	(v.)	he found, 76
وجم	(v.)	he was pained, 76, 193
وجم	(v.)	to place a stone on a cairn, 5, 7, 8, 10, 12–14, 19, 20, 22–25, 27, 28, 29, 32–41, 45–52, 54–59, 66, 67, 69–72, 81–87, 89, 91, 92, 94–95, 98–101, 115, 126, 141, 154, 162, 172, 196

ودال	Wadaid'ēl, 129	MSSaT
وعده	Wa'idah, 189 (cf. *w'dt*, S)	
وقع (subs)	mark, signature, 76	
وله (v.)	to mourn, 71	
وهب	Wahab, 109	NSSaT
وهبله	Wahballāh, 110–112, 123, 132, 142, 143, 149	LMNQSSaT
يتم	Yatīm, 35, 36, 157	ST
يسر (pl.)	Yasir, 184	
يسلم	Yislam, 195	MSSaT
يملك	Yamlik, 34, 74, 76	NS

ANTHROPOLOGICAL STUDIES ON TWO SKULLS FROM JORDAN[1]

A. The Skull Proper

	Skull A	*Skull B*
Maximum cranial length	190 mm.	170 mm.
Nasion–inion length	181 „	158 „
Cranial (auricular) height	110 „	106 „
Maximum cranial breadth	137 „	129 „
Least frontal breadth	90 „	85 „
Greatest frontal breadth	109 „	101 „
Bizygomatic breadth	128 „	115 „
Upper facial height	70 „	68 „
Total facial height	120 „	119 „
Interorbital breadth	25 „	20 „
Orbital breadth	40 „	34 „
Orbital height	34 „	32 „
Occipital foramen (length)	34 „	36 „
Occipital foramen (breadth)	31 „	26 „
Cranial capacity	1520 cc.	1055 cc.

B. The Mandible

Bicondylar breadth	112 mm.	118 mm.
Bigonial breadth	100 „	86 „
Height of ramus	65 „	61 „
Symphyseal height	31 „	34 „
Distance between outer surfaces third molars (skull B distance between second molars)	71 „	51 „
Distance between outer surfaces canines	32 „	26 „
Mandibular angle (between ascending ramus and body)	115°	120°
Distance from fronto-zygomatic suture to pterion	35 mm.	27 mm.
Height of pterion above level of zygomatic arch	42 „	36 „

C. Long Bones

(only ones listed below were available for study)

	A *Skeleton*	*B* *Skeleton*
Right femur,[2] maximum length	459 mm.	410 mm.
Left tibia,[2] maximum length	410 „	358 „
Right fibula,[2] maximum length	415 „	344 „

[1] These are the skulls of *Hani*' (A) and of the unknown woman (B). See Pl. VII.

[2] Specimen B, the left femur, right tibia and left fibula were available for study.

C. Long Bones—(*continued*)

	A Skeleton	*B* Skeleton
Right humerus, maximum length	331 mm.	—
Right ulnar, maximum length	284 „	—
Left radius, maximum length	265 „	—
Angle made by axis of head and neck with that of shaft	70°	60°

D. Indices

Length–breath (cranial index)	72·1%	75·9%
Length–auricular height index	57·6%	62·4%
Breadth–auricular height index	80·3%	82·2%
Cephalic module: $\frac{\text{Max. length} + \text{height} + \text{max. breadth}}{3}$	149	135
Total facial index	93·7%	103·4%
Superior facial index	54·1%	59·1%
Zygomatico-frontal index	70·3%	73·9%
Zygomatico-mandibular index	78·1%	74·8%
Orbital index	85·0%	94·1%
Index of the occipital foramen	91·2%	72·2%

Statute is estimated after Wilder (page 147) on the basis that A remnants are of male type while those of B. are typically female.

Male: femur, greatest length × 3·66 = total height
Female: femur, greatest length × 3·71 = total height
Statute: femur from A, 459 × 3·66 = 167·99 cm.
femur from B, 410 × 3·71 = 152·11 cm.

E. Observations

Skeleton A:

The skull and long bones were all considerably stained by brown-red earth.

The orbits are parallelogram in outline with the external inferior angle sharply depressed, being approximately 4·0 mm. lower than the inner angle. Supraciliary ridges are very prominent above the medial part of the orbits.

The suture between the two frontal bones is not completely synostosed.

The malar bones are large and very rugged, giving the cheeks great prominence.

The nasal bridge is high, straight and narrow, whole the nasal aperture is pyriform in shape. The anterior nasal spine is prominent.

The suture between the premaxilla and palatine process of the maxilla is not completely obliterated. The greater and lesser palatine foramina open into an upper depression and there are well-marked grooves for the greater palatine arteries.

The mandible is heavy and has very prominent muscular markings. Those for the medial pterygoid muscle and the masseter are especially highly developed.

The genial tubercles are prominent. The mental foramen lies midway between the upper and lower borders of the mandible on a vertical line passing through the second premolar tooth.

The long axis of the mandibular articular facet is transverse on the left and directed backwards and slightly medially on the right side.

The mental tubercle is very well marked and the inferior border of the mandible in this region is sharply everted.

The contour of the dental arcade is such that the canines and incisors lie on a curve which is very slightly convex forward. The premolars and molars are arranged on a very slightly outwardly curved line which diverges from its fellow posteriorly. All the teeth of the lower jaw are present. Dentine shows on the upper aspect of all the lower incisors and to a lesser extent on the canines. There is some wear and bevelling of the upper aspect of the premolars and molars, especially of the left first molar. There is marked crowding of all the teeth, especially of the canines and incisors, with the canines slightly overlapping the lateral incisors.

The occipital process is very prominent and the external occipital crest is moderately marked. The highest nuchal line is faintly marked. The rectus superior oblique insertion is well marked by a sagittal ridge about 1 mm. high and 35 mm. long. There are no Wormian bones. The occipital condyles are of average size and shape.

There is a very marked articular eminence. The supramastoid process is very prominent. The greater wing of the sphenoid bone overlaps the antero-inferior border of the parietal bone over a length of 15 mm.

There is a marked sphenoidal spine.

There is a conspicuous sagittal scar 30 mm. long above the right eye. It is seen as a linear depression of the outer table of the frontal bone. The wound was likely caused by a sharp instrument and sustained in life, for it is healed and there are no ragged edges.

The femur has a marked bowing of the shaft and some flattening on the lower end of the shaft. The head of the femur is massive. All muscular markings are very heavy. The distance from the quadrate tubercle to the most distal part of the head is 85 mm. The articular surface of the head extends a short distance on the neck anteriorly and there is not sharply constricted off anteriorly from the neck.

A study of these bones and the dentition suggests that this is the skeleton of a large, relatively tall, very muscular male between the ages of thirty-five and fifty years.

Skeleton B:

This skull and long bones are white and well preserved.

The orbits are roughly square with rounded corners. The supraciliary ridges are feebly developed.

The nasal bones are small, narrow and straight. The nasal aperture is pyriform in shape. An anterior nasal spine is present.

A slight remnant of the metopic suture persists.

The mandible is relatively small but it has a prominent mental tubercle. The mental

foramen lies at the level of the last premolar tooth. The long axes of the two condyles make a distinct angle of 140° with each other.

The last molars are unerupted. The alveolar processes of the maxilla are absorbed in the region of the second and third molars on the right side and on the left side in the area of the last molar.

All of the teeth are moderately worn.

The occiput is only slightly rounded. There are no special features in this area.

A well-marked temporal line is present.

The greater wing of the sphenoid bone overlaps the parietal bone. This suture is 9 mm. long.

In general the muscular markings are not well developed.

There is a well-marked depression in the head of the femur for the ligament.

There are no special markings on the long bones.

A study of the skull and long bones suggests that this is the skeleton of a female, likely between the ages of thirty-five and fifty years.

F. Discussion

These two skulls are unlike those of the present-day Lebanese (Kappers and Parr 1934, Shanklin 1938).

No attempt will be made to date these skulls, for the skeletal material from al-'Ubaid described by Sir Arthur Keith (1927), dating from about the fourth millenium B.C., had an average cranial index of 72·6 and were very similar to skull A with a cranial index of 72·1. The skull measured by Seligman (1917) from Midian (length 190, breadth 135 and cranial index 71·1) is remarkably like skull A both in measurements and in its general appearance (see Seligman, Plate 7).

The tall stature suggests that specimen A belongs to what the author (Shanklin 1946) described as the large variety of the Mediterranean race. Excellent examples of the large variety are the Akeydat (statute 1685) and Maualy (statute 1701) Bedouin in the Syrian desert, whereas the Rwala (statute 1619), Beni Sakhr (1631) and Howeitat (1628) represent the small variety. Differences in size are not reflected in the indices, but in nearly every actual measurement sharp differences in size are noted.

If the smaller skull is, as we suggest, that of a female it is very similar to the series of 70 living Akeydat females reported by Shanklin and Izzeddin (1937).

In conclusion we can state that these two skulls are not unlike those of the Bedouin of today; however, people with skulls having similar characteristics have probably occupied this area for at least five thousand years.

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SEALS AND TOMBSTONES

(The three seals illustrated here are all from the tomb of Adoni-nur in Amman: the complete tomb-group is being published in an Occasional Paper of the P.E.F. The large tombstone came from the Ghôr-eṣ-Ṣâfi at the south end of the Dead Sea. The other three are from ez-Zib near Acre.—*Ed.*)

I. Inscribed Seals

THE first seal (Pl. XXI, 1, numbered J1191), is of carnelian (?), with a large white blotch, oval in shape, pierced through its narrow width, and mounted in a ring of silver; this, measuring 25 × 20 mm. inside, seems too big to have been worn on the finger or thumb and may have hung from a chain. The inscribed surface, measuring 20 × 17 mm. and divided into two halves along its length by a double line, is inscribed:

לאדנר ע
בד עמנדב

that is, '(belonging) to 'Adoni-nur servant of 'Ammi-nadab.'

The engraving is a good example of the lapidary's art, the letters being finely and carefully cut; the photograph (enlarged three times) shows clearly the fine scratches on the surface caused in the final polishing and also reveals the engraver's technique, apparently gouging with a very fine point which has occasionally slipped and still further scratched the surface; these scratches are visible in almost every letter. The forms of the letters differ slightly from those on the seal of 'Adoni-pelet,[1] notably the ע and the ל; these on the latter are square, while on the former they are round, although the ל is slightly squared. The ב and the נ are different; but the ד has the same long vertical stroke, making it almost like the ר of early inscriptions.

This seal can only be compared with the other mentioned above, which reads:

לאדנפלט
עבד עמנדב

that is, '(belonging) to 'Adoni-pelet servant of 'Ammi-nadab'; the place of finding is unknown, but it is generally thought to be of Ammonite origin (Diringer, *Iscrizioni antico-ebraiche palestinesi*, 253–255), since Ashurbanipal speaks of an Ammonite king called *Am-mi-na-ad-bi* (Streck, *Assurbanipal*, II, 140–141, c, i, 34). The names, namely *'ăḏônī-nûr* and *'ammī-nāḏāḇ* (as they may be approximately vocalized), mean respectively 'my lord (is) the light' and 'my (divine) uncle (is) noble,' just as *'ăḏônī-peleṭ* means 'my lord (is) escape'; and the similarity both in the names and in the position of the owners of the seal suggests a common origin.

The second seal (Pl. XXI, 2; numbered J1195) is perhaps an onyx made opaque by burning; the surface is covered with thin crackle lines and a few large fractures, all clearly due to heat. The black-and-white banding makes it extremely difficult to see

[1] AASOR, II–III, p. 103ff.

the cutting on both sides; and, if the stone in its original condition was anything like what it is now, the maker must have had considerable trouble in engraving it. In shape it is oval and double-faced; it measures 24 × 14 mm. and is 7 mm. in thickness, pierced through in its greatest length. On one side is a four-winged human figure, standing facing right and wearing a long-fringed Assyrian garment; the arms are extended on either side, but the head is lost in consequence of the flaking off of a piece of the surface through heat. On the other side is a human-headed winged bull, standing facing right with its front legs, which are bent at the knee-joints, held out before it. There seems to be a wig on the head, and the face is bearded. Below the figure is a single line, beneath which is inscribed:

לשבאל

That is, '(belonging) to Shub-'el.'

The owner's name as it is here written is new but may probably be identified with שְׁבוּאֵל or rather שׁוּבָאֵל (LXX; cf. I Chron. xxv. 4, 20); for this may be compared with the Ass. *Šûb-na-il* and the S.-Arab *ṯw-b'l* meaning 'turn (pray), O God' (Noth, *Personennamen*, 32).

The third seal (Pl. XXI, 3; numbered J1200), is unfortunately badly rubbed and therefore not entirely easy to describe. It is made of a brown stone, very much worn, scaraboid, almost circular in shape. The inscribed face has been divided into three registers by two double lines: first, a legend of perhaps five letters; second, the royal four-winged scarabaeus centrally placed and flanked on either side by some kind of standard which faintly resembles a thistle; third, another legend composed perhaps of four letters. The upper legend may perhaps be read למנחם and the lower register seems to read נימן; the text may then be interpreted as:

למנחם [ב] or למנחם [ב]
נימן ן ימן

that is, either '(belonging) to Menahem son of Yamin' or '(belonging) to Menahem (son of) Benjamin'; for all these names are attested in the Old Testament. Either reading, however, is offered only with every possible reservation.

All three seals seem to belong to the Israelite period, *c.* 8th century B.C.[1]

II. Inscribed Stones

The first three stones, now in the Palestine Archaeological Museum at Jerusalem, come from the cemetery of erRâs at ezZîb near Acre.

The first stone (Pl. XXI, 6; numbered 42.251 in the catalogue of the Museum) is a stela of limestone and is inscribed:

לעמהו
ד

meaning 'to (the memory of) 'Ammi-hud'; this name, spelled עַמִּיהוּד *'ammîhûḏ* and meaning 'my (divine) uncle (is) glory(?),' is found also in the Old Testament.

[1] Ammi-nadab being king of Ammon under Ashur-bani-pal may be dated about 650 B.C.—*Ed.*

The second stela (Pl. XXI, 7; numbered 42.252) is of sandstone and is inscribed:

לעבדשמ
ש בן אשי

meaning 'to (the memory of) 'Ebed-shemesh son of 'Ashshi' or the like. The first name does not occur in the Old Testament and, although it means 'Servant of (the sun-god) Shamash,' is not necessarily that of a non-Israelite; for this god's name occurs also in *Šimšōn*, namely Samson, the name of one of the judges of Israel before the establishment of the Kingdom. The second name is found in post-Biblical Hebrew literature.[1]

The third stela (Pl. XXI, 8; numbered 42.253), also of sandstone, is inscribed:

לזכר מ
לך

meaning 'to the memory of Melech' or perhaps rather 'to Zecher (the son of) Melech'; for the first translation must be rejected as based on an idiom otherwise apparently unknown,[2] while the second only involves an ellipse commonly found on Israelite seals. Both names are found in the Old Testament, though only in exilic or post-exilic parts of it, so that their presence on a pre-exilic tombstone is interesting; but they are found early enough in some form or other on inscriptions in the cognate languages.

