

EARLY NORTH ARABIAN *HISMAIC*

A preliminary description based on a new corpus of inscriptions from the *Ḥismā* desert of  
southern Jordan and published material  
Volume I

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## ABSTRACT

The basis of the study is an edition of 1337 Hismaic inscriptions which were recorded from three sites in *Wādī Judayyid* in southern Jordan in 1986 and 1987. The introductory chapters in Volume I include a discussion of the study and provenance of Hismaic inscriptions and the methodology used for recording the texts; a description of the Hismaic script, an outline for a classification of mixed texts and some remarks about the relationship between the scripts of the different types of Thamudic, Hismaic and Safaitic; a description of some points of the phonology, orthography, grammar and content of the Hismaic inscriptions and a comparison with the content found in other types of Thamudic, Hismaic and Safaitic; a discussion of the names and genealogies found in the inscriptions; a description of the rock drawings which occur in association with the Hismaic texts from *Wādī Judayyid*, a discussion of the distribution of the epigraphic material at the sites and some points that can be made about the relationship between Hismaic and Nabataean. Volume II contains indexes of names, vocabulary and drawings occurring in the edition. The Index of names lists all the names found in Hismaic as well as etymological and comparative material taken from Arabic, Nabataean, Palmyrene and modern Bedouin sources. Appendix 1 lists the provenances of Hismaic inscriptions; Appendix 2 includes re-readings of many of the published texts and Appendices 3-6 give the vocabulary in published texts, the deities, elements in theophoric names tribal names found in the inscriptions. The figures and plates include a map of the distribution of Hismaic inscriptions, a script table, facsimiles of the texts, plans of the sites and photographs.

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## PREFACE

The new corpus of Hismaic inscription contained in this study was recorded in 1986 and 1987 from sites in southern Jordan. I would like to thank the following sponsors who financed the fieldwork: the British Institute at Amman for Archaeology and History; the Central Research Fund (University of London); the Palestine Exploration Fund; the School of Oriental and African Studies (University of London); G.A. Wainwright Fund. I am extremely grateful to Dr. A. Hadidi, former Director General of the Department of Antiquities of Jordan, for granting a permit and for his support for the project. Mr Hugh Barnes did the survey work during both seasons and I am indebted to him for undertaking the task and for drawing up the plans of the sites.

This new body of material has greatly increased our understanding of this little known dialect of Early North Arabian, although the ambiguities posed by the brevity and nature of the texts mean that many of the interpretations offered here will undoubtedly need revising as further material is recorded. The study concentrates on interpretation and description of certain aspects of the inscriptions – the script, phonology, orthography, grammar, content, names, genealogies and associated rock art – and only draws on material from other sources, mainly, features of other types of Thamudic, Safaitic and Nabataean inscriptions, to a limited extent, as a more detailed comparative approach would be the subject of a separate study.

I have not attempted to vocalise any of the names occurring in the inscriptions because of the many possible vocalisations presented by parallel examples and the uncertainty that an alternative, in any particular instance, is the correct one. Less well-known Arabic place names have been transcribed in the Italic type which contains the diacritical marks. I have kept the transliterations used in the publication when quoting Arabic names from other sources.

I am greatly indebted to Dr. A. K. Irvine for supervising my thesis and giving me valuable advice and guidance. I would like to thank Professor A.F.L. Beeston and Dr. K.A. Knauf for reading an initial draft of Chapter 4. Mr Michael Macdonald introduced me to Early North Arabian epigraphy ten years ago. His generosity and encouragement as a teacher inspired me to undertake this study and it would be difficult to express my gratitude adequately.

Whilst writing this study I have relied heavily on my friends and family for moral support. I would particularly like to thank my sister Mrs Victoria Jolliffe, who gave me tremendous encouragement even though her own fields of interest are far removed from mine. My special thanks go to Miss Phyllis Crawford whose support and understanding during more frustrating moments gave me the courage and determination to continue. The study is dedicated to her and to my parents, Michael and Elizabeth King.

Geraldine King  
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## Ch. 1

### 1. Introduction

#### A. The study of Hismaic:

Thamudic is the name that has been given to Early North Arabian graffiti, written by nomads, which are found in large numbers in the deserts of Saudi Arabia and the *Hismā* desert of southern Jordan. At the end of the nineteenth century and the beginning of the twentieth century, several collections of these texts were made by early travellers to Saudi Arabia – Doughty (1884, Do), Huber (1884 (a) HuI and 1891 Hu and, after Van den Branden 1950 (a), HU), Euting (I, 1896, II, 1914 (ed. Littmann, E.) Eut<sup>1</sup>) and Jausen and Savignac (I-II 1909, 1914, JS) which enabled scholars to tackle their decipherment. In the 1930's a few texts were recorded by Savignac (1934, SSA and 1936, UR) from Jordan and some occur in the plates of Rhotert 1938 (Rh) from Jordan and Saudi Arabia<sup>2</sup>.

In 1937 Professor F.V. Winnett edited a new inscription (Meek) and, in the same publication, distinguished, on the basis of script and content, five types within the Thamudic texts which he labelled Thamudic A, B, C, D and E (Hismaic). The present study is concerned with the last type 'Hismaic' which, among the early collections, had largely been found in northwestern Saudi Arabia in the area of *Tabūk*. In 1950 A. van den Branden published a corpus of all the known Thamudic texts with his own classification, in which his type 'Tebouq' more or less corresponds to Winnett's Hismaic but the first major corpus of Hismaic texts themselves was recorded and published by G.L. Harding in (Harding and Littmann) 1952 (TIJ) which contains just over 500 inscriptions in this type of script. These texts were largely found in the *Hismā* desert in Jordan, mainly from the area of *Wādī Ramm*<sup>3</sup>.

Despite the relative ease of access to the *Hismā* in Jordan, nobody attempted to record further large collections of texts until the early 1980's although, following a brief visit, Winnett published a few inscriptions in 1971 (WAM) and a small number of Hismaic texts were published that had been found elsewhere in Jordan, Saudi Arabia and the Negev<sup>4</sup>.

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<sup>1</sup> The complete collection of Euting's copies was not published until 1974. See Jamme 1974(a).

<sup>2</sup> See Pls. XX and XXIX.

<sup>3</sup> Some of the texts copied by Philby and published by A. van den Branden 1956(a) are Hismaic but, because of the generally unreliable nature of the copies, I have not included them in the present analysis except in a very few instances.

<sup>4</sup> Ryckmans, G. 1939 (RyGT 2), Harding 1951 (NST 1), Jamme 1959 (JaS 1), Milik 1958 – 1959 (MNM a-c, inscriptions 1-7), Winnett 1959 (WA 10379, 10386, 10682, 11472), Winnett 1970 (WTI 11), Harding 1972(b) (HE 79), Koenig 1971 (Tdr 9), Clark 1976-1977 (CSP 2, 3i-ii), Naveh 1978 (Naveh TSB C). Several of these texts were not classified by the editors as Hismaic.

During 1979-1980 Dr. David Graf conducted a survey and reports having recorded a few hundred Thamudic texts from the region<sup>5</sup> and, at about the same time, Dr William Jobling started the 'Aqabah-Ma'an survey the objectives of which included recording inscriptions and rock drawings within the area<sup>6</sup>. In 1983 Mr David Jacobsen recorded approximately 500 inscriptions at a site below the *Ra's al-Naqb* escarpment in the north of the region. Except for the texts scattered throughout Jobling's preliminary reports (AMJ)<sup>7</sup> none of these large collections from the *Hismā* have been published yet<sup>8</sup>, although a small collection was edited by Dr. E.A. Knauf (1985, KnEG), two texts by Dr. al-Muhaysin (1988, MuNJ) and quite a large number of unedited texts appear in the plates and figures of Campetti and Löwenstern 1983 (LAU). Apart from these, from Jordan, several more small collections and individual texts, including an alphabet (KnA), from areas outside the *Hismā* were published during the 1980's<sup>9</sup>.

In 1986 and 1987 I organized expeditions to southern Jordan during which I recorded 1337 Hismaic inscriptions from three sites, using a systematic approach to the fieldwork. A large section of this study consists of an edition of these new texts but the work is also an attempt to draw together the already published Hismaic texts and to lay the foundations for a description of this dialect of Early North Arabian.

#### B. 'Tabuki' Thamudic and 'South Safaitic':

In 1970 Winnett (Winnett and Reed 1970: 70) renamed the class of texts Hismaic as 'Tabuki' Thamudic<sup>10</sup>. I have not adopted this name because, as several authors have pointed out<sup>11</sup>, most of the texts in this collection are in fact Safaitic or mixed Safaitic/Hismaic<sup>12</sup> and the term is therefore somewhat confusing<sup>13</sup>. Knauf (1980, 1983,

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<sup>5</sup> Graf n.d.: 2.

<sup>6</sup> I am grateful to Dr Jobling for inviting me to visit some of his sites in 1983.

<sup>7</sup> See the bibliography under Jobling.

<sup>8</sup> Although Mr David Jacobson allowed me to make copies of the slides he took during his project and I would like to thank him for his generosity. It has been invaluable, whilst compiling this study, to have access to the texts from his site although naturally, since they are not published, they have not been included in this discussion.

<sup>9</sup> Clark 1980 (CTSS), Macdonald 1980 (SIAM 39a-b, 43-44), Macdonald in Kilick 1983: 115 (MU 1), King n.d. (KU 1-2), Knauf 1985 (KnA), Röllig 1987 (RTI), King 1989 (KWM).

<sup>10</sup> He also renamed Thamudic A 'Taymanite', Thamudic B 'Najdi', and Thamudic C and D he placed together under the name 'Hijazi'.

<sup>11</sup> Harding 1972(a): 5; Jamme 1972: 524; Macdonald 1980: 188; Winnett [1982]: 37 n.1.

<sup>12</sup> See Ch.2. § I below.

<sup>13</sup> I have also kept the names Thamudic B, C and D for the other types rather than adopting the terms, 'Najdi' Thamudic and 'Hijazi' Thamudic as the use of artificial names is preferable until we have a more complete description of these dialects. Furthermore, Winnett's distinction between Thamudic C and D is an important one (see, for example, the different graphemes used for /s<sup>2</sup>/ (Thamudic C JS 129, 159 and Thamudic D JS 1, 499, for instance), and the texts should not be classed together.

1985: 204 n.3) suggested the texts should be called ‘South Safaitic’. Whilst I would agree with him that the name Thamudic, for any of the texts generally known by the term, is inappropriate<sup>14</sup>, I prefer not to use a new name which suggests a particular relationship between Hismaic and Safaitic which, in my opinion, is equally misleading<sup>15</sup>.

### C. The Provenance of Hismaic texts:

The provenance of edited Hismaic texts is given in Appendix 1 and an indication of the distribution in Fig.1. As pointed out above, most of the known texts have come from the Jordanian *Hismā* and a large proportion of the texts from Saudi Arabia were found around *Tabūk*, although we do not know whether similarly high concentrations of the texts exist in that region as well. Elsewhere, small collections and individual texts have been found as far west as the Negev and Sinai, in the south around *Madā’ in Šāliḥ* and *Jabal Mismā’* to the east and, in the north, around *al-Jawf*. In Jordan, a number of texts have been found in the central and eastern deserts as well as at several places in the western uplands and in areas around Amman.

Evidence from the fieldwork carried out in 1987 clearly indicates that the texts recorded from the three sites were written by nomads local to the area or, at least, by people who returned frequently to it<sup>16</sup>. Many of the isolated finds from other regions were probably

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<sup>14</sup> The people of *Tamūd* from which the name was derived occur in the Quran, *Sūrah*s 7:73, 11:61,68 etc. and are believed to have lived in *al-Ḥijr (Madā’ in Šāliḥ)* 15:80-84. The name is also attested in the Assyrian annals, Pritchard 1955: 286 (120-125); in Classical sources, for example, Pliny, *Natural History*, VI : 157; in a Nabataean/Greek bilingual inscription from *Rawwāfah*, Milik 1972(a) : 23-58, Bowersock 1975: 513-522 and the name *tmd* occurs in two Safaitic inscriptions, WH 3792a *s<sup>1</sup>nt ḥrb js<sup>2</sup>m ’l tmd* ‘the year that *js<sup>2</sup>m* warred with the people of *tmd*’, and WH 3792c *s<sup>1</sup>nd js<sup>2</sup>m tmd* ‘the year that *js<sup>2</sup>m* warred with *tmd*’. Evidence, however, for a connection between the people in these references and the writers of the Thamudic inscriptions is very tenuous. The only possible occurrences of the name in Thamudic are on Thamudic B, Do XXV 48,2, HU 453, JS 280, 300, 339 (Van den Branden 1966: 17). The interpretation of all these texts is somewhat doubtful. In JS 280 where the *nisbah* ending has been read by most editors (see HIn: 148, for example), the *y* is only a restoration from an incomplete circle. JS 300 *l b ’tr h tmd*, usually interpreted as ‘By *b ’tr* the *Tamūd*’ (see Winnett 1937: 33, for example), might equally be translated ‘To *b ’tr* belongs the water hole’ (cf. Ar. *tamad* ‘a small cavity or hollow in which rainwater collects’). Furthermore, even if one accepts the references in Thamudic B to *Tamūd* there is still no evidence to suggest that the writers of other types of Thamudic also belonged to a tribal group or confederation of that name. See, Ryckmans, J. 1960.

<sup>15</sup> Whilst there are certain features shared by both South Safaitic and Safaitic (cf. Knauf 1985:204 n.3 b), there are several important differences between the script (see Ch.2.J), style and content of the inscriptions of the two dialects, see Ch. 4.I. If the texts are to be renamed it would be better to use a neutral term.

<sup>16</sup> See Ch.7.

written by writers of the script who were travelling outside their usual domain<sup>17</sup> although the lack or paucity of inscriptions in some areas is not, by itself, an indication that an area was only rarely used by the writers of a script<sup>18</sup>.

#### D. The *Ḥismā* and *Wādī Judayyid* Sites A, B and C

The *Ḥismā* desert in Jordan is bordered in the north and east by the northwest/southeast *Ra's al-Naqb* escarpment and in the west by the granite mountains lying along the edge of the *Wādī 'Arabah*. It stretches southeast into Saudi Arabia beyond *Tabūk* until the basalt areas of *Ḥarrat al-Rahah* and *Ḥarrat al-'Uwayriḍ*. The area is one of spectacular scenery with isolated sandstone mountains rising steeply from the often wide, sand covered floors of the wadis that divide them. In the west and centre of the Jordanian *Ḥismā*, to the east of *Quwayrah*, the sandstone has largely degraded to base level with only the occasional hill or mountain rising from the plains. The drainage of the region inclines to *Qā' Umm Salab* and *Qā' al-Disī*, lying in the centre, to the north and north east of *Wādī Ramm*<sup>19</sup>. The temperature ranges from 30°+ in summer to a few degrees above freezing in winter with an average rainfall of about 80mm.

The Hismaic inscriptions can be placed roughly in the Nabataean and Roman periods<sup>20</sup> and archaeological exploration has revealed a certain amount of settlement in the Jordanian *Ḥismā* during this time. At *Wādī Ramm* there is the site of a Nabataean temple, dedicated to the goddess *Allāt*, which can be dated to the first century B.C. and which continued in use until at least 147 A.D.<sup>21</sup>. Also found at the site were tombs, and evidence of walls suggesting a fairly large settlement which would have been supplied with water from the numerous springs and the reservoir to the south of the site. Water to the reservoir was channelled down from *'Ayn Šallālah* where there is a Nabataean shrine with betyls and several Nabataean inscriptions which include dedications to the deities *Allāt*, *al-'Uzzā*, *al-Kutbā*, and, in a damaged text, *Dušara* and *Ba 'lšamīn* as well as

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<sup>17</sup> As, for example, one finds in the *Ḥismā* itself evidence of travellers from elsewhere in the occasional Minaean texts (Ryckmans, G.: 1934, Graf 1983(a) no.1 and 3); Dedanite (Graf 1983(a) no.2); Thamudic B (AMJ 42); Thamudic D (KJC 435, TIJ 100, 101).

<sup>18</sup> The distribution of inscriptions is of course largely dictated by the availability of inscribable material and in some areas the lack of large numbers of inscriptions is almost certainly a reflection of the geological conditions rather than the extent to which an area was used by the inscribers of graffiti. In the area around *Ma'an* on the Jordanian plateau to the north of the *Ḥismā*, for example, the *Ḥamādah* desert provides very little suitable rock. In 1985 I conducted a survey in the area whilst working for Alistair Killick who was excavating the Roman fort at *Udruḥ* and, although the numbers of Hismaic texts were comparatively small, wherever there was a suitable outcrop of limestone there usually were a few texts. The corpus of about 50 texts is unpublished except for KU 1-2, see Appendix 2. For 'Mixed' features in some of these texts, see Ch2.I.(2).

<sup>19</sup> For descriptions of the geology and geomorphology of the *Ḥismā* in Jordan, see Bender 1974, 1975 and Osborn and Dudford 1981.

<sup>20</sup> See Ch.8 below.

<sup>21</sup> See Savignac and Horsfield 1935: 265-268, Starcky 1966: cols. 978-980

several texts asking *Allāt* for the remembrance of individuals<sup>22</sup>. At *Umm Quṣayr* to the southeast of *Wādī Ramm* is a structure of uncertain function with a dam a short distance to the north and three Nabataean inscriptions one of which refers to '*Allāt* who is in *Iram*'<sup>23</sup>. At *Bi'r Ramm al-ʿAtīq*, at the northern end of *Wādī Ramm*, are the remains of a dam<sup>24</sup>.

In the northwest of the region, lying in the open plain below the escarpment, is the site of *Ḥumaymah/Auara*. The site, said to have been chosen by Aretas III as a result of a prophecy<sup>25</sup>, has recently shown to have been a major town in the Nabataean and Roman periods<sup>26</sup>. Running close to the west of the site are the remains of the *Via Nova Traiana* built by the Romans after the annexation in 106 A.D. to link the port of *ʿAqabah* (ancient *Aila*) in the south with the town of Bostra in the Syrian *Ḥawrān*.

At different times growth of both the settlements at *Ramm* and *Ḥumaymah* was probably stimulated by the caravans that crossed the *Ḥismā* to transport merchandise from *ʿAqabah*, *ʿAynūnah*, further south along the Red Sea coast<sup>27</sup>, and *Madā'in Ṣāliḥ* (*al-Ḥigr*) in the *Ḥijāz*, up to the Nabataean city at Petra and other towns in the north<sup>28</sup>. Clearly connected with the north – south route across the region are the series of watchtowers and small forts that have been found at *al-Kitharah*, *al-Ḥaldī* and *Quwayrah*, for instance, and along the edge of the escarpment<sup>29</sup>. In the sandstone mountains to the east of *Quwayrah* and elsewhere there are the remains of impressive dams built by the

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<sup>22</sup> For the description, the epigraphy and excavation of the site and *ʿAyn Ṣallālah*, see Savignac 1932: 583-590; Rostovtzeff 1934: 402; Savignac 1933: 405-422; Savignac 1934: 573-58; Ryckmans, G. 1934: 590-591; Savignac and Horsfield: 1935; D Kirkbride 1960(b). For the dedications to *Allāt* see Savignac (*ʿAyn Ṣallālah*) no. 2, *al-Uzzā*, Savignac no. 4, 17, *al-Kutbā*, Savignac no. 17 and Strugnell 1959, *Duṣara* and *Ba ʿlṣamīn*, Savignac no. 19. For occurrences of invocations to the deities *Allāt*, *Dushara* and *al-Kutbā* in Tham. E, see Appendix 4 and Ch.4.C.

<sup>23</sup> See, Savignac 1932: 590-594, Kirkbride and Harding 1947: 16 and Graf 1983: 655 + 657. cf. also the inscriptions Savignac *ʿAyn Ṣallālah* no. 1 and Savignac (From *Ramm* temple) no. 1 (Savignac and Horsfield 1935: 265-268) The grid reference of the site on the 1:50,000 map of Jordan Sheet 3049 II is 383694.

<sup>24</sup> See Kirkbride and Harding 1947: 17-18.

<sup>25</sup> See Musil 1926: 59-60 n.20.

<sup>26</sup> For recent archaeological work, see Eadie: 1984, Eadie and Oleson 1986 and Oleson 1986.

<sup>27</sup> For a convincing argument that *ʿAynūnah* is ancient *Leuke Kome*, see Kirwan 1985. Whether his identification is correct or not, the Jordanian *Ḥismā* would still have provided an important route for communication between the Nabataean settlement at *al-Badʿ* (*Muḡāʿir Ṣuʿayb*) and Petra.

<sup>28</sup> Depending on the political conditions and the availability of water supplies a large proportion of the caravans from the *Ḥijāz* would have avoided the central Jordanian *Ḥismā* and travelled along the route to the east, more or less equivalent to that of the *Ḥijāz* railway, known in the Islamic period as *Darb al-Ṣaʿm*.

<sup>29</sup> For a map and recent assessment of these and other sites in the area, see Graf 1983(b).

Nabataeans across the clefts in the rock to catch the run-off water during the winter months<sup>30</sup>. These must have supplied essential water to the caravans passing through the area and probably created a water source sufficient to support a considerable local population as well<sup>31</sup>.

The three sites from which the inscriptions were recorded are situated in the north below the *Ra's al-Naqb* escarpment on the eastern edge of the large drainage system of *Wādī Judayyid*<sup>32</sup>. They are not particularly remote from modern settlements along the desert highway and nor would they have been in antiquity, lying as the crow flies, approximately 20 kilometres from *Humaymah* in the east and 22 kilometres from *Quwayrah* in the southeast. Sites A and B, covering an area of approximately .27 square kilometres each, are both bays cut into the escarpment and Site C, covering an area of approximately .85 square kilometres, constitutes the lower reaches of *Wādī Mī 'zāniyyah*, which flows down from the escarpment, and the rock field that lies between it and *Jabal Mī 'zān* to the west<sup>33</sup>.

The geological formation and subsequent erosion has resulted in a somewhat different topography to that found further south in the more spectacular region of *Wādī Ramm*. Along the escarpment, the slopes whilst often steep and sometimes vertical, tend to be broken and jagged and covered in rock fall which, as is the case at these three sites, has often spread considerable distances from the foot of the slopes forming extensive rock fields. In the upper reaches of the sites the rock tumble is often several metres deep with a tendency to thin out away from the slopes. In all three sites there are networks of drainage channels, some of which are extremely deep indicating a run-off from the escarpment during the winter months.

When we were working at the sites in 1987 all three were being used for pasturing sheep and goats by Bedouin camped in the sand covered areas of *Wādī Judayyid*<sup>34</sup>. Occasionally the animals were herded up the escarpment at sunrise and returned at sunset

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<sup>30</sup> See Kirkbride and Harding 1947: 16-21, Graf 1983(b) 654-657.

<sup>31</sup> I am inclined to agree with Graf 1983(b): 654 that these dams were not built with the sole purpose of providing water for caravans passing through the area.

<sup>32</sup> See Fig. 68. The grid references for the sites on the 1:50,000 map, Sheet 3149 IV, Jibal al-Batra, are, Site A 414135, Site B 415129, Site C 415120.

<sup>33</sup> On the 1:50,000 map the larger mountain to the south is called *Jabal Mī 'zān* but the Bedouin I asked only volunteered the name for the small mountain to the west of *Wadi Mī 'zāniyyah*. As the Bedouin pointed out to me the masculine form of the name is used for the 'male' topographic feature and the feminine for the 'female' one.

<sup>34</sup> The Bedouin today rely heavily on motorised transport which means they tend to camp away from the rock fields and use transported water and supplementary fodder to maintain their flocks. Their use of the region is not, therefore, necessarily indicative of land use in the past. Unfortunately we did not have time to search the vicinity for possible natural supplies of water, although no doubt temporary pools probably form in the warercourses after heavy rains.

so that they could benefit from the grazing on top<sup>35</sup>. Large fauna in the area is now extremely rare but in 1986 in *Wādī Fakhriyyah* the next wadi south of *Wādī Mīzāniyyah* we witnessed a, now illegal, attempt by the Bedouin to shoot an ibex which was interesting in view of the large number of drawings of ibex hunt among the *Wādī Judayyid* material and the reference to an ibex hunt in the inscription KJC 140<sup>36</sup>.

#### E. The fieldwork

The fieldwork lasted for five weeks in 1986 from September to October and for eight weeks in 1987 during the same months. The aims of the first season were to locate and re-photograph the texts recorded by Harding (Harding and Littmann 1952) and Winnett (Winnett 1971) and to find new sites which would be suitable for a systematic and comprehensive recording of the epigraphic material<sup>37</sup>.

In 1987 we returned to the *Wādī Judayyid* area to record the inscriptions and drawings at Sites A, B and C. Most of the material at Site A had been recorded in the last week of the 1986 season and we spent a further week completing the work there. We then spent just over a week recording the material at Site B and the remaining 6 weeks at Site C.

The methodology used in recording the material was similar to that employed by Mr Michael Macdonald in recording the Safaitic inscriptions and rock drawings in the Jawa region in northern Jordan (Macdonald and Searight 1982 and 1983 and, see King 1988). The sites were systematically walked across and searched for material; a full and detailed photographic record was made of all the epigraphic finds and a plan was drawn up of the position of the inscribed boulders within the sites. I recorded the material whilst Mr Hugh Barnes undertook the surveying work<sup>38</sup>.

In order to search the rock fields systematically, small areas were marked out with cairns and then walked up and down in strips. Each inscribed rock was given a Roman numeral and the inscriptions and rock drawings were numbered separately with Arabic numerals<sup>39</sup>.

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<sup>35</sup> I make this point because, as a visitor to the area, one tends to think of the steep slopes of the escarpment as a divide, but this, of course, is not the case for the local inhabitants.

<sup>36</sup> Two men stationed themselves at the narrowest point of the wadi and waited for their companions to drive the ibex down from the escarpment. We were asked to leave but, since we never heard any gunfire whilst in our camp not very far away, I believe that, fortunately, the animal must have escaped.

<sup>37</sup> During the 1986 season we photographed and copied several hundred new inscriptions from various sites, only a few of which have been quoted in the present study. They have been given the *siglum* H(isma) S(urvey).

<sup>38</sup> The project is greatly indebted to Mr Barnes for tackling the daunting task of planning the inscribed material within these somewhat amorphous rock fields. It was very largely due to his persistence and continuing good humour in the face of considerable difficulties that the results of the project were so successful and I am extremely grateful to him.

<sup>39</sup> The rocks were given individual numbers so that Mr Barnes could work separately from me and was not dependent on my reading and numbering the material before he

Each inscription was copied<sup>40</sup> and all the inscriptions and drawings were photographed in black and white and in colour slides<sup>41</sup>. At these three sites 1900 black and white photographs and 1600 colour slides were taken. Few of these have proved superfluous in the subsequent tracing of the texts and in some cases more photographs would have been beneficial.

Notes were made on the technique of inscribing although to produce a satisfactory study of this aspect of the material it would be necessary to carry out experiments to see how similar results could be achieved. In general, however, quite a large proportion of the texts found at the sites seem to have been indirectly hammered by using a heavy metal instrument as a chisel in order to produce fairly deep careful lines. Others are roughly inscribed by direct hammering with a blunt instrument. We found no texts that had clearly been scratched on to the rocks<sup>42</sup>.

A great deal of the sandstone at these sites is covered with a black patina. When the surface is first broken, the rock appears as white and then patinates to orangey, dark brown and back to black. Whilst recording, a note was made of the colour of the patina of an inscription or drawing. However, except where the material is white or black, because of the changes of light throughout the day, it is extremely difficult to maintain a standard description and these notes, whilst useful for general purposes, proved to be too subjective to be of any further use. Furthermore, the rate of patination depends on a number of factors including the chemical constituents of the rock, the exposure of the surface and the depth of the broken surface. The possible variations in the combinations of these three factors mean that inscriptions can be found in any colour within the range and even for relative dating of material on the same surface the patination is sometimes an unreliable guide.

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could locate it on the plan. Roman numerals were employed so that there would be no confusion between the rock numbers and inscription/drawing numbers. They are, however, cumbersome and using them has not been very satisfactory.

<sup>40</sup> I did not on the whole make copies of the drawings as this would have considerably increased the amount of time spent on recording. In cases where the drawings are clear and simple, a photograph has proved adequate but with the more complicated and worn material a copy is really essential, as it is difficult to interpret details from a photograph alone.

<sup>41</sup> Obtaining adequate photographs of such a large quantity of material is one of the most difficult aspects of recording Early North Arabian texts, particularly in rock fields such as these sites where the material is widely scattered, as it is often necessary to return to different areas at various times of the day in order to get the inscriptions in a satisfactory light. For inscriptions that show up well in shade, an umbrella is a useful piece of equipment. There are certain advantages in sandstone areas such as here, as the glare on the rock is far less than on basalt, on which most of the Safaitic inscriptions are written.

<sup>42</sup> In Safaitic a scratching technique is fairly frequently used, see, for example, WH 718 in Pl.75a of the edition. A few painted Hismaic inscriptions have been found, see AMJ 7, LAU 37-38.

The search for material at Sites A and C was started at the eastern edge<sup>43</sup> and at Site B at the northern edge. In planning the material, where there were high concentrations of inscribed boulders, Mr Barnes laid out a 30 or 50 metre grid which was gradually extended as further finds were made. In the upper reaches of Site B and the central areas of Site C where the material was widely scattered, a plane table and telescopic alidade were used instead. The time and resources were insufficient to mark contours of the areas but the plans give the relative positions at a scale of 1:1000 and all the distinctive watercourses are marked<sup>44</sup>.

#### F. The edition of the texts and the published material:

368 Hismaic inscriptions were recorded from Site A, 189 from Site B and 820 from Site C. The texts have been prefixed with the initials K(ing) J(udayyid) and the site letter A, B or C. In addition to the Hismaic texts, one Thamudic D inscription was found (KJC 435) and one Nabataean graffito in which the name of the author of KJC 380 is repeated. The rock drawings are prefixed with the Site letter and the abbreviation dr(awing): Adr, Bdr and Cdr. Although all the rock drawings from the sites were recorded, only those on the same surfaces as the Hismaic texts have been included here (see Ch.6.). This means that there are gaps in the sequence of rock numbers and drawing numbers in the edition. Rocks a – h at the end of Site C were found slightly outside the area that was systematically searched.

The index of names in Tham.E lists etymological and comparative material relating to the names. Since it would have been too complicated to include the genealogies as well, there is a second index. Index a. which lists all the names at Sites A, B and C and gives patronyms and further generations. The commentary on the individual texts has been kept to a minimum and mainly concentrates on difficult readings. In cases where a name is not previously attested in Early North Arabian I have simply stated that it is not in HIn (Harding 1971). The reader is not repeatedly referred to the Index of Names but he should turn to that for recurring genealogies and for new or apparently less common names that occur several times at the sites. This will enable him to see whether other occurrences of the names are patronyms and so on.

For repetitive formulae the reader is referred to the relevant introductory chapter. However, a discussion of the translation is given in the commentary of longer texts and those that do not consist of frequently attested vocabulary.

The readings and translations of a large number of the published texts have needed revising and these are listed in Appendix 2<sup>45</sup>. The appendix is not intended to be a

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<sup>43</sup> The upper reaches of Site C were not systematically searched.

<sup>44</sup> When we returned to Site A in 1987 it proved quite easy, once we had located a particular boulder, to relocate others on the plan by their relative positions.

<sup>45</sup> The re-readings are based on published facsimiles and photographs and unpublished field copies and photographs taken during the 1986 season and during other field trips or visits to museums. Mr Hugh Barnes greatly assisted with copying the texts during the

detailed re-edition of the texts and only gives translations of those that state something more than simple authorship. All the texts of some of the smaller collections are given, even when I have nothing to add to the editor's interpretation. Texts that need re-reading solely on the basis of the re-evaluation of the graphemes **ITALICS** have not been listed (see Ch.2).

Appendix 3 gives the vocabulary in the published texts and Appendices 4 and 6 the tribal names and deities that are attested in the inscriptions.

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1986 season. Mr Michael Macdonald took many of the photographs of the inscriptions found outside the *Ḥismā* and I would like to thank him for giving me prints of these and for lending me other material from his photograph archive.



## Ch.2.

### 2. The Script.

Early attempts at the decipherment of the Thamudic scripts in general were made by D.H.Müller (1893) and Halévy (1901, 1902) and, slightly later, more comprehensive studies were undertaken by Littmann (1904(a)) and Lidzbarski (1908: 23-48, 345-362). The few examples of Hismaic texts in the collections of Huber and Euting on which this early work was based, were considerably augmented by the publication of the inscriptions recorded by Jaussen and Savignac (1909, 1911), although several letters remained unidentified by the editors and no significant contribution was made by Grimme who used some of these texts in his treatise published in 1926(b).

A major advance in work on the script of Hismaic was made by Winnett (1937: 42-48) who established the values of the letters  $\underline{d}$ ,  $s^2$ ,  $t$ ,  $z$  and  $n$  which had not been convincingly identified by previous scholars. Littmann (1940) discusses the Thamudic script but without classifying the various types and Van den Branden (1950(a)) published a script table in which his group 'Tebouq' more or less corresponds to Winnett's Hismaic. His table, however, is extremely inadequate as he tends to be inconsistent and does not list all the forms of the letters in the inscriptions included in his corpus<sup>1</sup>.

The values of three graphemes ,  and  were not correctly identified until recently. Dr. E.A. Knauf (1983 and 1985) established that the grapheme  represents /g/<sup>2</sup> and, in a paper I read in 1984 (King 1989), I argued on the basis of some new texts from central Jordan and those already published from the *Hismā* that  represents /t/ and  represents /d/<sup>3</sup>.

The re-evaluation of these letters, which is confirmed by the *Wādī Judayyid* texts, means that the script table for Hismaic in Winnett 1937 and more recent publications, Harding and Littmann 1952 (Pl.XXVI) and Winnett and Reed 1970 (P1.1), need to be revised accordingly<sup>4</sup>. In addition, the table in Winnett and Reed where Hismaic is

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<sup>1</sup> See, for instance, JS 629, 632 where he, incorrectly, reads the grapheme  as  $\underline{d}$  but does not list it in the script table and JS 24, 658 *bis* for the most usual form of  $\underline{g}$  in the dialect which is not listed either.

