

should be noted that this is immediately preceded by another invocation, and NST no. 3 which ends: *wgnmt ld d'y w'wř dšr d hbl'*

TLM is found mainly in Saf. with one uncertain example in Tham. (HIn p. 147)

RBN is found mainly in Saf. with three Tham and one Qat. examples. (HIn p. 267)

Š'L is found only in Saf. (HIn P. 349)

NQFN occurs only once before, in Saf., WH 1922 (HIn p. 597)

No. 4

l m'z bn qdm bn swdn bn m'z bn tlm.

By M'Z s. QDM s. SWDN s. M'Z s. *TLM*.

By a son of No. 3; see commentary above.

No. 5

l h(lm) bn h(yy) bn n'mn w wjd sfr qdm f ndm

By *H(LM)* s. *H(YY)* s. *N'MN*. And he found the writings of QDM and was sad.

The text is very faintly scratched and the stone badly worn in some places. The first two names are far from clear. The first could be *hlm* as suggested above, though only the *h* is at all clear, and *hrw* or *hsr* are also possibilities. Of the second name, again only the first letter is really clear, and even this could be' though it is closer to a *h*; the name could be *hlh*, *hny* or *hly*. The horizontal stroke which on the photograph appears to join the bottom of the last two letters is in fact a small unevenness of the stone. Of the possibilities suggested for the first name, only *hlm* is attested: of those

suggested for the second only *hyy* is unattested. The word *wjd* is curiously written, the upright stroke of the *d* extending upwards into the left side of the *j*, and the word was first read as *jdd*. However, the second *w*, seems quite clear and 'renewing' the writing does not seem a practical proposition, particularly as the statement is followed by *w ndm* as so often after the discovery of another's writings. It is reasonable to suppose that the QDM referred to is he of nos. 2 and 3.

N'MN is most frequently found in Saf. with examples in Lih., Had., and Qat.; it is also known as the name of a place or building in Min., Qat., and Sab. (HIn p. 594–5)

Nos. 6 to 14 are on one stone, registration no. J 13206. No. 6, apparently the first to be inscribed, spreads over two faces in large, clear letters. The remainder of the texts are small but mostly clear. Nos. 7 and 8 are on one face with the beginning of no. 6; nos. 9 to 13 are on another face with the end of no. 6, and no. 14 is on one end of the stone.

No. 6

l yslm bn 'n'm bn q'sn bn shr d'l wrqn w šty b h 'bl f hlt slm w jd df mjdt

By *YSLM* s. *'N'M* s. *Q'SN* s. *SHR* of the tribe of *WRQN*. And he wintered with the camels. So, O Lt, (give) security and Jd Df (give) abundance.

A straightforward text with no problem. *Mjdt* = Ar. *Mâjidah*, 'plenty, abundance', see *Munjid* p. 747, 3; *Qamus al Muhit* I p. 336, and *Hava* p. 708, 2.

'N'M is found in Saf., Tham., Lih., Min., and Sab. (HIn p. 80)

SHR is found mainly in Saf., with two examples in Tham. (HIn. p. 312)

Q'SN is found only in Saf. (HIn. p. 485)

YSLM is found in Saf., Tham., Min., and Sab. (HIn. p. 671)

No. 7

l šmt bn ḡt bn slm d'l hzy w wjd 'tr'lh f b's.

By *ŠMT* s. *ḠT* s. *SLM* of the tribe of *HZY*. And he found the traces of his folk; and he was sad....

The *z* of *HZY* is faint on the photograph but clear on the original. The phrase *'tr'lh* has not been found before in this exact form, though the discovery of traces of an *'l* is by no means unknown: see e.g. C 1679: *w wjd 'tr' l df...*; C 2843: *w wjd 'tr' l kn...*; and C 2721: *w wjd sfr' l d'f w 'l qsm...* In view of the uncertainty of the exact social grouping implied by the word *'l* (see HST pp. 3–5), we have translated it by the vague 'folk'. It is possible that *hlh* should be read instead of *'lh*, which would produce a much more common phrase. Since, however, the stone has been removed from its context and we have no way of knowing what other inscriptions were in its vicinity, the question of whose traces the author of this text actually found must remain open. The letters which follow are much more faintly scratched than the rest of the text and are in places almost invisible. There are traces of one or possibly two letters after *b's*, but they are too faint to read with any degree of certainty. After this the stone is completely blank, the surface being too rough to inscribe.