All three monuments are tombstones of the Israelite period and may be dated *c.* 7th–6th centuries B.C. on epigraphical grounds.

The last monument (Pl. XXI, 5) is also a tombstone of a very different kind, now in the Jordan Archaeological Museum (numbered J376). It is a large block of stone carrying the following inscription, engraved in a late style of lettering arranged in eight lines. The text is to the following effect:

הדה נפשה
דאסתר ברתה
דעדיו דמיתת
בירח שבט
דשתה ג ושבעי[ן]
שנת תלת מא[ה]
מן שנין לחרבן
בית מקדשה
שלם שלם
סלה

which may be translated: 'This is the tomb of 'Esther the wife of 'Edyo, who died in the month of Shebat of her seventy-third year, the year three hundred of the era of the destruction of the place of the sanctuary. Peace, peace for ever!'

In l.3 עדיו is otherwise known as a Nabataean and Arabic name.[3] In ll. 6–8 the date is given as the 300th year of the destruction of the (Second) Temple; this is dated

[1] Jastrow, *Dictionary*, I, 127.
[2] No examples in Klein, Frey or Chwolson (s. Lieben in *Encycl. Jud.*, VII, 625–628).
[3] Cook, *Glossary*, 89.

A.D. 68/9 by Jewish chronology, so that A.D. 368/9 is the date of the tomb. In l. 5 the text is unfortunately uncertain. The obvious reading is [דשתה ג דשמטה, 'of the year 3 of (the) release.' This is a common formula, giving a second date by the number of the sabbatical year; this is a cycle of seven years and, if it is reckoned from A.D. 68/9, which is known to have been a sabbatical year, the 42nd 'year of release' is found to be A.D. 362/3, to which the addition of three years gives A.D. 365/6 as the date of the tomb. The two dates therefore do not agree. Another possible reading is [דשתה ג ושבעין, 'of her year 3 and seventy,' i.e. of her seventy-third year; and this may perhaps be accepted, even though the letter before שבעין is unlike that of any other ן in the inscription, since the addition of a woman's age to a funerary inscription in memory of her is not unknown.[1] The form of the statement, however, is peculiar. Another unusual idiom is מן שנין, 'of (the) years,'[2] as a method of indicating the era; for such a phrase seems to be unique. These difficulties prompt the question whether the stone is genuine.

G. R. DRIVER

[1] E.g. Frey, CIJ. I, 452–453, **634**, 9–10; and Chwolson, CIH. 163, **83**, 5–6.

[2] Similarly שנת . . . שנין לגלותנו, 'year . . . of the years of our captivity' (Chwolson, CIH. 267, BA5); hardly . . . מן מנין, 'from the reckoning of' the destruction of the Temple (s. *ibid.*, 176–177, **119**, 6–7).

AN IRON AGE TOMB AT AL-JIB[1]

MAHMOUD HUSEIN of al Jib village reported in June 1949, saying that while turning over his plot of land he struck the opening of a rectangular cave about 8.30 m. east to west and 7.30 m. north to south. He entered it and found many pots; he removed 36 of these and reported to the Secretary of the Museum.

Excavation started on the 15th of May, 1950, with the assistance of Antiquities Guard Yousef Abdul Kader, who rendered great services in cleaning the pots on the spot. The cave is situated on a slope east of the spring; there are five other rock-cut caves, all cleared anciently. The tomb is simply a large cavern in which a succession of bodies had been placed. The accumulation of debris was thin and the stratification disturbed; no skeleton was found in its original position. Fragmentary skulls and bones were found abundantly.

500 pots of various forms and in varying states of preservation were recovered. The following table shows the proportional distribution of the various types and objects.

Object	*Registered*	*Unregistered*		*Object*	*Registered*	*Unregistered*	
		Compl.	*Broken*			*Compl.*	*Broken*
Bowls	56	2	18	Earrings	5	—	2
Lamps	21	77	125	Rings	7	1	3
Chalices	4	—	4	Bracelets	16	16	12
(Pedestal bowls)				Anklets	8	3	—
Juglets (dippers)	35	26	31	Tongs	1	—	—
Squat black juglets	8	14	23	Fibula	2	—	1
Pyxis	27	4	4	Toggle-pins	12	—	1
Spouted strainer jugs	6	—	—	Needles	2	—	—
Spouted juglets	2	1	2	Spear-heads or Arrow-			
Water-decanters	5	2	2	heads	2	—	—
Flasks	2	—	—	Dagger-handles	3	—	1
Mugs	5	—	4	Miscellaneous			
Pitchers	7	—	4	Beads		—	—
Pilgrim bottles	1	—	—	Seals	2	—	—
Amphoras	2 incompl.	—	—	Scarabs	6	—	—
Cooking-pot	1	—	—				

Two skulls in good condition were preserved, one of a male having an abnormal frontal bone, the other a female of protruding occipital bone, probably a result of a difficult birth.[2] All soil from the cave tomb was sieved.

[1] Jerusalem District: map ref. 140, 168—a village on a slight elevation in a fruitful region, identified with the ancient Gibeon, which was one of the four cities of the Hivites.

[2] Dr. Mohammed Khalaf, M.O. 3rd Inf. Bde. Arab Legion, stated 'that the skull of the male is in its thirties of age, while that of the woman is ten years younger. There are no particular anomalies. There are no signs of ante-mortem injuries in these skulls.'

Bowls (nos. 1–37)

Plate XXII shows the different kinds of bowls, some of which (nos. 1, 2 and 7) are hand-made, a most unusual feature in Iron I. No. 9 was used as a saucer lamp. Thumb, bar, knob and loop handles occur on shallow bowls.

The ware varies in colour from red to buff, and most vessels have medium fire, but some are hard. All bowls have a proportion of grits of either limestone or flint; in most cases the grits have disintegrated, leaving the vessel pitted. The majority have a slip surface; some are finished with wheel-burnishing, which is a characteristic of Iron II (nos. 8, 13 and 25). Others are finished with irregular hand-burnishing of early Iron I (nos 16a, 17, 31, 32 and 35)[1].

Lamps (nos. 38–53)

223 lamps were recovered, of which 21 were registered, the remainder being duplicates; most of them have a wide, flat rim and rounded base, characteristic of the Early Iron period, though a few have a thin rim.[2] None has a foot, disc or raised base. There is one example of a large lamp with pinched mouth on a pedestal base (no. 53).

Chalices

Nos. 87 and 88 represent a transitional period between L.B. and M.I. as seen from the ridges on bowl and base.[3]

Juglets (nos. 54–70)

(1) *Small elongated one-handle juglets.* Many of these are vertically burnished on plain buff or brown surface, slip being rare. The body is sometimes more rounded than is usually the case, and most have pinched spouts, which are restricted exclusively to E.I. 1 juglets, though a survival into the 9th century is possible.[4] Such juglets were probably used to contain cheap perfumed oil.

(2) *Squat black perfume juglets,* 45 in number, generally more or less continuously burnished; most have a rounded base, but some have a disc, others a small knob or button base. These long-necked, graceful-bodied, black-burnished juglets with the handle joining the neck some distance below rim are typical E.I. 1[5] and differ from the more squat black-burnished ones of E.I. 2 which are not found in this group. Juglets of this shape sometimes exhibit buff or brown colour, both burnished and plain surface. There is no distinction in form or date between the black and the lighter-coloured juglets of this type.

Thus the evidence in general indicates an 11th- and 10th-century date for such juglets.

[1] AASOR, Vol. XII, T.B.M., Pl. 2, nos. 19–33.

[2] T.N. II, Pl. 70, lamps.

[3] OIP, XLII, Stratum V, Pl. 33, no. 18. and Pl. 363, no. 18. Cf. OIP, Megiddo Pottery, Stratum VI Drawing, Fig. no. 15.

[4] CPP, Drawing Fig. 52 nos. G 103 and 1053.

[5] OIP, XLII, Stratum IV, Pl. 44, nos. 51 and 52, and Stratum V, Pl. 46, nos. 129 and 130. QDAP, Vol. IV, 1934, Pl. LXIII, nos. 2, 3 and 7.

MISCELLANEOUS TYPES OF POTTERY

Juglet, type no. 60, two handles, light-red ware with red slip; badly baked; sligh carination.[1]

Jug no. 62 is of red ware; red slip; elongated body and pointed base; carinatec shoulder with collar neck; traces of four handles; is an Iron Age II bottle type.

Jug, type nos. 71, 72 and 76. Strainer-spouted jugs are most abundant in E.I 1.[2]

Zoomorphic vase, no. 84, such types are known from various parts of Palestine, Syria and Cyprus.

Pilgrim flask, no 85, is of light-red ware, red buff slip, with concentric red rings; this type is found in numbers throughout Palestine during the period represented by Strata VI and VII in Megiddo, i.e. E.I. 1 and L.B.[3]

Water decanters, nos. 77–79, are mostly of buff ware, cream slip, rounded body, ring base, handle stretching from middle of carinated neck to shoulder. All have soft lime grits and are typically Iron Age I.[4]

Cypro-Phoenician juglets (no. 86). In Palestine such juglets had been found quite consistently with other materials which point to E.I. and M.I. Albright in AASOR, Vol. XII, T.B.M., finds them in Stratum B, dating the contents of one specimen to 1150–920 B.C.; Hamilton in QDAP, Vol. IV, T. Abu Hawam, Stratum III, giving the same date.

PYXIS (nos. 89–96)

Pyxis with two lug handles have a long history and have been regarded by some as having Mycenaean prototypes. They were imitated by local Canaanite potters with conspicuous lack of success; the imitations first appear about the 13th century and continue into E.I 1.[5] Most of our pyxis have a dark-red paint on a reddish-buff surface without burnishing; one (no. 90) has black vertical burnishing associated with the black-burnished juglets of types 49–52, Megiddo,[6] and Pl. 51, nos. 4 and 5, of Tell Beit Mirsim. At Megiddo they first appear in Stratum VII, reach their climax in VI, and occur in the debased form in the Israelite period.[7] Our vessels seem to be intermediate between the Late Bronze–Early Iron and the Middle Iron periods.

LARGE JAR (AMPHORA) FRAGMENTS (no. 100).

There is not a complete example, but the sherds show that they are of usual I.A. II form.

[1] QDAP, Vol. IV., 1944, Pl. LXII, Fig. 3, no. 1.
[2] AASOR, Vol. XII, T.B.M., Pl. 25, no. 27, and Pl. 24, no. 24.
[3] OIP, Megiddo Pottery Drawing, Pl. of Strata VI–VII, Fig. no. 33. OIP, XLII, Stratum V, Pl. 36, no. 12.
[4] OIP, XLII, Stratum V, Pl. 7, no. 174.
[5] AASOR, Vol. XII, T.B.M., Pl. 51, 4 and 5. Cf. TN, II, page 47.
[6] OIP, XLII, Pl. 19, nos. 96–98.
[7] TN, II, § 29, p. 47.

BRONZE AND IRON OBJECTS (nos. 101–112)

Earrings, rings, bracelets and anklets, spear- and arrow-heads, and dagger handles are of both iron and bronze; all were cleaned in the Palestine Archaeological Museum Laboratory.

Toggle-pins. Are typically Early Iron Age type.[1] Mrs. Henschel Simon states that 'the Toggle-pin does survive the Early Iron Age in Palestine, being then replaced entirely by the Fibula.' Both objects were used as a garment pin. Our type of toggle-pins are stake-like, with comparatively low eyelet, which is sometimes very near to the point. Most pins have a decoration of herring-bone incisions and ring bands. The top is extremely weighty and the point is short and thin. Two bronze needles were found. One iron tong and two fibulae were recovered.

ORNAMENTS (nos. 113–123)

Pendants. Are of agate and limestone. Beads, spindle whorls and pendants are found abundantly in most Palestinian Iron Age sites.

Spindle Whorls. Are of steatite and Ivory.

Beads.[2] Are of different materials: white and blue steatite; glass of spherical, cylindrical and barrel shape; carnelian; white, pale and blue faience; stone; and glass of different shapes.

[1] QDAP, Vol. VI, 1938, Pl. LXXI, nos. 126 and 127.
[2] QDAP, Vol. IV, T.A.H., Pls. XXIV and XXV.

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Inventory of Objects

Pottery Objects (Nos. 1–100)

(Items marked * are not illustrated)

Serial No.	*R. No. w*	*Description*	*Body*	*Fire*	*Slip*	*Remarks*
1	89	Bowl	Buff	Med.	—	Hand-made.
2	90	Bowl	Red	Soft	Buff inside, red outside	Hand-made; pitted. (Pl. IX, no. 1.)
3	91	Large shallow bowl (fragment)	Buff	Med.	Traces of black	Fragment.
4	92	Deep bowl	Grey	Hard	Grey	White lime grits; pitted.
5	93	Shallow bowl	Buff	Hard	Red buff	
6	94	Bowl	Buff	Hard	Buff	White lime grits; pitted. (Pl. IX, no. 2.)
7	95	Bowl	Cream	Hard	Buff	Hand-made; base missing.
8	96	Shallow bowl	Red	Hard	—	Reconstructed; wheel burnishing. (Pl. IX, no. 6.)
9	97	Bowl (saucer lamp)	Grey	Hard	—	Traces of smoke on rim; probably used as a lamp.
10	98	Deep lamp	Buff	Med.	Red buff in and out	Pitted; rim partly broken; reconstructed.
11	99	Deep bowl fragment	Cream	Hard	Buff in and out	Incomplete.
12	100	Deep bowl	Buff	Hard	Red in and out	Wheel-marks incisions; incomplete (though drawn as being complete). (Pl. IX, no. 4.)
13	101	Shallow bowl	Red	Hard	—	Wheel-burnishing, two incised lines outside; reconstructed.
14	102	Deep bowl	Light brown	Med.	Buff in and out	Part of slip worn out.
14a	103	Shallow bowl	Red	Hard	Red	Wheel-burnishing, rim partly broken; thumbed bar handle. (Plate IX, no. 5.)
15	104	Shallow bowl	Red	Med.	—	Reconstructed.
16	105	Small bowl	Light red	Hard	—	Reconstructed.
16a	106	Shallow bowl	Red	Hard	—	Hand-burnished. Incomplete.
17	107	Shallow bowl fragment	Dark red	Hard	—	Criss-cross hand-burnishing in and out. Incomplete.
18	108	Deep bowl	Grey	Hard	—	White lime grits; pitted.
19	109	Bowl	Dark red	Med.	Buff in and out	Rim partly broken, pitted.
20	110	Deep small bowl	Buff	Hard	Red in and out	—
21	111	Deep small bowl	Red	Hard	—	Incrusted base.
22	112	Deep small bowl	Light brown	Med.	Red in and out	Rim broken.