<sup>2</sup> For a detailed discussion of Knauf's arguments, see Macdonald 1986: 105-107.

<sup>3</sup> See also (King 1988: 312). Jobling in his more recent articles has adopted this interpretation of these graphemes, see Jobling 1986(a): 262. Jamme, however, rejects the identification, see Jamme 1985: 21-31 and 1988: 185-189 and, for instance, his reading of AMJ 79 (= JaT 106R) on p. 207. His translations offer no convincing arguments against it.

<sup>4</sup> And, of course, the readings of the inscriptions that contain these graphemes in these and other publications, including the names occurring in Hismaic that are listed in Harding 1971. Knauf 1983: 587-588 gives many of the instances in which words that need to be re-interpreted on the basis of the new value of  and King 1989: 52-53

termed 'Tabuki' Thamudic is misleading because, most of the texts included there are in fact Safaitic or mixed Safaitic/Hismaic<sup>5</sup>.

#### A. The forms of the letters<sup>6</sup>:

The basic shape is a vertical stroke, sometimes slightly wavy or bent, with a fork at either end. The forks are either two angled lines inscribed centrally on to the stroke (KJA 23, 190) or formed by adding angled or slightly curved lines to the stroke, either on the same side of the stroke (in the direction of the text (KJC 176) or in the opposite direction (KJA 16, KJB 114))<sup>7</sup> or on different sides (KJC 147i). The depth and angle of the forks vary from being deep and acute to different shallow and obtuse. Different shapes of forks occur in the same letter (KJB 78, 124, KJC 84, 147i). The proportional length of the stroke to the size of the fork varies. The fork in KJC 698 appears to be inscribed at a right angle to the stroke, although the letter is damaged and uncertain and also possibly in KJB 106a+. The infilling of the fork in KJC 484 is probably a result of rough hammering.

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some of the occurrences where they need to be re-interpreted on the basis of the new values of  and . In this study, when quoting names with these graphemes from previous publications, I have not mentioned in, every instance, that the re-evaluation needs to be made but the reader should bear in mind that I have read the graphemes with the following etymological values:

 as /g/ (previously read as etymological /t/)

 as /t/ (previously read as etymological /d/)

 as /d/ (previously read as etymological /d/ or /g/)

In instances where  or equivalent forms have been read as /g/ then, where the letter is not a mis-reading, see, for example, TIJ 25 and the re-reading in Appendix 2, it should be read as an .

<sup>5</sup> See Ch.1.B and § I below.

<sup>6</sup> In describing the letters I have distinguished between form, stance and the direction in which they face. In the script tables, Figs-2-6, I have, in the majority of cases, kept the stance as in the facsimiles as this gives a clear picture of the nature of the script. I have drawn an arrow to show the direction in which the text reads. In describing the stance of a letter I refer to how it would stand in a horizontal text. In a vertical text the letters are turned 90° and thus a horizontal text becomes a horizontal stroke or back etc. in a vertical text.

The examples in the script table have been chosen to illustrate the various points in the text and do not necessarily reflect the frequency in which a particular form or variations of it occur. Additional examples not shown in the table are marked with and can be found in the facsimiles. In some cases the letters in the script table are drawn up from larger scale photographs than those on the facsimiles. This means that there are sometimes slight variations in the forms. The examples in the script table should be taken as more accurate. For reasons of space, the texts are labeled JA, JB and JC in the script table although I have used the complete versions of the *sigla* for the corpus KJA, KJB and KJC in the text.

<sup>7</sup> Cf. the formation of the fork in the letters *ṣ* and *h*.

*b* The letter occurs either as (1) a curve or (2) square shape, with a vertical back and arms at right or obtuse angles facing in the direction of the text. The depth of the curve varies (cf. KJA 8, KJB 83 with KJC 151) as do the proportional lengths of the arms in the square form (cf. KJA 310 with KJC 172, 554). The length of the arms in the same letter are sometimes different (see the first *b* in KJA 46). (3) An angular form occurs in KJC 631a (see another example in KJA 270+).

*t* The letter is a square cross one stroke of which is usually vertical, the other being aligned in the direction of the text. In several instances the lines of the cross are obscured by hammering or a chip<sup>8</sup>.

*t̄* There are three forms of the letter: (1) a rectangular grid, with the long side of the grid, vertical. The extended lines of the long side of the grid are sometimes very short or slightly obscured in roughly inscribed texts (KJA 18, 196, KJB 109, KJC 716). A square grid with the lines of the crossbar extending beyond the sides occurs in KJC 443. (2) There are examples where there are three (KJA 230, KJC 750) or four (KJC 744) crossbars giving the letter the appearance of a ladder<sup>9</sup>. (3) A square or rectangular shape with four rays added at each corner (cf. Harding and Littmann 1952: 3 and Pl. XXVI under *d*). This form is not well represented among the *Wādī Judayyid* texts although KJA 37, KJB 30, KJC 24, 236, 321 and 410 were probably inscribed in this way.

*g* A vertical stroke with a circle or loop at either end. The circle or loop is either inscribed centrally on to the stroke (KJA 352) or to one or other side of the stroke (KJA 355) using part of the stroke to form it<sup>10</sup>. The proportional size of the circle to the length of the stroke varies. An example of the letter with a short stroke occurs in KJC 147e, whilst in KJA 128 and KJC 122a ? the stroke is practically non-existent, giving the letter the appearance of the numeral 8. The stroke of the letter is not always straight, see, for instance, KJC 71+ and 760.

*h* There are two forms of the letter<sup>11</sup>: (1) three sides of a rectangle (KJC 147j, for instance) or a curve (KJC 605, for instance) with a line running through the middle, extended to form a tail. The proportional length of the back and the arm varies (cf. for instance, the letters in KJC 25, 271 with that in KJC 699). The arms are sometimes inscribed at obtuse angles to the spine (see KJC 304). The length of the tail varies and when it is very short can easily be missed in reading the letter. Clear examples of tailless letters occur in KJB 73 and KJC 487. (2) three prongs with a straight tail, formed from a central line with the outer arms angled towards it and facing in the direction of the text (KJC 10, 202, 402, 566). The length of the tail

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<sup>8</sup> This might be because a rough, inaccurate technique was used in inscribing the letters (see KJA 193, KJC 43), in others it is most likely the rock has flaked away as a result of the addition of the second line of the cross (see KJA 74+, 130+, KJC 296, 348+, 668+)

<sup>9</sup> See § E.3. n. 69 below.

<sup>10</sup> cf. the formation of the circle in the letter *ṣ* and that of the fork(s) in *ʿ*, *ṣ* and *h*.

<sup>11</sup> The difference between the two forms is essentially the same as that between the two forms of *d̄*, see below.

varies. In KJC 202 it is proportionally long<sup>12</sup>. The tail of the letter is bent in KJA 256+, 344, which is of form (2) and in KJC 470 which is of form (1)<sup>13</sup>. An unusual form of the letter occurs in KJC 272 where the letter has a horizontal stance in a vertical text and the tail is hooked and attached to one of the outer arms.

*h* The letter is typically a straight line with a curved one inscribed across (KJC 48, 155, 471, one of the *h*'s in KJC 539), although sometimes both of the arms are curved (KJB 112). The obtuse junction of the two lines usually faces in the direction of the text. In KJA 161 the letter seems to have been formed by inscribing a straight line and then adding a curved line to one side<sup>14</sup>.

*d* A vertical or slightly curved spine with (1) a squared or (2) a rounded loop attached to the middle. The lines of the loop do not usually protrude beyond the spine, although an instance occurs in KJC 205. The proportional size of the loop to the spine varies, exaggeratedly large loops occurring in KJB 79, KJC 241 and KJC 589+. The spine is sometimes bent away from the loop (KJC 114). (3) A form in which the ends of the spine are bent in the direction of the loop (KJA 310+, KJC 205, 631a). (4) A different version of (3) with, on the whole, a more rounded loop and longer hooks at the end of the spine occurs in KJA 36, 179 and KJC 202 (see § H.3 below). One of the letters in KJC 202 and the letter in KJC 436, 453+ has the complete spine bent in the direction of the loop. Most frequently the loop faces in the opposite direction to that of the text although there are several instances where it faces forwards (KJA 26, KJB 179, KJC 114, 140, 202, 631a), and there are variations in the direction of the loop in the same text (KJA 36, KJC 123)<sup>15</sup>.

*ḍ* There are two basic forms of the letter<sup>16</sup>: (1) A square or rounded back with three (KJB 96b), four (KJA 14 etc.) or five (KJA 44 etc.) arms and a tail, which is usually curved at the end but not always (KJC 28, for instance). There are clear instances (KJA 49, KJB 72, 171, for example) where the tail and one of the arms are a continuous line<sup>17</sup> with the back of the letter inscribed across it and then the additional arms added to the back. In KJC 260 both *ḍ*'s have tails that are completely bent over to one side. (2) A central tail line with slightly curved or angled arms drawn across it at different points (KJA 36 (the fourth *ḍ* in the text), KJC 212, 272, 641). (3) In KJA 231 there is a form of the letter which combines both forms of the letter, i.e. a back with arms attached, has been inscribed across a central tail line and an additional arm has been inscribed further down the central line. Forms (1) and (2) of the letter occur in KJA 36.

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<sup>12</sup> See below under § H.3.

<sup>13</sup> The name of the author of both KJA 344 and KJC 470 is *mhlit*.

<sup>14</sup> The interpretation of the text is doubtful although the reading is clear.

<sup>15</sup> Letters with forward facing loops seem to be the most frequent in Safaitic and Clark 1983: 73, under *d*, says the backward facing *d* (he describes it as the reversal of the stance) is a Thamudic trait but this is much too generalized. Whilst a large number of the *d*'s in Thamudic C do face backwards, in Thamudic D and C there seems to be quite a lot of variation between the two directions.

<sup>16</sup> cf. the forms the two forms of *h* above.

<sup>17</sup> In letters with four arms this is either one of the two inner arms or, where there are five, the middle arm (KJC 115).

*r* The letter is either (1) a small curve (KJA 43, KJA 292 etc.), a proportionally larger curve (KJA 133, for instance) or (2) a square shape (KJB 106, KJC 25, for instance) with the arms facing in the direction of the text. The depth of the curve varies (cf. KJC 66 and KJC 761, for example) and similarly the proportional length of the arms to that of the back varies in the square form of the letter (cf. the second *r* in KJA 294 with the letter in KJC 103). In KJC 433 the lengths of the arms are different. (3) An angular form occurs in KJC 403.

*z* The letter is either a vertical or horizontal stroke (cf. KJA 6, 25 with KJA 36, 341, KJB 105, for example) with a line at either end. The stroke is slightly bent in KJA 36 and KJC 188 and the end lines of KJC 147b have a slightly forked appearance. The end lines are usually shorter than the central stroke, although in KJA 310 they are approximately the same size, giving the letter a square appearance<sup>18</sup>, in KJA 341 they are slightly longer and in KJC 84 considerably longer. In KJA 36, KJB 105 and KJC 641 the lines are different lengths but one at least is proportionally quite long in comparison with the stroke<sup>19</sup>.

*s*<sup>1</sup> The letter is either (1) a curve (KJC 139, for instance), (2) a square shape (KJA 353, KJB 100) or rectangular shape (KJC 46, 275) with a tail, (3) an acute (or almost obtuse (KJC 735)) angle, either without a tail (KJA 49) or with a more or less distinctive tail (KJB 1, 178). The angle is often formed by the addition of an angled (KJA 23) or a slightly curved line (KJB 17) to a straight one at varying distances from the end and thus producing a longer or shorter tail. The arms of the letter face in the direction of the text except in a few instances (KJA 17+, KJB 47 KJC 46, 649). In KJB 179 and KJC 202 the letter has a proportionately long tail<sup>20</sup>.

*s*<sup>2</sup> The letter is (1) a vertical straight stroke (in some cases the line is slightly bent (KJA 16, 226, 190)) or, in a few cases, (2) a squiggly line (KJA 105, KJB 1) as in Safaitic, and a slightly different type occurs in KJC 46 where the squiggles, which are not very pronounced, do not continue along the length of the line.

*š* The letter is a vertical stroke with a circle, loop or squared shape (KJC 180) at one end and a fork at the other. The circle is attached centrally on to the end of the stroke (KJA 21, KJB 59) or on to one side (KJA 46, KJC 27). In some instances the stroke is probably used to complete the circle or loop (KJC 292, for example). Similarly, the fork is either added centrally on to the stroke (KJB 59, 89) or formed by attaching a line at an angle (KJA 16), a slight curve (KJB 76, KJC 292) or an angled shape to the stroke<sup>21</sup>. The stroke is sometimes slightly bent (KJC 180, 515, 565) and its length proportional to the size of the circle and fork varies (cf. KJB 59

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<sup>18</sup> The text is neatly inscribed and several of the letters are more or less squared.

<sup>19</sup> Many of the instances of the proportionally long lines occur when the stance of the stroke is horizontal suggesting that the slight increase might result from a tendency to adjust the height of the letter to make it a comparable size to that of the other letters in the text (cf. the comments on *z* below). The grapheme **T** under *z* in the script table in Harding and Littmann 1952: Pl. XXVI is from the Safaitic text TIJ 499. The grapheme read /z/ in WAM T 60 is a /z/, see under *z* below and Appendix 2.

<sup>20</sup> See § H.3 below.

<sup>21</sup> cf. the formation of the circles of the letter *g* and the forks of ' and *h*.

with KJB 89, for example). The circle occurs at both the bottom and the top of a horizontal text<sup>22</sup>.

*d* The letter is formed from two concentric circles or approximations to circles. The relative sizes of the circles varies (cf. the relatively small inner circle in KJA 23, 246 with the larger one in KJA 247). In KJA 138, 321+, KJB 111, KJC 507+ the inner circle is a hammered dot<sup>23</sup>.

*t* The letter is most frequently (1) a straight vertical back with three arms (KJA 83 etc.) but also occurs with (2) a curved back (KJC 174, for instance). In some cases there is no back and the arms are joined at one point (KJC 586, for instance). The proportional length of the back to the length of the arms varies (cf. KJA 263 with the letters in KJB 148, for instance). The arms of the letter are usually at a right angle to the back but there are exceptions (see KJC 362, for example, where the angle of one of the arms is obtuse).

*z* Because of the most frequently attested stance of this letter at these sites it is perhaps most accurate to describe it as a vertical stroke with a horizontal line protruding at a right angle from the centre, either in the direction of the text (KJA 83, 88, 138 etc.) or away from it (KJC 291, 716, 721)<sup>24</sup>. The horizontal line, when the letter has this stance, is approximately the same size as the vertical stroke or else rather shorter. In five instances (KJC 133, 171, 341, 528, 583a) the stroke has a horizontal stance<sup>25</sup> and the central line is vertical. In four of these texts (KJC 133, 171, 528, 583a) the central line is proportionally longer than that of the stroke<sup>26</sup>.

*ʿ* The letter is basically a circle or oval of varying degrees of regularity. The relative height of the letter to the other letters in the text varies. In some instances it is very much smaller (see KJB 81, for example). In KJA 64 and KJC 210 the letter has

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<sup>22</sup> See § D.2 below.

<sup>23</sup> cf. under *ʿ* and see n. 27 and § E.2 and n. 69.

<sup>24</sup> The examples of this letter are too few at the moment to say whether this stance is in general the most frequent one. Furthermore, some of the examples are in texts possibly written by the same person (*z* *nt bn slm* KJA 88, KJC 295 and KJC 749; KJC 133, 490 and 505 are possibly by the same person *yʿr* and KJC 528, 583a possibly the same person *hʿz*) and so to sample, to a certain extent, might be biased. It is interesting, however, that this is the stance of the letter in the inscribed alphabet KnA. The grapheme was read /z/ in WAM T 60 but it is /zʿ/, see Appendix 2.

<sup>25</sup> All these texts are written vertically or diagonally and therefore the stroke is in fact vertical but if they were laid horizontally the stroke would be horizontal (see n.1

above) i.e. **T**.

<sup>26</sup> The letter in JS 702 (a copy), KWM 7 and WAM T 60 also has this stance and in all of them the central stroke is proportionally long. These examples suggest a tendency to lengthen the central line when the letter has this stance to make the height of the letter more or less similar to that of the others in the text i.e. the proportional lengths of the line and the stroke are to a certain extent related to the stance. cf. the letter *z* above.

a dot in it<sup>27</sup>.

*ġ* The letter has the form of a vertical back and two arms with a tail, which is usually hooked (KJA 24, 229) or curving (KJA 28, KJC 674)<sup>28</sup>. The tail is either (1) continuation of one of the arms (KJA 23, 34, KJC 759) or else (3) added at the corner of the back and one of the arms (the first *ġ* in KJA 83, for instance)<sup>29</sup>. The proportional length of the tail varies, depending on the distance between the arms of the letter. In KJA 97, 105, for example, the tails are proportionately long. A form with a rounded back and the tail attached slightly along one of the arms occurs in KJC 120 (see also the second *ġ* in KJA 83+) and KJA 123 has a hook that curls back to such an extent that it forms a loop.

*f* The letter is a vertical wavy line with three undulations. Three typical forms occur in KJA 23, (1) the central undulation might be rounded, (2) flat or squared or (3) one or more of the undulations might be angular. Usually the concave face of the middle undulation faces in the direction of the text, although that is not always the case (see KJB 179, KJC 585, 733, for instance). An exaggeratedly deep middle undulation occurs in KJA 113. The undulations are sometimes indistinct, often because the technique of inscribing is rough hammering. KJC 472 lacks a third undulation (see also KJA 174+, the first of the *f*'s of the text). KJB 44 and KJB 53 are long, slightly wavy lines<sup>30</sup>.

*q* The letter is (1) a circle, oval, rectangle or an approximation to those shapes, with two lines, vertical in the text, protruding opposite to each other on either side (see KJA 49, 304, KJB 67 etc.). (2) The lines are also inscribed as one continuous line dissecting the circle, oval etc. and protruding on either side (KJA 20, 25, 27, 31 etc.).

*k* A vertical back with two arms, facing in the direction of the text, and a straight tail. The tail is formed either as (1) a continuation of the back (KJA 4, 6 etc.), (2) a

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<sup>27</sup> An example also occurs in WAM T 27. In the Hismaic texts from the *Wādī Ramm* area, Winnett ([1982]: 30-31) reads the grapheme  as *w* in TIJ 47 and 212 and *g* in TIJ 58. In all these texts I would read it as *ʿ*, see Appendix 2. The sign  in this script also represents etymological /*d*/ although in the examples here and in Harding and Littmann 1952 the letters are distinguishable by their size, the *ʿ* being smaller relative to the other letters in the texts. See under *d* and see § E.3 n.69. Winnett [1982]: 15-32 discusses the value of the sign in other types of Thamudic and mixed Safaitic/Hismaic texts (HU 2, JS 596) where he gives it the value *w*. However, as he points out (32), there are often discrepancies between the copies of Huber and Euting, and, although Winnett's identification of the value of the letter is almost certainly correct for most of these texts, the form of the grapheme must remain doubtful until we have photographs.

<sup>28</sup> The lack of a hook or distinctive curve in KJC 459 is probably a result of rough or inaccurate hammering.

<sup>29</sup> Similar variations occur in the letter *k*, see below.

<sup>30</sup> Letters with more than three undulations occur in AMJ 148 and possibly in the patronym of CTSS 1a, see Appendix 2.

continuation of one of the arms (KJC 39, 406, 553<sup>31</sup>) or else (3) attached to a corner of the back and one of the arms (KJB 7, KJC 60)<sup>32</sup>. In some cases the arms are wide apart, leaving only a proportionally short tail (KJC 38, 457, 458 etc.), and, in others, the reverse is the case (KJC 202, 272, for instance). In KJA 258+ and KJC 312 the letter is (4) a curve with the tail protruding from the side, similar to the form of the letter in Safaitic and in some Thamudic C texts<sup>33</sup>. A badly formed version of the letter occurs in KJC 52+.

*l* The letter is most frequently attested as (1) a vertical stroke with a hook at one end. The proportional length of the hook varies (cf. those in KJA 11, three of the *l*'s in KJA 36 and two of the *l*'s in KJC 641). In some cases the hook is virtually the same length as the stroke, see KJC 695, for example, whilst in others it is nothing but a slight nick from the rock and can easily be missed when reading or copying a text. There are examples of the letter with a deeply curved hook (see, for instance, the second *l* in KJA 354). There are also, clear examples of (2) completely straight strokes similar to the letter in Safaitic, see, for instance, the first letter in KJA 344 (the other *l*'s in the text are hooked), KJB 149 and KJC 446. The lack of a hook sometimes seems to be compensated for by making the letter slightly curved (see KJA 21 and the second *l* in KJB 149, for instance). There is a clear example of the letter as a smallish curve in KJC 236 and instances where the letter is bent (see KJC 241, 594, for instance). The stance of the letter is almost invariably vertical, although there is an exception in KJC 11 and possibly in KJA 337+<sup>34</sup>. The hook usually faces in the direction of the text, although exceptions occur, see, for instance, the last letter in KJC 140. The hook occurs at the top or bottom, see § D.2 below.

*m* The letter occurs in (1) square (KJA 26 etc.), (2) rounded (KJA 46, 74 etc.) and (3) elongated (KJB 7) forms with the indentation facing in the direction of the text. The depth of the indentation varies (for shallow examples, see KJC 29, 79, 499). In KJC 439 the letter is a rectangular shape with no indentation. A 'pinched' version of the letter occurs in KJC 632. Sometimes a line joins the inner and outer lines of the letter (see KJC 768, for example)<sup>35</sup>. There are examples of the letter where (4) the inner and outer strokes are not joined at the ends (see KJA 309+, KJC 332, for instance) and cases where (5) the letter is joined at one end but not at the other (see KJA 46<sup>36</sup>, for example). The inner line of the letter in KJA 302 does not appear to have been completed<sup>37</sup> and the letter in KJC 614, in addition to having no indentation, has a line across it which gives it the appearance of a *w*. An anomalous form, where one of the arms bends down occurs in KJC 271. The indentation usually faces in the direction of the text but an exception occurs in KJC 253+, 509 where it faces backwards and in KJC 13 + where it faces down (see E.1.n.59).

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<sup>31</sup> Many of the examples of this form of the letter occur in the name *knn* but not all of them, see KJC 15+ and 39, for instance.

<sup>32</sup> See under *g* for similar variations of the form.

<sup>33</sup> See JS 119, 123, for example.

<sup>34</sup> The reading of the letter is unclear on the photograph.

<sup>35</sup> This is often because a rough hammering technique has been used.

<sup>36</sup> Both here and in KJA 309+ there are also completely joined forms of the letter, see § H.2.

<sup>37</sup> cf. the letter in some mixed texts, § I (1) and WTI 16, 20, 55.

*n* The *n* is a dot or vertical dash, usually small in relation to other letters of the text. In a few instances the dash is a horizontal line (see KJC 485, 510, for example).

*h* The letter is a vertical stroke with a fork at one end. In some instances the fork appears to be placed centrally on to the end of the stroke, and in others formed by adding a slight curve (KJC 211, for example), square shape (KJA 351, for example) or angled line (KJA 108, for example) to the stroke<sup>38</sup>. The angle of the fork is usually acute but can be obtuse (see KJC 352, for example). A somewhat rectangular form occurs in one the *h*'s in KJB 18. The proportional length of the fork to that of the stroke varies (for instance, see KJB 116 where the forks are small and the strokes long). Different lengths of the prongs of the fork occur in KJC 46, 84<sup>39</sup> and in KJC 718.

*w* The letter is basically a circle, oval (one of the *w* 's in KJC 48, for instance) or a square (KJC 30, for instance) with a line going either horizontally or vertically across the centre. The letter occurs with a cross in the middle of the circle in KJC 408<sup>40</sup>.

*y* A stroke with a circle or a loop at one end. As with the letters *g* and *ȝ*, the circle is either placed centrally on the end of the stroke (KJA 6 etc.) or formed by adding a curve on to one side of the stroke near the end (KJA 20 etc.). The length of the stroke in proportion to the size of the circle varies, although quite a distinctive feature of this script is a relatively large circle and a short stroke. The stroke usually has a vertical stance but there are instances where it is diagonal (one of the *y* 's in KJA 36) and horizontal (KJA 245, KJ8 91+, for example). A letter with an incomplete circle occurs in KJC 300.

#### B. Problems with the interpretation of some letters:

In some instances certain letters have a form which is similar to another letter and is therefore difficult to identify with certainty unless the context is clear<sup>41</sup>. The *h*, for example, when it does not have a tail resembles a *t*; the *h* in some cases is similar to an *'* and in others to a *t*; the *f* can resemble the squiggly form of *s*<sup>2</sup> and *l* without a hook might be mistaken for the straight form of the letter<sup>42</sup>. The most problematic are the letters *b* and *r*. A glance at the script table shows that the shapes and variations of the two letters are very similar. Usually the letters are fairly clearly differentiated by size, the *b* being larger than the *r* and about the same size as the other letters but when

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<sup>38</sup> Cf. the formation of the forks of the letters *'* and *ȝ*.

<sup>39</sup> See § H.3 below.

<sup>40</sup> See § E.3 below.

<sup>41</sup> See Harding and Littmann 1952:3 for similar remarks under *h* and *t*.

<sup>42</sup> See *h* in KJB 73, KJC 487, for instance; for an example of the letter *h* which resembles an *'*, see KJC 336 and for an example resembling *t*, see one of the *h*'s in KJC 539 (usually the stance of the letter helps distinguish it from *t*); for examples of *f* which resembles a squiggly form of *s*<sup>2</sup>, see KJB 44 and 53; in one instance the letter *k* with the tail bent forwards resembles a *t* (KJC 590). In all these examples there is sufficient context to make the reading certain.

this distinction is not made problems arise<sup>43</sup>.

The joining up (see § E.1) of the forks of the letters *ʹ* and *ʒ* gives the *ʹ* the appearance of a *ʒ* when only one fork is enclosed and the *ʒ* the appearance of *g*. When both forks of the *ʹ* are joined it also resembles a *g*. Usually, however, the line joining the fork is shallower.

There are many examples of texts that have been started and left unfinished<sup>44</sup> and in some cases the last letter has not been completed<sup>45</sup>. In cases where it is obvious that this is what has happened, problems do not occur but if only a straight line or dash of the unfinished letter has been inscribed, then it might easily be read as a *s*<sup>2</sup> or a *n* (or possibly a *l*)<sup>46</sup>.

C. The stance and direction of the letters:

1. The stance of the majority of the letters is fairly consistent, although variations do occur<sup>47</sup>, some of which seem to be associated with a change in the direction of the text<sup>48</sup>. There are comparatively frequent variations between the use of a horizontal and vertical stance of the letters *z* and *ż*<sup>49</sup>.

2. Similarly, the direction in which the letters face is on the whole consistent, although variations are attested<sup>50</sup> and sometimes both directions of the letter occur in

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<sup>43</sup> See, for instance, the proportionally large *r* in KJB 53; the last letters in KJA 247+ and 273+, the second letter in KJC 318+ and the penultimate letter in TIJ 316 (Harding and Littmann 1952: 33) which might be read as either a *b* or *r*.

<sup>44</sup> See, for example, the instances on Rock d, KJC 738a, 738b, 738c, 744a etc.

<sup>45</sup> See, for instance, KJB 115a where the second letter is probably an unfinished *m*; KJC 50 where there is an unfinished *g* and KJC 511 where the last letter is an unfinished *t*.

<sup>46</sup> That the line is not a letter is, in most cases, impossible to prove but a clear instance occurs in KJC 649 where the dash at the end must be the line of an unfinished *t*; KJA 153 and KJB 113 are most probably unfinished and I think one should bear in mind that this might be the case with KJA 342, KJC 97b, KJC 187b, 413, 583, 601 which I have read as *l ns*<sup>2</sup>, *l bs*<sup>2</sup>, *l bs*<sup>2</sup>, *l ms*<sup>2</sup>, *l 's*<sup>2</sup>, *l bs*<sup>2</sup> respectively. See also the commentary under KJC 163. If the line is horizontal (see KJB 141 and KJB 556) then, although unusual stances of letters do occur, the most probable interpretation is that it is an unfinished text.

<sup>47</sup> See *t* in KJB 112; *h* in KJC 264; *h* in KJC 144; *s*<sup>l</sup> in KJB 47; *g* in KJB 123; *l* in KJA 337, KJC 11; *m* in KJA 72; *y* in KJ 245, KJB 91, for instance. In TIJ 163 the first word of the text is written with a horizontal stance and the rest of the letters except *q* are written with a vertical stance in a horizontal text. For KJC 46 and 84, see § H.3.

<sup>48</sup> See the *r* and *t* in KJA 69; *t* in KJA 181; *h* in KJB 155; the word *ḣtt* in KJC 754, for instance.

<sup>49</sup> Harding and Littmann 1952: 3 notes that *z* occurs horizontally and vertically.

<sup>50</sup> *b* in KJA 289, *t* in KJB 148, for instance, *f* in KJB 179, KJC 585, 733, as mentioned above, *k* in KJC 458.

one text<sup>51</sup>. The most frequent variations in direction occur with the letter *d* in which the loop faces both backwards and forwards<sup>52</sup>.

D. Letters written in the gaps of the preceding letter and the inversion of letters to form a symmetry:

1. The gaps between the arms of the letters *b*, *g* and *k* are sometimes filled with the following letter. The most frequent example of this is the *n* following *b* in the word *bn* but there are other instances<sup>53</sup>.

2. The letters *ş*, *g*, *k*, *l*, *h* and *y* occur either way up in the texts. There are frequent examples of the hooks of the *l*'s in one text occurring both at the top and bottom (see KJA 24, 37, 40, 44 etc.), which is probably done in many cases to produce a symmetry, a feature which is particularly striking when the two letters occur next to each other (see KJA 37, 114, 344, 348 etc.). A similar symmetry is formed with the *ş*'s of a text by inscribing one of the letters with the circle on top and the other with the circle on the bottom (see AMJ 110, 111 and Jobling 1986(a): 262-263 and Jamme 1988:238) and is probably the reason behind the *ş* and *h* of the name *şhbt* being consistently inscribed with the forks of the two letters placed at the opposite ends. An instance with the *h*'s of a text occurs in KJA 348<sup>54</sup> and also in KJC 663<sup>55</sup>.

E. The joining up and infilling of letters:

1. Macdonald (1989) recognized that the letters of several Safaitic inscriptions had been joined up using various methods<sup>56</sup>. This he convincingly argues was a form of 'doodling' on the basically 'monumental' forms of the letters rather than an attempt at a distinctive cursive script. The letters of several texts among the present corpus have been 'played around with' by joining in a similar fashion<sup>57</sup>. As in the examples in Safaitic discussed by Macdonald, not all the letters in a particular text are always

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<sup>51</sup> The *l*'s in KJA 31, KJC 140, 619 (where because of the shortness of the text a symmetry is formed).

<sup>52</sup> See under *d*.

<sup>53</sup> The *b* accommodates the ' in the name *mb l* (KJC 74, 79), the loop of the *d* in the name ' *bd* (KJC 241, 503) and *r* in the name *brr* (KJC 350); the *n* is written inside the arms of the *g* of ' *gn* (KJA 83) and of *gn* (KJC 745), for instance; *k* accommodates the *r* in *krt* (KJA 111, KJB 132) and both the *n*'s in *knn* (KJB 7, 65 KJC 175, 553). The *n*'s in some of these texts are also placed diagonally (KJB 7, KJC 175, 687) and see KJC 553 where there are three dots. The *b* of the name *d b* in KJC 650 is inscribed between the space separating the two forks of the ' which might also be an instance of using the space created by the letters.

<sup>54</sup> And the two adjacent *l*'s.

<sup>55</sup> Only some of the authors invert the letters in this way. The name *mhş*, for instance, where the relevant letters are next to each other sometimes occurs with letters inverted KJA 19, 21, for example, but in other texts the forks are the same way up KJA 46, KJC 29.

<sup>56</sup> He distinguishes five ways of joining (64): letter extension, letter conjunction, letter distortion, ligaturing (by dots and bars) and drawing a straight line through the letters.

<sup>57</sup> Five of the examples from Site C are on the same rock CCXIV, KJC 310-311, 315-317 and those on rocks CXVIII KJC 321 and rock CCXXVII KJC 329 are close by.

joined to one another and the ligatures are usually shallower than the letters<sup>58</sup> although an exception occurs in KJB 61 where they appear to be the same depth. Four of the methods of joining described by Macdonald have been used. Clear examples of letter extension and conjunction occur in KJB 61, KJC 67, of ligaturing in KJC 13, 310, 317 and 321<sup>59</sup> and by inscribing a straight line through the text in KJC 311 and 544<sup>60</sup>. The joining up of the apertures of letters<sup>61</sup> also occurs, either in conjunction with the joining up of the letters to one another (KJC 13, for example<sup>62</sup>), or by itself (KJC 73 and 75).

2. In several cases the gaps of a letter, i.e. the space between the arms, forks, curves or circles, are infilled<sup>63</sup>. In some instances the apparent infilling is the result of inaccurate or rough hammering, which has caused the rock to flake away particularly when the gap or circle is rather small<sup>64</sup>. Intentional infilling is easier to identify when the technique of inscribing is even and a selection of the letters have been hammered in<sup>65</sup>. That the feature of infilling was an addition made to the letters by the author rather than being destructive hammering by him or someone else is suggested by the careful way in which it is done and by the fact that some authors seem to do it repeatedly, although not necessarily to the same letters<sup>66</sup>. Infilling is frequently associated with joining-up of the letters<sup>67</sup> which suggests it was similarly a form of 'playing around' with the letters or 'embellishment' albeit destructive from the point of view of anyone trying to read the text.

In KJE 111 the inner circle of the *d* has been infilled, since the first two letters of the

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<sup>58</sup> Although in most cases I have not been able to identify the *n* separately from the ligatures that join it to the arms of the *b* thus forming a monogram of the word *bn*. See, for instance, KJA 212, KJC 315 and 321.

<sup>59</sup> A possible example of letter distortion by stance might occur in KJC 13 where the *m* has a vertical stance in a horizontal text. This might have been done to maintain a more or less even height of the letters and thus the 'flowing' appearance created by the joining. If that was the case then it would mean the author intended from the outset to join up this part of the text.

