نقوش أرامية قديمة ونبطية
من شمال غرب المملكة العربية السعودية

سليمان بن عبدالله بن الحسين
استاذ مساعد في قسم الآثار والمتاحف
كلية الآداب - جامعة الملك سعود
This book being a thesis entitled:

"A Comparative Study of Aramaic and Nabataean Inscriptions From North-West Saudi Arabia"

Presented by the Author for the degree of doctor of Philosophy at the University of Durham

September 1989
ABSTRACT

This work deals with a selection of Aramaic and Nabataean inscriptions which were found in the NW of Saudi Arabia. The study has been written in four sections. Section I, the Introduction, includes a brief review of the history of the exploration of this area.

Section II has concentrated mainly on the study of Aramaic inscriptions. This section has been divided, in the course of study, into four parts: firstly, a brief historical background of the Aramaeans; secondly a brief discussion of the Aramaic languages, thirdly the study and discussion of the Aramaic inscriptions themselves, some of which have been described for the first time and some which have been restudied but from the original photographs. The final part is a brief discussion of the Aramaic script within the texts studied in this corpus.

Section III concentrates on the Nabataean inscriptions. The introduction, which includes a discussion of the origin of the Nabataeans, is followed by a brief study of their language. A third part focusses upon Nabataean inscriptions from Saudi Arabia, all of which as far as we know, are studied here for the first time (with the exception of inscriptions 27, 28 and 91); the final part is concerned with the Nabataean script of the texts studied in the corpus.

Section IV focusses on analytical and comparative studies of the personal names and lexica of the Aramaic and Nabataean inscriptions. The book also contains plates and figures of all the inscriptions concerned.
TO MY PARENTS
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Abbreviations

ADAJ
Annual of the Department of Antiquities of Jordan.

Abu-Duruk, IAT

al-Anşary, Lişā

BDB

BIA
Bulletin of the Institute of Archaeology.

BSOAS

Biella, OSA

Branden, Tham

Brauner, CLOA

Brockelmann, GVG

CAH
The Cambridge Ancient History.
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<th>The Catholic Biblical Quarterly.</th>
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IEJ Israel Exploration Journal.
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<td>JPOS</td>
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<td>JSS</td>
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Kraeling, BMAP

Levinson, Nab

Lisân

Littmann, Nab

Littmann, Semitic

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<tr>
<td>SHA</td>
<td>Studies in the History of Arabia.</td>
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<td>ZDMG</td>
<td><em>Zeitschrift der Deutschen Morgenländischen Gesellschaft.</em></td>
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General Abbreviations

Aram ................................................. Aramaic
Cm .................................................. Centimeter
Fig ................................................... Figure
Ibid .................................................. In the same place
Km .................................................. Kilometer
Lib .................................................. Libyanite
Nab .................................................. S Nabataean
NE .................................................. North East
No .................................................... Number
NW .................................................. North West
Op.cit ............................................... In the work cited
Palm .................................................. Palmyrene
Phoen ............................................... Phoenician
Pl ..................................................... Plate
Tham ............................................... Thamudic

Symbols

0 ................................................. above letters whose reading is doubtful.
/ / ............................................. Restoration of parts now illegible or lost
XXX .............................................. Lost or unreadable letters
ARAMAIC AND NABATAEAN INSRIPTIONS

FROM NORTH-WEST SAUDI ARABIA

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Introduction

The inscriptions in this collection have been collected mainly from the NW of Saudi Arabia. Because of its proximity to Jordan and Syria where most European explorers and scholars have concentrated their main efforts, the Northern province has for a long time attracted the attention of travellers and scholars interested in the early history of Arabia.

Thus it will be useful to review briefly the history of exploration in the area. This area was of interest to classical historians and geographers such as Strabo and Ptolemy. (1)

In the 19th and 20th centuries European explorers such as J. Burckhardt (1828), J. Wellsted (1838), (2) G. Wallin (1845-1848) the Swedish archaeologist, (3) and R. Burton (1855-1878) (4) focused their attention on the area. Then in 1880 the English traveller Charles


(4) Richard Burton was carrying out the first of his two expeditions to the Coast of Midian in search of its ancient gold mines. See R. Burton, The Land of Midian, London 1879.
SECTION ONE
Doughty, who described the antiquities of Māda'in Šāliḥ and al'Alula,(1) discovered the stele of Taymā' which was moved away from Taymā' the following year during his next visit to the area with Charles Huber (1879).(2) The stele is now held in the Louvre.

In 1884 Julius Euting visited NW Arabia and during his journey collected several Nabataean graffiti.(3)

Then, after the construction of Hijāz railroad, the area was visited by F. Maunsell (1908),(4) B. Moritz (1908)(5) and then by A. Jaussen and R. Savignac, who produced a very distinguished work about their visit to the NW of Arabia.(6) This was followed by a visit by Alois Musil in 1926.(7)

All of the aforementioned scholars made serious professional attempts to study the ancient history of the NW and left records which still constitute the primary source material today: the value of their work cannot be overestimated.

H. Philby's explorations of Northern Arabia in 1951-1952 led to his discovery of the temple of upper Jabel Ghunaim.(8) F. Winnett and W. Reed's explorations of the north and the NW Arabia in 1962 uncovered abundant epigraphic material known previously to H. Philby,

(1) Doughty, C., Travels in Arabia Deserta, London 1924, pp.119-149.
(3) Euting, J., Nabantäischen Inschriften aus Arabien, Berlin 1885.
which has been classified as Taymanite.\textsuperscript{(1)}

This area has been visited in recent years by Arab scholars such as \textit{H. al-Jāṣir},\textsuperscript{(2)} A. al-Anṣārī\textsuperscript{(3)} and \textit{H. al-Qīthāmī},\textsuperscript{(4)} whose main concern is historical points.

Important epigraphic and historical research on the Liḥyanites of NW Arabia has continued to be carried out by Dr Anṣary\textsuperscript{(5)} and M. al-Rawsān, who published new Thamudic inscriptions from both Jordan and the Jawf area.\textsuperscript{(6)}

In 1968 a team including P. Parr, L. Harding and J. Dayton carried out the first systematic archaeological survey of the NW area, visiting sites mentioned previously by European travellers and scholars.\textsuperscript{(7)}

In 1975, the Department of Antiquities and Museums of the Saudi Arabian Ministry of Education carried out a comprehensive programme of archaeological research designed to collect and analyze information about all kinds of surface archaeological remains. The NW region received ample attention in this programme with the first mission, in 1976, to the al-Jawf, Hā'il and Sakakah regions.\textsuperscript{(8)}

\textsuperscript{(1)} Winnett, F., Reed, W., \textit{Ancient Records from North Arabia}, Toronto 1970.
The second season of the Northern survey took place in 1977 with the aim of retracing the route of earlier travellers and examining sites mentioned by them, visiting sites reported by local inhabitants, and surveying a cross-section of the habitats presently existing in each area.\(^1\)

The chief aim of the Tayma’ survey carried out in 1979 was to compile a preliminary archaeological plan of the site and to map the archaeological remains.\(^2\)

In 1980, the fourth survey took place, covering the coastal-plain and Wadis on the western slope of the Hijaz mountains north of al-Bahr to Wadi Sharmah, the interior of Hijaz (Wadi al-Hamd and Jizl) north of al-Madinah, al-Buwyer to al-Culah, the northern of Hijaz, the Hisma, and the Tabuk region.\(^3\)

This was followed by the 1981 survey which concentrated on area left unexplored by the two previous expeditions (1978-1981) to the NW area.\(^4\) In 1982 there were two missions: the first comprised a specialized survey of the ancient mining area of the NW area;\(^5\) the

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Map indicating the archaeological reconnaissance of Saudi Arabia after the comprehensive survey of the Kingdom.
second visited Taymā' in order to study new archaeological sites and log newly found inscription in the area.\(^1\)

In 1984, the Department of Archaeology and Museum has undertaken a specialized survey dedicated to the epigraphic programme, and this covered mainly part of Wadi Sirhān and NW Hijāz.\(^2\)

In addition to this comprehensive survey, the Department of Antiquities and Museums published an introduction to the archaeology of Saudi Arabia and some aspects of its history,\(^3\) and the findings of H. Abu Duruk concerning some of the antiquities investigated in Taymā', including an Aramaic Text discussed by J. Segal.\(^4\)

In 1981 a team comprising S. al-Rāshid, Lal-Burihiy and the present writer, along with a group of students, visited the coastal plain of Saudi Arabia collecting pottery, registering pre-Islamic Arabian inscriptions and retracing the routes of earlier travellers and examining ancient sites.\(^5\)

The King Sa'ud University also published A. Nasif's work focused on the ancient waterworks in the al-ᶜūlā area, including the publication of some photographs of some Kufic, Thamudic and Nabataean inscriptions.\(^6\)

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\(^3\) An Introduction to Saudi Arabian Antiquities, by the Department of Antiquities and Museums, Ministry of Education, Saudi Arabia, Riyadh 1975.


\(^6\) Naṣif, A., Al-ᶜūlā an Historical and Archaeological Survey with Special Reference to its Irrigation System, Riyadh: King Saud University Press, 1988.
The university also published a work done about al-\textsuperscript{c}ulā and al-\textsuperscript{H}ijr, which included reconsideration of some of the Nabataean inscriptions and archaeological points which had been discussed by A. Jaussen and R. Savignac.\(^{(1)}\)

In 1986 A. Al-Sudayri published a book about al-Jawf, which mainly concerns the history of the area.\(^{(2)}\)

In 1987, Kh.al-Mualkel carried out a survey concentrating on the study of Jawf region, including excavations in various sites, and also a comprehensive survey of the sites and monuments throughout the region.\(^{(3)}\)

During the summer of 1988, I myself carried out part of my fieldwork in the NW and North\(^{(4)}\) of Saudi Arabia. My aims were threefold:

To visit the sites and places visited previously by other scholars and travellers and sites that were previously uncharted.

To register the Aramaic and Nabataean inscriptions mentioned or published previously.

To register new Aramaic\(^{(5)}\) and Nabataean\(^{(6)}\) inscriptions.

\textbf{Al-\textsuperscript{c}ulā, the key to the NW of Saudi Arabia for anyone coming from

\(^{(1)}\) Anṣāry, A., Ghazāl, A., King, G., mawaq\textsuperscript{f} athariyya wa-ṣuwar min ḥadār al-\textsuperscript{c}arab fī al-mamlakah al-\textsuperscript{c}arabiyya al-sa\textsuperscript{f}udiyya, al-\textsuperscript{c}ula (Ḍidan), al Hījir (Maḍā'in ṣāliḥ), al-Riyadh 1984.


\(^{(4)}\) The northern province of Saudi Arabia is far less well provided with reliable maps and air photographs. The largest maps are those published by the United States Geological Survey in the early 1960s at 1:500,000, a scale far too small to be of use for site location. Therefore on arrival of the selected spots, surveying was carried out on foot.

\(^{(5)}\) See part one - Aramaic inscriptions.

\(^{(6)}\) See part two - Nabataean inscriptions.
the centre, was my first destination. There I visited archaeological sites and places around the city of al-ʻulā and al-Ḥijir (present day Madā'in Šāliḥ) which was an important Nabataean Commercial Centre. The large quantity of Nabataean material which can be found all over the Madā'in Šāliḥ and al-ʻulā area points to a significant Nabataean presence in this area. Madā'in Šāliḥ played a vital part in the Nabataean history particularly during the late Nabataean period, when the importance of Petra, to the North, started to decline.

From all the Nabataean data, concerning these two sites, al-ʻulā and Madā'in Šāliḥ, one may conclude that the most flourishing period of their history was the Nabataean period.

My second destination was Taymā' to the north of al-ʻulā. Taymā' was the provincial residence of Nabonidus (555-539 BC) during the Neo-Babylonian period. There I was able to collect information on all the Aramaic inscriptions. The data concerning Taymā' suggest that the flourishing period of its history was around 550/400 BC; surprisingly, there is no clear record of Taymā' having formed part of the Nabataean state despite the fact that they later certainly extended southwards as far as Madā'in Šāliḥ.  

I then proceeded to Tabāk, which is the key to Arabia for anyone coming from Jordan and Syria. The importance of the trade routes which connected Southern Arabia with the North and the Nabataean data which we have concerning the Tabāk area reveal that Tabāk was an important Nabataean site but it seems not as important as Madā'in Šāliḥ.

Most of the Nabataean inscriptions mentioned in this work were found in the Tabāk area. These show that Tabāk was a Nabataean site and caravan city. My fourth port of call was al-Jawf, which is situated in centre of the north. The Wadi al-Sirḥan, which runs in

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(1) However, that in our survey of Taymā' area we found a few Nabataean inscriptions in sites such as Guwaynāt Cāli and Ḥaswat al-Salubi, unfortunately we could not photograph them due to their state.
from Azraq in NE Jordan in a south-easterly direction down to al-Jawf, is an important feature of the area. According to the data we have about the Jawf area, it seems that al-Jawf played a role similar to that of Tabuk.

The importance of the trade route, which connected the South Arabia with the North and the importance of these cities for the caravan trade, probably brought about Nabataean domination over the North Arabia Oases. Their data indicate that the Nabataeans made good use of these Oases and cities as stations and caravan centres, with the exception of Madain Salih, for their traders who travelled along these routes. We should not neglect the important role of the Wadi al-Sirhan which provided an effective route for conveying goods from South Arabia as well as from the ports in the eastern part of the Arabian peninsula.
Map indicating the route followed during the present writer’s fieldwork. as is shown by the map the route was Riyadh-Boridah-
Hail-ul-Madain Salih-Tayma’-Tabuk-Sakakah-Jawf-Ha’il
Boridah-Riyadh.
Map showing some of the most important archaeological sites of NW of Saudi Arabia.
SECTION TWO
I. Introduction

The Aramaeans can be considered as one of the various groups of Semites, who migrated into the Fertile Crescent. The Bible mentions that the Aramaeans are descended from Aram, the Son of Sem, Son of Noah. Since the name is mentioned in different sources as a place-name and also as a personal name, it is difficult to tell whether it was initially a personal name or a geographical one. Abdalhaq Fadlal has a theory concerning Aram. Fadlal believes that the name Aram is quite simply coterminous with the name Arab. He points out that during the Akkadian era, the Aramaeans migrated to the north of Arabia looking for a new land and a new life. When they arrived there they inherited fixtures from the preceding nations such as the system of writing. He postulates that when the Akkadians used the Sumerian signs which did not allow for they replaced it with Hamzah; therefore he concludes that Arab became Aram in writing.

In his article he provides some evidence to attempt to substantiate his claim. For example, when a non-Arab tried to pronounce the

(1) The earliest Semitic migration was the Akkadian one which began in the fourth or fifth millennium BC. The Akkadian language stands apart from the other Semitic languages which have less in common with it than with each other. It was the first to branch out from the common tree.


(3) See Genesis 22:24, 26. The Bible is one of the important sources about the Aramaeans.


(5) Mari texts (eighteenth century BC) and at Ugarit (fourteenth century BC).

letter he would pronounce it as a light vowel (a).

However, all the evidence he mentions actually works against his theory. The word carab consists of three consonants: c, r and b vocalised with two vowels; short a between the first and second letters. Therefore if non-carab try to pronounce carab, their pronunciation would not undergo a great change save for c which was replaced with Hamzah in pronunciation, but not in writing. What then is the similarity between carab and Aram. In fact there is none. Aram consists of three consonant letters: ', r and m; m does not exist in the word carab, the b of which does not appear in Aram. Thus they are entirely different words.

In the middle of the second millennium the North Arabian desert was inhabited by certain tribal groups, all of whom were Semites by race. These various groups gradually moved out of the desert during the second half of the millennium. Aramaean invaders appeared in Babylonia, crossed the Euphrates into Mesopotamia and penetrated central Syria and Canaan.\(^{(1)}\)

By the time of Tiglath-Pileser I of Assyria (1116-1076 BC) the Aramaeans had already become a numerous people residing in the middle Euphrates region as far as west as Syria.\(^{(2)}\) In one of Tiglath-Pileser I's inscriptions,\(^{(3)}\) there is reference to the compound


\(^{(3)}\) "For the twenty-eighth time, I crossed the Euphrate in pursuit of the Ahlame Aramaeans, the second time in one year from Tadmor of Amurri, Annat of Suti even to Rapiqu of Karduniaish. I defeated them, their booty and their gods, I carried away to my city Assur." See Bowman, op.cit., p.66; Dupont-Sommer, A., Les Araméens, translated into Arabic by A. Abūnā in Sumer 19 (1963), p.99.
name *Aḥlamu-Aramaya* and to Suti.\(^1\) The majority of scholars interested in this subject think this compound name is associated with the Aḥlamu and the Aramaean; it is widely believed that the Suti and Aḥlamu, at an earlier period, were the forerunner of the Aramaeans.\(^2\)

From the time of the first Babylonian dynasty and the Mari letters, cuneiform sources referred to a people called the Suti.\(^3\) According to the Akkadian sources, they appeared in Mesopotamia\(^4\) and their settled home was Sumer before they migrated westward in the succeeding centuries.\(^5\) Then occasionally the name is mentioned with Aḥlame or Aḥlamu in the form Suti-Aḥlame indicating that they are close relatives. Then gradually the name Suti began to decline and references became fewer.\(^6\) At this point the name Aḥlamu\(^7\) had begun to appear frequently.

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(1) There is an Assyrian text from the time of Ashur-bel-Kala, which mentioned all three groups the Sutians, the Aḥlamu and the Aramaeans (see C. Davis, *The Aramaean Influence upon Ancient Israel to 732 BC*, thesis, Michigan 1979, p.8.


(3) Bowman, op.cit., p.67; Olmstead, op.cit., pp.169-181; Kraeling, E., *Aram and Israel*, New York 1966, p.14. Akizze King of Qatan had been loyal to Egypt. He mentions in one of his inscriptions that he will go out against the enemy with his warriors, chariots and brothers and others, his mercenary Habiru and Suti; in addition, the name Sutu occurs in a letter from the time of Hammurapi. In this letter a trader who had been imprisoned for embezzlement protests his innocence and places the blame upon the Suti who have attacked and robbed his (see Kraeling, op.cit., p.14; O’Callaghan, op.cit., p.94.


(6) During the time of Tukulti-Ninurta (1133 BC) until the time of Sargon II (705 BC) the name Suti disappeared. Although we do not know the reason for this, it is perhaps related to the political circumstances. The reason for Assyrians’ boycott of the name is unknown. One possible reason is that Suti were loyal to Egypt. Therefore they did not mention the Suti in their records until these circumstances ended.
The earliest reference of Aḥlamu began with the fourteenth century BC in the Amarna letters and in Babylonian texts from Dilmun.\(^1\)

Later on, from the twelfth to the ninth century BC the name Aḥlamu appears associated with Aramaeans in the expression Aramaean-Aḥlamu, which mentioned from the time of Tiglath-Pileser I of Assyria (1116-1076 BC). The Assyrian kings Adad-Nirari II and Ashur-Nasir-Apli II around the tenth-ninth centuries BC refer to compound Aḥlame-Aramaya.\(^2\) In one of Tiglath-Pileser III (745-727 BC), we read that he sent to Syria 12,000 Aḥlamu Aramaeans from Zab River region east of the Tigris, 600 of the Damunu tribe taken in the city Amlate.\(^3\)

It has been commonly established that the Aramaeans were part of the Semitic people. Thus if we can pinpoint the origin of the Semites we will also be able to clear up the ambiguity surrounding the Aramaeans. The most acceptable theory forwarded by several scholars is that the Semitic people migrated from Arabia as A. Sayce (as quoted by G.

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\(^7\) The etymology of Aḥlamu is hard to determine since they occur in Cuneiform documents. Aḥلمu is maybe a broken plural formation based on the singular qilt form as the Arabic ḥilm, plural ahlām meaning "allies", therefore it was suggested, then, that the Aramaeans were simply one part of this confederation (see Kraeling, op.cit., p.18; O’Callaghan, op.cit., p.95; Dupont-Sommer, op.cit., p.100). This idea, however, was challenged by S. Moscati, "The Aramaean Aḥlamu", Journal of Semitic Studies 4 (1959), pp.304-307, who argued that the Akkadian word Aḥlamu, pl. Aḥlamu, is not related to Arabic ḥilm at all. He pointed out that the Arabic broken plural of ḥilm, which is Aḥlam has long second ־ or while this is not the case for the Akkadian word. However, the name Aḥlamu mentioned in one of Hittite inscriptions (a Hittite King) who claims that the Aḥlamu made the route through the Kingdom insecure because of the attack along the Euphrates, (see Kraeling, op.cit., p.18; Dupont-Sommer, op.cit., p.98.

\(^1\) Ismā’īl, F., lughat muqāsh al-mamālik al-aramīyya, Aleppo 1984, p.2; Bowman, op.cit., p.67; The two Babylonian letters show the Aḥlamu as nomadic invaders from the desert (see Davis, op.cit., p.8.

\(^2\) O’Callaghan, op.cit., p.95; Malamat, op.cit., p.135; Barton, op.cit., p.81.

\(^3\) Bowman, op.cit., p.72. The area where the Aramaeans lived, its importance, challenge and struggle to control and dominate this area led the Aramaeans to amalgamate with different people in various ways. This created great difficulty in distinguishing them.
Bortan) writes "The Semitic traditions all point to Arabia as the original home of the race. It is the only part of the world which has remained exclusively Semitic."(1) The third great Semitic migration was that of the Aramaeans who may have started from the highland region of the Nagd in inner Arabia.(2)

Development into City State

The rise of the Aramaeans was facilitated by the weakness of the Mittanians. Around 1200 BC the Aramaeans made use of a golden opportunity when the people of the sea attacked and assaulted the near eastern area. The atmosphere became conducive to the creation of some city-states in the area which was previously dominated by the Hittites, such as ǐmāl, north of Syria. The great onset of the sea peoples which shattered Ugarit and the Hittite power in Syria paved the way for the Aramaeans possession. The conditions in Egypt were not better than elsewhere especially after the death of Tuthmsis III.(3) In addition to this the conditions among the nations in Iraq were the same varying between strength and weakness because of the wars between them and also because of a weak internal situation in Assur after the death of Tiglith-Pileser, around 1012-972 BC when the Assyrians reached their nadir.(4)

Consequently the climax of the Aramaean threat against these

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(1) Barton, op.cit., p.5.
(2) Kraueling, op.cit., p.13. But, however, some scholars think that they migrated from the fringes of the Syro-Arabian desert although it is sometimes held that they came from the north, (see Malamat, op.cit., p.134, Albright, op.cit., p.530). Others, according to the Bible believe that the Aramaeans originated from a land called Kir, which is a region near Elam (see Amos 9:7) /... Did not I, who brought Israel out of the land of Egypt, bring the Philistines from Caphtor, and the Aramaeans from Kir/. (3) Ismāʿīl, op.cit., p.3. As we understand from Tell-el-Amarna, one of these letters mentions that the Aḥāmē (Aḥāmu) began to invade and infiltrate the area of Syria.
nations and the power in the west were severely curtailed. (1) Thus the Aramaeans established their own cities and states.

Because most of the Aramaean states were situated between the two great civilizations of that time, the Egyptian and the Assyrian empires, it is immediately apparent that the southern sector would lie chiefly within the sphere of Egypt's influence while the northern sector would be controlled by the cultural forces of Mesopotamia and Asia Minor.

The Aramaeans established many cities and states, spread a large area. Every city had its own ruler, which made the Aramaean states small and feeble. (2) Consequently this pushed and forced the great empires of the time to try to subjugate and control this area. In addition we should not ignore the fact that disagreements, disputes and wars between the Aramaean states made their position very weak. So, why did they not live together in unity? It seems that the reason behind the disunity may go back to the powerful nations around them as well as the tribal system which they refused to abandon.

Therefore we can classify the ancient Aramaean kingdoms into three major groups according to their geographical distribution in Syria as follows:

(1) NE: which contains Bit-Adini, Bit-Zamani and Bahuani.
(2) NW: which contains Šma'al and Bit-Agushi.
(3) Middle and South: Hamath, Zobah, Damascus and Bit-Rehob, although there were a lot of small Aramaean states around Syria. (3)

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(1) In addition, the Aramaeans of Damascus exploited the quarrel and altercation between Israel and Juda. The Bible records the vital 300 years long relationship both friendly and hostile between the two people by commemorating events such as the war against Zobah and Beth-Rehob in Isaiah 14:47 and Isaiah 8:3. An example of the friendly relations between the Hebrew and Aramaean states appears in 2 Samuel 8:9, 10.

(2) The location of some of the Aramaean states were strategic and important, therefore they were able to control several important routes, such as Bit-Adini which occupied a strategic position on the great highway from Harran to Syria.

(3) For more details, in this point see Malamat, op.cit., pp.141-146; Dupont-Sommer, op.cit., pp.100-118; Davis, op.cit., pp.9-18; Isma'il, op.cit., pp.3-17; Sader, H., Les États Araméens de Syrie, depuis leur fondation jusqu'à leur transformation en provinces Assyriennes, Beirut 1987.
If we study the manifestations of the archaeology of the Aramaean people which have been discovered they indicate that these cultural elements were simply borrowed and derived from other nations. They made use of what the Mitannians and the Hittites left. The foreign influence of Hittite and Assyrian art can be seen for example in their sculpture.\(^{(1)}\) The Aramaean were strongly influenced by the specific local environment. However, as H. Frankfort writes that "under the stimulus of Assyrian examples that North Syria art arose and it flourished most in the reigns of kings who had come in terms with the Assyrians and were allowed a limited degree of independence and most of its trappings. When, sooner or later, such rulers aspired to effective freedom, they were destroyed, Assyrian military governors took command, and there was no further production of North Syrian art."\(^{(2)}\)

The religious life of the Aramaeans is evident only from a few historical texts and treaties. The Aramaean were readily influenced by their adopted surrounding. Thus many foreign deities appeared in Aramaean inscriptions such as the Mesopotamian Shamash,\(^{(3)}\) Marduk,\(^{(4)}\)

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\(^{(1)}\) For instance, in Tell-Halaf (Guzana) the Archaeologists discovered a collection of statues and tiles decorated with relief engraving where the Mittanians influence is clearly manifested, and also in Zengirli some of the items, were found with a Hittite and Assyrian influence, for more details see H. Frankfort, The Art and Architecture of the Ancient Orient, edited by N. Pevsner, London 1954, pp.175-188.

\(^{(2)}\) Frankfort, ibid, p.166.

\(^{(3)}\) Shamash occurs in several inscriptions such as the Hadad inscription see Gibson, TSSI, 13:2 and in Panammu inscription (see Gibson TSSI 14:22). He was worshipped throughout the Semitic world known among the Summerians as Utu. Shamash is the sun god, his symbol was a disc around with a star of four points. He is characterized by flames sprouting from his shoulders (see Delaporte, L., Mesopotamia, the Babylonian and Assyrian Civilization, London 1925, p.139.

\(^{(4)}\) Marduk is the deity of Babylon with his consorts Sarpanitu and Nabu are both found together in Ashurnirari’s treaty. Marduk is mentioned in several Aramaic inscriptions including the Sefire inscription (see Gibson, TSSI,
Nergal\(^1\) and Sin\(^2\) and the Canaanite Ba\'al Shemayin,\(^3\) Reshef\(^4\) and Melqart\(^5\) appear in Aramaean inscriptions. But the most important deity was Hadad. He was the ancient West Semitic storm god. Hadad was worshipped in Damascus where there was built a temple for Hadad.\(^6\) The influence of Hadad upon the Aramaeans of Damascus was great. Several of the names of their kings included it in their title which became clear in Benhadad and Hadadezer.\(^7\)

Under Adad-Nirari II (911-891 BC) we have a well-preserved account of the operations against the Aramaeans which occupied much of the King's reign. These campaigns continued in the time of his successors including Shalmaneser III (782-772 BC), Ashur-Dânu (772-754 BC) and Ashur-Nîrâri (754-745 BC).\(^8\)

Tiglath-Pileser III crushed Aram-Damascus once and for all in his campaigns of 733 and 732 BC.\(^9\) The period which marked the end

7A:8).

(1) Nergal also occurs in Sefire inscription. Nergal is the god of battle and pestilence and death, and was worshipped by the Phoenicians at Piracus (see Cooke, NSI, p.101).

(2) Sin is the moon-god, his symbol was the crescent moon. At Ur he was worshipped under the name of Nanna. His cult was diffused throughout the Aramaean countries (see Delaporte, op.cit., p.139; Gibson, TSSI, p.36).

(3) Ba\'al Shemayin is the cloud, storm and rain god, and has the same function as Hadad. Ba\'al is a patron of the royal family and occurs in Zakir inscription (see Gibson, TSSI, 5A:3).

(4) Reshef was the Syrian god of pestilence who was also worshipped at Carthage. He was equated by the Greeks with Apollo. This deity was mentioned in Aramaic inscriptions including the Zenjirli inscription (see Gibson, TSSI, 13:2).

(5) Melqart is mentioned in Barhadad inscription. Melqart was equated by the Greeks with Hercules (see Gibson, TSSI, p.4).


(7) Davis, op.cit., pp.48-49.


(9) Malamat, op.cit., p.146; Dupont-Sommer, op.cit., p.125; Pitard, W., Ancient
of Aramaean political independence was the beginning of their cultural and linguistic influence throughout the Near East.\(^{(1)}\)

The Aramaic language flourished in the region and among the other nations such as the Assyrians, who used Aramaic as their diplomatic and commercial language as a lingua franca as the Persians did at a later date.\(^{(2)}\)

\[\text{Damascus, An Historical Study of the Syrian City-State from Earliest Times until its Fall to the Assyrians in 732 BC, Indiana 1987, p.189.}\]

\(^{(1)}\) Malamet, op.cit., pp.134-139; Bowman, op.cit., pp.71-75.

\(^{(2)}\) Healey, "Were the Nabataeans Arabs?", forthcoming. Part of the difficulty in the study of Aramaic lies in the fact that the language is not definitely tied to any one national or ethnic group. Most of the old Aramaic in our possession was not written by Aramaeans but by Assyrians and Persians, and Jews who used to write in Aramaic and Arabs who used to write in Nabataean. This too exacerbates the problem we have in revealing anything useful or definite about the Aramaenas as a tribe or state.
II. The Aramaic Languages

Aramaic was the language of diplomacy and administration used in the Assyrian, neo-Babylonian and Achaemenid empires. Because of its simplicity and flexibility Aramaic became the lingua Franca of the Achaemenid empire and rapidly supplanted Akkadian,\(^1\) and later became the official language of the Persian Empire. Aramaic also became the principal tongue of traders over an area from Egypt and Asia Minor to India.\(^2\) The Seleucids introduced Greek as their official language from around 323 BC when the Achaemenid empire collapsed. This in effect made Aramaic more a spoken than a written language.

At the same time Aramaic regained vitality and developed into different local dialects, in the various small states such as Palmyra, Petra, Edessa and Hatra. These dialects succeeded the Imperial Aramaic of the Achaemenid empire.\(^3\) Aramaic is one of the North-West Semitic group of languages. This group also includes Amorite, Ugaritic, Phoenician, Hebrew and Moabite. The oldest written text in Aramaic dates back to the early part of the first Millennium BC found in Tell-Fekheriyeh.\(^4\) Aramaic was influenced initially by Akkadian.\(^5\)

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From the 5th century BC by Persian and from the 3rd century BC onwards by Greek and Hebrew especially in Palestine.\(^{(1)}\)

As a written language, Aramaic passed through several major phases, the exact distinguishing features of which have still not been agreed upon by scholars in the field, although one mode of classification divides it into old, western and Eastern Aramaic.\(^{(2)}\)

\[
\text{Language Family Tree}
\]

\[
\begin{align*}
&\downarrow \\
&\text{Old Aramaic} \\
&\downarrow \\
&\text{Imperial Aramaic} \\
&\downarrow \\
&\text{Biblical Aramaic}
\end{align*}
\]

\[
\begin{align*}
&\downarrow \\
&\text{West} \\
&\text{Nabataean} \\
&\text{Palmyrene} \\
&\text{Jewish Palestinian Aramaic} \\
&\text{Samaritan Aramaic}
\end{align*}
\]

\[
\begin{align*}
&\downarrow \\
&\text{East} \\
&\text{Syriac} \\
&\text{Jewish Babylonian Aramaic} \\
&\text{Mandaic} \\
&\text{Survivals of West Aramaic}
\end{align*}
\]

\(^{(1)}\) Old Aramaic: refers to the most ancient inscriptions originating mainly in greater Syria and belonging to the period between the 10th or 9th and the 8th centuries BC.\(^{(3)}\)


\(^{(3)}\) Abūnāā, op.cit., p.4; Beyer, op.cit., pp.10-11; for more information about
(2) **Imperial Aramaic:** occasionally called classical Aramaic\(^{(1)}\) or official or Reichsäramaisch,\(^{(2)}\) this was the language employed in the Assyrian, Babylonian and Achaemenid empires.\(^{(3)}\) The area of influence also covered western India, Anatolia and Arabia, especially the north west, and Egypt. Imperial Aramaic was used mostly around the second half of the eighth to the fourth centuries BC, as the Lingua Franca throughout the Near East.\(^{(4)}\) As Beyer says when describing the inscriptions of this period" the script and language of Imperial Aramaic are so unified that the place of origin of a text is only betrayed by the frequency of Persian, Egyptian, Anatolian, Akkadian or Indic loanwords and names or alternatively by mistakes or infelicities of language which show, as in the inscriptions from Asia Minor and Northern India, that Aramaic is not the mother-tongue of the writer."\(^{(5)}\)

(3) Biblical Aramaic includes Ezra 4:8-6:18 and 7:12 (documents from the Achaemenid period); Dan 2:4-7:28.\(^{(6)}\) This kind of Aramaic may belong to the period from the fifth to the second centuries

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(1) Moscati, op.cit., p.11.

(2) al-Jadir, op.cit., p.7; Kutscher, op.cit., p.361.


BC. Biblical Aramaic was written by men from different social strata and representing different literary genres.

West Aramaic

(1) Nabataean was the West Aramaic language of the Arab people established around Petra, south of the Dead Sea between Northern Arabia and Sinai. The Nabataean inscriptions discussed in this thesis were found in Northern Arabia. This language flourished from the first century BC to the third century AD. Nabataean writing has been identified as far afield as Greece and Italy.

(2) Palmyrene is the language of the predominantly Arab people who established a state at Palmyra, NE of Damascus around an oasis in the Syrian desert. It flourished between the first century BC and the third century AD.

(3) Jewish Palestinian Aramaic this language was employed at the time of Christ and during the first centuries of the Christian era.

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(1) Moscati, op.cit., p.11.

(2) Rosenthal, op.cit., p.5.

(3) Cantineau, J., Le Nabataen, Paris 1930; Brockelmann, op.cit., p.23; Moscati, op.cit., p.11.

(4). Moscati, op.cit., p.5.


(4) **Samaritan Aramaic** this was the language of the Samaritan Targum to the Pentateuch among other genres. It dates back to the fourth century AD.\(^1\)

(5) **Christian Palestinian Aramaic** this is the language used between the fifth and eighth centuries AD by the Malkites.\(^2\)

(6) **Some remnants of West Aramaic** are still spoken in the villages of Ma\(^3\)lula, gubb\(^3\)adin and Bah\(^3\)a in Syria.\(^4\)

**East Aramaic**

(1) **Syriac** originated in Edessa and was instrumental in the development of a rich Christian literature extending from the third to thirteenth centuries AD. After the Islamic conquest Syriac continued to flourish, though Arabic was the language of the dominant culture. It was not until the thirteenth century AD that Syriac was generally replaced as a spoken language by Arabic.\(^5\)

(2) **Jewish Babylonian Aramaic** this was the language prominently represented in the Babylonian Talmud written by the Babylonian

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(1). Brockelmann, op.cit., p.25.


(3) Which I visited last summer during my fieldwork, I met several people who were able to speak this Aramaic dialect.


Jews from the fourth to sixth centuries AD.(1)

(3) Mandaic this was the language of the Gnostic sect of the Mandaens who flourished in Mesopotamia from the third to the eighth century. AD(2)

(4) Survivals of East Aramaic are still spoken in the neighbourhood of late Urmia, of Tur'abdin and near Mosul.(3)


(2) Nöldeke, Th., Mändäische Grammatik, Darmstadt 1964; Macuch, R., Handbook of Classical and Modern Mandaic, Berlin 196

III. Aramaic Inscriptions

Previously known Aramaic inscriptions from Taymā’ include:

(1) The stele discovered in 1879, and first published by Th. Nöldeke, SPAW, 1884, henceforth referred to as the Louvre Stele. This has been repeatedly discussed and published: CISii113 with large and clear photographs; G. Cooke, NSI, No:69; J. Koopmans, Chrest No:45; H. Donner and W. Röllig, KAI, No:228; J. Gibson, TSSI, No:30 and photo pl.IX; and republished recently by B. Aggoula, Syria 62 (1985), pp.61-76 (and for more early references see CISii, p.108).

(2) An inscribed pedestal also published by Th. Nöldeke, SPAW, 1884; and subsequently republished as CISii114 with a photograph, as well as by G. Cooke, NSI, No:70; J. Koopmans, Chrest, No:50; and H. Donner and W. Röllig, KAI, No:229.

(3) A fragment of what was probably a building inscription ending in a dedication. The inscription was published as CISii115 and a photograph appears in CISii. The inscription is discussed by H. Donner and W. Röllig, KAI, No:30.

(4) Two inscriptions of which drawings are included as illustrations in Ch. Doughty, Documents Epigraphiques Recueillis dans le Nord de l’Arabie, pl.XXVII. One of these is recognizable the same as the drawing published by J. Euting, Nab, p.9-10; and republished as CISii116.


(6) A funeral stele of which a photograph is published by F. Altheim


is restudied in our corpus of texts as inscription No:2.


(17) An Aramaic inscription published in Atlal 9 (1985, p.1.68) photograph only. The inscription was discovered in the course of the Department's excavations in Taymā' in 1984 at Qasr-al-Hamra. Now Aramaic inscriptions were found in Taymā' during my survey there in the summer of 1987:

(a) Inscriptions Nos: 5; 6; 8; 9 and 10 were found in Taymā' city, the industrial area, by the local inhabitante. These inscriptions were given to me by the local museums in Taymā'.

(b) Inscription No:7 was found also in the industrial area during our survey in this area.
Inscription No.1


Text

$hgr$ dy $qrb$ $hb$ w $pwmw$ bny $h\tilde{m}$

$h$ lmnwh 'Iht 'Iht' $hyy$ np$sh$ w np

$s$ 'hrth l$\tilde{m}$

Translation

Stone which $hb$ and $pwmw$ sons of $h\tilde{m}h$ dedicated to Manwah, the goddess of goddesses for the life of his soul and the soul of his posterity for ever.

Commentary

This Aramaic inscription is carved on a stone measuring 54 by 31cm on the top and 27 by 50cm on the bottom, with a thickness of 2.25cm and a depth of 15.5cm. This item, which is now on display in the Taymā' local museum, was discovered in Taymā' coated in tar on farmland currently in use. The inscription carved in the stone consists of just three lines: its letters are well written and the proposed reading shown above is quite certain, save for the fourth word, line 1, which is difficult to decipher.

Line 1-2: the first word is $hgr$, a masculine singular noun emphatic form meaning "stone". It has also been explained an "enclosure" (see A. Livingstone Atlal 7 (1983) p.105), $hgr$, "stone", appears in other Aramaic inscriptions (see CIS 3914 :4; DISO, p.82). Then comes the well known Semitic particle $dy$, "which", "that". The shape of the final $y$ dates back to around the 6th or 5th century BC (see Cooke, NSI, pl.XIII). The Aramaic verb $qr\tilde{b}$ come next, third person

* Copies of the Aramaic inscriptions can be found at the end of this thesis. The figure numbers correspond to the inscription numbers.
masculine singular perfect, "offered", "dedicated", occurs in Aramaic (see I. Rabinowitz JNES15 (1956), p.2; Cowl 30:28, 31:27; DISO p.264). This is followed by the most obscure part of the inscription: the letters can just be made out as 'ḥḥ w p̣ẉṃ w ḅṇy,(1) "'ḥḥ and p̣ẉṃ w sons of". Alongside these words appear the letters ḥtmh which form a personal name that occurs in pre-Islamic Arabian inscriptions as ḥtm (see Harding, Index, p.193). This is followed by the word which could be read as lmnwḥ, a compound of the well known Semitic preposition l, "for", "to", and the name of the well known pre-Islamic deity Manat ḫb which is mentioned in the Qur'ān (see 53:20). The chief centre of the cult of Manat was in Qudaid a stopping-place on the pilgrim road between Madinah and Makkah (see Cooke, NSI, p.219, Ibn al.Kalbi, p.13). Then comes the noun, ıḥt, "goddess", feminine construct singular. The shape of the first ' in ıḥt is similar to the Nabataean ḫ. But the shape of ḥ which occurs in the personal name ḥḥb is similar to the Aramaic shape of ḥ. This is followed by the plural noun, in the emphatic state ıḥt, "the goddesses", which occurs in other Aramaic inscriptions (see J. Segal, Iraq 31 (1969), p.172). This is followed by ḫyy, a compound of the preposition l, "for", and the masculine, construct plural noun ḫyy,"life", which appears in other Aramaic inscriptions (see G. Driver, PEQ, (1938), p.189, Cooke, NSI, 70:4, DISO p.87).

Line 2-3: Then comes the noun ṛpsḥ formed of ṛps, "soul", feminine singular with the masculine third person singular suffix, "his", to give ṛpsḥ, "his soul", which occurs in other Aramaic (see CISii114:4; Cooke, NSI, 70:4; Gibson, TSSI, 33:3; Koopmans, Chrest, 50:4; Donner and Röllig, KAI, 229; DISO, p.183). Then comes the word which can be read ḥṛṭh. The shape of the ̣ is similar to that carved in ḥḥ (line 1) ḥṛṭh is feminine, singular, noun meaning "posterity",

(1). B. Aggoula, read this word as mwmw as a personal name (see Syria 62 (1985), pp.65-66. 34
with the third person masculine singular suffix "his". Cooke, NSI, p.191 related ḥrḥ to the Nabataean ḥr and Arabic أخْرُ used in the sense of 'posterity'. However, it has been suggested that ḥrḥ means, "future", (see Brauner, CLOA, pp.45-46). There is, however, in Aramaic another word for posterity which occurs in other Aramaic inscriptions, ẓṟḥ (see below inscription No:11). The final word is difficult to make out, but the best reading may be the suggestion made by Beyer that it is ḫlm, "forever", (see K. Beyer, A. Livingstone, ZDMG137 (1987), p.290).

Inscription No.2


Text
npš ṭḥ br
ṭ mēntn

Translation
Memorial stone of ṭḥ, daughter of mēntn

Commentary

This inscription is carved on a gravestone of the so-called silent visage type. The stone is 125cm high by 28cm wide, with a thickness of 10cm. The distance between the second line and the edge of the stone is 60cm and that between the top of the face and the top of the stone is 4cm. Although the face is elegantly engraved, the nose has for some reason been broken and there is no mouth: this may indicate the redundancy of speech or death. The stone was found in the burial area of the ṣaʿādi gardens and is now on display in the local museum in Taymāʾ. The reading proposed above is therefore certain. Paleographically the inscription may go back to at least the 5th or 4th century (see Gibson, TSSI, p.188).

Line 1-2: The first word is to be read as npš, "memorial stone", which is a feminine construct singular noun, which occurs in other Aramaic inscriptions found in Taymāʾ (see R. Degen, NESE, 2 (1974), pp.88-89,
inscription Nos, 3, 4, 5, 6 published by Livingstone and other (Atlal 7 (1983), pp.106-108), then by Beyer and Livingstone (see ZDMG 137 (1987), pp.288-290). Then comes the first personal name, the first two letters of which can be read as ṣ and š, although ṣ has also been suggested by Livingstone (see Atlal 7 (1983), p.105). However, the letter ṣ usually comprises three strokes joined at their lower point with the right stroke curving to the left to join the top edge of the middle stroke. In this case, however, the right leg does not curve to join the middle stroke (see Table 1) and the letter must therefore be read as š, followed by l and h, giving šlh, a feminine personal name which occurs in Biblical Hebrew as נַּֽלְּֽוֹ� (see BDB p.1019). The next word is brt the feminine singular construct noun, "daughter". Then comes a personal name which can be read as m ByteString, a feminine form of m ByteString which means in old Aramaic "spring" or "source" (see J. Fitzmyer, JAOS, 81 (1961), p.193; DISO p.162; Brauner, CLOA, p.355).

The name occurs in other Aramaic inscriptions as m ByteString, (see G. Driver, PEQ (1938), p.189; Cooke, NSI, 70:2; CIS114:2; Donner, Röllig, KAI, 229:2). M ByteString appears compound with 'lhy as m ByteString'lhy (see R. Degen, NESE, 2 (1974), p.96).