Serial No.	*R. No. w*	*Description*	*Body*	*Fire*	*Slip*	*Remarks*
23	113	Shallow bowl	Buff	Hard	Cream inside and outside	—
24	114	Large bowl	Dark red	Med.	—	Reconstructed.
25	115	Deep bowl	Brown	Hard	Red	Wheel-burnishing in and out, reconstructed. (Pl. IX, no. 3.)
26	116	Small deep bowl	Dark red	Med.	Cream	Rim partly broken.
27	117	Deep bowl	Cream	Med.	—	Reconstructed; Incomplete.
28	118	Deep bowl	Red	—	Red wash in and out	Two handles. (Pl. IX, no. 7.)
29	119	Large deep bowl	Dark red	Med.	—	Traces of black slip in and out, reconstructed; four handles. (Pl. IX, no. 9.)
30*	120	Bowl	Red	Hard	—	Four loop handles. (Pl. IX, no 8.)
31*	121	Bowl fragment	Black	Hard	—	Hand-burnishing inside and wheel-burnishing outside; wheel-marks incision outside.
32*	122	Bowl fragment	Dark red	Hard	—	Hand-burnishing inside and wheel-burnishing outside; wheel marks
33*	123	Shallow bowl fragment	Buff	Hard	—	Buff burnishing inside.
34*	124	Large shallow bowl fragments	Black	Hard	Buff	Pitted.
35*	125	3 shallow bowl fragments	Buff	Med.	—	Irregular hand-burnishing inside; the three fragments are probably of one bowl.
36*	126	Bowl fragment	Black	Hard	—	Traces of burnishing; three thumbed knobbed handles; hollowed from within.
37*	127	Bowl fragment	Buff	Hard	—	Traces of burnishing; four thumbed handles.
38	128	Lamp	Buff	Hard	—	Smoked nozzle.
39	129	Lamp	Dark red	Hard	Cream outside, red inside	Smoked nozzle.
40	130	Deep lamp	Cream	Hard	—	Smoked nozzle.
41	131	Lamp	Grey	Hard	—	(Pl. IX, no. 14.)
42	132	Deep lamp	Buff	Hard	Cream outside	Traces of fire on body and no smoke on nozzle, white limestone.
43	133	Lamp	Coarse cream	Hard	—	Smoked nozzle.
44	134	Deep lamp	Buff	Hard	Red buff	Smoked nozzle.
45	135	Deep lamp	Buff	Hard	Red outside, grey inside	White lime grits, smoked nozzle. (Pl. XXII, no. 16.)
46	136	Deep lamp	Red	Hard	—	White limestone grits; smoked nozzle.

Serial No.	*R. No. w*	*Description*	*Body*	*Fire*	*Slip*	*Remarks*
47	137	Deep lamp	Orange	Hard	—	Smoked nozzle. (Pl. IX, no. 15.)
48	138	Shallow lamp	Black	Hard	—	Double incisions outside rim; no smoke on nozzle. (Pl. IX, no. 17.)
49	139	Lamp	Grey	Hard	Cream	Long pinched, smoked nozzle.
50	140	Small lamp	Grey	Hard	—	Hand made; smoked nozzle. (Pl. IX, no. 12.)
51	141	Small lamp	Red	Hard	Red	Smoked nozzle. (Pl. IX, no. 13.)
52	142	Small lamp	Light red	Hard	—	Smoked nozzle.
53	143	Pedestal lamp	Buff	Med.	—	White limestone grits, pitted; broken.
54	144	Juglet (dipper)	Red	Hard	—	Vertically burnished. (Pl. IX, no 26.)
55	145	Juglet (dipper)	Buff	Hard	—	—
56	146	Juglet (dipper)	Buff	Hard	—	Vertically burnished.
57	147	Juglet (dipper)	Red	Med.	Red	Chipped body.
58	148	Juglet (dipper)	Buff	Med.	Light red	Handle and mouth partly broken.
59	149	Juglet (dipper)	Buff	Med.	Buff	—
60	150	Juglet	Light red	Soft	Red	Pitted; neck partly broken.
61	151	Juglet	Red	Hard	—	Vertically burnished, white and red bands around body and neck; mouth partly broken (Cypro-Phoenician type). (Pl. IX, no. 28.)
62	152	Jug	Red	Med.	Red	Four handles missing; neck and mouth partly broken.
63	153	Juglet	Buff	Hard	Buff	Cypro-Phoenician style. (Pl. IX, no. 21.)
64	154	Juglet	Red	Hard	—	White lime grits; heavy in weight (Cypro-Phoenician). (Pl. IX, no. 27.)
65	155	Juglet	Black	Hard	Grey	Rim partly smashed.
66	156	Black squat juglet	Black	Hard	—	Criss-cross hand-burnishing. (Pl. IX, no. 29.)
67	157	Black squat juglet	Black	Hard	—	Vertically burnished. (Pl. IX, no. 30.)
68	158	Black squat juglet	Grey	Soft	—	Black-burnished, mouth broken and handle missing; heavy in weight.
69*	159	Black squat juglet (dipper)	Red	Hard	—	Horizontally burnished. (Pl. IX, no. 18.)
70*	160	Black squat juglet (dipper)	Brown	Hard	—	Vertically burnished. (Pl. IX, no. 19.)
71	161	Spouted strainer juglet	Buff	Hard	Red buff	Dark-brown bands on neck, one dark-brown band between two red bands on body. (Pl. IX, no. 24.)
72	162	Spouted strainer juglet	Red	Hard	Red	Slightly pinched mouth. (Pl. IX, no. 23.)
73	163	Spouted juglet	Cream	Hard	Cream	Chocolate bands on neck and body; rim partly broken.

Serial No.	*R. No. w*	*Description*	*Body*	*Fire*	*Slip*	*Remarks*
74	164	Spouted dipper	Buff	Hard	Buff	(Pl. IX, no. 20.)
75	165	Flask	Buff	Hard	Buff	Chocolate bands on body and neck (Cypro-Phoenician type).
76	166	Spouted strainer juglet	Buff	Hard	Red buff	Vertically burnished; mouth partly broken; base missing.
77	167	Water decanter	Cream	Hard	Cream	—
78	168	Water decanter	Buff	Hard	Buff	White lime grits, pitted.
79	169	Water decanter	Buff	Hard	Cream	Mouth partly broken.
80	170	Mug	Brown	Hard	Dark red	(Pl. IX, no. 22.)
81	171	Deep bowl	Brown	Med.	Red in and out	Pitted.
82	172	Mug	Buff	Med.	Red buff	—
83	173	Mug	Greyish brown	Hard	Grey	Rim partly broken.
84	174	Spouted animal vase	Red	Hard	Cream polished	Handle and one leg missing. (Pl. IX, no. 31.)
85	175	Pilgrim bottled	Light red	Soft	Red buff	Five dark-red concentric circles on body and three spiral bands on neck; rim partly broken.
86*	176	Pilgrim flask	Buff	Med.	—	Two handles, body missing (Cypro -Phonecians style).
87	177	Chalice (pedestal bowl)	Red	Med.	Red	Reconstructed. (Pl. IX, no. 10.)
88	178	Chalice (pedestal bowl)	Buff	Med.	Buff	Pitted, reconstructed;i ncomplete. (Pl. IX, no. 11.)
89	179	Pyxis	Red buff	Med.	Buff	One handle missing, traces of polish.
90	180	Pyxis	Black	Med.	—	Black vertically burnished. (Pl. IX, no. 32.)
91	181	Pyxis	Red buff	Med.	Cream	(Pl. IX, no. 33.)
92	182	Pyxis	Red	Med.	Red	Vertically burnished; chipped. (Pl. IX, no. 34.)
93	183	Pyxis	Buff	Med.	Buff	Chocolate band on body and another on neck.
94	184	Pyxis	Buff	Hard	Buff	Three chocolate bands on body and two on neck. (Pl. IX, no. 35.)
95	185	Pyxis	Yellow buff	Hard	Buff	Pitted. (Pl. IX, no. 37.)
96	186	Pyxis	Buff	Med.	Buff	Rounded base, chipped body. (Pl. IX, no. 36.)
97*	187	Amphora fragment	Grey	Med.	Red	Light-red painted bands on body; incomplete.
98*	188	Cooking-pot	Grey	Med.	Red	Traces of fire on body; two handles.
99*	189	Jug	Cream buff	Med.	Buff	Traces of black paint on body; three handles; pitted.
100*	190	Jar	Grey	Med.	Orange buff	Two handles, one missing; base missing; pitted.

Metal Objects, Ornaments, etc. (nos. 101–133)

(Items marked * are not illustrated)

Serial No.	*R. No. w*	*Description*	*Body*	*Remarks*
101*	191	Earring	Bronze	D. 0·010 mm. Two other examples.
102*	192	Earring	Bronze	Curled. D. 0·012 m.
103*	193	Rings	Bronze	Thick. D. 0·015 m.
104	194	Bracelets	Bronze	Open, closed and overlapping ends; some had dot decoration. Diameter ranges from 0·035 to 0·055 m. Fifteen other examples. (Pl. X, no. 38.)
105	195	Bracelets	Iron	Closed and overlapping ends. D. 0·055 m. Two other examples. (Pl. X, no. 39.)
106	196	Anklets	Bronze	Open ends. D. 0·070 m. Four other examples. (Pl. X, no. 40.)
107	197	Tongs	Bronze	Length 0·045 m. Reconstructed. (Pl. X, no. 41.)
108	198	Fibula	Bronze	Pin missing. One other example. (Pl. X, no. 42.)
109	199	Toggle-pins	Bronze	Ring incisions or herring-bone decoration; eyelet slides much near the point. Length ranges from 0·095–0·140 m. Eleven other examples. (Pl. X, no. 43.)
110	200	Needles	Bronze	Folded top; gilded. L. 0·092 m. One other example with loop head. L. 0·100 m. (Pl. X, no. 44.)
111	201	Spear-head or arrow head	Iron	L. 0·075 m. One other example. L. 0·062 m. (Pl. X, no. 45.)
112	202	Dagger handle	Iron	L. 0·165 m., having three nails. Two other examples, length ranges from 0·150–0·165 m. (Pl. X, no. 46.)
113	203	Pendants	Agate	One other example of limestone. (Pl. X, no. 47.)
114	204	Spindle whorls	Steatite	(Pl. X, no. 48.)
115	205	Spindle whorls	Ivory	Decorated. (Pl. X, no. 49.)
116	206	Beads	Paste	White and blue paste; one double. (Pl. X, nos. 52.)
117	207	Beads	Glass and carnelian	Spherical; cylindrical and barrel shape. (Pl. X, nos. 50 and 54.)
118	208	Beads	Paste	(Pl. X, no. 53.)
119	209	Beads	Glass	Inlaid. (Pl. X, No. 55.)
120	210	Beads	Faience	White, pale blue, segmented. (Pl. X, no. 51.)
121	211	Beads	Glass	Banded. (Pl. X, no. 56.)
122	212	Beads	Stone	(Pl. X, no. 57.)
123*	213	Beads	Glass	Coloured blue and white.
124	214	Lid	Bone	Pierced at side. (Pl. X, no. 58.)
125	215	Handle	Ivory	Broken. (Pl. X, no. 59.)
126	216	Stone	Haematite	(Pl. X, no. 60.)
127*	217	Cowries	—	One other example.
128*	218	Shell	—	One other example.
129*	219	Human figurine	Lead	—
130*	220	Animal-head figurine	Stone	—
131	221	Seal	Stone	Two animal figurines fighting (probably cocks). Pierced for suspension. (Pl. X, no. 61.)
132	222	Seal	Ivory	Hebrew letters. (Pl. X, no. 62.)
133	223	Scarabs	—	(Pl. X, nos. 63–68.)

A HYKSOS TOMB AT KALANDIA

THE tomb was found at Kalandia Refugee Camp on May 10th, 1951. It is a tomb grotto cut in soft limestone in a rocky mountainous region. It is roughly circular measuring 380 cm. east to west by 370 cm. north to south, with a height of 195 cm. The entrance of the tomb is to the south, closed with one rounded stone, the diameter of which is 55 cm., strengthened by smaller mortared ones around.

All objects lay upon the floor of the grotto as a single-layer deposit. They were laid at the sides of the entrance, and along the sides of the body, which was oriented east to west. Earth was sieved and two scarabs, one in its bronze ring mount, were recovered (nos. 19 and 20), in addition to a bronze finger-ring, a toggle-pin and two beads.

Objects recovered are described fully in the lists.

Dating. All the objects are clearly of M.B. II type and may be compared in detail with those discovered in Tell Beit Mirsim, Stratum E; Megiddo, Strata XII and XI; and Jericho pottery of city III. The pottery represents the climax of M.B. II ceramic, with the use of metallic forms and rich burnished slip. All over Palestine and southern Syria we found a homogeneous ceramic culture, illustrated by contents of innumerable tombs of the Hyksos Age, belonging to the feudal lords of the country.

The carinated pedestal goblets,[1] with the trumpet foot, are so well known. W. F. Albright, in AASOR, Vol. XIII, 1933, page 77, says that 'This class is not to be questioned; they are so well known that no discussion is needed; cf. now the vases from the Hyksos Age of Jericho.'

The carinated bowls[2] offer a parallel to those found in Tell Beit Mirsim, Stratum E.

Piriform flasks.[3] There seems to be no chronological difference between our piriform flasks and those of Tell el Yahudiyeh type, as they have the same characteristics—a piriform body, burnished slip, varying in colour from buff to black; a double handle; and knob or button base. Fig. 5, no. 9, is a typical example, with bands of punctured ornament, the punctures being filled with chalk, which stands out against the black background.

The store jars.[4] These are of graceful form, tapering symmetrically from the shoulder to a small flat (or very slightly rounded) base, with comb decoration; the handles are remarkably well adapted to the shape of the vases, having a smooth oval section, with small flat base, a characteristic of M.B. II.

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[1] John Garstang and J. B. E. Garstang, *The Story of Jericho* (London, 1940), Pl. XIII.

[2] QDAP, Vol. XII, 1945, Drawing Figure no. 25.

[3] Geoffrey M. Shipton, *Notes on the Megiddo Pottery of Strata* VI–XX, says in § 74 that 'This type has been onsidered one of the most typical and easily recognizable criteria of Hyksos culture.'

[4] AASOR, Vol. XIII, 1933, T. B. M., Stratum, E, Pl. VI, no. 6, and Pl. XIX, no. 5.