<sup>60</sup> The line through KJC 578 might also be an instance of this but it very roughly done and might equally be destructive.

<sup>61</sup> See Macdonald 1989: 65 with reference to ' and *h* in WH 3923 and Clark 1983: 72 under *t* and see § B above.

<sup>62</sup> In KJC 229 and 657 the arms of the *k* have been joined and in KJC 229, 230 the arms of the indentation of the *m*'s.

<sup>63</sup> cf. the *d* in WH 3923, Macdonald 1989: 65-66.

<sup>64</sup> cf. the remarks in § A under *t* above. It is sometimes difficult to identify intentional or accidental infilling, the infilling in KJA 163 (of the *g*), KJB 22 (of the *y*) and KJC 151 ? (of the *s*) is probably a result of rough hammering.

<sup>65</sup> See KJA 211, 212, 215 (which are all on the same rock face), KJB 115 and KJC 303, 310, 311, 314, 315 (which are on the same rock) and KJC 555, for instance.

<sup>66</sup> KJA 212 and KJC 315 are possibly by the same author although the infilling makes the reading of both texts difficult. The other examples are texts which only give one name and so one cannot be certain they are the same person (see Ch.5.C.1) although the consistent infilling makes it more probable that they are, see the texts by *rfd* (KJC 235, KJC 156,408) and *gs<sup>2</sup>m* (KJC 544, 546, 548) and see § F below.

<sup>67</sup> KJA 129, 21, KJB 111, 310, 311, 315, 321 for instance.

text are joined, it appears that this apparently fairly fundamental change to the form of the letter is simply the result of such ‘embellishment’<sup>68</sup>.

3. In KJC 408, where some of the letters are infilled, the circle of one of the *w* ‘s has been filled in and there is a cross in the middle rather than a single line. The fact that the other letters have been ‘played around with’ suggests that the addition of the line forming the cross is the result of a desire to embellish the letter<sup>69</sup>.

#### F. Similarities between the letters:

For the reasons discussed below (§ H.1) it is, on the whole, difficult to identify consistent similarities or distinctive features in the letter forms of texts inscribed by the same authors. There are, however, a few exceptions to this and in instances of texts with the same name, where no genealogy is given, whilst similarities in script do not make it certain that the texts were written by the same individual, they do make it more probable<sup>70</sup>.

#### G. The direction of the texts:

The texts are written with complete disregard to divisions between words and are inscribed in virtually any direction, vertically up or down, horizontally from right to left or from left to right, diagonally, in zig-zag lines<sup>71</sup>, or in circles and loops. There is a tendency for them all to be inscribed close together, intricately interwoven between each other even though there is often sufficient room on the rock for them to be well-

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<sup>68</sup> The other *d*’s which have dots in the middle are not associated with either joining or other infilled letters KJA 138, 321, 507. On the other hand, isolated examples of other infilled letters are attested see the *m*, in KJC 303 and the *g*’s in KJC 544 and 546, for example.

<sup>69</sup> The embellishment is not very imaginative. The *w* of AMJ 4 also has a cross in the middle where there is no infilling and I am not suggesting on the present evidence that this form of the letter, is necessarily always simply the result of an individual’s attempt to decorate the letters of his text. I do, however, think that it is the most likely reason for the form of the letter in KJC 408 and it is possible that a similar motive lies behind other forms of the letter and perhaps also the ‘ with a dot in the middle and the additional crossbars in some forms of *t* but there is no evidence to substantiate these last two suggestions.

<sup>70</sup> We cannot even be certain that the names are the same, see Ch.5.8.2 and C.1. For instances of distinctive similarities, see the large ‘s in some of the texts by *bn* ‘*b*, KJC 467, 476, 491; the *b*’s with proportionally long arms in some of the texts by *brr*, KJA 220, KJB 83, KJC147, 350; the large looped *d*’s in texts by *drg* KJB 79, KJC 589; the consistent use of zig-zag *f*’s in texts by *fnd bn* ‘*h* ‘*b* in KJC 4, 283 and by *fnd* in KJC 181; the *m*’s in KJC 241 and 503 which are both by ‘*mn*. The similarity of other features also suggest that it is likely that some of the texts with only one name are by the same person, see, for instance, the comparatively large size of many of the texts by *gnt*, KJA 66, 140, 229, 238, 418, 745; the placing of the loop of the *d* in the arms of the preceding *b* (see § D.1) in texts by ‘*bd*, KJC 241 and 503; the frequent use of infilling (see E.2) in texts by *rfd*, KJA 235, KJC 156, 408 and in texts by *gs<sup>2</sup>m* KJC 544, 546, 548.

<sup>71</sup> Effectively *boustrephedon*, see KJA 36, for example.

spaced which would have made reading them easier. Some texts suffer elaborate contortions of direction<sup>72</sup>. An inscriber often starts his text immediately after the end of another inscription<sup>73</sup> and this can present problems<sup>74</sup> as can instances when the ends of two texts run into each other<sup>75</sup>.

Usually the words of a text follow directly on from each other<sup>76</sup> but sometimes the last part is written to the right or left of the first<sup>77</sup>. Frequent examples occur where the *bn* and patronym is written in a new line either to the right or left<sup>78</sup> but it also occurs in other contexts<sup>79</sup>. This practice does not create problems if the text is by itself or well-spaced from others on the rock face but if the other texts are close together then it is not always clear with which inscription the second part should be read unless there is a clear difference in technique of inscribing or, in the case of genealogy, it occurs elsewhere<sup>80</sup>. There might also be instances where words are intentionally inscribed in an ambiguous position although this cannot be corroborated<sup>81</sup>.

#### H. The Differences in the letter forms:

The above division of the letters into forms (§ A) is not intended to do anything more than identify various forms and is necessarily rather loose. It does not, for instance, attempt to classify the forms of *ʿ, t, h, z, s, d, z, ʿ, n, h, w* and *y* which all, to a greater or lesser extent show variations. The reason for this is that, at the level of the study undertaken here, it is difficult to identify the significance of the variations, something which is also true, to a certain extent, about the differences in forms of the other letters which I have isolated. The problem arises from the informal nature of the script whereby the majority of the differences are the result of incidental factors such as the skill of an inscriber, his temporary preference and the care taken by

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<sup>72</sup> See KJC 107 and the end of KJC 174, for example. Such contortions and changes in direction are often clearly because the inscriber has misjudged the space needed to complete his text, see KJB 18, for example.

<sup>73</sup> See KJA 84, KJC 543, for example.

<sup>74</sup> See the commentary to KJB 58a.

<sup>75</sup> See KJA 88 and KJC 253, for example.

<sup>76</sup> In a text that bends at right angles the bend is not necessarily made at the end of one word and beginning of the next but sometimes occurs in the middle of the word, see, for example, KJA 292 and KJC 39 where the texts bend after the *h* of *hʿt*.

<sup>77</sup> This also occurs with the letters in the middle or end of a word see, for instance, KJB 172, KJC 489 but this is usually done to avoid a ridge or crack in the rock. Large gaps between the letters of words, see KJA 187, KJC 99, KJC 198, 333, 438, 489, 492, 543, for example, often occur for the same reason. The irregularities of the rock surfaces have not been drawn on to the facsimiles.

<sup>78</sup> See KJA 1, 44, 76, 111, 187 etc. and see some of the texts by *ʿrsʿ bn hrsʿ* KJC 442a, 522 and 615 in which the author has inscribed his genealogy in different directions to that of the first part of the texts.

<sup>79</sup> See KJB 55, 70, 74, KJC 362, 648, 754.

<sup>80</sup> There are no particularly ambiguous examples among the *Wādī Judayyid* texts but see AMJ 86, 87, for example.

<sup>81</sup> For possible examples, see KJC 712-713 and 716-716a.

him; different techniques of inscribing<sup>82</sup>; the direction of the text (and changes in direction)<sup>83</sup>; infilling of the letters<sup>84</sup> and the nature of the rock surface<sup>85</sup>. Unless these factors were taken into account in each individual case a classification of the forms of the most of the texts from these sites would be complicated and would, on the whole, reflect the incidental variations rather than more fundamental ones<sup>86</sup>.

2. In some forms of the letters the changes are clearly basic ones. Unfortunately, in attempting to group their occurrence one is severely hampered by the brevity of the majority of the texts which means that there are usually insufficient examples of other letter forms on which to base a classification. Furthermore, none of the Hismaic texts are dated and so, even if one was able to produce such a classification, it is unlikely that it would tell us anything about the temporal development of the various forms. Nevertheless, for most of these letters, there are instances in which these different basic forms occur in the same texts, in different texts which are possibly by the same author<sup>87</sup> or in texts by individuals who are possibly close relations. What can be established, therefore, is that, to a certain degree, these different forms were perhaps used contemporaneously as alternatives<sup>88</sup>.

3. One can identify distinctions in a few texts which might indicate two possible separate groups. The first is suggested by KJB 179 and KJC 202. Both of these texts have *d* 's of form (4) with the spines bent in the direction of the loop and in both of

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<sup>82</sup> Whether rough direct hammering has been used or accurate indirect hammering or chiselling.

<sup>83</sup> ' with a bent stroke might be a result of this, see KJA 195, KJC 224 where the letter bends in the direction of the text; the angular form of the *b* in KJA 270 might be because the text bends, for instance.

<sup>84</sup> See § E.2. above.

<sup>85</sup> Whether it is smooth or bumpy, cracked and so on.

<sup>86</sup> In addition, in attempting such a classification, one would have to produce a comparative study the forms of all the letters in each text.

<sup>87</sup> See Ch.5.B.2 and C.1.

<sup>88</sup> See, for instance, form (1) and form (3) of *b* in KJC 631a; form (1) and form (2) of *t* in texts by *lh̄t bn 's'lm* KJB 30 and KJC 750; form (1) of *h* in KJB 7 by *knn bn 'l̄t bn 'mn fth̄t* and form (2) in KJB 95 by *'l̄t bn 'mn bn fth̄t* who is possibly his father; forms (1) and (2) of *d* in KJA 36; forms (1) and (2) of *g* in KJA 270; three different forms of *f* in KJA 23; *d' b bn s'm 'n bn qn* in KJA 44, 49, KJB 156, 174 consistently uses form (1) of *q* whereas *s<sup>2</sup>brnt bn s'm 'n* in KJB 107, who is possibly his brother, uses form (2); *hn' bn zdqm* in KJA 27, KJB 105 and 177 uses form (2) of *q* whereas *hn' bn zdqm* use form (1) in KJA 99, 300, 173; *knn bn 'l̄t* uses different forms of *k* in KJA 314 (form (1)), in KJB 7 (form (3)) and KJB 687 (form (2)); *mhllt* uses form (1) and (2) of *l* in KJA 344; *'n 'm bn mlk* uses both form (1) and (4) of *m* in KJA 309.

There are, however, no instances where forms (1) and (3) of *d* occur in clearly contemporaneous texts, although KJA 168 and KJC 631a, both by *'bd'yb*, might be by the same man. In KJA 168 the *d*'s are of form (1) and in KJC 631a the *d* is of form (3). For comments on form (4) of *d*, see § 3 below. There are no clear examples in which form (4) of *k* and other forms occur together or in clearly contemporaneous texts. Similarly, there are no instances of straight *s*<sup>2</sup>'s and squiggly *s*<sup>2</sup>'s occurring together. However, the forms of the other letters in KJA 105 and KJB 1 in which squiggly *s*<sup>2</sup>'s occur are well-attested elsewhere. For KJC 46, see below.

them the *s*<sup>l</sup> 's have proportionately long tails as do the *h* 's in KJC 202. The possibility of a consistent relationship between the forms of these letters is somewhat tenuous but it is worth bearing in mind that *d* 's with spines bent forwards and long tailed *s*<sup>l</sup> 's and *h* 's might be associated<sup>89</sup>.

The second group is suggested by KJC 46, 84 and 649 in which some of the letters are written with vertical stances in horizontal texts and, in the last part of KJC 84, the *h* is written with a horizontal stance in a vertical text. Unfortunately, the texts are either too short or do not contain sufficient examples of the same letters to draw much of a comparison but there are one or two points that can be made. The *h* 's in both KJC 46 and 84 both have comparatively long tails; the *m* 's in all three texts are open<sup>90</sup> and the first *m* in KJC 46 and that in KJC 649 have rather shallow curves and are tilted slightly forward; the *h* 's in both KJC 46 and 84 have one fork shorter than the other. These similarities suggest that in some instances, in texts where several of the letters have different stances there might also be distinctive forms of some of them<sup>91</sup>.

#### I. Hismaic and texts with 'Mixed' features:

Harding 1972:5 and Macdonald 1980: 188 drew attention to the occurrence of texts that share Hismaic and Safaitic features and there are certain points that should be made about the script of texts that have this characteristic:

(1) Among the texts published by Winnett 1937: 42 as Hismaic from the *Madā`in Ṣāliḥ* and the *Jabal Mismā/Ḥā`il* areas and by him in 1970 as Tabuki Thamudic /Hismaic from the *Jawf/Wadi Sirḥān* area there are texts which I have described as 'Mixed' in Appendix 2<sup>92</sup>. The definition of this group is based on, 1) the occurrence of *l* 's which are straight lines (typically Safaitic) and *n* 's which are dots (typically Hismaic), 2) the form of the *s*<sup>2</sup> which is either a wavy line with three indentations<sup>93</sup>, a zig-zag<sup>94</sup> or a slightly curved line with an indentation<sup>95</sup>, 3) the occurrence in some instances of the use of a simplified version of Hismaic type *d*<sup>96</sup>.

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<sup>89</sup> Fairly similar *d*'s occur in KJC 36 but neither of the other relevant letters is attested there. None of the other letters in KJB 179 and KJC 202 show consistent distinctive features.

<sup>90</sup> Although in TIJ 76 where similar changes in the stances occur they are closed.

<sup>91</sup> In fact only one letter, the *s*<sup>l</sup> of KJC 649, has a vertical stance but the shape of the *m* suggests it should be grouped with KJC 46. It should be pointed out that other letters have different forms, the *d* in KJC 46 has a curled tail whilst that in KJC 84 with a straight one and a rectangular form of *s*<sup>l</sup> occurs in KJC 46 but a rounded one in KJC 649. A *h* with one fork shorter occurs in KJC 718.

<sup>92</sup> The only text in Winnett and Reed 1970 which I have classified as Hismaic is WTI 11, the rest are either Safaitic or Mixed. The term 'mixed texts' was used by Macdonald 1980:188 in his convincing reply to Clarke's argument that 'Tabuki Thamudic' (i.e. Hismaic, see Ch.1.B) should be subsumed under Safaitic.

<sup>93</sup> See WTI 18, 33, 39a, 48a iii and 82, for instance.

<sup>94</sup> See HU 2,1, 789,2 = WHI 203c, JS 27, 596, WTI 85, 92.

<sup>95</sup> See HU 683, WTI 40.

<sup>96</sup> See, for instance, Do XXV 47,4, HU 262, WTI 13, 14. For Hismaic type *d*'s, see WTI 46, 48a I, iii.

The other diagnostic letters within this group of texts tend to be either of the Safaitic type<sup>97</sup> or the Hismaic type<sup>98</sup> and in one instance possibly of both types<sup>99</sup>. Since the corpus of these texts is small the above description is inevitably incomplete. Furthermore, the different forms of the *s*<sup>2</sup>, the varying shapes of the *d* and the occurrence in some texts of a distinctive form of *m*, in which the indentation is incomplete<sup>100</sup>, and a distinctive form of *r*, a line with a hook, in others<sup>101</sup> suggest that there are several categories of mixed inscriptions, only loosely defined here, found in these areas.

(2) From the central Jordanian desert and the western plateau there are texts which I have classed as Hismaic but which have certain mixed features although all the diagnostic letters are of the Hismaic type<sup>102</sup>.

(3) There are a handful of texts from predominantly Hismaic areas which contain Safaitic forms of certain letters<sup>103</sup> and, conversely, there are the occasional texts in Safaitic areas which use Hismaic forms of other letters<sup>104</sup>.

#### J. Hismaic, Thamudic B, C, D and Safaitic:

<sup>97</sup> For example, *g*, see WTI 40, 81, 82, 94, 96; *t* is sometimes a swastika type, see JS 27, WTI 92 (only occasionally attested in Safaitic); *t̄* see WTI 95; *t̄*, HU 2,1, WTI 19, 41, 42, 46; *z*, WTI 40; *ḡ* HU 789,2 = WHI .03c, WTI 19, 42, 95, 98.

<sup>98</sup> See, for example, *d*, WTI 19, 41, 42 ?, 48 a I, 48 a iii, 82, 94, 102.

<sup>99</sup> *z*, which is mainly attested as the Safaitic type, see WTI 47, 55, 95. A Hismaic type appears to occur in WTI 33 although if my interpretation of the previous letter as *r* is correct (see below) the reading produces a name which is difficult to explain. *k* in HU 814, WTI 31, 47 occurs in a form which is attested in both Hismaic and Safaitic. For examples of the letter, see Winnett and Harding 1978: 10, under *k* in WH 32, 607.

<sup>100</sup> For example, WTI 17, 20, 55.

<sup>101</sup> See WTI 33 ?, 41, 55, 78, 79 and several of the texts published by Winnett: 1973(a) from the *Hā'il* area, see, for instance, WHI 127 *l nfr bn 'mr w ts<sup>2</sup>wq l blt*; WHI 150 *l 'mrt s<sup>2</sup>wq 'l bs<sup>1</sup>rt*; WHI 151 *l nmrt s<sup>2</sup>wq 'l s<sup>1</sup>rq*.

<sup>102</sup> RTI A-C, CSP 2 and CTSS 2 and KU 1-2 all have straight *l*'s. KU 1 has a simplified Hismaic *d* and as well as a more typical type. NST 1 and some of the texts in King 1989, KWM 3,5, for example, have a combination of straight and hooked *l*'s. In KWM 2, 5, 7 the *s*<sup>2</sup>'s are slightly squiggly, different from a typical Hismaic *s*<sup>2</sup>, typical Safaitic or any of the three letters described above under (1). Since the corpus of these texts is small and we therefore know very little about the script or how extensive these mixed features are, I have labelled them Hismaic although perhaps we shall find that, more correctly, they should be classified separately. If they are to be considered as a class of mixed texts then it would be a different one from those mentioned in either (1) or (3).

<sup>103</sup> See, among the *Wādī Judayyid* texts, the *s*<sup>2</sup>'s in KJA 105, KJB 1 and the *k*'s in KJA 258 and KJC 312.

<sup>104</sup> See, for example, the texts identified by Knauf 1983 and listed by him as South Safaitic (593) which use a Hismaic type *g*, C 1782, C 5355, WH 44, 800, 809, 3105, 3531 + 2, 3927 and, possibly, 2322, although an explanation of the name *ghm 'l* is difficult on etymological grounds. HCH 194 which uses a Hismaic *d* and C 5276 which has a Hismaic type *r*, *d* and possibly *g* (*l 'm 'd 'l frg*, the tribal name, on etymological grounds, could read either *frg* or *frt*).

The above discussion of ‘mixed features’ emphasizes the need for more work to be done on the classification of the scripts of Early North Arabian. Winnett (Winnett and Reed 1970: 69-70) pointed this out with reference to his 1937 classification of the Thamudic texts which is minimal and needs refining<sup>105</sup>. Furthermore, there are letters in the categories that he does identify, the values of which are still uncertain or not very well substantiated<sup>106</sup>.

<sup>105</sup> A good example of this are the texts that Winnett classifies as Thamudic C (1937: 34-38). He identifies the *r* in these texts as a small deep curve (see the 1937 script table) whereas in most of these texts it is clearly a straight line.

For example, *bn grs<sup>2</sup>*, JS 40, (cf. HIn: 144 under *tr<sup>s2</sup>* and see the Index of names); *hrm* JS 86, 93, 97 (HIn: 185); *qrz*, JS 100, 111-113 etc., (see the Index of names); *wrmt*, JS 80, (HIn: 185). Instances where the curved letter has been read as *r* are not conclusive and it is equally possible in most cases that it should be read as *b*: *zr t*, JS 43, *zr* -, JS 48 (read instead *zb t*, *zb* -, cf. KJC 711 in the Index of names); *snrt*, JS 64 (read instead *srbt* (cf., for eg., Ar. *ṣarabah* ‘tree that has restored its growth’); *hr t*, JS 84, 98 (possibly from Ar. *hyb* ?, or identification of the first letter mistaken, read, perhaps, *d* ? *d bt*, cf. JS 152 *yd* (rather than *yb*) and JS 132 *kdbt* (rather than *khrt*)). In JS 75 I would read the first letter as *ṣ* and emend the second to *’*, reading the name ( *’sbt* (cf. *’sb*, HIn: 50). That these texts with straight *r*’s are different from Thamudic D (where the letter is also a straight line) is shown by the squiggly form of the *s<sup>2</sup>* with a fork at one end in, for example, JS 102, 103, and 135.

Winnett 1937: 37 suggests that in five Thamudic C texts (JS 64, 150, 749, HU 121, 174) the *n* is a straight line, as in Thamudic B, rather than a wavy/zig-zag line as in most of these texts, see JS 93, 97, 98 etc. In JS 749, the *n* is in fact wavy, in JS 150 the text reads *w n qrz* (for the name see above), the straight line is a *r* and the *n* a wavy line, in JS 64 an alternative reading to *snrt*, *srbt* has been suggested above. In the other examples he gives, HU 121 *w n dyft* and HU 174,2 *w n mr s<sup>2</sup>m*, the reading of the *n* as a straight line is conclusive and there are further instances, see HU 84, 86, 90, for example. Furthermore the *r*’s are all clearly curved in HU 86, 90 and 174.

On the basis of the *r* and *n* alone there are, therefore, two types within Winnett’s Thamudic C. The first, Thamudic C<sup>1</sup>, has a straight line as *r* and a wavy/zig-zag line as *n* and the second, Thamudic C<sup>2</sup> has a straight line as *n* and a small deeply curved *r*. The Thamudic C<sup>1</sup> texts quoted above come from *Has<sup>2</sup>m Ṣana*’, north of *Madā’in Ṣāliḥ* and the Thamudic C<sup>2</sup> texts come from *’Aṣab*’ and *Jabal Jildiyah*, east of *Hā’il*.

The above distinction between Thamudic C<sup>1</sup> and Thamudic C<sup>2</sup> is only intended to give on specific example of some of the problems with Winnett’s 1937 classification. The definition of the two groups is obviously incomplete and I have not maintained the distinction outside this section, in, for example, quoting names

<sup>106</sup> For example:

*d* occurs as  in Thamudic C and D but there are very few examples of the letter and I think a question mark still needs to be maintained. For instances in Thamudic C, see JS 4 = WTI 75 and in Thamudic D, JS 207, Naveh N 1.2, WTI 57.

*ṣ* clearly occurs as a  in Thamudic C JS 7 + 6 = WTI 77, JS 64, 75, 750, 751, TIJ 149, 150 (for the last two texts see Appendix 2). The identification of the letter in Thamudic D is still uncertain.

The most surprising result of recent work on the script of Hismaic is the recognition that the grapheme  represents /g/,  represents /t/ and  represents /d/. The first two, or related forms of them, are well-attested in Thamudic B and Safaitic to represent /t/ and /d/ respectively<sup>107</sup>. The third, , is found in ‘mixed texts’ and very occasionally in Safaitic to represent /d/ (see § I above). We cannot establish for certain which equivalents hold for these graphemes in Thamudic C and D, although it is significant that for /g/ in Winnett’s (1937) script table there are question marks by the letter for both these groups and that none of the variety of signs for the letter in the script table of Winnett and Reed 1970 are attested in contexts that conclusively identify them as representing /g/<sup>108</sup>.

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*t* occurs in Thamudic D as , see JS 205, 206 and WTI 61. The identification of the letter in Thamudic C is still uncertain.

*z* is still uncertain in Thamudic B, C and D.

*ḡ* is  in Thamudic D (see Van den Branden 1956(a) I: Pl.I, Ryckmans 1960: 202, Jamme 1970(b): 129 JaT 8). For conclusive examples, see HIC 2 (in the name *ḡnm*) and Ph.363c (in the name *ḡdbn*). In Thamudic C the letter is still uncertain, although in WTI 36 which I would read as Thamudic C<sup>1</sup>, the last name  *ny* might well read *ḡny* rather than *kny* as in the edition. For the letters *t*, *g* and *d*, see below.

<sup>107</sup> In Safaitic and Thamudic B, therefore, the signs for /t/ and /d/ are very close to those in South Arabian. In Thamudic B the sign for /d/ varies between a grid (HU 780,3), a square with four spokes (JS 462) and a circle with five spokes (JS 347).

<sup>108</sup> See WTI 50, 59, 63. The instances we have of the graphemes ,  and  in Thamudic C<sup>1</sup> and Thamudic D are very few but some of the more certain examples show, not only how uncertain the situation is, but also gives possible evidence of a degree of variation for the evaluation of the signs:

Thamudic C<sup>1</sup>:

 as /g/ JS 40  *rs<sup>2</sup>ʿ*, *grs<sup>2</sup>ʿ* (rather than *trs<sup>1</sup>ʿ*, see the Index of names); JS 54, 108

 *rf*, *grf* (rather than *trf*); JS 172  *ʿz*, *gʿz* (rather than *tʿz*); JS 85  *bl*, *gbl* (rather than *tbl*). Ambiguous examples: JS 55  *hḡḡ/hgg*, JS 61, 101, 110 *tryt/gryt*, JS 128 *ltmt/lgmt*; JS 89, 119 also has the letter but with another, the value of which is

uncertain   (cf. JS 126  *m*).

 as /g/ TIJ 479 *s<sup>2</sup>gnt* (rather than *s<sup>2</sup>dnt*) (Winnett [1982]: 42). Ambiguous: SSA 32 *gnt/dnt*; Uncertain JS 96 *w zt l ql*  *f*.

 as /t/ TIJ 305a  *ml*, *tml* (rather than *dml*).

 as /d/ JS 57  *b t*, *db t* (rather than *tb t*).

Thamudic D:

 as /g/ Naveh N 1  *b*, *gb* (rather than *tb*).

Van den Branden (1950(a), 1957(b)) saw the relationship between the Early North Arabian scripts as a continuous development to a progressively more cursive form with local variations. Professor J. Ryckmans (1956, 1960) persuasively argued against this view, advocating that the scripts although related, represented independent local variations and developments.

Whilst at the moment we are unable to produce a satisfactory comparative study of the scripts and are still far from understanding the relationship between them, there are certain points that are clear:

(1) Some letters have similar forms in all types of Thamudic, Safaitic and the mixed texts<sup>109</sup>.

(2) In some cases the same forms occur to represent different phonemes<sup>110</sup>.

(3) Some of the letters are different but it would be possible to trace a relationship between the forms<sup>111</sup>.

(4) Two groups which we know are, to a certain extent, contemporary<sup>112</sup> (Thamudic D and Hismaic), use different graphemes, between which it is very difficult to see a relationship, to represent etymological /s<sup>2</sup>/<sup>113</sup>.

⊙ as /g/, possible, HU 509,1 s'r ⊙ ntn, s'rg (son of) ntn (rather than s'rđ) HU 509, 2 z(n) ⊙ rmn, 'This is grmn' (or drmn) (cf. Winnett [1982]: 34-35).

⊙ as /t/ JS 207 (= JaT first half), JS 210 = JaT 28d ⊙ lbt, t' lbt (Winnett [1982]: 38-39) (rather than đ' lbt).

⊙ as /d/ Ph 363c ġ ⊙ bn, ġđbn

⊙ ambiguous JS 209 = JaT 28f ⊙ m, đm or tm.

In Thamudic C<sup>2</sup> in HU 85,1 there is evidence for ⊙ as /d/ in the name đh(l)t and also, in the same text, that ⊙ rđ is grđ where the relative size of the letter suggests it should be read as /g/ rather than the other possible alternative /'. This means that there is evidence that Thamudic C<sup>2</sup> has at least a few features which it shares with Thamudic B (and, incidentally, Safaitic), namely, a straight line as a n and the same signs for etymological /đ/ and /g/. That the category is different from Thamudic B is suggested by the form of the ', see, for instance, the letter in HU 86, 98, 174, 2 with that in the Thamudic B texts, for example, JS 300, 305, 332.

<sup>109</sup> See, for example, for forms of t, h, w and y.

<sup>110</sup> For example, a straight line: n in Safaitic and Thamudic B, r in Thamudic D and C<sup>1</sup> and a s<sup>2</sup> in Hismaic. A dot: n in Hismaic, sometimes ' in Safaitic. A squiggly line: n in Thamudic D and s<sup>2</sup> in Safaitic. A line with a hook: l in Thamudic B, C<sup>1</sup> and Hismaic and r in some mixed texts (see § I (1) above).

<sup>111</sup> For example ġ and k.

<sup>112</sup> See Ch.8.B.n.11.

<sup>113</sup> Thamudic D ⊙ JS 1, 203, 499, for example, and Hismaic ⊙, see the script table.

(5) There are two groups that use the graphemes  and  for /t/ and /d/ respectively (Safaitic and Thamudic B) and one (Hismaic)<sup>114</sup> that uses them for /g/ and /t/.

The last two points endorse Ryckmans' view as the differences there clearly cannot have occurred through a single chronological development but must have resulted from the adoption of the forms by these particular groups at some point.

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<sup>114</sup> And probably others.

### Ch.3

#### 3. Phonology, Orthography and Grammar:

Sketches of Thamudic grammar in general, disregarding Winnett's classification, are to be found in Littmann 1940: 31-34 and in Van den Brander 1950(a): 33-43, although the latter's reliance on poor copies and his lack of consistency in interpretation make most of his comments doubtful. More useful are comparisons with studies of Safaitic phonology, orthography and grammar which are based on a larger number of texts and, on the whole, more reliable copies<sup>1</sup>.

#### A. Phonology:

Hismaic contains the full complement of North Arabian phonemes. The inscribed alphabet (Knauf 1985) lists the phonemes in the North Semitic order, with *l, r* and ' in anomalous positions, and the additional North Arabian phonemes at the end:

*l b g d h w z ḥ ṭ y k m n ṣ r ' f q s<sup>1</sup> t ḡ ḍ ḏ ṭ ' z s<sup>2</sup> ḥ<sup>2</sup>*

#### 1. *t* for /ṭ/ and ṭ for /t/:

Littmann (1945-49: 174-175), Knauf (1983: 588) and Voigt (1984:312) maintain that there are instances where *t* occurs for /ṭ/. Macdonald (1986: 135-136) has shown that the examples used do not provide conclusive evidence as they can all be explained otherwise<sup>3</sup> and there are no examples amongst the *Wādī Judayyid* inscriptions that suggest the two phonemes had fallen together.

The examples given by Littmann (1945-49: 173-174) of the use of the phoneme ṭ for /t/ are largely based on the mistaken identification of the grapheme <sup>4</sup>.

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<sup>1</sup> See Littmann 1943: xii-xxiv; Oxtoby 1968: 8-13; Winnett and Harding 1978: 12-15; Clark 1983: 112-124; Müller 1980: 67-74.

<sup>2</sup> See Macdonald 1986 for a detailed discussion of the alphabet. For inscribed Safaitic alphabets, see Macdonald *ibid* and King 1990.

<sup>3</sup> Macdonald points out that Jamme's reading of TIJ 280 (Jamme 1974(b): 125) provides an alternative to Littmann's which involved suggesting *t' r* for ṭ' r. The name *tmd* in TIJ 105 etc. is most probably a feminine imperfect from the root *mdy* and *wtm* in TIJ 29, which is an uncertain reading, (Macdonald 1986: 135) might be derived from the root *ytm*, see HIn: 634 and § 4 below. The name *krtm* discussed by Littmann (1945-1949: 174) can be explained from *kurtūm* 'large rock'.

<sup>4</sup> The examples he gives include the names *ḥml*  - (*ḥmlṭ*) - *ḥmlg*,

*'bd*  - (*'bdṭ*) - *'bdg, fl*  - (*flṭ*) - *flg*, etc. Drewes 1985: 166-7 who discusses the occurrences after nasals of the interdental for *t* in Lihyanite and suggests the same explanation for some of the names in Hismaic (*bn*  *mhr*,

## 2. *d* for /d/ and *ḏ* for /d/:

There are clear instances of the phoneme *d* being used for /d/ in the variant spellings of the divine name *Dū l-S<sup>2</sup>arā - ds<sup>2</sup>r/ds<sup>2</sup>ry* as against *ḏs<sup>2</sup>r/ḏs<sup>2</sup>ry*<sup>5</sup>.

Both Littmann (1945-49: 176) and Knauf (1983: 588) quote several texts as evidence for *ḏ* being used for /d/.<sup>6</sup> However, among the texts from the *Hismā* there are only two cases, TIJ 109 and KJA 318, which provide fairly certain instances of this<sup>7</sup>. In the former, the name *rḏ l* is attested, the first element of which Littmann explains from the root *radda* ‘return’<sup>8</sup> and, in the latter, the name *w ḏ* is most probably a variation of *w d*<sup>9</sup>. In RTI A, which comes from central Jordan, *tm ḏbt* occurs for the name *tm bdt*.

## 3. *z* for /z/ and *ḏ* for /z/:

Littmann (1945-49: 172) suggested that in some instances *z* occurs as a dialectical variation for *ḏ* in Hismaic. His proposal derived partly from the reading of the grapheme **T** as /z/ in HU 261 and 262 (Winnett 1937: 45, 47) which raised the possibility that the letter could represent both /z/ and /ḏ/. The two texts in question, however, are Safaitic (Macdonald 1986: 111, 143) and not Hismaic. The *Wādī Judayyid* texts provide several additional instances of the phoneme (represented by the grapheme **T**) in the names *ḏfz*, *z n*, *z nt*, *znn*, *mqz*, *yZR* where there are no imperative etymological reasons for suggesting that the grapheme was used ambivalently that these sounds on occasion fell together<sup>10</sup>.

With the identification of **H** as /t/ and **⊙** as /d/ there is no evidence that /z/ fell

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*bn ḏrf*) was also misled by the wrong evaluation of this grapheme. Knauf (1983:

588), however, maintains that there is an instance in TIJ 156 in the name *ḏd ḏ* although, as Macdonald (1986: 135-136) points out, this must read *ḏdg*.