SLM is found in all dialects except Had. and Qat., but chiefly in Saf. (HIn. p. 325)

ŠMT is found in all dialects except Qat., but chiefly in Saf. (HIn. p. 356)

ḠT is found only in Saf. (HIn. p. 45)

The tribe of *HZY* is found only in Saf. (HIn. p. 194), and so far only at the Cairn of Hani' (HCH 105 and 162) and at Jawa, twenty kilometres to the north-west (see SIJ 295, 319, 320, etc.). It is possible that the author of SIJ no. 319 is a brother of the author of the text under discussion.

No. 8

l hnn bn 'dr'l bn jbnyn d't' mrt w nzt

By *HNN* s. *'DR'L* s. *JBNYN*, of the tribe of *'MRT*. And he kept watch.

As is often the case with members of the *'mrt* tribe, this text is written in one of the versions of the 'square' script, though nos. 10 and 12 show that members of this tribe did not use this script exclusively. See also HCH nos. 191 and 194, C 2947 for *'mrt* texts in the 'square' script.

JBNYN is new, through *JBNY* is found in Saf. (HIn p. 152).

HNN is found chiefly in Saf., with four examples in Tham. (HIn p. 206)

'DR'L is found chiefly in Saf. with two examples in Lih. and one in Tham. (HIn p. 412)

'MRT as a tribal name is found only in Saf., but as a B name it occurs also in Qat. and Sab. (HIn p. 437 and HST p. 14)

No. 9

l 'qrb bn hn' bn m'n bn h[n]' bn šhtr

By *'QRB* s. *HN'* s. *M'N* s. *H[N]'* s. *ŠHTR*

A son of no. 11. The stone is absolutely unmarked between the h and the ' of the fourth name, and since in view of no. 11 the name can only be *hn'* one must assume the *n* was omitted by accident.

ṢHTR is found only in Saf. (HIn p. 341)

ʿQRB is found mainly in Saf. with examples in Lih., Tham. and Qat. (HIn. p. 427).

— *M'N* has the same distribution (HIn. p. 556).

— *HN'* is found mainly in Saf. with examples in Lih., Tham. and Min. (HIn. p. 65).

No. 10

*l m'n bn ṣ(rm'l d) 'l 'mrtw qss fhlt w dsr
slm*

By *M'N* s. *Ṣ(RM'L* of the) tribe of *MRT*. And he tracked. So, *O LT* and *DSR* (give) security.

Only the first letter of the second name is really clear. The second and third letters could also be *b* and *r* respectively, after which there is space for three letters. However, at this point the stone is so badly worn that any attempt at a reading must be mainly guesswork. It is even possible that the second name consists of only two letters (e. g. *ṢB* or *ṢR*, both of which are attested in Saf., HIn p. 365 and 370), and that this is followed by *bn* and a third name also consisting of two letters. Only the tail of the *d* is visible on the stone, but the context makes the restoration certain. It may be noted that the tail is of the 'hooked' variety.

The last two words of the text are extremely faint but quite clear on the original. The beginning of the text, up to the end of the first name, is enclosed by three lines dividing it from nos. 9 and 11 and running along the outer edge of the stone.

ṢRM'L is found twice in Saf., both times in WH (HIn p. 371)

No. 11

*l hn' bn m'n bn hn' bn ṣhtr w 'wr b 'bl
f h(w) jd df slm w mjdt w 'wr m hbl m'l
hwq*

By *HN'* s. *M'N* s. *HN'* s. *ṢHTR* and he was in danger of being plundered because (he had) many camels. So *O JD DF* (give) security and abundance, and blind whoever damages, spoils, effaces.

A difficult text. The letters are all perfectly clear, but several of the expressions are new and somewhat obscure. The position of the phrase *w' 'wr b 'bl* between the last name and the invocation makes it difficult to read it as anything but *w' 'wr b 'bl*. However, a IVth form of *'wr* appears to be so far unattested in North Arabian. The translation offered above is based on Arabic *'wr* IV, one meaning of which Kazimirsky gives (vol. II, p. 404) as 'se trouver dans le danger d'être pillé ou assassiné', and taking *bi* in the sense of 'on account of' and *'bl* as *âbil* meaning 'many camels' (Lane p. 9, 2). This translation is by no means entirely satisfactory, but none of the other meanings of *'wr* IV seem appropriate to the context.