Inventory of Objects

(Items marked * are not illustrated)

Serial No.	*R. No. w*	*Description*	*Body*	*Fire*	*Slip*	*Other Examples*	*Remarks*
1	480	Pedestal goblet[1]	Light brown	Hard	Cream	1	Traces of polish; Jericho type. Reconstructed. (Pl. XI, no. 69 and Fig. 16.)
2	481	Carinate bowl[2]	Red	Hard	Light brown	1 Larger in size, reconstructed	Complete. (Pl. XI, no. 70 and Fig. 16.)
3	482	Small bowl (urn)[3]	Grey	Med.	Light	1 With raised ring base	(Pl. XI, no. 71 and Fig. 16.)
4*	483	Small deep bowl (urn)[4]	Light brown	Med.	Grey	—	Gritty; traces of fire.
5	484	Shallow dish	Light brown	Med.	Light brown	—	Wheel marks.
6	485	Shallow dish	Grey	Hard	Cream	—	Reconstructed. (Pl. XI, no. 72, and Fig. 16.)
7*	486	Shallow bowl[5]	Red	Soft	Buff	—	Reconstructed.
8	487	Jug	Light brown	Hard	Cream	—	Rim partly broken; double strap handle. (Pl. XI, no. 73, and Fig. 16.)
9	488	Piriform flask	Black	Soft	—	—	Burnished black surface (Tell el-Yahudiyeh technique); incomplete. (Fig. 16.)
10	489	Piriform flask	Black	Soft	—	1	Traces of black brownish (Tell el-Yahudiyeh type). (Pl. XI, no. 74 and Fig. 16.)
11	490	Piriform flask	Light brown	Med.	Traces of polish	1	Tell el Yahudiyeh type. (Pl. XI, no. 75.)
12	491	Dipper flask[6]	Light red	Soft	—	—	Traces of vertical burnishing (cracked). (Pl. XI, no. 76 and Fig. 16.)
13*	492	Juglet	Grey	Hard	Cream	—	Mouth partly broken.
14	493	Store jar (Pithoi)	Dark brown	Med.	Light brown	1	Four handles. (Pl. XI, no. 77.)

[1] AAA, Vol. XX, Jericho, 1932/3, tomb 19, Pl. III, no. 5.
[2] AAA, Vol. XX, Jericho, 1932/3, tomb 5, Pl. XXXIII, no. 9.
[3] AASOR, Vol. XIII, T.B.M., Pl. 4, no. 5.
[4] G. Shipton, *Notes on the Megiddo Pottery of Strata VI–XX*, Pl. VIII, no. 17.
[5] John Garstang and J. B. E. Garstang, *The Story of Jericho* (London, 1940), Pl. XIII.
[6] QDAP, Vol. XII, 1945, Pl. XII, nos. 14 and 61.

Serial No.	*R. No. w*	*Description*	*Remarks*
15*	494	Toggle-pin	Bronze; length 130 mm.
16*	495	Ring	Overlapping ends; incised at middle; D. 0·015 m.
17*	496	Bead	Carnelian barrel shape.
18*	497	Bead	Carnelian, rounded; flattened sides.
19	498	Scarab[1]	Base (*a*): deeply incised, two S-shaped scrolls united and two detached coils (top one inverted). Back (*b*): wing cases marked and decorated. Legs (*c*): striated. (See Fig .16.)
20	499	Scarab in ring mount[2]	Steatite with bronze ring attachment. Base (*a*): lotus plant: with an Uraeus on either side (upper half). Back (*b*): wing cases unmarked; two-volute decoration. Legs (*c*): striated. (See fig. 16.)

[1] Alan Rowe, *A Catalogue of Egyptian Scarabs*, 1936, Pl. X, no. 395:
(*a*) H.C.: 1 *Ibid.*, Pl. XXXII, Dynasty XII–XXII.
(*b*) E.P.: 84 *Ibid.*, Pl. XXXIV, Hyksos. Cf. W. F. Petrie, *Ancient Gaza*, Vol. II, Pl. VII, no. 106 (London, 1932).
(*c*) Side: 20 *Ibid.*, Pl. XXXV., Hyksos.

[2] Alan Rowe, *A Catalogue of Egyptian Scarubs*, 1936, Le Carie:
(*a*) H.C.: 1 Pl. XXXII, Dynasty XII–XXII. See also W. F. Petrie, *Scarab and Cylinders, with Names*, Pl. XXVIII, no. 75 (London, 1917).
(*b*) E.P.: 23 Pl. XXXIII, Dynasty XIII or later.
(*c*) Side: 14 Pl. XXXV, Hyksos.

AN HERODIAN TOMB AT WADI EL BADHAN

INFORMATION was given by Mahmoud el Ali on December 25th, 1950, stating that while working on his land at Irak el Ramle in Wadi el Badhan[1] he struck an opening blocked by a stone; he removed the stone and crept into a big hall cut in the rock and full of debris, with kokhim radiating at the other three sides.

The tomb is cut in the rock and consists of three parts, A, B and C. (see plan, Fig. 17).

Part A: Hall

The hall was destroyed anciently, but it would have been of great interest in its being one more example of the type partly cut in the rock and partly built. Well-dressed stones had been taken by the owner and used for building purposes, and nothing was found in this hall but lower parts of two sarcophagi beside each other on the floor on the east (Fig. 6), with two oil lamps (nos. 7 and 8) near by.

Part B: Three Rock-Cut Chamber Tombs

Chamber Tomb I. In the northern end of west wall of the hall (Part A) is a small opening that was blocked with a stone, leading down by two steps to the chamber. One sarcophagus measuring 210 × 64 cm. was found; beside it lies an ossuary of ordinary type made of soft limestone decorated with usual rosette pattern.[2] Neither was *in situ*, having been removed and searched probably by the owner, but a few bones were scattered around on the floor.

Objects discovered are:

1. Three oil lamps, as no. 3.
2. Six pottery lachrymatory bottles, as nos. 9 and 10.
3. Three cooking-pots,[3] as no. 14.
4. Glass tear bottles and unguentaria,[4] nos. 15–20.
5. Two glass bracelets, no. 25.

Chamber Tomb II. Through a low passage cut in the rock we crept from chamber tomb I to chamber tombs II and III.

Objects discovered are:

1. Four oil lamps, as nos. 4–6.
2. Five pottery bottles, as nos. 11–13.
3. One cooking-pot, as no. 14.
4. Glass objects: bottles nos. 21–23.
5. Bronze handle, no. 28.
6. Four bronze pieces, no. 27.

[1] Irak el Ramle, Wadi el Badhan: Map Ref. 187: 178, 50 metres west of Nablus–Jiftlik road junction.

[2] QDAP, Vol. IV, no. 4, 1935, 'An Ancient Tomb Chamber at Wa'r Abu Es-Safa near Jerusalem.' See also Sukenik, *A Jewish Tomb-Cave in the Kedron Valley* (Tarbiz, 1931).

[3] *Palestine Museum Record*, 'Mt. of Offence (Silwan) rock-cut tombs.' Tomb II, Chamber 2, Photograph no. 4, R. no. 25.333 (not yet published).

[4] QDAP, Vol. XII, Pl. XX, 'Glass objects, Nabatean Tomb at Amman.'

The presence of a bronze handle and four bronze roundels is of interest here, because they indicate that one of the burials had been in a wooden coffin, the wood of which has since rotted.

Chamber Tomb III. Could not be cleaned because it is completely filled with debris, and is now under the road to Talluza.

PART C.: KOKHIM CHAMBER

In the northern wall of Part A (hall) is an opening cut in the rock (used previously as a door) leading down to a large chamber tomb containing fifteen Kokhim radiating from the other three sides of the chamber. (See plan, Fig. 6):

Kokhim nos. 1–3 had head rests, but not the others.
Kokhim nos. 9–12 had countersunk ledges in the front, but only one cover-stone was found for no. 12.
Kokhim nos. 4–8 had nothing special about them.

The only Kokhim used for burying were nos. 13, 14 and 15. They were found to contain human bones, and few other objects:

Kokhim no. 13 contains one oil lamp (no. 1).
Kokhim no. 14 contains one oil lamp (no. 2).
Kokhim no. 15 contains two bronze bracelets (no. 26) and glass perfume bottle (no. 24).

Dating. The pottery, lamps, bottles and cooking-pots, and also the glass indicate the first centuries B.C.–A.D. as limits of date, or if the evidence of the Herodian type lamps and bottles be accepted as valid, then perhaps a closer date of *c.* 50 B.C.–A.D. 50 could be postulated.

The line drawings of pottery here reproduced are by Mr. Subhi al Muhtadi.

AWNI K. DAJANI

Inventory of Objects

(Items marked * are not illustrated)

Serial No.	*R. No. w*	*Description*	*Provenance*	*Material*	*Fire*	*Slip or Smooth*	*Remarks*
1*	440	Lamp, hand-made	Kokh. 13	Greyish	Med.	—	Smoked nozzle.
2	441	Lamp, moulded	Kokh. 14	Buff	Hard	Traces of smooth	Smoked nozzle.
3	442	Lamp, moulded	Ch. I	Buff	Hard	Smoothed	Smoked nozzle. (Fig. 16.)
4	443	Lamp, decorated[1]	Ch. II	Light red	Hard	—	Smoked nozzle; attached handle. (Fig. 16.)
5	444	Lamp, large size	Ch. II	Cream	Hard	Smoothed	Smoked nozzle.
6	445	Lamp	Ch. II	Cream	Hard	Smoothed	As no. 2 (Fig. 16). One other example.
7	446	Lamp[2]	Hall	Light brown	Med.	Grey slip	Smoked nozzle; Hellenistic. (Fig. 16.)
8	447	Lamp	Hall	Brown	Hard	—	Smoked nozzle; medieval. (Fig. 16.)
9	448	Bottle[3]	Ch. I	Red	Hard	Grey slip, smoothed	Black-painted on rim and neck, pitted; incrusted. (Pl. XI, no. 79.)
10*	449	Bottle[4]	Ch. I	Red	Hard	Red buff, smoothed	Traces of brownish-red paint on rim and neck; pitted. Three other examples.
11	450	Bottle	Ch. II	Red	Hard	Cream buff, smoothed	Faintly ribbed, horizontally on body, spirally on neck; pitted; one other example. (Pl. XI, no. 78.)
12	451	Bottle	Ch. II	Buff	Hard	Smoothed	Brownish-red paint on rim and neck. (Pl. XI, no. 80.)
13	452	Bottle	Ch. II	Grey	Hard	Cream, smoothed	Black-painted on rim and neck; two other examples. (Pl. XI, no. 81.)
14	453	Cooking pot	Chs. I and II	Red	Hard	—	Three other examples. (Fig. 16.)

[1] QDAP, Vol. I, no. 2, 1931, 'A Rock-Cut Tomb at Nazareth,' Pl. XXXIV, no. 2.
[2] *Ibid.*, Photograph 2, nos. 1 and 2.
[3] (*a*) *Palestine Museum Record*, Acre, Vol. II, 'Sheikh Ezz-ed-Din Cemetery, exc. in 1942' (not yet published);
(*b*) 'Kidron Valley, Cave Tombs, Jerusalem, cleared in 1941' (not yet published).
[4] *Ibid.*

INVENTORY OF OBJECTS—(*continued*)

Serial No.	*R. No. w*	*Description*	*Provenance*	*Material*	*Remarks*
15*	454	Tear bottle	Ch. I	Glass	Long neck; grooved out-turned rim; flattish base.
16	455	Tear bottle[1]	Ch. I	Glass	Cylindrical neck; flaring rim; flat base. Iridescent. (Pl. XI, no. 82.)
17*	456	Kohl bottle	Ch. I	Glass	Semi-circular; grooved out-turned rim; flat base
18	457	Bottle	Ch. I	Glass	Pear-shaped; long-narrow neck; out-turned rim; flat base. (Pl. XI, no. 86.)
19	458	Bottle	Ch. I	Glass	Pear-shaped; short neck; thick ringed rim; flat base. (Pl. XI, no. 83.)
20	459	Unguentarium bottle	Ch. I	Glass	Eight vertical grooves round body; ringed flaring rim; flat convex base. (Pl. XI, no. 84.)
21	460	Tear bottle[2]	Ch. II	Glass	Pear-shaped; long-tubular neck; flaring rim; flattish base. One other broken. (Pl. XI, no. 85.)
22	461	Bottle, candlestick type	Ch. II	Glass	Long thick neck; flat base; flat rim. (Pl. XI, no. 87.)
23	462	Bottle	Ch. II	Glass	Flat base. Iridescent. (Pl. XI, no. 88.)
24	463	Perfume bottle	Kokh. 15	Glass	Spindle shape; bulging middle, tapering to base and mouth; out-turned rim. One other fragment. (Pl. XI, no. 89.)
25*	464	Two bracelets	Ch. I	Glass	D. 4 cm. One other example.
26*	465	Two bracelets	Kokh. 15	Bronze	Open ends, D. 3 cm.; the other ends D. 5 cm.
27*	466	Four bronze pieces	Ch. II	Bronze	Rounded; D. 0·045 m.m, with knob at centre and four around rim.
28	467	Handle (rounded)	Ch. II	Bronze	Closed, with an iron ring as a tie.

[1] QDAP, Vol. IV, 1935, Pl. XXX, no. 7, 'An Ancient Tomb Chamber at Wa'r Abu Es-safa.'
[2] *Ibid.*, Vol. XIV, 1950, Pl. XXIX, no. 357, 'Roman Tomb, Amman.'
[3] *Ibid.*, Vol. IV, Pl. LXXX, no. 16. Cf. *Palestine Museum Record*, Jerusalem, 'Deir Abu Tur Tomb Cave, Grave 1, cleared in 1932' (not yet published).

EXCAVATIONS IN JORDAN, 1951–1952

Qumrân Caves

(L'École Archéologique Française de Jérusalem; American Schools of Oriental Research, Jerusalem; Palestine Archaeological Museum, directed by R. P. R. de Vaux and Dr. W. L. Reed.)

A LA suite de la découverte par les Bédouins d'une grotte qui est voisine de celle où les premiers 'Manuscrits de la Mer Morte' avaient été trouvés en 1947, et qui contenait des fragments manuscrits du même genre, on a exploré systématiquement la falaise rocheuse de la région de Qumrân, à partir de Ḥadjar el-'Asba' au nord jusqu'à Râs Feshkha au sud, sur une distance d'environ 8 km. Du 11 au 28 mars 1952, on a fait dans cette région 230 sondages, dont 40 ont révélé des grottes ou des trous de rocher avec de la poterie. Ces 40 sites ont été fouillés: 25 ont livré de la poterie identique à celle de la première grotte et du Khirbet Qumrân. Ces grottes appartiennent donc à la même installation humaine que le Khirbet, soit qu'elles aient servi d'habitations, soit qu'elles aient été utilisées comme magasins ou comme cachettes.

En plus de la grotte qui venait d'être partiellement pillée par les Bédouins et qui contenait un lot de fragments manuscrits, l'expédition a découvert une autre grotte où des manuscrits avaient été déposés. Malheureusement, la chute du plafond, les infiltrations d'eau et les ravages des animaux ont beaucoup endommagé ce dépôt, dont on n'a recueilli que quelques débris. Dans les fragments provenant de ces deux grottes, on identifie: le Lévitique en écriture phénicienne, deux manuscrits de l'Exode, Isaïe, Jérémie, les Psaumes, deux manuscrits de Ruth, tout cela en écriture carrée; il y a aussi des textes non bibliques en hébreu et en araméen. Mais la trouvaille la plus étonnante a été faite dans la dernière grotte: c'étaient trois plaques de cuivre, de 30 cm. sur 80 cm., primitivement rivetées bout à bout pour former une bande longue de 2 m. 40. L'une des plaques avait été détachée et roulée sur elle-même, les deux autres avaient été roulées ensemble. On avait ainsi obtenu, pour les cacher, deux rouleaux, dont la surface révèle que la bande était inscrite d'un long texte en caractères carrés, disposé en colonnes. Les lettres sont tracées profondément et font saillie sur l'envers. Pour lire ce texte, il faut attendre que les rouleaux puissent être dépliés; l'oxydation du métal rend cette opération très délicate et des experts étudient actuellement un traitement qu'on puisse appliquer à ces objets.