<sup>5</sup> On the basis of the then published texts Macdonald (1986: 110-11,142) draws the conclusion that the deity’s name is regularly written with *ḏ* in texts from the *Hismā*.

<sup>6</sup> See also Voigt 1984: 312.

<sup>7</sup> The examples they quote include TIJ 69 where the reading *yd* is clear on the copy, however, I have reservations about the accuracy of the reading although there is no photograph from which it can be checked, see Appendix 2. The name read as *yrḏ* in TIJ 255 is most probably *grḏ* and the central part of the copy of TIJ 490 is so doubtful that I would hesitate to read *zḏ* as certain.

<sup>8</sup> The root is not attested elsewhere as an element in a theophoric compound name (the name *lrd* read in HU 690 by HIn: 66 is doubtful as it is uncertain which type of Thamudic the text is). It should also be pointed out that there is no available photograph of this text.

<sup>9</sup> A less substantial explanation for the name would be metathesis of the first two letters, see § B.10. *lwd* might be a variant of *lwd*, although there is another possible explanation of the name, see the Index of names.

<sup>10</sup> There are other instances in the names *bz*, *bzry* and *bzḏ* but the readings of all these are questionable.

under the phoneme *d* as suggested by Littmann (1945-49: 171) and Voigt (1984: 313)<sup>11</sup>.

#### 4. Variations in the use of *w*, *y* and *ʾ*:

There is evidence for variant spellings using *w* and *y*. Both *wtr* and *ytr* occur as names, and *wtm*<sup>12</sup> is most probably to be explained from *ytm* and *yly* from *wly*. A variation where the letters are the final radical of the root occurs in the names *ʾdkw* and *ʾdky* and possibly in *ʾhrw/ʾhry*, *ʾsrw/ʾsry* and *ʾrw/ʾry*. *ʾ* replaces *y* in *rʾ* (KWM 12) and *y* replaces *ʾ* in *yl* (CTSS 3) and in *ksʾy* (KJC 139). The imperfect of the root *qrʾ* occurs as *yqry* (MNM b 6).

#### 5. Assimilation and elision of consonants<sup>13</sup>:

The assimilation of *m*, might occur in *grmnt* (*grm* + *mnt*)<sup>14</sup>. *ʾbdmk* occurs for the name *ʾbdmlk* (cf. Nab. *ʾbdmnkw*, see § 7 below), the relative particle *mn* is written *m* in KJC 46. The names *ydr*, *yʾsr* and *yʾzr* might be derived from the roots *ndr*, *nʾsr* and *nʾzr* with an assimilation of the unvocalised initial radical *n* in the imperfect form<sup>15</sup>. *bnt* (Ar. *bint* ‘daughter’) occurs in Do XX 37,11 but the *n* is assimilated in KJC 329, TIJ 98, 99<sup>16</sup>.

The *ʾ* is dropped from *ʾb* in some compound proper names<sup>17</sup> and in an internal position from *ʾl* in the names *ʾdnl*, *ʾhnl*, *ʾsʾdl*, *ʾnl*, *ʾtnl* and *whbl*<sup>18</sup> and *ʾyb* in the name *ʾbdʾlyb* which also occurs as *ʾbdʾyb*<sup>19</sup>. Initial *y* of the deity’s name *yʾ* ‘is assimilated in the compound name *sʾ ʾt*<sup>20</sup>.

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<sup>11</sup> The examples he gives include *m ʾn* which Littmann reads as *mʾn* but is really *mʾn*, *ʾmn* Littmann *ʾzmn*, but really *ʾmn*, *gʾ* Littmann *gʾz* but really *gʾt* etc.

<sup>12</sup> The reading of the name is doubtful.

<sup>13</sup> For the assimilation of *n* in Nabataean, see Cantineau 1930: 44-45 and in Safaitic, Winnett and Harding 1978: 13, Littman 1943: xiii and Müller 1980: 69.

<sup>14</sup> There is doubtful occurrence of the name *tmnt* in Lihyanite JS L 256/1 (Jin: 936) which might be a compound of *tm* + *mnt* where the *m*’s are assimilated, cf. the vocalization of the Arabic name *Tammanāt*. There is, however, a perfectly adequate alternative explanation for the name *grmnt*, see the Index of names.

<sup>15</sup> Other explanations of the names are possible, see the Index of names, but this seems the most satisfactory.

<sup>16</sup> The readings or interpretation of all these texts are doubtful, for the examples from TIJ, see Appendix 2.

<sup>17</sup> See Ch.5.A.2.

<sup>18</sup> *ʾdnl* and *ʾtnl* are doubtful readings. The names *dhkl* and *qyml* might also be instances of this, although I am uncertain about the first on etymological grounds (and would prefer to suggest it is a quadriliteral form) and the reading of the second is doubtful.

<sup>19</sup> The inscriptions with this name might be written by the same man and the lack of *ʾ* in *ʾbdʾlyb* could be a mistake, see § 10.

<sup>20</sup> Suggesting a pronunciation *šai ʾta* ‘ (cf. Taymanite HE 23 *tmt* ‘ and see Müller 1979: 26). The root *yʾ* ‘ might also occur in the name *ʾt ʾt* for which it is otherwise

## 6. The use of *m* for *b*:

KJC 128 reads *l brr mn 's'mnt* where *m* has been written instead of *b* in the word *bn* 'son of'<sup>21</sup>. Since *brr mn 's'mnt* occurs elsewhere at the sites (KJC 257, 665) this explanation seems more satisfactory than suggesting that *mn* is Ar. *min* 'from' and translating the text *brr* of the family of *'s'mnt* (Wright II: 139 rem. a)<sup>22</sup>.

## 7. The interchange of *n* and *l*:

The spelling of *'bdmk < 'bdmlk* suggests an interchange of *n* for *l*, similar to that found in Nabataean (Cantineau 1930: 45) where the name of the kings Malichos occurs as both *mlkw* and *mnkw* and the compound as both *'bdmlkw* and *'bdmnkw* (see Cantineau 1932: 114-115, Milik 1958-1959: 354-355, Milik 1976:154). For the assimilation of the *n*, see §.5 above.

## 8. Doubling of the liquid letter *l*<sup>23</sup>:

Doubling of *l* occurs in *ħll* (Ar. *ħalla*), *kll* (Ar. *kull*) and the name *mħllt* (cf. Ar. subs. *maħallah* and the names *al-Miħall* and *Muħill*). The name *'sll* might also be an instance of this<sup>24</sup>.

## 9. *Tā' marbūṭah*:

There is no conclusive evidence that *tā marbūṭah-at* had started to move to the Arabic pronunciation *-ah*<sup>25</sup>. There are a few names where this might be the case *'mrh*, *'mh*, *b'lh*, *bnšlh*, *mnh* but they are either doubtful readings or their interpretation is ambiguous.

## B. Orthography:

### 1. Vowelling:

There is no evidence of the use of *matres lectionis* to represent long vowels, short vowels or diphthongs. Clear examples of the lack of orthographic representation of diphthongs occur in *s<sup>2</sup>q* (Ar. *s<sup>2</sup>awq*) and *sb* (Ar. *sayb*)<sup>26</sup>.

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difficult to find a satisfactory explanation. For the occasional spelling of the divine name *yṯ* 'as *'ṯ* ' in Safaitic, see CSNS 813, for example.

<sup>21</sup> See Cantineau 1930: 44 for an occurrence of a similar change in Nabataean.

<sup>22</sup> cf. JS Min. 59 which reads *'bdwd mn grmnhy* and see Winnett and Read 1970: 121. *'mmngt* in TIJ 216 might also be an instance of *m* being used for *b*, see Appendix 2.

<sup>23</sup> For this feature in Safaitic, see Littmann 1904(b): 116, 1943: xiii and Oxtoby 1968: 10.

<sup>24</sup> See below § B.9.

<sup>25</sup> For evidence of the transition in Safaitic, see Müller 1980: 60.

<sup>26</sup> *s<sup>2</sup>wq* occurs in HS 88 (*rb s<sup>2</sup>wq b w ṯ*). I would prefer, however, to suggest the *w* has a consonantal value (despite the fact I cannot find an equivalent nominal form in Arabic) rather than suggesting it is an isolated case of diphthongal representation.

## 2. Geminated Radicals:

Many of the names with a biliteral spelling can be assumed to be derived from geminate verbs indicating that the unvocalised doubled consonants are represented only once. Therefore, where they are both graphically represented the name is a diminutive or other vocalized form. The evidence for the *ʿl* form is ambiguous<sup>27</sup>.

## 3. *ʿAlif maddah*:

The verb *ʿd* (KJA 23), if my interpretation is correct, provides an instance of the orthography of *ʿā*- where *ʿ* is maintained as against the use of *ʿalif maddah* in Ar. *āda*. Other examples cannot be identified with certainty as they are names, although possibly a vocalized double *ʿ*, *ʿa* (Ar. *ā*) might be represented by a single *ʿ* in *ʿdm*.

## 4. Medial *ʿ*:

In most instances medial *ʿ* probably represents a radical rather than Ar. *ā* (< \*-āy-, \*-āw-) in Form I active participle (*fāʿil*) of hollow verbs. Some cases, however, are ambiguous, for example, *dʿl*, *dʿm*, *sʿb* and *sʿr*<sup>28</sup>.

## 5. Final *ʿ*:

In the majority of names ending in final *ʿ* the letter can be explained as a radical. There is one fairly certain exception to this in *trʿ* and a possible exception in a doubtful reading *gnʿ*, where *ʿ* probably corresponds to Ar. *ā* in the normal forms *tarā* and *ganā* from the roots *trw/try* and *gny*<sup>29</sup>. Similarly, *mʿt* which is probably to be derived from the root *my* might correspond to Ar. *amāʿah*. Müller 1980: 72-73 finds evidence for final *ʿ* being the suffixed Aramaic article in Safaitic which would provide a possible interpretation for final *ʿ* in the name *hl*<sup>30</sup> which is otherwise difficult to explain. There is, however, no conclusive evidence from strong roots that this form occurred in Hismaic<sup>31</sup>.

## 6. The radicals *w* and *y*:

*w* and *y* may represent the following Arabic orthography:

### a. Verbs:

Final: *bny*, Ar. *banā* (< *\*banaya*); *rʿy*, Ar. *raʿa* (< *\*raʿaya*); *gny*, Ar. *ganiya*

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<sup>27</sup> See § B.9.

<sup>28</sup> The name *gʿnt* is unlikely to be a participle form from the root *jwn* (Ar. *jāna* 'become black') and should be explained in some other way perhaps from *juʿnah*, see the Index of names; cf. Littmann 1943:303 and see Cantineau's (1932: 76) discussion of the name *gʿnyw* in Nabataean.

<sup>29</sup> cf. § 6.b.

<sup>30</sup> The name being derived from *hll* or *hwl*.

<sup>31</sup> *hmrʿ* in KJB 180 might be an example derived from the root *hmr*, although it is equally possible that it should be explained from *mrʿ* with the particle *h*, see Ch.5.B.1.

Medial: *byt*, Ar. *bāta* (< \**bayata*); *şyd*, Ar. *şāda* (< \**şayada*)<sup>32</sup>

b. Nominal forms:

*ḏkw*<sup>33</sup>, *ʿfsy*, Ar. *ʿafʿal*, \**ʿadkā*, (< \**ʿadkaw*), \**ʿafşa* (< \**ʿafşay*)

*ḏs<sup>2</sup>ry/ds<sup>2</sup>ry*<sup>34</sup>, Ar. *Dū l-Şarā*, (< \**Dū l-Şaray*)

*try*, Ar. *tarā*ʿ (< \**tarāy*); *ġny*, Ar. *ġanā*ʿ (< \**ġanāy*); *ngy* Ar. *najā*ʿ (< \**najāy*); *s<sup>2</sup>w*, Ar. *ʿas<sup>2</sup>ā*ʿ<sup>35</sup> (< \**ʿas<sup>2</sup>āy*).

c. Derived participles<sup>36</sup>:

*mḥmy*, Ar. *muḥm<sup>i</sup>n*, *maḥiyy*, *m<sup>ʿ</sup>zy*, Ar. \**mu<sup>ʿ</sup>z<sup>i</sup>n*, \**mu<sup>ʿ</sup>azz<sup>i</sup>n*

*mġny*, Ar. *muġn<sup>i</sup>n*.

d. The *y* at the end of the name *ʿhy* probably indicates a diminutive (Ar. *ʿUḥayy*)<sup>37</sup>.

e. A few instances can be identified where the radicals *-y* and *-w* are not represented orthographically and it must be assumed that among biliteral names there are other examples:

*ʿl* (Ar. *ʿilā*); *d<sup>ʿ</sup>* (Ar. *da ʿā*); *ḏs<sup>2</sup>r/ds<sup>2</sup>r* (Ar. *Dū l-Şarā*); *rh* (Ar. *rhw*); *sr* (Ar. *s<sup>1</sup>āra*); *ʿl* (Ar. *ʿalā*); *ġr* (\**ġār<sup>i</sup>n*); *ftt* (Ar. *fatāh*); *mnt* (in compd. names) (Ar. *Manāt*); *nk* (Ar. *nāka*).

7. Suffix *-w* and *-y*:

There are clear examples of the form *fu ʿlā* in the divine names *ʿzy* (Ar. *al-ʿUzzā*) which is attested in compound names and *ktby* (\**Kutbā*). The letter also occurs as *ktb* and *ktb<sup>ʿ</sup>* in the compound names *tmktb/tmktb<sup>ʿ</sup>* (TIJ 28, SIAM 43). Further instances of a *-y* suffix occur in the personal names *brky*, *brzy*, *ḥmly*, *rf<sup>ʿ</sup>y*, *s<sup>2</sup>hry*, *ʿfry*, *ʿyly*, *mşry*, *mlky*, *n<sup>ʿ</sup>my* which might be examples of nominal forms, cf., for example, Ar. *barākā*ʿ, *burākā*ʿ, *bażrā*ʿ, *ʿafṛā*ʿ, *na ʿmā*ʿ, or *nisbah* forms (Ar. *-iyy*) being used as personal names<sup>38</sup>.

There are instances of names formed from strong roots which end in *-w*: *ʿfrw*

<sup>32</sup> If the verbs *byt* and *şyd* are Form I, see § C.1.

<sup>33</sup> cf. the Safaitic name *ʿmw* Ar. *ʿa ʿmā* ‘blind’ in WH 1526. Winnett and Harding 1978: 19 compare the final *w* with the *w* at the end of some Nabataean names, HIn 56 lists the name as uncertain under *ʿmr*.

<sup>34</sup> cf. the alternative orthography for the deity’s name, § e below and cf. the spelling in Nabataean in which a final radical *e* below and cf. the spelling in Nabataean in which a final radical *is* not represented (Cantineau 1932: 81 *dws<sup>2</sup>r*).

<sup>35</sup> The correspondence in this case is doubtful as the translation of the word is open to question.

<sup>36</sup> The following examples are all names and the correspondence to Ar. Is based on the assumption that they are active participles. *m<sup>ʿ</sup>zy* is ambiguous as it could be derived from the root *m<sup>ʿ</sup>z*.

<sup>37</sup> And probably in many if the other names with final *y*. The representation of *y* here and in the names from derived participles, (see § c above), suggests that possibly case endings were used.

<sup>38</sup> There are no attested examples of the *nisbah* form being used adjectivally.

and *'krw*<sup>39</sup>. The *w* in these cases most probably corresponds to the Nabataean *w* at the end of proper names<sup>40</sup>.

#### 8. Prosthetic *'alif*:

Prosthetic *'alif* is not generally represented in the substantives *bn*, *mr't*, *mr'* (in compound names)<sup>41</sup> and the definite article *l'*<sup>42</sup> (see the names *tmlhwr* and *'bdlg*)<sup>43</sup>, although it occurs in the names *'bd'l( '[h]wr*, *'bd'lyb*, *'bns'd* and *'bnmn*<sup>44</sup>. It occurs in the divine name *'lt* (TIJ 481)<sup>45</sup> if it is assumed that *lt* represents the same deity<sup>46</sup>.

#### 9. *'af'al*:

The elative *'af'al* form is well represented among the names and, for cases derived from strong and hollow verbs, the orthography conforms to that of Arabic.

The situation with respect to final weak and doubled verbs is less certain. There are clear instances from final weak roots in *'dkw* and *'fšy* and there is one instance in *'sll*, where the geminated radical is written separately<sup>47</sup>. In instances where a name is composed of an *'* and two root letters, in most cases, they could be derived either from roots with an initial *'*, *w* or *y*<sup>48</sup> but there are some exceptions *'sh*, *'m*, *'fš* and *'ns*<sup>49</sup> which suggest that these, and probably some of the other examples, are *'af'al* forms of either final weak roots or doubled roots where the final radical is not represented orthographically or appears in a contracted form<sup>50</sup>.

#### 10. Mistakes:

Apparent variations in orthography might in some cases simply be mistakes made by the inscriber, although they are impossible to identify as such where there is

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<sup>39</sup> And possibly *gs<sup>2</sup>mw* in JS 695 + 696 where the copy might be incomplete, see Appendix 2. *'frw* might be a variation of *'fry* although as yet there is no evidence for *w/y* interchange except where they represent a radical.

<sup>40</sup> Cantineau 1932: 165-169 and for examples in Safaitic see Winnett and Harding 1978: 19 *'s<sup>1</sup>dw* and *'bdw*. The final *w* in the other examples quoted there could be explained as root letters.

<sup>41</sup> cf. Nabataean *'bn*, *'mr*, *'mr'* in compound names (Cantineau 1932: 55, 64).

<sup>42</sup> cf. Nabataean *'l* (Cantineau 1932: 61).

<sup>43</sup> It is also possibly lacking in *mtn'* which might be Form VIII, although there is another possible explanation of the name, see Ch.5.A.1.b.

<sup>44</sup> The last two names occur in inscriptions of which there are no available photographs and so the readings cannot be checked, see Ch.5.2.b.

<sup>45</sup> See also the mixed text WTI 13.

<sup>46</sup> cf. Nabataean *'lt* (Cantineau 1932: 64). *'lh* occurs in the mixed text WTI 14.

<sup>47</sup> The doubled *l* here could be due to the liquid, see § A.8. or the name might be the diminutive \* *'Usaylil*.

<sup>48</sup> *'tr* from *wtr*; *'tm* from *'tm* or *ytm*; *'gd* from *wgd*; *'gm* from *'jm* or *wjm* ?; *'dm* from *'dm*; *'kr* from *'kr*; *'qm* from *wqm*.

<sup>49</sup> *'dr* might be added to these as a derivation from *wdr* is unlikely.

<sup>50</sup> See also Milik's (1958-1959" 357) comments on the Greek transcription of the name *'tm* in MNM b 10 Αθαμμος.

insufficient context. There are a few clear examples where letter has been left out<sup>51</sup>.

Metathesis occurs in KJA 49 where *db* ' is written for *d*'*b*, in KJA 99, where *zqdm* occurs for *zdmq* and, possibly, in KJC 318 where *w*'*d* might occur for '*wd*, although in the latter case there is no evidence to corroborate this and there is another explanation for the name, see § A.2<sup>52</sup>.

*bn bn* ' *bd* in KJC 169, on the basis of other occurrences of the genealogy (see Index a), must be an instance of dittography.

In other texts there are examples where mistakes have been rectified, either by hammering a letter out<sup>53</sup> or by adding it to one side<sup>54</sup>. Where the mistakes have not been corrected, it might be because they were not noticed or because there was insufficient space to change the letter without damaging the rest of the text.

### C. Grammar:

#### 1. Verbs:

The number of verbs attested is so small that little can be said about the inflections and forms. The texts are expressed in the third person singular of which both the masculine and feminine (-*t*) perfect are attested. The perfect is used to express statements and as an optative in prayers. An imperfect occurs in two texts (MNM b 6 and TIJ 494) and the imperative in KJC 46, 115.

Strong verbs: Forms I, II and IV are attested. Form II of the strong verb is graphically indistinguishable from Form I, although a clear example occurs in *slh* (KJC 139, 140) on the basis of the corresponding meaning of the form in Arabic and a probable example in *hdt* (KWM 2, 4, 7 etc.). Form IV with the prefix ' - occurs in '*sdh* (KJC 139) and possibly a variant form with *h*- in the imperative *ht* (KJC 46) (cf. Ar. *hāti, āti*).

The variant forms of the orthography of Form I of hollow verbs are listed in § B.6. The suggestion that *syd* and *byt* are *plene* spellings of Form I is based on the meaning of Form I of the verbs in Arabic, although the possibility that they are Form II cannot be discounted (Littmann 1943: xviii, Oxtoby 1968: 11).

Form two of a doubled verb occurs in *wdd*. *nyk* occurs with *nk* in KJA 6 indicating that the two verbs have a different sense and that the trilateral spelling is not, in this case, a variant of the orthography of Form I. An example of Form V occurs in *ts<sup>2</sup>wq* (JS 229).

A verbal noun is attested in *ks<sup>1</sup>y* (KJC 139), *dy* (KJC 46)<sup>55</sup> and in *s<sup>1</sup>m 't* a form used in prayers. Participles occur in KJC 138 (*bġ* and *hr* '), KJC 659 (*s<sup>2</sup>h*), KJA 97, KJC 673 (*ġr*) and possibly in *h<sup>1</sup>tt* in *w N h<sup>1</sup>tt* phrases.

#### 2. Plurals:

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<sup>51</sup> For instance, *h* has been left out of *h<sup>1</sup>tt* in KJB 54; the conjunction *w*- in KJB 74; the *m* of *s<sup>1</sup>qm* in KJB 136; the *y* in '*s<sup>2</sup>y 'n* in KJC 641 and *g* in the name *gfft* in KJC 147d.

<sup>52</sup> *mġny bn hn* (KJB 70) might be a mistake for *mġny bn hwn* (KJB 116).

<sup>53</sup> See KJB 129, for instance.

<sup>54</sup> See KJA 236, KJB 7 and possibly KJV 436a.

<sup>55</sup> And probably in AMJ 5.

No sound masculine plurals are attested<sup>56</sup>. The lack of vowelism possibly disguises a broken plural in KJC 140 (*w l*) but there are clear examples in *hṭt*, Ar. *ḥaṭūṭ*; *'s<sup>2</sup>y'*, Ar. *'ašyā'* (KJA 86, 641)<sup>57</sup>; *rḥl*, Ar. *'arḥul* (KJC 539). The list of feminine substantives in KJC 539 most probably contains forms of the sound feminine plural. The dual possibly occurs in KJC 108 although without agreement with the two preceding feminine nouns.

### 3. Adjectives and Adverbs:

Adjectives used attributively occur in CTSS 3 (*rhṭ ṣdq*), MNM b 6 (*'s<sup>2</sup>r ṣdq*), KJA 23 (*ftt ḥs<sup>1</sup>nt*) and KJA 28 (*mr<sup>1</sup> t ḥdtt*) where they follow the substantive and agree in number and gender. An adjectival expression is formed by the indeclinable noun *rb/rbt* with the qualified noun following in the genitive case. A clear example of an adverbial form (*s<sup>1</sup>rr*, Ar. *surūr<sup>a</sup>n*) is attested in KJA 12, KJB 13 and possibly TIJ 291.

### 4. Pronouns:

The first person singular detached pronoun *'n* is attested in a statement of simple authorship, KJC 646, and in the love texts KJA 97 and KJC 673. Several of the pronominal suffixes occur. Both masculine and feminine third person singular and attested attached to verbs (*ḥblth*, KJB 138; *nkh*, KJA 23, 24); the masculine appears with the verbal noun (*ks<sup>1</sup>yh*, KJC 138), the substantive *kl* (KJC 42) and the preposition *b* (KJC 347). The first person plural, *-n*, occurs, indicating possession, with the nouns *'s<sup>2</sup>y'* (KJA 36, KJC 641), *ndm* (KJC 308), *wq'* (MNM b 6, TIJ 494). A pronominal suffix is not attested with the substantive *kl* when it refers to drawings. The relative pronoun is attested as *ḏ* and as *mn* in MNM b 6 and TIJ 494. The reduced form *m* in occurs in KJC 46.

### 5. Prepositions:

The preposition *l* is attested in the sense of 'to' and 'for' (KJA 232); *l* occurs as 'towards' (XJB 31, KJC 310, 539); *b* as 'in' (KJA 24, 46 etc., see Ch.4.E.1), 'with' (KJA 20) and as 'by' of instrument (by means of) (KJC 139); *dn*, Ar. *dūna*, occurs by the meaning 'without' (KJB 138); *l* as 'on' (AMJ 64) and as 'for' (KnEG 1, 2 etc.); *'n* as 'after' (KJC 138)<sup>58</sup> and *mn* as 'from' (KJC 641).

### 6. The definite article:

The definite article, *h*, is attested with the substantives denoting the subject of

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<sup>56</sup> Röllig, in RTI B, which is a prayer of the *ḏkrt lt* type, interprets the *n* in the text as a plural ending but evidence from the texts found here indicates that, in this type of prayer, it is the first person plural pronominal suffix, see Appendix 2 for my reading of the text.

<sup>57</sup> It is possible that *s<sup>2</sup>'* in AMJ 148 should be restored as *s<sup>2</sup>[y]'* Ar. *šiya'* a plural form of *šī'ah*, see Appendix 2.

<sup>58</sup> In the expression *bḡḥt h<sup>o</sup>s<sup>1</sup>ḥ<sup>1</sup> 'n ḥt* 'searching for male ostrich of these regions after male ostrich'

drawings although its use in this context is not very frequent<sup>59</sup> and, given that an artist is referring to a specific subject, the lack of definition in so many cases is strange perhaps indicating that a definite article should be supplied, the particle *h* on the few occasions it is used having a demonstrative force. It also occurs in AMJ 64 and KJA 20. The demonstrative *dh* occurs in MNM b 6.

#### 7. The particles *w* and *f*:

The conjunction *w* is employed as a simple co-ordinate of verbs and nouns. It possibly has a sequential sense in KJA 28, although the interpretation of the text is somewhat doubtful. *f* introducing a series of subsequent actions with the meaning 'and so' occurs in KJA 23, 28 ?, KJC 138, 139 and in the second part of KJC 140. It is possibly used as a simple co-ordinate in KJB 13. *w* is used after a *l N* phrase to introduce a clause, although there are a few cases where it does not occur<sup>60</sup>.

Texts introducing simple authorship, those referring to drawings, prayers and statements are sometimes introduced by *w* and in one instance of a statement (KJC 140) by *f*<sup>61</sup>. A distinction for the use of the particle cannot be made from the grammatical form of the following word which might be a proper name (*w N*, *w N htt*, *w ds<sup>2</sup>ry*, *w ds<sup>2</sup>r*), a pronoun (*w 'n*, *w m hll* (KJC 46)) or a verb (*w dkr*, *w d', f slh*). In some instances a case might be made for interpreting *w* as a conjunction<sup>62</sup>. On the other hand *w* occurs as an introductory particle in Sabaic which is its most likely function in prayers and statements among the Hismaic texts and possibly among all the examples found in these inscriptions<sup>63</sup>.

#### 8. The vocative particle:

Among the Hismaic texts from the *Hismā* the vocative particle *h* is attested in prayers of the type *h Div.N l N* and in a doubtful text with an expressed imperative (KJC 115). Littmann (1904(a): 55; 1904(b): 120-1) explained the particle in Safaitic and Thamudic B from *ḥarf al-tanbīh*, *hā*, in Arabic (Wright I: 268) which occurs in the compound vocative *'ayyuhā* (Wright I: 294; II: 85). A more satisfactory explanation is that of Winnett and Harding (1978: 47) who suggest it should be explained as a variant of the vocative particle found in Arabic which is most commonly attested as *'a*, *yā* and *'ayā* (Wright II: 85). A form of the third occurs as *hayā* (Wright I: 294) which is attested in Safaitic *hy* (Winnett and Harding *ibid*, cf. Littmann 1940: 111).

When *lh* and *lt* are invoked in prayers of this type the particle *m* following the divine name is also used. *lh* is not attested elsewhere in Hismaic (except as a theophoric element in compound names). *lt* on the other hand does occur in prayers using *dkr* and *d'* but never with the *m* particle. This suggests that the use of *m* is restricted to *lh* and *lt* when they follow the vocative *h* and possibly only in this *particular* type of prayer.

A possible later parallel is found in Arabic *allāhumma* which is the most common form for expressing the vocative with the name of God (Wright II: 89D, Lane: 83c). The *m* has been explained as a substitute for the suppressed vocative

<sup>59</sup> In Safaitic it is almost always used in this context.

<sup>60</sup> See KJC 351 and TIJ 204.

<sup>61</sup> AMJ 12 might be an example of a name introduced by *f*.

<sup>62</sup> See Ch.4.A.3 and Ch.4.B.3.

<sup>63</sup> Beeston 1984: 31: 4 suggests the particle in Sabaic has a deictic force.

particle *yā* (Lane *ibid*), although occasionally in poetry the expression is found with the vocative particle *yā allāhumma* which corresponds more closely to the situation found in these types of prayers.



## Ch.4

### 4. The Content and Structure of the Inscriptions:

The content of the Hismaic texts from *Wādī Judayyid* falls into five categories: A. Texts of simple authorship B. Texts accompanying drawings C. Prayers D. Curses E. Statements expressing emotions F. Statements relating to hunting activities. There are three texts (KJC 84, 278, 733) which, at present, defy any convincing translation.

#### A. Texts of simple authorship:

##### 1. Texts of the form *l* N:

The overwhelming majority of texts of simple authorship are introduced by the particle *l*<sup>1</sup>. The author either limits himself to his own name or includes a patronymic and sometimes a more extended genealogy, occasionally, he adds his tribal affiliation. The filial relationship is expressed by *bn*<sup>2</sup> (and, in the few texts by women, by *bnt* or *bt*<sup>3</sup>) and in one instance by a variant form *mn*<sup>4</sup>. Tribal affiliation is indicated by *ʿl*, Ar. *ʿāl* ‘family’<sup>5</sup>, which is introduced by the relative particle *q* and in KJC 641 by the preposition *mn* ‘from’<sup>6</sup>. In AMJ 148 the relative particle *q* is used alone<sup>7</sup>.

There are several examples of extended genealogies, the longest going back ten generations (KJA 138)<sup>8</sup>. The extent of the genealogy expressed by a particular individual is not consistent and does not appear to depend on convention or the need to express, in every instance, the full extent of his knowledge of his predecessors<sup>9</sup>. In

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<sup>1</sup> *l* is used to introduce Safaitic texts of simple authorship; in Tham.B both *l* (see, for example, JS 324, 328) and *nm* are used (Winnett 1937: 28-30; Littmann 1940: 49-51), in Tham.C *l* is used (see JS 18, 25, 31 etc.) and *w*, ‘I am’ see, for instance, JS 181, 184, 195.

<sup>2</sup> As in Safaitic, Tham.D and Tham.B although in some of the texts of the last type from *Hāʿil* Winnett reads *b* as indicating ‘son of’, see WHI 25, 32, 33.

<sup>3</sup> See Do XX 37, 11, KJC 329, TIJ 98, 99 and 280, the interpretation of all these texts is somewhat doubtful.

<sup>4</sup> See KJC 128 and Ch.3.A.6.

<sup>5</sup> I am using the word ‘tribal’ as a matter of convention. What type of social group *ʿl* in *q ʿl* refers to is uncertain, see Harding 1969. *ʿhl*, Ar. *ʿahl*, occurs in the mixed text WTI 48a iii.

<sup>6</sup> *q ʿl*, which occurs in Safaitic, is not attested in other types of Thamudic; *mn ʿl* occurs in Nabataean, see, for instance, JS Nab, 180, LP Nab. 43, 44 and Safaitic, WH 21. I am grateful to Mr Michael Macdonald for pointing out these references to me.

<sup>7</sup> In this text the author’s grandfather’s name and the name introduced by *q* are both *ʿfšy*.

<sup>8</sup> Several editors have remarked that the Thamudic texts rarely give long genealogies in comparison to Safaitic where extended genealogies are frequent; Littmann 1940: 23-24; Van den Branden 1966: 34; Winnett and Harding 1978: 20.

<sup>9</sup> For example, *ʿn m bn brd bn mtr* occurs in KJA 332, KJC 638 but with an additional generation in KJC 114 and with a further two in KJC 174. Variations in the length of

some texts the author continues his genealogy after the main statement, a form which also occurs in Safaitic. This is most frequently attested with texts accompanying drawings but not exclusively so<sup>10</sup>.

Simple authorship, therefore, is expressed in most cases in one of the following forms: -

*l N*

*l N bn N* etc.

*l N bn N* (etc) *q' l* (or *mn 'l*) Tr.N

The *l* indicates the dative of possession ‘for’ used in the same way as the preposition is used in Arabic to refer to an author of a book etc. (Wright II: 149) and expressed in English by the preposition ‘by’.

## 2. Texts of the form *w N htt*:

In two instances (RJC 150 and RJC 658) the phrase *w N htt* ‘And N is [the] inscriber’ which is mostly used to express the authorship of drawings and, sometimes, statements and prayers, is employed to express simple authorship<sup>11</sup>. In previous editions of Himaic texts, *htt* has been translated as a verb and the statement rendered ‘And N wrote [it]’ or, where the text is accompanied by a drawing, ‘And N drew [it]’<sup>12</sup>. The word order, however, is contrary to instances where verbs occur with a subject expressed, either by a proper noun or substantive, where the subject follows the verb. *htt* therefore must be either a participle *hātīt* or the noun *hātā*<sup>13</sup>. I have translated the root *htt* in this context as ‘inscribe’ as the expression refers to both texts and drawings and seems to have a wider meaning referring to the activity of actually cutting in to the rock, closer to Ar. *hātāta* ‘he drew lines’.

The recurrent use of the phrase *w N htt* seems to support the translation of *l* as ‘by’ (§.1). In complex statements, *l N* and *w N htt* are rarely found together. The reverse would be the case if *l* simply meant ‘for’<sup>14</sup> since, given that the phrase ‘And N is [the] inscriber’ is in use in the dialect, it would be natural for the inscriber to use it if the *l* meant ‘for’ which did not express or imply his actual writing of the text.