**Inscription No.3**

(Plate II)


**Text**

npš šyc
br grmn
by /rhl/ 'b zy
šnt /16/

**Translation**

memorial stone of šyc,
son of grmn
in /the month/ of 'ab
of the year 16
Commentary

The inscription is written on another gravestone of the silent visage type. Fashioned from ash-grey sandstone, 55cm high, 30cm wide and 20cm thick, it is semi-circular in shape at the top. The face fills the upper third of the stone, while the remainder, which is separated by a thick horizontal line, shows the inscription, which consists of four lines of Aramaic script. The writing itself closely resembles that in inscription No:2. The letters are elegantly carved, with shapes that are easily made out. The reading of the inscription is clear except for the final word on the fourth line.

Line 1-2: The first word is _npš_ (see inscription No:2), followed by the name _šyʾc_ , a masculine personal name occurring in Nabataean inscriptions as _šyʾclḥ_ (see Cantineau II, p.150). The name occurs also in pre-Islamic Arabian inscriptions as _šyʾc_ , "companion", (see Harding, Index, p.364, Ryckmans, p.208). This is followed by the well known Aramaic noun _br_ , "son of", and the name _grmn_ , a masculine personal name occurring in pre-Islamic Arabian inscriptions as _grmn_ and _grm_ (see Harding, Index, pp.159-160).

Line 3: The first two letters can be read as _b_ and _y_ , but the others in the word have been completely obliterated. However, as has been suggested by Aggoula (see Syria 62 (1982), p.68) the best reading is _byrh_ , which is a compound of the preposition _b_ , "in", and the masculine singular construct noun _yrb_ , "month", which occurs in other Aramaic (see Cowl 2:1, 10:1:5, 11:4:8, 13:1, 14:1, 20:1, Kraeling, BMAP, 2:1, 3:1, 4:1, RES 438:3,491:4:5, J. Segal, JSS31, (1986) p.73, DISO p.111). This reading is suggested by the month name _'ab_ which follows. In Syriac it is _šur_ , approximate equivalent August", (see Dic-Syr p.1, Healey, FSS, p.76). Then we have the relative _zy_ , "which", "of", which appears in other Aramaic texts (see Cowl 1:3, 3:12, 11:3, 13:8, 14:6; Cooke, NSI, 69:2, 70:1; Gibson, TSSI, 8:2:3, 41:3, 59:1, Brauner, CLOA, p.159).

Line 4: The first word can be read as _šnt_ , "year", which appears in other Aramaic inscriptions (see J. Segal JSS31 (1986) p.75; N. Avigad
IEJ17 (1967), p.109). This is followed by a shape which is very hard to decipher although Aggoula (see Syria 62 (1986), p.68) read it as 105 according to Bosra calendar, (1) corresponding to 210/1 AD. But this reading is totally unacceptable, because paleographically the inscription most likely goes back to at least around 5th or 4th century BC.

Beyer, Livingstone (see ZDMG 137 (1987), p.289) have a better and more acceptable reading: 16 of the rule of Darius II (424-404).

It must be confessed that we know little about the dating system used by the Aramaean. However, according to the few dating Aramaic inscriptions available, it seems that they used to employ two methods: first was to date according to the year of reign of the Assyrian, Babylonian, Egyptian and Persian emperors; second the year of the reign of the local king was utilised (see Zengirli: Panammw inscription which was published by G. Cooke, NSI, No:62).

Inscription No.4A


Text

npš grmn br m

 tmn ngd'

Translations

Memorial stone of grmn son of mtmn, the officer

Commentary

The block of stone accommodating these two inscriptions (4A; 4B) is quite small and shows signs of having been cut on each side, in such a manner that it would not have rested in the ground. As Livingstone and others have suggested, this was most likely a practice

(1) This dating system used in Syriac in the fifth and sixth centuries; for more details see W. Hatch, An Album of Dated Syriac Manuscripts, Boston 1941, pp.18-20.
piece rather than a gravestone for two people (see Atlal 7 (1983), p.108). Measuring 23cm by 28cm and 7cm in thickness, the stone was found with a somewhat damaged bottom, although this does not affect the reading. The first and second line, which have rulings beneath them, are upside down. The inscription contains two lines separated by thick horizontal lines. The letters are elegantly carved and easy to read, therefore the reading shown above is quite certain.

The first word is to be clearly read as ṇpt, "memorial stone", (see inscription No:2), followed by the personal name ḡrmn, the g of which has an unusual shape. ḡ is normally written with two strokes descending from a single point, but in this instance the right leg turns to the right, then cuts up through the left leg. This makes the letter similar in shape to m in Syriac characters (see Table:1). ḡrmn is a personal name which occurs also in inscription No:3. The word br, "son of", follows. Next, the name of ḡrmn's father which can be read as mtm, the second letter, t, is unusually carved. The name occurs in Phoenician inscriptions as ṇtmm (see Phoen, PN, p.143) and also the personal name mtm appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.526). Although Livingstone and others (see Atlal 7 (1983), p.108); Beyer, Livingstone (see ZDMG 137 (1987), p.290) have read this name as ṇtmmn, adding a second n (which almost certainly belongs to the following word), it would seem that the best reading is ṇtmmn. This is followed by the word read by Beyer, Livingstone (see ZDMG 137 91987) p.290); Livingstone and others (see Atlal 7 (1983), p.108) as ṇd without any explanation. The correct reading when we align the extra n to the new word is either ṇgd' a masculine noun in the emphatic form "the officer", "workman", (see Cook, Glossary, p.80), or ṇgr', a masculine singular noun meaning "carpenter", (see DISO, p.147). It seems that the best reading would be ṇgd', "officer".

Inscription No.4B

Text
npṣ bᶜtw br ty
mw

Translation
Memorial stone of bᶜtw son of tymw

Commentary
This small inscription appears below inscription No:4A, but the other way up. Although the letters are carelessly carved the reading proposed above is certain save for the last word, the second letter of which is hard to make out. The first word is to be read as npṣ, "memorial stone", (see inscription No:2), followed by the first personal name which contains four signs read by Beyer, Livingstone incorrectly as bsk. This reading ignores the second sign which appears to be c (see Gibson, TSSI, p.188; Cooke, NSI, pl.XIII). This is followed by t (see Gibson, TSSI, p.188, Column No:1) and finally w (see Gibson, TSSI, p.188, column No:4; Cooke, NSI, pl.XIII Column No:7). Therefore this word should be read as bᶜtw, a masculine personal name which also appears in Nabataean inscriptions (see JS 151). This is followed by the noun br, "son of". The next word can be read as follows: t, followed by a shape that is very difficult to make out, though it may be y, then m and finally w. This gives tymw, a masculine personal name which also appears in Nabataean (see Contineau II p.155) and in Palmyrene (see Stark, PNP, p.117).

Inscription No.5

Unpublished.

Text
npṣ
šgᶜn
br ᵃbdgn

Translation
Memorial stone of
šgᶜn
son of ᵃbdgn

(Plate III)
Commentary

This inscription, which contains three lines, is carved on a memorial stone fashioned from ash-grey sandstone measuring 94cm by 28cm and 12cm in thickness. The sculpture on the upper section shows a figure of the silent visage type. (as in inscription No:3), it has no mouth. The eyebrows are described in straight lines. The lower register is given over to the Aramaic writing, which dates back to at least the 5th or 4th century BC according to the shape and style of the letters (see Gibson, TSSI, p.188). This gravestone was found in Taymā' and was given by some of the local citizens to Taymā' Museum, where it is currently under restoration. The letters of this inscription are well written and can easily be read. The reading given above is quite certain.

Line 1: This contains just one word nps, "memorial stone", (see inscription No:2). The distance between its letters is worthy of note.

Line 2: This also contains just one word šg cn, a masculine personal name which occurs as a personal name in a slightly different form in Palmyrene as šgw (see Stark, PNP, p.113). In Arabic شجاع means "brave".

Line 3: The first word is br, "son of", the only word with joined letters. This is followed by a word which is to be read as c bdgn, a personal name composed of c bd, the common Semitic noun, "servant", and the root gnn, "protect", known also in Syriac and Phoenician inscriptions (see Dic-Syr p.50; Tomback, Phonen, p.67).

Inscription No.6

Unpublished.
Text
qbr ʕlymnnt
brt tymn
Translation
Grave of ʕlymnnt
daughter of tymn

(Plate.IV)
Commentary

This is another inscription written on a gravestone fashioned from grey sandstone, measuring 95cm x 34cm and 13cm thickness. The face rises up approximately 7cm from the surface of the stone. The face which is on the upper section, has no mouth and the eyebrows are curved. The letters of this inscription are satisfactorily carved and thus the reading proposed above is quite certain.

Line 1: The first word could be read as q a shape which occurs in other Aramaic inscriptions (see Cooke, NSI, pl.XIII; Gibson, TSSI, p.188), followed by b and r, giving the masculine singular noun qbr, "grave", "tomb", which occurs in other Aramaic inscriptions (see Dupont-Sommer, Sfire, IIa:4:5; J. Starcky, OA9 (1970), p.133; R. Degen, NESE 2 (1974), p.91). Then comes the personal name which is to be read as clymnnt, which could be explained in two different ways: either this name has a connection with the Semitic noun which occurs in Biblical Hebrew in both forms as a masculine יַנָּח, "young man", and in feminine form as יַנָּחָה, "young woman", (see BDB, p.761) and also appears in Nabataean inscriptions as a masculine, qlym, "young man", and as a feminine, qlymt, "young woman", (see Cantinean II, p.131), or the first part name is maybe derived from ql, "noble", and the pre-Islamic deity Manat َمَانت.

Line 2: The first word is the well-known word brt, "daughter", the mark found preceding brt has no connection with the inscription. It may have been written by mistake by the engraver. The next word is clearly to be read as tynm, a personal name which may be related to the famous city of Tayma'. Derivatives of place-name are commonly used as personal name by Arabs.

Inscription No.7

Unpublished.

Text

$tbt f '/ z/y/

(Plate V)
Translation
'bnt' who

Commentary
This inscription is carved on the edge of a block of ash-grey sandstone, damaged on the upper surface and carelessly worked. It measures 48cm by 38cm and 18cm in thickness. The item was found in an industrial area north east of Taymā'. It is now on display in the city's museum. The five or possibly six, carelessly engraved signs are from right to left, 푡 (with unusual shape), b, n, t and finally, perhaps, '. This gives 'bnt', which may be a personal name or connected with the adjective את", "good", which occurs in Biblical Aramaic (see BDB p.1094). Then comes the letter z followed by what may be a y to give zyy, "which", "who" (see Brauner, CLOA, p.159)

Inscription No.8 (Plate.V)
Unpublished.

Text
mḥrn' dy
qrb mr'y

Translation
The incense altar which
mr'y dedicated

Commentary
This Aramaic inscription is carved on the side of an incense altar. Fashioned from ash-grey sandstone, the artefact is, save for the inscription, totally without decoration. It measures 59cm by 21cm by 23cm and the top of the incense altar is 10cm x 6cm. The engraver has carved two lines of Aramaic writing. Paleographically the inscription may go back to at least around the 5th or 4th century BC (see Gibson, TSSI, p.188). The reading is possible and can be easily made out.

Line 1: The first word is to be read either as mḥrn' or mḥdn' with
the Aramaic emphatic ending. **mhrn'** may be a new word referring to
the incense altar itself. It is interesting to note that the only part of the
incense altar elegantly fashioned is the section upon which the
inscription appears. The relative pronoun **dy**, "which", follows. From
the point of view of Aramaic this is significant since it may help to date
the text. The use of **zy** belonging to an earlier period of the language
than dy.

Line 2: The first word is to be read as **qrb**, "dedicated", "offered", a
3rd masculine singular perfect verb (see inscription No:1). The next
word is either a proper name **mr'y** or a masculine singular noun with
first person suffix, "my lord", (see Cowl 16:3, 37:1, 38:1, 39:2,
54:10, 67:7, 70:1, 80:9). It seems that the better reading of **mr'y** is as
a proper name.

Inscription No.9

Unpublished.

Text
**mhrn' dy**
**qrb ngclh**
**br 'r sn**
**br nh'l**
**xx' lhyy**
*/ngclh w npś*
*/ḥrth/**

Translation
The incense altar which
ngclh
son of 'r sn
son of nh'l offered
for the life
of ngclh and the soul
of his posterity
Commentary

This ash-grey sandstone incense altar found in Tayma' shows on one of its sides, six or more lines of Aramaic script, similar in content to those in inscription No:8. The words in the inscription are divided neither by dividers (dots) nor by spaces and in this respect it resembles all Aramaic inscriptions found in the Tayma' area. The writing is unclear in parts, especially in lines 4, 5 and 6. However, the letters are nicely carved and the reading proposed above is fairly certain.

Line 1: This word is clearly legible as mbhrn', "incense altar", (see inscription No:8). This is followed by the relative pronoun dy, "which". Paleographically the inscription may go back (as most of the inscriptions included in this corpus) at least around the 5th or 4th century BC (see Gibson, TSSI, p.188).

Line 2: This begins with the verb qrb, "offered", (see inscription No:1). The next word is to be read as ngC lh, a personal name composed of the Semitic root ngC, "touch", (see DISO p.174) is found in Aramaic, and the word lh, "god". The ' is dropped, for one reason or another by the engraver, may be because there was not enough space.

Line 3: The first word is clearly the noun br, "son of", carved in a style used in inscription No:8. Then comes a personal name which could be read as 'rsn, an epithet which appears in pre-Islamic Arabian inscriptions as 'rs and 'rs (see Harding, Index, p.37; Ryckmanspansi p.47). The name is also found in Punic as 'bd'rs (see Cooke, NSI, 45:7). It is attested in Phoenician as 'rs (see Cooke, NSI, 21:1).

Line 4: The first word can hardly be anything else but br, "son of", followed by the personal name nh'l, a proper name appearing in pre-Islamic Arabian inscriptions as nhl, "to drink", (see Ryckmanspansi p.137, Harding, Index, p.602).

Line 5: The letters of the first word are very difficult to make out with the exception of the final one, which can be distinguished as '). Then comes lhyy, a compound of the particle l, "for", "to", which

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appears frequently in Aramaic inscriptions (see DISO pp.130-132) and hyy, a masculine plural noun construct (see DISO p.86).

Line 6: Unfortunately, the first word has been completely obliterated save for the final letter h. Since there is space for four letters before h, there are two alternatives for this reading. Because the preceding word in line 5 is lhyy the next word is either a noun or a personal name. (a) If it is a proper name, it is probably one that appears in the inscription. Since h is clear the only suitable candidate is the name ng'Lh, which appears in line 2. But the second problem is how to read the following letter, which looks at first like n. The n cannot belong to the next word, np's. The only reasonable reading, then is w, "and", unusually formed. Thus the line can be read as lhyy ng'Lh w np's, "for the life of ng'Lh and soul of ..." (b) the second possibility is to read the first word in line 6 at np'sh, "his soul", this giving lhyy np'sh w np's, "for the life of his soul and the soul of ..."

Line 7: Unfortunately, the whole of the line has been effaced, but can be restored tentatively as 'hrth, "his posterity".

Inscription No.10

Unpublished.

Text

np's c'mrn br
xxx'l

Translation

Memorial of c'mrn son of
xxx'l

Commentary

This small block of stone, damaged on its right side, was cut on each side in such a manner that it could not have remained standing in the ground. Measuring 33cm by 44cm by 40cm by 12cm, the block carries two lines of inscription in the middle. The letters are messily engraved yet can still in part be made out.

Line 1: The first word can be read as np's, "memorial", (see
Inscription No:2). The next word is c'mrn, a masculine personal name which occurs in other Aramaic inscriptions (see Donner, Röllig, KAT, 229:4). This is followed by the noun br, "son of".

Line 2: This word is impossible to decipher but two of the signs may be ' and 1.

Inscription No.11


Text
1. / /t tym'
2. h/ qym pšgwthr w br
3. m/lk z/y/ lḥyń hṭly by /l/
4. šlm zy db w'rḥbh w
5. h/qym krs' znh qdm
6. šlm zy db lmz/y/ tb šngl'/'
7. w'sym' lḥy tym '/'
8. lḥyy npš pšqw
9. ḡrw wz'ét m'r' /xxx/
10. /w/ lḥyy npš h zy /hṭly /

Translation
1. city of Taymā'
2. pšgwthrw, son of
3. the king of Lḥyān, ḡṭly set up house
4. of šlm of db and 'rḥbh and
5. he set up this throne in front of
6. šlm of db as the seat of šngl'
7. and 'šym' the gods of Taymā'
8. for the life of the soul of pšgw
9. ḡrw and his offspring, m'r' /xxx/
10. and for the life the soul of ḡṭly
Commentary

This inscribed stele was discovered during the excavation carried out in Tayma' in 1979 by the Ministry of Education, Department of Antiquities and Museums. The excavations were led by Abu-Duruk. Photographs of the item appear in Atalāl 3-4. The stele is slightly damaged on both its base and sides, which unfortunately affects the inscription, especially in lines 4, 6, 7, 8 and 9. It measures 75x26x0.61cm and is divided into three sections. The uppermost edge has a rectangular projection, beneath which appear a number of sacred symbols, which extend downwards 0.25cm. On the righthand side of the stele, there is an eight-pointed star, usually taken to be the symbol of Ishtar, the Goddess of the planet Venus (see G. Bawden, Atalāl 4 (1980), p.83, Abu Duruk, IAT, p.61). To the left of the star, there is a shape which is probably the full moon (sin). To the left of the full moon, there is another damaged symbol, which cannot unfortunately be identified with any certainty but could be a human figure. Immediately above the eight-pointed star in the top right hand corner, there is the winged disc.

The general arrangement of the wing feathers, horizontal above and slanting or vertical below, indicates its Egyptian and Mesopotamian influences. The disc was kept as the predominant, and indeed, essential emblem of the sun (see S. Dalley, PSAS 15 (1985), p.29; S. Dalley, Iraq 48 (1986), p.85-86).

Finally, to the left of it, there is a damaged symbol which cannot unfortunately be identified with any certainty. Below these symbols comes the Aramaic inscription, ten lines of high-relief Aramaic writing with letters that are clearly carved and with a few exceptions, easy to read.

The interest in this stele is the shape of its letters which resemble those of the Tayma' stele in the Louvre (1879, see Gibson, TSSI, pl.IX). Moreover, the technique and the style of engraving in the two inscriptions is identical. Also important is the connection between the people of Tayma' and the surrounding civilization that is evoked by
the sacred symbols above the inscription. A cube of greenish-coloured soft stone was found with the stele in Qasr al-Hamra'. Each face of this cube measured 0.37 m. G. Bawden, who describes this cube-shaped stone with its relief carvings, states that the iconographic motifs have their origin in Mesopotamia and that the religious symbols, the crescent and the star, are likewise of Mesopotamian character. He further maintains that this motif probably originates in Egypt. The human figure appearing on both faces of the cube-shaped stone is of Babylonian artistic mode. He thinks that the frontally-viewed head is rare in Mesopotamian art but that it forms one of the more common motifs in the religious art of South Arabia. The decorated sides of the cube-shaped stone reflect a clearly Mesopotamian style (see G. Bawden, Atlal 4 (1980), pp.83-84; Abu-Duruk, IAT, p.57).

Line 1: unfortunately the first part of this line has been completely obliterated. Therefore it has not been possible to make any attempt at the completion of the first line. The word which is clearly legible in this line is tym', preceded by the letter t which clearly belongs to the previous word. tym' is now called "[َّيِّمَا]" and is situated in Northern Arabia in an oasis that was famous even in ancient times. Caravans on their way to Egypt or Assyria would stop over there, and the influence of commerce with these two countries is evident in both stelae (1879 and 1879).

(1) Beyer, Livingston (ZDMG 137 (1987) p.286) restore this obliterated line by suggesting that the missing word are śnt ... b byr/ t tym' "in the year ... in the city of Tayma". While Aggoula (see Syria 62 (1985), p.66) restores this obliterated line by suggesting that the missing words are "b mdyn/ tym' "in the city of Tyma". But it seems that there are still more spaces to be completed; cross (see CBQ48 (1986), p.390) restored this by suggesting the following additions "hšb' zv šhrwp/l tym'" "the stele which šhrwp governor of Tyma", which is even more unacceptable restoration, in our view, because there are not enough spaces to add all the letters which he has added. The restoration should not consist of more than nine letters in order to fit in the line.
Line 2: Damage to the right edge has obliterated the beginning of the first word, although since the three distinguishable letters are q, y and m the missing letter could conceivably be h. This word gives ḥqym though the q has an unusual shape. ḥqym would be the 3rd masculine singular perfect aphel of qwm, "to arise", the verb occurs in other Aramaic (see Kraeling, BMAP, 6:16; Donner, Röllig, KAI, 214:2, 215:2; Ismael p.250, DISO pp.254-255; Brauner, CLOA, p.519). Then follows the personal name which could be read as follows: p s g w, ṭ (see Gibson, TSSI, p.188, Cooke, NSI, pl.XIII), although ṣ has also been suggested (see A.Livingstone, Atlal 7 (1983); p.109; F. Cross, CBQ48 (1986), p.391; K. Beyer, A. Livingstone, 2DMG137 (1987), p.286). However, the letter ṣ usually comprises three strokes, in general the strokes are straight. In this case, however, the right leg curves to join the middle stroke (see table I) and the letter must therefore be read as ṭ, followed h, r, w. This gives ṭṣgwṛhw. This personal name would be a compound of ṭṣgw, a personal name which occurs in Palmyrene (see Stark, PNP, p.109) and ṭwr, which may be derived from the Semitic verb found in Hebrew as יֵבַר, "to be clean", "pure", or the noun יָבַר, "cleanliness", (see BDB p.372). So ṭṣgwṛhw would be a personal name here a double name being used to differentiate one ṭṣgw from another. This way was the case in the kingdom of Liḥyan (see F. Cross, CBQ48 (1986), p.390). The following word is clearly to be read br, "son of", although the final letter r is difficult to make out.

Line 3: Unfortunately, the first letter of the first word has been completely obliterated but it could possibly be read m. This followed by l and k to give mlk, "king". Then the scribe wrote z, presumably beginning zy.\(^{(1)}\) We suspect that he omitted the y by accident. Therefore this may be read in a corrected form as mlk\(^{(2)}\) zy, "king

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\(^{(1)}\) F. Cross suggested that the letter y is damaged, possibly as a result of erasure (see CBQ48 (1986), p.392). This is not wholly acceptable, since there is no space for the y.

\(^{(2)}\) Segal suggested that this word is to be mlky, a personal name (see Abu-Duruk, IAT, p.64); so also Livingstone and others (see Atlal 7 (1983), p.109). However, Beyer, Livingstone (see ZDMG 137 (1987), p.287) have read it as mlky
of". Then comes the word lhyn. The shape of l, being similar to the Nabataean l, lhyn is the name of a kingdom in Arabia.

Next comes hcfly which has been explained by Segal as the causative of cfy meaning, "offered up", (see Abu-Duruk, IAT, p.65); so also Livingstone and others (see Atlal 7 (1983), p.109); F. Cross (see CHQ48 (1986), p.392). However, hcly is explained by Anggoula as the city of al-culâ (see Syria 62 (1985), p.66). However, the better explanation as suggested by Beyer, Livingstone (see ZDMG 137 (1987), p.287) that it is a personal name, one occurs in pre-Islamic Arabian inscriptions as hcll (see Harding, Index, p.618).

The following word is to be read as b.y and then probably t, although the state of the inscription at this point makes it hard to tell. The combination makes byt, "house", or "temple", (see Dupont-Sommer, Sfire, Ia:6, Ib:3; Cooke, NSI, 61:9, 63:17; Cowl 13:11; Kraeling, BMAP, 3:21, 9:4, 10:5; Hoftijzer, Kooij, Aramaic, ll:6; DISO, P.35; Brauner, CLOA, P. 93.

Line 4: The first letter of the first word is missing, but taking into account the fact that the next two letters are l and m and the previous word was byt, "house", it is reasonable to suppose that the missing letter is š, for this would give šlm the name of a well-known deity which also occurs in the other Aramaic inscription found in Taymā' (Louvre 1897). šlm appear to have been an Aramaic or north Semitic deity and not native to Arabia (see Gibson, TSSI, 30:2:3, 10:12, Cooke, NSI, 69:2, 70:3). The relative pronoun zy, "of" follows. Next to zy comes a word consisting of two letters which could be read and interpreted in two different ways:

(1) the first letter may be of r, followed by an unusual form of the letters b. This gives rb, "great". (see Abu-Duruk, IAT, p.65). It may also be a place-name comparable to hgm in šlm hgm (see Taymā' 1897), Livingstone and other (Atlal 7 (1983) p.109); Cross (see CBQ 48 (1986), p.390); Beyer, Livingstone (ZDMG 137 (1987), p.287).

meaning, "royal man", "royal official". Both, Aggoula (Syria 62 (1985), p.66) and Cross (CBQ48 (1986), p.392) have read it as mlk, "King of".
(2) Alternatively the word may be read as ḏb (the form of ḏ and ṛ being similar in old Aramaic) giving a place name. Compare ḏb a place situated near al-BSra (see Yaqūt 2 p.436) although, that no place name ḏb is known near Taymā'. The following word is the particle ṭ, "and".

The next word is very difficult to decipher. It has been suggested this word consists of four letters ḏ, ṛ and ṛ to give ḏḥ, "wayfare", or ṛḥ (see Abu-Duruk, IAT, p.65). However, the best reading for this word would seem to be as follows: ' (see Gibson, TSSI, p.188), ṛ, ṛ, ṛ and ṛ. This would give ṛḥbh, which could be interpreted in two ways:

(1) The masculine noun ṛḥb with the third person masculine singular suffix. ṛḥb occurs in Biblical Hebrew as רְחִב, "wide" (see BDB p.932) in Arabic (see Lisān 1 p.413). Therefore ṭṛḥbh might mean, "and its wide area", /enclosure".

(2) Since ṣlm occurs in Taymā' stele 1879 reference to the cult of ḥgm and ṭḥrm, here the reference may be is to the ṣlm of ḏb and ṛḥbh, which could be the better reading.

The last word is the particle ṭ, "and".

Line 5: ṭ the initial letter of the first word is thought to be missing. The remaining letters are clearly ṣ, ṭ, ṭ, giving ḥqym, "set up", (see line 2). Then comes a word which can be read as ḏhā ṛ a masculine singular construct noun, "throne", which occurs in other Aramaic inscriptions (see DISO, p.127, Brauner, CLOA, p.291). This followed

(1) This word in our view is mistakenly read by Segal as bḥkân, "in it now" (see Abu-Duruk, IAT, p.65); Livingstone and others, read it as mythbh, "his pedestal". (See Atlal 7 (1983), p.109), while the first letter is clearly ḏ (see Gibson, TSSI, p.188) not m. It has also been misinterpreted as ṭḥbh by Aggoula (see Syria 62 (1985), p.66). The same mistake was also repeated by Beyer, Livingstone as ṭḥbh (see ZDMG 137 (1987), p.87). However, the better reading has been suggested by Cross is ṭḥbh (see CBQ48 (1986), p.390).

(2) The throne in question is probably the "cube" found in association with the
by the masculine demonstrative pronoun znh, "this", which occurs frequently in old Aramaic (see DISO p.291, Brauner, CLOA, p.169). Finally, in this line we have the preposition qdm, "before", "in front", which is common in Aramaic (see Cooke, NSI, 61:21, 65:2. Cowl 2:21, 10:13, 16:3, 30:2, 31:3).

Line 6: The first word is clearly šlm (see above line 4), then comes zy, "of". Next, comes the place name db (see above line 4). Then comes a word that can be read as 1m then the shape which is most probably z, although it has been read as y, even though it does not have the middle bar peculiar to y. t followed and then finally b, to give lnztdb, compound of 1, "for", "to" and mzth which unfortunately so far has no explanation. However, this word has been read as lmyth by Segal (see Abu-Duruk, IAT, p.64; A. Livingstone and others, Atal 7 (1983), p.109; F. Cross CBQ48 (1986) p.390; B. Aggoula, Syria 62 (1985) p.66, K.Beyer, A. Livingstone ZDMG 137 (1987) p.287). This may be accepted. myth is a noun meaning, "sent", "pedestal", which occurs in other Aramaic (see CISII 114:1; Cook, Glossary, p.72, DISO, p.150). The last word in this line is šngl, the final ' being missing. šngl' is the moon god (see Cooke, NSI, p.198, Gibson, TSSI, p.150, B. Aggoula, Syria 62 (1985), p.69).

Line 7: The first word is w, "and", followed by the third deity mentioned in this inscription, šym' (see II Kings 17:30). Then comes the noun plural construct 'lhy (see inscription No:1). Then follows the place name tym' the 'of which is missing, probably as a result of the damage sustained by the edge of the stele.

Line 8: The first word is to be read lhay a masculine plural construct noun (see inscription No:1). Then comes the noun feminine singular construct npš, "soul", (see inscription No:1), followed by the name of the donor psgwthr. Note that here is an unusual space between the g and the w.

Line 9: The first word is the second part of the personal name psgwthr, then comes the particle w, "and", followed by the masculine noun zrc h, with the third person singular masculine suffix, "his offspring". This occurs in other Aramaic (see Cooke, NSI, 61:20, stele (see photograph Atal 4 (1980), p.169).
Cowl 85, DISO p.80, Brauner, CLOA, p.174).

The last part of the final word has been obliterated. It is preceded by the letters m, r, 'mr' is a personal name which occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.536).(1)

Line 10: Unhappily, the only clear word we are able to read is npšh, and both the beginning and end of this line are missing. The best reading, for the beginning, suggested by Cross (see CBQ 48 (1986), p.390) and Beyer, Livingstone (see ZDMG 137 (1987), p.286) is whyy, "and for the life", followed by npšh which could be interpreted in two ways: (1) as the singular feminine noun, with the third person singular suffix npšh, "his soul", (see Abu-Duruk, IAT, p.66; A. Livingstone, Atlal 7 (1983), p.109; B. Aggoula, Syria 62 (1985), p.66; K. Beyer, A. Livingstone, ZDMG 137 (1987), p.287). (2) As has been suggested by Cross (see CBQ 48 (1986), p.390), npšh, "the soul". This spelling with -h of the emphatic masculine form is paralleled in Biblical Aramaic (see E5:14) and it could be the better interpretation. Next comes the word zy, "of".

The last word in this line unfortunately is obliterated, but since there is only enough space for four letters, the most likely restoration is the personal name hšly (see line 2).

(1). Segal explained mr' as the noun, "Lord", (see Abu-Duruk, IAT, p.66); Livingstone and others (Atlal 7 (1983), p.109); Beyer, Livingstone (ZDMG 137 (1987), p.287). However, the better interpretation to mr' is as suggested by Cross as a personal name (see CBQ 48 (1987), p.393).
IV. The Aramaic Script of the Text Studied in this Corpus
Script in the Corpus Studies

For the undated written historical sources and documents the best way to establish their date is on the basis of a methodical study of the development of the script.

Therefore, the palaeography of the inscriptions studied in this collection most likely dates back at least to around the end of the fifth and fourth centuries BC, because the Aramaic script from the fourth century BC and onwards shows a tendency to bend with long downstrokes to the left, as the d, q, t, k, m, n and p. This is however not the case in the inscription No.11, the palaeography of which goes back at least to the early part of the fifth century BC.

The script as a whole develops as a result of the following factors:

(A) the dropping elements, as the shape of h in early Aramaic inscriptions is generally written with three horizontal bars and later on only one bar remains (see Gibson, TSSI, p.188).

(B) alteration in form, as in the case of the letter z which is in early Aramaic formed by two parallel horizontal strokes joined by a vertical line (see Cooke, NSI, pl. XIII) and later on it generally has a slightly rounded head on a downstroke and the lower bar often ascends slightly to the right, forming a base line for the downstroke (see for example Tayma' inscription table 1).

(D) the joining elements formerly written separately, as in the case of the letter s which used to have this shape in early Aramaic inscriptions and which later on became a vertical stroke curving to the left, the top part of which resembles a small hook (see table1).

(1) This led to the distinction between, the inscription carved in the fourth century and onwards or backwards.

(C) The opening of the top and sides of the letters such as b which was a vertical stroke with a close head, but later on it became a vertical stroke with an "open cup" head (see table 1).

Therefore palaeography is an important way of dating undated sources, but not all letter followed parallel paths of development and sometimes forms remained stable a century or more\(^{(1)}\) such as ', y and l.

\[ \ddagger \]

This shape of the \( \ddagger \) occurs frequently in this collection of Aramaic inscriptions. It can be formed as a horizontal and vertical stroke intersecting to form a cross, with a small projection at 45 degree in the top right hand section. However, it can appear in a number of forms (see tables 1 inscr. I and II).

b: \( \mathbf{y} \)

This is a vertical stroke with an "open cup" head and a base that moves towards the left. The shape of b found in this collection is more or less in conformity with the normal shape of b in the fifth and fourth centuries (see Gibson, TSSI, p.188), except for the b in the Tayma' inscription (1979).

g: \( \wedge \)

This has two slightly rounded legs, often tending towards the left and descending from a single apex. The only unusually formed of g appears in inscription No:4A (see table 1' inscr. 4A).

d: \( \mathbf{y} \)

This letter consists of an upright vertical stroke with a concave head similar to that of b and r. In this collection the d is the only letter joined at its right side to another letter other than r (see inscription No:5, line 3).

\(^{(1)}\) Naveh, op.cit., p.4.
This letter consists of three strokes. In the fifth and fourth centuries the shape of h was almost a horizontal stroke drawn from right to left with two descending oblique strokes. One is drawn from the right end and the other from the middle (see tables I, inscr.1).

w: ฏ

The normal shape of this letter in the fifth and fourth centuries is an upright vertical stroke, curving on the top to the left to form a short horizontal. In this collection the shape of w appears mostly with a rounded head (see table 1, inscr.1) and for the unusual shape of w see table 1, inscr.4B).

z: ฑ

The shape of this letter is similar to the shape of yṣ, but minus the middle stroke. The ฑ is remarkably similar to the Latin z.

h: ḫ

The normal shape of the ḫ in the fifth and fourth centuries is two parallel vertical lines, joined more than half way up by a horizontal bar, however the bar often projects from the middle of the left vertical stroke, ascending to join the right stroke at its top, as it appears in Taymāʾ stele 1987, line 8 (see table I, inscr.II).

ţi: ῥ

The normal form of ῥ in the fifth and fourth centuries is that this letter begins above the upper line descends and then curves to the right, ascends again to the top line and finishes with an oblique stroke to the left.

y: ȳ

Only its middle bar distinguishes ȳ from z. Generally the y has a slightly rounded head on a downstroke and the lower bar often ascends slightly to the right, forming a base line for the downstroke (see table1). This shape occurs in Phoenician inscriptions (see Gibson, TSSI, p.187).
This is an upright vertical stroke, with two small projections from the same apex. Its mouth is open on the left (see table I, inscr. II).

\[ l \]

The tallest letter, this often begins above the upper line, the descending stroke being either vertical (see table I, inscr. 2 and 6) or curving to the right and becoming more rounded (see table I, inscr. I and II).

\[ m \]

This normal shape of \( m \) in the fifth and fourth centuries is the vertical stroke, topped by a curve to the left which is cut by an obliquely descending bar. Occasionally the bar is drawn down to the middle of the vertical stroke (see table I, inscr. 3); alternatively it is just a small stroke (see table I, inscr. II).

\[ n \]

A long vertical stroke, often wavering and sometimes curved to the left. It turns at the top to form a small horizontal stroke, this sometimes curves to the right with an occasionally wavering head (see table I, for example inscr. 3 and 5).

\[ s \]

This is a vertical stroke curving slightly to the left, the top part of which resembles a small hook (see table I, inscr. II).

\[ z \]

Open at the top, this resembles the concave head of the b, d and r, but is more rounded.

\[ p \]

An upright vertical stroke with a lower part that often curves slightly to the left, the topend projects a tail and is often rounded (see table I, inscr. 2, 4A and 10). This letter form was well known in Phoenician (see Gibson, TSSI, p.187). An unusual form sometimes appears in this collection (see tables 1, inscr. 1 and 9) similar to the Syriac (see Healey, FSS, p.7).
This is a vertical line, often turning slightly to the left and right joined normally from the top by a wavering stroke, projecting from the top right as a small stroke which forms a small tail (see table I, inscr.II).

A vertical stroke, with an oval shape adhering to its top right side, resembling the Latin (p) except for the fact that the oval shape is not closed (see tables I, inscr. II). It also appears as Ꞃ and ꞃ.

This is a vertical stroke with a rounded open head similar to the d and b. The two letters r and d are difficult to distinguish except in context (see tables I for example 6, 8 and 9).

This letter is composed of two strokes, joined together at its lower apex. The left stroke projecting a small line, which sometimes curves slightly to the right (see table I, inscr. 4A) or left (see table I, inscr.9).

This is a vertical stroke curving slightly to the left with a small tail descending to the left (see table I, inscr.ii). This tail usually curves to the right forming a descending stroke (see table 1, inscr. 2 and 3). This descending stroke rarely descends to the left. Then it joins the main vertical stroke (see table 1, inscr.4A).
Key to the Aramaic Script Tables

(1) Taymā'; J. Gibson, Textbook of Syrian Semitic Inscriptions, Oxford 1975, p.188.

(2) Carp; J. Gibson, Textbook of Syrian Semitic Inscriptions Oxford 1975, p.188.

(3) Inscr: Inscription.
Table I

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V. Conclusions
(1) The eleven inscriptions studied in this corpus are engraved on different types of stone.

(a) There are four small stelae bearing inscriptions, two of which were carved for a female (inscription Nos 2 and 6) and the others two for a male (inscription Nos 3 and 5). The following chart shows their features:

Note: (a) the dimensions given in cm are height x width x thickness.

(b) the following symbols are used:

√ = present

x = absent

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<td>straight</td>
</tr>
<tr>
<td>Carved face</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>No. of lines of text</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>Formal</td>
<td>√</td>
<td>√</td>
<td>√</td>
<td>√</td>
</tr>
<tr>
<td>Mouth</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Eyebrows Style of carving</td>
<td>high-relief semi-circular</td>
<td>low-relief semi-circular</td>
<td>low-relief semi-circular</td>
<td>low-relief straight</td>
</tr>
<tr>
<td>Style of carving</td>
<td>low-relief</td>
<td>low-relief</td>
<td>low-relief</td>
<td>low-relief</td>
</tr>
</tbody>
</table>

(b) Three inscriptions are on blocks of stone, two of which have the inscriptions engraved on the face of the stone (inscription Nos 4 and 10), while inscription No.7 has its signs carved on the edge of the block. The following chart shows their features:
<table>
<thead>
<tr>
<th>Feature</th>
<th>Block of Inscr. 4</th>
<th>Block of Inscr. 7</th>
<th>Block of Inscr. 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimensions</td>
<td>23x28x7</td>
<td>48x38x18</td>
<td>44x40x12</td>
</tr>
<tr>
<td>No of lines of text</td>
<td>2</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Style of carving</td>
<td>Low-relief</td>
<td>Low-relief</td>
<td>Low-relief</td>
</tr>
<tr>
<td>Formal</td>
<td>√</td>
<td>x</td>
<td>√</td>
</tr>
<tr>
<td>State of preservation</td>
<td>The stone was damaged in its lower section</td>
<td>The stone was damaged on its edge</td>
<td>The stone was badly damaged on the right side</td>
</tr>
</tbody>
</table>

(c) Two of the inscriptions in the collection are carved on incense altars.

<table>
<thead>
<tr>
<th>Feature</th>
<th>Incense altar of Inscription 8</th>
<th>Incense altar of Inscription 9</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dimensions</td>
<td>59x21x23</td>
<td>33x44x12</td>
</tr>
<tr>
<td>No. of lines of text</td>
<td>2</td>
<td>7</td>
</tr>
<tr>
<td>Style of carving</td>
<td>Low-relief</td>
<td>Low-relief</td>
</tr>
<tr>
<td>Lines separating the lines of text</td>
<td>x</td>
<td>√</td>
</tr>
</tbody>
</table>

(2) The Taymā’ Inscription

(a) The iconographic motifs have their origin in Mesopotamia as do the religious symbols. The winged disc probably originates in Egypt; it appears in its straight form more commonly in Assyrian than in Babylonian art. Moreover, there seems to be two main cultural expressions represented in this stele. The first is the
strong northern influence reflected by the star and winged disc, both of which are of late Babylonian character. Secondly, the northern influence is apparent in the full moon.

(b) Liḥyān, if the reading is correct, is a well-known Semitic tribe and Kingdom situated in Arabia. Despite the fact that the Liḥyanites had a separate language this stele was carved in Aramaic. This proves that Aramaic was in use among the Liḥyanite people.

(c) It is important to note here that the deity šngl' occurs on the Taymā' stele of 1879 and that the name of the other deity linked with šngl' was earlier read as ṣyr' (see Cooke, NSI, 69:16; Gibson, TSSI, 30:16). However on the 1979 stele the name is clearly šym'. Therefore, the reading of ṣyr' should be corrected to šym' thus giving šngl' and šym' instead of šngl' and ṣyr'.

(3) The best way to establish the date of undated written sources and documents is on the basis of the development of the script. Palaeographically the inscriptions covered in this study go back to the late fourth century BC (at the time when the local citizens of Taymā' began to employ Aramaic in their daily life) with the exception of inscription No.11, which goes back to the fifth century BC. The inscriptions are funerary except for inscription Nos 1, 7, 8, 9 and 11, which are offering texts. The quality of the inscriptions varies: some are poorly written with clumsy letters (such as inscription Nos 7 and 10) while some are beautifully inscribed with letters that are easy to make out (such as inscription Nos 5 and 9).
SECTION THREE
I. Introduction

Unfortunately the Nabataeans themselves have left no written records of their achievements and thus, the sources which we must rely upon are first and foremost the classical works such as Josephus War of the Jews and Antiquities of the Jews,\(^1\) and Strabo's Geography.\(^2\) Brief mention of the Nabataean is also made in works by Tertullian, Stephanus Byzantus, Diodorus Siculus, Ptolemy, Plutarch, Nicolaus of Damascus, Ammianus, Marcellinus, DioCassius, Tacitus, Augustus (Res Gestae), Appian\(^3\) and the Bible.\(^4\) The context of one particular Biblical reference indicates that Damascus was ruled at the time in question by a Governor for the Nabataean King (see II Cor 11:32); elsewhere in the Bible the Nabataean are referred to as Nabataioi (see I Macc 5:25, 9:35). The only other sources of information about them are the remains of the artefacts which they left behind such as coins, inscriptions and archaeology.

Towards the fourth century BC\(^5\) the Nabataeans moved from

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\(^{1}\) The works of Flavius Josephus. Translated by William Whiston, London 1844. Flavius Josaphus has been described by J. Riddle: "... he was not only pro-Roman but also an apologist for the Jewish people. As an historian Josephus seems quite fair but, when it comes to drawing interpretations he functioned as a propagandist... A rule of thumb in reading Josephus is to remember that whenever he found it possible he exalted the Maccabees and degraded the Zealots." See Riddle, J., Political History of the Nabataean From the Time of Roman Intervention Until Loss of Independence in 106 A.D., North Carolina, thesis 1961, p.24.

\(^{2}\) Most of his information about this area was taken from two sources: Agatharchides and Aelius Gallus, and both were his friends.


\(^{4}\) The text we have used is the Jerusalem Bible, London 1966.

\(^{5}\) Although, one of the Assyrian inscriptions which goes back to around the
their original home, which was probably in the south\(^{(1)}\) and, following the same method and style as the Aramaeans earlier, infiltrated slowly into Edomite territory, drove out its native inhabitants, and settled there. Gradually the Nabataeans successfully established their own society and kingdom. The independence and prosperity of the Nabataeans had, according to Strabo's reports, caught the eye of Alexander the Great. Before long, Arabia was second after India on his agenda.\(^{(2)}\) As Diodorus of Sicily reports, Antigonus, a general of Alexander's\(^{(3)}\) desired to subjugate the Nabataeans and attacked them twice. The first attack, led by Athenaeus, was a total failure according to Diodorus: "Most of the hostile troops they slaughtered where they lay; the rest they slew with their javelins as they awoke and sprang to arms. In the end all of the foot-soldiers were slain, but of 

sixth century BC, mentions the name Na-ba-a-a-ti, it seems that there is no relation between this name and the name Nebayôt mentioned in the Bible (see Gen. 25:13) and Nabatu, the name by which the Nabataeans referred to themselves in their own Aramaic inscriptions. For more details see F. Winnett, W. Reed, *Ancient Records From North Arabia*, Toronto 1970, p.99; E. Broome, "Nabati, Nebaioth and the Nabataeans: the Linguistic Problem", *Journal of Semitic Studies* 18 (1973), pp.1-16; M. Abu Taleb", *Nabayat, Nabayot, Nabayat and Nabatu: the Linguistic Problem Revisited*, *Dirasat* 11 (1984), pp.3-11.