Immediately after this it seems that *f h jd df* must be read. It would appear that the writer first wrote *w* for *j* and then, realising his mistake, tried to erase the *w*.

For *mjdt* see no. 6. What follows is not easy to interpret. The phrase *'wr m hbl* is clear and, although it does not seem to have occurred in this exact form before, several variants of it have been found, e.g. C 1186: ... *w 'wr l mn hbl* and NST 3: ... *w 'wr dšr d hbl*; cf. also C1087 and SIJ 841, where *hbl* takes an object. The next phrase is by no means clear, though it seems probable that it is a continuation of the curse. On this assumption, the translation offered above, based on Ar. *ma'ala* 'to spoil' (Sal. p. 989), and *hawwaqa* 'to efface (a word)' (Hava p. 150, though this usually takes *'alā* + object) gives appropriate sense, though the lack of conjunctions produces extremely peculiar syntax.

For the names see no. 9.

No. 12

l ġnm bn šmt d' l' mrt w qšš f h lt slm

By ĠNM s. ŠMT of the tribe of MRT. And he tracked. So, O LT, (grant) security.

The š of the second name here takes a very unusual form.

ĠNM is found in Saf., Tham. and Qat. (HIn p. 458).

No. 13

l m'n bn hn' bn m'n bn hn' bn šhtr

By M'N s. HN's. M'N s. HN' s. ŠHTR

Another son of the author of no. 11.

No. 14

l bnt bn dhđ

By BNT s. DHD

BNT is found mainly in Saf. with examples in Lih., Tham. and Qat. (HIn p. 119)

DHD is found mainly in Saf. with one example in Min. (HIn p. 385)

It should perhaps be noted that it is unusual to find on one stone texts by members of at least three different tribes. There are three texts by members of the 'MRT' tribe (nos. 8, 10, 12) and one each by members of the WRQN (no. 6) and HZY (no. 7) tribes, as well as four texts which do not mention a tribe.

Nos. 15 to 20 are on one stone, registration no. J 13210. It is a collection of very brief texts in an approximation to the 'square' script. Some of the letters are particularly angular (notably *b*, *h*, *d*, *s*, *k*, and *l* with its short horizontal stroke at right angles to the vertical one) and the *b* of *bkrt* in no. 20 is virtually South Arabian in shape. On the other hand *r* in all the texts (with the possible exception of that in the second name of no. 16, which is anyway partially erased; (see notes on that text) is the shallowest of curves, at times almost indistinguishable from the common form of *l*. It is entirely without 'hooks' and were it not for the context in such words as *bkrt* it would be hard to decide whether the square or the curved shape represented *r*. Finally it is noteworthy that the script of all six texts is so similar that, although four different persons are mentioned in them (assuming that the DRBT of nos. 15, 17 and 20 are the same person), it seems highly probable that they were all inscribed by one hand.

Nos 15 and 16 which are on one face of the stone are enclosed by a roughly drawn border.

No. 15

l drbt bn hz By DRBT s. H(Z)

The stone is chipped at the end of the text, obscuring most of the last letter, but

what is left is sufficient to make the reading *z* almost certain.

HZ is known only from SIT 67 and WH 902 (HI p. 220)

DRBT is found only in Saf. (HIIn p. 220).

No. 16

l hbs bn ('k)bn By HBS s. ('K)BN

The stone is particularly badly rubbed over the lower part of the second letter of the second name, and its value is not absolutely certain. It was at first read as *r*, (the name *jrbn* is found once in Saf.: WH 219), but closer examination showed the remains of the side stroke characteristic of *k* and this reading was confirmed by comparison with the *k* in no. 18 and the examples of *r* in all the other texts. It is difficult to decide whether the first letter of this name is *j* or 'more especially since there are no other examples of either letter on this stone. However, since no such name as *jkbn* is known and there is at least one example of '*kbn*, albeit in Thamudic (JS 579), we have read the latter.

HBS is found in Saf., Tham. and Sab. (HIIn p. 173).

No. 17

l drbt By DRBT

Although the stone is slightly chipped over the first letter of the name, it can still be quite clearly seen. For the name see no. 15.

No. 18

l mtl h bkrt

By MTL is the young she-camel

The first five letters of this text are somewhat rubbed, but are still quite clear.

MTL is hitherto unattested, though *MTYL* is found in Saf. (HIIn p. 527).

No. 19

l drh bn bnt. By DRH s. BNT.