The infrequent use of the two phrases in conjunction also has implications as to whether the writing of the texts was done by a few ‘scribes’ at the request of

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the genealogy written by a particular author also occurs in Safaitic, see *zn 'l* in WH 53, 123, 299 etc.

<sup>10</sup> See Winnett and Harding 1878: 15, n.15 for this feature in Safaitic. See KJA 44, 76, 290 etc. In KJA 20 the author possibly writes his patronymic in the middle of a love text and in KJB 63 the author continues his genealogy at the end.

<sup>11</sup> JS 665 and 692 cannot be used as examples of *w N htt* being employed to express simple authorship, as the editors have only included a few drawings in their facsimilies and so we do not know for certain whether the texts are accompanied by drawings or stand alone.

<sup>12</sup> I adopted this translation in King 1988.

<sup>13</sup> For a similar sentence form see the end of KJC 145 ‘- *w m 'z brr*’.

<sup>14</sup> Littmann 1943: viii.

others<sup>15</sup>. Occasionally this might have occurred, and joint texts (§ 6) were probably written by one of the authors, but if it was true in the majority of cases then, since ‘N is [the] inscriber’ was a phrase in use, there would be a high proportion of texts of the form *l N<sup>1</sup> w N<sup>2</sup> htf* where N<sup>1</sup> is the name of person for whom the text is being written and N<sup>2</sup> is the name of the man who wrote the inscription.

On the rare occasions where *l N* and *w N htf* are attested together, the subject of both phrases is the same, i.e. the texts are of the form *l N<sup>1</sup> w N<sup>1</sup> htf*<sup>16</sup>. *w N htf* is probably added for emphasis or to be explained by the desire of the writer to increase the length of his inscription, rather than adding significantly to the content, by using a familiar formula<sup>17</sup>.

### 3. Texts introduced by *w l* and *w*:

a. AMJ 128 reads (*w*) *l nst bn s<sup>mn</sup>* and Rh 6 *w l mqt l bn bkr*. Both texts occur on rocks with several other inscriptions and it seems likely that the *w* here should be interpreted as a conjunction, *l* as a *lām auctoris* or is and the texts translated ‘And by *nst* son of *s<sup>mn</sup>*’ and ‘And by *mqt l* son of *bkr*’ respectively. The *w*, thus conjoining the author’s text with the others on the rock i.e. having read the names the author wants to include himself (and express his inclusion) in the group<sup>18</sup>.

b. Names introduced by *w* alone occur in several texts among the present collection<sup>19</sup> and in those published in Harding and Littmann 1952<sup>20</sup>. The examples are very few and the function of the *w* in these texts is open to alternative interpretations. Where there are other texts on the rock<sup>21</sup> its function might be similar to that of *w* in AMJ 128 described above, used to express the author’s inclusion in the group. Similarly, some of these texts occur on surfaces with contemporary drawings and the author might be expressing his participation in inscribing them, by conjoining his name to the text which acknowledges the drawing. Alternatively, the *w N* texts in these cases might be incomplete *w N htf* phrases which is a common method of expressing the authorship of drawings<sup>22</sup>.

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<sup>15</sup> Littmann 1904(b): 111-112; viii. KJA 28 is written by *bn y* and *br d* although the subject of the text is *hn*. They are not, however, scribes, see the commentary.

<sup>16</sup> See, however, KJB 58 – 58a where the situation is ambiguous.

<sup>17</sup> I am grateful to Mr Michael Macdonald for pointing out to me that the use might be emphatic.

<sup>18</sup> KJC 612 reads *w l* which might be at the start of a text with a similar structure to AMJ 128 and Rh 6. See also SIAM 44. For texts using *w l* associated with drawings, see § B.3.a below.

<sup>19</sup> KJA 219, 298, 352, KJB 150, KJC 35, 40, 41, 92, 647, 673a, 674, 727, 736.

<sup>20</sup> See, for instance, TIJ 129, 356 and 434 the last of which I would read *w s<sup>l</sup> d bn tmlhwr bn ’ys<sup>l</sup>* (King 1988: 313 n.10). Less certain examples occur in TIJ 97, 98, 99 and (TIJ) 449a. AMJ 12 reads *fbr* which is difficult to explain as a name and where the *f* might be a particle, *fbr* ‘And *br*’, on the other hand, see §. 4 below.

<sup>21</sup> See, for instance, KJA 219, 298, KJC 647, 727 and TIJ 129.

<sup>22</sup> See § B.2, below. In some cases there is insufficient space on the rocks for the texts to be continued, see KJC 40-41. See § B.3 for other texts (KJA 113 and KJC 744) where *htf* might have left out.

On the other hand, KJA 352, KJC 736 and TIJ 434 occur by themselves where such an interpretation of *w* as a conjunctive particle would be inappropriate and in these cases, and perhaps in all the instances quoted above, the *w* should be interpreted as an introductory particle, with a function similar to that occurring at the beginning of complex statements and probably occasionally used to express the authorship of drawings as well (see Ch. 3. C. 5 and § B.3.b below).

#### 4. Texts with no introductory particle:

There are several instances where one word, which might be interpreted as a name, is written without any introductory particle<sup>23</sup>. The only clear instance of a name occurs in AMJ 14<sup>24</sup>, otherwise the contexts are doubtful and the readings uncertain. It is also noticeable that the authors who have written their names frequently with an initial *l*, never seem to omit it as an alternative. Where, therefore, these possible names occur without an introductory particle, many of them are probably written as an experiment in inscribing rather than with the intention of writing a text<sup>25</sup>.

#### 5. Texts of the form *w 'n* N:

The phrase *w 'n*, Ar. *wa 'anā*, 'And I am ' is used to introduce simple authorship in one instance (KJC 646). It occurs most frequently as an expression of authorship in Thamudic C and in several of the texts published by Winnett from the *Hā'il* area<sup>26</sup>.

#### 6. Joint authorship:

A few joint texts of simple authorship are attested. AMJ 136, TIJ 227 and CTSS lb (from outside the *Hismā*) are introduced by *l* and KJA 157 and TIJ 228 by *w*<sup>27</sup>. A love text of joint authorship occurs in KJA 28<sup>28</sup>.

#### B. The authorship of drawings:

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<sup>23</sup> See, for instance, AMJ 14, KJA 150b, 166a, 218, 256, KJC 31a, 476, 162 etc., LAU 1, 2, 20, 21, TIJ 56a, 280.

<sup>24</sup> Which reads *bnhmr. w'l bn s'l dlh* in KJB 179 might be a separate text but, even if it is, the reading is ambiguous as the *w* might be an introductory particle, see the commentary to the text and § A.3.b above. TIJ 280 may read *ts'ib bt 'r*, if this interpretation is correct, then it would be an instance of a text of simple authorship without an initial particle. There is no photograph of WAM T 17.

<sup>25</sup> In Harding and Littmann 1952 there are several texts which have been read without an initial *l*. Except in three instances (TIJ 56A, 178, 387), a case can be made that either there is a *l* or there could be a *l* obscured by damage to the rock surface. The examples given by Littmann 1940: 40-43 are all Taymanite except no. 9 which is Tham.B (no. 11 is a doubtful copy).

<sup>26</sup> For examples in Tham.C, see JS 181, 184, 195 etc. Examples from the *Hā'il* area include WHI 129, 136, 175.

<sup>27</sup> For instances in Saf., see Winnett and Harding 1978:17.

<sup>28</sup> The authors are not the subject of the text.

## 1. Texts of the form *l N*:

The subjects mentioned in the drawings are *bkr* Ar. *bakr* ‘young male camel’; *bkrt*, Ar. *bakrah*, ‘young female camel’; *gml*, Ar. *jamal*, ‘male camel’<sup>29</sup>; *frs<sup>l</sup>*, Ar. *faras*, ‘horse’<sup>30</sup>; *klb*, Ar. *kalb*, ‘dog’; *klbt*, Ar. *kalbah*, ‘bitch’; *w<sup>l</sup>*, Ar. *wa<sup>l</sup>*, ‘ibex’. Authorship is expressed by a *l N* phrase, ‘By N’, either with or without an extended genealogy, which is sometimes expanded by (1) a substantive referring to the subject of the drawing or (2) the substantive *hṭṭ*, ‘drawing’ cf. Ar. *ḥaṭṭ*, pl. *ḥaṭṭūṭ*<sup>31</sup>. In some cases the latter occurs (3) in construct with a substantive naming the subject depicted<sup>32</sup> and the word *kll*, ‘all’, Ar. *kull*, is used to mean that the author did all the drawing<sup>33</sup>. It always occurs after the substantive and has not been found with an enclitic pronoun in this context<sup>34</sup>. The patronym is sometimes written after the substantive. The article or demonstrative *h* occurs in KJB 70, 116, KJC 142, 222, 754.

### Examples:

- |     |         |  |
|-----|---------|--|
| (1) | KJA 62  | <i>l ḥmn w ḥl</i>  |
|     | KJA 69  | <i>l mṭy bkrt</i>  |
|     | KJB 70  | <i>l mḡny bn hn h w ḥl</i>   |
|     | KJB 116 | <i>l mḡny bn hwn h bkrt</i>  |
|     | KJC 142 | <i>l ḥmn h w ḥl</i>  |
|     | KJC 359 | <i>l s<sup>l</sup>yr<sup>o</sup> h bk[r][t]</i>                        |
|     | KJC 470 | <i>l mḥllt frs<sup>l</sup></i>   |
| (2) | KJA 207 | <i>l s<sup>2</sup>sr ḥṭṭ</i>   |
|     | KJB 8   | <i>l ḥs<sup>2</sup>s<sup>2</sup> ḥṭṭ</i>                               |
|     | KJB 53  | <i>l dḥ(r)n ḥṭṭ etc.</i>   |
| (3) | KJA 44  | <i>l d<sup>ḥ</sup> b ḥṭṭ kll bn s<sup>l</sup>m<sup>ḥ</sup> n bn qn</i> |
|     | KJB 74  | <i>l s<sup>l</sup> d ḥṭṭ w ḥl [w] klb</i>                              |
|     | KJB 181 | <i>l s<sup>l</sup>yr ḥṭ(t) kll</i>                                     |
|     | KJC 754 | <i>l wb ḥṭṭ h w ḥl</i>   |
|     | AMJ 67  | <i>l zḥn bn ---- bn ḥm ḥṭṭ gml</i>                                     |

## 2. Texts of the form *l N<sup>1</sup> w N<sup>2</sup> ḥṭṭ* and *w N ḥṭṭ*:

In three examples referring to drawings the *l N* phrase is expanded with the phrase *w N ḥṭṭ*, ‘And N is [the] inscriber’.

KJA 132      *l kmy bn tmlh w kmy ḥṭṭ*

<sup>29</sup> See KJB 59.

<sup>30</sup> See the commentary to KJA 113.

<sup>31</sup> When *ḥṭṭ* is a substantive I have translated it as ‘drawing’ (cf. § A.2) since ‘inscription’ tends to imply writing while ‘engraving’ has connotations which are not applicable to the rock art found here.

<sup>32</sup> See KJB 74, KJC 518, 754 etc.

<sup>33</sup> See Ch.6.A.

<sup>34</sup> cf. Wright II: 205-206. JS 665 has a *h* after *ḥṭṭ* which might be a pronominal suffix. The copy, however, is doubtful and possibly incomplete. *l ḥmmt kll* ‘By *ḥmmt* all [of it]’ occurs in JS 614.

KJC 749      *l s<sup>1</sup>lm bn z<sup>1</sup>nt w s<sup>1</sup>lm bn z<sup>1</sup>nt h<sup>1</sup>tt*<sup>35</sup>  
 TIJ 134      *l gryt bn 'bd bn hml w gryt h<sup>1</sup>tt*<sup>36</sup>

I suggested above that the content of these texts (*l N w N h<sup>1</sup>tt*) is essentially repetitive<sup>37</sup>. More frequently the *l N* phrase is not written and (1) *w N h<sup>1</sup>tt* 'And N is [the] inscriber' is used as the sole expression of the authorship of drawings. In some instances (2) the subject of the drawing is expressed by a substantive in construct and *kll* is again used to state that the author did all the drawing himself. The inscriber's patronymic is quite often written after the word *h<sup>1</sup>tt*.

Examples:

- (1) KJA 16      *w 's<sup>2</sup>sr h<sup>1</sup>tt*  
 KJA 55      *w d' b h<sup>1</sup>tt*  
 KJA 76      *w s<sup>1</sup>yr (h<sup>1</sup>)tt bn s<sup>1</sup>lm etc.*  
 KJB 148      *w d' b bn s<sup>1</sup>m 'n h<sup>1</sup>tt*  
 KJB 155      *w 's<sup>2</sup>sr bn zdqm h<sup>1</sup>tt etc.*  
 KJC 442a      *w 'rs h<sup>1</sup>tt bn hrs<sup>1</sup> bn s<sup>1</sup>lm etc.*
- (2) KJC 30      *w zdn h<sup>1</sup>tt kll*  
 KJC 39      *w ftyt h<sup>1</sup>tt bkrt*  
 KJC 48      *w grf h<sup>1</sup>tt bkrt w frs<sup>1</sup>*  
 KJC 51      *w grf h<sup>1</sup>tt w 'l*  
 KJC 60      *w grf h<sup>1</sup>tt bkr*  
 KJC 144      *w zdlh h<sup>1</sup>tt klbt*  
 KJC 408      *w rfd h<sup>1</sup>tt w 'l*  
 AMJ 52      *w hgg h<sup>1</sup>tt kll bn bgl*  
 AMJ 55      *w glmt h<sup>1</sup>tt h w 'l kll*  
 WAM T 34      *w gryt bn 'bd h<sup>1</sup>tt b(k)rt*

### 3. Texts beginning with *w l* and *w*:

- a. There are two texts accompanying drawings which start with *w l*:

KJB 59      *w l s<sup>2</sup>sr h<sup>1</sup>tt bkrt w gml*  
 KJB 61      *w l drs<sup>p</sup>*

Since there are several other texts on the rock face as well, it is possible that *w l*, in both these cases, should be translated 'And by --', as suggested for AMJ 128 and Rh 6 (see § A. 3. a above), whereby the authors are expressing their inclusion in inscribing the drawings.

There are, however, some unpublished texts introduced by *w l* where the following word is not a proper name and where I would translate *w* as an introductory particle and the *l* as similar to Ar. *la* 'indeed' and used to emphasize the content of the

<sup>35</sup> The interpretation of this text is doubtful, see the commentary.

<sup>36</sup> Although they are not shown on the published facsimile, the rock face is covered in drawings.

<sup>37</sup> See § A.2.

inscription<sup>38</sup>. I think it is quite likely that *w l* in KJB 59 should also be translated in this way, although until we have more examples the interpretation must remain open to question.

b. KJA 113 and KJC 744 read *w 'bd bn s'lyr frs'l* and *w l̄t h w l* where there might be an intentional ellipse of *h̄tt̄*<sup>39</sup> or the word might simply have been left out by mistake<sup>40</sup>. However, more examples of this kind would suggest the texts are complete and the *w* is an introductory particle equivalent to that found in prayers, statements and texts of simple authorship (see Ch.3.C.7 and § A.3.b above).

In some cases there is more than one signature accompanying a drawing clearly indicating that several individuals participated in inscribing it<sup>41</sup>. In all the examples the artists claim co-authorship of the drawing in individual inscriptions rather than in a joint text.

C. There are four recurrent types of prayers among the texts<sup>42</sup>.

1. Invocations using *dkr*:

Most prayers using the word *dkr*, Ar. *dakara*, 'remember', begin with a *l N* authorship phrase but there are some exceptions. In the majority of cases the invocatory clause is introduced by *w* which is followed by perfect verb with an optative sense, the deity's name and the object of the verb<sup>43</sup>. In some of the texts the

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<sup>38</sup> The texts are among a corpus recorded by David Jacobson. The use of *w l* would be similar to that of *bly* found at the beginning of some Nabataean inscriptions JS Nab. 44, 95 etc. and *wly* in JS Nab. 373 (*bly wly dkyr hlyšw br s'ly*). Jausen and Savignac 1909 translate them as 'Oui!' etc.

<sup>39</sup> Restored versions of the texts might read *w 'bd bn s'lyr [h̄tt̄] frs'l* and *w l̄t [h̄tt̄] h w l*. I do not think KJA 113 should be translated as 'And *bd* son of *s'lyr* is [the] horseman' as there are no other examples among Hismaic texts or, as far as I know, in Saf. where the authors acknowledge themselves as the subject of the drawings.

<sup>40</sup> The lack of space on the rock face with KJA 113 might explain why the word was left out, but there is plenty of room on the rock with KJC 744. There are instances of mistakes in the texts (see Ch.3.B.10) and there are also prayers where a word (the verb 'grant') is implied in the meaning but not written (see § C.3).

<sup>41</sup> See Ch.6.A.

<sup>42</sup> For forms of prayers that are only attested once, see § 5 below.

<sup>43</sup> The vocative particle is not attested before the deity's name with the optative either here or in the texts using *d'* (see below). The same is true in Safaitic see, for instance, CSNS 2, where there is no vocative and the word order is the same as in texts using *dkr* under discussion here, *l ws'l 'bn 'wd w s'l 'dh rđw* 'By *ws'l* son of *'wd*, and may *rđw* help him'. Clark says the text is unusual because of the lack of the vocative and because the divine name occurs after the verb. He is, however, confusing the structure of texts using the *optative* with that of texts using the *imperative*. In the latter, the vocative *is* most frequently used and the divine name *does* precede the verb. See, for instance, King 1985: 50 where I quote some examples of Safaitic invocations: (1) using the optative, *f wqyh rđw* (I divided up the letters incorrectly in the publication), 'and may *rđw* protect him' (2) using the verb 'grant' implied in the text, *w h rdy 'yrt m hwl̄t*, 'and O *rđy* [grant] vengeance from [the] *hwl̄t*' (3) using an expressed

author concludes with a *w N ḥtt* phrase, which in KJC 711 and AMJ 137, is the sole expression of authorship<sup>44</sup>. In all the examples from *Wādī Judayyid* the prayers are addressed to *lt* but in AMJ 46 *ds<sup>2</sup>r* is invoked.

The object of the prayer is denoted either by a proper noun or a substantive. The latter is sometimes suffixed with the first person plural pronoun *-n* and the substantive *kll*, ‘all’ is often used in addition, either in construct with the main noun or with the third person plural pronominal suffix *-hm*. The prayers are made either for an individual or for a list of people or a group.

The substantives, which are used, express a wide variety of relationships: *ʿs<sup>2</sup>y* ‘ (KJA 36), ‘companions’ (cf. Ar. *šay* ‘, pl. *ʿašyā* )<sup>45</sup>; *ʿl* (JS 35), ‘family’ (cf. Ar. *ʿāl*); *ʿhl* (KJC 42), ‘family’ (cf. Ar. *ʿahl*); *kll rhṭ ṣdq* (CTSS 3), ‘all true people’, (cf. Ar. *rahṭ* and *ṣidq*); *kll ʿs<sup>2</sup>r ṣdq* (MNM b 6) ‘all true kinsmen’, (cf. Ar. *ʿašīrah* and *ʿašīr*); *ʿlm* (AMJ 148) ‘chief’ (cf. Ar. *ʿalam*); *kll mn yqry wq ʿn* (MNM b 6) ‘all who read our inscription’; *ndm* (KJC 202) ‘boon companion’, (cf. Ar. *nadīm*)<sup>46</sup>. In most instances where a group is mentioned the author gives his tribal affiliation.

A similar prayer *dkrt ʿlt(w)* occurs in Nabataean texts from around *al-ʿUlā* and in several of the texts from the shrine at *ʿAyn Shallālah* in *Wādī Ramm*<sup>47</sup>. In Safaitic there is only one occurrence where *dkr* is used in a prayer. The text is unpublished (Stehle 158706) and in it *ds<sup>2</sup>r* is asked to remember *rhṭ ṣdq* ‘true people’ and curse *rhṭ s<sup>1</sup>* ‘wicked people’ cf. Ar. *sū*<sup>48</sup>.

In all the examples of this prayer, except one, KJC 272, there is an explicit expression of authorship and in no instance does the author’s name occur in the list of people for whom the invocation is made. The prayer is written by the author for others. KJC 272 *w dkrt lt ʿbdhrṭt*, on the other hand, is possibly a prayer written by the author for himself<sup>49</sup>, although, since this is the only possible example of the

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imperative verb, *f h ʿlt flṭh*, ‘and O ʿlt deliver him’ (there is a misprint in the publication where vocative particle has been left out). An exception to this in Hismaic occurs in KJC 115. The meaning of the text, however, is unclear.

<sup>44</sup> In KJC 202 and AMJ 46 *l N* and *w N ḥtt* are used.

<sup>45</sup> The word is well attested in Saf. in a different context, see WH 682, 975 etc. In AMJ 148 it is possible that a plural form *šīya* ‘ should be restored in which case, both there and the plural *ʿašyā* ‘, should probably be translated from Ar. *šī ʿah* ‘followers’. See the commentary to AMJ 148 in Appendix 2.

<sup>46</sup> The reading and interpretation of the expression *kll ḍyrn* in RTI B are uncertain, see the examples below and Appendix 2.

<sup>47</sup> See JS Nab. 212, 213 and Savignac 1933 AS nos. 3, 7, 8 etc.

<sup>48</sup> The inscription comes from between *Jabal Ašqāf* and *Qaṣr Burqu* ‘ in the *Ḥarrah* of northern Jordan and is now in the Field museum Chicago. The text is going to be published by Mr Michael Macdonald and I am grateful to him for allowing me to quote it here.

<sup>49</sup> There is evidence that where the author is not the subject of a prayer or statement, an explicit expression of authorship is used (§ G below). Here, therefore, where there is no explicit expression of authorship it is possible that *ʿbdhrṭt* is the subject and the author. For texts using *d* ‘ which were probably written by the author for himself, see § 2, below.

invocation being made by the author for himself, this interpretation must at present remain uncertain.

The prayers express a blessing on an individual or frequently on a group. In this context it is significant that the author very often gives his tribal affiliation, which, given that it is rarely mentioned in other texts, suggests that it is relevant here to the expression of the blessing which is often made for a social group (see the list of substantives above), although not always an *l*<sup>50</sup>. The use of the first person plural pronoun suggests that, at least on occasion, the author is writing the text not only on his own behalf but in the presence of and on behalf of at least one other person<sup>51</sup>.

In MNM b 6 the blessing is used on those who read the inscription. Its function here is comparable to blessings occurring in Safaitic where, for example *ḡnmt* (booty) and *s<sup>l</sup>lm* (peace) is invoked for those who leave the inscription alone. Stehle 158706 quoted above which, although it is Safaitic, uses the same vocabulary as the Hismaic texts suggesting that the usage is similar in both dialects, opposes *ḏkr* with *l 'n*, 'curse' (cf. Ar. *la 'ana*) a verb which is used in both Safaitic and Hismaic to express a curse on those who damage inscriptions.

Evidence that the prayer is used as a memorial text for the dead, either associated with burials or standing alone, is inconclusive. Unlike some of the Safaitic inscriptions used in this context, the content of the attested texts does not offer any clue. Clark (1980: 126-127) suggests that his inscriptions are written on tombstones but, as with the two texts written on stone objects (a tripod saucer and a bowl)<sup>52</sup>, which may have been grave offerings, the provenance and context in which they were found is unknown. Equally, KJC 711 from the present collection is one among several inscribed stones which were found on a grave, although it is uncertain as to whether the inscriptions are contemporary with the burial or whether the stones were re-used after being inscribed<sup>53</sup>.

Examples:

- KJA 36      *l yḏr bn 'bd bn yḏr bn whblh ḏ 'l zydt w ḏkrt lt 's<sup>2</sup>y 'n*  
 By *yḏr* son of *'bd* son of *yḏr* son of *whblh* of the tribe of *zydt*; and may *lt* remember our companions
- KJC 42      *[l] ( ' )fl ḏ 'l ḡy (w) ḏkrt lt 'h(l) kllh*  
 [By] ( ' )fl of the tribe of *ḡy*; and may *lt* remember [the] family all of it
- KJC 202      *l ḡg bn s 'dt [w] [ḏ]krt lt ndmn 'bd 'l ( ' )[ḡ]wr bn mḡwr w ḡg ḡḡḡ*  
 By *ḡg* son of *s 'dt*; [and] may *lt* remember our boon companion *'bd 'l ( ' )[ḡ]wr* son of *mḡwr*; and *ḡg* is [the] inscriber
- KJC 272      *w ḏkrt lt 'bdḡḡḡḡ*  
 And may *lt* remember *'bdḡḡḡḡ*
- KJC 641      *l 'ly bn 'sfr mn 'l mzn w ḏkrt*  
 By *'ly* son of *'sfr* from the tribe of *mzn*; and may *lt* remember our

<sup>50</sup> In AMJ 148 and JS 35 the names of the social groups are mentioned in the prayer.

<sup>51</sup> His function would not be exactly that of a 'scribe' but more of a representative.

<sup>52</sup> Naveh TSB C and CSP 2.

<sup>53</sup> See, however, Ch.7. The other inscriptions found near or on the graves are just names, some of them possibly of people who have written texts elsewhere in Sites A, B and C.

- companions, all of them
- KJC 711 *w ḏkrt lt zḅ´ w blṣṭ° w ´mr° w zd --- (s¹)[ ´jd´l ḥṯṯ*  
 And may *lt* remember *zḅ´* and *blṣṭ°* and *´mr°* and *zd ---*; and *(s¹)[ ´jd´l* is [the] inscriber
- AMJ 46 *l ḥbb bn bnlh ḥbb w ḏkr ds²r s²kmlh w ḥbb ḥṯṯ*  
 By *ḥbb* son of *bnlh* son of *ḥbb*; and may *ds²r* remember *s²kmlh*, and *ḥbb* is [the] inscriber
- AMJ 137 *ḏkrt lt ´l´n w wtr ḥṯṯ*  
 May *lt* remember *´l´n*; and *wtr* is [the] inscriber
- AMJ 148 *l bnt bn ḡnt bn ´fṣy w ḏkrt lt ´fṣy w ´lm[´]h w ´qrb w ´wḏ w s²[y]´n kllhm w bnt ḥṯṯ ḏ ´fṣy*  
 By *bnt* son of *ḡnt* son of *´fṣy*; and may *lt* remember *´fṣy* and its chief and *´qrb* and *´wḏ* and our followers all of them, and *bnt* is [the] inscriber who is of *´fṣy*
- CSP 2 *---]m bn tmds²r bn flgt bn wtr bn ṣṛm w ḏkrt lt ṣṛm w tm w ´m w ´s¹d w ḥ(d)*  
 ---]m son of *tmds²r* son of *flgt* son of *wtr* son of *ṣṛm*; and may *lt* remember *ṣṛm* and *tm* and *´m* and *´s¹d* and *ḥ(d)*
- CTSS 1a *l mkr bn rs²t w ḏkrt lt ´mr w s¹´d´l w w´l w ḥlf w fṣ w ´ṣm w lws¹ w ḥzmt w ´s¹d w grmlh w ´ys¹ w bn ´mt*  
 By *mkr* son of *rs²t*; and may *lt* remember *´mr* and *s¹´d´l* and *w´l* and *ḥlf* and *fṣ* and *´ṣm* and *lws¹* and *ḥzmt* and *´s¹d* and *grmlh* and *´ys¹* and *bn ´mt*
- CTSS 3 *l ṣht bn wd ḏ yl n ´lt w ḏkrt lt kll rhṯ ṣdq*  
 By *ṣht* son of *wd* of the tribe of *n´lt*; and may *lt* remember all true people
- JS 35 *l (s¹)´dlh bn b(r)d ḏ ´l wly w ḏ(k)r(t) (l)t ´l wly w ---*  
 By *(s¹)´dlh* son of *b(r)d* of the tribe of *wly*; and may *lt* remember the tribe of *wly ---*
- JS 179 *l ´s¹lh [w] ḏkrt lt ´bd bn s²hl*  
 By *´slh*; and may *lt* remember *´bd* son of *s²hl*
- JS 670 *w ḏ(k)rt lt (ḡ)tm-bn*  
 And may *lt* remember *(ḡ)tm---*
- KU 2 *l ´qrb w ḏkrt lt ´ḏnt w wtr fh lt s¹lm w qbll*  
 By *´qrb*; and may *lt* remember *´ḏnt* and *wtr*, and O *lt* [grant] security and acceptance
- Meek *l ´qrbn bn ḡtlh ḏ ´l m´n´l w ḏkrt lt ´s¹lmt w tmlh w (r)hdt w mqm w ns¹r w tm*  
 By *´qrbn* son of *ḡtlh* of the tribe of *m´n´l*; and may *lt* remember *´s¹lmt* and *tmlh* and *(r)hdt* and *mqm* and *ns¹r* and *tm*
- MNM b 6 *l wtr bn tmlh bn wtr bn ms¹lm ḏ ´l mny w ḏkrt lt mḥrs¹ bn ḥlflh bn whbn w kll ´s²r ṣdq w kll mn yqry wq´n ḏh*  
 By *wtr* son of *tmlh* son of *wtr* son of *ms¹lm* of the tribe of *mny*; and may *lt* remember *mḥrs¹* son of *ḥlflh* son of *whbn* and all true kinsmen and all who read this inscription of ours
- MNM c 7 *l ´s¹lm bn ´bdmk bn khl bn ´bdmk ḏ ´l rbt [w] ḏkrt lt ns¹k [w] mys¹ [w] ´wḏ s¹nt kbn s¹qy r´rbt*  
 By *´s¹lm* son of *´bdmk* son of *khl* son of *´bdmk* of the tribe of *rbt*; [and] may *lt* remember *ns¹k* [and] *mys¹* [and] *´wḏ* the year the watering place

- dried up in the pastures of *rbt*
- Naveh TSB C *l 'bmlk w dkr̄t lt hms<sup>l</sup> w mlḥ w s<sup>2</sup>'lh w krt w 'š w 's<sup>l</sup>d w hmgn w 'wd w ḡnl w bs<sup>l</sup>'d---*  
 By *'bmlk*; and may *lt* remember *hms<sup>l</sup>* and *mlḥ* and *s<sup>2</sup>'lh* and *krt* and *'š* and *'s<sup>l</sup>d* and *hmgn* and *'wd* and *ḡnl* and *bs<sup>l</sup>'d---*
- RTI A *l tm 'bd̄t w dkr̄t lt bln*  
 By *tm 'bd̄t*; and may *lt* remember *bln*
- RTI B *w dkr̄t lt kll ḏyr̄n w 'bddn w ḥṭṭn [w] ? ḡn w s<sup>l</sup>'dn w dkr̄t lt w wš<sup>l</sup>l (w) l 'nt [lt]*  
 And may *lt* remember all our harmed [ones] ? and *'bddn* ? and *ḥṭṭn* ? [and] *ḡn* and *s<sup>l</sup>'dn* and may *lt* remember *wš<sup>l</sup>l* and may [lt] curse
- TIJ 58 *l km bn gmhr w dkr̄t lt ḡt w ḥbk w 'bb w bkr w hl' w qnf̄d w wd w ḥmlg w qnf̄d w gm'*  
 By *km* son of *gmhr*; and may *lt* remember *ḡt* and *ḥbk* and *'bb* and *bkr* and *hl'* and *qnf̄d* and *wd* and *ḥmlg* and *qnf̄d* and *gm'*

## 2. Invocations using *d'*:

Apart from the examples found at the *Wādī Judayyid* sites and from other areas in the *Hismā* the prayer is attested in an inscription of unknown provenance (SIAM 39a). Ar. *da 'ā* (from the root *d'w*) with a direct object means 'he called or summoned him'<sup>54</sup> and *da 'ā al-mayyit* 'he called upon the dead' i.e. he praised the dead by mourning for him and enumerating his good qualities. The inscriptions on Rock f at Site C suggest that the prayer is, at least sometimes, written by the author for himself<sup>55</sup> and, therefore, not exclusively used for the dead but perhaps the implication of *d'* is that of 'praise or commend' whether the person is living or has died. Since the interpretation of the prayer is still so uncertain I have kept to a literal translation.

The formula of the prayers is similar to that employed with *dkr*: the invocatory clause is introduced by *w*<sup>56</sup> and a perfect verb with an optative sense is used<sup>57</sup>. The prayer is addressed to *lt* and *ds<sup>2</sup>ry* (also written *ds<sup>2</sup>r/ds<sup>2</sup>ry*). In all the examples we have, only one person is the object of the invocation, except KJB 135 where *lt* is asked to 'call' two people. None of the texts begin with *l N* and, where authorship is expressed explicitly, *w N ḥṭṭ* is used. There are several texts which have no explicit

<sup>54</sup> *da 'ā llāha* means 'he prayed to God' but in these texts the subject is clearly the deity; *da 'ā lahu* means 'he prayed for him or blessed him' but an indirect accusative is not attested here.

<sup>55</sup> KJC 758 *l tnn bn hn' bn zdqm*, KJC 761 *w d' ds<sup>2</sup>ry tnn* and KJC 760 *l mlgn* and (on a different face) KJC 762. Although we do not know that the texts by *tnn* and *mlgn* are by the same two people (Ch.5.C), it would be a remarkable coincidence if four people, two of whom had written the name *tnn* and two of whom the name *mlgn*, had all inscribed on the same rock. It is, therefore, most likely that they are the same people and the authors wrote the prayers KJC 761 and 762 for themselves.

<sup>56</sup> The occurrence of *w d' t lt* in KJB 136 in the middle of the text suggests that the *w* is a particle and not a radical.

<sup>57</sup> An exception possibly occurs in TIJ 17a where *lt* is invoked. There is no feminine ending to the verb and either it has been left out or the verb is an imperative.

expression of authorship<sup>58</sup>. In KJB 136 the invocation follows an expression of love, although this does not seem to have any relevance to it and the text does not help to clarify the context of the prayer.