(1) All scholars agree that the Nabataeans moved from the Arabian peninsula, but their opinions on the place of the Nabataeans' origin in the Arabian peninsula differ. Some believe that they moved from the North of Hijáz or al-Jawf; others believe they moved from the South of the peninsula and others say they may have come from the East of the peninsula, see J. Milik, "Origines des Nabataens", *Studies in the History and Archaeology of Jordan* I (1982), pp.261-265; M. O'Connor, "The Arabic Loanwords in Nabataean Aramaic", *Journal of Near Eastern Studies* 45 (1986), p.213.


(3) These events took place after the death of Alexander the Great.
the horsemen about fifty escaped, and of these the larger part were wounded."(1) 

The second expedition to Petra was led by Antigonus's son Demetrius unable to overcome the brave and hard fighting Nabataeans, he was forced into signing a treaty with them, a result which Antigonus was loathe to accept: "Antigonus rebuked him for the treaty with the Nabataeans, saying that he had made the barbarians much bolder by leaving them unpunished."(2) 

The Nabataean kingdom flourished from the first century BC until it was annexed by the Romans in 106 AD.  (3) As G. Bowersock writes "The Nabataeans were prosperous and at peace. They had developed an effective system of desert agriculture and built up a group of strategically placed cities throughout the region."(4) 


(3) As Diodorus reports: "About this time Palma, the governor of Syria, subdued the part of Arabia around Petra and made it subject to the Romans ... Arabia ... It was given the name of a province, assigned a governor, and compelled to obey our laws by the emperor Tragan ...", see Negev, A., "The Nabataeans and the Provincia Arabia", Aufstieg und Niedergang der Römischen Welt II principat 8 (1977), pp.640-642. 

They also produced much fine architecture with tombs of a distinctive type. (1)

But who exactly were the Nabataean, this enigmatic nation which had so intrigued Alexander and led to the subsequent attempt at their subjugation? Before carrying forward our discussion, we have to define, what we mean by the terms Nabataean and Arab.

The Nabataeans were a group of people, as indicated above; who were active in the NW Arabian peninsula from around the fourth century BC to 106 AD, when their territory was annexed by the Romans. Some of the Nabataean kings used to call themselves "king of Nbrw" as is illustrated from the Nabataean inscriptions. (2) The word Nbrw may be derived from the Semitic root nbt "draw water from a well". (3) Since the Nabataean as we know from classical sources had their own special way of digging wells for their "irrigation system" this way explain why they were called Nbrw. Gradually, they accepted this definition "Nabataean" to distinguish themselves from the other tribes around that time.

The term Arab as used by the Assyrian and Babylonians to refer to the group of people who were active in the desert of Arabia from the ninth century BC. (4) Therefore, the term Arab is related to all the


(2) For example, see Cooke, NSI, 78:4; Euting, Nab, 23:3; Winnett, Reed 16:2.


groups of people who were active in that area.

It is worth mentioning that it is hard to establish the racial origins and affiliation of an ancient people as J. Healey writes "As a matter of general truth it must first be stated that the establishing of the racial origins and affiliations of an ancient people is always and inevitably very difficult."(1)

Early historians and geographers such as Diodorus, Josephus and Strabo class them as Arabs.(2) The Bible, too refers to them as Arabians (see II Mac 5:8). But modern scholars are divided in their opinions. The writer for The Pictorial Biblical Encyclopedia states that "... they were not Arabs ..."(3) while P. Hitti believes that the Nabataeans do not appear to have been of pure Arabian stock but rather were "sedentarized Bedouins, who through a shift in many of their old habits, had fallen under the influence of Aramaic civilization."(4) The view of the editor of the Jerusalem Bible is that the Nabataeans were Aramaeans who had the Arabian tribal style of life.(5)

The adoption of the Aramaic language and script by the Nabataeans is another factor behind the reluctance of modern scholars to acknowledge their Arab origin. The general conclusion reached by

(1) Healey, J., "Were the Nabataean Arabs?" forthcoming.

(2) For example, as Diodorus writes: "... the eastern parts are inhabited by Arabs, who bear the name of Nabataean ..." see Negev, op.cit., p.523.

(3) Lawlor, op.cit., p.27.


(5) Jerusalem Bible, 1966, p.667; M. Jastrow defines the term Nebat, an Arabic settlement South-East of Palestine, see A Dictionary of the Targumim, the Talmad Babli and Yerushalmi and the Midrashic Literature, London 1926, p.868.
these historians is that the Nabataeans were, like the language they used, Aramaean.

However, the adoption of the Aramaic language and script does not necessarily point to Aramaean origins. Indeed we have both ancient and modern examples of nations adopting the scripts of other people for the sake of progress or other considerations, when Aramaic was the lingua franca of the region, for example, both Jews and Persians favoured it over their own languages; several other nations also used to write some of their inscriptions in Aramaic. A modern example of alien language adoption might be that of the Algeria which under French occupation (1832-1962), adopted the language of the colonists (albeit by force rather than by choice). The non-Aramaic origin of the Nabataeans is suggested by the subject matter of their inscriptions.

The subject matter of the Nabataean inscriptions is mostly of local Nabataean interest, with most of the personal names being of Arabic origin as suggested by E. Littmann, who believes, as do the majority of scholars, that to judge from their personal names the Nabataean are Arabs.\(^1\) Admittedly one can find Greek,\(^2\) Latin, Hebrew, Egyptian and Aramaic personal names in the Nabataean inscriptions but this is mostly a result of contact between the Nabataean and other nations.\(^3\)

In addition to the personal names argument, there is the argument concerning religion. The main factor behind the development of the Nabataeans of religious concepts was their transition from nomadic to sedentary existence in a new, urban situation. The Nabataeans were

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(1) Littmann, E., *Nabataean Inscriptions from Southern Hauran*, Leiden 1914, pp.19-24; for more details see *Nabataean Inscriptions* and list of personal names below.

(2) Greek personal name occurs in the collection studied here; see inscriptions No:56, 69 and 89.

(3) Another modern example purely related to scripts is that of Turkey under Atatürk (1923-1938). In 1928 the Latin script was introduced and the existing Arabic script made illegal. No one, however, would presume from the Turks' use of the Latin script that they are European in origin.

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bound to be influenced by the religious orientations of their new home, and in time they began to adopt some of the deities that were worshipped in their new community. Thus as P. Hammond writes "In such a context, religion is a rather vague concept. The desert world is full of spirits, benevolent and malevolent. In time a tribal god may emerge who is thought to control the destiny of the corporate group. Table commensality with that god, or a group of gods, may develop, and a "sacrificial" element takes root. Individual areas of the environment (e.g. sun, moon, stars, natural phenomena, etc) acquire their individual gods and a pantheon develops."(1) Nabataean religion had much in common with the pre-Islamic polytheism of Arabia. Both Nabataeans and Arabians revered the god Hubal, the protector of the people, and Allat, the mother of the gods.

With regard to other aspects of society, it is worth noting that the Nabataeans according to the Greek sources, were of nomadic tribal background. As J. Healey writes "The Nabataean inscriptions reveal aspects of family and legal inscriptions suggesting a traditional tribal structure."(2) Thus it may be noted that the Nabataean lifestyle had much in common with the Arabian tribal lifestyle.

Finally we may quote a description of the Nabataeans by Diodorus of Sicily: "They are exceptionally fond of freedom ... consequently the Arabs who inhabit this country, being difficult to overcome in war, remain always unenslaved; furthermore they never at anytime accept a man of another country as their over-lord and continue to maintain their liberty unimpaired. Consequently neither the Assyrians of old, nor the Kings of Medes and Persians, not yet those of the macedonians have been able to enslave them, and although they led many great forces against them, they never brought their attempts to a successful conclusion."(3) As an example of modern scholars, N. Glueck described the Nabataeans as "In general the Nabataeans

(1) Hammond, op.cit., p.93.
(2) Healey, J., "Were the Nabataean Arabs?" forthcoming.
(3) Negev, op.cit., pp.524-525.
may be accounted one of the most remarkable people that have crossed the stage of history ..."(1)

The Nabataean Kingdom in the Middle and late Nabataean periods.
II. The Language

The language employed by the Nabataeans was Aramaic. For writing inscriptions they had set aside their Arabian dialect in favour of the lingua franca, which would necessarily have been more convenient in the face of diplomatic and may be more especially commercial needs. The people retained their Arabic dialect as a spoken language.\(^{(1)}\)

Structurally this dialect belongs to the NW Semitic family, more specifically to the post-Achaemenid Aramaic of the last centuries BC.\(^{(2)}\) The Nabataean texts are easy to recognize because of their characteristic script, a cursive hand out of which the modern Arabic script emerged.\(^{(3)}\) They are written from right to left. The inscriptions written before the Romans annexed the Nabataean territory were usually dated according to the years of the Nabataean kings.\(^{(4)}\)

E. Littmann\(^{(5)}\) in his study of Nabataean inscriptions divides them into five classes: funerary, architectural, dedicatory, honorary and short memorial inscriptions.

The large majority of Nabataean inscriptions are funerary; these have been divided by Littmann into two classes, "those in which a word for tomb or the like is given and which generally refer to a built funerary structure", such as inscription No:41 which found in Hauran and published by Littmann in *Nabataean Inscriptions from Southern Hauran*.

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(1) Hammond, op.cit., p.10; Littmann, op.cit., p.17; Riddle, op.cit., p.27; Cooke, NSI, p.215.


(3) Beyer, op.cit., p.27.

(4) For example see inscription Nos 78: 4; 81:9, published by Cooke in NSI.

dn̄h  npšw phrw
br  ṣly rbw gdymt
mlk tnwh...

This is the tomb of Fihr
Son of Shullai, the tutor of Gadḥimat,
the king of Tanukh

and "those which contain nothing more than the names of the deceased persons and which were often, but by no means always, placed on tomb, stones over simple graves in the ground like the majority of graves in our modern cemeteries" as the inscription No.126, which found in al-Hijir and published by Winnett, Reed in Ancient Records from North Arabia

qbr tlmwn br tdy

Tomb of Talmon son of Tadday

The architectural inscriptions which "give the name of the building, the name of the builder, often also the date", as inscription No:92, which found in al-Hijir and published by Cooke in A Text-Book of North-Semitic Inscriptions

dnh msgd' dy qbd
škwhw br twr' r'nr
dy bb, r'r  'lh rb'1 byrh

This is the cippus which Shakuḥu, son of Thora, made to A'ra who is at Boṣra, the god of Rabel in the
month

nyšn šnt ḫdh lmlkw mlk'    Nisan, the first year of Maliku the King

The dedicatory inscriptions which "contain as a rule the name of the donor of the object dedicated and the god or goddess to whom they are dedicated "such is the inscription No:24 which found in Hauran and published by Littmann in Nabataean Inscriptions from Southern Hautan.


dnh msgd'

This is the cult-stone

which was offered by

phkwrw pa-hakkūrū
br'wšw the son of 'Aus,
l'Ilt rb to Allat, the lady

t I'tr of the place

Finally the short memorial inscriptions which are very frequently found in Nabataean inscriptions which contain names of persons, such
as the inscription No:233 which found in al-ricula and published by Jaussen and savignac in Mission Archeologique en Arabie 2.

\[\text{tymw br } \text{obydw } \text{slm} \quad \text{Taymw son of } \text{obaydu, peace.}\]

All of the Nabataean inscriptions which are in this collection (see Nabataean inscriptions) are of this kind, except No.91.
III. Nabataean Inscriptions
Introduction

Previously known Nabataean Inscriptions from NW Saudi Arabia.

(1) During his visit to this area, C. Doughty collected Nabataean inscriptions and published them in Documents Épigraphique Recueillis dans le Nord de l'Arabie (1884). Some of these inscriptions were published by J. Euting, Nabatäische Inschriften aus Arabien (1885); Corpus Inscriptionum Semiticarum; G. Cooke, A Text-Book of North Semitic Inscriptions (1903); A. Jaussen and R. Savignac, Mission Archéologique en Arabie (1909-1914) and by F. Winnett and W. Reed, Ancient Records from North Arabia (1970).

(2) C. Huber collected during his visit to the region Nabataean inscriptions and first published them in Journal d'un Voyage en Arabie (1891); they were republished by J. Euting (1885); Corpus, G. Cooke (1903); A. Jaussen and R. Savignac (1909-1914); F. Winnett and W. Reed (1970).

(3) During his visit to this region J. Euting collected Nabataean inscriptions publishing them in Nabatäische Inschriften aus Arabien (1885). Some of these were republished in Corpus; G. Cooke (1903); A. Jaussen and R. Savignac (1909-1914); F. Winnett and W. Reed (1970).

(4) A. Jaussen and R. Savignac, collected new Nabataean inscriptions and published them in Mission Archéologique en Arabie (1909-1914). They also republished some of inscriptions found by C. Daughty (1884); C. Huber (1891) and J. Euting (1885). Some of these were also republished by F. Winnett and W. Reed (1970).

(5) In his book The Northern Hegāz (1926), A. Musil drew attention to various sites where Nabataean inscriptions are to be found, the most important being Rawwāfa, which was also mentioned by H. Philby (1957). The Rawwāfa inscriptions with five small graffiti, (two of these inscriptions are restudied in our corpus of texts as
inscription Nos 27-28), were first published by J. Milik "Inscriptions grecques et Nabateennes de Rawwāfa" in *Bulletin of the Institute of Archaeology University of London* 10 (1972), pp.54-58.

(6) H. Philby, in the book *The Land of Midian* (1957), Philby describes sites such as Jabal-Ghunaym in the Taymā' area where he found inscriptions. These inscriptions were first published by F. Winnett and W. Reed 91970).


(8) F. Winnett and W. Reed collected during their visit to the area new Nabataean inscriptions and studied inscriptions mentioned by H. Philby (1957), in their book *Ancient Record from North Arabia* (1970).


(11) Twelve new Nabataean inscriptions found in Maghāz ir Shu ʕaib by the Department of Antiquities and Museums, Riyadh were first published by A. Livingstone; Mr Khan; A. Zahrani; M. Salluk; S. Shaman in *Atīlal* 9 (1985), pp.128-144.

New Nabataean inscriptions were found in NW Saudi Arabia during my survey there in the summer of 1987.

(a) Inscriptions Nos:1, 2 were found in Jabal Qaʕ Abū Murr to the
NW of Tabūk City, nearly 85km north Rawwāfa.

(b) Inscriptions Nos:3-20 were found in Jabal Abū Makhrūq to the West of Jabal Qa'Abū Murr.

(c) Inscriptions Nos:21-28 were found in Jabal ṣarbūṭ Thulaytha, nearly 65km north of the al-Rawwāfa site.

(d) Inscriptions Nos:29-84 were found in three mountains, near to the southern end of Tabūk's arable area.\(^{(1)}\)

(e) Inscriptions Nos:85-89 were given to me by A. H. amd, now at King Saud University, Department of Archaeology and Museums, who collected them during his survey of the Egyptian Ḥaj route (1983), in mountains between Tabūk and Taymā'.

(f) Inscription No: 90 was found by a local citizen of al-HARRA, NW of Tabūk City, and given to me by the local Museum of Tabūk.\(^{(2)}\)

(g) Inscription No:92 was given to me by the Department of Antiquities and Museums, Riyadh. According to their sources this inscription was found in the al-Jawf area.

(h) Inscriptions Nos:93, 94, 95 were given to me by the Department of Antiquities and Museums, Riyadh, they were found somewhere in NW of Saudi Arabia.

(i) Inscription No:96 was given to me by the Department of Antiquities and Museums, Riyadh, this inscription was found in Taymā'.

\(^{(1)}\) Inscriptions 59, 60, 61, 62, 63 were given to me by the Department of Archaeology and Museums, Riyadh, according to their sources, they found in one of these three mountains.

Map indicating where our Nabataean inscriptions were found:

(1) The mountains near to the Southern end of Tabūk's arable area.

(2) Jabal Qā' Abū Murr.

(3) Jabal Abū Mahkrūq.

(4) Jabal Ţarbūṭ Thulaytha.

(5) al-Ḥerra.
Jabal Qa'c Abū Murr

Inscription No. 1

Text
bly šlm hnynw br hwrw

Translation
Truly peace, hnynw son of hwrw

Commentary

This inscription is engraved alongside others carved in various Semitic languages. The inscription immediately below it seems to be in classical Arabic, for the second word can be discerned clearly as ʿAllah. Several other Nabataean and Arabic graffiti have been carved nearby. Some of the letters of the inscription are joined, this reflecting the influence of more cursive everyday writing. The proposed reading shown above is only part of the original inscription, the second part of which is very indistinct.

The first word can be read clearly as bly, an interjection, "truly", (see E. Littmann, BSOAS15 (1953), p.5; Cook, Glossary, p.30). This word is notable for the particular style of letter formation. The form of the last letter, y, is similar the letter dates back at least to 270AD (see Healey, MME5, table I, Column 20). The second word can only be read as šlm, the common Semitic noun meaning, "peace", "greeting" (see Cantineau II, p.150; Cooke, Glossary, p.113). šlm is clearly written, and its letters are joined in a way that is seen frequently in other Nabataean inscriptions. The third word may be read as follows: the first letter is h (see Klugkist, MAS, p.222 Column 6). Then comes the letter, n, this is followed by a shape which can hardly be anything other than the form of y, then, n and finally w. Therefore it must be read hnynw, a personal name occurs in other Nabataean (see

* Copies of the Nabataean inscriptions will be found at the end of this thesis. The figure numbers correspond to the inscriptions number.
In classical Arabic, حنان means "mercy" (see Lisān 13, p.128). The fourth word is certainly بر, "son of", a very common Nabatean singular construct noun (see Cantineau II, p.74; Cook, Glossary, pp.32-33). The next word is to be read as هَرُوُرْ, a personal name which occurs elsewhere in Nabataean (see JS 5:11, JS50, JS91, JS185, JS251, JS315, JS363; CISi 191:2, 207:8, 212:5, 358; Winnett, Reed 51; Littmann, Nab, 2:1, 40:2, 105:2; Euting, Nab, 14:5; Euting, Sin, 16, 134, 163:1, 174:1, 185, 270, 456; Cooke, NSI, 87:8, 90:5; E. Littmann, BSOAS15 (1953), p.14; Cantineau II, pp.94-95; Khraysheh, PNN, pp.78-79).

Inscription No.2
(Plate I)

Text
qymw šlm

Translation
qymw, peace

Commentary

This inscription is crudely engraved. Its letters are joined. The reading is clear, although the second letter of the first word is rather puzzling. The first letter is a vertical stroke that turns to the left, forming a horizontal line which may have been lengthened accidentally and curves to the right making a semi-circle. It clearly should be read q. This is followed by the unusual shape which is most likely y. Then comes the m, followed by the w, the bottom of which is joined to the end of the vertical leg of m. This method of joining can be found in other Nabataean. Therefore the name must be read as qymw, a personal name mentioned in other Nabataean inscriptions (see CISi822, 825:2, 1146, 1323, 1339; Euting, Sin, 323, 353; E. Littmann, BSOAS15 (1953), pp.6-7; A. Negev, IEJ31 (1981), p.69; Cook, Glossary, p.104; Cantineau II, p.142; Khrayshah, PNN, pp.159-160). The second word is clearly šlm, "peace", "greeting", found in a manner that can be found also in inscription No.1. The forms of the two letters ล and š
date back at least to 267 AD (see Healeg, MME5, table I, Column 19).

**Jabal Abū Makhrūq**

**Inscription No.3**

**Text**

dkyr bḥb gdyw br
zgyw br gblw

**Translation**

Remembered for good gdyw son of
zgywy son of gblw

**Commentary**

This inscription is clearly and beautifully written and its letter can be easily read with the exception of the second letter of the first word on the bottom line. Some of the letters are joined, reflecting regular practice in cursive Nabataean. The forms of the letters date back at least to the end of the first century AD (see Healey, MME5, table II, Column, B-C). The content of this inscription is interesting, for the engraver has mentioned three generations: himself, his father and his grandfather, thus making a full genealogy. It is engraved on a rock which bears two Nabataean and Thamudic inscriptions and a drawing of a mountain goat. This kind of drawing is seen frequently in this area (for more details see E. Anati, Rock-Art in Central Arabia, Louvain 1968).

Line 1: The first word is clearly dkyr, "remember be", masculine singular passive, participle which occurs frequently in other Nabataean inscriptions (see A. Negev, IEJ17 (1967), p.250; Levinson, NAI, p.148; Cook, Glossary, p.40; Cantineau II, p.82). It is then followed by the noun phrase bḥb a compound of the preposition b, "in", "with" (see Cantineau II, p.69) and ḫb. "good", masculine singular absolute which is extremely common in other Nabataean inscriptions (see RES 1383, 1389, 1410, 1449; Euting, Sin, 93, 109:1, 117:1, 128:1; Littmann, Nab, 100; A. Negev, IEJ11 (1961), p.130;
A. Negev, IEJ 31 (1981), p.66; Levinson, NAI, p.163; Cantineau II, p.101). The second b has been lengthened as commonly happens in Nabatean script and is joined to the following letter g. The third word could be read in two ways:

(a) as ḡryw, a personal name mentioned in pre-Islamic Arabian inscriptions as gry (see Harding, Index, p.160). In classical Arabic it was given as a forename to children who were small at birth.

(b) The second possible reading is ḡdyw which is the better reading. This name occurs in other Nabataean inscriptions (see CISii 492, 619, 620:1, 661, 715; Euting, Sin, 93, 95, 98:1, 102:1, 179:2, 181:1, 196:1, 202:1; Cooke, NSI, 101:4; E. Littmann, BSOAS16 (1954), p.215; Cantineau II, p.77; Khraisheh, PNN, p.53) ḡdy is perhaps related to the Arabic word جَبَلُ, "goat", (see Cantineau II, p.77; Cooke, NSI, p.255), for it is well known that the Arabs were in the habit of calling themselves by the names of things around them, such as animals.

Line 2: The first letter of the first word is most likely z. This is followed by a shape which can be described as a triangle without a horizontal base, the left leg curves to the left to form a small stroke while the head of the triangle is circular, it seems that this shape can hardly be anything other than g. The following letter is most probably, y, followed definitely by w. The reading therefore must be ḡzyw, a personal name, which appears in pre-Islamic Arabian inscriptions as ḡyw, the root means, "to succeed", "drive along", (see Harding, Index, p.295) and in classical Arabic the meaning of رَجَعَ is "to push", "to urge", "to drive" (see Lisān 14, p.355). The following word is br, "son of". There is an apparent similarity in the form of the letters of the b and r with the b and r in br in line 1. This is followed by a word which may be read as ḡblw. The letter g resembles in form the g in ḡdyw. ḡblw is a personal name which occurs elsewhere in Nabataean (see CISii 1849:1; Cantineau II, p.76; Khraisheh, PNN, p.52) and also as ḡylw (see Euting, Sin, 301:3). In classical Arabic جَبَلُ means, "mountain". It is also used as a predicate of people who
remain firm and are not excited or affected by the adverse events around them.

_Inscription No.4_  
**Text**  
\( w^\text{'cbdmny br hn'kn } \)  
**Translation**  
\( W^\text{'cbdmny son of hn'kn } \)

**Commentary**

The letters of this inscription, which is engraved immediately above inscription No.3, are carelessly written, shallowly carved, barely legible and irregular in shape. Thus the proposed reading shown above must remain uncertain, since the original is very indistinct.

The first word may be read \( w, 'c, c \) then \( b \) followed by what is perhaps the form of \( d \), which may have been repeated accidentally. The next letter has the form of \( m \). Then comes two joined letters, \( n \) (although it may be read as \( b \)) and the final shape of \( y \), which both may or may not form part of the first word. Therefore the first word may read as \( w^\text{'cbdm or as w^\text{'cbdmny } as a personal name. But it may be that the first letter \( w \) is the extremely common particle \( w, "and", \) (see Cantineau II, p.88). Thus the name may be read as either \( c^\text{bdm} \), a similar personal name which occurs in pre-Islamic Arabian inscriptions as \( c^\text{bd} \) (see Harding, Index, p.54) or \( 'cbdmny \). Clearly \( br, "son of", \) is followed by the second personal name which is easy to make out save for the last letter which is made difficult to read by the semi-circle drawn to the left of the top of its vertical stroke. It may be read as follows: \( h, n, ' \) then perhaps the form of \( k \) and finally \( n \). Therefore it would read \( hn'kn \), a personal name that may be related to the pre-Islamic Arabian word \( hnk, "stupid", \) (see Harding, Index, p.627). In classical Arabic \( دِمَّا \) means, "a dusty grain", which is sometimes cooked, but this is a foreign loan word (see Lisān 10, p.508). But a second possible way of reading this inscription is: \( r^\text{c'y br rmny br hnk'n} \). The name \( r^\text{c'y } \) occurs as a personal name in Palmyrene inscriptions (see Stark, PNN, p.112), \( r^\text{c'y } \) a personal name occurs in pre-Islamic
Arabian inscriptions (see Harding, Index, p.282). In Biblical Hebrew it appears as a personal name as יָרְאָה which may be derived from the noun יָרְאָה "friend", (see BDB p.946). The names יֵרְאָה and יֵרְאָהwy are found in other Nabataean inscriptions (see Cantineau II, p.147; Khraysheh, PNN, p.167). Then comes the noun יָרְאָה, "son of", followed by the personal name יֵרְאָה. יֵרְאָה as a personal name appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.288). יֵרְאָה is maybe either of the same root as the Arabic noun יֵרְאָה, "pomegranate", (see Lisan 13, p.186). יֵרְאָה is also a place name situated in the middle of Iraq (see Lisan 13, p.187; Yāqūt 3, p.66) or related to the divine name which mentioned in Biblical Hebrew as (see BDB p.942).

Inscription No.5
Text
 glean gsm br w'lw
Translation
Peace, gsm son of w'lw

Commentary

Although this inscription is carefully carved, it is not as regular as some of the others. It is genealogical in content. The letters are joined and that may be due again to the influence of the cursive. The reading of this inscription is not very difficult since the forms of the letters are all known by the end of the first century (see Healey, MME5, table II, column C-E). Therefore the proposed reading shown above is certain.

The first word can clearly be read as glean, "peace", "greeting". The next word may be read as follows: the first letter is most likely g and it seems that it was joined to the preceding letter m by accident. It is followed by the letter s, then m in its final form, so that it must be read as gsm, a personal name appearing in other Nabataean inscriptions (see JS 104:3; RES 417:2, 1191; Cantineau II, p.80). The second personal name is w'lw, frequently found in other Nabataean inscriptions (see JS 189, JS190, JS233, JS325; CISi214:2, 245, 359, 365, 377;

Inscription No.6

Text
dnh nṣby' dy 'ḥw'

Translation
This is the pillars of 'ḥw'

Commentary

This inscription can be seen below inscription No.5, yet their different letter-forms and subject-matter suggest that their only connection is the fact that they were written on the same rock and in the same language. The inscription may have a connection with the pillar next to it. The letters of this inscription have unusual forms and could be read in different ways.

The first word can be read as dnh. This form of d is found in other Nabataean inscriptions (see Euting, Nab, p.23). The way that the letter, n is joined with the following letter can be found frequently in Nabataean inscriptions. dnh is the singular demonstrative pronoun, "this" occurs in other Nabataean (see CISi159, 164:1, 170:3, 182, 184, 185; Euting, Sin, 410:1, Littmann, Nab, 1:1, 2:1, 27:1, 28:1, 39:1, 41:1, 69:1, 71:1; RES 86:1, 89, 471:1, 1432:2, 1434; Winnett, Reed 16:1, 17:2, 57, 79:1, 92, 111:1; JS 25:1, JS28:1, JS43:2, JS54, JS56; R. Savignac, RB343 (1933), p.575; A. Negev, IEJ11 (1961), pp.133-135; A. Negev, IEJ13 (1963), p.113; J. Starcky, J. Strugnell, RB73 (1966), p.237, Cantineau II, p.83). The first letter of the second word is clearly n and the second is s (see Euting, Nab, p.23). The following two letters can be nothing else but b and y (see Euting, Nab, p.23). The final letter is clearly '. Thus giving nṣby', a masculine, plural noun with emphatic ending, "stela" (see RES 1088; Cantineau 92
II, p.122). In classical Arabic الأَوْلَى means "graven image", "idol", "a stone to which worship was paid" (see Lisān 1, pp.759-760). The following word can clearly be read as دَيْلِكُ, the particle, "who", "which", "that", "of" which occurs frequently in Nabataean (see JS58, JS82, JS100, JS109:2, JS141:1, JS188, JS189; CISi162, 163:C, 165, 173, Littmann, Nab. 1:1, 2:1, 18, 23:2, 24:2, 27:1, 28:1, Littmann, Semitic, 1:2; Euting, Sin, 416:1, 463:2, 551:2, 643:2; Winnett, Reed 16:1, 57:2, 79:1, 89:2, 91:8, 111:1, 130:1). The following word which could be read 'ُهِلُّ' can be interpreted in two different ways: (a) as a place name, since we know that 'ُهِلُّ' is a place name near al-Basra (see Yāqūt 1, p.118) in which case the inscription would be interpreted as referring to the pillars from 'ُهِلُّ'. (b) as a personal name, which is the better reading, giving "this is the pillars of 'ُهِلُّ". The personal name 'ُهِلْي' occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.31).

Inscription No.7

Text
w x m k br šly šlm c bydw br c bd c bdt

Translation
w x m k son of šly greeting, c bydw son of c bd c bdt

Commentary

The letters of this inscription are carved well, although they are not as regular and beautiful as in some of the other Nabataean inscriptions in this collection. The letters are rejoined. The way of joining the letters of šly, šlm and 'bd can be found in other Nabataean inscriptions. The importance of this inscription lies in two things. Firstly, it contains the genealogical details of two different families. Secondly, the letters are engraved in a form which suggests that the inscription may date back to the second century AD (see Healey, MME 5, table I). The letters are, for the most part legible and thus the reading proposed above is almost certain. The only exception is the second letter of the first word this is unclear and makes the word difficult to read. One reason for this may be that it is joined to
the following letter m. Thus the most likely reading of this word is: W, followed by the unclear letter, then m and finally k (see Kugkist, MAS, p.223, Column 6). Then comes the second word br, "son of", the vertical stroke of the b may have been connected to the horizontal stroke of K by accident. The second name is clearly to be read šly, a personal name which appears in other Nabataean inscriptions (see JS6:1, JS20:4, JS28:1, JS59, JS121, JS217, JS239; CISi221:4, 208:1, 367, 243, 399; Winnet, Reed 46, 125, 127; Euting, Nab, 11:1, 24:4, Littmann, Nab, 41:2, Cooke, NSI, 88:1, 93:4; E. Littmann, BSOAS 16 (1954), p.221; Cantineau II, p.150, Khraysheh, PNN, p.175) and also, it occurs as šlw, a personal name (see Cantineau II, p.150) in classical Arabic means "placenta" (see Lisān 14,p.396). al-shalā, also in classical Arabic means "the remainder of partly eaten animal" (see Lisān 14, p.442). This followed by the well known noun šlm, "peace", "greeting". The next word can easily be made out as bydw, a personal name found elsewhere in Nabataean (see JS233, JS236, JS375, JS378; CIS; 221:1, 323:1, 377, 500, 502:3; CISii 1553:3, 1927; Euting, Nab, 24:1; A. Negev, IEJ31(1981),p.71; Cantineau II, p.125; Khraysheh, PNN, p.133). The next word is br, "son of", followed by the easily read word bd bydw, a personal name which is attested elsewhere in Nabataean (see JS1:2, JS156:1, JS307:1; CISi188:1, 196:2, 198:11, 207:8, Littmann, Nab, 97:2, Euting, Nab, 12:10, 22:8, 24:7; R. Savignac, G. Horsfield, RB44 (1935), p.269; E. Littmann, BSOAS 16 (1954), p.221; J. Milik, J. Starcky, ADAJ 20 (1975), p.115; Winnett, Reed 92, 104; Cantineau II, p.126, Khraysheh, PNN, p.131).

Inscription No.8

Text
bydw br tymny

Translation
bydw son of tymny

Commentary

This inscription, although satisfactorily carved has lost some of its...
letters as a result of age and erosion. Some of the letters are joined. The joining of the letters of the name "bdw" can be found in other Nabataean inscriptions. The reading of this small inscription presents no problems, but the unknown shape drawn on the right hand side of the inscription cannot readily be explained as having any connection with the inscription.

The first word is to be read "bdw", a personal name found elsewhere in Nabataean (see JS74:1, JS81:2, JS106, JS118, JS128, JS220; CIS394, 761, 941; Littmann, Nab, 94:1, Euting, Sin, 214g, 467; R. Savignac, RB43 (1933) p.578; E. Littmann, BSOAS, 15 (1953), p.5; J. Starcky, J. Strugnell, RB73 (1966), p.237; Winnett, Reed 8, 60, 98, 99, Cantineau II, p.125, Khraysheh, PNN, p.128). The next personal name as follows, t, followed by y and m and then n, which is joined to the preceding m. This way of joining is well known in Nabataean inscriptions. The final letter is y, which is in an unusual form, but a similar shape occurs in other Nabataean inscriptions (see Klugkist, MAS, p.223, column (Noord-Arabic). Therefore the name must be read as "tymny" which means "the one who comes from Tayma". "tymny" is a personal name appearing in other Nabataean inscriptions as "tymw" (see JS61:2; CIS; 213:2; inscription No.59 below). In classical Arabic "tymw" means "one who is enthralled or infatuated" (see Lisân 12, p.75).

<table>
<thead>
<tr>
<th>Inscription No.9</th>
<th>(Plate IV)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>mtyw br 'ddy</td>
<td></td>
</tr>
<tr>
<td>Translation</td>
<td></td>
</tr>
<tr>
<td>mtyw son of 'ddy</td>
<td></td>
</tr>
</tbody>
</table>

Commentary

This inscription is crudely and badly engraved and its letters have unusual forms. As with the previous inscription, there is an unexplained shape drawn to the right of the inscription. The form of the letters m, t and w occurred in inscription No.8. These forms of these letters date back to the first century AD (see Healey, NMES,
talel II, column A, B, C). The proposed reading shown above is certain save for the last word which is indistinct.

The first word can be read easily as mtyw, a personal name which has the Aramaic ending w. This name may be associated with the Semitic noun mt, "man", which is found in Ugaritic (see Gordon, UT, p.439) and in Biblical Hebrew as נ(see BDB p.607). In classical Arabic "c means, "kinship", (see Lisān2, p.88). The next word is to be read br, "son of", followed by the last word which can be read as follows: an oval shape of ' , then an upright stroke that inclines slightly to the left forming a small horizontal stroke. There is little doubt that this is d. This is followed by a shape which could be either d or r. The final letter is most likely to be y. Therefore the word can be read in two ways: (a) as 'dry which would be a personal name, which in other Nabataean occurs as 'drw, "ruptured" (see Cook, Glossary, p.13; Cantineau II, p.57). 'dr is mentioned in other Nabataean inscriptions as a place-name (see JS183; Cantineau II, p.56). As a personal name it occurs in Biblical Hebrew as נ(see BDB p.12). In Phoenician the name 'dr is a title used for deities (see phoen, PN, p.261). (b) the second possibility of reading this name is as 'ddy, which is the better reading. The original significance of the name may possibly be found in the Arabic "d, "break", (see Lisān 3, pp.432-433). The personal name سما is known in classical Arabic.

Inscription No.10

(Plate IV)

Text
mtyw 'ṣb

Translation
mtyw 'ṣb

Commentary

This inscription is carved in large, crude letters, which are joined. Despite the fact that the letters lack elegance they are easily legible and therefore the reading proposed above is more or less definite.

The first word is certainly to be read mtyw, a personal name (see
inscription No.9). There is a similarity in the letter forms with the letter forms of the personal name mtyw in inscription No.9 table below:

<table>
<thead>
<tr>
<th>Inscription No.9</th>
<th>Inscription No.10</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꝏ</td>
<td>ꝏ</td>
</tr>
<tr>
<td>ꞁ</td>
<td>ꝁ</td>
</tr>
<tr>
<td>Ꞃ</td>
<td>Ꝃ</td>
</tr>
<tr>
<td>Ꝍ</td>
<td>Ꝍ</td>
</tr>
</tbody>
</table>

The second word may be read as follows: an oval form of ' ꝏ, then ꝁ (see Healey, MME5, tab.3, column A-C), followed by a shape which can only be read as ꝁ, and the final letter Ꝇ. Thus it must be read ꝁ Ꝇ ꝁ, which is evidently a personal name, although the engraver has not written the noun br, "son of", between the two personal names. Ꝇ Ꝃ ꝍ Ꝏ as a personal name occurs in pre-Islamic Arabian inscription (see Harding, Index, p.50). Ꝇ Ꝃ ꝍ Ꝏ may be associated with the Arabic verb صَبَبَ, "guide", "direct" (see Lisān 8, pp.192-193). The importance of this word lies in the form of its letters, which suggest a date around the first half of the first century AD (see Healey, MME5, table II, column A).

**Inscription No.11**

(Plate V)

**Text**

שפכנָו שִׁמ

**Translation**

شركات, peace

**Commentary**

Unfortunately, the letters of this small inscription are carelessly and badly engraved. They have a very unusual formation which renders reading difficult. Thus the text proposed above is not certain. Like most of the inscriptions carved on this site, it is accompanied
by an undefinable drawing. Some of the letters of this inscription are joined.

The first word may be read as follows; the first letter is probably c followed by a sign could be b, then comes d which has an unusual shape. The next letter is undoubtedly n, which is followed by what could be the shape of either p or k. The final letter is w, this giving either cbdnk or cbdnpw. It is hard to say whether cbdnpw is one word or two, but one might tentatively propose that cbdnk is a personal name a compound of the noun cb, "servant", and the personal name 𓊒𓊉𓊝 king of Egypt (see BDB p.647). Finally the last word is badly written, but is certainly to be read as slm, "peace", "greeting".

Inscription No.12  
(Plate V)

Text
slm hmdw br hwrw dy mn bnwn

Translation
Peace, hmdw son of hwrw who is from bnwn

Commentary

This inscription is carelessly and badly written and its letters are shallow and somewhat weathered, and moreover some of the letters have very unusual forms which make the inscription difficult to read. The reading proposed above must therefore be open to question. Some of the letters are joined. Below the Nabataean inscription there is an old Arabic (probably Kufic) inscription written in very shallow and unclear letters. In addition to this there is a primitive and unexplained drawing. The interesting thing with this complete and genealogical in content is that the engraver has included his place of abode in the graffiti.

The first word can be read as slm, "peace", "greeting". The next word can be read as follows: the first letter is probably h (see Klugkist, MAS, p.222 Column 1), the next letter may be read m. Then comes d and the final letter is clearly w. Therefore it must be read hmdw, a personal name appearing in other Nabataean inscriptions as
hmydw (see CIS;210:1; JS3:1; Euting, Nab,13:1; Cantineau II, p.97; Khraysheh, PNN, p.85; Cook, Glossary,p.54). In classical Arabic حم means, "praise", "reward" (see Lisān 3, pp.155-156). Next is the noun br, "son of". The vertical stroke of r is a wavy stroke, which is unusual in shape, followed by the name of the engraver’s father, which can be read as follows: ḥ (see Klugkist, MAS, p.223, Petra column), then clearly w, and r which would produce a reasonable reading. The final letter is w although it is in an unusual shape. This makes ḥwrw, a personal name found elsewhere in Nabataean (see inscription No.1). This is followed by the common Semitic particle dy, "who", "of", which appears frequently in Nabataean inscriptions (see Cantineau II, p.81; Levinson, NAI, p.146), which in turn is followed by the preposition mn, "from" another common Semitic word (see Cantineau II, p.115). Then comes the place name which gives this particular inscription its importance. The word itself is not easily made out, but the following reading seems the most reasonable b, n, w and finally n again. The reading therefore is bnwn, known as a place name belonging to the Arab tribe بنى تميم (see Lisān 13, p.60).

Inscription No.13

Text
šm x y x y br hn't's ntn' šlm

Translation
šmxyxy son of hn’t’s, the giver, peace.

Commentary

The letters of this inscription, unfortunately are carelessly written and somewhat weathered. Some of the letters have unusual forms, and it seems that someone has tried either to deface the inscription or to carve a fresh one over the original. Thus the proposed reading is open to question.

The only words easily made out being br,"son of" and šlm, "peace". The name of the engraver’s father is legible, albeit difficult to interpret, so the first letter is to be read ḥ followed by n which joined
to the next letter ' (could be read also as w). Then comes t, this is followed by the ' and finally the s. The proposed reading is thus \textit{hb't's}, which is a personal name compounded of \textit{hn't'} a name which occurs in Palmyrene inscriptions (see Stark, PNN, p.89). A similar name is found in pre-Islamic Arabian inscriptions as \textit{hmt} (see Harding, Index, p.205), and the divine 's (see Cantineau II,p.65). This is followed by a word very shallowly carved, which can be read as follows: n, t and a shape which can hardly be anything else than n and finally '. Therefore it may be read \textit{ntn'}, which may be derived from the Semitic verb \textit{ntn}, "give",(see Cantineau II, p.123; Cook, Glossary, p.84). \textit{ntn'} is a noun with emphatic ending and may be translated as "giver". It is followed by the word \textit{slm}, "greeting", "peace".

The name of the engraver is difficult to distinguish, so it is hard to propose any useful reading. The only letters which can be distinguished are the first letter, which may be \textit{s}, then m. Followed by the shape which is so hard to make out. Next the letter y, followed by the shape which is also hard to read. Finally the y.

\begin{itemize}
\item \textbf{Inscription No.14} (Plate VI)
\item \textbf{Text} dkrwn l ngbt
\item \textbf{Translation} Remembrance of ngbt
\item \textbf{Commentary}
\end{itemize}

This inscription is carefully and elegantly engraved, although it is not as beautiful as some of the other graffiti. The letters are joined. The importance of this inscription lies in the shape of its letters, which suggests that it may have been engraved as early as the second half of the 2nd century AD (see Healey, MME5, table 1,column 8). Like the previous inscriptions found at this site (such as inscription No.9-11), it began with an unknown symbol. The inscription contains only three words and the proposed reading shown above is quite certain.
The first word begins with d, the following sign is k and is connected to a shape which could be r, then comes the letter w, followed finally by the form of n. This gives ḏkrwn, "remembrance", an absolute singular noun that appears in other Nabataean inscriptions (see JS180:1; CIS; 163A, 169:1, 338:1, 407, 459; RES 1442; F. Zayadine, ADAJ21 (1976), p.139; Littmann, Nab, 100:1; Cook, Glossary, p.40; Canlineau II, p.82). This is followed by the very common particle ٰ, "for", (see Cantineau II, p.109; Levinson, NAI, p.177).

The second word can be read as either ḏqrt or ṣqbt. The personal name ḏqrt might be derived from the Nabataean verb ḏqr, "examine", (see Cantineau II, p.73) and a similar name occurs in other Nabataean inscriptions as mbqrw (see Cantineau II, p.73). But the better reading of this name is ṣqbt. A similar name is attested in Nabatean, ṣqbw (see Euting, Sin, 441:2; Cook, Glossary, p.83), and it occurs also as ṣqybw (see Euting, Sin, 441:2; Cook, Glossary, p.83), and it occurs also as ṣqyb (see Euting, Sin, 99:2, 153:2; JS269; CISii2173:2, 2244:2, 2768; Cantineau II, p.122; Khraysheh, PNN, p.122; Cook, Glossary, p.83). The verb تَقْبَ in classical Arabic means "to bore", "to make a hole", (see Lisān, pp.765-770).

Inscription No.15

Text
ṣlm ḏl'lg br ḥyw om 'y

Translation
Peace, ḏl'lg son of ḥyw om 'y

Commentary

This inscription is irregularly carved and somewhat weathered. Moreover, the engraver has carved the letters of this inscription in an angular way and the letters are squashed together in such a way that reading becomes extremely difficult. Once made out, they comprise a full genealogy, and the proposed reading shown above is more or less beyond doubt.
The first word is clearly to be read as šlm, "peace", "greeting". The second word begins with what can only be c (see Klugkist, MAS, p.222, column 2), followed by the letters b, d, ', 1 and g. The g has been lengthened and joined to the preceding letter by accident (as has been found in inscription No.5). The final form is certainly ', and thus the complete word reads as 'bd'l', a personal name found elsewhere in Nabataean inscriptions (see CISi 157:2, 173:4, 1205:1; E. Littmann, BSOAS16 (1954), p.225; R. Savignac, RB42 (1933), p.415; Cantineau II, p.125; Khraysheh, PNN, p.127; Cook, Glossary, p.87). The name is compounded of the well-known noun bd, "servant", (see Cantineau II, p.125) and the divine name 'lg' (see Cantineau II, p.76). The second personal name can be read as: ', b, y, w and g (see Klugkist, MAS, p.222). This is followed by ', y and finally the letter ' (see Euting, Nab, p.23). Therefore it must be read as 'hyw'g'y', a compound of 'hyw, a personal name occurs elsewhere in Nabatean inscriptions (see CISi 207:8, 846:3; Cantineau II, p.59; Cook, Glossary, p.15) and g'y which may be related to the city of g' a city situated near Petra (see A. Negev, IEJ13 (1963), p.114; Cantineau II, p.76).