Bethany

The excavations begun in Bethany in 1949 have been continued without interruption and are still in progress.

After the remains of the ancient church of St. Lazarus had been disentangled from the ruins of later habitations (see *Ann. of the Dep. of Ant. of Jordan*, I, 1951, p. 44), the area south of the church was cleared. There we discovered part of the mosaic pavement of a Byzantine chapel and south-west of it three intact rock-cut burial chambers

with eleven graves, in which there were numerous Byzantine rayed clay lamps, a few glass unguentaria and flasks, iron and bronze rings and a silver denarius of Gordian III (A.D. 238–244). Over these was built the 12th century abbey of the Benedictine nuns, of which four halls are still partially preserved.

About 80 metres west of this abbey remains of the ancient village of Bethany were discovered in an olive grove which occupies about an acre of land.

In the north-eastern sector of the grove the discovery of a jar handle with a Jerusalem stamp impression, fragments of a crater with a zigzag design impressed on its shoulder, an open lamp (and fragments of the same) with rounded bottom, a pointed bone instrument, etc., suggest that this was part of the area occupied by the exiles who returned from the Babylonian captivity during the Persian period, as is indicated by Nehemiah xi. 32.

The late Hellenistic, Roman and Byzantine wares found in a nearby cistern indicate that this sector was occupied in those periods. An apparent lacuna has been filled in during the last days of October 1952 by the discovery of a cave with six rock-sunk graves containing round lamps characteristic of the 2nd and 3rd centuries A.D.

In the south-western sector of the field the foundations of a large building penetrated through the roofs of caves down to their floors, dividing them up into eight sections. The pottery from these caves and from a nearby cistern is predominantly of the 6th and 7th centuries, as a few coins associated with it confirm.

In the middle of the field an oven near a cistern contained pottery which an Arabic coin with the formula of faith seems to date to the early Arabic (Umayyad) period (7th to 8th centuries A.D.).

At several points in the field well baked glazed sherds and poorly baked painted pottery indicate that this site was still occupied in medieval times.

About a fourth of the field still remains to be cleared, and this is being done at present.

More details are given in *Liber Annuus Studii Biblici Franciscani*, I, 1951, pp. 191–226; II, 1952, pp. 119–162 (both these articles are in English); see also *La Settimana Santa A Gerusalemme*, Jerusalem, 1952, pp. 16–20 (Italian).

Khirbet Qumran

During December 1951 a combined expedition of the Department of Antiquities, the École Biblique et Archéologique Française and the Palestine Archaeological Museum conducted a short period of excavation on this site. The object was to establish whether or no there was any direct connection with the Dead Sea Scrolls. The site had been roughly examined during the excavation of the Scrolls cave in 1949 and a few of the graves excavated, but it was felt that new work should be done there before any definite pronouncement as to its nature and date.

The site is on the north side of the Wady Qumran, on a prominence of the foothills which slope steeply down to the wady about 200 feet below, less steeply to the Dead Sea on the east, and are intersected by smaller wadies on the north. An aqueduct was constructed for a distance of about half a kilometre to the pools in the upper part of

Wady Qumran, and the water was stored in large cisterns on the site. The living-quarters consist of a main building, 37 × 30 metres, with outlying rooms on the north, south and west. We excavated three rooms in the south-west and two in the north-east of the main building and made a small sounding in the outlying buildings to the north-west. A great deal of pottery was recovered, and we were fortunate enough to find a number of coins, which give good evidence for the dating. These coins range from those of the Procurators under Augustus, about A.D., 10 to the first Jewish revolt, about A.D. 67 So far there is no evidence for anything later.

The main outer wall, when cleared of its encumbering debris, turns out to be constructed of large, undressed stones with mud plaster. The quality of the work is very poor, and in no way resembles that of a Roman fort which we first took it to be. Inner walls are of equally poor workmanship, being mostly of rubble and mud. During its short life the interior of the building underwent two or three changes and remodellings, as witnessed, for example, by a blocked-up doorway, and in one room at least the floor level was slightly raised. Almost on the present surface was a floor level and cross walls which seem to belong to a period of medieval Arab occupation. All the original buildings had been destroyed by a great fire, of which clear traces were found everywhere we excavated. Most of the pottery was found on the lower floor levels, which suggests that there was a somewhat hurried abandoning of the place. Some pots were still in position in a small cupboard in one wall.

Sunk into the floor of one of the rooms was a jar identical to most of those found in the scrolls cave: the jar was covered by a small flagstone but was empty. On the floor beside it was a coin of the Roman Procurators under Augustus, about A.D. 10 We thus, even in the small area so far excavated, have a direct connection with the Scrolls, and a correction for our original idea about the dating of the cave deposit, which we placed nearly a century too early, in the 1st century B.C. Remains of many cooking-pots and lamps similar to those found in the cave were also recovered, which were previously dated to the 2nd or 3rd centuries A.D., but there are no examples of the long-spouted lamps so characteristic of the late Hellenistic period, two of which were in the cave.

This is interesting confirmation of the accuracy of the date established by submitting some of the linen from the cave to the Carbon^{14} test, the estimated degree of accuracy of which is plus or minus 200 years. The date thus established for the linen was, that the flax on which it was made ceased to grow 1917 years ago, plus or minus 200 years—that is to say, from 167 B.C. to A.D. 237, with a central figure of A.D. 33 (the test was carried out in 1950).

A further selection of graves was examined, but nothing whatever was found with the burials except in one case where fragments of a jar were found immediately below the stones which are piled over each grave. Most of the graves are oriented north and south, though a few are east and west, and in general consist of an oval shaft between 1.30 metres and 2 metres deep with a loculus for the body usually on the east. The loculus is closed with either slabs of stone or mud bricks, and the body is extended, usually with the head to the south. Prof. H. V. Vallois, Director of the Musée de l'Homme, Paris, has made a preliminary examination of the bones, and reports that some of the

bodies are apparently those of women. This point is important if the site is to be equated with the settlement of the Essenes referred to by Pliny the Elder.

A fuller report on this work by Père de Vaux is appearing in the forthcoming number of the *Revue Biblique*.

Wady el Marabaat[1]

During February and March 1952 a joint expedition of the same composition as that for Kh. Qumran excavated four large caves in the remote gorge of Marabaat, or Daraja (map ref. 1854.1107). There were four caves altogether, but only nos. I and II were really productive: these were each over 50 metres long, II having the additional complication of narrow underground passages beneath the fallen roofing blocks and between clefts in the rock. They were filled with a very fine, absolutely dry, powdery grey dust, which choked pressure lamps in about 10 minutes, and lighting presented a problem until the Arab Legion Air Force came to the rescue with the loan of a small electric lighting plant.

Both caves yielded large quantities of cloth, basketwork, ropes, etc., and II contained the greater quantity of leather and papyrus fragments inscribed in Greek, Hebrew and Aramaic. In the entrance to I a large cistern had been constructed, which suggests a long occupation of the place. None of the material was *in situ* with the exception of the lowest Chalcolithic level, having been disturbed many times, and sherds of most periods from Chalcolithic to early Arab were mixed indiscriminately together with the cloth and manuscripts. In the deepest tunnel of cave II it was possible to establish a stratification, the top layer containing 2nd century A.D., Iron Age and Chalcolithic sherds, the next Iron Age, Middle and Early Bronze and Chalcolithic, finally an undisturbed Chalcolithic level. From this level basket-work, wooden implements and cloth were extracted in perfect condition. A surprising find from the middle layer was a Hyksos scarab.

The documentary material is mostly of the 2nd century, with a few early Arab fragments, one written on a crude paper. One Greek document, apparently a marriage contract, is dated in the seventh year of Hadrian, A.D. 124; another is an agreement for a loan. Much of the material is written in a cursive hand, very difficult to read.

Amongst the Hebrew material are a few fragments of Biblical books, Genesis, Exodus and Deuteronomy, but most interesting are several fragmentary copies of what appears to be the proclamation of the second Jewish revolt, referring to 'the deliverance of Israel by the ministry of Simeon ben Kosibah, prince of Israel.' There are also letters from this same Simeon ben Kosibah, undoubtedly he who was later Simeon bar Kokhbah, to the local chief of the army, Yeshua ben Galgolah (see Pl. XIII). A number of coins of the second revolt confirm the dating. So it would seem that these caves were the local headquarters for one of the rebel armies who carried out a guerrilla warfare against the troops of Hadrian, and held out for five years before being defeated.

It has not yet been possible to completely examine the material, but there is no doubt that documents so closely dated to the 2nd century A.D. must have an important bearing on the dating of the Dead Sea Scrolls.

[1] See also *Revue Biblique*. April 1953, p. 245 ff.

Dhībân

The American School of Oriental Research in Jerusalem has been engaged in excavations at Dhībân, which is located 64 kilometres south of Amman. The large *tell* directly north of the modern village of Dhībân is identified with Dibōn, the capital of ancient Moab. The site has been the scene of two campaigns to date. The first one took place in two stages, a sounding made during Novemer 1950, and an excavation on a larger scale during April and May 1951. A preliminary report of the results during the first campaign is published in the *Bulletin of the American Schools of Oriental Research*, no. 125. The second campaign, which is the subject of the present report, was conducted during April and May 1952.

Excavations on the *tell* during the second campaign were carried on at the south-east corner of the mound in the area west and south of the remains of the large building on which stands a sheikh's tomb. This area has been known since the time of Duncan Mackenzie's visit in 1910 as the 'Gateway,' which opened towards a 'saddle' by which the mound is joined to the south *tell*, where some of the houses of modern Dhībân now stand.

A sounding in 1951 in this area uncovered traces of occupation which extended from medieval Arab times to Iron I. The second campaign resulted in the discovery of remains covering the same archaeological periods in this 'Gateway' area, although nothing comparable to the square tower or the great battered wall on the east side of the *tell* was found.

Near the surface of the *tell* the walls and floors of an Arab building were discovered, which are similar to the rooms that were excavated in this area in 1951 at the same level. Portions of at least eight rooms were cleared and were found to contain various articles which identified them as rooms of an early Arab house. In three of the rooms were discovered the lower courses of pilasters at opposite sides of the rooms and abutting against the north and south walls. The plasters apparently supported arches on which a stone roof rested. Column bases, capitals and building stones from earlier Byzantine, Roman and Nabataean structures were employed in the construction of these walls. The rooms were not perfectly rectangular and varied in size, but the average room occupied a floor space of about 25 square metres.

Within the rooms were found a number of Arab coins, an oven, a bin containing pottery, many glass and iron fragments, and the entrance to a cistern which contained nothing earlier than early Arab sherds. In the debris on the surface was found a stone block inscribed with a fragmentary Greek inscription; the stone had probably been re-used in the construction of one of the walls of the home. For the period of early Arab occupation the 'Gateway' appears to have been an entrance to this house. In some areas the walls of this period were found to rest on an excellent flagstone pavement that is probably to be attributed to the Byzantine period.

Directly beneath the flagstone pavement there was found a stratum containing pottery from the Roman-Nabataean period. A section of a wall built of rectangular stones containing the diagonal dressing which was typical of Nabataean masonry was cleared

for a distance of more than 4 metres. This wall was found to rest on native soil with no traces of earlier occupation at its base. Still standing to a height of more than 6 metres, the wall runs east–west in the area excavated. The dimensions give it the appearance of a city wall, although nothing corresponding to it was found on the east side of the *tell*, where the 1951 excavations uncovered at least five city walls. Also constructed on native soil and standing parallel to the Nabataean wall at a distance of approximately 30 centimetres were the remains of a later wall supported by a series of arches, two of which were discovered. It is possible that this later wall served as an aqueduct for transporting rainwater from the city of the Nabataean period to a reservoir in the valley directly east of the *tell*.

In the area at the western terminus of these walls was found a series of steps which led into the ancient city. On the steps were discovered fragments of typical Nabataean pottery, which make it appear that this was the location of an entrance to the city during Nabataean times. Among the finds from this stratum were a number of typical lamps, juglets and two bowls of the delicate, painted, egg-shell Nabataean ware which are well-known from Petra, Kkirbet et-Tannûr and other Nabataean sites.

In the strata below the Nabataean level located north and west of these walls were found other walls, all stone except one which was mud-brick. The lowest stratum, which rested on native soil, contained an oven, quantities of grain and sherds which are attributed to the period of Iron I. That the area was occupied also during Iron II was evidenced by the number of sherds from that period, although traces of a Moabite gateway, if one existed, were not detected with certainty because of the disturbance created by later construction.

The search for tombs resulted in the discovery of a Moabite necropolis about 200 metres east of the *tell* on the south side of the *wady* which runs east and west. The explorations in this area revealed one grave, one collapsed tomb which had evidently not been occupied, and another excellent tomb which had been occupied during the Moabite period. The latter tomb contained a baked-clay coffin, which was empty, and its fragmentary lid on the upper surface of which were the features of a human face done in crude relief. The condition of the tomb and the bones indicated that it had been robbed after the last burial had been made. The tomb contained many complete and broken lamps that are typical of Iron II, plus some sherds that show that it may also have been used at an earlier period. The juglets, bottles, a small clay wheel, bracelets, earrings and finger-rings, one scarab and other objects are important material for the study of Moabite culture at Dhībân.

Jericho 1952

From January to April 1952, a joint expedition of the British School of Archaeology in Jerusalem and the American School of Oriental Research in Jerusalem carried out excavations at Tell es Sultan the site of ancient Jericho. The excavations were directed by Miss K. M. Kenyon, Director of the British School, with Dr. A. D. Tushingham, of the American School, as Assistant Director.

The main objectives of the expedition were to investigate further the history of Jericho in the Bronze Age, to continue the examination of the very important Neolithic remains discovered by Professor Garstang, and to search for tombs.

Works on Bronze Age Jericho was concerned chiefly with the defences. The history of the walls of Jericho in the Early Bronze Age was found to be complex. The earliest wall of the period discovered, dating to about 3000 B.C., was found to have been destroyed by an earthquake. In all, there were at least seven successive walls during the Early Bronze Age, the last two being somewhat further down the slope than the preceding five, The latest was violently destroyed by fire by nomadic invaders, possibly Amorites, who brought the Early Bronze civilization to an end about 2100 B.C. The next succeeding defences belong to the Middle Bronze Age. Three lines belonging to this period were identified, all incorporating a new system of which the foot of the wall was protected by a long sloping glacis. In the area excavated, no walls belonging to the late Bronze Age, the period within which the attack under Joshua must fall, survived, and it is clear that much of the latest levels of the Tell has been destroyed.