Examples:

- KJA 171 *w d' ds<sup>2</sup>ry grf w 'n 'm h̄tt*  
And may *ds<sup>2</sup>ry* call *grf*, and *'n 'm* is [the] inscriber
- KJB 136 *rbt s<sup>1</sup>q[m] w s<sup>2</sup>q b d 'm w d 't lt fdg w ghfl w d 'm h̄tt*  
*d 'm* feels much sick[ness], and may *lt* call *fdg* and *ghfl*, and *d 'm* is [the] inscriber
- KJC 260 *w d' ds<sup>2</sup>r ldf*  
And may *ds<sup>2</sup>r* call *ldf*
- KJC 362 *w d 't lt rfd w m̄ty h̄tt*  
And may *lt* call *rfd*, and *m̄ty* is [the] inscriber
- KJC 648 *w d' ds<sup>2</sup>ry rb w dfrn h̄tt*  
And may *ds<sup>2</sup>ry* call *rb*, and *dfrn* is [the] inscriber
- KJC 761 *w d' ds<sup>2</sup>ry tnn*  
And may *ds<sup>2</sup>ry* call *tnn*
- KJC 762 *w d' ds<sup>2</sup>ry mlgn*  
And may *ds<sup>2</sup>ry* call *mlgn*
- AMJ 143 *w d' ds<sup>2</sup>ry zmlt w dr h̄tt*  
And may *ds<sup>2</sup>ry* call *zmlt*, and *dr* is [the] inscriber
- AMJ 144 *w d' ds<sup>2</sup>ry s<sup>1</sup>r*  
And may *ds<sup>2</sup>ry* call *s<sup>1</sup>r*
- SIAM 39a *w d 't lt s<sup>2</sup>bm*  
And may *lt* call *s<sup>2</sup>bm*
- TIJ 17a *(w) d '[t] lt '(m)rt*  
And may *lt* call *'(m)rt*
- TIJ 299 *w d' ds<sup>2</sup>ry d 'm w gnmt h̄tt*  
And may *ds<sup>2</sup>ry* call *d 'm*, and *gnmt* is [the] inscriber

### 3. Invocations of the form *h D.N. l N.* :

The most common type of prayer occurring in the texts from *Wādī Judayyid* are requests to the deities *ds<sup>2</sup>ry* (also written *ds<sup>2</sup>r* and *ds<sup>2</sup>r*) and *lh* and *lt*<sup>59</sup>. In most cases the prayer begins with the vocative particle *h* and the divine names *lh* and *lt* are always followed by the particle *m*<sup>60</sup>. On the whole, the request is not expressed and the verb 'grant' and the substantive denoting the request are omitted. The deity's

<sup>58</sup> See the examples on Rock f from Site C quoted above and see KJC 260, 761, 762, AMJ 144, SIAM 39a, TIJ 17a. Since there is no explicit expression of authorship, these were probably written by the author for himself, see § G.(1).

<sup>59</sup> Apart from the examples from the *Hismā*, a similar prayer occurs in Do XXVI 49, 5 from the *Madā'in Šālīh/Taymā'* area which, although, the *m*'s have an unusual stance, should probably be classed as Hismaic.

<sup>60</sup> See Ch.3.C.8. In KJB 42 it is possible that the prayer occurs with neither of the vocative particles although the rock is worn at the beginning of the text and the reading might be incomplete.

name is followed by the preposition *l* 'to' and a proper name<sup>61</sup>.

Where the request is made explicit the verb 'grant' is still implied and the nature of the request expressed by a substantive or substantives. The substantives attested in this context are: *ḡny*, (KJB 1) 'freedom from want', (cf. Ar. *ganā*); *s<sup>l</sup>'d*, (KJC 405, 442b, 555), 'good fortune', (cf. Ar. *sa 'd*); *s<sup>l</sup>b*, (KJC 145) 'gift, benefaction', (cf. Ar. *sayb* and Sab. *syb*); *ngy*, 'deliverance' (cf. Ar. *nagā*), which occurs in construct - *s<sup>l</sup>'d ngy*, (KJC 555) 'the good fortune of deliverance', 62 and *try*, 'sufficiency' (cf. Ar. *tarā*)<sup>62</sup>. In most of the texts, the substantive is written after *l* and the proper name but there are two instances where it occurs immediately after the divine name<sup>63</sup>.

In two instances what is requested is a person denoted by a proper name. In KJB 86 the context in which *ḏb 'n* is being requested is unclear, but in KJE 138 the person, a woman, is being asked for by a would-be lover<sup>64</sup>.

There are four texts where the prayer is introduced by *w*. In AMJ 124, and in one incomplete and doubtful example from Site E, KJB 104b, the vocative particle is used. In KJB 1 and KJC 369 the texts are introduced by *w* without the vocative particle before the divine name and an optative form of the verb should be restored than the imperative, 'And [may] D.N, [grant]', similar in structure to prayers using *ḏkr* and *d'*.

Examples:

KJA 14	<i>h ḏs<sup>2</sup>ry l 'd</i> O <i>ḏs<sup>2</sup>ry</i> [grant ?] to 'd
KJB 86 <sup>65</sup>	<i>h ḏs<sup>2</sup>ry l m 'z ḏb 'n</i> O <i>ḏs<sup>2</sup>ry</i> [grant] <i>ḏb 'n</i> to m 'z
KJB 93	<i>h ḏs<sup>2</sup>r l drs<sup>l</sup>t</i> O <i>ḏs<sup>2</sup>ry</i> [grant ?] to <i>drs<sup>l</sup>t</i>
KJB 138	<i>h ḏs<sup>2</sup>ry l ḥls<sup>l</sup> 'ḥlk dn s<sup>l</sup>qm w dn 'yt w dn b 's<sup>l</sup> w ḥblth</i> O <i>ḏs<sup>2</sup>ry</i> [grant] 'ḥlk to 'ḥls without sickness and without impotence and without distress and she has driven him insane
KJC 28	<i>h ḏs<sup>2</sup>ry l ygq w nqts</i> O <i>ḏs<sup>2</sup>ry</i> [grant ?] to <i>ygq</i> and <i>nqts</i>
KJC 405	<i>h ḏs<sup>2</sup>ry l 'gd s<sup>l</sup>'d</i> O <i>ḏs<sup>2</sup>ry</i> [grant] to 'gd good fortune
KJC 442b	<i>h ḏs<sup>2</sup>ry s<sup>l</sup>'d l b<sup>l</sup>sr</i>

<sup>61</sup> Despite the fact that the prayers do not have an explicit expression of authorship, this seems a more appropriate interpretation that 'by' in this context. Such an interpretation gives a more coherent translation when the texts mention a request, where, for example, 'O D.N by N [grant] substantive' lacks fluency.

<sup>62</sup> The requests made are paralleled, in some instances, in Safaitic although the substantives used are different, for example, *ḡnyt* C 586, 2163 and *ngwt* C 4842.

<sup>63</sup> See KJC 442b and KJC 729.

<sup>64</sup> Another love prayer with a different structure occurs in KJA 20.

<sup>65</sup> This and KJB 93 occur on the same rock (L) with other examples of the prayer (KJB 91, 96, 96a ?).

KJC 555	O <i>ds<sup>2</sup>ry</i> [grant] good fortune to <i>bʒr</i> <i>h ds<sup>2</sup>ry l m ʒ s<sup>1</sup> d ngy w try</i>
KJC 145	O <i>ds<sup>2</sup>ry</i> [grant] to <i>m ʒ</i> good fortune of deliverance and sufficiency <i>h ltm l m ʒ s<sup>1</sup>b w m ʒ brr</i>
KJC 729	O <i>lt</i> [grant] to <i>m ʒ</i> a gift, and <i>m ʒ</i> is dutiful <i>h ltm try l m ʒy</i>
KJA 340	O <i>lt</i> [grant] sufficiency to <i>m ʒy</i> <i>h lhm l lt</i>
KJB 18	O <i>lh</i> [grant ?] to <i>lt</i> <i>h lhm l bn ʼml</i>
Do XXVI,49.5	O <i>lh</i> [grant ?] to <i>ʼml</i> <i>h ltm l ml</i>
	O <i>lt</i> [grant ?] to <i>ml</i>
KJB 1	<i>w w ds<sup>2</sup>ry l s<sup>1</sup>d gny</i> [ ] And [may] <i>ds<sup>2</sup>ry</i> [grant] to <i>s<sup>1</sup>d</i> freedom from want
KJC 369	<i>w ds<sup>2</sup>r l hm</i> And [may] <i>ds<sup>2</sup>r</i> [grant ?] to <i>hm</i>
AMJ 124	<i>w h ds<sup>2</sup>ry (l) m ʒ</i> And O <i>ds<sup>2</sup>ry</i> [grant ?] to <i>m ʒ</i>

#### 4. Invocations using *s<sup>1</sup>m ʼt*:

Ar. *sami ʼahu* means ‘he heard him’ and with an indirect accusative ‘*sami ʼa lahu*’ ‘he listened to him’. The word *s<sup>1</sup>m ʼ* is attested in TIJ 312 and *s<sup>1</sup>m ʼt* in three texts from Site C and in a text published by Jobling, AMJ 133. In KJC 46 1.3 where two deities are invoked *s<sup>1</sup>m ʼt* is clearly not a verb, and I have interpreted it as the verbal noun *sum ʼah* which is synonymous with *tasmī ʼ* ‘the making of one to hear’ (Lane: 1429 a) and used here instead of the verb (Wright II: 74 Rem. a) to express the purpose of the offering mentioned in 1.2<sup>66</sup>. In the other texts the invocation would presumably express the purpose of writing the inscription. *s<sup>1</sup>m ʼ* in TIJ 312 is probably a perfect verb used to express an optative ‘may he hear’<sup>67</sup>. *s<sup>1</sup>m ʼt* occurs with an indirect accusative in KJC 115 and AMJ 133.

Examples:

KJC 46	
1.	<i>w m hll dy rh</i>
2.	<i>ht ʼs<sup>2</sup>w w rs<sup>1</sup>l</i>
3.	<i>s<sup>1</sup>m ʼt ds<sup>2</sup>ry w ktby</i>
1.	And whoever has encamped, whilst taking refuge, in the low-lying ground
2.	Give an [offering of] an evening meal and milk
3.	That <i>ds<sup>2</sup>ry</i> and <i>ktby</i> may hear

<sup>66</sup> The structure being similar to that of the phrase *fa ʼalahu ri ʼā ʼu<sup>n</sup> wa-suma ʼt<sup>a<sup>n</sup></sup>* ‘he did it to make men see it and hear of it’. Jobling 1986(a): 265 interprets *s<sup>1</sup>m ʼt* as the second person singular perfect used to express an optative ‘may you hear’.

<sup>67</sup> It is less likely that it should be interpreted as an imperative verb. See the structure of prayers using *dkr* and *d ʼ*, § C.1 and 2 above.

KJC 115	<i>s<sup>l</sup>m 't d[s<sup>2</sup>]ry l zdn w '(š)bh<sup>o</sup>h lt l 'kln</i> That <i>d[s<sup>2</sup>]ry</i> may listen to <i>zdn</i> and bind ? him O <i>lt</i> ---- <sup>68</sup>
KJC 649	<i>s<sup>l</sup>m 't k[tby]</i> That <i>k[tby]</i> may hear
AMJ 133	<i>s<sup>l</sup>m 't d<sup>s2</sup>ry l s<sup>2</sup>s<sup>2</sup>-</i> That <i>d<sup>s2</sup>ry</i> may listen to <i>s<sup>2</sup>s<sup>2</sup>-</i>
TIJ 312	<i>s<sup>l</sup>m ' d<sup>s2</sup>ry fš<sup>o</sup></i> May <i>d<sup>s2</sup>ry</i> hear <i>fš<sup>o</sup></i>

#### 5. Invocations using *zr* ' , *s<sup>l</sup>b* , ' *d* and *qdr*:

The verbs used in the prayers AMJ 145, KJC 317 and KJA 20 are only attested once<sup>69</sup>. They are attested in the perfect with an optative sense and the structure of the prayers are similar to those using *dkr* and *d*<sup>70</sup>. None of the texts are introduced by a particle. *zr* ' 'make sound strong' (cf. Ar. *zara* ' 'May God render him sound and strong'<sup>71</sup>) occurs in AMJ 133 and *s<sup>l</sup>b* in KJC 317 which perhaps means 'give' (cf. the Ar. substantive *sayb* 'gift' and *s<sup>l</sup>b* in KJC 145, and see the commentary to the text). ' *d* and *qdr* occur in the love prayer KJA 20 where the interpretation of parts of the text is uncertain. ' *d* is most probably 'return', (cf. Ar. ' *a āda*) and *qdr*, in the following clause, 'cause' (cf. Ar. *qaddara* 'determine, ordain').

AMJ 145	<i>zr ' d<sup>s2</sup>r hty 'bd htt</i> May <i>d<sup>s2</sup>r</i> make <i>hty</i> sound and strong, ' <i>bd</i> is [the] inscriber
KJC 317	<i>s<sup>l</sup>b d<sup>s2</sup>ry l lt gny</i> May <i>d<sup>s2</sup>ry</i> give ? to <i>lt</i> freedom from want
KJA 20	' <i>d d<sup>s2</sup>ry ghf l h ybs<sup>p</sup>b rħm w b gnnt w b s<sup>l</sup>rr 'ħ bn<sup>o</sup>bh ' w qdr frħt b mr 't hdt</i> May <i>d<sup>s2</sup>ry</i> return <i>ghf</i> to the woman with tenderness and with madness (of passion ?) and with joy ' <i>ħ</i> ? son of <i>bh</i> ', and may [ <i>d<sup>s2</sup>ry</i> ] cause happiness with a new woman

#### D. Curses:

The only curse occurring among the *Wādī Judayyid* inscriptions is KJA 107 where it is a continuation of a text and asks *d<sup>s2</sup>ry* to curse anyone who curses the man who has stated his love in the first part of the inscription.

KJA 105	<i>wdd qn glmt (w) l 'n d<sup>s2</sup>(r)y l 'n qn</i> <i>qn</i> loved a young woman, and may <i>d<sup>s2</sup>(r)y</i> curse the curser of <i>qn</i>
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The lack of a vocative before the divine name is paralleled in prayers using *dkr* and *d* ' and indicates that verb is perfect, used to express an optative, rather an

<sup>68</sup> The interpretation of the second part of this text is doubtful.

<sup>69</sup> In addition to these, there is a prayer to *d<sup>s2</sup>r* from the Negev, WA 10386, see Appendix 2, the reading of the verb ? at the beginning is, however, uncertain.

<sup>70</sup> See § C.1 and C.2 above.

<sup>71</sup> And the name *zr lh* in AMJ 136 and *zr lhy* in Nabataean (Milik and Starcky 1975: 129).

imperative form. The object is expressed by the noun *l'n* (Ar. *la'ān*) in construct with a proper name<sup>72</sup>.

#### E. Statements expressing emotions:

Recurrent vocabulary and structure are found in the love texts but in some cases where they continue beyond the commonly used words it is difficult to find coherent totally convincing translations (KJA 20 (a love prayer<sup>73</sup>), 23, 28, KJC 590, 659), perhaps inevitably at this stage, since we know so little about the language and have only a slight idea as to what kind of remarks or comments the authors might be making.

##### 1. Love Texts using *rb/rbt*:

*rb* and *rbt*, 'much', (cf. Ar. many a--' and Hebrew *rab*, 'much') is used in construct with the substantives (either singly or combined) *s'qm*, 'sickness' (cf. Ar. *suqm*); *s'q* 'desire' (cf. Ar. *s'awq*); *s'rr*, 'happiness', (cf. Ar. *surūr*); *hrš*, (KJC 45) (cf. the Ar. verb *haraša* 'he (a man) was hungry and cold') and *rt* (TIJ 297) 'madness (or vice)' (cf. Ar. *urrah*). The phrase expresses sexual desire, the disquietude caused by it and the joy felt on fulfilment or with the anticipation of fulfilment.

In two love prayers, KJA 20 and KJB 138<sup>74</sup>, some of the above substantives and additional ones are used to refer to the emotions of love in different structures. In KJA 20 the author wants to be returned to a woman 'with tenderness, *b rḥm*, (cf. Ar. *ruḥm* 'tenderness' and Syr. *r'hem* 'tenderness, affection'), 'with madness' *b gnnt* (cf. Ar. *junūn* 'loss of reason') and 'with happiness' *b s'rr* (see *s'rr* already mentioned above). In KJB 138 the author asks for a woman 'without sickness', *dn s'qm* (see *s'qm* above), 'without impotence' (cf. Ar. *'ayya* 'he lacked strength or ability') and 'without distress' (cf. Ar. *bu'sl* and *ba'sl* 'distress, misfortune')<sup>75</sup>.

In the construction using *rb/rbt*, except in two examples (KJA 294 and KJB 63), the substantive(s) is followed by the preposition *b* (Ar. *bi*) and then a proper name<sup>76</sup> or a substantive (KJA 24 *glmt*, 'a young girl') or the pronoun *-h* (KJC 347), referring to the person who is experiencing the emotions - *rb s'qm* etc. *b N* 'Much sickness etc. is in N'. The structure of the phrase is similar to Arabic *bihi dā<sup>un</sup>* 'in him is disease (Lane 141b and Wright 11: 175A) and *bihi 'urra<sup>un</sup>* 'in him is madness' and I have translated it as 'N feels much sickness etc.'. In TIJ 291 there is no

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<sup>72</sup> In Safaitic (for instance, C 3952, 3973) and in Hismaic, TIJ 494, the object of the verb in curses using *l'n* is expressed as a relative clause.

<sup>73</sup> See § C.6 above.

<sup>74</sup> See § C.3 and C.5 above.

<sup>75</sup> At the end of this text the author also states 'and she has driven him insane' *w ḥblth*.

<sup>76</sup> In one doubtful instance, KJB 31, the preposition possibly governs two proper names.

preposition after *s'qm*<sup>77</sup>. In KJA 294 and KJB 63, no subject of the emotions is mentioned.

The construct *s<sup>2</sup>q s'rr* occurs in KJB 31 'desire of happiness' and, possibly, in *s'qm s'rr* in KJA 24 and TIJ 264 'sickness of happiness'<sup>78</sup>. In KJB 31 and KJC 310 (both of which are damaged at the end) and KJC 539 the texts continue with the preposition 'l 'towards' and in KJA 232 *l* is used followed by a proper name. In KJC 539 there follows a list of plural substantives denoting young women – *n'rt*, (Heb. *n<sup>ec</sup>ara*); *glmt*, (Ar. *gūlāmāh*); *bkrt*, (Ar. *bakrah*); *rhl*, (cf. Ar. *rihl* pl. *'arhul* 'a ewe'); *s'l't* (cf. Ar. *sil* 'cleft'). The substantive *hbb* (Ar. *ḥabīb* 'loved one') possibly occurs in KJC 67 but the letters are doubtful and the reading requires the restoration of the *h*.

The texts are written without a *l N* phrase at the beginning except where the subject of the expression is either not mentioned (KJB 63) or only mentioned by a pronoun (KJC 347) or where the author is referring to somebody else in the expression (KJA 12 and TIJ 427), see § G below.

In two examples the text is expanded beyond the *rb/rbt* phrase. In KJB 135 the author has added an invocation and in KJA 12 the text occurs with a clearly subsequent clause *fnkh s'rr* 'And so he had sex with her, happily'.

Examples:

KJA 24	<i>l gtlh w rb s'qm s'rr b glmt fnkh s'rr</i> By <i>gtlh</i> ; and a young girl feels much sickness of happiness and he had sex with her happily
KJA 46	<i>rb s'qm w s'rr b grf bn mhş</i> <i>grf</i> son of <i>mhş</i> feels much sickness and happiness
KJA 188	<i>rb s'rr b mb 'l</i> <i>mb 'l</i> feels much happiness
KJA 232	<i>rbt s'qm b km l hd</i> <i>km</i> feels much sickness for <i>hd</i>
KJA 294	<i>rb s'rr</i> Much happiness
KJB 31	---- <i>rb s<sup>2</sup>q s'rr b 'lt w mb 'l 'l--</i> ---- <i>'lt</i> and <i>mb 'l</i> feel much desire of happiness for --
KJB 63	<i>l gtlh w rb s'qm bn 'n'l</i> By <i>gtlh</i> ; and much sickness, son of <i>bn 'n'l</i>
KJB 136	<i>rbt sq[m] w s<sup>2</sup>q b d'm w d't lt fdg</i> <i>w ghfl w d'm htt</i> <i>d'm</i> feels much sickness and desire, and may <i>lt</i> call <i>fdg</i> and <i>ghfl</i> , and <i>d'm</i> is [the] inscriber

<sup>77</sup> The beginning of the text is damaged and the interpretation is uncertain. I have restored the preposition *b* after *s'qm* and translated *s'rr* at the end as an adverb 'happily' (cf. Ar. *surūr<sup>a n</sup>*).

<sup>78</sup> The meaning of this is rather obscure unless it refers to the sickness or misery of unfulfilled happiness. There is a drawing of a camel between the *m* and *s* of the expression in TIJ 264 which might obscure a *w* and the conjunction might have been left out between the two substantives in KJA 24. For mistakes in the inscriptions, see Ch.3.B.10.

- KJC 45      *rb s<sup>1</sup>qm w s<sup>1</sup>rr w h<sup>1</sup>rs b dfrn*  
*dfrn* feels much sickness and happiness and discomfort
- KJC 79      *rb s<sup>1</sup>qm b mb 'l*  
*mb 'l* feels much sickness
- KJC 121a    *rb s<sup>2</sup>q b mb 'l*  
*mb 'l* feels much desire
- KJC 310    *rb s<sup>2</sup>q b s<sup>2</sup>mrh 'l -f̄*  
*s<sup>2</sup>mrh* feels much desire towards -f̄
- KJC 347    *l t̄ 't w rb s<sup>1</sup>qm bh*  
 By t̄ 't; and he feels much sickness
- KJC 539    *rb s<sup>2</sup>q w s<sup>1</sup>qm w s<sup>1</sup>rr b hd 'l n 'rt w ġlmt w bkrt w 'rhl w s<sup>1</sup>l 't w hd bn*  
*s<sup>1</sup>m 'n h̄tt*  
*hd* feels much desire and sickness and happiness towards young girls and young women and maidens and young girls and 'women', and *hd* son of *s<sup>1</sup>m 'n* is [the] inscriber
- TIJ 291    --- *s<sup>1</sup>qm [b] 'lf' l s<sup>1</sup>rr*  
 --- 'lf' l [feels] sickness happily ?
- TIJ 297    *rbt 'rt b wħd w mtr h̄tt*  
*rbt* feels much madness (or vice), and *mtr* is [the] inscriber
- TIJ 427    *l 's<sup>1</sup> w rb s<sup>1</sup>qm b lkt*  
 By 's<sup>1</sup>; and *lkt* feels much sickness

## 2. Love texts using *wdd* and *nk/nyk*:

The verbs *wdd* 'he loved', (cf. Ar. *wadda*) and *nk* and *nyk*, 'he had sex with' (cf. , Ar. *nāka*) are recurrent in love texts<sup>79</sup>. They are attested in simple sentences and in complex ones in which subsequent actions are expressed. *nk* occurs transitively<sup>80</sup> and *nyk* both transitively and intransitively. In KJA 23 *nyk* occurs in conjunction with *nk*, which suggests the former is a different form, most probably expressing a frequentative sense of the root. In KJA 23 *nk* is consequent on *wdd* and in KJA 24 on *rb s<sup>1</sup>qm s<sup>1</sup>rr*. The object of the verbs is expressed either with a proper name or with a substantive, *ġlmt*, *ftt* (KJA 23) (Ar. *fatāh* 'young girl'), *mr 't* (KJA 20, KJB 129, KJC 590) (Ar. *mar 'ah* 'woman') and possibly 'zz (KJA 6) (Ar. 'aziz 'loved') although this last word might be a proper name. All texts are directly expressed except KJC 351 where *nk s<sup>1</sup>m 'n* follows a *l N* phrase and is not introduced by the particle *w*.

Examples:

*wdd*

- KJA 23      *wdd hn 'ftt h̄snt f ġmt f 'd f ns<sup>2</sup>rt*  
*hn* 'loved a beautiful young girl and he had sex with her and she was grieved, so he repeated (it) and she unfolded ??

<sup>79</sup> Both these roots are attested in other dialects. *wdd* occurs as a verb in Tham.C where it is always followed by a particle *f* (Winnett 1937:35; Winnett and Reed 1970: 74-75). In Tham.B the root occurs as a verb and as a substantive in both statements (for example, JS 286) and in prayers (see Winnett 1987: 241-2, no.4, 8, 9, 15, for example). Clear readings of *nk* occur in JS 98, 119, 123 (Tham.C), JaT 20a (Tham.B) and JS L 372 and of *nk* and *nyk* in Safaitic C 285, 2268, WH 231, 2146, 2147. In the latter dialect the texts are all begun with a *l N* phrase.

<sup>80</sup> It is possible that it is intransitive in KJB 179, see the commentary on the text.

- KJA 105 *wdd qn ġlmt w l 'n ds<sup>2</sup>ry l 'n qn*  
*qn* loved a young woman, and may *ds<sup>2</sup>ry* curse the curser of *qn*
- KJB 13 *wdd s<sup>1</sup>m 'nq s<sup>1</sup>rr f bql*  
*s<sup>1</sup>m* loved 'nq happily and *bql*
- KJC 110 *wdd s<sup>2</sup>mrh ġlmt w n [r]t ftnn*  
*s<sup>2</sup>mrh* loved a young woman and a young girl, two seductresses
- KJC 120 *wdd mb 'l ġlmt*  
*mb 'l* loved a young woman
- TIJ 295 *wdd mr 'lh ġlmt*  
*mr 'lh* loved a young woman
- nk/nyk*
- KJA 6 *nk rhs 'zz w nyk*  
*rhs* had sex with 'zz (or a loved one) and made love repeatedly
- KJA 8 *nk rhs<sup>1</sup>n bn 'l*  
*rhs<sup>1</sup>n* had sex with *bn 'l*
- KJA 23 *wdd hn 'ftt ħs<sup>1</sup>nt f nkh f ġmt f 'd f ns<sup>2</sup>rt*  
 See under *wdd* above.
- KJA 24 *l ġtlh w rb s<sup>1</sup>qm s<sup>1</sup>rr b ġlmt f nkh s<sup>1</sup>rr*  
 By *ġtlh*; and a young girl feels sickness of happiness and he had sex with her happily
- KJA 32 *nk m(r) 'mnt*  
*mr 'mnt* had sex
- KJA 92 *n(k) gml mnh*  
*gml* had sex with *mnh*
- KJB 179 *nk qrfz w 'l bn s<sup>1</sup>dlh*  
*qrfz* had sex with *s<sup>1</sup>dlh*
- KJC 351 *l m( ' )n nk s<sup>1</sup>m°n*  
 By *m 'n*; he had sex with *s<sup>1</sup>m°n*
- KJA 2 *ny[k] (g)-b rqb--*  
 -(g)b had sex repeatedly with *rqb--*
- KJA 6 *nk rhs<sup>1</sup> 'zz w nyk*  
 See under *nk* above
- KJA 28 *nyk hn ' ġlmt 'š f s<sup>1</sup>th w ršt w bñy w brd ħtt*  
*hn ' ġlmt* had sex repeatedly with a young girl, with difficulty and he struck [her] on the buttocks and she closed up ?, and *bñy* and *brd* are [the] inscribers
- KJA 29 *nyk nht*  
*nht* had sex repeatedly
- KJB 127 *[n](y)(k) rđ qyml f*  
*rđ* had sex repeatedly with *qyml* and
- KJB 129 *nyk ng[( ' )t mr 't*  
*ng[( ' )t* had sex repeatedly with a woman
- KJC 590 *nyk°-- [m]r 't ks<sup>1</sup>by bš f 'lhgbhns<sup>2</sup>mm*  
 -- had sex repeatedly with a woman ???
- KJC 659 *nyk 'mh mn s<sup>2</sup>h r ' s<sup>1</sup>fr*  
*'mh* had sex repeatedly with *mn* desiring the sight of beauty ??

### 3. Love texts using *'n ġr b*:

The expression *'n ġr b*-- 'I am fond of--' (cf. Ar. *ġariya bihi* 'he became attached to it; fond of it') occurs in KJA 97 *'n ġr b s<sup>1</sup>m b[n] 'hl* and in a doubtful text KJC 673 *'[n] ġr b kbr*. The expression consists of the first person singular pronoun, Ar. *'anā*, and the active participle followed by the preposition *b*. Unlike the statement of simple authorship using *'n* (see KJC 646), the expression is not introduced by the particle *w*.

### F. Statement relating hunting activities:

There are three texts that mention activities, they are on Rock LV at Site C and all of them relate to hunting.

- KJC 138      *s<sup>1</sup>r zdhlh f ġhđ hr<sup>o</sup> bġ<sup>o</sup>ht h<sup>o</sup>s<sup>1</sup>h 'n ht w zdllh htt*  
                 *zdl[llh* journeyed and so he exerted himself, hurrying, searching for  
                 male ostrich of these regions after male ostrich, and *zdlh* is [the]  
                 inscriber
- KJC 139      *s<sup>1</sup>lh zdn f 's<sup>1</sup>dħ f ġny b ks<sup>1</sup>yh*  
                 *zdn* armed [himself] and he killed and layed [a beast] on the ground,  
                 and so he became free from want by pursuing it
- KJC 140      *f s<sup>1</sup>lh b 'r f syd w 'l*  
                 And *b 'r* armed [himself] and hunted an ibex (or ibex)

### G. Expression of authorship of complex statements:

In complex statements (prayers, love texts, statements of activities) the author's name generally occurs as the subject of the text and thus he makes himself known<sup>81</sup>. The explicit expressions of authorship *l N* and *w N htt* (see § A.1-2, § B.1-2) are, therefore, only used:

(1) when the author of an inscription is not the subject of the text, for example<sup>82</sup>:

- KJA 28      *nyk hn ' ġlmt 's f s<sup>1</sup>th w ršt w bñy w brd htt*
- KJC 42      *l 'fl d 'l gy w dkr̄t lt 'hl kllh*
- AMJ 145      *zr ' ds<sup>2</sup>r hty 'bd htt*
- TIJ 297      *rbt 'rt b whd w mtr htt*
- TIJ 428      *l 's w rb s<sup>1</sup>qm b lkt*

(2) when he is not mentioned by name in the main part of the text, for example:

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<sup>81</sup> Although of course in individual instances it cannot be proved that the author is the subject of the text.

<sup>82</sup> On Tham.C there is evidence that the expression *w 'n N* 'And I am N' is used similarly as an explicit expression of authorship in complex statements when the author of an inscriptions is not the subject of the text. The frequent juxtaposition among Tham.C inscriptions in the JS copies of *wdd f N* texts and *w 'n* texts, see, for instance, JS 137-138, 145-146, 153-154, 169-170, 171 (especially) suggests that the pairs should be read as one text *wdd f N<sup>1</sup> w 'n N<sup>2</sup>* (see Van den Branden 1950(a): 402-404, 407).

KJA 12	<i>l ḡtlh w rb s<sup>l</sup>qm s<sup>l</sup>rr b ḡlmt fnkh s<sup>l</sup>rr</i>
KJB 63	<i>l ḡtlh w rb s<sup>l</sup>qm bn 'n l</i>
KJC 347	<i>l t' t w rb s<sup>l</sup>qm bh</i>
KJC 351	<i>l m 'n nk sm 'n</i>

(3) when the use of an explicit expression of authorship is essentially repetitive and probably emphatic, (see § A.2 and B.2), for example:

KJC 202	<i>l ḡg bn s<sup>l</sup> dt [w] [d]krt lt ndmn 'bd '( '[h]wr bn mḥwr w ḡg ḥtḥ</i>
KJC 138	<i>sr zdhlh f ḡhḏ hr<sup>o</sup> bḡ<sup>o</sup> ḥt h<sup>o</sup> s<sup>l</sup>h 'n ḥt w zdllh ḥtḥ</i>

H. Content of Hismaic inscriptions which is not attested among the *Wādī Judayyid* texts:

The above analysis is limited to the type of content and structure found in the texts from *Wādī Judayyid*. It does not include the content found in Hismaic texts elsewhere which relate different activities. For example<sup>83</sup>:

- w (n)ṣ s<sup>2</sup>gy fbt blgt l h ḥml*, ‘And *s<sup>2</sup>gy* fled and was [here] at dawn on the tract of sand with pasture’ (AMJ 64, Jordanian *Hismā*)
- s<sup>l</sup>rq zydqm ḥs<sup>2</sup>*, ‘*zydqm* stole from *ḥs<sup>2</sup>*’ (SIAM 44, *Bastah*)
- l N w ḥd* ‘By N; and he took possession’ (TIJ 507, *Kilwā*)
- l N w ts<sup>2</sup>wq l N*, ‘By N; and he longed for N’ (JS 229, 247, *Madā'in Šāliḥ* area)
- l N w ḥdt tyt* ‘By N; and he made a sheepfold’ (KWM 2, 13, Central Jordanian desert)
- l N w r 'y* ‘By N; and he pastured’ (JS 661, *Tabūk* area)
- l N w zrb* ‘By N; and he built an enclosure’ (WAM T 10, 11, Jordanian *Hismā*),
- l N ṣr* ‘By N; he returned to the encampment’ (TIJ 204, Jordanian *Hismā*),
- l N w nṣr w--* ‘By N; and he was on the look out and --’ (WAM T 60, *Taymā'* area)
- l N w wgm l N*, ‘By N; and he grieved for N’ (KnEG 2, Jordanian *Hismā*, KWM 1, Central Jordanian desert, NST 1, Amman area, TIJ 494, Kerak area, WTI 11, Jawf area),
- l N w wgm l N w bny*, ‘By N; and he grieved for N, and he built’, (KnEG 3, Jordanian *Hismā*),
- l N---w whd* ‘By N ---; and he was alone’ (JS 658, *Tabūk* area),
- By N *w lh rgm*, ‘By N; and to him belongs a cairn’ (JS 607, *Tabūk* area)
- By N *w lh tyt*, ‘By N; and to him belongs a sheepfold’ (KWM 15, Central Jordanian desert)
- f h ds<sup>2</sup>r s<sup>l</sup>lm w ḡ--*, ‘--and O *ds<sup>2</sup>r* [grant] security and --’ (JS 658 bis, *Tabūk* area)
- f h lt s<sup>l</sup>lm w qbll*, ‘—and O *lt* [grant] security and acceptance’ (KU 2, *Ma'ān/Udruh* area)
- f h lt (ḡ)nyt*, ‘--- and O *lt* [grant] sufficiency’ (JS 655, *Tabūk* area)
- w l 'nt lt mn yḥbl wq 'n [w]q 'n*, ‘--- and may *lt* curse whoever damages our inscription’ (TIJ 494, Kerak area)
- (w) l 'nt [lt]*, ‘--- and may [*lt*] curse’ (RTI B, *Jīza*, south of Amman)

<sup>83</sup> The examples listed here do not include uncertain interpretations or every occurrence. For a complete list of the vocabulary in the published texts, see Appendix 3. The prayer in KU 2 and the curses in RTI B and TIJ 494, listed towards the end of the present examples, are all preceded by invocations using *dkr*, see § C.1 above. For the script of KU 2, KWM 2 and RTI B, see Ch. 2. I (2).