Inscription No.16

Text
ćbdw br 'skrs

Translation
ćbdw son of 'skrs

Commentary

The letters of this inscription are crudely carved and some of them started to disappear as a result of environmental factors. Some of the letters of this inscription, which is genealogical in content, are joined. The inscription like others begins with a mysterious symbol. The proposed reading shown above is almost certain.

The first word is to be read as čbdw, a personal name which occurs often in this collection (see inscription No.8), followed by the well-known noun br, "son of". The father's name can be read as: ', s (see Euting, Nab, p.23), then a letter which could be read either as p
(see Healey, MME5, table 1, column 16) or as K (see Klugkist, MAS, p.222 column 7), which is joined to the next letter in a way sometimes found in Nabataean inscriptions. Then follows a letter which could be either d or r and the final letter is certainly s, written in a form frequently found in Nabataean inscriptions. Therefore the possible readings are 'srs, 'spds or 'skrs. 'spds is a Greek personal name, found in Palmyrene inscriptions as 'spdys (see Stark, PNP, p.71). 'skrs is also a Greek personal name and is the most probable reading since it has been found elsewhere in Nabataean inscriptions (see JS 170; Cantineau II, pp.65-66).

Anyway, the father's name is clearly Greek, whereas the son's (cbdω) is Semitic. It may be deduced, therefore that the father was either a Greek (Roman) immigrant who had married a local woman, or simply a native who had been given a Greek name.

Inscription No.17

Text
mšlmw br rmy šlm

Translation
mšlmw son of rmy, peace

Commentary

This full genealogy is elegantly carved in large letters, some of which, since they are joined, prove difficult to read especially in the third word. Apart from this, the proposed reading shown above is certain. Above the inscription there is a mysterious symbol which is extremely difficult to interpret.

The first word is certainly to be read as mšlmw, in which the lower stroke of the š has been lengthened and joined to the m. At the same time the second m has been joined to the following letter, w, by a small horizontal line. mšlmw is a personal name attested in other Nabataean inscriptions (see CISi 318:1; CISii 2123, 2168:1, 2536:2; Euting, Sin, 157:1; RES 1125D, 1384; JS 13:1, JS150; Cantineau II, pp.118, 150; Khraysheh, PNN, p.116; Cook, Glossary, p.79). The following word is the noun 'br, "son of" , and the way in
which b is connected with the following letter, r, can be found in inscription No.7. The third word can be read in two ways: the first letter is either r or d. A similar form of this letter appeared in inscription No.3. This is followed by m. The final letter can only be y, the top end which is joined to the lower end of the left side of the m. The lower end of y is also joined to the lower end of the upright vertical stroke of what is either r or d. The possible readings are dmy, a personal name found elsewhere in Nabataean (see Cantineau II, p.83; Cook, Glossary, p.40), or rmy which may be the better reading, also a personal name that is found elsewhere in Nabataean inscriptions (see CISi 318:1; JS174; Khraysheh, PNN, p.167; Cantineau II, p.146). The last word is certainly slm, "peace", "greeting". (Figure 18)

Inscription No. 18

Text
mtyw br
mtyw br š x x

Translation
mtyw son
mtym son of š x x

Commentary

Although this inscription is very small and carelessly engraved, it can nevertheless be read without great difficulty. The inscription is carved below a Thamudic inscription, and is accompanied by animal shape.

The top line is easy to make out: in mtyw, the form of the m is of an unusual shape. This form of m goes back at least to around 166/9AD (see Healey, MME5, table I column 8) and the shape of y is found also in inscription No.10. mtyw is a personal name which occurs in other Nabataean inscriptions (see inscription No.9), followed by the well-known noun br, "son of". Line 2: the first two words are a repetition of the first. The writer, when carving the first line, may have realised that the Thamudic left him no room to complete his inscription (which is an indication that the Thamudic inscription engraved before
the Nabataean). The only letter could be read in the third word is š.

Inscription No.19
Text
ṣcydw br ẓctw
ṣlm
Translation
ṣcydw son of ẓctw
peace
Commentary

The letters of this inscription are crudely and carelessly written, shallowly carved and somewhat weathered. The proposed reading of this inscription which is genealogical in detail, is beyond doubt save for the second personal name. The letters are joined.

The first word is ṣcydw, a personal name, which can be seen frequently in other Nabataean inscriptions (see JS296, JS311:1; CISi176:4, 209:1, 220:1; Euting,Nab,12:3; Littmann,Nab, 80:2; Cooke, NSI, 89:1; Cook,Glossary, p.117; Cantineau II,p.153; Khraysheh, PNN, p.183). The name ṣcydw may correspond to the Arabic personal name سعي. The following word is to be read as br, "son of". The second personal name is confusing. The first letter is most probably y carved in a shape found in other Nabataean inscriptions (see inscription No.49). This is followed by ċ, then an unusual form of t, and finally w, which would make the word ẓctw, a personal name. A similar name is found in other Nabataean inscriptions, ẓctw (see JS123, JS167:2, JS303, Cantineau II, p.128; Khraysheh, PNN, p.137). Line 2: This word is clearly šlm, "peace". The middle 1 has been accidentally lengthened to join the left stroke of the ċ in line (1).

Inscription No.20
Text
cmrw br ʿltw šlm
Translation
cmrw son of ʿltw, peace
Commentary

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Genealogical in content, this inscription has joined letters, and it is relatively easy to make out.

The first word could be read as follows: the letter is ç, followed by m (see Healey, MME5, table I, column 4), then r, and finally a rather unsatisfactory form of w. The stroke joining the r with the w was made merely by accident. This gives the word çmrw, a personal name appearing in many Nabataean inscriptions (see CI5Si543:3, 548:1, 582; JS220, JS230, JS237, JS261; RES 632:2, 1098, 1429, 1452, 1485; Euting, Sin, 20:2, 21, 68, 90, 163:2, 185, 267; Littmann, Nab, 88:1; E. Littmann, BSOAS 15 (1953), p.6; Negev, IWHS, 19:1, 210:2, 224; A. Negev IEJ3 (1981), p.68; R. Savignac, RB41 (1932), p.591; Cantineau II, p.133; Khrayshen, PNN, pp.144-145). The following personal name is to be read easily as lmw. lry as a personal name is attested in Palmyrene inscription supposedly meaning, "toothless", (see Stark, PNP, p.68). The final word is certainly ñlm, "peace", "greeting". The same form of the final m occurs in the first m in the personal name ñlmw in inscription No.17.

Jabal Şarbuţ Thulaytha

<table>
<thead>
<tr>
<th>Inscription No.21</th>
<th>(Plate X)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Text</td>
<td>brk' br ñymw ñm</td>
</tr>
<tr>
<td>Translation</td>
<td>brk' son of ñymw, peace</td>
</tr>
<tr>
<td>Commentary</td>
<td>This beautifully engraved inscription comprises a full genealogy. One letter, the middle m, in the third word, ñymw, appears in a form that began to appear in the late 3rd century (see Healy, MME5, table I, column 20-21), and thus this text is unlikely to be earlier than the third century AD. Engraved upon the same rock is the picture of a camel, and an old Arabic inscription. The proposed reading</td>
</tr>
</tbody>
</table>
shown above is mostly certain with the exception of the first word.

This could be read as follows: the letter b, followed by r, joined together in a manner seen frequently in these inscriptions (see inscription No.7); then comes a form which could be either n or k. The horizontal stroke of the k has been accidentally lengthened so that it runs into the next letter, ' . The result is bruk', a personal name which occurs in other Nabataean inscriptions (see CISi 331, Khraysheh, PNN, p.50) and the name is found also in other Nabataean inscriptions as brk (see Cantineau II, p.75; Khraysheh, PNN, p.50). برك in classical Arabic means, "blessing", "benediction" (see Lisān lo, pp.395-396). The next is the noun br, "son of", followed by the name of the engraver's father slymāw, "peaceful", "peaceable", which is attested elsewhere in Nabataean inscriptions (see Winnett, Reed 17:4). Note also the name slymt which corresponds with the Arabic feminine name سليمة (see Cantineau II, p.151). The name slymaw is neatly written, and the joining of its letters appears to have been deliberate. Also the last word is neatly engraved and is to be read easily as sīlm, "peace", "greeting".

Inscription No.22

Text

Translation

Commentary

The letters of this small inscription consisting of one word are carelessly carved and are characterized by their unusual forms. Nevertheless, they are legible.

The word begins with c, followed by b and d, joined in a manner found frequently in Nabataean inscriptions, the next letter is clearly m, followed by l, k and w. This gives cbdmlkw, a personal name which occurs elsewhere in this collection (see inscription No.89). The name is found in other Nabataean inscriptions (see JS76, JS140, JS363; CISi 161, 170:3, 195:1,230:1,426:B; Cooke, NSI, 97:3; Cook, Glossary,
p.88; Cantineau II, pp.114, 126; Khraysheh, PNN, p.130). The name ฐbdmlk may correspond to the Arabic personal name ฐبد الله .

Inscription No.23

Text
ฐbd'lh

Translation
ฐbd'lh

Commentary

This inscription is also small, badly worked and unusually formed. Although it has been carved directly above inscription No.22, the different shapes employed in these inscriptions suggest that they may have been worked by two different engravers.

ฐ would make the most acceptable beginning followed by B, d, ', l and finally the letter h (see Klugkist, MAS, p.222 column 5). Beyond this the inscription becomes completely illegible. Thus the letter which can be made out over the personal name ฐbd'lh, a name found in other Nabataean inscriptions (see CISii 174:1, Cantineau II, p.126), the name ฐbd'lhy is found elsewhere in Nabataean inscriptions (see CISi428, 936:1, 1017:1,1321; JS61:1; A. Negev, 17 (1967), p.250; Cook, Glossary, p.87; Cantineau II, p.126; Khraysheh, PNN, p.127). The name ฐbd'lh may correspond to the Arabic personal name ฐبد الله .

Inscription No.24

Text
ดkyr p'mn ฐlm ฐb ฐdmw br 'xt

Translation
Remembered be p'mn, peace for good, ฐdmw son of 'xt

Commentary

The letters of this inscription are poorly carved. Some of them are joined. The inscription is engraved alongside other illegible Nabataean graffiti. The reading of these letters is satisfactory with the exception of the final letter of the first word and the last word in the inscription.

The first word is clearly to be read as dkyr, a common adjective that often appears at the beginning of the inscriptions (see inscription
No.3). The second words: p (see Euting, Nab., p.23), then 'r, followed by a letter which could be either g or n. This gives either p'rg or p'rn. The personal name prg which may be the same though the spelling is different is found in pre-Islamic Arabian inscriptions (see Harding, Index, p.465). In Nabataean it occurs as prgw (see Cantineau II, p.137). فر a personal name, is still used relatively frequently among Arabs. The second reading is p'rn which is the better reading, since it has been found frequently in Nabataean inscriptions (see CISi 535:2, 584, 609:2, 644, 753, 897, 900, 1081, 1267; Euting, Sin, 314:1, 420:2, 429, 479:2; Winnett, Reed 127; Khraysheh, PNN, p.151; Cantineau II, pp.135-136). The following word is șlm, "peace", "greeting". This is followed by phrase which to be read as btb, "for good". A compound of the preposition b and the noun rb, "good", "well". Then comes the second personal name which reads: c, d, then m, and finally the w. This gives cdmw, a personal name which occurs in other Nabataean inscriptions (see Euting, Sin, 175:2, 390; Cook, Glossary, p.89; Cantineau II, p.127). The name cdmw is to be compared with the Arabic name 金融市场 (see Cantineau II, p.127). The following word is the well-known Semitic noun br, "son of". The final word, begins with ' and this is followed by a letter which is extremely difficult to distinguish. The final letter has the shape of t (see Klugkist, MAS, p.223). Therefore it is hard to restore the full personal name. This inscription is interesting since the engraver, p'rn, has omitted to mention his father, while describing in the second part of the inscription a full genealogy.

Inscription No.25
Text
dkyr șly br wknw
Translation
Remembered be șly son of wknw
Commentary

Carved upon a rock that teems with old Arabic graffiti, and images of men and animals, this inscription, which is genealogical in content, is one of the clearest and most beautifully engraved in the
collection. Despite the fact that part of the inscription has been
carved over in Arabic by another engraver, the latter's are bold and
legible. This particular style of engraving was current as early as the
third century AD (see Healey, MME5, table I, column 18, 19), and
thus this inscription is unlikely to be earlier than the third century AD.

The first word is the beautifully carved dkyr, "remembered be",
(see inscription No.3). This is followed by the name, which is to be
read as šly, also elegantly worked (see inscription No.7). Then comes
the noun br, "son of", the r of which appears minus its horizontal
stroke, a form which is known in late Nabataean. The last word is the
name of the inscriber's father, which could be read as follows, w,
then k, the top horizontal stroke of which has been lengthened, thus
joining the next letter, n and finally w. This gives wknw, a personal
name which may be related to the classical Arabic ُسِيْلَة, "sitting upon
the nest", (see Lisān 13, pp.452-453).

Inscription No.26

Text
dkyr ḥymw w šlmn bny
šylḥy

Translation
Remembered be ḥymw and šlmn, sons of
šylḥy

Commentary

This inscription also of great beauty is carved on the left side of
inscription No.25, and may be just as old, given the particular
formation of letters. Like the previous inscription, it is one of the most
excellently worked in the area. Like the previous inscription, it is written
alongside other old Arabic inscriptions and images of animals. The
clarity of the graffiti leaves no doubt about its reading.

Line 1: The first word is clearly to be read dkyr, "remembered be",
followed by first personal name, which can be read as follows: h in a
form that occurs in other Nabataean inscriptions (see Klugkist, MAS,
p.222), then y followed by m, the top of the left leg of which is

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joined to the following letter, w. This gives ḥymw, a personal name found elsewhere in Nabataean inscriptions (see Euting, Nab,15:2, 38:3; CISi338:3; Cantineau II, p.95; Khraysheh, PNN, p.82), followed by the particle w, "and". The next word is the second personal name which can be read clearly as šlmn. The form of the final letter n first appears around the beginning of the 3rd century AD (see Healey, MME5, table I, column 21, 24), which suggests that the inscription is unlikely to be of a period earlier than the third century AD. šlmn, a personal name occurs in other Nabataean inscriptions (see CISi294:1, 302:2 426A, JS95, JS 108, JS172:1, RES 1132A, 1186:1, 1189:2; Winnett, Reed 5, 9, 15, 18; J. Milik, Syria 35 (1958), p.244; Cook, Glossary, p.114; Cantineau II, p.151; Khraysheh, PNN, pp.176-177). This name is frequently used today by Arabs as سليمان. The following word is to be read as bny, "Sons" masculine plural construct, found in other Nabataean (see CISi 157:3, 161; JS2:3, JS4:5; J. Milik and J. Stereky, ADAJ20 (1975), p.121; A. Negev IEJ11(1961),p.127; Cantineau II, p.72).

Line 2: This personal name belongs to father of ḥymw and šlmn and can be made out as šyc'ly. The shape' is similar to the Arabic shape of', and the form of h is found in other Nabataean inscriptions (see Healey, MME5, table I). šyc'lhy, as a personal name is attested in other Nabataean inscriptions (see RES 1421; Cantineau II, p.150). This personal name is compound of šyc', "companion", and 'ly, "god", which may mean "companion of god".

Inscription No.27
BIA10 (1971), p.59

Text
nhšṭb šlm
Translation
nhšṭb, peace
Commentary

This satisfactorily carved inscription shares the same rock with another Nabataean inscription (No.28), and with at least three Thamudic inscription (see BIA10 (1971), p.46), an old Arabic graffiti and finally
with animal images. The form of the letters of this inscription was
known at least around the end of the second century AD (see Healey,
MME5, table I, column 9, 10).

The first word is to be read as has been suggested by J. Milik as
\textit{nhštb} (see BIA10 (1971), p.59), which is a personal name found
elsewhere in other Nabataean inscriptions (see R. Savignac, RB42
(1933), p.412). The next word is clearly \textit{šlm}, "peace". The form of the
final \textit{m} occurs in inscription No.1

\begin{tabular}{ll}
Inscription No.28 & (Plate XII) \\
BIA10 (1971), p.59 & \\
Text & \\
\textit{šlm} khylw mbrmw & \\
Translation & \\
Peace, khylw mbrmw & \\
Commentary & \\
\end{tabular}

The letters of the first part of the inscription are nicely carved,
large and joined deliberately by the inscriber, while its last part is
shallowly carved and somewhat weathered, but it can still be made
out.

The first word is \textit{šlm}, "peace", followed by the second word
which is to be read as J. Milik suggested, \textit{khylw} (see BIA 10 (1971),
p.57), which is a personal name found elsewhere in Nabataean
inscriptions (see CI5i 197:1; Cooke, NSI, 79:1; RES 2077; Euting,
Nab, 2:1; Littmann, Nab, 55:2; Cook, Glossary, p.62; Cantineau II,
p.106). In classical Arabic \textit{fšk}, "elderly", "getting the first grey
grey". Then comes next the second personal name which contains five
signs, the second and third signs were read by J. Milik (see BIA 10
(1971), p.59) as \textit{br}, "son of", followed by \textit{m}. This reading ignores the
first sign which appears to be \textit{M} (see Euting, Nab, p.23) and also the
last sign which can be read \textit{w}. A similar shape is found in inscription
No.76. Therefore, the word must be read as \textit{mbrmw}, a personal name
found in pre-Islamic Arabian inscriptions as \textit{mbr} (see Harding, Index,
p.525).

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Three mountains behind the play-ground in the city of Tabūk

Inscription No.29
Text
'sylw
Translation
'sylw
Commentary
Considering the letter forms the inscription may have been carved during the second century AD (see Healey MME5, table I). The above reading 'sylw, is virtually certain. 'sylw is a personal name, which may be related to the Arabic root جس, "to pull", (see Lisan 11, p.338) or the Arabic word جش, "to wither" (see Lisān 11, p.360).

Inscription No.30
Text
mḥnbwk br ʕbnw
Translation
mḥnbwk son of ʕbnw
Commentary
This inscription is carelessly carved, with letter forms that are most unusual. The letters are joined. It is carved immediately below inscription No.29. The proposed reading of this inscription, which is genealogical in content, is uncertain.

The first word may read as follows: the first letter may be an incomplete shape of m, followed by ʕ, and then by a letter which could be read n (see Healey, MME5, table I, column 20). Then followed b (see Klugkist, MAS, p.222 column 7) and w. Finally comes the letter k. This gives mḥnbwk, though since k may have been written by accident, it could be read as mḥnbw, a personal name which may be related to the Arabic ًحِنْب, "bent in the loins", (see Lisān 1, p.335). The following word can only be br, "son of", although b has an unusual shape. The next word may be read as follows: ʕ, then an unusual shape of b, which is joined to one of the Thamudic letters by
accident. Next is the letter n and finally an unusual form of w. Therefore it must be read ḏbnw, a personal name that occurs in pre-Islamic Arabian inscriptions as ḏbn supposedly meaning "big", (see Harding, Index, p.403).

**Inscription No.31**

<table>
<thead>
<tr>
<th>Text</th>
<th>qyšw</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Translation</strong></td>
<td>qyšw</td>
</tr>
</tbody>
</table>
| **Commentary** | This inscription lies beside a Thamudic and above an old Arabic inscription. The letters can be easily read and so the reading proposed above is certain.  

qyšw, is a personal name, often found in other Nabataean inscriptions (see CISi 249; Cook, Glossary, p.104; Cantineau II, p.143; Khraysheh, PNN, p.161). The name is also found in other Nabataean inscriptions as qyš (see Cooke, NSI, 89:9; Euting, Nab, 12:9; Cantineau II, p.143). This name is still current today among Arabs as قيس.

**Inscription No.32**

<table>
<thead>
<tr>
<th>Text</th>
<th>šnypw</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Translation</strong></td>
<td>šnypw</td>
</tr>
<tr>
<td><strong>Commentary</strong></td>
<td>Like the two previous inscriptions, this consists of just one personal name, easy to make out and well carved. The reading shown above is certain. The upper horizontal stroke of y is joined to the lower end of the semi-circle of p. šnypw is a personal name found in other Nabataean inscriptions (see CISi311b:1; JS214; 354; Winnett, Reed 43; Cook, Glossary, p.116; Cantineau II, p.152; Khraysheh, PNN, p.180).</td>
</tr>
</tbody>
</table>
Inscription No.33

Text
nbhw

Translation
nbhw

Commentary

Although the letters of this word which is engraved immediately below inscription No.32 are crudely, largely written, they can easily be made out and thus there is no doubt of reading shown above.

nbhw, is a personal name which is found in other Nabataean inscriptions (see Cantineau II, p.119; Cook, Glossary, p.80). It was as well known as a tribal name (see Littmann, Nab, 23:8, 28:2, 33, 96; Winnett, Reed 16:2, 79:10, Euting, Nab, 1:4, 4:9; Cooke, NSI,78:4, 101:11; JS 14:5,JS22:5, JS38:9; R. Savignac, RB42 (1933), p.408; J. Starcky and J. Strugnell, RB 73 (1966), p.237; J.Milik and J. Starcky, ADAJ20 (1975), p.112; Cantineau II, p.119).

Inscription No.34

Text
yd cà

Translation
yd cà

Commentary

The letter of this small inscription too, are untidy but easy to make out. Therefore, it may read as yd cà, a personal name, which may be of the same root as the Arabic داعل, "runaway", "fugitive", (see Lisān II, p.244).

Inscription No.35

Text
šlmt

Translation
šlmt

Commentary

The letter of this personal name are clear, despite the fact that the
writer of inscription No.36 has carved some of the letters of his inscription
into this word.

islm, is a personal name which occurs in other Nabataean inscriptions
(see Winnett, Reed 107:1; Cook, Glossary, p.114; Cantineau II, p.151;
Khraysheh, PNN, p.177).

Inscription No.36
Text
zby br ṣlm ṣlm
Translation
zby son of ṣlm, peace.
Commentary

The letters of this inscription are shallow and carelessly carved. Moreover some of the letters have very unusual forms. It is a full
genealogy. The writer has carved over inscription No.35; which makes the reading of the letters slightly difficult. However, they can be
distinguished and read.

It seems that the inscription can be interpreted in two different
ways: (a) the first three letters may be considered as the first word,
which may be read as zby, a personal name found in other Nabataean
inscriptions (see Cook, Glossary, p.47). Then comes the two signs
which are to be read as br, "son of", followed by the third word,
which could be read as ṣlm. The y is joined to the preceding letter in
a mode known in other Nabataean inscriptions. ṣlm is a personal
name found in palmyrene as ṣlmwy (see Stark, PNP, p.114) and as
ṣlm in pre-Islamic Arabian inscriptions (see Harding, Index,
p.327). Finally we had originally the word ṣlm, "peace", which has
disappeared because of erosion. (b) the second possibility is that the
first four signs may read as ḥ, y, r and finally w. This would give
ḥyrw, a personal name found in other Nabataean inscriptions (see
Littmann, Nab, 54:1; Euting, Sin, 492; Cook, Glossary, p.52; Cantineau
II, p.96), followed the father's name ṣlm then comes the noun ṣlm,
"peace". The noun br, "son of", would not have been written. This
occurs in other Nabataean inscriptions (see inscriptions No.10, 28,
42, 63, 83).
Inscription No.37

Text
dkyr klybw br ḫnynw bḥb

Translation
Remembered be klybw son of ḫnynw, for good

Commentary

The letters of this inscription are carefully carved, although they are not as regular and beautiful as in some of the other inscriptions. Some of the letters are joined. The inscription is genealogical in content. The proposed reading shown above is almost certain.

The first word can be read as dkyr, "remember be", (see inscription No.3). The first letter of the next word may be, k (see Euting, Nab, p.23). The line in the k's horizontal stroke may have been made by accident. The following letters are l, y, b and finally w. This gives klybw, a personal name found in other Nabataean inscriptions (see CISi313; CISii 1905:1; JS367; Euting, Sin, 273:1, Cook, Glossary, p.64; Cantineau II, p.107; Khraysheh, PNN, p.100). The second personal name is that of the father of Klybw. This reads: ḫ, n (similar to n form which occurs in inscription No.33), y, again n and finally w. This results in ḫnynw (see inscription No.1), though this personal name might also be read as ḫbybw, a name which occurs in other Nabataean inscriptions (see Euting, Nab, 24:3; Euting, Sin, 23, JS 188; CISi221:3, Cooke, NSI, 93:3, Cook, Glossary, p.50; Cantineau II, p.93; Khraysheh, PNN, p.75). The last phrase is almost definitely bḥb, "forgood", which occurs in other Nabataean inscriptions (see J. Milik and J. Starcky, ADAJ20 (1975), p.117).

Inscription No.38

Text
glpw br 'wšw dy mn lbn ʾlm

Translation
glpw son of 'wšw, who is from lbn, peace
Commentary

This inscription is carefully carved. The importance of this inscription lies in the information that it provides, for apart from carving his own name, the writer has mentioned where was probably his birth of place, ibn. These form of letters are well-known in Nabataean around the second century AD (see Healey, MME5, table I), and the reading is certain.

The first word can be read as follows: g (see Klugkist, MAS, p.233; Healey, MME5, table I, column 2, 6), l, p and finally w, giving glpw, which is a personal name found in Palmyrene inscriptions as glwp (see RES 817:4). A similar name occurs in pre-Islamic Arabian inscriptions as glp (see Harding, Index, p.165). In classical Arabic is גָּלֶפֶץ a "small piece of skin", the root is גָּלֶפֶץ "peel", "scrope off", (see Lisan 9, pp.30-31). Next comes the name of glpw father's which can also be read clearly: ḫwšw, a very common Semitic personal name which occurs in other Nabataean inscriptions (see CISi 163:1, 341, 623:2, 879, 1024, 1159:1; JS50,JS83:2, JS226, JS258,JS380; Euting, Sin, 11:2, 24:2, 33, 34, 69A, 78:2, 83:1, 92, 95; Littmann, Nab, 6:2, 24:4, 100:1; E.Littmann, BSOAS 15 (1953), pp.6, 10; E. Littmann, BSOAS16 (1954),p.223; Winnet,Reed 51; Cook,Glossary, p.14; Cantineau II, pp.57-58; Khraysheh, PNN, p.20). The following word is to be read as dy, "who", the particle well-known in Nabataean. This is followed by the preposition mn, "from", which is also common (see Levinson, NAI, p.182). Then comes mention of the place name, which is to be read as ibn, which may be the name of a tract of land situated in נָטָר at Yamām (see Yaqūt 5,pp.11-12). In classical Arabic lexicon גָּלֶפֶץ is used of a place rich in grassland and livestock (see Lisan 13, p.372-378).The last word is clearly šlm, "peace", "greeting".

Inscription No.39
Text
sydw br
qrḥ šlm

(Plate XV)
Translation
ṣydw son of
qrḥ, peace

Commentary

The letters of this inscription are carved in a very shallow way as in inscription No.36. It contains a full genealogy and the letters are joined. The inscription is carved between the two Nabataean inscriptions NO.37 and No.38. Although the inscription is shallow, the letters are distinguishable and not difficult to read. Therefore, the proposed reading shown above is fairly certain.

Line 1: The first letter of the first word is to be read either as q (see Euting, Nab, p.23) or s (see Healey, MME5, table I, column 16), then comes y, followed by either d or r and finally the shape of w. This gives ṣydw, ṣydw, ṣyrw or qyrw, but the better reading is ṣydw, a personal name which occurs in other Nabataean inscriptions (see CISi 158:3; Cook, NSI, 102:3; Cook, Glossary, p.101; Cantineau II, p.140; Khraysheh, PNN, pp.156-157). This is followed by the noun br, "son of".

Line 2: The first word can again be read in two different ways: (a) as qrḥ, a personal name which appears in other Nabataean inscriptions as qrḥw (see CISi 984:2, 1084:2; CISii 1492, 1565:2, 1573; Euting, Sin, 58:3, 500:2, 616:2; Cantineau II, p.144; Khraysheh, PNN, p.162; Cook, Glossary, p.106). قْرُح in classical Arabic mean, "hurt with word", and قْرُح means "the first three nights of a month". (see Lisān 2, pp.557-562). (b) the second reading is ṣḥdh, a personal name which may be of the same root as the Arabic صَدَح, "to cry out", "shout", "sing", "chant". صَدَح is used of a heap of stones used as a road-mark, a stony hill (see Lisān 2, pp.508-509). But, since the name qrḥ is found in Nabataean, it seems that it is the better reading. The final word clearly read as ṣlm, "peace".

Inscription No.40

Text
ṣlm ṣydw

(Plate XV)
Translation
peace, ċydw

Commentary

This small inscription is easy to read and thus the proposed reading shown is certain.

The first word is obviously šlm, "peace", "greeting", with the letter joined in a manner frequently seen in Nabataean inscriptions, although m has an unusual form, since the left vertical stroke was not been carved. The second word can be read easily as ċyw, although the d could also be read as r, giving ċywr, which is a personal name found in Biblical Hebrew as 𐤊𐤃𐤊 (see BDB p.747). The best reading, however is ċyw, since this personal name is found frequently in Nabataean inscriptions (see CIS197:1, 221:2, 323:2, 452; JS57:1, JS252, JS351; Euting, Sin, 355; RES 1104, 1160, 1418, 1430C; Cooke, NSI, 79:1, 93:1; R. Savignac, RB42 (1933), p.417; Cook, Glossary, p.90; Cantineau II, p.129; Khraysheh, PNN, p.139). In classical Arabic 璎 means "celebrate a feast", (see Lisǎn 3, p.319).

Inscription No.41

Text
šlm bćqt br šly

Translation
peace, bćqt son of šly

Commentary

This clearly carved inscription, genealogical in content, appears below inscription No.40, and directly above an animal image drawn by some one else. The reading of this inscription is certain with the exception of the second word.

The first word is certainly šlm, "peace". The second can be read as follows: the first letter is either b or d. b seems more likely, given the fact that this form of b appears in Nabataean (see Klugkist, MAS, p.222 column 7). The following letter is clearly ċ, then q and t. Therefore,
the word reads as either $\nu \varepsilon \eta \zeta$ or $\varepsilon \nu \zeta \eta \zeta$. $\nu \eta \zeta \eta \zeta$ would be a personal name which may related to the classical Arabic $\nu \varepsilon \nu \zeta$, "trampling upon", which is derived from the verb $\nu \varepsilon \nu \zeta$, "plunder", (see Lisān lo, pp.98-99). But the more likely possibility is $\nu \varepsilon \varepsilon \eta \zeta$, a personal name found in pre-Islamic Arabian inscriptions (see Harding, Index, p.111). This name is maybe related to the Arabic root $\nu \varepsilon \nu \zeta$, "to shout", (see Harding, Index, p.111). Then follows $\varepsilon \eta \nu \zeta$, "son of", and the second personal name which is clearly to be read as $\eta \nu \zeta$ (see inscription No.7). The method of joining letters used here it is often found in Nabataean inscriptions (for example see inscription No.7).

Inscription No.42

Text
$\nu \varepsilon \varepsilon \nu \zeta \varepsilon \eta \zeta \eta \zeta \varepsilon \eta \zeta \nu \nu \zeta$

Translation
Peace, $\varepsilon \nu \zeta \varepsilon \eta \zeta$$

Commentary

The letters of this badly carved inscription are shallow and eroded. However, the above reading is, save for the final letters of the second and third words, more or less certain. One interesting feature of this item is the omission by the inscriber of the word $\varepsilon \eta \nu \zeta$, "son of", in between the two personal names. It is unclear whether this was intentional or not (see inscriptions Nos 63, 83).

The first word is clearly $\nu \varepsilon \varepsilon \nu \zeta$, "peace", followed by the first personal name which can be read as: $\varepsilon \nu \zeta \eta \zeta$, finally the unmistakable form of $\nu \varepsilon$. This gives $\varepsilon \nu \zeta \eta \zeta$, a personal name (see inscription No.8). The final name is to be read as $\eta \nu \zeta$, apparently the name of $\varepsilon \nu \zeta$'s father (see inscription No.7).

It may be that the writer's of inscriptions Nos:41 and 42 are brothers, because both inscriptions are carved in the same rock and both even have the same father, $\eta \nu \zeta$.

Inscription No.43

Text
$\nu \varepsilon \varepsilon \nu \zeta \nu \varepsilon \nu \zeta \eta \zeta \varepsilon \nu \zeta \nu \varepsilon \nu \zeta$

Plate XVI
Translation
Peace, klybw

Commentary

The letters of this small inscription are clearly carved. However, the way in which they are joined makes them difficult to make out, and thus the reading proposed above is open to question.

The first word clearly to be read as $\text{slm}$, "peace". The second word can be read as follows: the first letter could be either d, r or w. This is followed by either b or k, then by l, then comes the unusual form of y, then b and finally w. Therefore the reading is $\text{dklybw}$ or $\text{wklybw}$ or $\text{rklybw}$, personal names. However, since the letter that follows $\text{slm}$ may have been carved by accident, we may ignore this sign and take klybw as the most acceptable reading. Klybw is a well-known personal name in Nabataean (see inscription No.37).

Inscription No.44

Text
$\text{slm} \times \times \times \times$
Translation
peace, $\times \times \times \times$
Commentary

This word is carved in the middle of the rock, which abounds with Thamudic and Nabataean inscriptions.

This particular word can be made out clearly as $\text{slm}$, "peace", "greeting". The rest of the inscription unfortunately is illegible.

Inscription No.45

Text
$\text{slm} \ \times \times \ x \ x$
Translation
peace, $\times \times \times \ x$
Commentary

This word appears immediately below inscription No.44. Apart
from the first word šlm, "peace", and the first letter of the next word, which has the shape of t, the graffito is illegible. So suitable is this rock for carving that the inscriptions worked upon it are numerous. This has resulted in much overlapping and thus inscriptions such as 43, 44 and 45 are extremely difficult, if not impossible, to read.

Inscription No.46

Text
dkyr šyC 'lhy bḥb
šlm br whbn

Translation
Remembered be šyC 'lhy for good
for ever: son of whbn

Commentary

This genealogical inscription, one of the fullest on the site, is neatly carved and easy to make out. The reading proposed above is certain, save for the last word.

Line 1: The first word is clearly dkyr, "remembered", (see inscription No.3). The following word is to be read šyC 'lhy, a personal name occurs elsewhere in this collection (see inscription No.26). Then comes the well-known phrase bḥb, "for good", a compound of the preposition b, and the noun ḏḥ, "good".

Line 2: The first word is šlm, "for ever", also compound of the preposition š, "for", and the noun šlm, "eternity". šlm is found in other Nabataean inscriptions (see JS2:5, JS11:7, JS22:3, JS107, JS254, JS281, JS289:2; Winnett, Reed 67; Cook, Glossary, p.92; Cantineau II, p.131). The noun br, "son of", comes next. The form of b is unusual. Followed by name of the father of šyC 'lhy which could be read as: w, h, followed by a shape could be either b or n and finally the form of the final n. This gives either whbn or whnn. whnn is a personal name which may be related to the classical Arabic verb َنَعَ، "to be weak", (see Lisān 13, pp.453-454). The second possible reading is whbn, which, since it is found in other Nabataean inscriptions
(see JS204; Cantineau II, p.89) is the name likely reading. The equivalent of this personal name in Arabic is the name ُهُفِيُّ (see JS 204).

Inscription No.47

Text
dkyr x x x

Translation
Remembered be x x x

Commentary

The letters of this word which appears above inscription No.46, are shallowly carved, but can nevertheless be made out as dkyr, "remembered". Unfortunately, the rest of this inscription is impossible to read.

Inscription No.48

Text
dkyr šbytw bṭb

Translation
Remembered be šbytw, for good.

Commentary

Carved beneath inscription No.46. This graffito is carelessly worked with letters that are characterized by their unusual forms. The reading proposed above is not certain.

The first word can be read in either of two ways: (a) if we take the first two letters to be part of one word, the first section of which is missing, then these could be read as either d or k, followed by the form of the word br, "son of". (b) alternatively, all four of these letters could be considered as a single word in which case the best reading would be: d, k, y and r, to give dkyr, "remembered". This is preferred. The second word can be made out easily as: š, then b, y, t and finally w, giving šbytw, a personal name found in other Nabataean inscriptions (JS4:5; Cantineau II, p.148; Khraysheh, PNN, p.169). The final phrase is to be read as bṭb, "for good".

124
Inscription No.49

Text
zbd br yfmr
$lm

Translation
zbd son of yfmr,
peace

Commentary

The letters of this inscription are distinct but formed in a way that renders reading difficult. Thus the reading proposed above is, at best tentative. A full genealogy, this inscription is carved on the edge of a mountain top, and is surrounded by at least four other Nabataean inscriptions, plus a Thamudic inscription and drawings of animal figures. The letters are joined.

Line 1: The first word can be read as follows: the first letter is clearly z, followed by a shape which can hardly be anything else than b (see Klugkist, MAS, p.222 column 5) and finally the d, so it must be read zbd, a personal name which occurs in other Nabataean inscriptions (see Cook, Glossary, p.46) and as well in pre-Islamic Arabian inscriptions (see Harding, Index, p.294, Ryckmans i, p.83). The name zbd may be compared with the Arabic name زيد (see Ryckmans, p.83). The name is found in other Nabataean inscriptions as zbdw, (see JS101; CISi 300, Cook, Glossary, p.47; Cantineau II, p.91; Khraysheh, PNN, p.72): br. "son of", comes next. The following word is mostly read as yfmr. The way in which the m is joined to r can be found frequently in other Nabataean inscriptions. The name yfmr may be related to the same root at the Syriac ح름, "life", (see Bic.Syr p.256). In classical Arabic عمر means, "life", (see Lisān 4, pp.608).

Line 2: The only word in this line is to be read easily as $lm, "peace", "greeting".
Inscription No.50

Text
šlm ḫmyn br ʕyw qyn'
bb 1 ʕ lm

Translation
Peace, ḫmyn son of ʕyw the smith
for eternal good.

Commentary

This inscription, a full genealogy, is one of the best carved of the whole group. Its letters are joined. The importance of this item stems mainly from two features: the form of the letters, which possess great elegance and style and which may date to the end of the first century or the beginning of the second century AD (see Healey, MME5, table I), and the fact that a man's profession is mentioned along with his name, something unprecedented in these inscriptions. The proposed reading shown above is certain.

Line 1: The first word is certainly šlm, "peace". The second word can be read as follows: the first letter may be read ḥ (see Healey, MME5, table I, column 6, 7; Klugkist, MAS, p.223), then m, followed by y (although it may conceivably be the medial form of m) and finally the n which is joined to y (perhaps by accident). Therefore the reading of this word is probably ḫmyn, a personal name which occurs in other Nabataean inscriptions (see CISi 222:3; Euting, Nab, 25:3; Cook, Glossary, p.54; Cantineau II, p.97; Khraysheh, PNN, p.86). The noun br, "son of", comes next, followed what could be read as ʕyw, a personal name found in Biblical Hebrew as נִֽיעָם (see BDB p.747). Then comes the noun which denotes the man's profession, which is to be read as qyn', the q is connected to the third letter n. qyn' is a masculine singular noun in the emphatic state meaning "smith". This noun is found in other Nabataean inscriptions (see Cantineau II, p.142; Cook, Glossary, p.104). qyn' may be related to the classical Arabic قَرِينَ, "smith", (see Lisan 13, p.350).
Inscription No.51
Text
phrw
mxnxxxxw'
šlm
Translation
phrw
mxnxxxxw'
Peace
Commentary

This inscription, worked to the left of No.49, is carelessly and badly carved. Furthermore it is shallowly written and has been eroded in places. The second line can not be made out.

Line 1: This consists of one word, the first letter is p, followed by h, then r and w. This gives phrw, a personal name which occurs in other Nabataean inscriptions (see Littmann, Nab.41:1, Cantineau II, p.136; Khraysheh, PNN, pp.151-152). The name phrw may becorrespond to the Arabic personal name مرفع, which still in use among the Arabs.

Line 2: Defies interpretation since the letters are too faint to be made out. Those which can be read are m, x, n, xxx, w'.

Line 3: This is also consists of one word, easy to read, šlm, "peace", "greeting".

Inscription No.52
Text
lṣōbw br swdt w cwb'd'
'lzhmy
Translation
For šōbw son of swdt and cwb'd'
who is from zhm
Commentary

This inscription is worked with unusual letter forms, and is so
shallow, that reading it is extremely difficult. It is interesting however, on two counts: firstly, it refers to two different persons. Secondly, the language is apparently Arabic, which suggests that the writer may have been an Arab who wrote in Nabataean. The Arabic definite article 'l (ال) is found in the inscription, the first time it has been found in this collection of graffiti.

Line 1: The first sign can hardly be anything else than the particle l, "for". The second word is to be read as follows: s the c and b, and finally the w. This gives s cbw, a personal name which occurs in other Nabataean inscriptions (see CISi286,1171:2, 1270:1,1457G; CISi1476:2; Euting, Sin, 6:2, 207:2, 219, 438:2; Winnett, Reed 77; Cook, Glossary, p.102; Cantineau II, p.140; Khraysheh, PNN, p.157). The name s cbw corresponds to the Arabic personal name مصطفى (see Cook, Glossary, p.102; Cantineau II, p.140). The next word is br, "son of", worked in an unusual form. Then comes the next word, which can be read as follows: s, followed by w and d, which is topped by a diacritic point. This may have been used to distinguish the d from the r on occasions when both letters appears together in the same inscription. Anyhow diacritics begin to appear in the Palmyrene, Syriac, North Mesopotamian tradition at an early date. The earliest clear Palmyrene instance is date to 160AD. The system used was quite different from that in Nabataean: ultimately the point above r distinguished it from d which had a corresponding point below. This is the usage reflected in the first Syriac manuscripts as in the manuscript of 411AD (see Healey, MME5, forthcoming). Then comes the clearly defined shape of t, giving the word swdt, a personal name found in other Nabataean inscriptions as swdw (Cook, Glossary, p.112; Cantineau II, p.149). The personal name swdt is attested in pre-Islamic Arabien inscriptions (see Harding, Index, p.335). The particle w, "and", comes next. Then comes a word that is very difficult to make out, there are several possible readings: c wpr', c wkr' or c wbd'. The best reading may be c wbd', since it is more familiar in Nabataean inscriptions. The name appears in other Nabataean as c bydw (see JS236; CISi221:1, Littmann, Nab, 23:3; Euting, Sin, 179:2; E. Littmann,
Line 2: This word is also hard to read. It begins with ' followed clearly by l then by either n or z. Then comes either h or h and m joined to the final letter, y. Thus the possible readings are 'lzmy, 'lzmmy or 'lnlmy or lnly. The word 'lzmn is found in Nabataean as a place name (see JS180:4; Cantineau II, p.91). This place name appears in Arabic as ذُمْمَان (see Yāqūt 3, p.162). zmnn and zm are personal names found in pre-Islamic Arabian inscriptions (see Harding, Index, p.303; Oxtoby, Ṣaf, p.145). In Biblical Hebrew לֹא טַע occurs as a personal name (see BDB, p.263). The name may be derived from the verb לֹא טַע, "to foul", ḥūṣṭ, "to make fetid", (see BDB, p.263); Dic-Syr p.85). In classical Arabic the verb ذَمْ "to repel", (see Lisan 12, pp.277-279). On the other hand, 'lzmy may be a better reading, because zm is one of the names of Makkah. In classical Arabic ذَمْ is "to press one another", (see Lisan 12, p.262). The using of Arabic article 'l is found in other Nabataean inscriptions (see JS 17:7, JS180:4; CISi1270:3; Cantineau II, pp.61-62).

Inscription No.53
Text
zydw
Translation
zydw
Commentary

This personal name is carved on the right side of the rock. The letters are shallow, but easy to read with the exception of the last letter which is probably w.

Therefore, the reading is zydw, a personal name which appears in other Nabataean inscriptions (see CIS1 157:2, 236:2, 244:2, 268:2, 261:1; JS166:1, JS215, JS383; Euting, Sin, 7:2, 63, 178, 200:2, 235:1, 261; Winnett, Reed 26, 44, 67, 70; E. Littmann, BSOAS16 (1954), p.221, R. Savignac, RB43 (1934), p.575; Cook, Glossary, p.48; Cantineau II, pp.91-92; Khrysheh, PNN, pp.73-74). The name
zydw may be corresponds to the Arabic personal name زيد.

Inscription No.54

Text
šnypw

Translation
šnypw

Commentary

The letter of this item is crude, but not inelegant. They can be easily made out and the best reading is šnypw, a personal name which appears elsewhere on the same site (see inscription No.32). It could be that the same person carved his personal name twice. The only difference in the shape of the letters between this and inscription No.32 lies in the form of the y, which is here unusual.

Inscription No.55

Text
wrlt

Translation
wrlt

Commentary

The letters of this name are easy to read. The way in which the final t is joined to the preceding letter is found frequently in Nabataean inscriptions. Although this word may be read wdlt, it seems that the best reading is wrlt, a personal name which may be related to the Arabic, وَرْلَت, "a large venomous lizard", (see Lisān 11, p.724).