For *BNT* see no. 14.

DRH is found chiefly in Saf. with one example in Tham. (HIIn p. 239)

No. 20

l drbt hbkr

By DRBT is the young she-camel

This text is written inside the drawing of the camel, and since only one camel appears on the stone it would seem that both *MTL* of no. 18 and *DRBT* lay claim to it. The other possibility is that the *l* at the beginning of either no. 18 or no. 20 is to be translated as 'for' rather than 'by', and that one of the two drew the camel for the other.

No. 21 is on a stone by itself, registration no. J. 13209.

*l msk bn 'bjr bn mqtl bn lb't w wjd sfr
'mh f wjm*

By MSK s. 'BJR s. MQTL s. LB'T and he found the writing of his grandfather, so he grieved.

The writing referred to must be on another stone.

The 'magic sign', consisting of seven dots, has been carved between the first and second lines of the text.

'BJR is found only in Saf. (HIn p. 9)

LB'T is found mainly in Saf. with examples in Tham. and Qat. (HIn p. 508)

MSK is found mainly in Saf. with examples in Lih., Min. and Sab. (HIn p. 545)

MQTL is found mainly in Saf. with examples in Tham. (HIn p. 560)

No. 22 is also on a stone by itself, registration no. J. 13207.

l kst bn tm bn ṣ'd bn tm bn šhl bn tm bn mfny w 'srq hnq't f h lt slm

By KST s. TM s. Ṣ'D s. TM s. ŠHL s. TM s. MFNY. And he went east (to) the water. So, O LT, (grant) security.

The reading *nq't* is not absolutely certain since the ' could be read as *w*. However, *nqwt* does not seem to have any meanings appropriate to this context. It therefore seems better to read *nq't*, and we have translated it by 'water' since the context is too vague to make possible a choice between the various Arabic words to do with water which come from the root *nq'*. The most suitable is probably *naqi'ah* which Kazimirsky (Vol. II, p. 1330) translates as 'sol tendre où il y a de l'eau stagnante'. *Naqi'ah*, 'an animal slaughtered for a guest: a feast', seems a somewhat less likely possibility.

TM is found chiefly in Saf. with a few examples in Lih. and Tham. (HIn p. 136)

ŠHL is found only in Saf. (HIn p. 342)

Ṣ'D is found chiefly in Saf. with three Tham. examples (HIn p. 372)

KST is found only in Saf. (HIn p. 500)

For MFNY see no. 1.

Nos 23 and 24 are on one stone which is in the Irbid Museum: the stone is thought to have been brought in from the Maфраq area.

No. 23

l 'qrb bn s'd'l bn 'kmd bn ṣ'b bn mn' w 'lf f h b'lsmn ḡnyt w ṣwy d'l bkr

By 'QRB s. S' D' L s. 'KMD s. Ṣ'B s. MN'. And he became weak. So, O B'LSMN, (grant) riches and strength. Of the tribe of BKR.

Several features of this text make it difficult of interpretation. Firstly, no distinction is made between *b* and *r*, and it is thus impossible to tell whether the fourth name should be read Ṣ'B or Ṣ'R. The former has been chosen since it is well attested in Safaitic (HIn p. 372) while the latter has not yet been found, but the text would equally well support either reading. The same is true of the tribal name which could be either *BKR* or *RKB*. Neither has yet been found as a tribal name in Safaitic, though the latter is found once as a *C2* name in Sabaeen (HIn p. 285), and the former is well-known as a tribal name in the Islamic period. Both are found as personal names in Safaitic. One should also note the unusual form of the *k* in both 'KMD and the tribal name.

Secondly, the position of *bn MN'* is very curious and there seems no way of deciding whether it is to be read after 'KMD or Ṣ'B.

Thirdly, the phrase *w 'lf* is usually translated 'and he fed, or foddered (animals)', and such a translation fits very well a context such as that of LP 722 where the word is followed by *h m'zy*. However, where 'lf is not followed by an

object this translation is much less satisfactory, and one would prefer an intransitive meaning. Arabic *'alafa* can, of course, mean 'he drank copiously' (see Kazimirsky, vol. II p. 342; Munjid, p. 525; Lane, p. 2131, col. 2). On the other hand, we have preferred, in view of our interpretation of *šwy* (see below) to take the meaning 'became weak': cf. the Aramaic *'allēf* 'to be overcome with weakness' (Jastrow, p. 1085 col. 2).