The excavation of the Neolithic levels produced most interesting results. Houses belonging both to the early phase before the introduction of pottery and to the later period associated with Neolithic pottery were found in widely separated parts of the Tell, and it is apparent that the early settlement was a large one. The importance of the earliest phase, before the introduction of pottery, was further enhanced by the discovery of a very substantial wall, almost certainly a town wall, belonging to that period. This may well be the oldest town wall yet found.

Tombs belonging to the Early and Middle Bronze Ages were located to the north of the Tell, and rich finds for both these periods were made. The most interesting were some tombs, and one in particular, of the Middle Bronze Age, in which perishable materials were preserved to a most surprising degree. These included wooden vessels and furniture, basketry, textiles, fruit and meat offering. Work on the identification and preservation of the materials is still in progress, but it already clear that the finds will add greatly to our knowledge of the objects and materials in use in the second millenium B.C.

Excavations are being continued in 1953.

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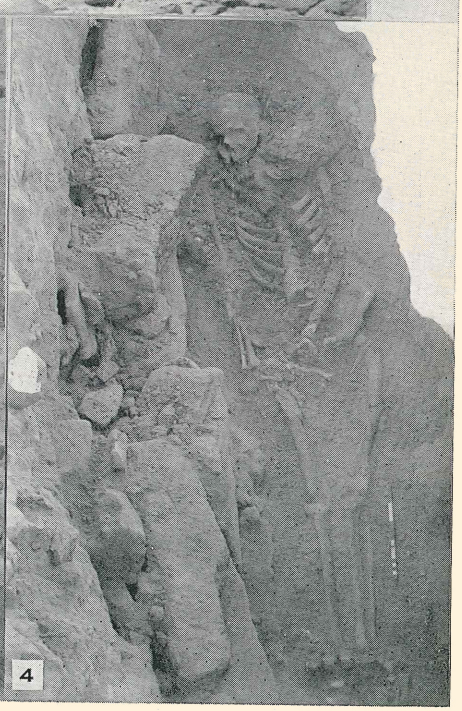

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PLATE II

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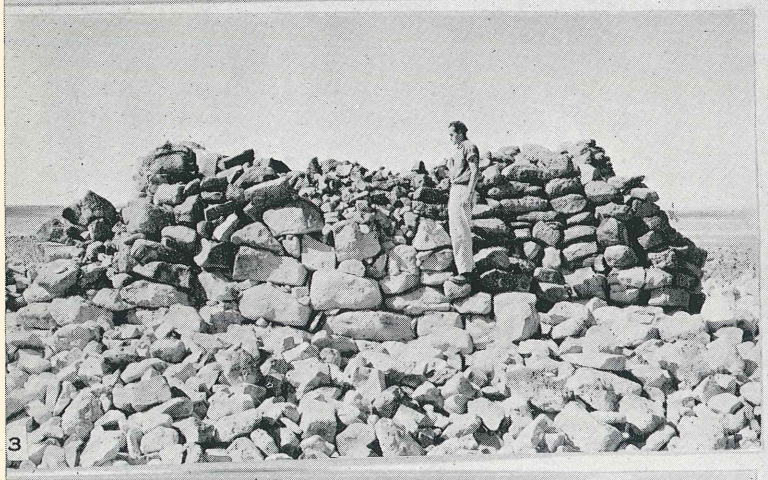
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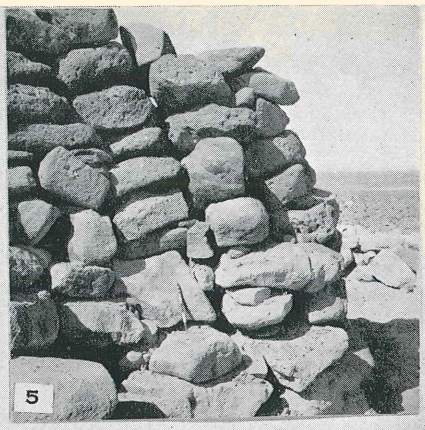
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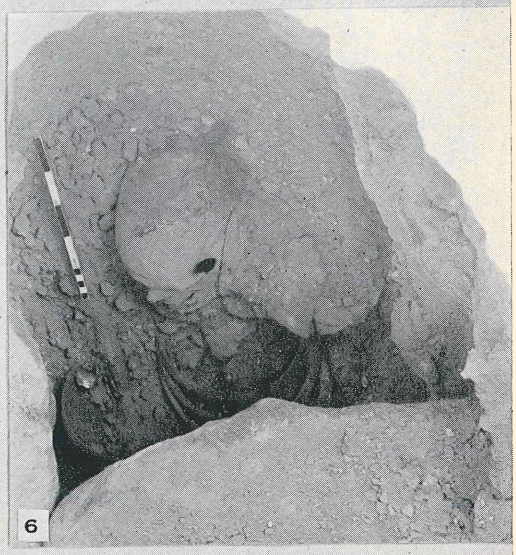
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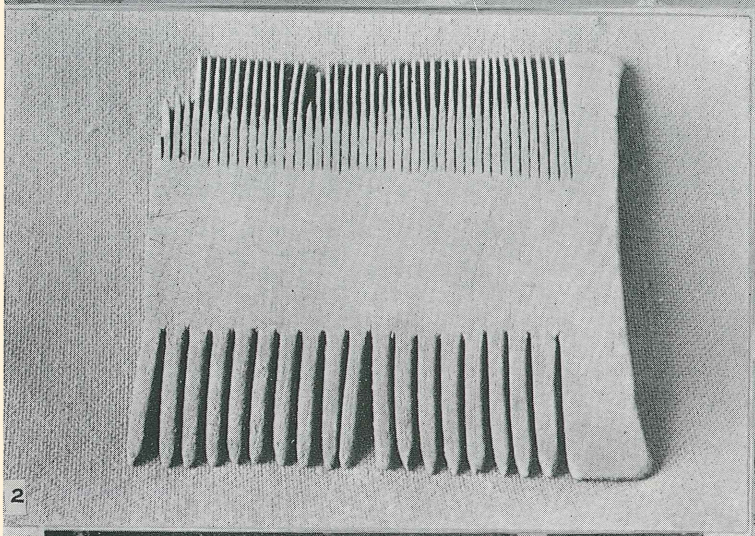
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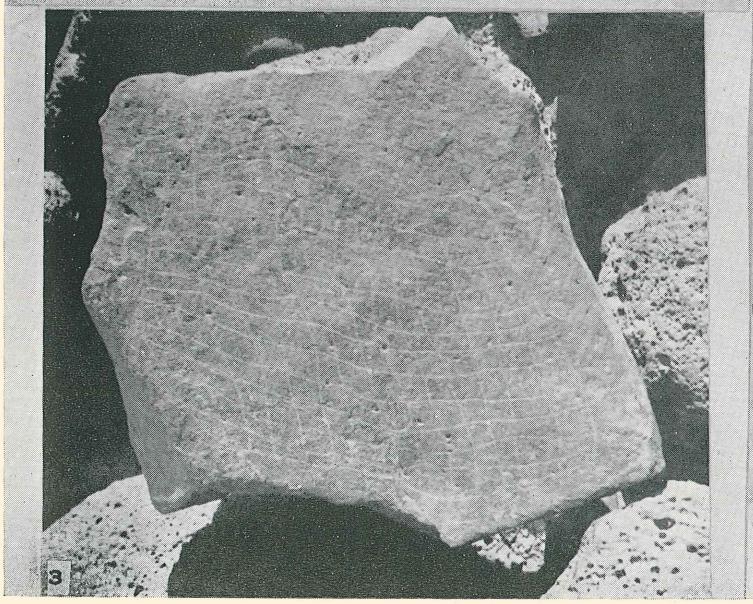
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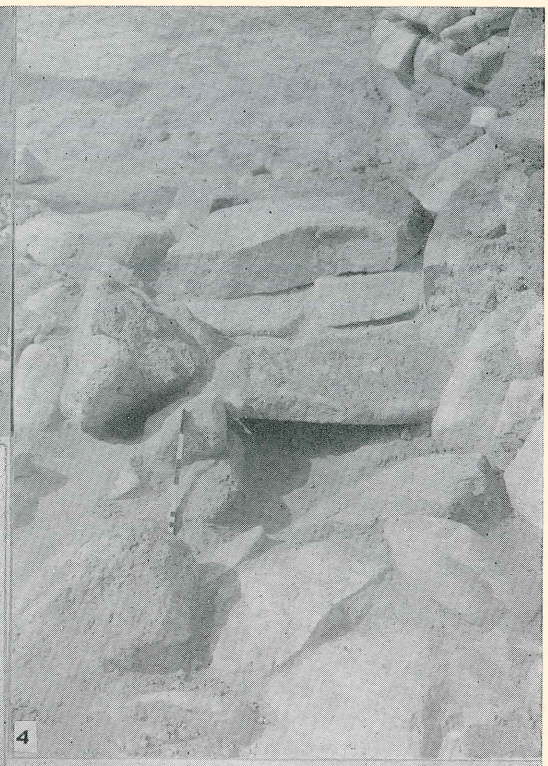
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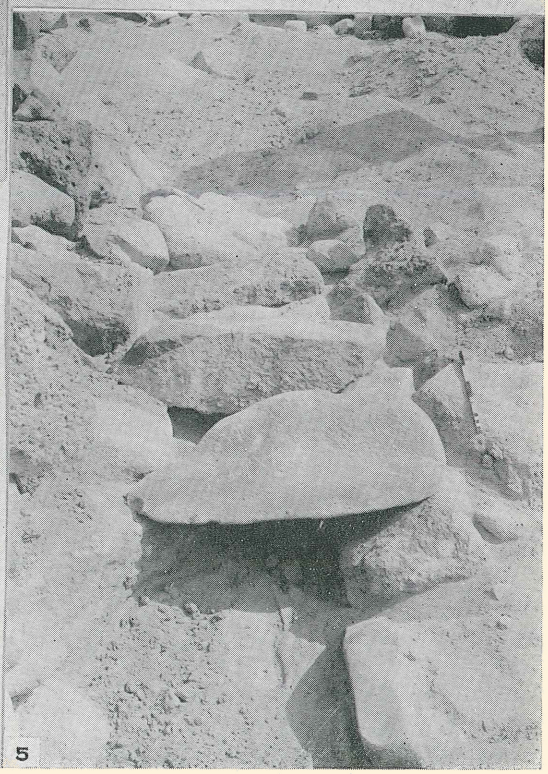
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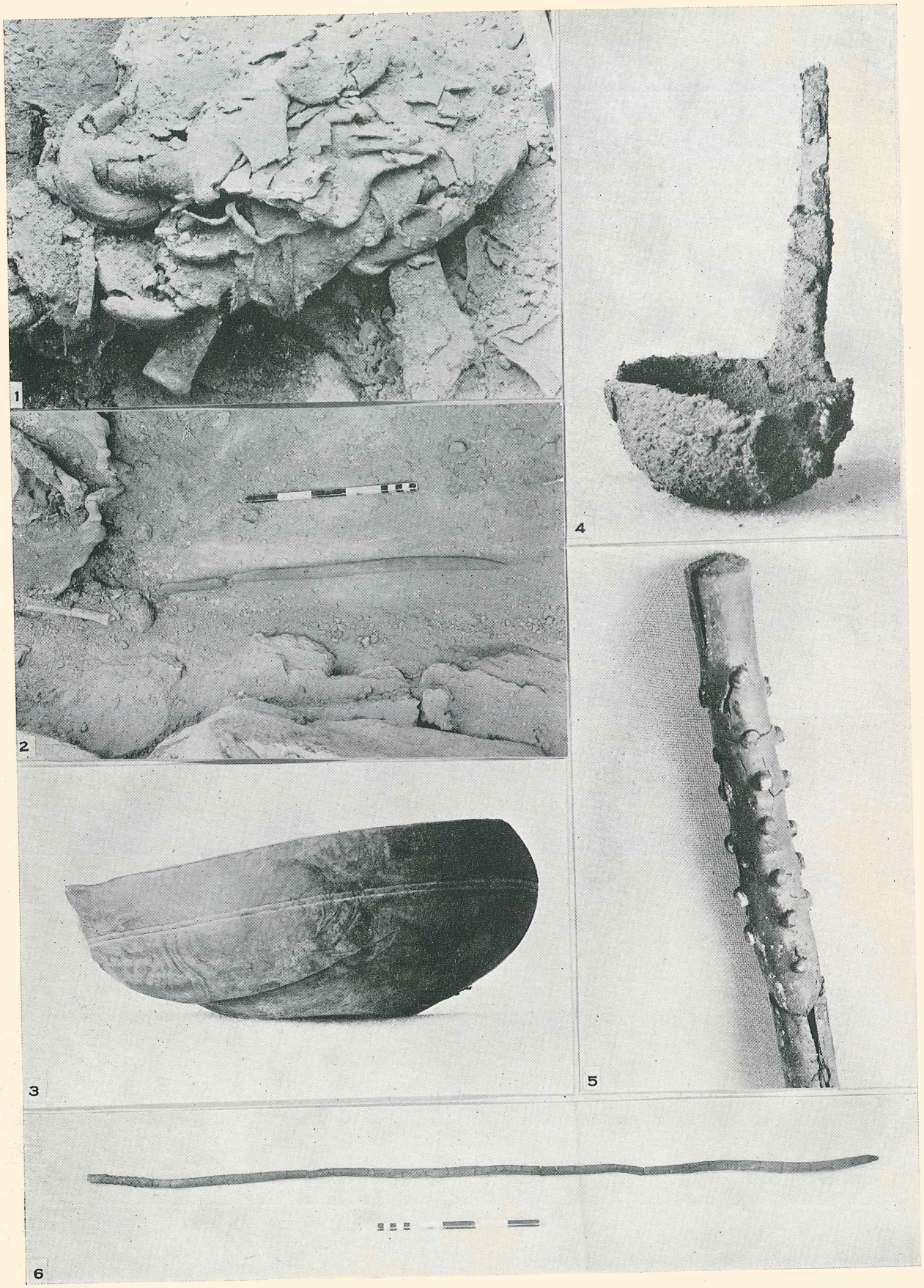
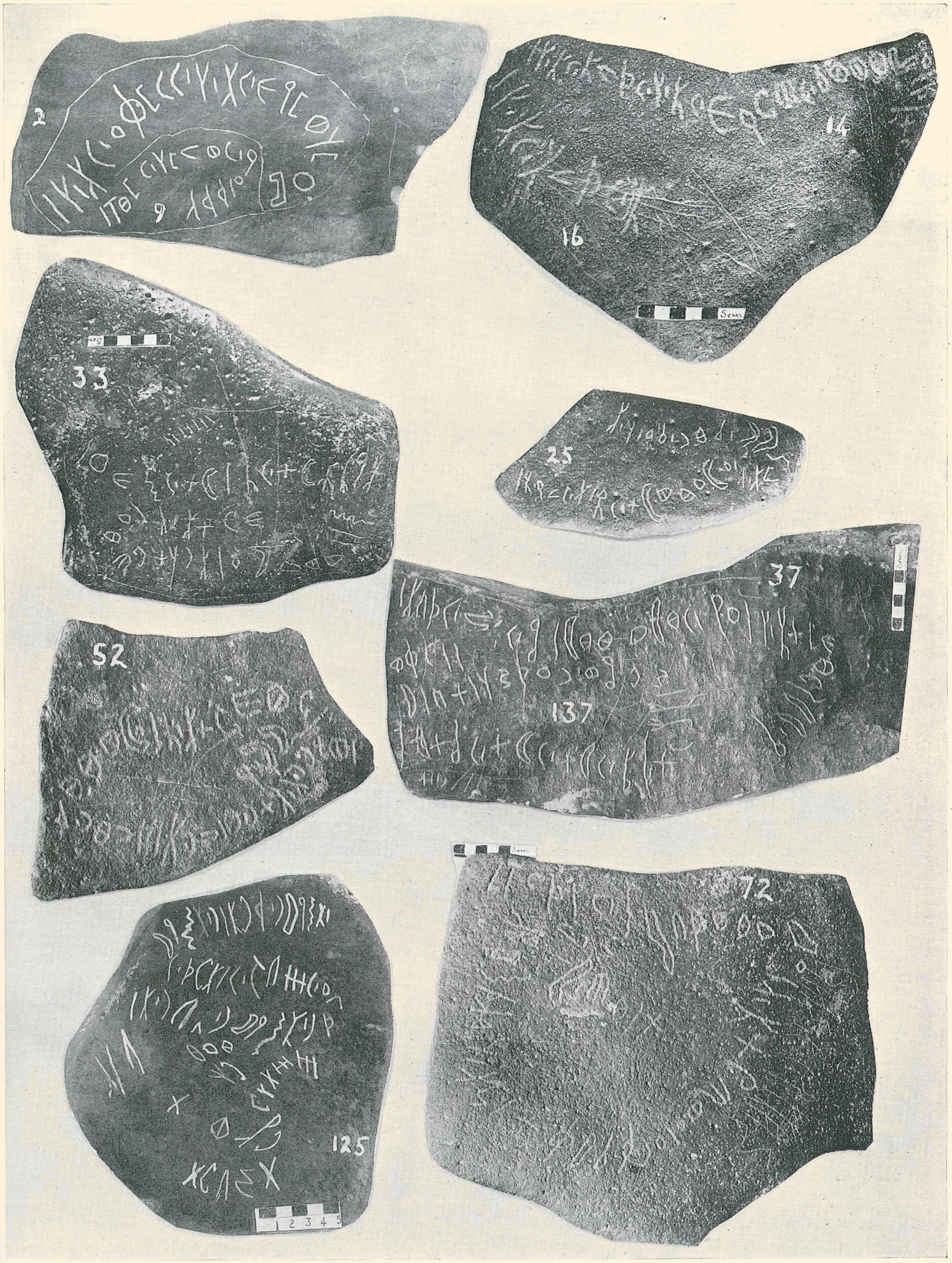
PLATE IV