Inscription No.56

Text
šlm
cytw
br twts
'qtyr'
fšlm

Translation
peace
cytw
son of twts
the officer
for ever

Commentary

The letters of this inscription, which is a full genealogy, are untidily
carved and some of them have very irregular forms, which render
an accurate reading quite difficult. The personal name twts suggests
that the father of the writer of this inscription was Greek. He may have
settled in the area. Despite the fact that the item can be made out only
with difficulty, the reading proposed above is more or less beyond
doubt.

Line 1: This word is undoubtedly to be read as jm, "peace",
"greeting". The final m is of an unusual form, since its lower
horizontal stroke is missing.

Line 2: This word can be read as follows: The first letter is c,
followed by y. In this point, line 2 is interrupted by the lengthening of
both legs of m. However, the third letter can be read n, of which the
upright vertical line curves to the right and joins the left leg of the m
by accident, or (and this is the better reading) considering the left leg
of the m as the right leg of the t, as this letter may be read t, and the
final shape can be read either as y or w. Therefore it may be read cny,
cnyw, cty, ctw. It seems that the best reading is ctw, a personal
name which occurs in other Nabataean inscriptions (see CIII 1119,
CISii 2799; Cantineau II, p.130; Khraysheh, PNN, p.140). A similar
name occurs in other Nabataean as ctw (see Winnett, Reed 61;
Littmann, Nab, 32:3, 75:3, 96B; Euting, Sin, 199; Euting, Nab, 25:2;
Cook, Glossary, p.90). The name corresponds to the Arabic
personal name غُبْي.

Line 3: The first word is clearly to be read as br, "son of". The
following word is to be read as twts, a personal name of Greek origin.

Line 4: This word can be read as follows: t, then q followed by t
joined (by accident) to the following letter y. Next comes either k or r and finally ' (see Euting, Nab, p.23). Therefore it must be read 'qkyk' or 'qyry'. The best reading is 'qyry', perhaps, "the officer", a noun with singular emphatic ending, which may be derived from the same word origin as the 'qywr, נפרץ, "actor publicus, an officer who had the supervision of slave and state property" in Jewish Aramaic (see Jastrow p.112).

Line 5: This line consists of one word, which could be read ל"ם, "forever". The second letter ל has an unusual form.

Inscription No.57
Text
dkyryn
hmyd w gyd
x x x x x
Translation
Remembered be
hmyd and gyd
x x x x x
Commentary

The letters of this inscription are carelessly worked. Some of the letters are joined, probably not intentionally so. Unfortunately, it seems that someone has tried to deface the third line, and also the last word on the second line is unclear, but apart from this the reading proposed above is acceptable.

Line 1: This is to be read as dkyryn, plural, absolute, participle, passive, dkyryn is found in other Nabataean inscriptions (see JS290; CISi235A; Winnett, Reed 73; A. Negev, IEJ31 (1981), p.68; E. Littmann, BSAAS16 (1954), p.226; Cantineau II, p.82).

Line 2: The first word is to be read as hmyd, a personal name that occurs in other Nabataean inscriptions with the w ending as hmydw (see CISi 210:1; Euting, Nab, 13:1, Cook, Glossary, p.54; Cantineau II, p.97; Khraysheh, PNN, pp.85-86). The name corresponds to the Arabic personal name حمید, which still is used nowadays by the
Arabs. Then the Semitic particle \textit{w}, "and", followed by a word can be read as: \textit{g, y} and finally the shape of either \textit{d} or \textit{r} to give either \textit{gyr} or \textit{gyd}. It seems that the best reading is \textit{gyd}, a personal name which may be related to the classical Arabic noun جَوَاد, "generous" (see \textit{Lisān} 3, pp.135-137).

Line 3: Unfortunately, this line is illegible.

\begin{itemize}
  \item \underline{Inscription No.58 (Plate XVIII)}
  \item \underline{Text}
    \begin{itemize}
      \item dkyr \textit{cydw}
      \item n x x x x '
      \item 'mz x x x
    \end{itemize}
  \item \underline{Translation}
    \begin{itemize}
      \item Remembered be \textit{cydw}
      \item n x x x x '
      \item 'mz x x x
    \end{itemize}
  \item \underline{Commentary}
    \begin{itemize}
      \item The only word clear enough to be read with any certainty is dkyr. The rest of this inscription, which has some unusual forms, has been defaced.
    \end{itemize}
  \item Line 1: The first word is clearly dkyr, "remembered", the next word consists of \textit{c}, then an unusual shape of \textit{y}, followed by \textit{d} and \textit{w}. This produces the word \textit{cydw}, a personal name which occurs in inscription No.40. The writer carved \textit{d} twice, probably by accident.
  \item Line 2: The letters of this line are very faded, the only ones distinguishable being \textit{n}, and the last letter ', the signs in between are unfortunately impossible to make out.
  \item Line 3: As the previous line, the letters which could be made out are the first three letters: 'm, z. The rest of the letters have been defaced.
\end{itemize}

\begin{itemize}
  \item \underline{Inscription No.59 (Plate XIX)}
  \item There are several inscriptions carved on the face of this rock
\end{itemize}

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(South of Tabāk), many of them overlapping and all of them well weathered. Reading is thus extremely difficult, but from the mass of interlocking graffiti, the following are a few items that can be distinguished: inscriptions Nos: 59, 60, 61, 62 and 63. The photograph of this rock have been given to me by the Department of Antiquities and Museums in Riyadh.

Text
ṣlm tymw br ṣc' d'lhy

Translation
peace, tymw br ṣc'd'lhy

Commentary

This full genealogy, which appears in the middle of the rock, is carelessly and shallowly carved, unusually formed, and badly weathered. Nevertheless, the reading proposed above is more or less certain.

The first word begins with what is probably ṣ, followed by the letter l and a shape which is very difficult to make out, but m is the only letter which would complete the word, giving ṣlm, "peace". The following word would be read tymw, a personal name which occurs frequently in other Nabataean inscriptions (see CISi 157:3, 176:2, 213:2, 243, 259:1, 276, 295, 318:2; JS61:2, JS109:1, JS118, JS157:2, JS176:1, JS243, JS255, JS277:1, JS311:2, JS318, JS364; Littmann, Nab, 69:2; Euting, Sin, 604A; Winnett, Reed 35; Cooke, NSI, 91:2; Negev, IWHS 215; Cantineau II, p.155; Khraysheh, PNN, p.187). The noun br, "son of", follows. Then comes the father's name which could be read as follows: ṣ, then c which joined to the following letter d. This is followed by ' and then a letter which has been almost completely obliterated but is probably l. The next letter is h, which is followed by what can only be y. This gives ṣc d'lhy, a personal name compounded of ṣ c d, "good luck", and l'hy, "god". The name occurs in other Nabataean inscriptions (see CISi 217:1, 315, 426A, 490:2; JS51, JS159:1, JS238, JS240, JS328; Euting, Nab, 20:1; Littmann, Nab, 20:1, 75:1; E. Littmann, BSOAS15 (1953), p.5; J. Starcky, ADAJ10 (1965),
Inscription No. 60

Text
šlm 'wšw br rḥym

Translation
Peace, 'šws son of rḥym

Commentary

Like item No. 59, this inscription is untidily carved. Some of the letters are joined. The proposed reading shown above is more or less certain.

The first word is šlm, "peace". The second can be read as follows: the first letter which has been eroded and has virtually disappeared, is most likely ' . Then comes the shape of w, which is in an unusual form, but it occurs in other Nabataean inscriptions (see Euting, Nab. p.23). Then comes the š, badly carved, which is joined to the next letter, w, in a manner sometimes seen in other Nabataean inscriptions. The resultant word is 'šws, a personal name which occurs elsewhere in this collection (see inscription No.38), followed by the word br, "son of" (which confirms that the inscription is a genealogy). The father's name can be read as: r, then h (see Klugkist, MAS, p.223) column "Hauran"). Next comes y, and finally an unusual form of m. This gives ṛḥym, a personal name which is found in other Nabataean inscriptions as ṛḥm (see Cantineau II, p.147; Cook, Glossary, p.108). The name may be related to the classical Arabic verb ṛḥm, which means in the classical lexicon,"to be compassionate, kind, merciful" (see Lisān 13, pp.230-233).

Inscription No. 61

Text
tymw šlm

Translation
tymw, peace
Commentary

The letters of this small inscription are neatly carved. Moreover, they are carefully joined which suggests that the joining is more likely to be by design than by accident. The reading proposed above is certain.

The first word is clearly tymw, a personal name which occurs elsewhere in this collection (see inscription No.59). The letter t is connected by its lower left end to the lower end of the y. This particular formation is unprecedented in this collection. The second is clearly šlm, "peace". The lower horizontal stroke of l has been lengthened to join the left leg of m. This also is the first time that such a method of joining has been used in this collection.

Inscription No.62
Text
šlm c.rqn
Translation
peace, c.rqn
Commentary

This item is carved to the right of inscription No.61. The letters are mediocre in style, with some unusual forms. It is easy to read, especially the first word, which can be read as šlm, "peace". The shape of l is unusual, in that its upright vertical stroke is smaller than it should be. The following word can be read as follows: c then either d or r, then a shape which could be q (see Euting, Nab, p.23, Klugkist, MAS, p.223 column 7) and finally n, which gives either c.rqn or c.dqn. c.rqn is a personal name found in pre-Islamic Arabian inscriptions (see Harding, Index, p.416).

Inscription No.63
Text
c.mhmw hwrw
Translation
c.mhmw
hwrw

Commentary

Appearing on the top right hand part of the rock, this inscription is carelessly and shallowly worked. Some of the letters have begun to disappear, owing to the age factor. However, they are readily made out and thus the reading proposed shown above is tenable.

Line 1: The reading of this word may be as follows: ʿ, then m which has an unusual shape. The following shape can only be h (see Healey, MME5 table II). The next letter is m, then finally comes the letter w. Therefore it may be read as ʿmhmw, a personal name that occurs in pre-Islamic Arabian inscriptions as ʿmhm (see Harding, Index, p.442).

Line 2: This word is read easily as hwrw, despite that the fact that the first w is of an unusual shape. hwrw is a personal name which appears elsewhere in this collection(see inscription No.1). Unfortunately, the rest of the inscription is too faint to be made out. As in inscription No.10, the engraver has not written between the two personal names, ʿmhmw and hwrw, the usual br, "son of".

Inscription No.64

Text
nbwr br thynw

Translation
nbwr son of thynw

Commentary

This full genealogy has large, neatly carved letters which, with the exception of the second one, are easy to read, therefore the reading shown above is almost certain.

The first word is clearly to be read as nbwr, a personal name which occurs in other Nabataean inscriptions (see inscription No.33). The father's name can be read as follows: the first letter is t (see Healey, MME 5, table II), carved in a form which is unprecedented among these inscriptions. Then comes either h or ʾ, y, next either b or r and
finally w. Therefore, it may be read thybw, thybw, thynw or thynw. thybw might be a personal name which is found in pre-Islamic Arabian inscriptions as ḥbb (see Harding, Index, p.129), and this may be derived from the common Semitic root ḥbb, "love", which occurs in Biblical Hebrew as יְבָרָךְ, "love", (see BDB p.285) and the verb also appears in Syriac as ḥnḥ, "to be dear", (see Dic.Syr p.93). In Nabataean the verb is ḥbb, "love, like", (see Cantineau II, p.93). In classical Arabic the verb is known as ḥbḥ, "be loved". Note also that the personal name ḥybw is found elsewhere in Nabataean inscriptions (see Cantineau II, p.95). However, the better reading is thynw which is a personal name which occurs in other Nabataean inscriptions as ḥn'w (see Cooke, NSI, 93:8, 97: col.1) and as ḥnt (see J. Milik and J. Starcky, ADAJ 20 (1975), p.124). The name corresponds to the Arabic personal name تُحْيِي, which still is used nowadays among the Arabs.

Inscription No.65

Text /dk/ yr ḥmydw br

Translation

Remembered be ḥmydw son of

Commentary

This shallow and somewhat weathered inscription is engraved immediately below item No.64.

The first word is to be read ḏkyr, "remembered", although the clear letters in the first word are the last two, y and r. The following word can be read as follows: h (see Klugkist, MAS, p.223), then m, y, d and w. This gives ḥmydw, a personal name occurs in other Nabataean inscriptions (see inscription No.57). The following word can hardly be anything than the noun br, "son of". The rest of the inscription is unfortunately impossible to make out.

Inscription No.66

Text ḏbdw br
This is a short and neatly worked inscription, with letters that are joined. The style of joining visible in the first word was widely popular in Nabataean inscriptions. The form of the letters was well known as early as the first half of the second century AD (see Healey, MME5, table I). This inscription is genealogical in content.

Line 1: The first word is clearly read as 𐤊𐤇𐤄𐤃, a personal name which occurs in other Nabataean inscriptions (see inscription No.8), followed by the noun br, "son of".

Line 2: This word could be read as follows: 𐤉, b then either z (see Healey, MME5, table II column A, D and C; Klugkist, MAS, p.222 column 2) or n (see Euting, Nab, p.23) and finally w. Therefore, it must be read either 𐤉𐤉𐤄 or 𐤉𐤇𐤄. The best reading seems to be 𐤉𐤉𐤄, a personal name which occurs here with the w ending, but is seen elsewhere without w as 𐤉𐤉 (see CISi324:1; Cooke, Glossary, p.50; Cantineau II, p.93; Khraysheh, PNN, p.76). 𐤉𐤉𐤄 as a personal name occurs in other Nabataean inscriptions (see E. Littmann, BSOAS 15 (1953), p.14). It may be compared to the personal name 𐤉𐤉 which occurs in Palmyrene inscriptions (see Stark, PNP, p.87). The name corresponds to the Arabic personal name حَبِّان (see Cantineau II, p.93).

Inscription No.67

Text
w'lw br 𐤉𐤉𐤄𐤉

Translation
w'lw son of 𐤉𐤉𐤄, peace

Commentary

This inscription is written to the left of inscription No.66, from which it is separated by a well-carved image of a mountain goat,
decorated with four small spots and another more primitive drawing. The inscription is a full genealogy. The letters are neatly and carefully written, and some of them are joined. The reading proposed above is certain.

The first word is to be read as *w*l w, a personal name widely employed in Semitic inscriptions and well known nowadays among Arabs as *w*l w (see inscription No.5). Then comes the unmistakable *b*r, "son of". As in most other inscriptions, the letters of *b*r are joined. The third word can be read as follows: *k* joined to the next letter in a style often found in Nabataean inscriptions, then either *d* or *r* and finally either final *n* or *k*. This gives us four possible readings: *b*r*n, *b*d*n, *b*r*k or *b*d*k. *b*r*k is a personal name which may be related to the Syriac verb *b*r*k, "to boil burn", (see Dic-Syr p.116). The verb may occur (once only) in Biblical Hebrew as *b*r*n, "move", (see BDB, p.355). In classical Arabic, the verb is *b*r*k, "move, stir up", (see Lisān 10, pp.410-411). The second possibility is *b*d*n, a personal name which occurs in Ugaritic inscription (see Gordon, UT, p.394). *b*d*n and *b*d*n are personal names attested in pre-Islamic Arabian inscriptions (see Harding, Index, pp.179-180). The third reading is *b*d*k, a personal name, but the better reading is *b*r*n, a personal name which occurs in Biblical Hebrew as *b*r*n (see BDB p.357) *b*r*n known in Ugaritic inscriptions as a god name (see Gordon, UT, p.398). The last word in this inscription is to be read clearly as *b*l*m, "peace".

Inscription No.68

Text
dkrwn ḥ lṣgw br ṣqrw
/ṣ/lm

Translation
Good remembrance for ḥlw son of ṣqrw
peace

Commentary

Appearing to the left of inscription No.67, this is poorly carved text containing a full genealogy. Its letters are well-formed and they
are also joined (with the exception of the letters of the last word). This item is easy to make out, and thus the reading proposed above is almost certain. Beneath the inscription there are drawings of two mountain goats. The large one decorated with four spots, the smaller one with two.

Line 1: The first word is clearly ḏkrwn, a noun which appears in inscription No.14. This is followed by the word ḡw, "good", in which the letter b has been lengthened (as often with final b, especially in this word) and is by accident joined to the ḡ. The third word can be read as follows: 1, then ḡ, followed by g written in a form well known in Nabataean inscriptions and joined to the final letter, w. This gives lhgw, the l being the particle "of, for" (see inscription No.14). ḡgw, a personal name, occurs in other Nabataean inscriptions (see CISi680, 1172:2; CISii1500, 1842:1, 2535:1, 3107; E. Littmann, BSOAS 15 (1953), pp.13-14; Cantineau II, pp.93-94; Khraysheh, PNN, pp.76-77). The name occurs elsewhere as ḡggw (see Cook, Glossary, p.50). The name corresponds to the Arabic personal name الحجاج. The name of the father can be made out as: 珣, the form of which dates from the beginning of the third century AD (see Healey, MME5, table I column 20-21), then a letter which could be either 珣 or q, then r, finally w. Thus it must be read ṣqrw or ṣqrw. It seems that the better reading is ṣqrw, a personal name which appears in other Nabataean inscriptions (see JS232; E. Littmann BSOAS 16 (1954), p.221; Cantineau II, p.153) and may correspond to the Arabic personal names أشقر, أشقر which are current among modern Arabs.

Line 2: This line consists of just one word, ṣlm, "peace" written immediately below dkwrn.

Inscription No.69

Text

ḍkyr zby'1 br pmsps bḥb

Translation

Remembered be zby'1 son of pmsps, for good
Commentary

This inscription appears beneath inscription No.68 and above the drawing of mountain goats. It is a full genealogy. The letters of this inscription are shallowly carved and some of them have unusual forms. The reading proposed above is certain save for some of the letters in the first personal name which, since they are extremely small, are difficult to make out.

However, the first word is dkyr, "remembered". The form of the letters in this word is well known and appear frequently in Nabataean. The second can be read as follows: the first one is most likely to be z, then comes the shape of b (see Euting, Nab, p.23), the next clearly is y, then '. Between ' and y there is a small stroke which seems to have been carved accidentally and the final letter is l, thus giving Zby'l, a personal name compound of zby (see Cook, Glossary, p.47), and the well-known Semitic divine name 'l (see Cantineau II, p.62). The second word is to be read br, "son of", followed by the name of the father of Zby'l, which can be read clearly as pmsps,a personal name that is either of Greek or Egyptian origin. It may be deduced, therefore, that the father was either a Greek or Egyptian immigrant who had married a local woman, or simply a native who had been given a Greek or Egyptian name. Finally comes ḅḅ, which is nicely written.

Inscription No.70

Text
cbdcbd br hyn slm
Translation
cbdcbd son of hyn, peace

Commentary

This inscription is a full genealogy, carved in a rock which carries an old Arabic inscription in the top left corner and a Thamudic inscription below it. The letters are large and easy to read. Some of them are joined.

The first word is clearly read as cbd cbd, a personal name occurs
in this collection (see inscription No.7). The way in which the letters of ḍbd are joined is well known in Nabataean inscriptions. br, "son of", is next, followed by a word which can be made out as follows: the first letter can be read either as t or k, then y, and finally n, carved as a large vertical stroke. Therefore this word could be either tyn or ḫyn, thought it seems that the better reading is ḫyn, a personal name which occurs in other Nabataean inscriptions (see CISi 227; JS122, JS199, JS372; Euting, Nab, 51; Winnett, Reed 58, 100; Cook, Glossary, p.52; Cantineau II, pp.95-96; Khayysheh, PNN, p.82). This name may be the equivalent of the Arabic personal name حیان. The next word is carelessly carved, but more or less legible as sīm, "peace".

Inscription No.71

Text
dkyr 'l sīmīt

Translation
Remembered be 'līsmīt

Commentary

Although the letters of this inscription are neatly written, the lustrum of the rock is such that reading is quite difficult. There is an Arabic inscription carved below it, which could be read الله لا الإ.

The first word is to be read as dkyr, "remembered" (see inscription No.3). The second word can be read 'līsmīt, a word which could be interpreted in two different ways. (a) 'līsmīt could be a personal name formed from the well-known Semitic divine name 'l and sīmīt a personal name appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.359). It also occurs as a personal name in Biblical Hebrew as (see BDB p.1035). This interpretation is more or less unlikely because the personal name has the feminine ending, though the divine name 'l is found elsewhere attached to the personal name as 'lswp and 'lsy (see Cantineau II, p.62). (b) a second possibility is that we could consider 'l to be the Arabic definite article, we would have 'lsīmīt, this is known in other Nabataean inscriptions as 'lārīt, 'lwīt and 'lbkrw (see Cantineau II, p.61). This may be equivalent to the feminine form family Arabic name like الرُبْعِیة.
Inscription No.72

Text
š'lm br n̲₃mn ś'/m/

Translation
š'lm son of n̲₃mn peace

Commentary

This full genealogy is neatly carved with large letters joined in a form that is well known in other Nabataean inscriptions.

The first word is clearly to be read as š'lm, a personal name which occurs in other Nabataean inscriptions (see JS284, JS332; Cantineau II, p.151). This name corresponds to the Arabic personal name ٓٛٝٓ (see Lisān 12, p.299). The third word can be read as follows: the first letter is either z or n, then ٌ (see Healey, MME5, table I column 18; Klugkist, MAS, p.222 column 6), then a letter which can hardly be anything else but m, and finally n (a similar form to this appears in inscriptions Nos 38 and 46). Therefore, it must be read as nhmn, although it could be read as za₃mn which could be associated with the name za₃m, one of the names of Makkah,(see inscription No.52). The other possibility is to read n₃mn, a personal name attested in Phoenician inscriptions as n₃my (see Phoen, PN, p.146) and also in Biblical Hebrew as רֹמֵי (see BDB p.637). The name is derived from the Semitic verb, which occurs in Ugaritic as n₃m, "to console", (see Gordon, UT, p.443). The final word can be made out clearly as š'lm, "peace", although the letter n is invisible.

Inscription No.73

Text
dköy r tymt

Translation
Remembered be gymt
for good

Commentary

This inscription which contains only one personal name is carved on
the top of a fallen rock. Its letters are beautifully carved and some of them are joined. The proposed reading shown above is quite certain.

Line 1: The first word is clearly dkyr, "remembered", followed by the personal name which can be read without any difficulty as qymt, a name which occurs in other Nabataean inscriptions (see JS324; CISi 366, 368:1, 371:1, 400:1, 404:1; RES 1398; R. Savignac, RB 42 (1933), p.417; Cantineau II, p.142; Khaysheh, PNN, p.160). From the point of view of the letter-forms of t, m, y and k, this inscription may date back as early as the middle of second century AD (see Healey, MME5, table I column 8).

Line 2: Is clearly btb, "for good". (Plate XXIII)

Inscription No.74

Text
dkyr tym'lhy
btb xxx

Translation
Remembered be tym'lhy
for good xxx

Commentary

This inscription which appears below inscription No.73, also contains only one personal name. The letters are untidily carved and quite shallow. Furthermore, part of the second line has faded considerably, and thus the letters are difficult to make out. However, the reading proposed above is certain.

Line 1: The first word is dkyr, "remembered". There is a great stylistic difference between this dkyr, which is badly carved, compared to the same word in the previous inscription. The second word can be read as follows: the first letter is t (see Healey, NME5, table I, column 3, 7; Euting, Nab, p.23), then y, followed by m, ', l, h and y. This gives the personal name tym'lhy, which occurs in other Nabataean inscription (see JS 307:2, JS323; CISi 204:1, 516, 673, 683:1, 851, 920; Euting, Sin, 374, 442:2, 449:2, 457:1, 673; Euting, Nab, 7:1; Winnett, Reed 87; R. Savignac, RB42 (1933),
p.411; E. Littmann, BSOAS15 (1953), pp.11, 14; Cook, Glossary, p.120; Cantineau II, pp.155-156; Khaysheh, PNN, p.186.

Line 2: The first word is b(b), "for good", with f in an unusual form. The next word has faded and cannot be deciphered.

Inscription No.75

Text
tymw br šrmw

Translation
tymw son of šrmw

Commentary

Surprisingly enough, though this piece of rock is extremely suitable for engraving, it being only this one small inscription, plus a primitive drawing. This graffiti is weathered and the last word almost obliterated. Some of the letters are joined. The proposed reading is certain except for the last word.

The first word is to be read clearly as tymw, a personal name which occurs in this collection (see inscription No.8). The last name, that of his father can be read as follows: š, then either r or d, followed by m, and finally w. So the word is either šrmw or šdmw. The personal name šddm is found in pre-Islamic Arabian inscriptions (see Harding, Index, p.343). šrmw, on the other hand is a personal name which occurs in Phoenician inscriptions as šrm (see Phoen, PN, p.426). The personal name šrm also occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.347).

Inscription No.76

Text
rqw br
plw

Translation
rqw son of
plw

Commentary

This genealogical graffiti is carelessly carved, with letters that have
an unusual forms. The reading proposed above is clear.

Line 1: The first word can be made out as follows: r, followed by what is either s or an unusual shape of q, and finally the w. Thus this gives rsw, rqw. The name rsw would be a name derived from the Semitic root rss, in Hebrew רָשׁוּ "break", (see BDB p.944). In classical Arabic the verb is رَضِي "pacify", (see Lisān 6, pp.97-99). rsy is a personal name which occurs in other Nabataean inscriptions (see JS34:7). It may mean "farm" (see Cantineau II, p.147). Another way of reading this is ryw. The best reading may be to see it as the equivalent of an Arabic personal name, رَقَ، this name is still used today and it may be related to the verb رَقَ, "to be delicate, fine", (see Lisān 10, pp.121-122).

Line 2: This name may be read as plw, a personal name occurs in other Nabataean inscriptions (see A. Livingstone and others, Atlal 9 (1985), p.142). The name also occurs in pre-Islamic Arabian inscriptions as plw (see Harding, Index, p.472).

Inscription No.77
Text
ṣlm rbybw br mṣlmw
Translation
peace, rbybw son of mṣlmw
Commentary
The inscription is carved in a fallen rock and appears beneath a primitively carved animal image, and above a drawing of a human. A full genealogy, it is neatly carved and some of the letters are joined. The item is easy to make out.

Thus, the first word is ṣlm, "Peace", followed by the first personal name which can be read as follows: the first letter is either d or r. There is special interest in this letter that a dot appears above the horizontal stroke of the r, which appears elsewhere on the top of d (see JS181; inscription No.52). This dot may have been used to distinguish the r from the d on occasions when both letters appeared together in the
same inscription. Here the dot appears on the r of the first personal name and on the r of the noun br. The following letter is b (see Klugkist, MAS, p.222 column 6). Then comes the y, b again and finally w to give ḫbw, a personal name which occurs in other Nabataean inscriptions as ḫyb' (see Cook, Glossary, p.107) and also ḫyb’l (see JS34:7, JS84; Winnett, Reed 3, 45; Cantineau II, p.145; Khraysheh, PNN, p.163). This name may originate from the Semitic root, which occurs in Biblical Hebrew as ḥbb, "be or become many, much", (see BDB p.912). Alternatively, it could be read as ḥbdw, corresponding to the Arabic personal name ḥbd which is still in use today. The second personal name can be read as ḥmlm, a personal name occurs in this collection (see inscription No.17). The two projecting horizontal strokes of the specifier have been lengthened accidentally and connected to the preceding m. Also the way in which the second m is joined with the following w is found sometimes in other Nabataean inscriptions.

Inscription No.78

Text
dkyr ḫwrw bḥb

Translation
Remembered be ḫwrw for good

Commentary

This inscription is somewhat weathered. There is a mysterious symbol drawn to the right hand side of the inscription. The reading shown above is certain.

The first word can be read as dkyr, "remembered". The second word is to be read ḫwrw, a personal name which occurs elsewhere in this collection (see inscription No.1). Finally the phrase bḥb, "for good". The engraver of this inscription has not mentioned his father's name, as is also the case in inscriptions Nos 14, 27 and 28.

Inscription No.79

Text
ḏbynw br gxx ḥmlm bḥb l ḥlm

Plate XXV
Translation
\cbynw son of gxx m\slm\w for good forever.

Commentary

Like the previous item, this full genealogy is weathered and not very easy to read, due to the age factor. Some of the letters are joined. They also have unusual forms.

The first letter of the first word could be read c, then b and y, followed by n (see Klugkist, MAS, p.222 column 4) and finally ' or w. This gives \cbyn' or \cbynw. But it seems that the best reading is \cbynw, a personal name that features in other Nabataean inscriptions as \cbyn (see JS229:2; Cantineau II, pp.126-127). The name corresponds to the Arabic personal name عَبْيَان (see Cantineau II, p.127). Then comes a word very hard to make out. The first letter could be either g or h. The next two signs are very difficult to make out and are followed by the personal name m\slm\w, (see inscription No.17) which is very shallowly written. The following word is hardly visible but it can be distinguished and read as \bdh, followed by \clm, "for ever", which extremely shallowly.

Inscription No. 80

Text
\cbd br \cmm\t zkr

Translation
\cbd son of \cmm\t, rememberd (be he)

Commentary

The first part of the inscription is carelessly written, and its letters are smaller in shape than the second part, which may be due to the rock quality. The proposed reading shown above is uncertain because of unclear writing.

The first word could be read as \cbd, a personal name which appears in other Nabataean inscriptions (see Cantineau II, p.125). The second word is br, "son of", although it is badly carved and it is followed by the third word, which could be read as \c, then m and again m (the joining between these two letters is merely by accident)
and finally t. Therefore this word must read ܩܢ IConfiguration, a personal name which occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.441). But in other Nabataean inscriptions the name occurs as ܩܢ IConfiguration (see CISi402:2, 452, 536, 683; JS272; E. Littmann, BSOAS15 (1953), p.12; Cantineau II, p.132; Khraysheh, PNN, p.144). The following word consists of three signs which can be read as ܙܢ(Configuration, which is hard to explain. It may be the Aramaic ܙܢ(Configuration, "remembrance", (see Brauner, CLOA, p.162), which the equivalent of the Nabataean ܕܢ(Configuration, which occurs in other Nabataean inscriptions (see JS237; Cantineau II, p.82). It occurs in Biblical Hebrew as ܢ(Configuration, "remembrance", (see BDB p.271).

Inscription No.81
Text ܩܕܢ(Configuration ܒ(Configuration/ܡ(Configuration ܫ(Configuration
Translation ܩܐ(Configuration son of ܡ(Configuration, peace
Commentary

This inscription is written below item 80 to the right of the rock. It is a full genealogy and is carelessly and badly carved.

The first word is to be read as ܩܘ(Configuration, a personal name which occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.410). It may correspond to the Arabic personal name ܘܩnaz(Configuration, which is still in use today among the Arabs. This name is followed by a shape which could be r. Therefore the preceding letter should be b, to give ܒ(Configuration/ܡ(Configuration, "son of", followed by the personal name which can mostly be read ܡ(Configuration, which is found elsewhere in this collection (see inscription No.51). This name corresponds to the Arabic personal name ܒ(Configuration. The final word is certainly ܫ(Configuration, "peace".

Inscription No.82
Text ܡ(Configuration
Translation ܡ(Configuration

(Plate XXVI)
Commentary

This small inscription just contains one personal name, which could be read as ṣlm, it could be interpreted in two different ways:

(a) as a feminine personal name. This name (ṣlm) may correspond to the Arabic feminine personal name ٞنَّحْبَة which is still in use today among Arabs.

(b) the second possibility is that ṣlm, a masculine personal name in a feminine form. This form is found frequently in other Nabataean inscriptions as qymt (see inscription No.73). Anyhow ṣlm as a personal name is attested in pre-Islamic Arabian inscriptions (see Harding, Index, p.461).

Inscription No.83

Text
ṣlm mnṣwr w
ḥšykw

Translation
peace, mnṣwr
ḥšykw

Commentary

The letters of this inscription are satisfactorily written and some of them are joined. Apart from the second personal name (line 2), which has letters of unusual form, the reading proposed above is certain.

Line 1: The first word is certainly ṣlm, "peace". This shape of ṣ emerges for the first time early in the beginning of the second century AD (see Healy, MME5, table I, column 3-4). The following word is to be read as mnṣwrw, a personal name (although the final w could be the particles "and") which occurs in pre-Islamic Arabian inscriptions as mnsw (see Harding, Index, p.568). The name corresponds to the Arabic personal name مَنْصُور which means "victor", "the one given aid/victory". This personal name is still in use nowadays among the Arabs.

Line 2: The first letter is h, then ṣ, followed by y and k and finally the
w. This gives ḫṣykw, a personal name which occurs in other Nabataean inscriptions (see CIS; 210:1; Euting, Nab, 13:1; Cook, Glossary, p.57; Cantineau II, p.100; Khraysheh, PNN, p.93). So the inscription could be translated either as "peace, mnṣwrw ḥṣykw" or Peace, mnṣwr and ḫṣykw".

Inscription No.84

Text
šlm mtnw br
ṣwhlw ḥxxbrx

Translation
peace, mtnw son of
ṣwhlw ḥxxbrx

Commentary

This is a full genealogy inscription carved to the left side of inscription No.83. It is carelessly and badly engraved. Both of the inscriptions may go back to the same period as is suggested by the letter forms. The proposed reading shown above is certain except for the last part of the inscription, since the letters are faded.

Line 1: The first word is, šlm, "peace". The first personal name can be read as follows: m, t, then n (see Healey, MME5 table I column 1, 2, 4 and 5) and finally an unusual form of w. This gives mtnw, a personal name is found elsewhere in other Nabataean inscriptions (see CISi 239; Littmann, Nab 23:6; Cook, Glossary, p.79; Cantineau II, p.119, Khraysheh, PNN, pp.116-117). This is followed by the well known noun, br, "son of".

Line 2: The first letter can be read as š (see Klugkist, MAS, p.222 column 1). Its vertical stroke curves to the left, yet it has been lengthened to join the third letter h. The letter between them is w, then after the h comes l and finally w. Therefore it must be read as ḫwhlw, a personal name which occurs in other Nabataean inscriptions as ḫyļt (see JS280; Cantineau II, p.139) ḥl as a personal name is attested in pre-Islamic Arabian inscriptions (see Harding, Index, p.378). The name may be related to the Arabic verb ḫṣw "neigh", (see Lisān ll,
p.387). Unfortunately, the rest of the inscription is very hard to read, but some of the letters can be distinguished. The first sign may be the $h$, followed by two signs difficult to make out, then $b$ and $r$ then a sign which it is impossible to make out.

**Inscription No. 85**  
(Plate XXVIII)  
Photographs of these inscriptions, Nos 85, 86, 87, 88 and 89, were handed to me by my colleague Dr A. Hāmd (now of king Saud University, Department of Archaeology and Museum). Dr Hāmd gathered them during his survey in the south of the Hijāz.

**Text**  
ṣlm zyd br ǧnmw

**Translation**  
Peace, zyd son of ǧnmw

**Commentary**

This inscription is engraved on a rock face, on the same rock, there is an old Arabic inscription. Some of the letters of this item have an unusual form, which is a full genealogy.

The first personal name is most likely to be read zyd, a name is found elsewhere in this collection (see inscription No. 53), followed by the noun br, "son of". The last personal name is clearly ǧnmw, a name is frequently attested in other Nabataean inscriptions (see C1Si 213:1, 234:2, 434, 476:1, 826:1; JS130, JS261, JS312; Euting, Sin, 260, 313:1, 413:1, 424:1, 524:2; Euting, Nab, 55:2, 13:1; Littmann, Nab, 77:2; Winnett, Reed 1, 4, 10:1, 13, 14, 29, 57:2, 96; Cook, Glossary, p.94; Cantineau II, p.133; Khraysheh, PNN, p.146). The name may correspond to the Arabic personal name ʿalām, which is current among modern Arabs.

**Inscription No. 86**  
(Plate XXVII)

**Text**  
ʾkys br ʾbd

**Translation**  
ʾkys son of ʾbd
Commentary

The letters of this inscription are carefully and nicely carved. This full genealogy inscription is carved among several Nabataean inscriptions. The proposed reading shown above is certain.

The first word is to be read 'kys, a personal name which occurs in other Nabataean inscriptions (see JS211, JS228:1; Winnett, Reed 41; Cantineau II, p.61). Followed by br, "son of", despite the unusual forms of r. Next comes the father's name which is easy to read as c bd, (see inscription No.86).

Inscription No.87

Text

ابل 'خذ br لأدليه

Translation

Peace, 'خذ son of لأدليه

Commentary

This inscription is carved below item No.86. It is a full genealogy the letters are satisfactorily engraved, as are most of the inscriptions on this site. Some of the letters are joined. The proposed reading shown above is certain.

The first word is certainlyابل, "peace", followed by the first personal name which could be read as 'خذ, a name which occurs in other Nabataean inscriptions (see C1Si267, 300:1, 315, 861:1; JS238, JS240; JS246; Littmann, Nab, 27:2; Winnett, Reed 118:2; Cook, Glossary, p.26; Cantineau II, p.68; Khraysheh, PNN, p.44). 'خذ is found in other Nabataean inscriptions as a god name, which could be the lion-god was worshipped at Der. il-Meshkuu (see Cantineau II, p.68; Littmann, Nab, p.26). The name corresponds to the Arabic personal nameاسب، أسد which is current among modern Arabs. The following word is br, son of". Followed by the personal name which could be read as لأدليه, which is compound of لأد, "good luck", (see Cantineau II, p.152) and 'lh' the divine name (see Cantineau II, p.62). The name لأدليه is found in other Nabataean inscriptions (see JS347; Cantineau II, p.153). The name appears also as لأدليه (see E. Littmann, BSOAS15 (1953), p.5).
Inscription No. 88

Text
ṣlm hyn'lhy br zbdw

Translation
Peace, hyn'lhy son of zbdw

Commentary

Like the previous inscription, this is satisfactorily carved and is a full genealogy. Some of its letters are joined. The proposed reading shown above is clear.

The first word is clearly ṣlm, "peace", followed by the first personal name, which can be made out as h, then y, followed by n and ' , l, h and finally y. This gives hyn'lhy, a personal name compounded of hyn (which appears as a personal name in other Nabataean inscriptions (see JS 122, JS199, JS372; CISi 227:1; Winnett, Reed 58, 100; Cantineau II, pp.95-96) the name corresponds to the Arabic personal name حَيْان and 'lhy/'lh', the divine name. The second personal name, which is the father's name, can be made out as zbdw, a name which occurs in other Nabataean inscriptions (see CISi 300:1, JS101, JS235, JS346; Winnett, Reed 118:1; Cook, Glossary, p.47; Cantineau II, p.91; Khraysheh, PNN, p.72).

Inscription No. 89

Text
ṣlm
ṣlmy šy‘ª
bªb

Translation
peace,
ṣlmy the jeweller
for good

Commentary

This inscription is carved immediately below inscription No.85. The item is carelessly carved and as in the previous inscription, some of the letters are joined. The reading proposed above is more or less
certain.

Line 1: This line consists of just one word, which is to be read as ślm, "peace". The shape of the final m is large, yet the ends of both its legs are joined, merely by accident, to the last two letters of the word written immediately below it in line 2, as was found in inscription No.56.

Line 2: The first word can be read as follows: ś, then l, m and finally the shape of either y or w. Thus gives ślmy or ślmw. ślmw as a personal name which occurs in other Nabataean inscriptions (see CISi210:2; JS101, JS134, JS174; R. Savignac, RB42 (1933), p.421; Cantineau II, p.151; Khraysheh, PNN, pp.175-176), but it seems that the better reading is ślmy which is a personal name which occurs elsewhere in this collection (see inscription No.36). As for the following word, the shape of its letters suggests that it may have been carved by another inscriber. However, it could be part of this inscription. The word is to be read as: ś, followed by y, then the inscriber have realised that the left edge of the rock face, left him no room to finish the word with c and '. Thus he had to carve them belo v. It could be argued that the engraver added this word syc after finishing the whole inscription. Perhaps he became aware that he had overlooked the occupation. Syc is a noun in the masculine singular emphatic state which means "the jeweller". The noun occurs in other Nabataean inscriptions (see CIS 372:1, JS58, JS119; Cantineau II, p.140; DISO p.244).

Line 3: This line consists just one word, which is the phrase bḥb, "for good". For the first time (at least in this corpus) that the combination of ślm and bḥb are found in the same inscription, the usual combination is dkpr and bḥb.

_alm-Harra_

_Inscription No.90_  
(Plate XXIX)
This inscription was shown to me in the local museum of Tabāk.
Text
cbdmlkw
br 'wplywn
fell
Translation
cbdmlkw
son of 'wplywn
Peace
Commentary

The block of stone accommodating this inscription is quite small and shows signs of having been cut on each side. It measures 21cm, 23cm by 17cm, 15cm. The stone was found somewhat damaged on the left side, which affects slightly the reading of the second line. The letters are elegantly carved and easy to read. The reading proposed above is clear.

Line 1: The first word is to be read ccbdmlkw, a personal name which occurs in elsewhere in this collection (see inscription No.22). The name is compound of ccbd, "servant", (see Cantineau II, p.125) and mlk, which is either the noun mlk, "king" (see Cantineau II, p.114) or mlk the divine name which occurs in Biblical Hebrew as יְהֹוָֽו (see BDB p.574).

Line 2: Unfortunately, the sign written before the noun br, "son of", is impossible to make out. However, the word following br is to be read either 'wplywn or 'wplywk. The better reading may be 'wplywn the Greek personal name which occurs in Palmyrene inscriptions as plwyn' (see Stark, PNP, p.108).

Tayma'
mgmr ṣbd'lkṭb
br bwln

Translation
Total achievement of ṣbd'lkṭb
son of bwln

Commentary

This Nabataean inscription is carved on the side of an incense altar. Fashioned from ash-grey sandstone, it measures 42cm by 21cm by 23cm, and the mouth of the incense altar is 10cm x 6cm. The engraver has carved two lines of Nabataean writing.

Line 1: The first word is to be read as follows: m, followed by g (Klugkist, MAS, p.222; Healey, MME5, table I, II, Euting, Nab, p.23), then again m and finally r. This gives mgmr, although it has been read mistakenly by Beyer, Livingstone as mrmr (see ZDMG 137 (1987), p.292). However, mgmr, "totality", "achievement", occurs in other Nabataean inscriptions (see CISti 199:8). It is derived from the Nabataean verb gmr, "to complete", "achieve", (see Cook, Glossary, p.37; Cantineau II, p.78; Levinson, NAI, p.144). It is followed by a personal name which can be read as ṣbd'lkṭb, a name compound of the noun ṣbd, "servant", and the divine name lkṭb, which corresponds to the Liyhanite goddess hn'ktb "the great scribe" (god or goddess) (see J. Strugnell, BASOR 156 (1959), pp.30, 37; J. Milik and J. Teixidor, BASOR 163 (1961), p.22). The whole name may mean "the servant of l-ktba".

Line 2: The first word is to be read clearly as br, "son of". The importance of this word lies in the particular style of letter formation. The form of b is similar to the form of b used in earlier Aramaic script (see Cooke, NSI, pl.13). This may mean that this inscription dates back at least to the early Nabataean period. The last word is a personal name which may read as: b, then w, it has the earlier Aramaic form, followed by l and n. This gives bwln as interpreted by Beyer and Livingstone (see ZDMG 137(1987), p.292; livingstone, Atlal 7 (1983), p.110) bwly as a personal name is found in Palmyrene
inscriptions (see Stark, PNP, p.75).

Jawf area

The photographs of the following inscriptions 92, 93, 94; and 95 given to me by the Department of Antiquities and Museums in Riyadh.

Text
'ddpwn br çnmw šlm

Translation
'ddpwn son of çnmw, peace

Commentary

Appearing in the top part of the rock, this inscription is carefully worked. Some of its letters are joined. The proposed reading shown above is most likely the best.

The first word can be read as follows: ' then either d or r, next also either d or r. The two letters r and d are very difficult to distinguish except in context. Next, the shape of p then wand finally either K or n. This result, 'ddpwn, 'ddpwk, 'drpwn, 'drpwk, 'rrpwn, 'rrpwk, 'rdpwn or 'rdpwk. The name 'rrpwn is to be compared to a personal name which appears in pre-Islamic Arabian inscription as 'rpn, (see Harding, Index, p.38). The best reading is 'ddpwn, a compound of 'dd, which may be related to the Semitic deity ḫdd, the chief deity of the Aramaeans. He was probably regarded as a god of storm and thunder (see Cooke, NSI, p.164). The other part of the name pwn, may be associated with the place name mentioned in Biblical Hebrew as יֵכַע, a station between Petra and Zoor, famous for mines (see BDB, p.806). This is followed by the noun br, "son of". Then follows the father's name çnmw, which occurs frequently in this area (see inscription No.85). Finally comes the noun, šlm, "peace".

Inscription No.93

Text
šlm 'ddy br pybyrw wrxx
Translation
Peace, 'ddy son of pybyrw wrxx

Commentary

The inscription carved alongside other Nabataean graffiti and is carelessly and badly written. The proposed reading above is certain save for the last part whose reading is open to question.

The first word is clearly the noun šlm, "peace". The horizontal stroke of the letters š is joined to the edge of the l but this may be by accident. The following word is to be read easily as 'ddy, a personal name which occurs in inscription No.9. The following name is to be made out as pybyrw, a personal name which is very hard to explain. The word of the inscription is so hard to make out save the first two letters which could be w and r.