Fourthly, the meaning of *šwy* is by no means clear. The translation 'a tomb' seems unlikely in this context, while to translate it as a verb 'and he made a tomb' (after SIJ 90) would produce the extremely unusual structure of: Name + sentence + invocation + sentence + a tribal name. It would therefore seem better to translate *šwy* as part of the invocation and we suggest taking it as a noun meaning 'strength', cf. Arabic *šawin* 'strong'.

The abrupt ending with the tribal name, after the invocation, is unusual, though not unknown, and shows clearly that it can only apply to the writer since no one else is mentioned in the text.

The 'magic sign' consisting of seven stokes has been scratched along one edge of the stone next to *B'LSMN*.

'KMD is found only in Saf. (HIn p. 62)

S'D'L is found in Saf., Tham., Min., and Sab. (HIn p. 318)

š' B is found only in Saf. (HIn p. 372)

MN' occurs only in Saf. (HIn p. 568)

For the tribal name *BKR/RKB* see the discussion above and HIn. pp. 114 and 285.

No. 24

l (sm)n (b)n (h)t w šwy

By (SM)N (so)n of (H)T. And he made a tomb.

The writing of this text is casual in the extreme, almost careless. The first letter of the first name could be *s* or *h*, while the second could be *m*, *j* or even an enlarged ' (cf. the ' of *b'lsmn* in no. 23). If what follows is *n bn*, then *b* is indistinguishable from *l*. If, on the other hand it is the magic sign (though in most cases dots or circles are used rather than strokes) we are left with no connection between the first part of the text and the second. The next letter could be *h*, *y* or even *s*. *H* has been preferred to the paleographically slightly more likely *y* in the transcription above because *HT* is attested in Saf. while *YT* has not so far been found in any dialect. In the absence of any clues from the context for the translation of *šwy* we have given the usual one.

SMN is found in Saf., Tham. and Sab. (HIn p. 330).

HT is found only in Saf. (HIn. p. 607)

INDEX

'bjr bn mqtl, p.n., 21
 'bl, sub., 6, 11
 'tr, sub., 7
 'šrq, v., see šrq
 'wr, v., see 'wr
 'kmd bn š'b, p.n., 23
 'l, sub., 7?
 'n'm bn q'sn, p.n., 6

b, prep., 6, 11
 b's, v., 7
 b'lsmn, d., 23
 bkr? t.n., 23, or rkb?
 bkrt, sub., 18, 20
 bnt bn dhđ, p.n., 14
 f. drh, 19

tm bn š'd bn tm bn šhl
 bn tm bn mfný, p.n., 22

tlm bn nqfn, p.n., 3
 f. m'z, 4

jbnyñ f. 'dr'l, p.n., 8
 jd đf, d., 6, 11

hbs bn 'kbn? p.n., 16
 hzy, t.n., 7
 hlm? bn hyy? p.n., 5
 hann bn 'dr'l, p.n., 8
 hwq, v. II, 11

hbl, v., 11
 h(z) f. drbt, p.n., 15
 hl, sub., 2, 7?
 hyy? bn n'mn, p.n., 5

dd, sub., 1
 drbt, p.n., 17, 20
 bn h(z), 15
 drh bn bnt, p.n., 19
 đšr, d., 10

d, rel. pron., 3
 đ'l, of the tribe of, 2, 3,
 6-8, 10, 12, 23

rbn f. š'l, p.n., 3
 rkb? t.n., 23, or bkr?

shr f. q'sn, p.n., 6
 s'd'l bn 'kmd, p.n., 23
 sfr, sub., 5, 21
 slm f. ġt, p.n., 7
 sub. or v., 6, 10, 11, 12, 22
 smn? bn ht? p.n., 24
 swdn bn m'z, p.n., 2-4

šty, v., 6
 štr f. hn', p.n., 9, 11, 13
 šhl bn tm, p.n., 22
 šrq - 'šrq, v.IV, 22
 š'l bn rbn, p.n., 3.
 šmt bn ġt, p.n., 7
 f. ġnm, 12

šrm'l? f. m'n, p.n., 10
 š'b bn? mn', p.n., 23
 š'd bn tm, p.n., 22
 šwy, v. or sub., 23, 24

đf, t.n., 2, 3
 dhđ f. bnt, 14

'dr'l bn jbnyñ, p.n., 8
 'qrb bn s'd'l. p.n., 23
 bn hn'. 9
 'kbn? f. hbs, p.n., 16
 'l, prep., 1, 2
 'lf, v., 23
 'm, sub., 21
 'mrt, t.n., 8, 10, 12
 'wr, v.I, impv., 3, 11
 y'wr, impf., 3
 v.IV, 'wr, perf., 10

distorted impression brought about by the fact that this area is so much easier of access than are other areas where texts may be found and to which as yet few epigraphic expeditions have been made. An extensive survey is needed to determine the extent and density of the Safaitic inscriptions and so to learn something of the demography of the region in the early centuries of our era.