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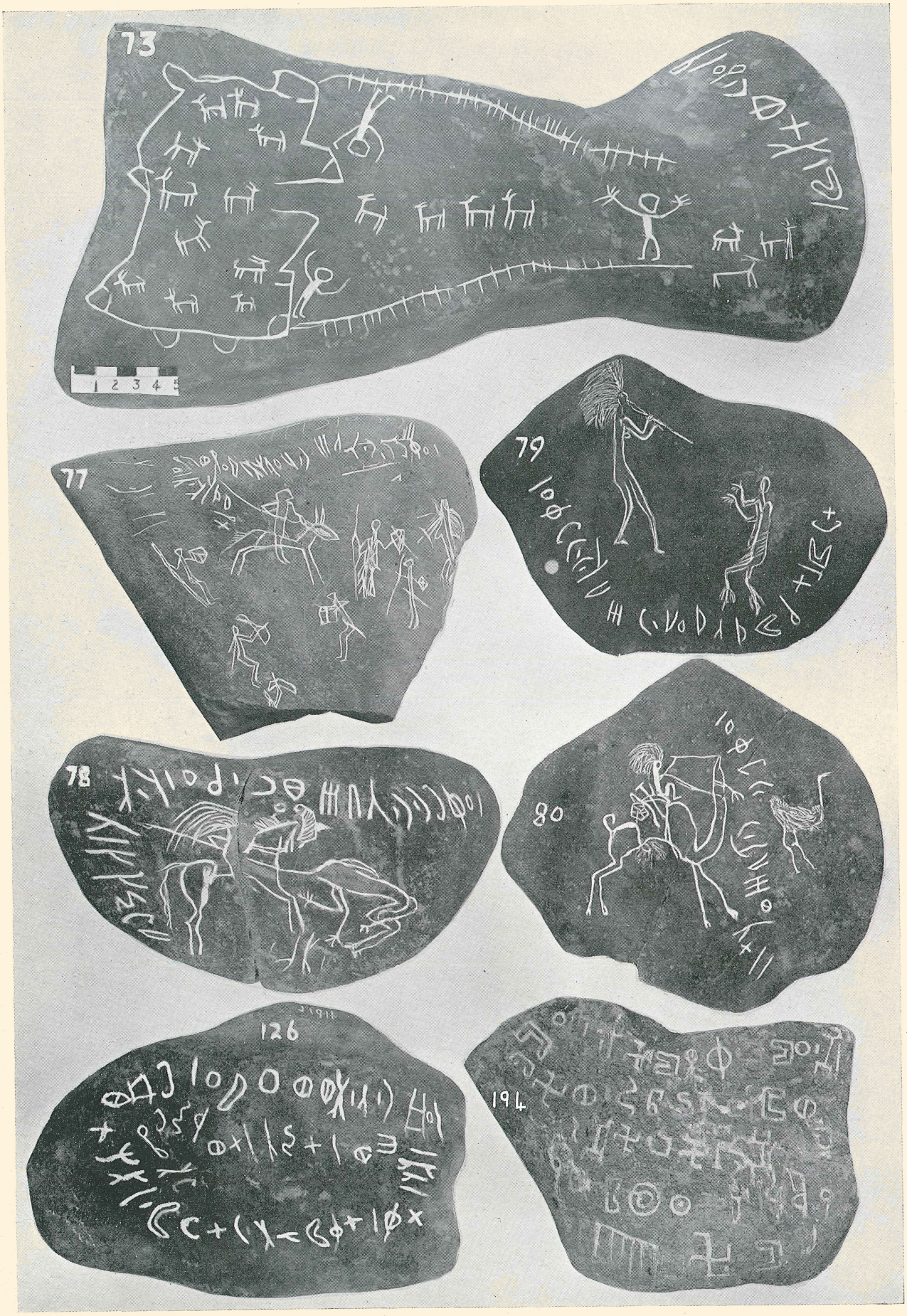
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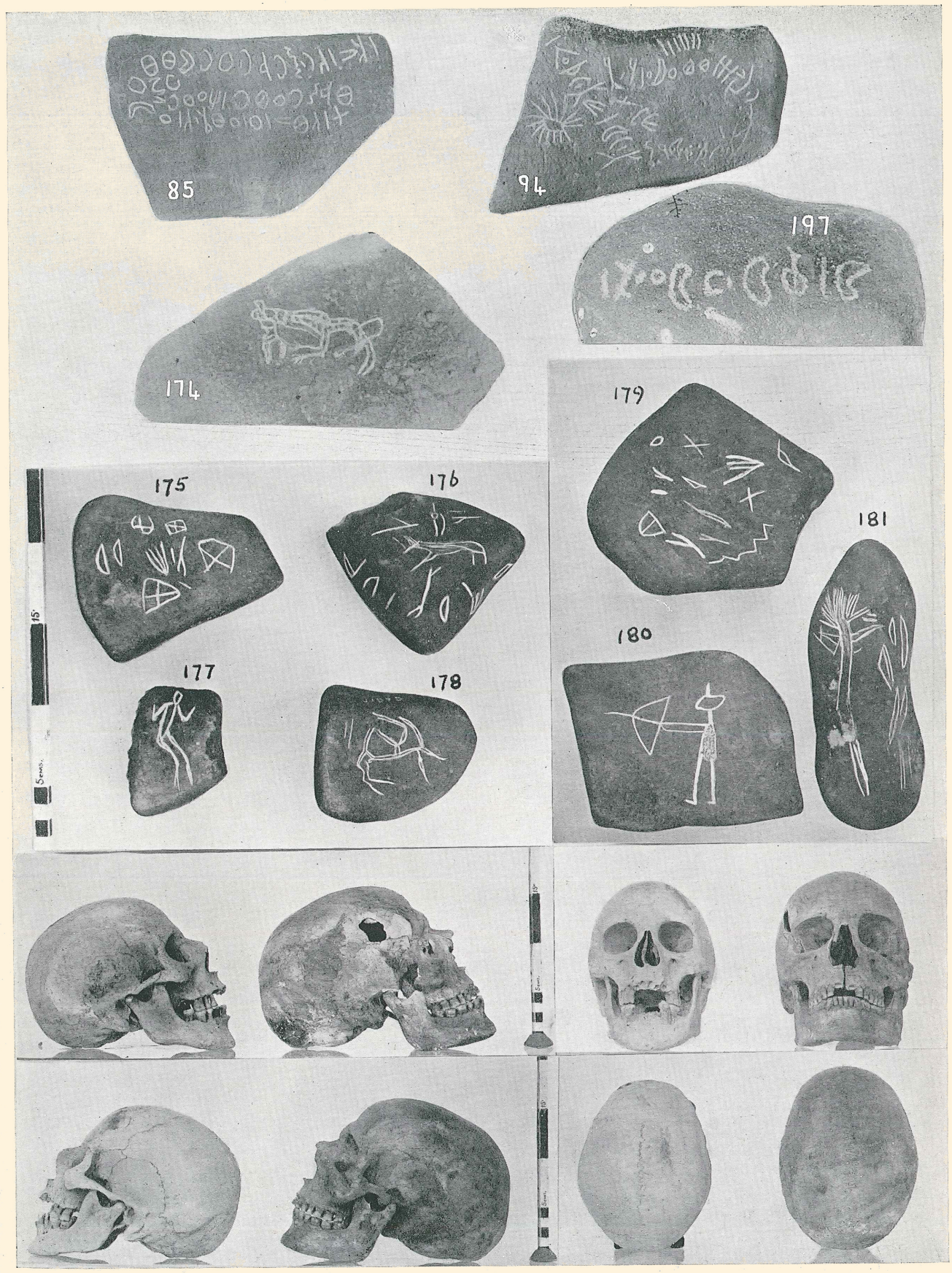
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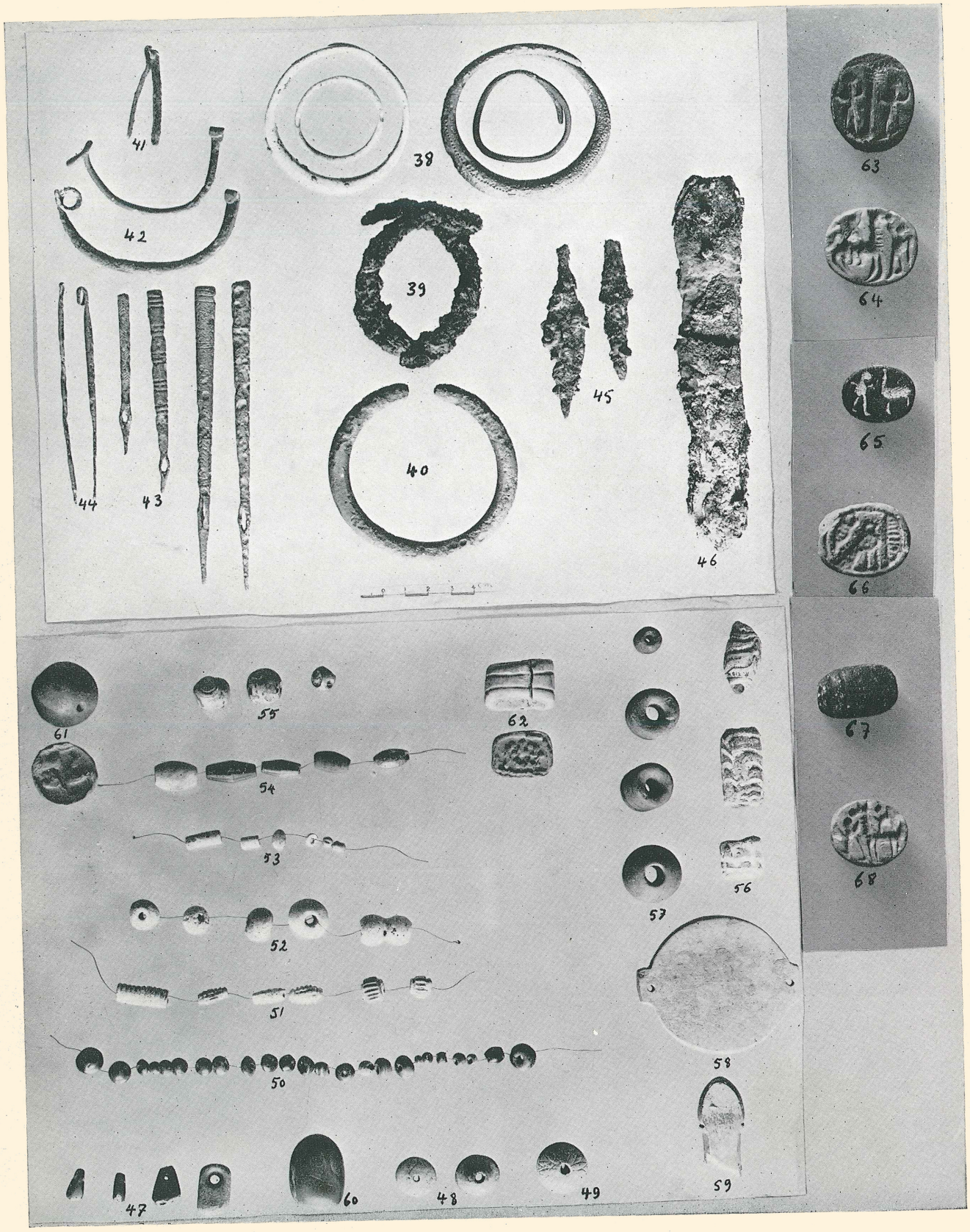
PLATE X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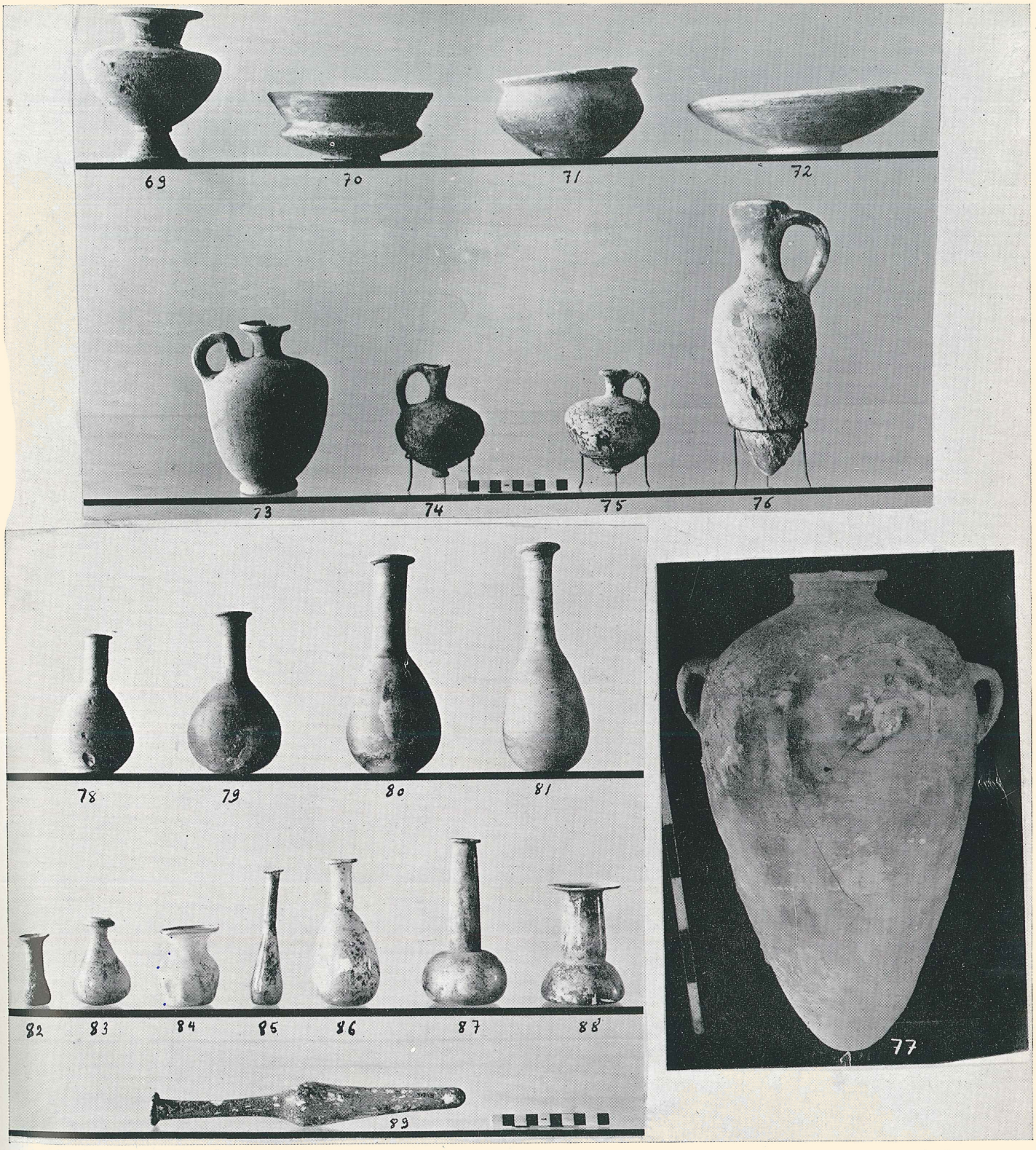
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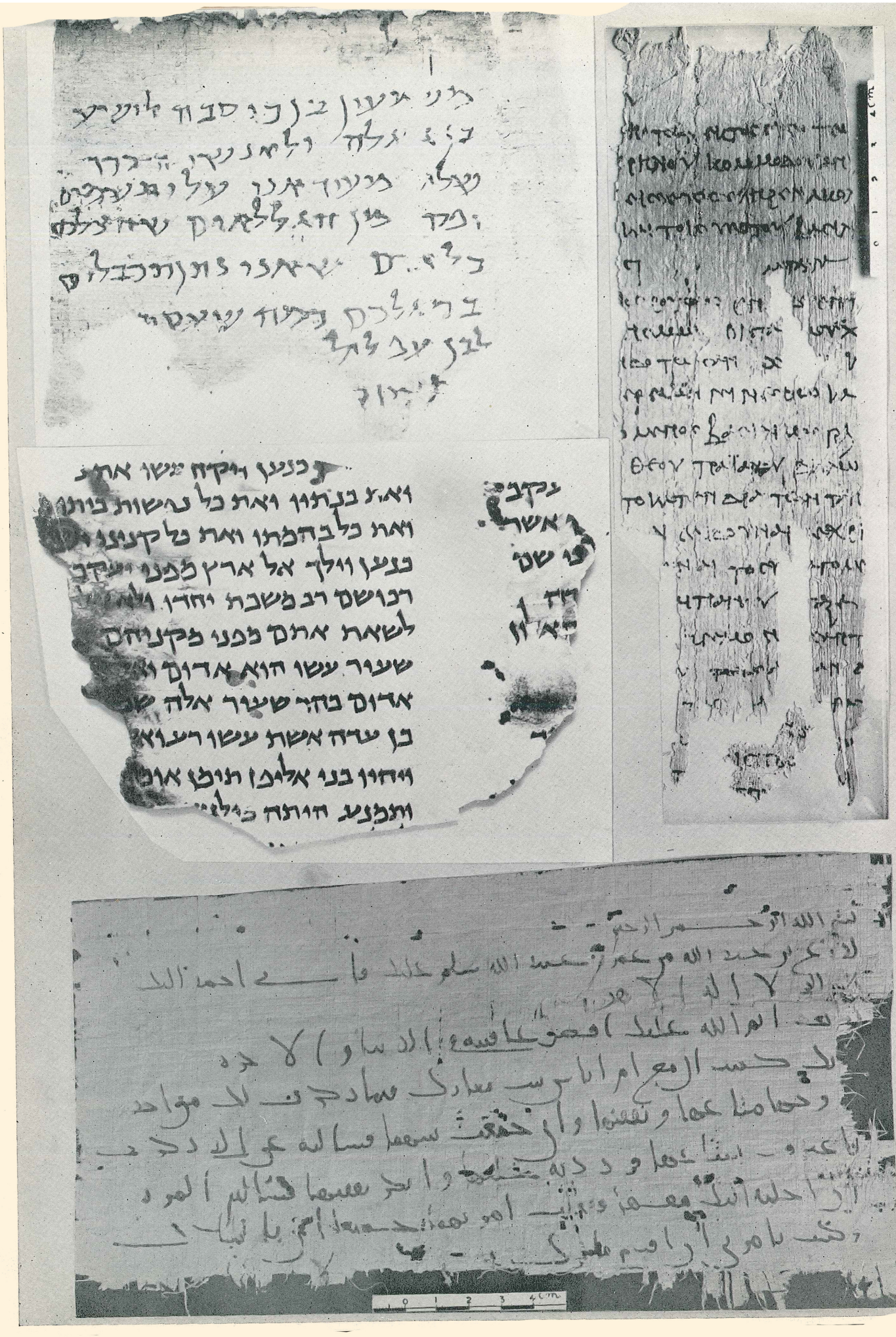