Inscription No.94

Text
Bly w 'y šlm 'šdw br mntnw xxx
w 'ps'ilhy bny prsy'

Translation

Indeed and have courage. Peace, 'šdw son of mntnw xxx
and 'ps'ilhy sons of the horsemen

Commentary

The first part of this inscription has letters smaller than the second part. The reading is certain, save the signs following the name mntnw in the first line. They are very hard to make out.

Line 1: The first word is to be read as bly, "truly, indeed", an interjection which occurs in other Nabataean inscriptions (see Cook, Glossary, p.30; Cantineau II, p.71; Levinson, NAI, p.137). Then follows w, "and". The next word is to be read as 'y, which is an interjection occurs in Syriac as ܐܪܡܐ, (translated by Contaz, Dic.Syr, p.7 as Courage, cheer up, woe, malheur) and also be compared to the interjection found in Targumaic Aramaic as ܝܐ, 'oh, woe, eh", (see Jastrow, p.43). Then comes clearly the noun šlm, "peace" followed by the personal name 'šdw, a name which occurs frequently in
Nabataean inscriptions (see inscription No.87). Next comes the noun br, "son of". The r is lengthened and joined merely by accident with the first letter of the following word m. This letter is followed by n, t, n again and finally w. Thus gives mntnw, a personal name to be compared to mnwtw a name which occurs in other Nabataean inscriptions (see Winnett, Reed 79:8; Cantineau II, p.116). The name may be related to the pre-Islamic Arabian deity mnwt (see Ryckmans, pp.118-119).

Line 2: The first word is the conjunction w, "and", followed by a word which may be read as follows: 'p, s, ' then l, followed by the shape of h which joined to the final letter y. It may read as 'ps'lhy, a personal name compounded of 'ps (which occurs as a personal name in pre-Islamic Arabian inscriptions (see Harding, Index, p.58) and which may be derived from the verb ps, "to tear", "to deter", (see Harding, Index, p.467). šlḥ "fate", occurs in Syriac (see Dic-Syr p.280) and the word 'lh'y'lhy. Then comes the construct plural noun bny, "sons of", followed by the noun prsy', masculine plural emphatic state), "knights, horsemen", which occurs in other Nabataean inscriptions (see JS246; Cantineau II, p.138). prs' may correspond to the Latin Equites, a class of Roman citizen which had its origin in the primitive military organization of the Roman state. In the regal period and earlier republican times the wealthiest members of the state served in the cavalry (see Harvey, CCL, p.168).

Inscription No.95

Text
ḥbdw br ḫbd'llh

Translation
ḥbdw son of ḫbd'llh

Commentary
This inscription is carved alongside other Nabataean inscriptions, but they are very hard to make out. This is the only graffiti easy to make out. It has been engraved between two drawings of stars.
This first name is to be read as ḫbdw, a personal name which appears in other Nabataean inscriptions (see inscription No.8). This is followed
by the noun br, "son of". Finally comes a personal name compounded of cbd, "servant", and 'lh'. cbd'lh', "the servant of god" (see inscription No. 23).

Taymā'

**Inscription No. 96**

The photograph of this inscription was given to me by the Department of Antiquities and Museums in Riyadh.

**Text**

cydw br tymw ktb

**Translation**

cydw son of tymw wrote (it)

**Commentary**

This inscription is carefully carved. Some of its letters are joined. The proposed reading shown above is certain.

The first word could be read either cydw or cyrw, because d and r are generally indistinguishable and the reading must be inferred from the context. The best reading is cydw since it has been found in other Nabataean inscriptions (see inscription No. 58). Also the father's name tymw, occurs in other Nabataean inscriptions (see inscription No. 59). Next, comes the last word which could be read as ktb, a 3rd person masculine singular perfect verb which occurs in other Nabataean texts (see JS188, JS190, JS334:2; RES528; E. Littmann, BSOAS16 (1954), p.227; Cook, Glossary, p.66; Cantineau II, p.108).
IV. The Nabataean Script of the Text Studied in this Corpus
standard 1st century AD monumental form

\[ \sigma \]

This shape appears most frequently in Nabataean inscriptions. It is an ellipse with a projection towards the right as $\sigma$. It can be small (see table I, inscription 6) or large (see table I, inscriptions 9 and 10). There is often no major difference between the initial and medial $\sigma$. In the later Nabataean inscriptions, $\sigma$ appears as a vertical stroke as shown in table I inscription No.26, is a form more akin to Arabic form (a form which started to appear in Nabataean inscriptions around the end of the first century (see Healey, MME 5, table II, column C)). There are two types of $\sigma$, in this collection, the usual shape $\sigma$ for example (see table I inscriptions 5, 20, 38 and 59) and unusual shape (see table I, inscriptions 15 and 56). This letter is also found in this collection connected to the preceding letter (see table II).

\[ \gamma \]

The normal shape of \( b \) in Nabataean inscriptions is a vertical stroke with an "open cup" head and a base that goes to the left, forming a horizontal (see Klugkist, MAS, p.222). This shape of \( b \) is occasionally attested in late Aramaic (see Aramaic section, table I), but generally the shape of \( b \) is either that of a vertical stroke turned to the left to form a horizontal stroke $\nu$, a form found frequently in Nabataean graffiti, or a vertical stroke carved from its top edge to the left to form a small horizontal (see table I, inscriptions 36 and 43). Often there is no significant difference between the initial and the medial. The \( b \) is found connected to both the following and preceding letters (see table II). The form of the final \( b \) is similar to the normal shape that the horizontal stroke is longer and tends downwards (see table I, inscriptions 46, 68 and 69).

\[ \kappa \]

This letter is written with an oblique stroke with projecting from the top part of the oblique stroke (see table I, inscriptions 3 and 38). It was written with two oblique strokes, drawn from the top as $\kappa$ (see table I,
inscriptions 3 and 15). It can be seen joined to a following letter (see table II).

\[ d: \text{�} \]

This an upright vertical stroke found sometimes with a concave head similar to that of b and r (see table I, inscriptions 25, 26 and 48), although at times it merely has a small horizontal hook (see table I, inscriptions 4, 8 and 46). There is no clear difference between the shape of d in its initial, medial or final positions. It is occasionally found with a dot on top of the horizontal stroke (see table I, inscription 52). This letter can be frequently seen joined to the preceding letter (see table II).

\[ h: \text{¶} \]

This letter could be seen as two upright vertical strokes with a projecting bar, generally slightly oblique (see table I, inscriptions 46, and 64). At some stages the shape of h as \( \text{¶} \) and \( \text{₽} \). It is also found as \( \text{¶} \) (see table I, inscription 23). h is attested joined to both the following and preceding letters (see table II).

\[ w: \text{¶} \]

The normal shape of this letter is an upright vertical stroke curving on the top to the left to form a semi-circle. This shape appears frequently in Nabataean inscriptions (see Euling, Nab, p 23). The semi-circle is sometimes replaced simply by a small horizontal stroke (see table I, inscriptions 46, 52 and 53) and the shoulder becomes rounded (see table I, inscriptions 51, 61 and 83). The w is discovered connected to the preceding letter (see table II).

\[ z: \text{¶} \]

This letter is simply an upright vertical, although in one inscription it appears as \( \text{¶} \) (see table I, inscription 49). There is no difference in shape between the medial and the final z (see table I, inscriptions 36 and 52). It is not found connected to other letters.
The standard form of \( h \) is two parallel vertical lines joined by a wavy bar, (see table I, inscriptions 30 and 37), the bar often projects form the top edge of either the right or left leg and descends to join the other leg as \( \hat{h} \). The \( h \) is also found as \( \hat{h} \) and \( \bar{h} \) (see table I, inscriptions 1 and 26). It is attested joined to the following letter (see table II).

Normally this letter begins above the upper line, descends and then curves to the right, ascends to the ceiling line and finishes with an oblique stroke to the left, (see table I, inscriptions 3, 27 and 33). Some of unusual forms occurs in this collections(see table I, inscription 20 and 74).

It is sometimes found rounded to the right (see table I, inscription 4). It can also be seen as a long vertical stroke with a very small horizontal stroke joined to top right as \( \check{y} \) (see table I, inscription 25). It is also attested as a vertical stroke with a small hook at the bottom (see table I, inscription 48). There is no great difference in shape between the initial and the medial forms, but the final \( y \) has these shapes \( \check{y}, \check{y}, \check{y}, \check{y}, \check{y}, \check{y}, \check{y} \), and \( \check{y} \). It can be found connected to both following and preceding letters (see table II).

The usual form of this letter is a vertical stroke with a narrow head on the top left hand side. The vertical stroke turns to form a horizontal stroke (see table I, inscriptions 24 and 74). It is often written as a vertical stroke that turns to the left to form a horizontal line. The vertical stroke has a small horizontal on its left side as \( \check{y} \) (see table I, inscriptions 30, 37, 43 and 73), this shape started to occur in Nabataean inscriptions (from 166/9, 211/2 see Healey, MME 5, table I columns8,11). It is also found as both \( \check{y} \) (see table I, inscription 26) and \( \check{y} \) (see table I, inscriptions 91 and 96)
and this form known from the beginning of the third century AD (see Healey, MME 5, table I column 23). The difference between the medial and the final shapes is pronounced, the final shape being ȝ. This letter can be seen connected to the following and the preceding letter (see table II).

ȝ

This is probably the tallest letter, an upright vertical stroke with a hook on the right side curving to the left as ȝ (see table I, inscriptions 69, 71 and 84). It is sometimes found with a horizontal base ȝ (see table I, inscriptions 38, 67 and 85) or simply as a long upright vertical stroke (see table I, inscriptions 5 and 88). It is also found joined to following and preceding letters (see table II).

ȝ

This letter consists of a vertical stroke turned to the left to form a horizontal. The head is rounded, while at the top there is also a horizontal stroke with a downstroke which tends to the left (see table I, inscriptions 2 and 10). The final form of ȝ occurs as ȝ (see table I, inscriptions I and 5), ȝ (see table I, inscription 12) and as ȝ (see table I, inscription 11). The shape ȝ (which is known in Nabataean inscriptions form 225/6, 265/6 and 305 6 AD) occurs in this collection (see table I, inscription 21). The shape ȝ is normally the final form, but appears once as initial (see table I, inscription 12). The letter is found joined both to following and preceding letters (see table II).

ȝ

This is a vertical stroke, turned to the left to make a rounded stroke which then turns up (see table I, inscriptions 6 and 11). The top of the letter is sometimes wavy (see table I, inscriptions 67 and 84), sometimes missing altogether (see table I, inscriptions 6, 8 and 11) or sometimes simply an upright vertical stroke (see table I, inscriptions 66, 72 and 85). The final shape is a long vertical stroke, wavy on top (see table I, inscriptions 72 and 81). The letter is also found joined in both
following and preceding letters (see table II).

\[ S: \square \]

This resembles the concave head of the late Aramaic \[ c \vee \], but is bigger and more rounded. The two right and left legs are joined at the top by a horizontal stroke (see table I, inscriptions 13, 16, 56 and 86). The letter has not been found joined to either following or preceding letters.

\[ C: \gamma \]

It was given a cursive form at an early date and is already hooked as \[ \gamma \] by the later first century AD (see Healey, MME 5, table I, column 8). The head of \[ c \] in some way resembles to the concave head of the \[ b \] or \[ r \] but is more rounded (see table I, inscriptions 4, 8 and 16). In some inscriptions the form \[ \gamma \], \[ \times \] and \[ \gamma \] are also found. This letter in some inscriptions is carved more like the Arabic shape of \[ c \] (see table I, inscription 52). There is no difference between the shape of \[ c \] in its initial, medial or final positions. It also occurs in some inscriptions connected to the following letter (see table II).

\[ P: \gamma \]

This letter is a vertical stroke curving on the top to the left to form a semi-circle and with a base that tends towards the left (see table I, inscriptions 32 and 54). The closure of the top loop of \[ p \] seems relatively late, though the closed loop is found in earlier texts (see Healey, MME5, forthcoming). The semi-circle is sometimes replaced simply by a small hook (see table I, inscription 11). The shoulder often becomes rounded (see table I, inscriptions 69, 82, 90 and 93). This letter is also found connected to both following and preceding letter (see table II).

\[ E: \gamma \]

The downstroke is a vertical with a projecting wavy line at the top. The lower end of the wavy line tends to drop (see table I, inscriptions 10, 83 and 89). Sometimes, the line projecting at the top of
the vertical stroke curves towards the vertical stroke to form a semi-circle (see table I, inscription 39). It is found in some inscriptions as \( \xi \). It is also found joined to the following letter.

\( \eta \)

This is an upright vertical stroke curved to the left at the bottom to form a hook, while curving at the top to the right to form a semi-circle (see table I, inscriptions 2, 14, 31 and 41). Often the letter is found as a vertical stroke curved at the top to the right to form a semi-circle (see table I, inscription 62). Sometimes, the letter is found (akin to the shape of the Nabataean \( \varepsilon \)) with a flat head (see table I, inscription 68). Finally, it is also found joined to the following letter (see table II).

\( \iota \)

This is an upright vertical stroke found sometimes with a concave head similar to that of \( d \) (see table I, inscriptions 21 and 39) although at times it merely has a small horizontal stroke (see table I, inscriptions 73 and 83). The form \( \jmath \) (which occurs in this collection see table I, inscriptions 81 and 94) seems relatively late in graffiti from 222/3, 265/6, 355/6 (though it is found in early cursive (see Healey, MME 5, table II, column D). In some of the inscriptions the shape of \( r \) appears as \( \varsigma \), \( \gamma \) and \( \xi \). There is no clear difference between the shape of \( r \) in its initial, medial and final positions. Generally \( r \) and \( d \) are indistinguishable and must be distinguished from the context. It is also frequently seen joined to the preceding letter (see table II). It is attested (rarely) with a dot on top of the horizontal stroke (see table I, inscription 77).

\( \zeta \)

This is an upright vertical stroke with two horizontal parallels projecting and a base that curves towards the left forming a horizontal stroke (see table I, inscriptions 12, 28 and 29). In some of this corpus, it is also found as \( \zeta \), \( \xi \), \( \varsigma \) and \( \chi \). There is no difference between the shape of \( \zeta \) in its initial, medial and final positions. This
letter has been found connected to both following and preceding letters (see table II).

This letter is two parallel vertical strokes joined at the top by a bar projecting from below the top of the leg to join the right leg (see table I, inscriptions 7, 8 and 9). Sometimes both legs are curved to the left (see table I, inscriptions 61, 70 and 84), but it is also found with just the left leg curving to the left to form a small hook or tail (see table I, inscriptions 75 and 80). The shapes ה י , ו , י , ח and ה are attested in this corpus. It has also appeared joined to both right and left letters (see table II).
Key to the Nabataean Script Tables I, II

(1) 267/8; Madā'in Ṣāliḥ, JS No 17; Healey, Nabataean to Arabic forthcoming.
(3) 222/3; Sinai; A. Negev, IEJ 31 (1981), p.69, No. 9, pl. 10A.
(4) 267/8; Sinai; A. Negev, IEJ 17 (1967), pp.251-252, fig.3, pl.48B.
(5) 211/2; Sinai, CIS I No. 963, pl IXXV; cf. A. Negev IEJ 17 (1967) pp.252-253.
(6) 306/7; al-ʿulāʾ; JS II No 386, pls. IXXi, CXXi.
(8) I; Initial
(9) M; Medial
(10) F; Final
(11) Unconnected; J Euting, Nabatäische Ischriften aus Arabien, 1885, p.23.
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Table II
V. Conclusion

The importance of the NW Arabian trade route to the Nabataeans led to their eventual rule of the area probably as early as the 1st century BC. The amount of Nabataean archaeological material which has been discovered in addition to the epigraphic data indicates that the Nabataean domination of NW of Arabia was well established. It is believed that the "golden age" of NW Arabia (except Taymā') occurred under the Nabataeans who controlled the caravan routes and enjoyed considerable wealth.

With regard to the inscriptions, all of those covered in this study are graffiti with the exception of inscription No.91, which was carved on the side of an incense altar and inscription No.90, which was carved on a block of stone. Furthermore, the majority of these graffiti are commemorative inscriptions of travellers who used these trade routes.

Most of the rocks on which these inscriptions were carved are adorned with primitively carved animal images, drawings of humans and geometric shapes. The technique of inscribing these inscriptions was probably with sharp stones; most of them can be found on sandstone rocks, which renders writing easy. Some of the inscriptions are executed in a way which indicates that the engraver was not particularly skilful (such as inscription Nos 11, 13, 30 and 79) while others are beautifully engraved (such as inscription Nos 25, 26 and 73).

Apart from Nos 52 and 77, the inscriptions studied carry no diacritical points. The dot may have been used to distinguish r from d on occasions when both letters appeared together in the same inscription. Diacritics also appeared in the Palmyrene and Syriac-North Mesopotamian tradition at an early date.

Many of the personal names used in the inscriptions are of Arabic origin or are related to Arabic (such as 'wsw, inscription No.38; w'lw inscription No.5). Many also appear in other Semitic languages such as Old Aramaic, Palmyrene, Syriac, Biblical Hebrew...
and pre-Islamic Arabian. The fact that the personal names in the inscriptions show close connections with Arab names lends support to the conclusion that the Nabataeans were Arabs by race and language.

In inscription No.56 the father’s name, twts, is Greek, which points to contact having taken place between the Nabataeans and the Greeks. Historical sources suggest this took place as early as the second century BC. The Nabataeans might have adopted Greek names in certain instances, or it may be that some Greeks settled among the Nabataeans. In inscription No.69 the name ṣmsps occurs, which is probably of Greek or Egyptian origin, possibly pointing to the existence of commerce between the Egyptians and the Nabataeans. The appearance of the Egyptian personal name ṣsry in the old Aramaic inscription (Taymā’ 1879) is a reflection of a long relationship with the Egyptians.

The Nabataeans had several ways of joining letters (see table II). Some are connected to both the following and the preceding letters, while others only to the preceding ones. From a study of table II the following points emerge:

(a) The letters z, t and s are never found connected to either following or preceding letters.

(b) w, w and r are connected exclusively to the preceding letter. The same restriction applies to the environment of these letters in Syriac (see Healey, FSS, p.8).

(c) The only letters found connected in both directions or to their following and preceding letters are b, y, m, n and s. The same restriction applies to the environment of these letters is in Syriac (see Healey, FSS, p.8).

(d) The letters g, c, s and q are joined only to the following letter.

(e) d and t are joined to the following and preceding letters (but it is never found connected at the same time to the following and preceding letter).

(f) ḥ, h, k and p are found joined letters to their following letters and in both directions (but never only to the preceding letter).
most difficult task of all. In order to solve the problem we had to compare them with other dated material, relying mainly on the work of Dr J. Healey, Nabataean to Arabic: calligraphy and Script Development among the pre-Islamic Arabs, MME5 (forthcoming). With regard to dating, the inscriptions fall into three main categories:

(a) Early inscriptions dating to the first century AD. This category is represented by inscription Nos 3, 5 and 9.

(b) Inscriptions dating to the second century AD. This category is represented by inscription Nos 27, 29, 38, 66, 73 and 83.

(c) Others dating to the third century AD onwards. This category is represented by inscription Nos 2, 25 and 26.

(d) Palaeographically speaking, the shape of b and w in inscription No.91 (see table I) is similar to the shape of b and r in Aramaic inscriptions during the fifth and fourth century BC. Thus we may conclude that this inscription is earlier in date and was in fact carved during the transition period from Aramaic to Nabataean or else it was written by a person who normally carved in Aramaic.
SECTION FOUR
I. List of Personal Names

(Aramaic and Nabataean Inscriptions)

The importance of Semitic proper names lies in their linguistic, historical and theological contents. In treating personal names in Aramaic and Nabataean inscriptions, the present chapter is chiefly concerned on the one hand with their analysis and linguistic character and on the other with comparison with parallel names from other languages or dialects, such as Phoenician, Ugaritic, Old Aramaic, Palmyrene, Syriac, Biblical Hebrew and Aramaic, pre-Islamic Arabian and Arabic. Collections of names in classical Arabic have been consulted since it is clear that the majority of the names can be best explained through Arabic etymologies. The names found in this collection from the NW of Saudi Arabia are found among or are closely related to Arabic personal names. Foreign proper names are included, but they have not been discussed from the lexical viewpoint.

The following abbreviations are used:
Nab: Personal name found in Nabataean inscriptions.
Aram: Personal name found in Aramaic inscriptions.

'ddy: Nab

Inscription Nos 9, 93, Hypocoristicon, Masculine

A related name 'dy, with just one d, is found in Phoenician (see Phoen PN, p.55), in Hatra inscriptions (see A.Caquot, Syria 32(1955), pp.52, 57) and in old Aramaic (see Maraqtan, SPRIV, pp.66, 115). The name 'dd is also attested in Ugaritic (see Gröndahl, PNU, p.88), in pre-Islamic Arabian inscriptions (see Harding, Index, p.32), and Biblical Hebrew (גַּלְעַד) (see BDB p.9) and in Syriac we find (see Dic. Syr p.402).

The name 'dd may be associated with גלעד, the chief deity of the Aramaeans. "He was probably regarded as a god of storms and thunder. He was identified by the Assyrians as a god from the Amorite country with Ramman", (see Cooke, NSI, p.164; for more reference see Huffman, APNMT, pp.156-158). The original significance of the
name may possibly be found in the Arabic ُهَب "break" (see Lisān 3, pp.432-433). The personal name ُهَبَدَاد is known in classical Arabic.

'ddpwn: Nab

Inscription No.92, Genitive compound, Masculine

This personal name is made up of the element 'dd, which may be related to the Semitic deity ُهَبَل ُهَبَل (see above), and the word pwn which is hard to explain. It may be associated (although this is unlikely) with a place situated between Petra and Zoar. The place-name occurs in Biblical Hebrew as ُهَبَل (see BDB p.806). Alternatively, pwn may be related to the personal name which occurs in Ugaritic as ُهَبَل (see Gordon, UT, p.467). It is also possible that pwn is related to the Arabic ُهَبَل, "way, manner" (see Lisān 13, p.326).

'wployn: Nab

Inscription No.90:2, Greek, Masculine

A Greek personal name, this may be compared to that which appears in Palmyrene inscriptions as plyn' (see Stark, PNP, p.108).

'wpw: Nab

Inscription Nos 38, 60, Hypocoristicon. "Gift of (Divine name)", Masculine

A similar name is found in other Nabataean inscriptions as 'wpw (see Cooke, NSI, 103) and 'wpwh (see Cantineau II, p.58). The name also appears in Palmyrene as 'wpw (see Stark, PNP, pp.3, 66) and 'wpw in pre-Islamic Arabian inscriptions (see Harding, Index, p.84; Branden, Tham, pp.557, 701; Ryckmani, pp.41-42).

The name may be related to the classical Arabic ُؤُسُس, "gift", (see Lisān 6, p.16). ُؤُسُس is also a tribe name from the Hijāz (see Lisān 6, p.18). This name, 'wpw, may correspond to the Arabic personal names ُؤُسُس and ُؤُسُس.

'Ab: Aram

203
Inscription No. 1:1, One-word name. "Loved", Masculine.

A related personal name is found in Syriac as ḥbyb (see Dict. Syr p.408), in Nabatean as ḥbyb (see Cantineau II, p.93), in Biblical Hebrew as ḥbh (see BDB p.285), in pre-Islamic Arabian inscriptions as ḥbh (see Harding, Index, p.24; for parallels see Ryckmans, pp.86-87) and in Palmyrene as ḥbyb (see Stark, PNP, p.87).

The name is derived from the Semitic root ḥbh, "love", which occurs in most of the Semitic languages, Biblical Hebrew ḥbh (see BDB p.285; Jastrow p.415), Syriac ḥbh (see Dict. Syr p.93), Nabatean (see Cantineau II, p.93), pre-Islamic Arabian inscriptions (see Biella, OSA, p.163), and old Aramaic (see DISO p.81). In classical Arabic the verb is found as ḥb (see Lisān 1, p.289) and ḥbh is known as a tribe name (see Lisān 1, p.296). The name ḥbh, which is in the affal form, similar to the Arabic personal name ḥbhb, .

'bywg'y': Nab

Inscription No.15, Nominal sentence. "Little brother from g", Masculine.

This personal name is a compound of the element 'byw, diminutive of 'ḥ, "brother", (see Cantineau II, p.59; Cooke, NSI, p.232) and g'y', which may be related to the city of g', situated near Petra (see Cantineau II, p.76; A. Negev, IEJ13 (1963), p.114).

'kys: Nab

Inscription No.86, Greek, Masculine.

This Greek personal name occurs twice in other Nabatean inscriptions (see JS211, JS228:2; Winnett, Reed 41). It is also attested in Phoenician (see Phoen PN, p.193).

'Iyw: Nab

Inscription No.20, One-word name, Masculine.

This personal name appears in Palmyrene inscriptions as 'Iyw. It supposedly means "toothless" (see Stark, PNP, pp.4,68 and for
parallels).

'skrs: Nab

Inscription No.16, Greek, Masculine.

This is clearly a Greek personal name translated by JSI, p.242 as "foreigner".

'cbd: Nab

Inscription No.4, Genitive compound with shortened ending. "servant of mny", Masculine.

The name is made up of 'cbd, an af'al form, derived from the nouncbd, "servant" (though the spelling with ' within the word is strange) (see undercbd below) and mny, which is the shortened name of god of fate, the Nabataean deity mnwt (see BDB p.584).

'ps'lHy: Nab

Inscription No. 4:2, Genitive compound, Masculine.

This name is a compound of the element 'ps, an af'al form of the classical Arabic root َقَسُط,"tear, rip", (see Lisan 1, p.121; Harding, Index, p.467) and the element 'lHy/'lh'. However, this explanation does not yield any satisfactory meaning.

'sbc: Nab

Inscription No.10, One-word name. "Direct", Masculine.

This personal name is found in pre-Islamic Arabian inscriptions as 'sb'C (see Harding, Index, p.50).

Note may be made of the noun 'sbC, "finger", which occurs in most Semitic languages, for example in pre-Islamic Arabian inscriptions (see Dic. Sab p.140; Biella, OSA, p.416), in Ugaritic (see Gordon, UT, p.364 and for parallels see Gordon, UT, p.472), in both Biblical Hebrew and Aramaic as יִבְּרָכָה (see BDB pp.840, 1109) and in classical Arabic as صَبْعُ. The personal name 'sbC may be best interpreted as an imperative, formed from the classical Arabic صَبْعُ, "to
guide, direct". (see Līsān 8, pp.192-193). ṣīmū is also known as the name of a mountain (see Yāqūt 1, p.206).

'tān: Aram

Inscription No.9:3, One-word name, Masculine.

A similar name is found in Phoenician as 'rā (see Cooke, NSI, 21:1; Phoen PN, pp.64-65), in pre-Islamic Arabian inscriptions (see Harding, Index, p.37; Ryckmansi, p.47), in Ugaritic as 'rāw (see Gordon, UT, p.366) and in Nabataean as 'rāw (see Cantineau II, p.67).

The name is derived from the same root as the Phoenician verb 'rā, "desire, request", (see Tombak, Phoen, p.33) which is also found in Ugaritic (see Gordon, UH, p.215). In this case the name 'rān may mean "desire". The name may also be related to Arabic ʿārā which supposedly means "man" (see Ryckmansi, p.47). In this case, the name may mean "man". It could also be related to the deity 'rā which mentioned in Phoenician (see Phoen PN, p.276; Cooke, NSI, p.129).

'gdw: Nab

Inscription Nos 87, 94:1, One-word name. "Lion", Masculine

This personal name is found in other Nabataean inscriptions as 'āv (see Euting, Sin, 652) and as 'āv (see Euting, Sin, 106:1). 'āv as a personal name occurs also in Palmyrene (see Stark, PNP, p.73), in Syrian (see al-Jadir, p.348) and frequently in pre-Islamic Arabian inscriptions (see Harding, Index, p.43; Oxtoby, Saf, p.409). 'āv is a form which occurs also as a divine name (see Littmann, Nab, p.26). ʿāsān is a very popular Arab family name which is related to the Semitic noun ʿās, "lion, soldiers", (see Dic. Sab p.7; Stark, PNP, p.73). In classical Arabic it appears as ʿāsūn, "lion" (see Līsān 3, pp.72-73).

'sylw: Nab

Inscription No.29, One-word name, Masculine.
A similar personal name occurs in pre-Islamic Arabian inscriptions as *šll* (see Harding, Index, p.49; for more parallels see Ryckmansí, p.209) and in Hatra inscriptions as ُشُبَّ (see A. Caquot, Syria 41 (1964), p.263).

The name could be related to the Arabic root ُسَلَل, "to pull", (see Lisān 11, p.338) or to السُلْطِيل, "the emergence of the baby out of its mother's womb", (see Lisān 11, p.339). The name corresponds to the Arabic names سَلْوُل (see Lisān 11, 343). Alternatively the name may be related, as has been suggested by Harding. Index, p.355, to the Arabic ُشُلَّ, "to wither", (see also Lisān 11, p.360).

*šlm*: Nab

Inscription No.72, One-word name. "Submit", Masculine.

The personal name appears in other Nabataean inscriptions as *šlmw* (see JS308; R. Savignac, RB42 (1933), p.421). It also occurs in pre-Islamic Arabian inscriptions as *šlm* (see Harding, Index, p.49; Ryckmansí, p.209) and in Hatra inscriptions (see A. Caquot, Syria 41 (1964), pp.263, 266). This name *šlm*, which may be an imperative form corresponds to the Arabic personal name أُسْلُم (see Lisān 12, p.299).

*bwln*: Nab

Inscription No.91:2, Divine name used as personal name, Masculine

This name may be compared with the personal name which occurs in Palmyrene as bwln' (see Stark, PNP, p.75). bwln is a divine name known in Palmyrene (see Stark, PNP, pp.74-75). For parallels see K. Beyer and A. Livingston, ZDMG137 (1987), p.292.

*bqt*: Nab

Inscription No.4, One-word name "he shouted", Masculine

This personal name appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.111). It may be related to the Arabic verb بَعَق, "to
shout", (see Lisān 10, p.22; Harding, Index, p.111).

ḇc tw: Aram:

Inscription No.4B:1, One-word name, Masculine.

The Name is found. in Nabataean inscriptions as ḇc tw (see JS151; Cantineau II, p.73). A related name also occurs in pre-Islamic Arabian inscriptions as ḇc t (see Harding, Index, p.109) and as ḇt (see Ryckmans, p.54).

This name corresponds to the Arabic personal names باعثٍ, بَعِيثٍ and البَعِيثُ (see Lisān 2, p.117) which are formed from the classical root بَعِثَ, "sent", (see Lisān 2, p.116).

brK': Nab

Inscription No.21, Hypocoristicon. "Blessing by "(Divine name)", Masculine

A related personal name is attested in other Nabataean inscriptions as brık (see Cantineau II p.75) and brk'y' (see Kornfeld, OAA, p.45).

The name occurs in other Semitic languages, such as Phoenician (see Phoen PN, p.101), old Aramaic (see Maraqten, SPRIV, pp.73, 144), Palmyrene (see Stark, PNP, pp.11-79), pre-Islamic Arabian inscriptions (see Harding, Index, p.102; and for parallels see Ryckmans, p.55), Biblical Hebrew (ברק') (see BDB p.140 and Syriac (بِرِّكَ) (see Dic. Syr p.404). The name corresponds to the Arabic personal names بَرِّكٌ, بَرِّكَ and بَرِّكَهُ (see Lisān 10, p.400).

The name brk' may be related to the Syriac brākā, "blessing", which is formed from the root بَعِثَ "to bless", (see Dic. Syr p.38). The root occurs in most Semitic languages, in Phoenician (see Tomback, Phoen, p.56), in Ugaritic (see Gordon, UH, p.220; and for more references see Gordon, UT, p.376) and in pre-Islamic Arabian inscriptions (see Dic. Sab p.31). The verb is also found in Biblical Aramaic as بَرِّك and Biblical Hebrew as בָּרָךְ (see BDB pp.138, 108S) and in classical Arabic as بَارُك, "bless", (see Lisān 10, pp.395-396).
gblw Nab
Inscription No.3:2, One-word name. "stout. big", Masculine.
A related personal name is found in Ugaritic as gbl (see Gordon, UT, p.378), in Hatra inscriptions (see A. Caquot, Syria 30 (1953), p.236) and in Palmyrene (see Stark, PNP, p.81). gblh and gbl are also names found in pre-Islamic Arabian inscriptions (see Harding, Index, p.152; Ryckmans, p.57). The name gblw corresponds to the Arabic names جبل and جبلة (see Lisān 11, p.99).

The name may be related to the Arabic noun جبل "mountain". It is also used as a predicate of people who remain firm and are not excited or affected by adverse events (see Lisān 11, pp.96-99).

gdyw: Nab
Inscription No.3:1, One-word name. "small goat", Masculine
A similar personal name appears in Ugaritic as gd (see Gordon, UT, p.379), in Phoenician (see Phoen PN, p.102), in Hatra inscriptions (see A. Caquot, Syria 41 (1964), p.252) and in pre-Islamic Arabian inscriptions (see Harding, Index, p.156). gd' and gdy' also figure in Palmyrene (see Stark, PNP, p.81). The name is found in Biblical Hebrew as פַּרְעָה (see BDB p.151).

The name may be related to the Semitic gd, "fortune", which occurs in Biblical Hebrew as פַּרְעָה (see BDB p.151) and in Syriac as פַּרְעָה, "god of fortune", (see Dic. Syr p.42). In this case the name would be a shortened form of gdl meaning "fortune of כ". A better interpretation is that gdyw is related to the classical Arabic جَدْي "small goat", (see al-Mufid p.225), which is also known in Ugaritic as gdy (see Gordon, UT, p.378) and in Phoenician (see Tombaek, Phoen, p.63).

gyd Nab
Inscription No.57:2, One-word name. "Generous", Masculine
A related name is found in pre-Islamic Arabian inscriptions as 'gwd,
an afcal form, (see Harding, Index, pp.23, 170; Ryckmansi, p.59). The name may be related to the Arabic \text{\textit{الود}} "generous"; "excellent", (see Lisān 3, pp.135-137).

\textbf{glpw: Nab}

Inscription No.38, One-word name. "rough, rude", Masculine. The personal name is known in Palmyrene (see RES 817:4) and as \textit{glp} in pre-Islamic Arabian inscriptions (see Harding, Index, p.165; Braden, Tham, p.561).

The name may be derived from the root \textit{glp}, "to carve, sculpt", which occurs in old Aramaic (see DISO p.50; Cooke, NSI, p.205) and in Syriac as \textit{جلف} (see Dict. Syr p.49), which would mean in this case "engraver, sculptor". The best explanation, however, is that the name \textit{glpw} may be related to either the Arabic \textit{جلف} "a small piece of skin" or \textit{جلف}, "rough, rude", (see Lisān 9, pp.30-31).

\textbf{grmn: Aram}

Inscription Nos 3:2, 4A:1, Hypocoristicon. "(Divine name) decided", Masculine.

A related personal name occurs in Nabataean as \textit{grm} (see Cantineau II, p.79), in Palmyrene as \textit{grmy} (see Stark, PNP, p.82), in pre-Islamic Arabian inscriptions as \textit{grm, grmn} and \textit{grml} (see Ryckmansi, p.63, 222bis; Harding, Index, p.160) and in Syriac as \textit{grmw, ñm\textsuperscript{2}grm} and \textit{grm\textsuperscript{2}lt} (see al-Jadîr pp.368, 410). The tribal name is found in Biblical Hebrew (see BDB p.175).

The structural type of this name is one formed from a verb plus a divine name. The name \textit{grmn} is derived from the Semitic root \textit{grm}, "to cut off", but the usual metaphorical use gives the meaning "to decide" (see al-Jadîr p.368). The verb is attested in Syriac as \textit{\text{\textit{곤}}} (see Dict. Syr p.54).
gâm: Nab

Inscription No.5, One-word name. "Burden", Masculine

A similar name is found in other Nabataean inscriptions as gâm (see CISi 1009; CISii 2151:2; Euting, Sin, 58:1, 167, 345:1; Cantineau II, p.80; Khraysheh, PNP, pp.57-58). The name gâm appears in old Aramaic (see Gibson, TSSI, 25) and in pre-Islamic Arabian inscriptions (see Ryckmans, p.290).

The name may share the same root as the classical Arabic جَسْمَ, "undergo, make suffer", (see Lisân 12, pp.100-101). This name corresponds to the Arabic personal name جَسْمٍ (see Lisân 12, p.101).

hn'kn: Nab

Inscription No.4, uncertain, Masculine.

This personal name could be interpreted in two different ways: (a) as a personal name associated with the classical Arabic مَكَ, "grain, seed", (see Lisân 11, p.508). hnk as a personal name appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.627). (b) as a compound of hn' plus the adjective kn, "right, honest", which occurs in Biblical Hebrew as יְדֵי (see BDB p.467), in Syriac as and (see Dic. Syr p.153) and in Ugaritic (see Gordon, UT, p.420). Thus in this case the name would be a nominal sentence meaning "hn' is honest".

hê ly: Aram

Inscription No.11:3, Hypocoristicum. "(Divine name) has exalted", Masculine.

A similar name is found in Phoenician as c ll (see Gordon, UT, p.456), in pre-Islamic Arabian inscriptions as hê ll (see Harding, Index, p.618; and for more parallels see Ryckmans, p.164) in Palmyrene as c lyt, c lyy and c lyt c l (see Stark, PNP, p.106) and in Syriac as c lbl (see al-Jadir p.398).
The name ḫely, an Aramaic hapkel form, is probably derived from the Semitic verb ʕalu, "rise, go up", which occurs in Phoenician (see Tombaek, Phoen, p.244), in Ugaritic (see Gordon, UH, p.256), in Biblical Hebrew as סלע (see DB BDB p.748), in Syriac as سلأ (see Dic. Syr p.253) and in pre-Islamic Arabian inscriptions (see Dic. Sab p.15; Biella, OSA, p.365). Then ame ḫely corresponds to the Arabic personal names علثان, عالي and معلئ (see Lisan 15, p.94).

w'llw: Nab

Inscription No.5, One-word name (perhaps hypocoristicon) "taking refuge, seeking, shelter", Masculine.

A related personal name occurs in other Nabataean inscriptions as w'llt (see Winnett, Reed 107:3; JS77). A similar name is also found in Syriac as w'll (see al-Jadir p.370) and in pre-Islamic Arabian inscriptions as w'llt (see Ryckmansi, p.75; Harding, Index, p.632).

The personal name w'llw is connected with the Syriac feminine noun גון, "veil, covering", (see Dic. Syr p.81; al-Jadir p.370). It seems to have been a common name among the Edessan people in the early period. One of the kings of Edessa was known by this name (see al-Jadir p.370). The Arab personal name is جاثّ, an active participle derived from the root جث, "to take refuge", (see Cooke, NSI, p.106; Lasiyan 11, p.715). Nowadays this personal name is very common among the Arabs.

whbn: Nab

Inscription No.46:2, Hypocoristicon. "Gift of (Divine name)", Masculine.

The name is found in other Nabataean inscriptions as whbw (see JS 7:8, JS165) and also as whb'lhy (see Littmann, Nab 44:1; Euting, Sin, 622; Euting, Nab, 3:11). It is found in Palmyrene as whb'l and whby (see Stark, PNP, p.85) in old Aramaic (whbw) (see Maraqten, SPRIV, pp.78, 156), in Hatra inscription (whbw) (see A. Caquot, Syria 32
The name \textit{wḥbn}, which is the shortened form of \textit{wḥblḥy}, is derived from the Semitic root \textit{ḥḥḥ}, "give, transfer", which occurs in other Semitic languages, including old Aramaic and Palmyrene (see DISO pp.105-106), Biblical Hebrew (\textit{עָבֹל}) and Biblical Aramaic (\textit{עֲבֹל}) (see BDB pp.396, 1095) and Syriac (\textit{عِبَّل}) (see Dic. Syr p.138). The verb is also known in pre-Islamic Arabian inscriptions as \textit{wḥb} (see Biella, OSA, p.123; Dic. Sab p.153) and in classical Arabic as \textit{"al-ḥāb}; \textit{wḥb} is one of god's names (see Lisān 1, pp.803-804).

\textit{wknw}: Nab

Inscription No.25, One-word name. "Nest", Masculine.

The name may be associated with the Arabic \textit{wḵn}, "nest", formed from \textit{wḵn}, "set upon the nest", (see Lisān 13, p.452).

\textit{wrtl}: Nab

Inscription No.55, One-word name. "Lizard", Feminine.

\textit{wrtl} is a personal name which may be related to the Arabic \textit{wẓl}, "a large venomous lizard", (see Lisān 11, p.724). The name appears in pre-Islamic Arabian inscriptions as \textit{wrl} (see Harding, Index, p.640; Ryckmansi, pp.81-82; and also for more discussions).

\textit{zbdl}: Nab

Inscription No.49, Hypocoristicon."Gift of (Divine name)", Masculine.

The name is found in other Nabataean inscriptions as \textit{zbdl'} (see JS360; Euting, Nab., 20:1), \textit{zbdlw} (see Winnett, Reed 118) and \textit{zbdlt} (see Cantineau II, p.91). It is found as \textit{zbdl} and \textit{zbdlw} in Palmyrene (see Stark, PNP, p.85), as \textit{zbdlw} in Hatra inscriptions (see A. Caquot, Syria 32 (1955), p.5), as \textit{zbdl} and \textit{zbdlw} in old Aramaic (see Maraqten,
SPRIV, pp.79, 157), as zbdy and zbyd in pre-Islamic Arabian inscriptions (see Harding, Index, p.294; Jamme, SH, 1024; Kornfeld, OAA, p.48; Oxtoby, Saf, p.145; and for parallels see Ryckmans, p.83), as دَفْنُ in Syriac (see Dic. Syr p.407) and as דַּבָּד, masculine, and דַּבְּדִיה, feminine, in Biblical Hebrew (see BDB p.256). رَبْيَد is a tribal name from Yamman (see Lisān 3, p.194).

The best explanation of the name is that it is derived from the Semitic root zbd, "to endow, bestow", which occurs in both Biblical Hebrew as דַּבָּד (see BDB p.256) and in Syriac as دَفْنُ (see Dic. Syr p.83). zbd, "gift", as a noun also figures in pre-islamic Arabian inscriptions (see Dic. Sab p.170) and as دَفْنُ, "gift, donation", in classical Arabic (see Lisān 3, p.193). The feminine personal name رَبْيَة is current nowadays among Arabs.

zbdw: Nab

Inscription No.88, Hypocoristicon. "Gift of (Divine name)", Masculine.

See above under Zbd

zby: Nab

Inscription No.36, Hypocoristicon."Gift of (Divine name)", Masculine.

This personal name is found in Palmyrene (see Stark, PNP, p.86), in Syriac (see al-Jadir p.372), in pre-Islamic Arabian inscriptions (see Harding, Index, p.295; Kornfeld, OAA, p.48) and in Biblical Hebrew as דַּבָּד (see BDB p.256).

The best explanation of this name (though Ryckmans, p.83 and al-Jadir p.372, derive the name from Arabic زَنَي, "to carry, take up") is that it is an abbreviated form of a name beginning with the word zbd, "gift". (see Cooke, NSI, pp.273, 291).

zby'l: Nab

Inscription No.69, Genitive compound. "Gift of 'l", Masculine.

This name is a compound of zby. "gift", (see above under zby) and 'l, the well known Semitic deity. See further A. Jamme, le Muséon 60
Inscription No.3:2, One-word name. "He succeeded", Masculine.

A related personal name occurs in pre-Islamic Arabian inscriptions as zgy (see Harding, Index, p.295). It may be of the same root as the Arabic جَيْسٌ, "drive, urge, succeed", (see Lisān 14, p.355). جَيْسٌ is also the name of a valley in NW of Arabia (see Yāqūt 3, p.133).

Inscription No.52:2, One-word name. "who is from zhm", Masculine.

This may be associated with the name حَمَّرْ, a Makkah name (see Lisān 12, p.262). The place-name حِم possibly referring to a "narrow" place.

Inscription Nos 53, 85, Hypocoristicon. "Increase of (Divine name), Masculine.

This occurs in other Nabataean inscriptions in other forms such as zyd'lyh (see CISi 187:2; JS107; Euting, Nab, 65:1) and zydqwm (see Cantineau II, p.92). The personal names zyd'ly, zydh and zyd are also found in pre-Islamic Arabian inscriptions (see Harding, Index, pp.304-305; Jamme, SH, 1013, 1021; al-Ansary, Lih, p.88; Ryckmans, pp.84, 261) and zydl is found in Syriac (al-Jadīr p.373). The name zydw is also found in Old Aramaic (see Maraqten, SPRIV, pp.75, 159).

The name zydw is related to the Arab زَدُّ "to increase", (see Lisān3, pp.198-200). The names زَدُّ and زَيْدَ and زَيْدَ are common among Arabs.