The question now arises as to the period of time spanned by the Safaitic inscriptions, a problem which is difficult to resolve owing to a lack of dateable inscriptions and to the obscurity of many of the historical references which are to be found. In fact such references comprise only a minute fraction of the total inscriptions known (some 13 000 texts). The earliest appearance of Safaitic is generally held to have been in the 1st Century B.C., in a square form of script, closely related to the Old South Arabian monumental scripts and probably directly influenced by them. Later the Safaitic script evolved into its more usual form, which is the most evolved of all the South Semitic scripts.

A number of texts in this old style of writing are cited to lend support to a date

in the 1st Century B.C. for the appearance of the Safaitic. For example, SIJ 688⁹ was written — snt nzz 'lyhd — «in the year of the struggle with the people of the Jews» — perhaps a reference to the Arab revolt against Herod the Great between 23 and 14 B.C., while ISB 57¹⁰ was written — snt mlk rb'l — «in the year of King Rabb'il» — a possible reference to an eventful year in the reign of the Nabataean ruler Rabb'il I¹¹.

This square form of script is rather rare and was probably employed by the first of the Safaitic peoples to move northwards from Arabia into the borderlands of the regions dominated by the Romans, Parthians and Nabataeans. A number of these early texts refer to hmdy or hmd, once thought to have been the Persians (or Medes), a source of some confusion. It has since been conclusively proved that the hmdy were the Parthians¹², a people who shared power with Rome in the area from the first century A.D.

Unfortunately there are very few historical references to be found in the inscriptions in the later style of script and consequently it is difficult to be precise when speaking of the eventual disappearance of the Safaitic script. In fact there seems to be

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9. F.V. Winnett, «Safaitic Inscriptions from Jordan», (University of Toronto, 1957), P. 95.
 10. W.G. Oxtoby, *op. cit.*, P. 47.
 11. In 87 B.C. Rabb'il I defeated the army of the Seleucid Antiochus XII. Oxtoby (P. 47) while citing ISB 57 as evidence for the appearance of Safaitic in the first century B.C. suggests that the king in this inscription was Rabb'il II, a monarch who ruled from 71–96 A.D.! The possibility that it was indeed this ruler must be entertained, in which case the date for the appearance of the Safaitic script must be advanced into the first century A.D.. It must also seriously be considered that the Rabb'il referred to here may not have been a Nabataean king at all.

In fact A. Jamme, in a postscript to his «Safaitic mlk, 'Lord' of the Tribe» (*Orientalia* 39, 1970, P. 511) disagrees entirely with Oxtoby's interpretation of mlk rb'l while proposing an alternative, and fanciful, translation of the end of the text: qss snt mlk rb'l *— «and he was a narrator the year he has possessed Rabb'il». However the verb qss here means «to have revenge, to retaliate» while the author has gone to extraordinary lengths to attempt to prove his preconceived notions that mlk does not mean «king» in Safaitic.

12. Beatrice G. Zichy-Woinarski, «Parthians or Persians?», (Athesis submitted for the degree of Ph.D. at the University of Melbourne, 1973), P. 169–172.

FIG. 1.— A cairn at the edge of the Qā' Abu el Ḥuṣein, with the gravel flats in the distance, about seventy Safaitic inscriptions were found on this cairn.

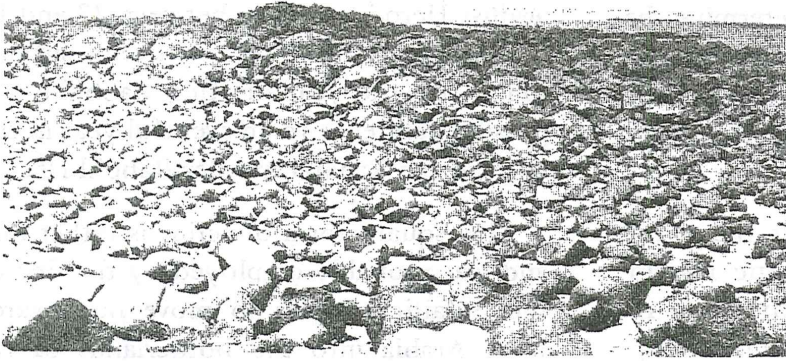


FIG. 2.— Two inscriptions from Morabb es-Swei'id.