Unlike the texts from *Wādī Judayyid*, the majority of these are expressed by an expanded *l N* phrase<sup>84</sup>, which is almost consistently used in Safaitic, and have the type of content which is typical of Safaitic<sup>85</sup> and in some instances similar to that found in the small groups of texts, which I have suggested should be placed in different categories<sup>86</sup>, that have been published from the *Jawf*, *Madā'in Šālih* and *Hā'il* areas<sup>87</sup>.

I. The features of content and structure of the texts from *Wādī Judayyid* and those of Safaitic, Thamudic B, C and D:

The Hismaic texts from *Wādī Judayyid* have features of content and structure which are distinctive to this category:

1. The use of *w N htt* referring to both drawings and inscriptions as an explicit expression of authorship.
2. Prayers using *dkr* and *d'* expressed with an optative perfect.
3. Prayers of the type *h D.N. l N* (substantive).
4. Prayers using *s<sup>l</sup>m'* and *s<sup>l</sup>m' t (l)*.
5. Love texts using *'n ḡr b*.

and possibly

6. Love texts using *rb/rbt*.
7. Recurrent examples of directly expressed texts introduced by *w*

although there is evidence that these last two are shared with other types of Thamudic<sup>88</sup>.

Equally, there are several features found in the texts from this area which are shared with Safaitic and other types of Thamudic. For instance, texts of simple authorship introduced by *l* occur in Safaitic and as an alternative form in Thamudic B and C<sup>89</sup>; texts accompanying drawings, introduced by a *l N* phrase and naming the subject depicted, occur in both Safaitic and Thamudic B<sup>90</sup> and prayers directly expressed using a vocative particle + D.N at the beginning occur in both Safaitic and Thamudic B, although in both these dialects the imperative verb is always used<sup>91</sup>.

There are also features of structure and content which are *only* attested in Safaitic and features that are *only* attested in other types of Thamudic. The writing of extended genealogies and the use of *d' l* to indicated tribal affiliation are distinctive

<sup>84</sup> The exceptions are AMJ 64 and SIAM 44.

<sup>85</sup> For example, *hd*; for instances of *bny*, *ts<sup>2</sup>wq*, *r'y*, *sr*, *wgm*, *w<sup>h</sup>d*, see the lexicon in Winnett and Harding 1978; for a text using *lh rgm*, see WH 3420; for similar types of prayers, see WH 177, 397, WH 1001, 2168 and for a similar curse, see WH 181.

<sup>86</sup> See Ch.2. I (1).

<sup>87</sup> See, for example, WTI 18, 40, 84, JS 27, 596, WHI 127, 150, 151.

<sup>88</sup> A *rbt* phrase possibly occurs in Tham.D text, JS 213 which reads *rbt s<sup>2</sup>q b y' l (b)n' mts<sup>2</sup>krn*, the copy is rather doubtful however. An introductory *w* occurs in the expression *w 'n N* 'And I am N' which is used to express texts of simple authorship in Thamudic C.

<sup>89</sup> See, for instance, JS 324, 328 (Tham.B); JS 86, 87, 95 (Tham.C).

<sup>90</sup> For instances in Thamudic B, see HU 226, 494.

<sup>91</sup> For instance, WH 162, 726 (Safaitic) and JS 404, 492-493 (Thamudic B).

Safaitic features whilst the use of *w 'n* (And I am) to introduce simple authorship is typical of Thamudic C and the high proportion of love texts is a well-attested feature in all Thamudic. The use of direct expression is typically Thamudic B and C and the use of an expanded *l N* phrase (although we still do not know how extensive this is in Hismaic) is typically Safaitic.

A characteristic, therefore, of the content and structure of the Hismaic texts from *Wādī Judayyid* is that, apart from features which are only found in the dialect, it also combines features found in other types of Early North Arabian graffiti.

## 5. The Names:

The Index of names after the edition contains an etymological and comparative study of the names in the texts from *Wādī Judayyid* and from all the published Hismaic texts known to me. Whilst I have edited the material in compiling the index, I have not, except in a very few instances suggested particular explanations for the names but listed various possibilities, as, for reasons given below (§ B.2), I doubt we are able to justify doing more than that. In the majority of cases, the list of alternatives mentioned is not exhaustive and the most important information that the index provides, in this respect, is the great variety of ways in which the names can be interpreted.

### A: Compound names:

#### 1. Theophoric and *Basileophoric* names:

##### a. The structure:

The lack of *matres lectionis* means that it is, on the whole, impossible to identify the morphological type of individual names where the non-theophoric elements might be a verb or nominal form. The only basis on which to attempt such a reconstruction is an assumed correspondence of certain names in, for instance, Nabataean and Arabic or from Greek transcriptions of the names. The compounds might be of three different types:

- i) A verbal sentence expressing a statement or wish.
- ii) A substantive or participle used as a predicate.
- iii) A nominal form in construct with the divine name, for instance *tm*, *'bd*, 'Servant of D.', *mr* 'Man of D.', *ḥbb*, *wdd* 'Beloved of D.', *rbb* 'Fostered (one) of D.', *'s<sup>1</sup>*, *s<sup>2</sup>km*, *whb* 'Gift of D.', which also occurs as an infinitive, where there is an optative implication, as suggested by *zd* 'Increase of D.', 'May D. increase', *ḡt* 'Help of D.', 'May D. help'<sup>1</sup>.

##### b. The elements:

The elements which are attested in theophoric and *basileophoric* compound names are listed in Appendix 5a-b. In the majority of cases the non-theophoric elements occur in an initial position but there are two possible instances (*'l'n*, *'lwd<sup>2</sup>*) where the deity's name occurs at the beginning<sup>3</sup>. Some of the non-theophoric elements are not previously attested in Harding 1971 as parts of theophoric compounds. However, where they do not occur they usually are attested as simple names or as elements in Nabataean compounds<sup>4</sup>.

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<sup>1</sup> For this morphological type, see Madonald 1991. Names constructed with *s<sup>2</sup>km* and *whb* might be of this type i.e. 'May D. give', *s*' might be 'Companion of D.' or 'May D. by a companion'.

<sup>2</sup> *'lwd* is ambiguous as it might be a variant form of *'lwd*. The reading of *'l'n* in AMJ 37 cannot be checked on the published photograph.

<sup>3</sup> The form occasionally occurs in Safaitic see *'lwhb*, HIn 72, for example.

<sup>4</sup> See Appendix 5a and § B.2 below. *nbš* (*nbšlh*) and *s<sup>1</sup>hn* (*s<sup>1</sup>hnlh*) are not previously attested. The reading of the second name (KJB 44) is very doubtful. *'lf* and *s<sup>2</sup>km* are not attested in HIn as elements in compound names although both occur as simple names in Saf. (HIn: 69 and 354) and there is a doubtful reading of *'lf* in JS Tay 433. *b* 'possibly

*ds<sup>2</sup>r/ds<sup>2</sup>ry*, *ktby*, *lt* and *lh*, who are invoked in the inscriptions<sup>5</sup>, are all attested as theophoric elements in the names. By far the most common is *lh* which makes up approximately 22% of the examples<sup>6</sup>. The deity *l* is not invoked in the inscriptions but, together with the abbreviated form *l*, makes up a further 26% of theophoric compounds. The theophoric elements *s<sup>1</sup>*, *gd*, *zy*, *qm*, *mnt*, *y<sup>1</sup>* and *y<sup>2</sup>* are not attested as divinities in the inscriptions, although they all occur elsewhere<sup>7</sup>. An abbreviated form 'of a deity's name most probably occurs in the names *tm* ' and *grm* ' and possibly in *mtn* <sup>8</sup>. The element in *yl* in the name *dd yl* is difficult to explain.

Several of the names are what Milik has termed *basileophoric* compounds (Milik 1976: 145-146<sup>9</sup>) in which the divine names is replaced by that of a Nabataean monarch. Those attested are *bdhr<sup>1</sup>tt* (Nab. *bdhr<sup>1</sup>tt*) 'servant of Aretas', *bds<sup>1</sup>qlt* 'servant of (the queen) *s<sup>2</sup>qylt*', *tm bdt* (and *tm b<sup>1</sup>dt*), *bd bdt* (Nab. *tym bdt*, *bd bdt*) 'servant of Obodas', *bdmk* (Nab. *bdmlkw*) 'servant of Malichos'<sup>10</sup>.

There are a few names of which the second element is neither the name of a Nabataean monarch or clearly attested as a divinity. Milik (1959-19960: 150) lists some names in Nabataean<sup>11</sup> in which he suggests the second elements are tribal eponyms. This is the most likely explanation of the element *g* in the names *bdlg* (KJC 205 and 647) and

occurs in the compound name *b lh* in Saf. WH 1571 (HIn: 112) but the reading is doubtful; *r m* might occur in *r mlt* in Saf. WH 1306 (HIn: 263) although the reading, as in the edition, of *b mrh* is more likely from the published copy. *zr* ' is attested in Nabataean *zr lhy* (Milik and Starcky 1975: 129).

<sup>5</sup> See Appendix 4 for the occurrences of these deities and Ch.4.C for the types of prayers in which they occur.

<sup>6</sup> *lh* occurs in the name *dn lh*.

<sup>7</sup> *s<sup>1</sup>*, Isis, Nab. Cantineau 1932: 65, Milik and Starcky 1975: 120-124; *gd*, 'Fortune', Cantineau 1932: 76, 170, and cf. Saf. Tribal Fortunes *gd wd* (Littmann 1943: 304, for instance), *gddf* (Winnett and Harding 1978: 564, for instance); *zy* Nab. *s<sup>2</sup> lqwm*, Cantineau 1932: 142, 150, 170 and Saf. *s<sup>2</sup> hqm* (see Winnett and Harding 1978: 624, for instance); *mnt* cf. Nab. *mnwt* Cantineau: 1932: 116, 169; *y<sup>1</sup>* Saf. (see Winnett and Harding 1978: 624, for instance); *y<sup>2</sup>* Faris 1952: 9.

<sup>8</sup> The fact that both *tm* and *grm* are common elements in theophoric names makes this interpretation of the first two names fairly likely. *mtn* ' might be Form VIII, see § B.1 below, although it is quite likely the initial element is to be derived from Heb *mattān*, 'gift'. I am grateful to Mr. Michael Macdonald for pointing out the occurrence of the name *qdm* ' in Saf. MSTJ 1 which is of a similar form. cf. Grimme 1926: 65; Ryckmans, G. 1934-1935, I: 25 Van den Branden 1954 and 1966: 108. Van den Branden suggests ' is an abbreviated form of the deity *ttr*.

<sup>9</sup> And see Milik 1958-1959: 354-355, 1959-1960: 148-150.

<sup>10</sup> For the spelling of the name in Hismaic, see Ch.3.A.5 and 7. Milik 1958-1959: 355 quotes TIJ 112A in this context which TIJ read (z)n *bdmkt*. The text is Thamudic D and from a photograph and copy made in 1986, I would read the text *zn bd mh* and interpret it as an unfinished live text of the form *zn N<sup>1</sup> mh<sup>1</sup> N<sup>2</sup>* which occurs fairly frequently in the dialect, see JS 185, 204, 606, for example.

<sup>11</sup> *bdmnnw*, *bd dnwn*, *bd mnw*, *bd mrw*.

*bdg* (TIJ 156) which occurs in a variant form *gy* as a tribal name in KJC 42, 647<sup>12</sup>. In Nabataean the name occurs as *g'*, *gy'* and *g'y'* (Cantineau 1932:76, Negev 1963: 113) attested as a toponym twice in association with *Dušara* (Negev 1963: 113-117, Savignac and Starcky 1957: 198-199) and once with *al-Kutbā* and *al-Uzzā* (Strugnell 1959: 29-31). It is usually associated with modern *al-Jī* near Petra (Starcky 1966: 987).

An explanation of the other elements is less clear. *'hwr* (Ar. the planet Jupiter)<sup>13</sup> and the alternative form *hwr*<sup>14</sup> (cf. Ar. 'the third star [ε,] that next the body, of the tail of Ursa Major') might be connected to the toponym *hwrw'* and *hwrwy* found in association with *Qaws* at *Ḥirbat Tannūr* in Central Jordan (Milik 1958: 237-238)<sup>15</sup> or with the town *Auara* (Αύρα) which Musil identified as *Humaymah*<sup>16</sup>.

*'yb*, *'mn* and *qn* are all attested in Nabataean compound names<sup>17</sup> and the last also occurs as an element in a name among Thamudic texts from the southeastern Saudi Arabia<sup>18</sup>. The elements *grb*, *gns*<sup>2</sup>, *ḏn* and *'bs*<sup>2</sup> are previously unattested.

## 2. Non-theophoric compounds:

### a. Names with prepositions:

Names introduced by the preposition *b* (Ar. *bi*) followed by a noun with the attached pronoun *-h* are fairly common in Safaitic (Littmann 1904: 126)<sup>19</sup>. Among the attested Hismaic texts there is only one ambiguous example, *bn'mh*, which, if it is to be explained in this way, would mean 'With or in his blessing' where the pronoun refers to a deity. Two other possible instances of this form are attested in *bs'<sup>l</sup>dlh* and *bnšrlh*, although there is only one ambiguous example in Safaitic where the deity's name rather than a pronoun occurs at the end<sup>20</sup>.

### b. Names with *'bn-*, *bn-*, *'b-*, *b-*, *'h-*:

After theophoric names the most common form of compound names are those prefixed with *bn* 'son of' and followed by an element which usually occurs separately as a name<sup>21</sup>. As Macdonald (in press: 15) has pointed out with reference to Safaitic, the name in the compound is never the same as the man's patronymic in cases where that is

<sup>12</sup> Where the author has both the compound name and the tribal name *w'bdlg d' l gy*.

<sup>13</sup> And cf. the personal name *h'hwr* in Saf., HIn: 605.

<sup>14</sup> And possibly *hry*.

<sup>15</sup> Milik, however, derives the name from the root *hrw* 'brûler'.

<sup>16</sup> See Musil 1926: 59-61 n.20. *Auara* is said to have been founded by Obodas who chose the site as the result of a prophecy, in which his son Aretas was told to search for a place which was white. He is supposed to have seen a vision of a white rider and camel at the spot where the town was founded. Musil suggests a derivation of the name *Auara* from the root *hwr* with the meaning 'white'. I am grateful to Dr. E. A. Knauf for pointing out to me the possible connection between *Auara* and the element *hwr*.

<sup>17</sup> *'bd' l' yb* occurs in an unpublished Nabataean inscription from the *Ḥismā* which was discussed by Dr. W. Jobling at the Aram conference held in Oxford 1989.

<sup>18</sup> Ryckmans, J. n.d.: 11; Ryckmans, G (1934-35, I: 30) suggests *Qayn* is a lunar deity.

<sup>19</sup> See, for instance, *b'mrh*, *b'mlh* (HIn: 91), *bgrmh* (HIn: 93), *bhrmh* (HIn: 95).

<sup>20</sup> HIn: 106 (C 5345) *bs'<sup>l</sup>m' l*. The *b* in both the names quoted might be explained as *bū*, see below.

<sup>21</sup> *bn'b* might be 'son of *'b*' or 'son of a father', cf. *'h'b* below.

given as well. *'bns<sup>1</sup>'d* occurs in JS 682 and *'bnmn* in WAM T 25<sup>22</sup>. A feminine compound name *bthdt* probably occurs in AMJ 92.

Clear examples of compounds formed with *'b* 'father of' occur in *'b'ns<sup>1</sup>*, *'bs<sup>1</sup>lm*, *'bmlk* and probably in *'bnht* (see above)<sup>23</sup>. Names prefixed with *b*, where *b* is probably to be explained as *bū* as shortened form of *'abū* (Littmann 1904(b): 123-124, Winnett and Harding 1978: 19)<sup>24</sup>, possibly occur in *bns<sup>2</sup>* and *b'hn<sup>25</sup>*, in *bd'b*, *bs<sup>1</sup>'d* and *bmrt<sup>26</sup>* and in a certain reading in *bhs<sup>2</sup>s<sup>2</sup>*. The last name also occurs in Nabataean in the form *bhs<sup>2</sup>ws<sup>2</sup>w<sup>27</sup>*.

The name *'h'b* might be interpreted as 'Brother of *'b*' or as expressing a relationship 'Father's brother'<sup>28</sup>.

## B. One-word names.

### 1. The structure of one-word names:

It is possible to distinguish the following forms of simples names:

*f'l*: This might represent either a nominal or verbal form. It is quite likely that many names of this form are diminutives disguised by the lack of vowelings<sup>29</sup>.

*f'lt*: The *-t* suffix in addition to representing a nominal ending most probably often indicates a diminutive (Wright I: 175C) or an intensive form (Wright I: 139-140) and in many cases a double diminutive which Littmann (1943: xxvii)<sup>30</sup> points out is popular among the names of the modern bedouin.

*f'ln*: The *-n* suffix probably represents an ending *-ān<sup>31</sup>* indicating either an infinitive, adjectival form, plural or in some animal names a specifically masculine form (Hess 1912: 6)<sup>32</sup>. In many instances, it is probably a diminutive or double diminutive (Littmann 1904(b): 127, 1943: xxvii, Hess 1912: 6).

*ft'l*: Form VIII possibly occurs in the name *mtn'*, cf. § A.1.b above and perhaps in the name *bt<sup>l</sup>*.

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<sup>22</sup> There are however no photographs of these texts. A further possible example with prosthetic *'alif* occurs in *'bnht* but I would prefer to explain this as *'b nht*. We cannot be certain that compounds with *'bn* do occur until we have unambiguous examples of which there are photographs.

<sup>23</sup> The name *'l'b* might also be a compound with *'b*.

<sup>24</sup> See Littmann 1921: 7 for examples of names among the modern bedouin of compounds with *Bū*, *Būğārūra*, *Būḥṣāṣ*, *Būḥalāwe*, etc.

<sup>25</sup> The readings of both these names are doubtful.

<sup>26</sup> There are no photographs of any of these texts. It is important to emphasize this as the *n*, being a dot, can easily be missed in copying.

<sup>27</sup> Cantineau 1932: 70 suggests the name might be a mistake for *br ḥs<sup>2</sup>ws<sup>2</sup>w*.

<sup>28</sup> cf. *'m'b*, for example, in Safaitic (HIn: 434) and *bn'b* in the present corpus. See Noldeke 1904: 95.

<sup>29</sup> See Hismaic *d'b* and cf. Nabataean *d'bw* and the diminutive *d'ybw*; Hismaic *s<sup>2</sup>bt* and the Nab. diminutive *s<sup>2</sup>bytw*; Hismaic *klb* and Nab. *klbw* etc. and the diminutive *klybw*; Hismaic *khl* and the Nab. diminutive *khyl*; Hismaic *ns<sup>2</sup>g* and the Nab. *ns<sup>2</sup>g* and the diminutive *ns<sup>2</sup>yg*; Hismaic *wtr* and the Nab. *wtrw* and the diminutive *wtyrw*.

<sup>30</sup> He quotes the forms *fu'aila*, *fa'ūla* and the triple diminutive *fu'aila*.

<sup>31</sup> And in some cases perhaps *-ūn* or *-īn* (Littmann 1904(b): 127).

<sup>32</sup> See, for instance, *t'ln*, *db'n*, *'qrbn*.

*f'l*: Proper names frequently occur in the form *f'l* which, in the majority of cases, should be interpreted as the Arabic elative *'af'al*, although there is evidence that it might on occasion represent a broken plural<sup>33</sup>.

*f'lt*: There are four examples of this form where three radicals are shown *'s'lm̄t*, *'bdt* and *'ndrt*, *'nmyt*. The *-t* is probably a diminutive.

*f'ln*: The form occurs in *'s'lm̄n* and *'klbn* where the ending is probably a diminutive<sup>34</sup>.

*f'ly*: The *y* in this form represents either a nominal ending of the *nisbah*<sup>35</sup>.

*mf'l*: Names of this form might be a noun of time, place or instrument, the passive participle of Form I or a derived participle. *mḥwr* might be an example of a Form II or a Form III participle.

*mf'lt*: The form occurs in *mḥllt*, *mḥmt*, *ms'g't*, *mlgnt* where the *-t* might be a nominal ending or a diminutive.

*hf'l*: A form defined with the particle *h* is only clearly attested in *h'tl*, the other possible examples *h'my*, *hḥm*, *hkdn*, *hkn*, *hmr'*, *hhd* are all either doubtful readings or open to alternative interpretations.

*tf'l*: The form occurs in the names *thbb*, *ts'q*, *tṣr*, *t'mr*, *tḡt*, *tmd*, *tntn*, *thn'* where the *t*-prefix represents the feminine imperfect referring to a female deity<sup>36</sup>. This cannot be the case, on Semantic grounds, for *thnn* which is probably to be derived from Form V *tafa'ala*.

*yf'l*: The masculine imperfect referring to a male deity occurs in the following names: *yḥld*, *yd'*, *ydr*, *yzd*, *ys'lm*, *yṣr*, *y'ly*, *y'mr*, *yḡt*, *yqm*, *ykbr*.

#### Quadriliteral roots:

A fairly high proportion of the names are formed from quadriliteral roots, a fact which is also true of the modern Bedouin names listed by Hess 1912 and Littmann 1921: *brqs<sup>2</sup>*, *t'lb̄n*, *ghfl*, *g'tm*, *gmhr*, *hrgl*, *hmlg*, *hṣrm*, *ḥt'm*, *dḥml*, *s<sup>2</sup>brmt*, *s<sup>2</sup>ḥdd*, *s<sup>2</sup>mrḥ*, *'qrb(n)*, *'kbr*, *ḡrtm*, *frds<sup>1</sup>*<sup>37</sup>, *qrs<sup>2</sup>m*, *qr̄tm*, *qnfd*, *krtm*<sup>38</sup>.

<sup>33</sup> See, for instance, *'as<sup>2</sup>ṣār* 'young gazelles'.

<sup>34</sup> Both these readings are doubtful but there are clear examples in Saf., *'blqn* (HIn: 15), *'drmn*, *'d'mn* (HIn: 32) etc. Littmann 1943: 296 suggests the vocalization of *'brqn* as \**'Ibriqān* on the basis of a Greek transcription and *'ṣb'n* as a double diminutive \**'Uṣaibi'ān*.

<sup>35</sup> See above Ch.3.B.7. For examples of the *nisbah* being used as a personal name among the modern bedouin, see the examples in Hess 1912 and Littmann 1921 (*Ṣlūbī*, *'Onaizī* etc.).

<sup>36</sup> cf. the masculine equivalents: *yḥbb* (Saf. HIn: 660), *y'mr* (HIn: 677 Saf. and Hismaic, see below), *yḡt* (Hismaic and Saf. HIn: 678), *ymd* (Saf. HIn: 683), *yhn'* (Lihyn JS L 121). *ts'q* is not previously attested in a theophoric context although cf. Cantineau 1932: 153 where he suggests an explanation of *s<sup>2</sup>qylt* as a compound of *sqy* + *lt*; there is a doubtful occurrence of *yṣr'l* in Qat. (HIn: 673).

<sup>37</sup> This might be Persian (see § 3 below), although it is equally possible that it comes from the Ar. *furādis* 'a man with big bones'.

<sup>38</sup> There are several other names for which I can find no explanation that might also be quadriliteral forms: *brqs<sup>1</sup>*, *ḥdmr*, *ḥzbr*, *ḥzrkn*, *dḥkl*, *'ḥms<sup>2</sup>*, *'rhz*, *'mhzn*, *qr̄fz*, *brqs<sup>1</sup>* might be a compound of Aramaic *br* 'son' and *qs<sup>1</sup>*.

## 2. Explanations of one-word names:

As in other Semitic languages, many of the one-word names occurring in Hismaic are most probably hypocoristic forms of theophoric compounds where the non-theophoric element is used by itself. The list of these elements (Appendix 5.a<sup>39</sup>) shows that, in almost every instance, elements that occur in compounds are also attested separately. In some cases they occur with either a *-t* or *-n* ending which in many instances are probably diminutive forms. The number of such hypocoristic names attested in the dialect is much larger than that indicated by the list which does not include imperfect and further *f'l* forms which may reasonably be assumed to be shortened forms of theophoric compounds, although the full names are not yet attested<sup>40</sup>.

In some cases, however, that the names are hypocoristica must remain an assumption as must the interpretation of almost all one-word names. The lack of vowelling and in many instances the lack of orthographic representation of weak radicals and unvocalised double radicals means that not only do we have no idea how the names were vocalized (Ryckmans, G. in CIS, Prt. V, Tomus 1: xiii, Macdonald, in press: 19)<sup>41</sup> but even the etymology must remain doubtful<sup>42</sup>.

Further ambiguities are posed by the many meanings that can be ascribed to an Arabic root so that, even if one is certain of the root from which a name derives, it is still impossible, in many cases, to be certain of a general semantic implication<sup>43</sup>. The problem is, of course, that we have no context which allows us to be specific. We do not know the reasons a child was given a particular name and the best we can do it to be aware of the many possibilities.

Hess (1912), Littmann (1921) and Musil (1928: 243-244) show, among the modern Bedouin, how wide-ranging and varied these reasons might be and it is worth pointing them out. A child might be named because he shows the quality contained in the name or so that he might live up to it or be granted it<sup>44</sup>. Such names might refer to intelligence (cf. *'bysr*, *'dkw*, *'dky*), courage (cf. *'hls'*, *s<sup>2</sup>g*), or moral qualities such as honesty (cf. *'slh*); trustworthiness (cf. *'mn*), piety (cf. *br*<sup>45</sup>) and so on. Equally, physical qualities might be referred to, fatness (cf. *'s<sup>1</sup>mn*), largeness (cf. *'kbr*), baldness (*'glh*) etc.; particular characteristics of colouring (cf. *'s<sup>2</sup>hl* 'having a mixture of blueness in the black of the eye', *'fr* 'whitish dust colour' etc.); defects (cf. *s<sup>2</sup>ll* 'withered hand')<sup>46</sup> or

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<sup>39</sup> And see § A.1.b above.

<sup>40</sup> For a full list of masculine and feminine imperfect forms in Hismaic see § B.1 and see HIn: 907-927 for the large number of elements that are attested in theophoric names in other dialects of both Early North Arabian and Early South Arabian.

<sup>41</sup> See the Index of names for possible vocalizations on the basis of later Ar. names from the roots *s<sup>1</sup>d*, *s<sup>1</sup>lm*, *'bd*, *'mr*, for instance.

<sup>42</sup> For instance, *hs<sup>1</sup>n* might be from *hs<sup>1</sup>n* or *hs<sup>1</sup>s<sup>1</sup>*; *rb* from *rbb* or *ryb*; *s<sup>1</sup>r* from *s<sup>1</sup>rr*, *s<sup>1</sup>wr*, *s<sup>1</sup>yr*, or *s<sup>1</sup>ry*; *s<sup>2</sup>b* from *s<sup>2</sup>bb*, *s<sup>2</sup>wb*, *s<sup>2</sup>yb* or *s<sup>2</sup>by*; *s<sup>2</sup>k* from *s<sup>2</sup>kk*, *s<sup>2</sup>wk* or *s<sup>2</sup>ky* and so on.

<sup>43</sup> See, for instance, the meanings of the root *s<sup>2</sup>gr* 'be complicated, tie, thrust, divert, support, become numerous'.

<sup>44</sup> Hess 1912: 7.

<sup>45</sup> Filial piety (Littmann 1943: 296).

<sup>46</sup> See, for instance, Hess 1912: 32 *Šreim* 'Hasenscharte'.

peculiarities (cf. *qnf* ‘smallness and flatness of ears’) which might be described by referring to the unusual feature itself (cf. *’nf* ‘nose’, *’dnt* ‘small ear’)<sup>47</sup>. A characteristic which might be ascribed to the infant by giving it the name of an object that has a resemblance<sup>48</sup> or one that is associated with a particular quality<sup>49</sup> (cf. *s<sup>1</sup>hm* ‘arrow’) (Hess 1912: 6).

The names of animals are used in this way<sup>50</sup> and, as in Safaitic, (Littmann 1904(b): 128), there are many clear examples of such names in the inscriptions: *’s<sup>1</sup>d* ‘lion’, *’t lbn* ‘male fox’, *’hr gl* ‘locust’, *’d b* ‘wolf’, *’r l* ‘young ostrich’, *’s<sup>2</sup>bt* ‘camel-spider’, *’db n* ‘male hyena’, *’qrb* ‘scorpion’, *’qr bn* ‘male scorpion’, *’kbr* ‘mouse’, *’qnf d* ‘hedgehog’, *’wrl* ‘monitor lizard’, *’w l* ‘ibex’ to which might be added many more if examples open to other interpretations are included<sup>51</sup>. Several of the roots found as names are used as epithets for ‘lion’ in Arabic which might be the meaning behind them, for example, *’s<sup>2</sup>rs<sup>1</sup>*, *’s<sup>2</sup>hdd* (ill-natured) *al-’ašras*, *šuhdūd*; *’bs<sup>1</sup>* (frown) *al-’ābis*; *’lt* (strength) *al-layt*; *’nht* (roar) *al-nahāt*. The names of plants<sup>52</sup> (cf. *’s<sup>2</sup>h* ‘artemesia’), the moon (cf. *’s<sup>2</sup>hr* ‘new moon’) and clouds (cf. *’mzn* ‘clouds’) are also given to children among the modern bedouin<sup>53</sup>.

Hess (1912: 7) and Musil (1928: 243-244) give instances when children were given the name of the place where they were born. This might also apply to the type of place<sup>54</sup> (cf. *’mqz* ‘a place where the summer is spent’), the time of day or year (cf. *’nhr* ‘day-time’, *’rb* ‘spring’) in which the child was born or the type of weather<sup>55</sup> (cf. *’mṭr* ‘rain’, *’rs<sup>2</sup>* ‘a little rain’) (Hess 1912: 6-7).

Names with apparently unpropitious meanings might be used after a tragedy to ward off a recurrence of similar events<sup>56</sup> or, they might be applied as a description<sup>57</sup>.

<sup>47</sup> cf. Hess 1912: 20 *Ḥšēm* ‘Kleine Nase’ ‘Er [] hatte eine schiefe Nase’.

<sup>48</sup> Hess 1912: 21 *Debsān* ‘So gennant weil er einen grossen Kopf hatte’.

<sup>49</sup> Hess 1912: 31 *Sēf* ‘Schwert’ damit er tapfer werde’.

<sup>50</sup> See, for instance, Hess 1912: 14 *Ĝreibī* ‘er sei bei Geburt klein und rot gewesen’, 28 *Sirhān* ‘Wolf’, man hofft, dass das Kind wie ein Wolf wird’: 42-43 *Ĝereigjib* ‘Kleiner Rabe’ wahrscheinlich, weil er schwarz war’.

<sup>51</sup> See, for instance, *’fl* ‘young camel’, *’b r* ‘camel’, *’bkr* ‘young male camel’, *’t lt* ‘fox’, *’ghs<sup>2</sup>* ‘young ass’, *’grd* ‘rat’, *’grs<sup>2</sup>* ‘large camel or horse’, *’gml* ‘male camel’, *’hgl t* ‘a partridge’.

<sup>52</sup> See, for instance, Hess 1912: 15 *Ĝä eiten*; 16 *Ĝihġāh*.

<sup>53</sup> See, for instance, Hess 1912: 11 *Bāder* ‘Vollmond’ (Littmann 1943: 302 says this is used less than ‘new moon’ because ‘it decreases whereas the latter increases’, 48 *Mizne* ‘weil sie weisse was wie eine Wolke’.

<sup>54</sup> Littmann 1921: 19 *Munēhil* ‘bei der Tranke geboren’; Hess 1912: 50 *’Mfeijid* ‘Kleine Wüste’.

<sup>55</sup> Littmann 1921: 18 *Maṭar* ‘Bei Regen geboren’; 16 *Ĝuṭēyit* ‘bei Nebel geboren’, Hess 1912: 23 *’Dhārān* ‘Geboren in dem regenlosen Jahr’. One of the daughters of a bedouin family with whom I stayed in 1989 in northern Jordan was called *Taljah* as she had been born when it was snowing.

<sup>56</sup> See Littmann 1904: 124.

<sup>57</sup> cf. Hess 1912: 17 *al-Ĝuwa* ‘Kleiner Hunger’ weil er als kleines Kind einen dunnen Bauch, ‘wie ein Windhund’ hatte.

Equally, unpleasant qualities are used so that the child might appear in that light to his enemies<sup>58</sup>. Names relating to the emotions (whether good or bad) of the parents at the time of birth are used and those relating to the circumstances of birth or an incident that happened at the same time<sup>59</sup> (Hess 1912: 6).

The names *qs<sup>l</sup>*, *qn*, *khl* and *ygt* might be divine names used as personal names<sup>60</sup>.

Papponymy is not widely attested among the texts but there are a few examples<sup>61</sup>. There are also some instances where a son's name is derived from the same root as his father's<sup>62</sup>.

### 3. Non-Semitic names:

*hrkld* (cf. Gk. Ἡρακλείδης) occurs in a text from near *Taymā* (WAM T 60), *nqts* (cf. Gk. Νικήτιος, Nab. *nqtys<sup>l</sup>* Cantineau 1932: 122, Milik 1976: 150<sup>63</sup>) perhaps occurs in KJC 28 and *wrqns<sup>l</sup>* (TIJ 208) might be Ὑρανόος (Preisigke 1922: 451). *frds<sup>l</sup>* (KJA 326, TIJ 376) is perhaps Persian<sup>64</sup>.