Inscription No.66:2, One-word name. "Dropsy", Masculine.

A related personal name can be seen in pre-Islamic Arabian
inscriptions as ḫbn and ḫbnn (see Harding, Index, p.175; Ryckmans, p.87) and as ḫbn in Palmyrene (see Stark, PNP, p.87).

The most acceptable explanation (though Ryckmans, p.87 and E. Littmann, BSOAS 15 (1953), p.21, relate this name to the Arabic root حبّ, "to love") is that this personal name has the same root as the Arabic حبّن, "to be affected with dropsy", (see Lisān 13, p.104). The name ḫbnw may be compared with the Arabic names حبّنِنُ, الحَمِّينُ and حِبْوَنُ, (see Lisān 13, p.106).

ハウス: Nab

Inscription No.68:1, One-word name. "Pilgrim", Masculine.

A similar name (hgy) appears in both Phoenician (see Phoen PN, pp.109, 307) and in old Aramaic (see Marqten, SPRIV, pp.79, 152) in pre-Islamic Arabian inscriptions as hgy and hgg (see Harding, Index, pp.177-178; Kornfeld, OAA, p.49; Ryckmans, p.88 and for discussion), in Palmyrene as ḫgyw (see Stark, PNP, p.87; Cooke, NSI, 118:2), in Syriac as Ⲫⲗⲓⲍ (see Dic.Syr p.408) and in both Biblical Hebrew and Aramaic as Ⲫⲗⲟⲩ (see BDB pp.291, 1092; and also for more parallels). The name hgy is also a Jewish name occurring among Jewish exiles in Babylon (see Stark, PNP, p.87).

The name is derived from the root which occurs in Biblical Hebrew as Ⲫⲓⲣ "make a pilgrimage", (see BDB p.290), in Syriac ⲣⲓⲧ as (see Dic. Syr p.96), in classical Arabic as حجّ (see Lisān 2, p.226) and in pre-Islamic Arabian inscriptions as hgg, "perform a pilgrimage", see Dic. Sab p.66). The name ḫgw corresponds to the Arabic personal name الحجاج (see Lisān 2, p.230).

ハウス: Nab

Inscription No.1, 12,78. One-word name. "young Camel", Masculine.

A similar name occurs in pre-Islamic Arabian inscriptions as Ⲫⲓⲣ, Ⲫⲓⲣⲓ and Ⲫⲓⲣⲓ (see Harding, Index, p. 208)

The best explanation is that this personal name is related to the classical
Arabic word "young camel", (see Lisan 4, p. 221).

ḥm: Aram

Inscription No.1:1, One-word name, Masculine.

This is the name of an eastern subsection of both the Judham and cabdalaqais tribes. The name ḥm may be related to the Arabic verb حَطَمَ, "destroy". The title is given in Arabic to "hell" because it destroys everything (see Lisan 12, pp.137, 140).

ḥm: Nab

Inscription No.26:1, One-word name. "Nomad", Masculine.

The name appears in other Nabataean inscriptions as ḥm (see CISi 349:3; JS309). It is related to the Arabic حُيَّام, "nomad", (see CISi p.301; JSII, p.214; Cantineau II, p.95).

ḥn: Nab

Inscription No.70, One-word name, Masculine.

A similar personal name is found in Palmyrene as ḫn (see Stark, PNP, p.88), in pre-Islamic Arabian inscriptions as ẖn and ḫn (see Harding, Index, p.211; Littmann, Semitic, p.127; Ryckmans, p.91) and in Biblical Hebrew as נִבּ (see BDB p.313; and for more references).

The name is derived from the Semitic root ẖn, "to live", which occurs in other Semitic languages, including Ugaritic (see Gordon, UH, p.228; and for more parallels see Gordon, UT, p.396), Phoenician (see Tomback, Phoen, p.100), pre-Islamic Arabian inscriptions (see Biella, OSA, pp.173-174; Dic. Sab p.75), in Biblical Hebrew as נִבּ (see BDB p.310) and in Syriac as سَبَ (see Dic. Syr pp.102-103. The name ḫn corresponds to the Arabic personal names حُيَّب and حَيَّب (see Lisan 14, p.221). Alternatively, the name may be a shortened form of ḫn'ḥy. In this case it would be a verbal sentence meaning "'h is alive".
\textbf{\$yn'hly: Nab}

Inscription No. 88, verbal sentence. "\textit{lh}' is alive", Masculine.

This name consists of \texttt{\$yn} (see above under \texttt{\$yn}) plus the divine name \texttt{\$hy/\textit{lh}}.

\textbf{\$mdw: Nab}

Inscription No. 12, One-word name. "praise-giver", Masculine

The name occurs in pre-Islamic Arabian inscriptions as \texttt{\$md} and \texttt{\$mdn} (see Harding, Index, p. 200; Ryckmans, p. 93), in Biblical Hebrew as \texttt{ךֹּנֶה} (see BDB p. 326). It may be compared with the Arabic personal names \texttt{أحمد}, \texttt{خالد}, \texttt{عميد}, \texttt{محمود} which are still in use among Arabs.

The name is derived from the Semitic root \texttt{\$md}, "praise, desire", which appears in Ugaritic (see Gordon, UH, p. 228), in Phoenician (see Tombaick, Phoen, p. 106), in pre-Islamic Arabian inscriptions (see Biella, OSA, pp. 178-179; Dic. Sab p. 68), in Biblical Hebrew as \texttt{ךֹּנֶה} (see BDB p. 326) and in classical Arabic as \texttt{خُمَد} (see Lisan 3, pp. 155-158). The name \texttt{\$mdw} may have a connection with \texttt{\$mid}, an epithet of a deity in the late Liyânite period (see al-Ansary, Lih, p. 74).

\textbf{\$myd: Nab}

Inscription No. 57: 2, One-word name. "praised", Masculine.

The name \texttt{\$myd}, a passive participle, corresponds to the Arabic personal names \texttt{خُمَد} and \texttt{خُمَد} above under \texttt{\$mdw}

\textbf{\$myyn: Nab}

Inscription No: 50.1, One-word name. "warm", Masculine.

The name appears in Palmyren Inscription (see stark, PNP, p. 89) and in pre-Islamic Arabian inscriptions (see Harding, Index, p. 205)

It may be taken as containing the root \texttt{\$my} (\texttt{\$miyn}) in "to be warm" (see Lisan, 14 p. 201) in the adjectival formation \texttt{Fi'lān}.

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An't: Nab

Inscription No.13. Verbal sentence with the perfect. "s is gracious", Masculine.

The best explanation that this name is compound of An't. (The masculine verb on a feminine noun is strange) which may be related to the root Ḥnn, "be gracious, favour", (see Huffman, APNMT, p.200, see below under Anynw) and the divine name 's (see Cantineau II, p.65). Structural type verb plus divine name.

Anynw: Nab

Inscription No.37, Hypocoristicon. "Favoured by (Divine name)", Masculine.

Anyn' and Anynw are names found in Palmyrene (see Stark, PNP, p.89), in Ugaritic An'l (see Gordon, UH, p.229), Ḥnn in both Phoenician (see Phoen PN, p.125) and old Aramaic (see Maraqten, SPRIV, pp.81, 166), in pre-Islamic Arabian inscriptions as Ḥny and Ḥnn (see Harding, Index, p.206; Kornfeld, OAA, pp.50-51; Ryckamsni, p.95), in Hatra inscriptions as Anyn' (see A.Caquot, Syria 32 (1955), p.267) in Syriac as شِلَدت (see Dic. Syr p.408), in post-Biblical time as Ḥnn (see Jastrow p.483) and also in Biblical Hebrew as (see BDB p.336, for parallels).

This name, a pa'el passive participle is derived from the Semitic root Ḥnn, "to show favour, to be merciful", which occurs in Phoenician (see Tomback, Phoen, pp.109-110, in old Aramaic (see DISO p.92); in Ugaritic (see Gordon, UT, p.398), as Ḥnn in Biblical Hebrew (see BDB p.335) as כִּי in Syriac (see Dic. Syr p.109) and as حَنَّ in classical Arabic (see Lisān 13, p.128). The w at the end of the name here and sometimes elsewhere represents the hypocoristic ending. The name hynw may be compared with the Arabic personal names حَنِّين and حَنَّان (see Lisān 13, p.133).

An: Nab

Inscription No.67, One-word name, Masculine.
The name may be related to the city of hrn, a city in northern Mesopotamia, junction of trading rout (see BDB p.357; Yaqūt 2, p.235). As a personal name, it is found in Biblical Hebrew as \( \text{\textbf{\textit{h\text{\text{\text{n}}}y}}} \) (see BDB p.357). A related name occurs in Ugaritic as h\( \text{\textbf{\textit{m}}} \)y (see Gordon, UT, p.405) and in pre-Islamic Arabian inscriptions as h\( \text{\textbf{\textit{m}}} \) (see Harding, Index, 186). The name h\( \text{\textbf{\textit{m}}} \) corresponds to the Arabic personal name حَرْحِين (see Lisān 13, p.111).

\( \text{\textbf{\textit{h\text{\text{\text{k}}}y \text{\textit{k}}} }} \): Nab, Inscription No.83:2, One-word name, Masculine. The name \( \text{\textbf{\textit{h\text{\text{\text{k}}}y \text{\textit{k}}} }} \), a passive participle form, is related to the classical Arabic names حَسَّ (see CISi p.245; Euting,Nab,p.51; Cantineau, p.100). The name may be formed from the root حَسَّ, "to be angry with" (see Lisān 10, p.411). Alternatively, it may be related to the noun حَسَّ, "thorn, prickles".

\( \text{\textbf{\textit{y\text{\text{\text{d}}}c}}} : \): Nab

Inscription No.34, Verbal sentence. "I knows (him)", Masculine.

The personal name could be interpreted in two equally acceptable ways.

Firstly, the name \( \text{\textbf{\textit{y\text{\text{\text{d}}}c}}} : \), third person imperfect hapcel, may be related to the Arabic جَلَّ "runaway", (see Lisān 11, p.244). In this case, it would be a one-word name, meaning "runaway". The second possibility is that the name consists of \( \text{\textbf{\textit{y\text{\text{\text{d}}}c}}} \), "know", plus the divine name 'l/l (for further parallels see BDB pp.41-42). The root \( \text{\textbf{\textit{y\text{\text{\text{d}}}c}}} \) is also found in other Semitic languages, including Ugaritic (see Gordon, UT, p.409), Phoenician (see Tombach, Phoen, p.124), pre-Islamic Arabian inscriptions (see Dic. Sab p.167), Old Aramaic (see DISO pp.104-105; Brauner, CLOA, p.244) as יְּֽתָּם in Biblical Hebrew and יְֽתָּמ in Biblical Aramaic (see BDB pp.393, 1095) and as יְֽתָּמ in Syriac (see Dic. Syr. p.137; Healey, FSS, p.168). A related personal name occurs in Palmyrene as y\( \text{\textbf{\textit{d}}} \)\( \text{\textbf{\textit{c}}} \)bl (see Stark, PNP, p.90). y\( \text{\textbf{\textit{d}}} \)\( \text{\textbf{\textit{c}}} \)mlk is a name found in Phoenician (see Phoen PN, p.127). The name appears in pre-Islamic Arabian as y\( \text{\textbf{\textit{d}}} \)\( \text{\textbf{\textit{c}}} \) (see Harding, Index, p.664) and in Biblical Hebrew as יְֽתָּמ (see BDB p.396). The name y\( \text{\textbf{\textit{d}}} \)\( \text{\textbf{\textit{c}}} \) is also attested in old Aramaic (see Maraqiten, SPRIV, pp.82, 169).
\text{ycmr}: \text{Nab}

Inscription No.49: 1, One-word name. "He lives", Masculine

A similar name is found in other Nabataean inscriptions as ย์คmrw with a final w (see CISi 195:3, 316:3; Cantineau II, p.133; Khraysheh, PNN, p.97). It can also be seen in pre-Islamic Arabian inscriptions (see Harding, Index, p.677; Ryckamnsi, 167).

The name ย์คmr, a third person imperfect, is derived from the Arabic عُمَرْ, "live", and the noun is عُمَر, "life", (see Lisān, p.608) which is also found in Syriac as حصلو (see Dic. Syr p.256).

\text{yc tw}: \text{Nab}

Inscription No.19: 1, Verbal sentence. "(Divine name) aids", Masculine

This personal name is related to the Arabic verb غَات, "call for help, appeal", the noun غَتِب, "assistance", (see Lisan 2, p.174) and is known as ย์c in pre-Islamic Arabian inscriptions (see Dic. Sab p.55). The Biblical Hebrew verb הש"ע, "aid", (see BDB p.736; Jastrow p.1059) is the equivalent of the classical Arabic, غات. Another possibility might be that ย์c tw is associated with the pre-islamic Arabian deity yctw which was worshipped in Yamman (see al-Kalbi, p.57) which is also mentioned in the Qur\text{\textn} (see 7:1:22). The name corresponds to the Arabic name غُتِب (see Lisān 2, p.175) and to the Biblical Hebrew name הש"ע (see BDB p.736).

\text{khylw}: \text{Nab}

Inscription No.28, One-word name. "Elderly", Masculine.

The name is found in Palmyrene (see Stark, PNP, pp.28, 92; Cooke, NSI, 141:2) and in pre-Islamic Arabian inscriptions (see Harding, Index, p.506; Ryckamnsi, p.113). The name can be compared with the Arabic personal name كهل and كهل.

The name is associated with the pre-Islamic deity khl who was worshipped in Arabia as a moon-god and caravan-god (see Jawādi, pp.295, 335; Ryckamnsi, p.16). An image of khl was found at al-Fau
in Saudi Arabia. Alternatively, the name **khylw** a diminutive, may be related to the classical Arabic ُعَلِّمُ "mature age, person who has passed the age of 50", (see Lisān 11, p.600). Another alternatively **khylw** may be interpreted as the passive participle of the Aramaic verb **khl**, "to be able", (see Brauner, CLOA, p.255); DISO pp.115-116), seen also in pre-Islamic Arabian inscriptions (see Dic. Sab p.77; Biella, OSA, p.241).

**Klybw**: Nab

Inscription Nos 37, 43, One-word name. "Little dog", Masculine.

The name occurs in other Nabataean inscriptions in the forms **klbw**, **klb** and 'klb (see Cantineau II, p.107; Khraysheh, PNN, p.100). The name **klb** is also found in Phoenician (see Phoen PN, p.131), as **klb** and **klby** in Palmyrene (see Stark, PNP, p.92), in pre-Islamic Arabian inscriptions as **klb** and **klbn** (see Harding, Index, pp.501, 503; Ryckmans, p.114), as **klb** in Ugaritic (see Gordon, UH, p.238), as **klbw** in old Aramaic (see Maraqten, SPRIV, pp.85, 174) and as **כְּלָבִּי** in Biblical Hebrew (see BDB p.477). One might expect animal names (such as 'šdw and **klbw**) to figure in the personal names of the Nabataean inscriptions because it is well-known that the Arabs took their names from natural phenomena.

The name **klybw** is the diminutive form of the Arabic **كَلْبٌ** "dog", (see Lisān 1, p.722). The noun **klb** is known in most Semitic languages, in Phoenician (see Tombach, Phoen. p.142), in Ugaritic (see Gordon, UT, p.419), in Old Aramaic (see DISO pp.120-121 and also for parallels) in Biblical Hebrew as **קִלְבִּי** (see BDB p.476), Jastrow p.639) and in Syriac as **قسائي** (see Dic. Syr p.156). The name klybw corresponds to the Arabic personal names **كِلْبِي** and **كَلْبِي** (see Lisān 1, p.727) بِنُو-كِلْب (benouklib) is the name of a famous Arab tribe (see al-Jadir p.355).

**mbrmw**: Nab

Inscription No.28, One-word name."Weaver?", Masculine.
The name may be the active participle aphcal form of the classical Arabic الْمُنْبِطَةُ, "to spin, weave", (see Lisān 12, pp.43-44). A related personal name is found in pre-Islamic Arabian inscriptions as mbrm (see Harding, Index, p.525).

mḥnbw: Nab

Inscription No.30, One-word name. "The one who is strong", Masculine.

The name may be the active participle aphcal form of the classical Arabic تحَتْنِبَةُ, "one who is described as tough, strong", (see Lisān 1, p.335). It is so hard to explain the k (however, it could be mistakenly written therefore the best reading would be mḥnbw).

mnywrw: Nab

Inscription No.83, One-word name. "The one who gains victory", Masculine.

A similar name occurs in other Nabataean inscriptions as nṣrw (see Cantineau II, p.122; Littmann, Nab, 98) and as nṣr'ḥy (see Khraisheb, PNN, p.122). The name nṣrw is also found in Hatra inscriptions (see A. Caquot, Syria 40 (1963), p.70) nṣr' and nṣr are also names attested in pre-Islamic Arabian inscriptions (see Harding, Index, p.590; for more discussion see Ryckmans, p.143). It is found in post-Biblical time as نَصْرُ (see Jastrow p.930). This name is active participle aphcal, from the Semitic verb nṣr, "provide, support, protect", which occurs in Phoenician (see Tombach, Phoen, p.221), in pre-Islamic Arabian inscriptions (see Biella, OSA, p.312; Dic. Sab p.100), in Biblical Hebrew as נַצֶּרָ (see BDB p.665; Jastrow p.929), in Syriac as نَصْرُ (see Dic. Syr p.211) and as نَصْرُ in classical Arabic (see Lisān 5, pp.210-211). The name mnywrw (which is perhaps with the hypocoristicon ending w is to be compared with the Arabic personal names نَصْرُ, نَصْرُ نَصْرُ, نَصْرُ, and نَصْرُ (see Lisān 5, p.212).

mṭtnw: Nab

Inscription No.94:1, Hypocoristicon "Gift of Divine name", Masculine.

The name is the passive participle, aphcal form of the verb ntn (see
below under $ntn'$ p.347).

$M^n{ntn}$: Aram

Inscription No.2:2, One-word name. "Little, small", Feminine

The name is the feminine form of $m^n{nt}$, found in Nabataean as $m^n{ntw}$ (see JS119, JS147; Cantineau II, p.117), in Syriac as $m^n{ntw}$ and $m^n{nt}'$ (see al-Jadir pp.383-384), in Palmyrene (see Stark, PNP, p.96) in pre-Islamic Arabian inscriptions as $m^n{nt}$ and $m^n{nt}$ (see Ryckmannsi, pp.130, 235; Harding, Index, p.526) and in Hatra inscription as $m^n{nt}'$ (see A. Caquot, Syria 32 (1955), p.50).

The best explanation (though Stark, PNP, p.96 suggested that the name could be the pre-Islamic Arabian divine name used also as a personal name) is that the name $m^n{nt}$ corresponds to the Arabic personal name مُعَن which is formed from مَعَن, "to be little", (see Lisān 13, p.410).

$m^r$: Aram

Inscription No.11:9, One-word name. "Lord", Masculine.

A similar name occurs in Palmyrene as $m^r'y$ and $m^r'$ (see Stark, PNP, p.97), in pre-Islamic Arabian inscriptions as $m^r'$ (see Harding, Index, p.536; Ryckmannsi, p.132) and in Syriac as $\mathfrak{m}^r$ (see Dic. Syr p.412).

The name may be related to the element $m^r'$, "lord", مَلَك (see Dic. Syr p.191). Alternatively the name $m^r'$ could be (as suggested by al-Jadir p.387) related to the Arabic name مَرْوَان from the word مَرْوَان meaning, "white pebbles like flint-stone".

$m^r'y$: Aram

Inscription No.8:2, Hypocoristic "(Divine name) is Lord", Masculine

The final $y$ represents the hypocoristic ending,( see above under $m^r'$)

$m^n{l}mw$: Nab

Inscription Nos 17, 77, 79, One-word name. "submitted", Masculine
A related personal name is found in Palmyrene as mšlm (see Stark, PNP, pp.97-98), in pre-Islamic Arabian inscriptions as mšlm and mšlmt (see Harding, Index, pp.545-546; Ryckmans, pp.150-151; and for references) and in Biblical Hebrew as נַשְלֵם (see BDB p.1024).

The name mšlmlw is passive participle apocope form from מָשָׁל, "to be safe". It appears that the w is the hypocoristic ending. The name may also be compared with the Arabic personal name مَسْلَمَ (see Lisān 12, p.300). (see below under ūlymw)

mtyw: Nab, Inscription Nos 9, 10, 18:1:2, uncertain, Masculine

Similar names appear in Palmyrene as mt' and mtbwl (see Stark, PNP, p.98), in pre-Islamic Arabian inscriptions as mt'1 and mt' (see Harding, Index, p.526; Littmann, Semitic, p.127), in Phoenician as mbf (see Phoen PN, p.143) and in Syriac as (see Dic. Syr p.413).

There are three possible explanations: the first is that the name mtyw is related to the Arab root مَتْنُ "firm, strong", (see Lisān 13, pp.398-399) which is a shortened form of mtn'1 "1 is strong". In this case the name would be a hypocoristic meaning "strong one of (Divine name)" (a less likely interpretation suggested by Stark, PNP, p.98 is that the meaning of mtbwl is "gift of bwl" with the element mt related to the verb mt, "to give"); the second possibility is that this name may be associated with the Semitic noun mt, "man", which is found in Ugaritic (see Gordon, UT, p.439) and in Biblical Hebrew as רָא (see BDB p.607; and more parallels). In this case the name would be a one-word name meaning "man". The third and most likely possibility is that the name is related to the Arabic مْت (see Lisān 2, p.88).

mtmn: Aram

Inscription No.4A:2, One-word name. "Perfected", Masculine.

Related personal names appear in Phoenician as mt and mtmbf (seePhoen, PN, p.143), in Ugaritic as mtm (see Gordon, UT, p.440) and pre-Islamic Arabian inscriptions (see Harding, Index, p.526). The
name is to be compared with the Arabic personal name متتم (see Lisân 12, p.71).

The name is derived from the Semitic verb متم, "to make perfect, complete" which occurs in other Semitic languages, including Phoenician (see Tombaek, Phoen, p.342), Ugaritic (see Gordon, UT, p.498), in Biblical Hebrew as סמך (see BDB p.1070) and in Syriac as سائم (see Dic. Syr p.393). The verb is also found in classical Arabic as متتم, "complete", (see Lisân 12, p.67) on the suffix (n). This suffix usually expresses the result of an action (see below under متتم).

متب: Nab

Inscription No.84:1, One-word name. "firm, strong", Masculine.

The best explanation for this name (though, Stark, PNP, p.98, suggested that this name is a hypocoristicon derived from the verb نتن, "give") is that it is derived from the same root as the Arabic متتم (see above under متتم). مت is also a place-name (see Gordon, UT, p.435).

نبيع: Nab

Inscription Nos 33, 64, One-word name. "One who searches for water", Masculine.

The name is found in other Nabataean inscriptions as a place-name (see Cantineau II, p.119) and as a tribal name (see Winnett, Reed 16:2, 79:10; Cook, Glossary, p.80; Cooke, NSI, 78:4, 81:9). However, the personal name is found in Biblical Hebrew as יד נב (see BDB p.614; Jastrow p.868) and in pre-Islamic Arabian inscriptions as يب (see Harding, Index, p.579; Ryckmansi, p.236). The name is derived from the verb found in Biblical Hebrew as יד נב "dig a well down to water", (see BDB p.613) and it appears as نب in classical Arabic (see Lisân 7, p.410).
nงlh: Aram
Inscription No.9:2, Verbal sentence with the perfect. "god has touched", Masculine.

This name is made up of nงc, "touch", and 'lhl (see Cantineau II, p.63). The first element nงc is found in Old Aramaic as a verb (see DISO p.174) and in Biblical Hebrew as יָֽאָר (see BDB p.619; and for parallels). It is also found as a personal name in pre-Islamic Arabian inscriptions (see Harding, Index, p.582).

nh'l: Aram
Inscription No.9:4, One-word name. "One who drinks, takes too much", Masculine

The name may be derived from the root which occurs in Biblical Hebrew as יָֽאָר, "lead, guide to a watering place", (see BDB pp.624-625; Jastrow p.881). It is also known in classical Arabic as نل, "to drink, to take too much", (see Lisan 11, pp.680-681). In addition the noun nhnl, "watering place", figures in pre-Islamic Arabian inscriptions (see Biella, OSA, p.295). The names nhln appear in pre-Islamic Arabian inscriptions (see Harding, Index, p.602) and nhl (see Ryckmans, p.137). The ' in nh'l may be one of the first examples of the long (a) (matey lections).

nām: Nab
Inscription No.72, verbal sentence (perhaps a hypocoristicon) "Divine name has comforted", Masculine.

A similar name is found in Phoenician as nām (see Cooke, NSI, 24:4 Phoen, PN, p.148), in pre-Islamic Arabian inscriptions as nām (see Kornfeld, OAA, p.62) and in Biblical Hebrew as חֹ֤וֶּמ (see BDB pp.637 and for parallels).

The name comes from the Semitic root nām, "to console, comfort", which occurs in Ugaritic (see Gordon, UT, 443), in old Aramaic (see DISO p.176), in Biblical Hebrew as חֹ֤וֶּמ (see BDB p.636) and in Syriac as נָֽאֶֽמ (see Dic. Syr p.201). It may be also related to the
Arabic نَجِّيَهُمْ, "breathe deeply and violently", (see Lisān 12, p.571).

najjīyeh: Nab

Inscription No.27, Nominal phrase. "Good fortune", Masculine

The name may be related to the Syriac سُجَلُ, "augury", (see Dic. Syr p.201). It appeared as a personal name in Old Aramaic (see CISi 120), in Palmyrene (see Stark, PNP, p.99; and for more parallels) and in pre-Islamic Arabian inscriptions (see Harding, Index, p.583; Ryckmansi, p.231). نَجِّيَهُمْ is known as a divine name in pre-Islamic Arabian (see Ryckmansi, p.22).

najjīb: Nab

Inscription No.14, One-word name. "Leader, chief", Masculine.

A related personal name appears in Palmyrene as najb' (see Stark, PNP, p.100) and in pre-Islamic Arabian inscriptions as najb (see Harding, Index, p.597; Ryckmansi, p.144).

The name is derived from the Semitic root najb, "pierce, dig", which can be seen in pre-Islamic Arabian (see Dic. Sab p.97), in Biblical Hebrew as יֹגֶב (see BDB p.666; Jastrow p.930), in Syriac as نَعُب (see Dic. Syr p.212) and in classical Arabic as نَعِيب (see Lisān 1, p.765). The noun is also found in Syriac as نَعِبُر, "chief, governor", (see Dic. Syr p.212) and in Arabic as نَعَّب "Chief, leader", (see Lisān 1, p.769).

qdb: Nab

Inscription Nos 80, 86, Hypocoristicon. "Servant of (Divine name)", Masculine

This personal name is found frequently in most Semitic language, including Ugaritic (see Gordon, UH, p.255), Phoenician (see Phoen PN, p.148), old Aramaic (see Maraqtan, SPRIV, pp.93, 191) in pre-islamic Arabian inscriptions (see Harding, Index, pp.396-397; Littmann, Semitic, 8, 14, 58; al-Ansary, LiA, p.89) and in Biblical Hebrew as נָעָב (see BDB p.714).
The term ṣbd, "servant", is very often used in Semitic onomastics in theophorous names compounded of ṣbd and a divine name. Therefore it seems that this name is most likely a hypocoristic. The noun ṣbd, "servant", is found in most Semitic languages, for example in Ugaritic (see Gordon, UT, p.452), Phoenician (see Tombak, Phoen, pp.235-236), in old Aramaic (see DISO p.201), in pre-Islamic Arabian inscriptions (see Biella, OSA, p.349; Dic. Sab p.11), in Syriac as ʿabd and ʿabdu (see Dic. Syr p.241; Healey, FSS, p.176), in Biblical Hebrew as ṣab (see BDB pp.713, 1105) and in Biblical Aramaic as ṣabb (see BDB pp.713, 1105). It is also seen in classical Arabic as ʿabd (see Lisan 3, p.270).

ṣbd'lg': Nab

Inscription No.15, Genitive compound. "servant of 'lg'", Masculine

The name is made up of ṣbd, "servant", (see above under ṣbd) and 'lg' which is a divine name (see Cantineau II, p.76).

ṣbd'lh: Nab

Inscription No.23, Genitive compound. "servant of 'lh'", Masculine

This name is attested in pre-Islamic Arabian (see Harding, Index, p.397). Similar names appear in Hatra inscription as ṣbd'h (see A. Caquot, Syria 40 (1963), p.9), in Palmyrene ṣbdlt, (see Stark, PNP, p.102) and in Syriac (see al-Jadir p.392). This name corresponds to the Arabic personal names ʿabd allāh and ʿabd al-lāh which are still in use.

ṣbd'lh': Nab

Inscription No.95, Genitive compound. "servant of 'lh'", Masculine

For the first element ṣbd see above under ṣbd and for the second element 'lh see Cantineau II, p.63. The name (ṣbd'lh') is found in Hatra inscriptions (see A. Caquot, Syria 41 (1964), pp.261, 265).

ṣbd'ilktb: Nab

Inscription No.91, Genitive compound. "Servant of 'lkth'", Masculine.

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This name is constructed from a genitive phrase of a noun plus a divine name. The divine name 'lktb corresponds to the Li'yanite goddess hn'ktb, "the great scribe", (god or goddess). 'l-kutb' is also the Nabataean goddess which is the direct reflection of the Babylonian-Aramaean planetary god Nabû, "mercury", (see J. Strugnell, BASOA156 (1959), pp.30, 37; J. Milik and J. Teixidor, BASOA163 (1961), p.22). The name corresponds to the Arabic personal name عادل which is still in use.

_ёbdgn_ Aram

Inscription No.5:3, Verbal sentence "The Servant has protected", Masculine.

The second element, _ён_ is related to the Semitic root _ён_ "to protect, cover", which is known in Phoenician (see Tombaş, Phoen, p.67), in Biblical Hebrew as _ён_ (see BDB p.170; Jastrow p.260, in Syriac as _ён_ (see Dic. Syr p.50) and in both old Aramaic and Palmyrene (see DISO p.52).

_ёbdw_ Nab

Inscription Nos 8, 16, 42, 66:1, 95, Hypocoristicon. "Servant of (Divine name)", Masculine.

This name seems to have been a short form of a theophorous name beginning with the word _ёbd_ followed by a divine name. The personal name _ёbdw_ is found in Ugaritic (see Gröndahl, PNU, p.105), in Palmyrene (see Stark, PNP, p.102), in pre-Islamic Arabian inscriptions (see Harding, Index, p.401; Ryckmans, p.155) and in Syriac as _ён_ (see Dic. Syr p.415).

_ёbdmlkw_ Nab


The element _mlkw_ could be either the divine name _mlk_ (see Ryckmans, p.17; BDB p.715) or the noun _mlk_, "king" (see Cantineau II, p.114). However, the names are found in Phoenician as _ёbdmlk_ and _ёbdmlkt_.

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(see Phoen PN, p.155), in pre-Islamic Arabian inscriptions as $^c$bdmlk and $^c$bdmlkn (see Harding, Index, p.400), in Hatra inscriptions as cbdmlk and $^c$bdmlyk (see A. Caquot, Syria 40 (1963), pp.9, 11), in Biblical Hebrew as אֲבִדְהִלֵךְ (see BDB p.715) and in Syriac as $^c$bdmlkw (see Dic. Syr p.415). The name $^c$bdmlkw corresponds to the Arabic personal name أَبُودَلْهَج, which is still common among Arabs.

$^c$bdnkw: Nab

Inscription No.11, Genitive compound. "Servant of nkw", Masculine. The second element may be related to the personal name nkw which in Biblical Hebrew is the name of King of Egypt (see BDB p.647). Alternatively (though this is unlikely) it may be derived from the Semitic root which occurs in (Aramised) Biblical Hebrew as בֵּית, "smite, harm", (see BDB p.644) and in Syriac as $^c$bdn (see Dic. Syr p.204). In this case, it would be a verbal sentence with the perfect, meaning "the servant has stricken".

$^c$bd $^c$bd: Nab


The name is compounded of $^c$bd, "servant", and $^c$bd which is the equivalent of the Greek Obodas a Nabataean king who became a god who seems to have been popular among the Southern Nabataeans, as is clear from the frequent occurrence of the name, "servant of Obodas" (see Littmann, Nab, p.40; Cooke, NSI, p.244). As Cooke, NSI, p.224 has explained this type of names "the origin of these names may have been due to the deification of kings after death".

$^c$bydw: Nab

Inscription No.7, Hypocoristicon. "Little servant of (Divine name)", Masculine.

The name is the diminutive of the Semitic noun $^c$bd, "servant", (see above under $^c$bd). The name $^c$byd occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.404; Ryckmans, p.156) and
corresponds to the Arabic personal names عبيدة and عبيدة (see Lisān 3, p.279).

c bynw: Nab

Inscription No.79, One-word name. "Little strong one", Masculine

A similar name appears in Palmyrene as c bny (see Stark, PNP, p.103) and in pre-Islamic Arabian inscriptions as c bn and c byn (see Harding, Index, pp.404-403; Littmann, Semitic, p.128; Ryckmans, p.307).

This name is a gutayl form, diminutive of the Arabic عين, "strong, fine man, tall and strong", (see Lisān 13, pp.275-276). The name corresponds to the Arabic عبيان.

c bnw: Nab,

Inscription No.30, One-word name. "strong", Masculine, (see above under c bynw)

c dwn: Nab

Inscription No.81, One-word name. "Enemy?", Masculine.

The name may be related to the name of the tribe of c dwn in Belega (see JSII, p.512). As suggested by Ryckmans, p.157, it could be related to the Arabic عتنان, "hostile act". It may, however, be derived from the same root as the Syriac verb كتيل, "to delight", (see Dic. Syr p.245) which is also found in Biblical Hebrew as קתיל (see BDB p.726) in which case it would mean "delight, happy". The name corresponds to the Arabic personal name عتنان, عدني (see Lisān 15, p.43).

c dmw: Nab

Inscription No.24, One-word name, Masculine.

The name is found in pre-Islamic Arabian inscriptions as c dm, supposedly meaning "poor, destitute", (see Harding, Index, p.410). The name may be related to عدنم a valley situated in the middle of
South Arabian peninsula (see Lisân 12, pp.393-394; Yāqūt 4, p.89).

\( \text{wbd}' \): Nab

Inscription No.52, Hypocoristicon. "Servant of (Divine name)", Masculine.

It is hard to explain this personal name. However, it may be a shortened form of the name \( \text{bd} \) and (Divine name). A related name occurs in Biblical Hebrew as \( \text{b} \text{n} \text{i} \text{y} \) (see BDB p.714).

\( \text{ydw} \): Nab

Inscription Nos 405, 58:1, 96, One-word name. "Born at the festival?", Masculine.

This name appears in other Nabataean inscriptions as \( \text{yd} \) (see JS160) and \( \text{yydw} \) (see CISi 614:1, 636:1). It is also found in pre-Islamic Arabian inscriptions (see Harding, Index, p.450).

The best explanation is that this name is related to the noun \( \text{yd} \), "festival, feast", which is known in Syriac as \( \text{s} \text{r} \text{d} \) (see Dict. Syr p.247) and in classical Arabic as \( \text{r} \text{c} \text{d} \) (see Lisân 3, p.319). The suggestion by Cantineau II, p.129, that the name \( \text{ydw} \) is related to the Arabic \( \text{m} \text{d} \text{r} \), "who seeks refuge", seems less likely. However, the name \( \text{ydw} \) corresponds to the Arabic personal name \( \text{d} \text{c} \), which is current today among Arabs.

\( \text{yrw} \): Nab

Inscription No.50:1, One-word name, Masculine.

\( \text{yrw} \) as a personal name occurs in Biblical Hebrew (see BDB p.747).

The name is probably related to Biblical Hebrew \( \text{yrw} \), "male, young and vigorous", (see BDB p.747). The noun \( \text{yrw} \), "goat", is attested in Ugaritic (see Gordon, UT, p.455). It may also be connected with the Syriac \( \text{r} \text{c} \text{n} \text{c} \), "angel", (see Dict. Syr p.249).

\( \text{ytw} \): Nab

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Inscription No.56:2, One-word name. "Helper", Masculine.

$c_{\text{wt'lhy}}$ as a name appears in other Nabataean inscriptions (see Cantineau II, p.90; Khaysheh, PNN, p.137). The name is also found in other Semitic languages: in Palmyrene as $c_{\text{wtn}}$ (see Stark, PNP, p.105) and $c_{\text{wt}}$ (see Cooke, NSI, 143:2) and in pre-Islamic Arabian inscriptions as $c_{\text{wt}}$ (see Harding, Index, p.447). This name, corresponds to the Arabic personal name $\text{خِبْط}^c$ (see above under $\gamma^c_{\text{tw}}$).

$c_{\text{clymnnt}}$: Aram

Inscription No.6:1, Nominal sentens. "mnt is high", Feminine.

The name is formed from an adjective and a divine name. The first element is $c_{\text{ly}}$ "to be high". The second element mnnt is most likely a form of the name of the Arab goddess $\text{ثَنَّـة}$ mentioned in the Qurýān 53:20 and found also in Nabataean (see Cantineau II, p.116).

$c_{\text{mhmw}}$: Nab

Inscription No.63:1, Uncertain, Masculine.

This name, which occurs in pre-Islamic Arabian inscriptions as $c_{\text{mhm}}$ (see Harding, Index, p.442) may be associated with the Qatabanite moon-god, the equivalent of the Amorite deity $c_{\text{amman}}$ (see al-Anṣāry, Liḥ, pp.67, 74). In this case, the name, would be a divine name used as personal name.

$c_{\text{mmnt}}$: Nab

Inscription No.80, One-word name. "Perfect", Masculine.

Similar personal names are found in Phoenician as $c_{\text{m}}$ and $c_{\text{mm}}$ (see Phoen PN, p.172), in Palmyrene as $c_{\text{mt}}$ (see Stark, PNP, p.106) and in pre-Islamic Arabian inscriptions as $c_{\text{mmnt}}$ (see Harding, Index, p.441).

The name may be related to the Arabic $\text{كَثِّيْر}^c$, "perfect, complete", (see Lisān 12, p.426; Stark, PNP, p.106; Harding, Index, p.441). The name $c_{\text{mmt}}$ (the feminine ending - at on masculine names is quite frequent in Arabic) may be compared with the feminine Arabic name.
(see Lisān 12, p.428).

٣٤٨发音

٣٤٨: Nab

Inscription No.20, One-word name. "He lived", Masculine

This personal name is found in Palmyrene (see Stark, PNP, pp.45, 106), in pre-Islamic Arabian inscriptions as ٣٤٨ (see Harding, Index, p.436; Ryckmans, p.167), in Biblical Hebrew as ٣٤٨ (see BDB p.771) and in Syriac as ٣٤٨ (see Dic. Syr p.415). The names ٣٤٨ and ٣٤٨ are also found in Arabic and are still in use. (see above under ٣٤٨).

٣٤٨: Aram, Inscription No.10:1, One-word name, Masculine.

The name appears in Phoenician (see Phoen PN, p.173), in pre-Islamic Arabian inscriptions (see Ryckmans, p.167; Harding, Index, p.438), in Nabataean as ٣٤٨ (see Cantineau II, p.133) and in Biblical Hebrew as ٣٤٨ (see BDB p.771; Jastrow p.1091). The name ٣٤٨ corresponds to the Arabic personal name ٣٤٨ which is still in use among Arabs (see above under ٣٤٨). The suffix -an usually expresses adjectivaly the result of an action: Arabic sakara, "get drunk", sakran (سکران) "drunk", intoxicated" (see Brockelmann, GVG, p.392; Stark, PNP, p.105).

٣٤٨: Nab

Inscriptions No.85, 92, One-word name. "One who gains booty, Masculine.

The name is found in Palmyrene (see Littmann, Semitic, 6:1, Stark, PNP, pp.45, 106) and in pre-Islamic Arabian inscriptions as ٣٤٨ (see Harding, Index, p.458; Ryckmans, p.175; and for more parallels). ٣٤٨ corresponds to the Arabic personal names ٣٤٨ and ٣٤٨.

The name is related to the Semitic root which occurs in pre-Islamic Arabian inscriptions as ٣٤٨, "take as booty", and the noun ٣٤٨, "booty", (see Biella, OSA, p.396). In classical Arabic it is known as ٣٤٨, "win and gain something", and the noun ٣٤٨ (see Lisān 12, p.445). Stark, PNP, p.106 reports that "ganim implies a good
quality in the language of the Bedouins”.

\( \xi_qn \): Nab

Inscription No.62, Uncertain, Masculine.

\( \xi_q \) and \( \xi_qn \) are personal names found in pre-Islamic Arabian inscriptions (see Harding, Index, p.416) and in Phoenician as \( \xi_q \) (see Phoen PN, p.174).

The name may be connected to the ancient Phoenician clan \( \xi_q \) in South Lebanon in an area now called Tellcarqa (see Cooke, NSI, p.89). The \( \xi_qn \) is known as a place-name belonging to a clan (see Ryckmansi, p.359; JSII, pp.284, 316). and are also found as a place-names (see Yāqūt 4, pp.107-108).

\( p'rn \): Nab

Inscription No.24, One-word name, Masculine.

The name could be related to either the tribe of \( \xi_q \) (see CISi p.373) or to \( \xi_q \) a Hebrew word used as a name for Makkah according to Yāqūt 4, p.225; it is also mentioned in Biblical Hebrew as \( \xi_q \), the home of Ishmael (see BDB p.803), derived from the Biblical Hebrew \( \xi_q \), “beautify, glorify”, (see BDB p.802).

\( phrw \): Nab

Inscription Nos 51:1, 81, One-word name. "stone", Masculine.

A similar name occurs in pre-Islamic Arabian inscriptions as \( phr \) (see Harding, Index, p.473; Ryckmansi, p.177).

The best explanation to this name is that it is related to the Arabic \( \xi_q \), "stone", (see Lisān 5, p.66). It may be compared with the Arabic personal name \( \xi_q \) (see Lisān 5, p.66).

\( p\text{wm} \): Aram

Inscription No.1:1, Unexplained, Masculine.

\( p\text{byr}w \): Nab

Inscription No.93, Unexplained, Masculine.
plw: Nab
Inscription No.76, Uncertain, Masculine.

Similar names appear in Palmyrene as pyl' which supposedly means "elephant, ivory" (see Stark, PNP, p.108), in pre-Islamic Arabian inscriptions as plw and pl' (see Harding, Index, pp.470, 472) and in Biblical Hebrew as יְלָע (see BDB p.811).

The best explanation is that it may be related to the Arabic singular noun الفَلَة, plural الفَلَاء, "deserts", (see Yaqūt 4, p.270). However, Harding, Index, p.470, suggests that it may be related to the classical Arabic فإَا, "to journey". The suggestion given by Stark, PNP, p.108 that it is related to the Aramaic pīlā, "elephant, ivory", seems less likely.

pmwps: Nab
Inscription No.69, Greek name, Masculine.

ပၽဝၿဝ: Aram
Inscription Nos1:2:8, Nominal sentence with adjectival predicate. "ပၽဝ纪检监察, Masculine.

The name is a compound of psw and hrw. The first element may be a divine name. The second element is an adjective which corresponds to the Biblical Hebrew יִמְנָל, "clean, pure" (see BDB p.373). It is also found in Arabic as مل, "clean", (see Lisān 4, p.504). However, the first element is attested as a personal name in Palmyrene (see Stark, PNP, p.109) and also in pre-Islamic Arabian inscriptions as ps (see Ryckmans, p.180).

ptk: Nab
Inscription No.82, Uncertain, Feminine

Similar masculine personal names are found in Phoenician as פָּח (see Phoen PN, p.177), in Ugaritic as pth (see Gordon, UT, p.471), in pre-Islamic Arabian inscriptions as פְּח and פְּח (see Harding, Index, p.461; Ryckmans, p.245) and in Biblical Hebrew as יְחִנָּה (see BDB p.836).
The name may be related to the Semitic root PTH, "to open". This verb occurs in most Semitic languages, including Phoenician (see Gordon, UH, p.264), Old Aramaic (see Brauner, CLOA, p.502; DISO pp.238-239), in both Biblical Hebrew (بات) and Biblical Aramaic (بات) (see BDB pp.834, 1109) and in Syriac as ATEGORIES (see Dic. Syr. p.296). In this case, it would be a one-word name meaning "she opened", though it could be a short form of the thecophorous PTH, in which case it would be a hypocoristic meaning "(Divine name) has opened".

Alternatively it may be related to the craftsman deity "PTAH", Canaanite ƙAR (see Phoen PN, p.396). ُالفتاح is one of God's names (see Lisân 2, p.539). In this case it would be a divine name used as personal name. The name pt is corresponds to the Arabic feminine personal name ُفتح الله and the masculine ُفتح .

swlw: Nab

Inscription No.84:2, One-word name, Masculine.