FIG. 3.— An inscription from the Qā' Abu el-Ḥuṣein showing a sun disc and a human figure holding a bow and arrow. The text, reads: «By Malikat son of Jadhil».

ḡt bn slm, p.n., 7
ḡnm bn šmt, p.n., 12
ḡnyt, sub., 23

qdm, p.n., 5

bn..... 1

bn swdn, 2-4

qdm' bn nshr, p.n., 1

qss, v., 10, 12

q' sn bn shr, p.n., 6

kst bn tm, p.n., 22

lb't f. mqt, p.n., 21

lt, d., 3, 6, 10, 12, 22

m, rel. pron., 11

mtl, p.n., 18

mjdt, sub., 6, 11

msk bn 'bjr, p.n., 21

m'z bn tlm, p.n., 3, 4

bn qdm, 4

f. swdn, 2

m'l, v., 11

m'n bn šrm'l? , p.n., 10

bn hn', 9, 11, 13

mfny, p.n., 1, 2

f. tm, 22

mqt, bn lb't, p.n., 21

mn' f.? š'b, p.n., 23

ndm, v., 5

nshr bn qdm, p.n., 1

nzr, v., 8

n'mn f. hyy? , p.n., 5

nq't, sub., 22

nqfn bn š'l, p.n., 3

ht? f. smn? p.n., 24

hn' bn m'n bn hn' bn šhtr, p.n.,
9, 11, 13

wjd, v., 5, 7, 21

wjm, v., 1, 2, 21

wrqn, t.n., 6

yslm bn 'n'm, p.n., 6

y'wr, v., see 'wr.



ABBREVIATIONS.

Ar.	Arabic.	NST	G.L. Harding, <i>New Safaitic Texts</i> , in <i>Annual of the Department of Antiquities of Jordan</i> , vol. I
C	Corpus Inscriptionum Semiticarum, pars quinta. <i>Inscriptiones Saracenicae Continentis</i> .	p.n.	Proper Name.
d.	Deity	perf.	Perfect.
f.	Father of	prep.	Preposition
Had.	Ḥaḍrami	Qâmûs al	4 Vols, Cairo, 1938.
Hava	J.G. Hava, <i>Al-Faraid, Arabic-English Dictionary</i> , Beirut, 1970.	Muhît	
HCH	G.L. Harding, <i>The Cairn of Hani'</i> , <i>Annual of the Department of Antiquities of Jordan</i> , vol. II	Qat.	Qatabanian.
HIn.	---Index and Concordance of Pre-Islamic Arabian Names and Inscriptions, Toronto, 1971	rel.pron.	Relative Pronoun.
HST	---The Safaitic Tribes, in <i>Al-Abhath</i> , XXII, Beirut, 1969.	s.	Son of.
impf.	Imperfect.	Sab.	Sabaeen.
impv.	Imperative.	Saf.	Safaitic.
Jastrow.	M. Jastrow, <i>Hebrew, Aramaic, English Dictionary</i> , New York, 1967.	Sal.	H.A. Salmoné, <i>Arabic-English Dictionary</i> , London, 1889.
Kazimirski	A de B. Kazimirski, <i>Dictionnaire Arabe-Française</i> , Paris, 1860.	SIJ	F.V. Winnett, <i>Safaitic Inscriptions from Jordan</i> , Toronto, 1957.
Lane	E.W. Lane, <i>Arabic-English Lexicon</i> , 8 vols. London, 1863.	SIT	G.L. Harding, <i>Safaitic Inscriptions from Tapline</i> , in <i>Annual of the Department of Antiquities of Jordan</i> , vol. XVII.
Lih.	Lihyanite.	sub.	Substantive.
Min.	Minaean.	Tham.	Thamudic.
Munjid	Al-Munjid fi al-luġah, Beirut, 1973.	t.n.	Tribal Name.
		v	Verb.
		WH	Winnett and Harding, 50 Safaitic Cairns, in the press.