OTHER DISCOVERIES

Um Qeis

At Arqūb el Dhahr, near Um Qeis, Aisa Mahmoud reported the discovery of a large cave containing pottery. The Department took over the excavation, under the supervision of Sayid Rashid Hamyd, and unearthed a very large group of Early Bronze Age pottery. The whole area is a settlement of the period, about 250 m. by 300 m., with a number of caves in the rock scarp around the edge of the site.

More than 200 complete and reconstructable forms were recovered, also many sherds of Khirbet Kerak ware. Forms range from large platters, ray and criss-cross burnished, through round and flat-bottomed bowls, painted or burnished, with lug and ear handles, to graceful narrow-necked vases, burnished and with one handle, like those found in the royal tombs of Abydos. Some of the ware is of astonishingly fine quality, with high polish and traces of ripple combing on the surface.

There are also sherds of very heavy vessels of band slip ware, suggesting that there were two periods of use, except that some of the fine vessels also are of the same ware. A number of flint implements were recovered, including fragments of a curious disc-shaped implement with a hole in the centre. It is hoped to be able to get this very interesting material worked up in time for publication in the next volume of the *Annual*.

Ain Feshkha

In a cave somewhere in the neighbourhood of Feshkha (the exact location is uncertain) was found a cache of at least 277 silver coins, many in mint condition. Apparently nothing else was found with them, so the cache seems to represent either someone's savings hidden for safety or the result of a hold-up somewhere. In view of the nature of the country, the latter is perhaps more probable.

Of the total, 150 are of Trajan, 43 of various other Roman emperors, 13 Roman unidentified and 71 Nabataean. A rough list is as follows:

Trajan, various mints	150
Nero	5
Vespasian	7
Domitian	13
Galba	1
Nerva	2
Hadrian	1
Ascalon?	14
Unidentified	13
	206

Aretas IV	15
Malku II	7
Rabel II	16
Obadas?	1
Unidentified	32
Total	277

Wady el Nar[1]

In a cave in this wady, which is south of Ain Feshkha (map ref. approx. 191–120), Bedouin found a deposit of ancient manuscripts ranging in date from the 5th to the 9th centuries A.D. The bulk of the material consisted of Arabic papyri, probably 8th to 9th centuries, of which an example is shown on Pl. XIII, but there are also leather and papyrus fragments written in Christo-Palestinian Syriac and Greek, both uncial and minuscule. So far identified are remains of the Gospels of Matthew, Mark and John, the book of Wisdom, and Joshua. It seems probable that these date to the 5th–7th centuries A.D.

Howara, Nablus District

A rock-cut tomb of the Late Bronze Age was found here in June 1951. Objects were well preserved and in good condition. Contents include the usual local pottery of the period, with base-ring ware, a Cypriote milk bowl, painted kraters, an imported Mycenaean vase, bronze bowls and a bronze dagger. The vases can be paralleled from Tell Beit Mirsin Stratum C, Tell abu Hawam Stratum V, Mejiddo VIII, Lachish II Stratum II, etc., and dated to the 15th–13th centuries B.C.

Sebastia (Samaria)

A family tomb of about the 3rd century A.D., consisting of a courtyard and a vaulted chamber, was found by a man in the course of clearing his land, and excavated by the Department. Five crude limestone busts were found, lying in the courtyard beside two ornamented sacophagi. Other objects include lamps, a juglet, a glass tear vase and a fragmentary lead tablet inscribed with eight lines of Greek, possibly a magical text. It is hoped to publish this in the next volume of the *Annual*.

Bethany

A rock-cut burial chamber approached by five steps was discovered in July 1952. On three sides of the main chamber are apse-like niches (arcosolia type) with trough graves. The tomb appeared to be undisturbed, but contained only a few objects, lamps, glass vases, a bronze cross and four bronze coins, one of Flavius Claudius, the others of Justinian and Amastasius I. The tomb would thus date to the late 6th century A.D.

[1] It is now established that the real site of this discovery is Khirbet el Mird.

ABBREVIATIONS AND CONTRACTIONS

AAA	*Annals of Archaelogy and Anthropology* (Liverpool University)
AASOR	*Annual American Schools of Oriental Research* (New Haven)
ADAJ	*Annual of the Department of Antiquities of Jordan*
CPP	*Corpus of Palestinian Pottery*, J. Garrow Duncan (London, 1930)
D	Deity
DMS	Dussand and Macler, *Voyage Archéologique en Safa*
DMSM	Dussand and Macler, *Mission dans les regions désertiques de la Syrie Moyenne*
JPOS	*Journal of the Palestine Oriental Society*
L	Lihyanite
Lane	E. W. Lane, *Arabic Lexicon*
LSI	Littmann, *Safaitic Inscriptions*, Publications of the Princeton University Archaeological Expedition.
M	Minaean
N	Nabataean
NPS	Ryckmans, *Noms propres Sud-Sémitiques*
OIP, XLII	Lamon, and Shipton, *Megiddo I, Strata I–V* (Chicago, 1939)
OIPMP	*Notes on the Megiddo Pottery of Strata VI–XX, by* Geoffrey M. Shipton (Chicago, 1939)
PEF	Palestine Exploration Fund
Petrie, *Gaza*	F. Petrie, *Ancient Gaza*, II (London, 1932)
Petrie, *Scarabs*	F. Petrie, *Scarabs and Cylinders with Names* (London, 1917)
pl.	place-names
pr.	pronoun
p.s.c.	'he placed a stone on the cairn of——'
Q	Qatabanian
QDAP	*The Quarterly of the Department of Antiquities in Palestine*
RB	*Revue Biblique*
s.	'son of'
Sa	Sabaean
Su.	Sumer, *Journal of the Iraq Department of Antiquities*
subs.	substantive
T	Thamudic
TAH	*Excavations at Tell Abu Hawam*, by R. W. Hamilton (1932–33)
TBM	*Tell Beit Mirsim*, by William F. Albright (1930–33)
TIJ	Harding, *Some Thamudic Inscriptions from Jordan* (Leiden, 1952)
tr.	tribe
v.	verb

LIST OF PLATES

I 1. The Cairn of Hani': south face before clearance
2. Grave of Hani': mud and stone filling
3. Grave of Hani': slabs covering the burial
4. Grave of Hani': body exposed after removal of slabs

II 1–4. The Cairn of Hani': north, south, east and west faces after clearance
5. Stone jointing at north-east corner
6. Head of Hani' as first exposed, showing hair and broken wooden bowl
7. Upper part of body, showing wooden bowl and water-skin

III 1. Burial on south of cairn face, showing comb in situ
2. Wooden comb, approx. 2/3 natural size
3. Gaming board?
4, 5. Burial on south, showing inscribed covering slabs

IV 1. Leather bag or water-skin
2. Lower part of wooden staff after removal of leg bones
3. Wooden bowl, half-size
4. Iron spoon, approx. 2/3 natural size
5. Head of staff, showing silver nails, 2/3 natural size
6. Wooden staff

V Texts from the Cairn of Hani', nos. 2, 9, 14, 16, 25, 33, 37, 52, 72, 125, 137

VI Texts from the Cairn of Hani', nos. 73, 77, 78, 79, 80, 126, 194

VII Texts from the Cairn of Hani', nos. 85, 95, 174 to 181, 197
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VIII 1–3. Seals from the tomb of Adoni-Nur, scale 3:1 approx.
4–5. Gravestones from the Ghor-al-Safi
6–8. Gravestones from al Zib

IX Pottery from Iron Age Tomb at al-Jib

X Scarabs and objects from tomb at al-Jib

XI 69–77. Pottery from Hyksos tomb at Kalandia
78–89. Pottery and glass from Herodian tomb at Wadi el-Badhan

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MADE AND PRINTED IN GREAT BRITAIN BY
WILLIAM CLOWES AND SONS, LIMITED
LONDON AND BECCLES