A related name is found in pre-Islamic Arabian inscriptions as ١hl (see Harding Index, p.378) swlw (though it is difficult to explain the second w) is derived from the same root ١hl, "neigh, glow", which occurs in Ugaritic (see Gordon, UT, p.473), in Biblical Hebrew as ٠٤٤٥٥٥ (see BDB p.843); Jastrow p.1264), in Syriac ٠٤٤٥٥ (see Dic. Syr. p.299) and in classical Arabic as ٠١٠٠٠ (see Lisân 11, p.387), meaning is uncertain.

sydw: Nab

Inscription No.39:1, One-word name."Hunter", Masculine.

A similar name appears in Palmyrene as syd' (see Cooke, NSI, 137:2) and in pre-Islamic Arabian inscriptions as syd (see Harding, Index, p.379; Ryckmans, and for parallels p.183). The name corresponds to the Arabic personal name ١٠٠٠ (see Cooke, NSI, p.256).

The name is a derivative from the Semitic root Syd, "to hunt", which
occurs in Ugaritic (see Gordon, UT, p.473; and for parallels), in pre-Islamic Arabian inscriptions (see Biella, OSA, p.421; Dic. Sab. p.146), in Biblical Hebrew as אֶבֶר (see BDB p.844; Jastrow p.1265) and in Syriac as سُنّ (see Dic. Syr p.301). It is also found in classical Arabic as صَيَّاد, the noun صَيَّاد, "hunter". (see Lisān 3, pp.260, 262). The ending w is common in Nabataean personal names.

š fruition: Nab

Inscription No.12:1, One-word name. "Difficult", Masculine.

š fruition as a personal name is found in pre-Islamic Arabian inscriptions (see Harding, Index, p.372). It corresponds to the Arabic personal names صَيَّة, صَيِّب, صَيِّب, صَيِّب, and which are formed from the root صَعِب, صَعِب, "to be hard, difficult", (see Lisān 1, p.523).

qymw: Nab

Inscription No.2, One-word name. "Ruler", Masculine.

This is related to the Arabic name قَمّ interpreted as the noun "supreme, ruler", derived from the root قُمّ. The name is found in Syriac as the feminine qym (see al-Jadir p.400), in Palmyrene as qymw supposedly "valuable" (see Stark, PNP, p.110), in Hatra inscriptions as qym (see A. Caquot, Syria 30 (1953), p.240) and in pre-Islamic Arabian inscriptions as qym (see Ryckmans, p.189; Harding, Index, p.492).

qymt: Nab

Inscription No.73:1 One-word name. "Ruler", Masculine.

The t at the end of this name does not mean that it is feminine, such as the masculine personal name (with the feminine ending) خَلِيفَة. The name occurs in pre-Islamic Arabian inscriptions (see Harding, Index, p.492). See above under qymw.

qyšw: Nab

Inscription No.31, Divine name used as personal name, Masculine.
This name appears in Palmyrene as qyṣ, supposedly meaning "tree, wood", (see Stark, PNP, p.110) and in pre-Islamic Arabian inscriptions as qyṣ (see harding, Index, p.492). The name may be related (though Harding, Index, p.492 suggests that this name is related to qyṣ, "measure", which seems less likely) to the Edomite-god gys (see al-Anṣary, Lih, p.76) which is also found in Nabataean (see Cantineau II, p.143). It corresponds to the Arabic personal name قُرْح القَبُسُ, إِمْرَةُ القَبِيس (see Lisān 6, p.187).

qrbh: Nab

Inscription No.39:2, One-word name. "Bald?", Masculine.

The name occurs in other Nabataean inscriptions as qrbhw (see Cantineau II, p.144; Khraysheh, PNP, p.162). It is also found in Biblical Hebrew as נַרְבָּה (see BDB p.901) and נַרְבָּה (see BDB p.901; Jastrow p.1415) and in pre-Islamic Arabian inscriptions as qrb (see Harding, Index, p.479; JS, Tham, 617).

The name could be related to the Syriac نَرْفَحُ "bald", formed from the root نَفُحُ, "to become bald", (see Dic. Syr p.330). Though also the name may be associated with the classical Arabic قُرْح, "the first three nights of a month", (see Lisān 2, pp.557, 562). In this case, it would mean "the who borns in the first three nights of a month". Alternatively, as suggested by Ryckmans, p.194, it may be related to قَرْح, "pure, clean", which therefore, would mean "pure". It may also have a connection with the place-name قَرْح in Arabia (see Yāqūt 4, p.320).

rbbybw: Nab

Inscription No.77, One-word name. "Great?", Masculine.

The names rb and rb'l are found in pre-Islamic Arabian inscriptions (see Harding, Index, p.263; Ryckmans, pp.195-196, and for parallels). rb'l as a name occurs in Palmyrene (see Stark, PNP, p.111; Littmann, Semitic, 5:4) rb'l in Hatra inscriptions (see A. Caquot, Syria 41 (1964), p.254). rbht in old Aramaic (see Maraqten, SPRIV, pp.160).
It is also attested in both post-Biblical time as מִשָּׁה (see Jastrow p.1439) and in Syriac as råby (see al-Jadir p.402).

The more acceptable is the explanation which associates the name with the Semitic råb which is also used in theophorous names as an adjective. råbybw could be the diminutive of råb meaning "little great". This appears in Phoenician (see Tomback, Phoen, p.300), in Ugaritic (see Gordon, UH, p.299; and for more parallels see Gordon, UT, p.482), in Syriac as ܡܵܡܐ (see Dic. Syrp. 334), in Biblical Hebrew as מִשָּׁה (see BDB p.912) and in old Aramaic (see Brauner, CLOA, p.533).

råhm: Nab

Inscription No.60, One-word name. "Compassionate", Masculine

This is the passive participle of the Semitic root råhm, "to be kind, compassionate, merciful". The verb occurs in most Semitic languages, including Ugaritic (see Gordon, UT, p.483; Gordon, UH, p.270), Old Aramaic (see DISO p.277 and for parallels), pre-Islamic Arabian inscriptions (se Biella, OSA, p.485; Dic. Sab p.116), Nabataean (see Cantineau II, p.146) in Biblical Hebrew as מִשָּׁה (see BDB p.933; Jastrow p.1467), in Syriac as ܡܵܡܐ (see Dic. Syrp. 334; Healey, FSS, p.182) and in classical Arabic as رَحْمَةٕ (see Lisān 12, pp.230-233) råhm is a divine name known among the Palmyrenes (see Ryckmans, p.31).råmy is also a feminine divine name known in Ugaritic (see Gordon, UT, p.483).

The name is found in pre-Islamic Arabian inscriptions as råhm (see Harding, Index, p.273; Kornfeld, OAA, p.71; Ryckmans, p.199), in Biblical Hebrew as מִשָּׁה and מִשָּׁה (see BDB p.933) and it corresponds to the Arabic names رَحْمَةٕ and مَرْحِمَةٕ .

råmy: Nab

Inscription No.17, One-word name "Archer, slinger", Masculine

This personal name appears in pre-Islamic Arabian inscriptions (see Harding, Index, p.288), in Syriac (see al-Jadir p.404) and in Palmyrene
(see Stark, PNP, p.112). It corresponds to the Arabic personal name رَأَمِيَة, feminine رَأَمِيَ. The best interpretation is that this personal name is a derivative from the Semitic root rm', "throw, cast", known in Biblical Hebrew as לְאֵן and Biblical Aramaic as כָּנָל (see BDB pp.941, 1113), in Syriac as وُضُرُقَ (see Dic. Syr p.347) and in classical Arabic as رُمَيْ (see Lisan 14, p.335). Alternatively, as suggested by Cantineau II, p.146; and Stark, PNP, p.112, the name may be derived from the Syriac root ḫṭ, "to be high, exalted", in which case it would be a hypocoristic, meaning "(Divine name) is exalted", but it seems that this is less likely.

r̄wː Nab

Inscription No.76:1, One-word name. "Gentle", Masculine.

The most acceptable explanation is that this name, which is related to the Arabic رَقَقَة, "delicacy", and the Arabic رَقَقَ "delicate", is formed from the verb رَقَقَ , رَقَ "to be delicate, gentle", (see Lisān 10, pp.121-122).

šbytwː Nab

Inscription No.48, One-word name, Masculine.

The name is the diminutive qatayl form of the Arabic root شَبّ, "to grow", (see Lisān 1, p.480) and corresponds to the Arabic personal name مَشْبَب which is in use today among Arabs.

A similar name is found in pre-Islamic Arabian inscriptions as šbb, šbt and šb (see Harding, Index, p.337; Ryckmansi, pp.204-205 and for parallels) and in Palmyrene as šb (see Stark, PNP, p.113).

šḡnː Aram

Inscription No.5:2, One-word name. "Courageous", Masculine.

A related name is found in Palmyrene as šḡw (see Stark, PNP, p.113), in Nabataean (see Cantineau II, p.149) and in pre-Islamic

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Arabian inscriptions as َشِجَاع\(^c\) and ُشِجَاع\(^c\) (see Harding, Index, p.341; Ryckmans, pp.205, 401). The name may be related to the Arabic شَجَاع, "courageous", (see Lisān 8, p.173).

swd\(^t\): Nab

Inscription No.52:1, One-word name. "Leader", Masculine.

The name is related to the classical Arabic ُيَسُود "be leader, head", (see Lisān 3, pp.228-231). It is also found in pre-Islamic Arabian inscriptions as swd, "be chief", (see Biella, OSA, p.329).

The name occurs in other Nabataean inscriptions as swd (see JS344i Cantineau II, p.149) and in pre-Islamic Arabian inscriptions as swd and swd (see Harding, Index, pp.334-335). It may be compared with the Arabic personal names ُسُوْدَة and ُسُوْدَة (see Lisān 3, p.231).

šy\(^c\) : Aram

Inscription No.3:1, One-word name. "Follower", Masculine

A related personal name is found in Palmyrene as šy\(^c\)n (see Stark, PNP, p.114), and in pre-Islamic Arabian inscriptions as šy\(^c\) and šy\(^c\)n (see Harding, Index, p.364); Ryckmans, p.208). The name (which could be hypocoristic is related to the Arabic شَيْم "follower, group", (see Lisān 8, pp.188-189).

šy\(^c\) ُlhy: Nab


šy\(^c\) is found together with other elements, such as ُلَجَم, ُلَحُ, ُلَجَم. šy\(^c\) ُلَجَم is a Nabataean and Palmyrene diety (see Ryckmans, p.34). For the first element see above under šy\(^c\).

šly: Nab

Inscription Nos 7, 25, 41, 42, Uncertain, Masculine.

This name may be a direct abbreviation of the form Sullaim or it may have originally been Shali (see Littmann, Nab, p.39). However, السُّلِّي
in classical Arabic means "placenta", (see Lisan 14, p.396), and also mean "the remnants of a partly eaten animal" (see Lisan 14, p.442). سلي is also attested as a place-name (see Yaqūt 3, p.231).

جالم: Nab

Inscription No.21, One-word name. "safe", Masculine.

This name جالم represents the passive participle (qatil form) of the Semitic root جلم "to be safe, complete", which is known in Arabic as شمال (see Lisan 12, pp.289-296). It is found in Old Aramaic (see DISO p.303; and for more reference), in Biblical Hebrew as .pageX (see BDB p.1022; Jastrow p.1585) and in Syriac as حمل (see Dic. Syr p.370). The name may be compared with the Arabic personal names سالم, سليم and (see Lisan 12, pp.299-300).

جالم: Nab

Inscription No.36, Hypocoristicon. "Seftey given by (Divine Name)", Masculine.

The name ending represents the hypocoristic ending. It is the passive participle of the verb جلم "to be safe", (see above under جالم).

جالم: Nab

Inscription No.26, One-word name. "Complete. safe", Masculine.

The name appears in Ugaritic (see Grondahl, PNU, p.193), in Palmyrene (see Stark, PNP, p.114; Cooke, NSI, 137:1), in old Aramaic (see Maraqten, SPRIV, pp.103, 219), in Hatra inscriptions (see A. Caquot, Syria 41 (1964), p.257) in pre-Islamic Arabian inscription (see Harding, Index, p.356; Ryckmans, p.209), in Biblical Hebrew as trzymał (see BDB p.1025) and in Syriac as حمل (see Dic. Syr p.419). It corresponds to the Arabic personal names سلمان سليمان and سلمان سليمان (see Lisan 12, p.300).

The name جالم is to be derived from the root جلم. Arabic شمال, "to be complete, safe". Although the form جالم may be considered a divine name used also as a personal name (see Huffmon, APNMT,
p.247; Stark, PNP, p.114). (see also above under šlymā).

šlmt: Nab

Inscription No.35, One-word name. "Completeness, safety", Feminine. The name occurs in Phoenician (see Phoen PN, p.180), in Palmyrene (see Stark, PNP, p.114), in Syriac (al-Jadir p.409), in pre-Islamic Arabian inscriptions (see Harding, Index, p.356; Ryckmanski, p.150), in old Aramaic (šlymt) (see Maraqten, SPRIV, p.103), and in Biblical Hebrew as šlom̄ (see BDB p.1025). The name may be compared with the Arabic feminine personal name šlmā and šlmā (see Lisan 12, p.300). The wife of Abgar Ukāmā of Edessa was named šalma (see J. Segal, Ant. Stud 3 (1953), p.118).

šm̄t: Nab

Inscription No.71, One-word name. "she has heard", Feminine. The name is found in pre-Islamic Arabian inscriptions (see Harding, Index, p.359); Ryckmanski, p.152) and in Biblical Hebrew as šm̄ (see BDB p.1035). It is the equivalent of the Arabic feminine šm̄ (see Lisan 8, p.168).

The name is derived from the Semitic root šm̄, "to hear, listen", which occurs in Ugaritic (see Gordon, UT, p.492), in Phoenician (see Tomback, Phoen, pp.323-324), in old Aramaic (see Brauner, CLOA, p.603; DISO pp.309-310; and for parallels), in Biblical Hebrew as šm̄ (see BDB p.1033), in Syriac as šm̄ (see Die. Syr p.372; Healey, FSS, p.184) and in classical Arabic as šm̄ (see Lisan 8, p.162).

šnypw: Nab

Inscription Nos 32, 54, One-word name, Masculine.

It is hard to determine whether this form represents the diminutive (qutayl) or the passive participle (qetil) of the Arabic šnypw, "rancor", (see Lisan 9, p.183). A related name is found in Ugaritic as šnpt (see
Gordon, UH, p.273).

s^c d'l'hy: Nab

Inscription No.59, Genitive compound "luck from `lhy", Masculine

A similar name occurs in pre-Islamic Arabian inscriptions as s^c d'l (see Ryckmansi, p.240, and for parallels) and as s^c dl (see Harding, Index, p.319), and in Palmyrene (see Stark, PNP, p.115). The name may be compared with the Arabic names سَعْد سَاعِدة and سَعْد (see Lisân 3, p.217).

This name is a compound of s^c d, "good luck", and 'lhy. The first element is known as a noun in pre-Islamic Arabian inscriptions as s^c dl, "good fortune", (see Dic. Sab p.122) and also in classical Arabic as سَعْد (see Lisân 3, p.213). A Syrian bishop is attested by the name sâ'c'ad (see Stark, PNP, p.115). It is also conceivable the s^c d is the name of a pre-islamic Arabian deity s^c d (see al-Kalby p.37).

s^c dlhy: Nab

Inscription No.87, Genitive compound. "Luck from lhy""lh", Masculine.

See above under s^c d'l'hy

s^c ydw: Nab

Inscription No.19, One-word name. "He who is lucky, happy?", Masculine.

The name is the form which represents the Aramaic passive participle (qatil) of the Arabic سَعْد "luck" (see above under s^c d'l'hy). The name is frequently used among the Arabs as سَعْد and سَعْد (see Lisan 3, p.217). The name occurs in pre-Islamic Arabian inscriptions as s^c yd (see Ryckmansi, p.307; Harding, Index, p.321) and in Palmyrene as s^c ydn (see Stark, PNP, p.115).

sqrw: Nab

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Inscription No.68, One-word name "He who has red hair", Masculine.
This name is related to the classical Arabic ٖشْقَرُ, "have red hair", (see Lisān 4, p.421). It may be associated with the place-name ٖشْقَرَاء, known in Yammamāh (see Yāqūt 3, p.354). The name may be compared with the Arabic personal names شَقْرَانٌ, شَقْرَمٌ and شَقْرَمٌ (see Lisān 4, p.423).

ٔشْقَرَمٌ: Nāb

Inscription No.75, One-word name. "He who tears, splits?", Masculine.
A related name is found in Phoenician as ٔشْرُم (see Phoen PN, p.185), and also in pre-Islamic Arabian inscriptions as ٔشْرُم (see Harding, Index, p.347; Ryckmansi, p.213). It may be related to the classical Arabic ٖشَرَمٌ, "tear, split", (see Lisān 12, pp.321-322). The name corresponds to the Arabic personal name ٖشَرِيمٌ.

ٔشْرِيمٌ: Nāb

Inscription No.64, One-word name. "Gift, donation", Masculine.
This name thynw may represent the passive participle of نَنِيِّنِي and نُنِيِّنِي, "to give, donate" (see Lisān 1, p.185). It is perhaps the shortened version of the name thn and a (Divine name) which would be in this case a hypocoristic meaning "gift of (Divine name).

ٔشْرِمٌ: Nāb

Inscription No.74:1, Uncertain, Masculine.
The first element may be (though it is less likely) related to the classical Arabic تَمِّ, "servant", (as suggested by Cooke, NSI, p.228; Ryckmansi, pp.213-214; Cantineau II, p.155; Stark, PNP, p.117). In this case, the name would be a genitive compound, meaning "slave, servant of 'lhy". Alternatively, and more likely, tym may be related to the classical Arabic ٖشْتَمِّ, "infatuated, enthralled", (see Lisān 12, p.75). In this case the name would be a genitive compound meaning "devocee of 'lh". The name is to be compared with the
Arabic personal name تَيَمُّ الفَلَّ (see Lisān 12, p.75). The name is also found in Palmyrene as tym'lt (see Stark, PNP, p.117), in pre-Islamic Arabian inscriptions (see Harding, Index, p.141).

tymw: Aram

Inscription No.4B:1, One word name. "Devoceee", Masculine.

The name occurs in Palmyrene (see Stark, PNP, p.117), in Nabataean (see Cantineau II, p.155), in pre-Islamic Arabian inscriptions (see Harding, Index, p.141; Ryckmans, pp.213-214) and it corresponds to the Arabic personal names تَيَمُّ and تَيَمَ (see Lisān 12, p.75). (for the discussion of tym root see above under tym'lhy).

tymw: Nab

Inscription Nos 59, 61, 75, 96, One-word name. "Devotee", Masculine.

See above under tym'lhy and tymw

tymn: Aram

Inscriptions No. 6:2, One-word name. "Lover", Masculine

The name is attested in pre-Islamic Arabian inscriptions (see Harding, Index, p.141; Ryckmans, p.214) and in Palmyrene as tymn' (see Stark, PNP, p.117). For the discussion of the root of tym. (see above under tym'lhy).

tymny: Nab

Inscription No.8, One-word name. "The one who from Taymā'", Masculine.

The name is probably related to the city of Taymā' تَيَمَاء which means "the large, dangerous spot" (see Lisān 12, p.75), situated in the NW of Saudi Arabia. The name is to be compared with the Arabic family name التيماني which still used. A related name is also found in other Nabataean inscriptions as tymnyt, "a woman from Taymā'", (see Littmann, Nab, 81:1).

twts: Nab, Inscription No.56:3, Greek name, Masculine.

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Inscription No.2:1, One-word name "Has sent?", Feminine.

The name is the third person singular imperfect (pecal form) of the old Aramaic root ʿṣlā, "send", (see DISO p.300; Brauner, CLOA, p.594). This is found in Ugaritic (see Gordon, UT, p.490), in Phoenician (see Tombak, Phoen, p.317), in Syriac as ʿḥakā (see Dic. Syr p.369) and in Biblical Hebrew as ʾnāṣā (see BDB p.1018). As a personal name it occurs in Phoenician as ʿḥakā (masculine) (see Phoen PN, p.180) and in Biblical Hebrew as ʾnāṣā (see BDB p.1019).
II. Lexicon of the Nabataean and Aramaic Inscriptions in the Collection
(with place-names)

'b: Aram
Inscription No.3:3, "Ab". Noun singular.

'b is the name of a month common to most Semitic languages. In Syriac, it occurs as ḫn (see Dic. Syr. p.1) and in Nabataean as 'ab (see Cantineau II, p.55). The approximate equivalent is August (see Healey, FSS, p.76).

'hw': Nab
Inscription No.6, place-name.
A similar place-name is situated near al-Bāṣrā (see Yāqūt 1, p. 118).

'hrt': Aram
Inscription No.1:3, "Posterity". Noun, feminine, singular construct.

'y: Nab
Inscription No.94:1, "courage, cheer up, woe" Interjection
An impassioned expression of encouragement or of grief and despair. It is found in Biblical Hebrew as יָּכַר (see BDB p.17), in Targumic Aramaic as יָּכָר (see Jastrow p.43) and in Syriac as אֲכָר (see Dic. Syr p.7).

'l: Nab
Inscription Nos 52:2, 71, "definite article".
This particle is known in Arabic as. It appears preceding a proper noun.

'lhy: Aram
Inscription No.11:7, "god". Noun, masculine, plural. construct.
The term appears frequently in Aramaic inscriptions. It also occurs in
most Semitic languages.

'lhṭ: Aram

Inscription No.1:2, "goddess". Noun, feminine, singular, construct.

The term 'lhṭ is found frequently in Aramaic inscriptions. It is in addition well-known in most Semitic languages.

'lhṭ: Aram

Inscription No.1:2, "goddesses". Noun, masculine, plural, emphatic state. (see above under 'lḥy)

'qyr': Nab

Inscription No.56:4, "actor publicus, officer". Noun, masculine, singular, emphatic.

It may be derived from the noun נַחְמָרָךְ, "actor publicus, an officer who had the supervision of slaves and state property", in Jewish Aramaic (see Jastrow p.112).

'rḥb: Aram

Inscription No.11:4, place name.

A related name known as رحب‎ which is a place situated in the South of Arabia. In classical Arabic, رحب means "large" (see Yāqūt1, p.144).

'sym': Aram

Inscription No.11:7. Divine name.

'sym' is known as one of the Syrian gods. He is referred to as the deity of Hamath in the eighth century BC in the Old Testament (II Kings 17:30): "The men of Babylon had made a Succothenoth, the men of Cuthah a Nergal, the men of Hamath an Ashima". (For more information see Abu-Duruk, IAT, p.66; A. Livingstone, Atal 7 (1983), p.109; F. Cross, CBQ48 (1986), p.393; B. Aggoula, Syria 62 (1985), pp.70-71).
b: Nab

Inscriptions Nos 3:1, 24, 37, 46:1, 48, 50:2, 69, 73:2, 74:2, "in, with". Preposition, Common Semitic

bly: Aram

Inscription No.11:3, "house, temple". Noun, masculine, singular. construct.

This word is found in all Semitic languages, including pre-Islamic Arabian inscriptions (see Biella, OSA, p.41; Dic. Sab p.34), in Nabataean (see Cantineau II, p.7), in Ugaritic (see Gordon, UT, p.371), in old Aramaic (see DISO pp.35-36; for parallels), in Phoenicia as bt (see Tombak, phoen, pp.58-59), in Syriac as ܐදܐ (see Dic. Syr p.29, Healey, FSS, p.161), in both Biblical Hebrew and Aramaic as כֵּת (see BDB pp.108, 1084; for more references) and in classical Arabic as َتَت (see Lisān 2, p.14).

bnwn: Nab

Inscription No.12, place-name.

It is to be compared with the place-name, بَتَّان, belonging to the Arab tribe بنى أسد (see Yāqūt, p.497).

bny: Aram

Inscription No. 26:1; 94:1, "sons". Noun, masculine, plural. construct-

The noun occurs in other Semitic languages, including Ugaritic as bn̂m (absolute) (see Gordon, UT, p.373), in Nabataean as bny (see Cantineau II, p.72), in pre-Islamic Arabian inscriptions as bn̂w (see Dic. Sab p.29), in Phoenician as bny (see DISO pp.37-38; and for
parallels), in Syriac as ܫܲܢ in Biblical Hebrew as שִׁן (absolute) (see BDB pp.119-121) and in old Aramaic as בָּנָי (see Brauner, CLOA, p.100).

בָּנָי: Nab

Inscriptions Nos 26:1, 94:2, "sons". Noun, masculine, plural. construct see above under בָּנָי

בר: Aram

Inscriptions Nos 3:2, 4A:1, 4B:1, 5:3, 9:3: 4, 11:2, "son". Noun, masculine, singular. construct

The term בר is found in old and later Aramaic. It is also found in Phoenician (see Tomback, Phoen, pp.47, 54), in both Biblical Hebrew (restricted to late Hebrew) and Biblical Aramaic as פֶּס (see BDB pp.135, 1085) and in Syriac as ܦܲܫ (see Dic. Syr p.36).

בר: Nab

Inscriptions Nos 1, 3, 4, 5, 7, 8, 9, 12, 13, 15, 16,,17, 18:1:2, 19:1, 20, 21, 24, 25, 30, 36, 37, 38, 39:1, 41, 46:2, 49:1, 50:1, 52:1, 56:3, 59, 60, 64, 66:1, 67, 68:1, 69, 70, 72, 75, 76:1, 77, 79, 80, 81, 84:1, 85, 86, 87, 88, 90:2, 91:2, 92, 93, 94, 95, 96, "son". Noun, masculine, singular. construct, (see above under בר)

ברט: Aram

Inscriptions Nos 2:1,6:2 "daughter". Noun, feminine, singular. construct

This term appears in both old and later Aramaic. It also occurs in Ugaritic as בֵּט (see Gordon, UT, p.373), in Biblical Hebrew as נַבּ (see BDB p.123), in Syriac as ܢܱܵܲ (emphatic) (see Dic. Syr p.37); in classical Arabic as بنت and in pre-Islamic Arabian inscriptions as بنت (see Dic. Sab p.29). It is also found (very rare, masculine form) in Akkadian as بین (see Ismacil, p.30).

דָּב Aram

Inscription No:11:4, place-name.
A place name compare ـلا، a place name name situated near al- Baṣra
البصرا (see Yāqūt 2, p. 436).

dy: Aram
Inscriptions Nos 1:1, 8:1, 9:1, "which, that". Relative pronoun.

A common Semitic particle.

dy: Nab
Inscriptions Nos 6, 12, 38, "which, that", Relative pronoun.

A common Semitic particle.

dkyr: Nab
Inscriptions Nos 3:1, 24, 26:1, 37, 42:1, 47, 48, 58:1, 69, 71, 73:1, 74:1,
78, "remembered". Adjective, passive, participle. masculine.

dkyryn: Nab
Inscription No.57, "remembered". Noun, plural, passive participle.
absolute.

dkryn: Nab
Inscriptions Nos 14, 68, "rememberence". Noun, masculine, singular.
absolute.

dnh: Nab
Inscription No.6, "this". Demonstrative pronoun, Common Semitic
(for parallels see Moscati, CGSL, p.111)

w: Nab
Inscriptions Nos 26:1, 52:1, 57:2, 94:1,"and", Particle

Extremely frequent in Semitic languages

W: Aram
Inscription No.1:1,"and",Particle. Extremely Frequent in Semitic

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Language

zy: Aram


A common Semitic pronoun

zkr: Nab

Inscription No. 80, "remembrance". Noun, masculine, singular.

absolute, Common Semitic (see DISOpp. 76-77; BDB p.271)

Znh: Aram

Inscription No. 11:5, "this". Demonstrative, pronoun, masculine.

zr c h

Inscription 11:9. Noun, masculine, singular, construct

hgr: Aram

Inscription No. 1:1, "stone". Noun, masculine, singular. emphatic state.

According to DISO p. 82 hgr has the meaning of "enclosure". It occurs
also in Nabataean inscriptions as hgr (see Cantineau II, p.94) and in
pre-Islamic Arabian inscriptions as hgr, "stone", (see Biella, OSA,
p.167; Dic. Sab p.67). It is also known in classical Arabic as حجر (see
Lisān 4, p.165).

hyy: Aram

Inscriptions Nos 1:2, 9:5, 8:10, "life". Noun, masculine, plural.

construct, Common to Semitic languages

tb: Nab

Inscriptions Nos 3:1, 24, 37, 46:1, 48, 50:2, 68:1, 69, 73:2, 74:2, 78, 79,
"good". Adjective, masculine, singular. absolute. Extremely frequent
in graffiti-type inscriptions

Yrh: Aram

Inscription No. 3:3, "Month". Noun, masculine, singular, construct,
Common Semitic

Krss": Aram

Inscription No.11:5, "chair, throne". Noun, masculine, singular. emphatic state

This noun is attested in both Biblical Hebrew, $ץו$ and Biblical Aramaic $ץו$ (see BDB pp.490, 1097), in Syriac as $ץו$ (see BDB p.490) and in classical Arabic as $ץו$ (see Lisan 6, p.194).

ktb: Nab

Inscription No.96,"he wrote". Third person, masculine, singular. perfect.

The verb is found in most languages, including Phoenician (see Tomba, Phoen, p.150), Ugaritic (see Gordon, UT, p.424), old Aramaic (see DISO pp.128-129; Brauner, CLOA, p.294), Biblical Hebrew as $ץו$ and Biblical Aramaic as $ץו$ (see BDB pp.507, 1098), Syriac as $ץו$ (see Dir. Syr p.164; Healey, FSS, p.170) and in classical Arabic as $ץו$.

l: Aram

Inscriptions Nos 1:1, 11:6:8, "for, to". Particle, before nouns and pronouns, Common Semitic

l: Nab

Inscriptions Nos 14, 50:2, 52:1, 56:5, 79, "for, to". Particle, before nouns and pronouns.

Common Semitic

Ibn: Nab

Inscription No.38, place-name

There are three places called Ibn situated in the Arabian peninsula: (a) "ץו" a mountain, situated in Tahama, in the South West of the peninsula; (b) "ץו" a tract of land situated in al-Yammama; (g) "ץו" a plateau belonging to (see Yaqut 5, pp.11-12).
Lāyn: Aram

Inscription No: 11:3. Name of a Kingdom in Arabia

mgmr: Nab

Inscription No.91:1, "totality, achievement". Noun, masculine, singular. construct mgmr is derived from the Semitic verb gmr, "to complete, perfect", which occurs in Phoenician (see Tomback, Phoen, p.66), in Ugaritic (see Gordon, UT, p.380), in old Aramaic (see DISO p.51), in Syriac as LowerCase{n} (see Dic. Syr p.50) and in both Biblical Hebrew as LowerCase{n} and Biblical Aramaic as LowerCase{n} (see BDB pp.170, 1086).

mhnm: Aram

Inscriptions Nos 8:1, 9:1, "incense altar". Noun, feminine, singular. emphatic state.

This noun may be related to the Arabic noun حارين "incense altar". In the South of Saudi Arabia today people still use the word حارن to indicate the special place for lighting fires.

mytb: Aram

Inscription No.11:6, "seat, pedestal". Noun, masculine, singular. construct.

The noun occurs in other Aramaic texts found in this area as mytb (see CISi 114:1; Cooke, NSI, 70:1; and for parallels see pp.199, 222). In Nabataean it occurs as mwtb (see Cantineau II, pp.112-113), (see for more references DISO p.169).

mlk: Aram

Inscription No.11:3, "king". Noun, masculine, singular. construct.

The noun mlk (which is a common Semitic) is derived from the common Semitic root mlk,"torule", (see DISO pp.153-154 for more discussion).

mn: Nab
Inscriptions Nos 12,38,"from". Common Semitic (except Ugaritic and Akkadian)

mnwh: Aram

Inscription No.1:2, divine name.

mnwh is an ancient pre-Islamic Arabian deity worshipped by the Arabs and mentioned in the Qur'ān 53:20. The chief centre of the cult of Manat was in Qudayd a stopping-place on the pilgrim road between Madina and Makkah (see Cooke, NSI, p.219; al-Kalbi pp.13-17; Cantineau II, p.116; Ryckmans, pp.18-19).

ngd": Aram

Inscription No.4A:2, "officer, leader, chief". Noun, masculine, singular. amphoteric state.

The noun occurs in other Semitic languages such as old Aramaic (see DISO p.174), in Biblical Hebrew as תַּבְּרָא (see BDB p.617; and for parallels), in Syriac as جَدَ (see Dic. Syr. p.196) and in classical Arabic it is found as "جَدٌ" and جَيْدَ, meaning "courageous, brave", (see Lisan 3, p.417).

npšl: Aram

Inscriptions Nos 2:1,3:1,4A:1,4B:1,5:1,10:1, "memorial, monument".

Noun, feminine, singular. construct.

The noun is known in most of the Semitic languages, such as in Phoenician (see Tombach, Phoen, p.219), in Ugaritic (see Gordon, UT, p.446), in Nabataean (see Cantineau II, p.121), in Palmyrene (see Cooke, NSI, 146:1), in pre-Islamic Arabian inscriptions (see Dic. Sab p.93), in Syriac as جَيْدَ (see Dic. Syr. p.210). npšl is frequently used to describe a monument set up over a grave and perhaps conveyed the idea of personality (see Cooke, NSI, p.214).
**npsII**: Aram


**n̄sb**: Nab

Inscription No.6, "pillars, idols". Noun, masculine, plural. emphatic state.

The noun occurs in most of the Semitic languages as n̄sb, including old Aramaic (see Brauner, CLOA, p.402), Phoeniciaa (see Tomback, Phoen, p.220), pre-Islamic Arabian inscriptions (see Biella, OSA, p.311; Dic. Sab p.99), Biblical Hebrew as יָּהֲב (see BDB p.662), Syriac as يُسَب (see al-Jadir p.319), and in classical Arabic as نَصْب (see Lisān 1, pp.759-760).

**ntn**: Nab

Inscription No.13, "giver". Noun masculine, singular. emphatic state

The noun is derived from the Semitic root ntn, "to give", which is found in most of the Semitic languages, including old Aramaic (see Brauner, CLOA, p.414; DISO p.188), in Nabataean (see Cantineau II, p.123), in both Biblical Hebrew (יָּתָן) and Biblical Aramaic (יָּתָן) (see BDB pp.678, 1103), in Phoenician, it occurs as יָּתָן (see Tomback, Phoen, p.132, and for parallels).

**qlm**: Aram

Inscription No.1:3, "eternity". Noun, masculine, singular. absolute, Common Semitic (except Akkadian)

**qlm**: Nab

Inscriptions Nos 46:2, 50:2, 56:5, 79, "eternity". Noun, masculine, singular. absolute, common Semitic (except Akkadian)

**prs**: Nab

Inscription No.94:2, "horsemen". Noun, masculine, plural. emphatic state.
prš' may correspond to the Latin "Equites", a class of Roman citizen which had its origin in the primitive military organization of the Roman state. In the regal period and earlier republican times the wealthiest members of the state served in the cavalry. But under the empire they lost their importance as a political force. (see Harvey, CCL p.168). The noun occurs in old Aramaic and palmyrene as Prs (see DISO p.237), in Syriac (ልsetStatus) (see Dic. Syr p.292), in Biblical Hebrew (עינן) BDB p.832, and for parallels, in Pre-Islamic Arabian inscription as prš (see Dic.Sab p.46) and in classical Arabic as فارس, singular, فرسان, plural (see Lisán 6, pp.159-161).

**םו**: Nab

Inscription No.89, "the jeweller". Noun, masculine, singular. emphatic state

The noun is to be compared with the Arabic صائِج. "jeweller".

**סָלִּם**: Aram

Inscription No.11:4:6. Divine name

סָלִּם is generally connected with Akkad 𒂗𒉠, "black, dark". Kakkabu 𒂗𒈻, "the dark star", an epithet of Saturn-Slm indicated perhaps the sun-god himself, who in Mesopotamia was believed to be a special patron of astrological rites (see Cooke, NSI, p.196; Gibson, TSSI, pp.148, 150; for more discussion and reference see S. Dalley, PSAS15 (1985), pp.27-33; S. Dalley Iraq 48 (1986), pp.85-101).

**קבר**: Aram

Inscription No.6:1, "grave". Noun, masculine, singular. construct.

**קֶדֶמ**: Aram

Inscription No: 11:5, "in front". Common Semitic

**חֲיָם**: Aram

Inscription No.11:2:5, "he set up, caused to stand". Third person,
masculine, singular, perfect Haph. Common Semitic (except Akkadian)

\textit{qyn}: Nab

Inscription No.50:1, "smith". Noun, masculine, singular. emphatic state

The noun occurs in most Semitic languages, such as Palmyrene (see DISO p.285), in pre-Islamic Arabian inscription as \textit{qyn}, "the title of an administrative official", (see Dic. Sab. p.112; Biella, OSA, p.454), in Syriac as \textit{ןָטְפִּיש} (see Dic. Syr p.318), in Biblical Hebrew as \textit{ןָטְפִּיש} (see BDB p.883) and in Arabic as \textit{ינת} (see Lisān 13, p.350).

\textit{qrb}: Aram

Inscriptions Nos 1:1, 8:2, 9:2, "he offered". Third person, masculine, singular, perfect pastal. Common Semitic

\textit{šlm}: Nab

Inscriptions Nos 1, 2, 5, 7, 11, 12, 13, 15, 17, 19:2, 20, 21, 24, 27, 28, 36, 38, 39:2, 40, 41, 42, 43, 44, 45, 49:2, 50:1, 51:3, 56:1, 59, 60, 61, 62, 67, 68:2, 70, 72, 77, 81, 83:1, 84:1, 85, 87, 88, 90:3, 92, 93, 94:1, "peace, greeting". Noun, masculine, singular. absolute, Common Semitic

\textit{šnt}: Aram

Inscription No.3:4, "year"Noun, feminine, singular. construct,
Common Semitic

\textit{šngl}: Aram

Inscription No.11:6. Divine name.

This deity mentioned in the Taymāʾ stela found in 1879. It is explained by Cooke, NSI, p.198 as "a deity otherwise unknown; possibly the ' is the feminine ending. The name has been compared with that of a Babylonian goddess \textit{šgl}, mentioned in the lexicon of Bar-Bahlul, and stated to be the chaldaean equivalent of "Aphrodite". Another suggestion is that \textit{šingala} (sin-gala) is the moon-god (see Gibson,
TSSI, p.150).

_Tym'³: Aram_

Inscription: 11:1. A place name situated in NW of Arabia
III. Conclusion

The geographical position of the Arabian Peninsula, situated as it was between the ancient civilizations of India, Persia, the eastern Mediterranean and Egypt, contributed to its becoming an important centre of trade and commerce, and to the emergence of several Arab states along the trading routes of the peninsula. These routes ran from the south to the north and the north east.

Because of its proximity to the eastern Mediterranean and Egypt, the NW of Arabia has from earliest times, enjoyed more historical importance than any other part of the peninsula, save for Yemen and Hadramaut. The ancient archaeological remains found in Tayma', Dumat al-Jandal (al-Jawf), al-Culani, Madain Salih and Tabuk are evidence of the important role played by this area in the commercial life of the peninsula.

The arrival of Nabonidus (555-539), the last King of the Neo-Babylonian Empire at Tayma' (either because of religious motives or his differences with his son) brought the use of the Aramaic script. The presence of Aramaic inscriptions in Tayma' does not mean that these inscriptions belong to Aramaeans themselves. The Aramaic inscriptions covered in this study were carved by the local citizens of Tayma' or by the Babylonians, who came with Nabonidus. Part of the difficulty in the study of Aramaic lies in the fact that the language is not definitely tied to any one national or ethnic group. Most of the Old Aramaic in our possession was not written by Aramaeans but by peoples of other nations.

All the Aramaic inscriptions mentioned here are undated except for inscription No.3. The best way to establish their date is on the basis of the development of the script. Palaeographically these inscriptions go back to the late fifth or fourth century BC, except for inscription No.11, which can be assigned more definitely to the fifth century BC.

The archaeologically remains recovered from Tayma' (such as the
symbols carved on both steles, 1879, 1979) have Syrian, Mesopotamian, Egyptian and South Arabian influences; the fact that the 1979 Taymā' inscription was engraved by the Libyanite king and, also, that an Egyptian priest is mentioned in 1879 Taymā' inscription indicates that society in Taymā' was mixed.

The presence of the Assyrians and other groups needs more investigation which could be achieved only through proper and comprehensive excavations and publications. Then we would be able to register the exact effect on Taymā' after the arrival of the Assyrians. In addition, it would enable us to discover more about the role and importance of Taymā' during the Nabataean period.

The same causes which brought the Assyrians to control NW Arabia by ruling Taymā', also led the Nabataeans to come down to the south, to Madā'in Ṣālih, al-Gulā' and al-Jawf. It was the trade routes which ran through NW Arabia, and their importance to the Nabataean Kingdom, which brought their domination of the area probably as early as the 1st century BC. The Nabataean presence in the NW of Arabia was perhaps encouraged by the significance of Wadi al-Sirḥān, a large and well-known wadi in north Arabia which has always been the main access route between this region and Syria to the north.

With the exception of inscription No.90 (which is a building inscription) all the graffiti covered in this study are commemorative in content.

Apart from inscription Nos 52 and 77 the inscriptions have no diacritical points. These may have been used to distinguish the r and d on occasions when both letters appeared together in the same inscription. Diacritics began to be used by the Nabataeans at an early date and their use spread widely. The earliest dated Arabic text using the Nabataean script makes use of diacritics.

From the point of view of palaeography, all the inscriptions date back to between the first century and the middle of the fourth century except for inscription No.90, which was most likely written during
the transition period at the beginning of the third century BC (see Conclusion, Nabataean section).

In addition to the fact that the personal names in the Nabataean inscriptions show close connection with Arab types of name, also gods of Arab origin like Allat and Hubal were part of the religious life of the Nabataean. This clearly confirms the fact that the Nabataeans were Arabs by race and language.

The lexicographical material of the inscriptions partakes of the Common Semitic lexicon tradition. Also to be noted is the presence of Greek loan-words in the inscriptions, especially in the fields of administration, military matters and social affairs. This is an indication of the connection with Greek culture especially in the late Nabataean period after the area had been annexed by the Romans.

The most widely depicted figure in the rock-drawings in this period is the Camel, drawn with varying degrees of sophistication, sometimes on a monumental scale. Another common figure is the ibex. Human figures are often shown in "stick" style with little detail, but animated and armed with bows and spears. Other common motifs are maze designs (geometrical shapes).
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خلاصة باللغة العربية

يدعو هذا العمل دراسة مجموعة مختارة من النقوش الآرامية القديمة ونقوش نبطية
وجدت في أماكن متفرقة من شمال المملكة العربية السعودية وشمالها الغربي (العلا،
مدني صالح، تيماء، تبوك والجوف) وقد تضمنت الدراسة أربعة فصول رئيسية:
خصص الفصل الأول فيها لمراجعة الدراسات التاريخية والأثرية السابقة التي تناولت
منطقة الدراسة بينما خصص الفصل الثاني لدراسة النقوش الآرامية القديمة التي
وجدت في مدينة تيماء وقد قسم هذا الفصل إلى أربعة أجزاء حيث خضع في جزءه
الأول لمة تاريخية مختصرة عن القبائل الآرامية ودورها السياسي والعسكري في
بلاد الرافدين وبلاد الشام وعلاقتها بالشعوب والقبائل العاصرة. أما الجزء الثاني فقد
عالج اللغة الآرامية ولهجاتها المتعددة، السريانية والنبطية والترامية وغيرها وخصص
الجزء الثالث لترجمة النقوش الآرامية القديمة ودراستها ومن ضمنها خمسة نقوش لم
تدرس من قبل أما بقية النقوش الأخرى فقد أعيد دراستها من خلال فحص صورها
الأصلية. أما الجزء الرابع في هذا الفصل فقد تناول دراسة أشكال حروف هذه
النقوش. أما الفصل الثالث فقد تضمن دراسة النقوش النبطية وقد اشتمل هذا الفصل
أيضاً على أربعة أجزاء، عمال الجزء الأول فيها الآراء المتعددة حول أصل القبائل
العربية النبطية، أما الجزء الثاني فقد تضمن عرضاً لمواضيع النقوش النبطية المعروفة
وخصص الجزء الثالث لترجمة النقوش النبطية ودراستها وهي سته وتسعم نسخاً
جديداً لم يسبق دراستها من قبل باستثناء ثلاثة نقوش فقط(78/77/76/78)
وفى عبارة
عن مخريشات تحتوى على أسماء أعلام وقبائل. أما الجزء الرابع فقد تضمن دراسة
تقييمية لأشكال الحروف النبطية في هذه المجموعة. وأخيراً يأتي الفصل الرابع الذي
خصص لدراسة أسماء الأعلام والقبائل والمفردات الأخرى دراسة لغوية تحليلية
مقارنة. وقد اشتمل البحث على رسومات وصور فتوتغرافية لهذه النقوش.
نقوش أرامية قديمة ونبطية
من شمال غرب المملكة العربية السعودية

سليمان بن عبدالله من الدين
أستاذ مساعد في قسم الآثار والمتحف
كلية الآداب - جامعة الملك سعود

الرياض
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