## C. Individual Authors and Genealogies:

### 1. Individual authors:

There are many names (or rather names with the same consonantal structure) written without a patronym which recur throughout the sites<sup>65</sup>. It is impossible from a single name to be certain that these inscriptions are written by the same author, although in some cases there are factors which make the probability higher<sup>66</sup>. The recurrence of these names, therefore only tell us one of two things, either that the roots or names were commonly used by people writing the inscriptions or that certain individuals wrote their names repeatedly. Similarly, because of the lack of vocalization (see §.B.2 above), when a name with the same patronym occurs in different texts we do not know that they are the same individuals although it is possible that they are<sup>67</sup>.

<sup>58</sup> Littmann 1921: 19 *Nešwān* 'trunken (von Kampfestlust)'.  

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<sup>59</sup> See Musil 1928: 244: *Raga* 'The granting of Favor' as the child was a boy which the mother had wished for; *Za'al* because the mother was angry with her husband who had beaten her just before the birth; *As'ir* 'Born in pain' because of a difficult birth; *Muḡt̄z* 'Enraging' because the father had taken another wife at the time of birth; Hess 1912: 6 *Mhārib* 'zur Zeit des Krieges geboren'.

<sup>60</sup> See the Index of names.

<sup>61</sup> See *ydr bn 'bd bn ydr* in the genealogy of KJA 36, *qn bn wrl bn qn* KJA 31 and *ḥbb bn bnlh bn ḥbb* in AMJ 46.

<sup>62</sup> cf. Hess 1912: 7 and see *dky bn 'dkw* KJC 179, 742: *'s<sup>l</sup>lm bn ms<sup>l</sup>lm* KJB 47, 158, KJC 522, *'bd bn 'bdt* KJA 194, *'bd' l( '[h]wr bn mḥwr* KJC 202.

<sup>63</sup> For the translation of Greek *sigma* as *šād* in Safaitic, see King 1990: 8 .21.

<sup>64</sup> See under quadriliteral roots, § B.2, above.

<sup>65</sup> Apart from names which one would expect to be common such as *'n 'm*, *tm* and *s<sup>l</sup> 'd*, see (to take just a few examples) *'hls* (4), *'rs<sup>2</sup>lh* (5), *'s<sup>l</sup>mnt* (4), *'s<sup>2</sup>s<sup>2</sup>* (6), *'s<sup>2</sup>sr* (7), *'slh* (4), *'bdt* (7), *'fl* (6), *'mn* (8) in Index a.

<sup>66</sup> For example, similarities in script, see Ch.2.F; similarities in drawings, see Ch.6.A; certain features of the distribution of the texts, see Ch.7.

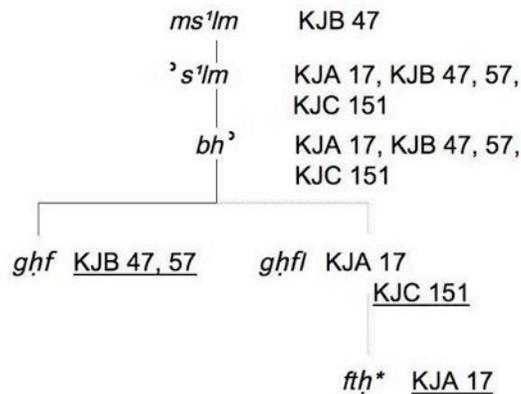
<sup>67</sup> And the limited area in which the texts were recorded makes it more probably, as does the occurrence, in a few cases, of the same name with the same patronym on the same

Where three generations or more occur, on the other hand, one can be more or less certain that the same names refer to the same individuals and if we include possible identifications where only a patronym has been written, 36 authors can be identified who have written their names more than once. On this basis, the number of individuals who have written at the sites can be calculated as 1239 as opposed to the number of inscriptions, 1337. A further reduction would almost certainly be justified but, for the reasons given above, it is impossible to determine with certainty by how much.

## 2. Genealogies:

In working out the relationships of certain authors one is again hampered by the lack of extended genealogies. The only relationship from among these texts that can be established on the basis of three generations is that of the brothers *ḥdmr* and *ḥzbr* and their uncle *hn'* (see genealogy 3 below). It is, however, worth pointing out possible relationships i.e. those based on only two generations<sup>68</sup>:

### Genealogy 1<sup>69</sup>:



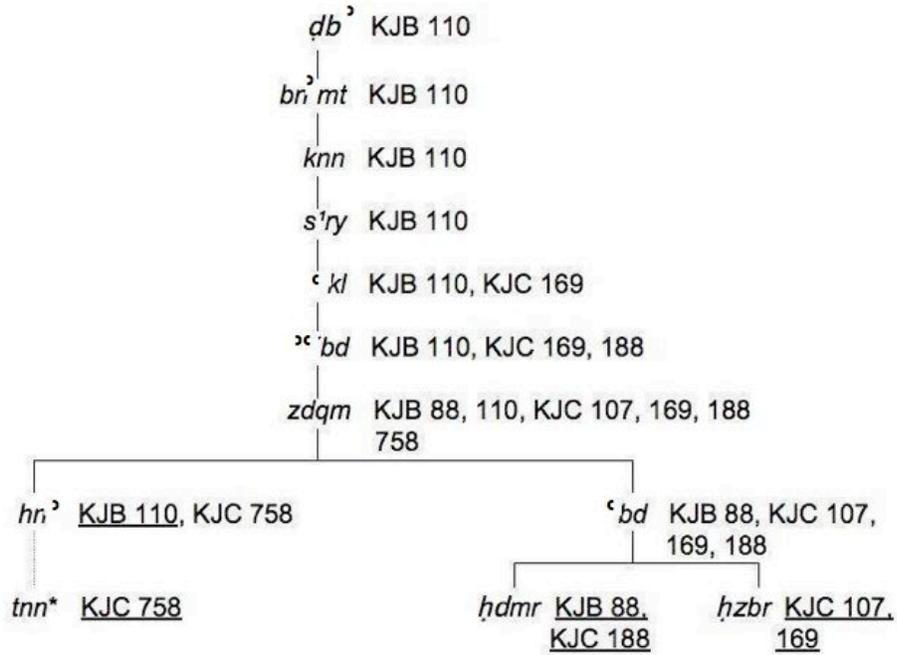
rock, see *'n'm bn brd* on Rock L at Site B KJB 84, 87 and *d'b bn s'lm 'n* and *d'b bn s'lm 'n bn qn bn ms'kt* on Rock LXXIII at Site B KJB 148, 156.

<sup>68</sup> Where a relationship is based on only two generations the name in the family tree is marked with an asterisk and the line is dotted.

<sup>69</sup> For an occurrence of *fth bn ghfl*, see KJB 172 and of *ghfl bn bh'*, KJC 50a. *'rs' bn hrs' bn 's'lm bn ms'lm* occurs in KJC 522 and *d'm bn shb bn 's'lm bn ms'lm* in KJB 158 but a connection between the genealogy of *ghf* and *ghfl* and those of *'rs'* and *d'm* would be extremely tenuous as one might expect the names *'s'lm* and *ms'lm* to be popular and the combination as a name and patronym is likely to have been common.

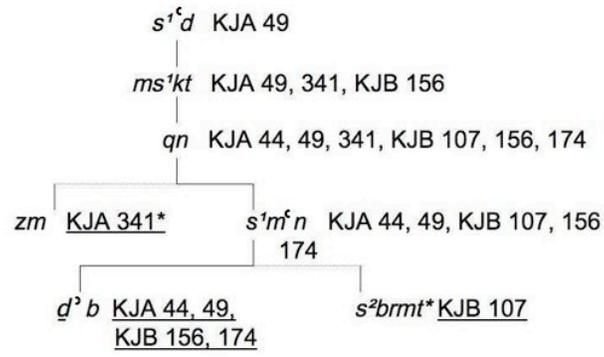


Genealogy 3<sup>72</sup>:



<sup>72</sup> For an occurrence of *tnn bn hn'*, see KJA 48, and see Index a for occurrences of *hn' bn zdqm*, *hzbr bn 'bd* and *'bd bn zdqm*.

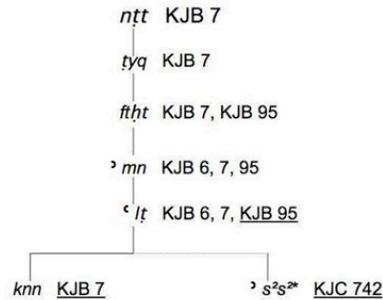
Genealogy 4<sup>73</sup>:



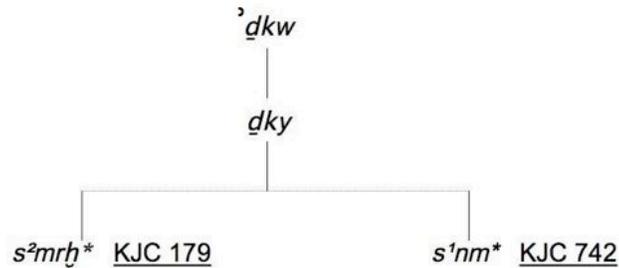

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<sup>73</sup> See Index a for occurrences of  $d^3b$   $bn$   $s^1m^1n$ .

Genealogy 5<sup>74</sup>:



Genealogy 6:



From the above genealogies it is clear that *hdmr* and *hzbr* are brothers (genealogy 3) and that some of the other authors are possibly brothers<sup>75</sup> and, in one instance, possibly

<sup>74</sup> The occurrence of KJB 6 and 7 on the same rock (VI at Site B) makes the relationship more likely. See Index a for occurrences of *knn bn 'lt*, *'s²s² bn 'lt* and *'lt bn 'mn*. The occurrence of these names on the same rock (Site B XXI) in KJB 65, 64, 62 makes it more likely the texts are by relations. *knn* and *'s²s²* occur on the same rock (Site C LXXIII) in KJC 165 and 166.

cousins<sup>76</sup>. Evidence that more than one generation wrote their names comes from inscriptions by *ḥdmr* (KJB 88, 188) and *ḥzbr* (KJC 107, 169) and their uncle *hn'* (KJB 110) and there are other possible examples<sup>77</sup>. There is, however, no evidence that further generations have written at the *Wādī Judayyid* sites and therefore the genealogies give us no indication of the time span over which the inscriptions were written.

#### D. Tribal Names:

Names introduced by *'l* which I have translated as 'tribe'<sup>78</sup> are listed in Appendix 6. The forms of the names are similar to those found among the personal names (*f'l, f'lt, f'ln, 'f'l, f'ly*) and theophoric compounds occur as well (*ḥl'l, m'n'l*).

From Hismaic texts found outside the *Hismā*, *mny* (MNM b 6) is attested as a tribal name of the author of a Safaitic text (C 4987 from *Zalaf* in Syria<sup>79</sup>) and *rbt* (MNM c 7) might be the equivalent of the name Ποβαθου found in a Greek inscription from *Rawwāfah*<sup>80</sup>, although an identification of either of these groups with each other is tenuous<sup>81</sup>.

A text by a member of the *ty'* occurs for the first time in LAU 16 from the Jordanian *Hismā*. The tribe occurs in hostile contexts in Safaitic texts (C 2617, 2795, LP 236<sup>82</sup>) and in one text (C 5089) where it is the name of the owners of the camels which the author states he was pasturing<sup>83</sup>.

As mentioned above (§ A.1.b), *gy* (KJC 42, 647) occurs as a toponym in Nabataean and in compound names and *mzn*, which occurs in two texts from the *Hismā* (AMJ 138, KJC 641) and in a text from the *Madā'in Ṣaliḥ* area (Do XX 37, 3), might well be the same as the feminine form *mznyt'* found in Nabataean JS 23 (CIS 216) in a tomb inscription from *Madā'in Ṣaliḥ*.

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<sup>75</sup> *ghf* and *ghfl* sons of *bh'* (genealogy 1), *d'b* and *s<sup>2</sup>brmt* sons of *s<sup>1</sup>m'n* (genealogy 4), *knn* and *'s<sup>2</sup>s<sup>2</sup>* sons of *'lṭ* (genealogy 5), *s<sup>2</sup>mrh* and *s<sup>1</sup>mn* sons of *dky* (genealogy 6).

<sup>76</sup> *'s<sup>1</sup>mnt bn ḥrm* and *'n'm bn brd* (genealogy 2).

<sup>77</sup> Texts by *fth'*'s possible father *ghfl* (KJC 151) and possible uncle *ghf* (KJC 151, KJB 47, 57) and a text by *knn*'s and *'s<sup>2</sup>s<sup>2</sup>*'s possible father *'lṭ* (KJB 95).

<sup>78</sup> See Ch.4.A.1.

<sup>79</sup> The reading of C 2634 is doubtful.

<sup>80</sup> See Seyrig 1957: 259-261.

<sup>81</sup> Given the distance between the provenance of these texts, the possibility that the consonantal structure reflects different names, and the possibility that an *'l* might be a fairly small social group. Milik: 1958-1959: 355 argues, quite rightly, that, by itself, the distance between the provenance of MNM c 7 (near *Samākiyah* in the western Jordanian plateau) and that of *Rawwāfah* does not preclude the identification of the *rbt* with the Ποβαθου but he also points out that *rbt* might derive from *Rabbat*, the ancient capital of the region (about 12 km from *Samākiyah*), and refer to a local tribe. cf. Graf 1978:12.

<sup>82</sup> See Clark 1983: 152-154. The name, possibly that of a tribe, also occurs in CSNS 1004, 1011, 1046, JaS 10. See Milik 1972(b): 100. He reads *ty* in C 2446 but the reading and interpretation of the text is uncertain.

<sup>83</sup> Milik 1972(b): 100 reads *w b 'y h 'bl 'l ty'* but a restoration as *r* of the first letter of the verb is much more likely.



## 6. The Drawings:

The fieldwork at Sites A, B and C was a comprehensive survey of the epigraphic material and all the rock art was recorded regardless of its quality and whether it was clearly associated with the Hismaic inscriptions or not. On the whole, in the field, the drawings on a particular rock surface were given just one number, even when they were clearly of different periods or not part of the same composition<sup>1</sup>. A total of 576 drawings were numbered in this way of which 160 occur on the same surfaces as inscriptions. In this study, since it is primarily concerned with Hismaic, only the drawings on the same surfaces as the inscriptions have been included in the facsimiles and discussed in the text<sup>2</sup>. In the text, drawings on the same surface have been divided up and labeled (a), (b) and so on<sup>3</sup>.

### A. The Inscriptions associated with the drawings and the artists:

The formulae used by the authors to acknowledge drawings are discussed above in Ch.4.B.1-3. The inscription is usually written near the drawing, by the side, underneath or on top. Very often it is incorporated into a composition by being inscribed around<sup>4</sup> or inside a drawing<sup>5</sup>, between the gaps created by it<sup>6</sup> or between the subjects of a composite drawing<sup>7</sup>. Similarly, where authors have inscribed a cartouche it often surrounds both the inscription and the drawing<sup>8</sup>.

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<sup>1</sup> There are a few exceptions to this, particularly at the beginning of Site A, where different subjects on the same rock surface were given separate numbers. See, Rock V, Adr 4 and 5, XIX Adr 20-22, XXV Adr 27-28 etc.

<sup>2</sup> All the clearly more recent and possibly older drawings on the rock surfaces have been included so that the inscriptions occur in the facsimiles in their actual context, but the drawings that are on the same rock but different surfaces have not been drawn up or discussed.

<sup>3</sup> The divisions have been made when, 1) it is clear the drawings are by different authors of Hismaic inscriptions and are clearly not intended to be part of a composite scene, 2) there are drawings of a whitish patina that are clearly more recent and, in one instance, Cdr 322c, where the drawings are clearly earlier than the Hismaic inscriptions, 3) the drawings occur on very large rock faces and are widely spaced. This has been done for ease of description and the divisions are not intended to suggest the drawings are necessarily of different periods.

<sup>4</sup> Adr 64/KJA 168, Cdr 140/KJC 219, Cdr 182/KJC 295, Cdr 237b/KJC 441, Cdr 246/KJC 444, for instance.

<sup>5</sup> Adr/KJA 38.

<sup>6</sup> Between the horns and body of an ibex, for instance, see Adr 45/KJA 110, Cdr 169/KJC 265. Most frequently the artist of a drawing writes his inscription running down between the legs of an animal, see Adr 4/KJA 16, Adr 21/KJA 69, Adr 22/KJA 76, Adr 47/KJA 113 etc. Sometimes only part of the inscription is inscribed in this position, see Adr 17/KJA 44, Bdr 19/KJB 59.

<sup>7</sup> Bdr 30/KJB 72, Bdr 55/KJB 12, Cdr 282/KJC 517, Cdr 288/KJC 558, for example.

<sup>8</sup> See Adr 50/KJA 132, Cdr 247/KJC 445, Cdr 318a/KJC 684. The cartouche surrounds the inscription KJB 70 but not the accompanying drawing Bdr 27.

There are several instances (Adr 87, Bdr 30, Cdr 46, 50, 58b, 254, 322) where, from the content of the accompanying inscriptions, it is clear that a scene was a joint composition in which the subjects were inscribed by more than one individual. There are probably several others but because of the ambiguity of the accompanying texts<sup>9</sup> we cannot be certain that the author was a co-artist, although sometimes the position of the text in relation to the drawing makes it more likely<sup>10</sup>. In Cdr 58b probably more than one person participated in inscribing the horse of the composition. When an artist has inscribed all the drawing himself he sometimes states the fact explicitly<sup>11</sup>.

It is probably, in a few cases, that some individuals have inscribed more than one drawing within the sites<sup>12</sup>. Unfortunately, in most instances, the authors acknowledging the drawing do not give their patronyms or further generations and so we cannot be certain that they are the same man (see Ch.5.C.1) but there are other factors which suggest that it is most likely that they are<sup>13</sup>.

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<sup>9</sup> The phrase *l N* is used for both simple authorship and for the authorship of drawings (see Ch.4.A.1 and B.1) so we can only be certain that an author inscribed a drawing if he claims it explicitly or mentions the subject of the drawing in his text. The phrase *w N htt*, when it occurs by itself, is, on the whole, accompanied by a drawing and so is an almost certain indicator that the author was the artist. There are, however, two instances when it is used for simple authorship alone, see Ch.4.A.2. For ambiguous examples, see Adr 45 which might have been drawn by both *bn 'tq* and *krt*, Bdr 52 perhaps by both *hn '* and *grmt* and Cdr 34 perhaps by both *whb* and *rks'*.

<sup>10</sup> For instance, the position of KJB 147 between the camel's legs, the position of KJB 30b and KJC 518 between the subjects of the drawings. In cases where the drawings are clearly joint compositions, the position of other inscriptions suggests that other authors might have participated as well; see KJB 73 with Bdr 30, KJC 143 with Cdr 50, KJC 155a with Cdr 58b, for example.

<sup>11</sup> See Ch.4.B.1-2 and KJA 44, KJB 181 and KJC 30.

<sup>12</sup> For example, *d' b bn s'm 'n* KJZ 44/Adr 17, KJA 49/Adr 18 and KJC 756/Cdr 323; *s'lm bn z' nt* KJC 295/Cdr 182, KJC 749/Cdr 322b; *'rs' bn hrs'* KJC 442a/Cdr 243a and (possibly) KJC 552/Cdr 283.

<sup>13</sup> The drawings by *d' b bn s'm 'n* are all of a high quality as are those by the author who names himself simply as *d' b* (KJA 55, 290, KJB 72, KJC 157, 219, 441, 517, 756). Furthermore, his name is associated on rocks with *s' d*, Site A, XVIII (KJA 49, 51); Site B XXXIII (KJB 72, 74) LXXIII (KJB 148, 145); Site C, LXII (KJC 157, 159 (on another face)), CLVIII (KJC 219, 220), CCCXLVIII (KJC 517, 521), in one instance, with both *s' d* and *s' yr* Site C CCCXLVIII (KJC 517, 518, 521) which suggests that the three of them were the same people, companions, who inscribed their names and drawings together. In Bdr 30 there is a man with his arms in the air on the side of the drawing and similarly in Cdr 58b. There is an inscription by *d' b* next to both of these suggesting that the same man added these similar subjects to both compositions. Further features that possibly indicate that the same artists did different drawings, are, the similarity of the subjects of the two drawings by *bgt* (KJA 193, KJC 43) both of the drawings are lions; the proximity of drawings by *grf* (KJC 48, 51 on the same rock) and KJC 60 nearby, and, possibly *rfd* of KJC 156 and KJC 408 might be the same man, see Ch.2.E.2 n.66.

## B. The Subjects of the Drawings<sup>14</sup>:

Camels are usually inscribed with the body completely infilled, although there are some examples in which the animal is drawn in outline<sup>15</sup> or in which the hump has not been filled in<sup>16</sup>. The animal is usually shown stationary but they are also depicted as walking or trotting<sup>17</sup>. A suckling camel occurs in Cdr 195 and examples of hobbled camels are attested<sup>18</sup>. The feet of one of the camels in Bdr 19 and one foot of the camel in Cdr 30a are depicted as circles left in relief. In Cdr 23 the feet are turned up and the cleft of the pads shown. In Bdr 56e, Cdr 12 and 15 the animals are being led or held by a man. There are several drawings of mounted camels. A rein is usually shown and often a stick for guiding the animal as well<sup>19</sup>. There are two clear examples of saddles (Bdr 56c and 56e<sup>20</sup>), where there are also T-shaped sticks attached being the hump<sup>21</sup>. One of the riders in Bdr 56c is depicted as riding on the rump of the animal with the rein apparently tied to the saddle. In Adr 126 and Cdr 154 the riders are shown slightly raised from the top of the humps with their legs in the air.

The horses all have rather heavy bodies and the tails are usually depicted as a single or double (Adr 47) line with hairs fanning out at the end<sup>22</sup>. In none of the drawings here has an attempt been made to show the mane. In Cdr 30a the horse has been drawn with cloven feet. Reins are shown and the riders are often armed with long thrusting spears or lances (Adr 47, Bdr 39, Cdr 254), short spears (Cdr 254) and swords (Cdr 58a, 254). In Adr 47 and Cdr 58b the bodies of the animals are decorated with lines. There is one drawing of a man leading a horse and rider (Cdr 30a).

The dogs in hunting scenes, generally drawn with a light body and long tails, are recognizable as seluqis. There are a few examples in which they are not so carefully depicted (Adr 37, 126, Bdr 19) and instances of animals which are most probably canines (Adr 6, 137), although it is difficult to identify them more specifically.

Ibex are the most frequent subject depicted from the wild fauna of the area. The bodies of the animals are usually completely infilled, although there are examples where

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<sup>14</sup> There is an index of some of the subjects of the drawings after the edition.

<sup>15</sup> See Adr 3, 14, 103, Cdr 52e, Cdr 66.

<sup>16</sup> Adr 22a, Cdr 23, 75, 169.

<sup>17</sup> See Adr 19, 48, for example.

<sup>18</sup> See Adr 6, Bdr 19, 56d, Cdr 316, for example. Apparent hobbling of ibex is probably the result of misdirected hammering.

<sup>19</sup> It appears, in some cases, that there are two reins (see particularly the rear camel in Bdr 56c) but a modern camel's halter usually has just one (See Musil 1928: 356, Fig.45, for example) and in most of the drawings the second line is probably a guiding stick. Clear examples of such sticks occur in Cdr 23, Cdr 154, Cdr 301.

<sup>20</sup> In Adr 4 the saddle and rider is almost certainly a later addition.

<sup>21</sup> It is not clear what these sticks are. It is unlikely that they are swords as no handles are shown beyond the crossbar. For examples of much longer sticks in drawings accompanying Safaitic inscriptions, see the drawings accompanying C 4527 (Pl. XLIV Dussaud Macler 631) and C 2828 (Pl. LXVI Dunand 287) and C 2830 (Pl. LXVI Dunand 289)

<sup>22</sup> The type of tail shown is more suggestive of a mule but three of the inscriptions refer to the animal as *frs'* (KJA 113, KJC 48, 470), Ar. *faras* 'horse'.

patches have been left in relief<sup>23</sup>, presumably to indicate markings of colour. In several instances the animal is drawn in outline alone<sup>24</sup> or with the body not filled in<sup>25</sup> and there are a few examples where simple stick depictions of ibex are associated with the inscriptions<sup>26</sup>. Occasionally, a thick line is used for both the two fore legs and another for the two hind ones rather than each leg being represented separately<sup>27</sup>. Some of the animals are shown with an open jaw or possibly a beard<sup>28</sup>. When the feet of the animal are shown they are depicted as turned up or as cloven<sup>29</sup>. There are some examples where only one horn has been drawn<sup>30</sup> and in other cases the horns are depicted as exaggeratedly long<sup>31</sup>. In Cdr 83 the horns curve back to the body and ridges are shown along them. An unfinished ibex occurs in Cdr 52a and Cdr 266 and what is possibly a start at drawing the horns, on the same rock face as KJC 122. In Cdr 27 there is an animal with straight horns and a long tail which is most likely to be an oryx more commonly occurring among the drawings accompanying the Safaitic inscriptions found in the north<sup>32</sup>.

There are eight drawings of felines, on the whole, they have long tails curled up at the end and three or more claws are depicted on the feet. The bodies of the animals tend to be heavy suggesting that they are most probably lions. In Cdr 182 the body has been left in relief with two lines inscribed across it. It is uncertain which type of animal is represented in Adr 50 where the body is filled with a lattice of squares and rectangles.

Ostriches occur in a few drawings. The wings are usually depicted and the birds are sometimes shown being chased by a seluqi. A single one-legged version of the bird perhaps occurs in Cdr 27 (cf. also Cdr 80) and the zig-zag line with two legs (Adr 37 and 349) are perhaps schematic representations<sup>33</sup>.

There are several drawings of ibex hunt. The scenes show seluqis chasing, surrounding or grabbing hold of the animal. Archers are often depicted either shooting bows or holding a bow in one hand and a small throwing spear, sword, or short knife? in the other<sup>34</sup>. The bows are usually double ones, shown either with or without a string,

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<sup>23</sup> See Adr 45, Bdr 27, Cdr 213a, Cdr 322.

<sup>24</sup> See Adr 126, 135, 145, Bdr 18, Cdr 28, Cdr 169.

<sup>25</sup> See Adr 14, 64.

<sup>26</sup> See Cdr 247, 691, for example.

<sup>27</sup> See Cdr 155, 157, for example.

<sup>28</sup> In some cases it is difficult to tell which is intended but in Adr 126, Bdr 11 and 52 the line under the chin is probably a beard.

<sup>29</sup> For examples of the former, see Adr 87, Bdr 52, Cdr 246 and, for the latter, Bdr 81, 10 (the hind feet) and Cdr 442a.

<sup>30</sup> See Bdr 50, Cdr 155, for example.

<sup>31</sup> See Adr 32, 52a, Cdr 52f (one very long horn), 169, 209, for example.

<sup>32</sup> A stick animal of whitish patina with straight horns which might be an oryx occurs in Cdr 161. For examples of oryx in Safaitic, see WH 763, 3502-3503, and, for the identification of the animal as an oryx, rather than a dorcas gazelle, as suggested by Winnett and Harding (1978: 24), see Macdonald 1979: 140.

<sup>33</sup> A similar shape occurs above one of the ibex in Bdr 18 where this interpretation is less likely.

<sup>34</sup> For examples, see Bdr 30, 52 and Cdr 322.

but there are a few instances in which they appear to be single<sup>35</sup>. Often arrows are shown either in flight or embedded in the body of the animal. In two drawings (Cdr 154, 155) camel riders are clearly associated with ostrich hunts and in one there is horseman (Cdr 159)<sup>36</sup>. Archers are depicted in Adr 48 and Cdr 80 shooting at lions and in Cdr 80 and probably Cdr 318, a long thrusting spear is being used to kill the animal. In Cdr 182 there is a drawing of a man, which is probably a later addition to the composition, standing to one side and holding what looks like a long whip.

Scenes of combat show archers on foot (Cdr 34, 282, 288) and men armed with swords (Cdr 254, 282) and carrying small shields (Cdr 282, 288). In Cdr 254 there is a battle scene between three horsemen. One of them is dismounted, using a long thrusting spear and holding a shield which is larger than those depicted elsewhere. His opponent is depicted carrying a small throwing spear.

The men depicted as riders and in hunting scenes are usually inscribed with care, although they are done in a very simple style and do not reveal much about their clothing. In depictions of riders holding reins (or a rein and stick) and those of archers shooting bows, an arm is clearly shown drawn back and bent at the elbow. The bodies of the horsemen in Adr 47, Cdr 58a, 159 ? and two of the in Cdr 254 are not filled in. In Adr 47 the body is shown with lattice decoration and in Cdr 254 one of the horsemen might be wearing head gear. Apart from the men shown in composite scenes, there are several examples of stick men with their arms up in the air or held out to the side<sup>37</sup>. The men in Cdr 322c were clearly drawn prior to the inscriptions on the rock surface and the men in Cdr 52c is probably not associated with the texts.

There is a sign composed of a line with two arms that I am unable to identify. It occurs in association with Bdr 30, Cdr 30b, 140 and 213 and to the left of KJC 413 on the same rock<sup>38</sup>. It is not in similar positions with respect to the drawings but it is usually associated with drawings of ibex and might be a depiction of something relevant to a hunt. There are a few examples of loops, divided loops and miscellaneous shapes<sup>39</sup> and in Bdr 5 there is possibly a depiction of a pair of feet joined together<sup>40</sup>.

The drawings of a whitish patina show similar subjects, camels, camel riders, horses, horsemen, ibex, dogs, ostriches, and men with their arms outstretched. A combat scene is depicted in Bdr 18b where the men are armed with long spears and shields. A man firing a gun occurs in Adr 14. Later 'inscribers' have 'touched up', by re-hammering, or added details to several of the earlier drawings<sup>41</sup> and in a few cases (KJC 132, 404, 431) they have turned letters of Hismaic inscriptions into animals.

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<sup>35</sup> See Bdr 18, 22, 52, for example.

<sup>36</sup> In Cdr 243b there is a camel rider and horseman but these are not obviously associated with the ostrich being chased by a seluqi.

<sup>37</sup> See Adr 126, 137 ?, 145, Cdr 28 etc.

<sup>38</sup> A similar sign with a tail occurs near Cdr 322a.

<sup>39</sup> Adr 5, Adr 9, Adr 158, Cdr 40a, Cdr 266.

<sup>40</sup> See Jobling 1983(b): Pl. XLIII, 2 for a clear depiction of feet at a site further south in the *Hismā*.

<sup>41</sup> Adr 4, Bdr 46 (the head only), Cdr 15, 23, 32, 254 (where penises have been added to the horses). The dogs in Bdr 18 have been added as chasing the older ibex.

## 7. Distribution:<sup>1</sup>

The texts and drawings from these sites are inscribed on boulders which range in size from several metres in height and width to small embedded and loose boulders<sup>2</sup>. The inscribers have not necessarily chosen the smoothest or most suitable rock on which to write, although the greatest number of inscriptions tend to be in areas where the black patina remains intact and the surfaces are not worn or pitted. Both single inscriptions and groups of two or more are found on rock faces and, in some cases, more than one surface of a rock has been inscribed<sup>3</sup>. There are no clear instances where an inscription has been inscribed over another and, even on crowded surfaces, the texts are carefully written between each other.

The plans show a similar distribution for both rocks inscribed with inscriptions and drawings and rocks inscribed with drawings alone<sup>4</sup>. At Sites A and C there are clear groupings of inscribed rocks along the edges of the deeper watercourses<sup>5</sup>. At Site B except for the areas shown in the insets the inscribed material is, on the whole, more widely scattered. At Site C there is a group of inscribed rocks at the eastern end and along the southern edge (Insets C 2b, C 6a) and towards the west (Inset C 5a) and no large concentrations of epigraphic material in the middle of the rock field, although there are isolated instances of inscribed rocks right across. The thinning out of the density of inscribed rocks at the western edge of Site B and the central western section of Site C is, to a certain extent, because the rock field gives way to sandy areas with weathered rocks and a lower density of them. At Site C the density of rocks increases again on the very western edges as a result of tumble from the slopes from *Jabal Mī 'zān*.

There are a few structures within the sites<sup>6</sup>. None of the inscriptions refer to them and it is uncertain whether the inscribed rocks associated with the cairn (Inset C 5a), and

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<sup>1</sup> See Figs. 69-89, for plans of the epigraphic material found at Sites A, B and C.

<sup>2</sup> There is very little epigraphic material inscribed on small movable boulders, see Site B Rock LIX, Site C CCXXX, CCCLXXVII, CCCXCI and CDXXXVIII-CDXLIX.

<sup>3</sup> See Site A Rock IV, IX, XIX etc.

<sup>4</sup> Until an analysis is done of the drawings which occur on surfaces without inscriptions, this does not tell us very much, but from the occurrence of clearly more recent drawings (and in the one clear instance where the drawings are older Site C, Rock d) we know that people who are not contemporary with each other, to a certain extent, used the same rock faces and inscribed in the same areas.

<sup>5</sup> At Site C along the southern bank of the watercourse at the north of the site. The northern bank in the upper reaches is on the whole steep with little flat ground. There are also several series of inscribed rocks along the watercourses in the middle of the rock field, see, for instance, those on Plan C2 and C4 CCLXXXIV, CCLXXXVIII, CCLXXVIII, CCLXXX, CCLXXXI etc. and C4 CCLXXXII, CCCXIX, CCXXIV, CCCXXX etc.

<sup>6</sup> At Site A there are six areas, probably old campsites, of circular and semi-circular low walling in some of which there was evidence of recent hearths. At Site B there is a low circular wall encompassing Rock XII and a series of connecting walls to the west of Rock LXXIX (Plan B 2). At Site C there are a number of cairns, broad based mounds of stones,

those with the probably graves (Inset C 5b) are contemporary with them or have been re-used<sup>7</sup>.

There are a few instances where possibly the same individual has written his name more than once on a rock face or on rocks close to each other<sup>8</sup>, in some cases, making the numbers of inscriptions on a rock greatly disproportionate to the number of individual authors involved<sup>9</sup>. Equally, there are authors who have written their names in diverse areas of a particular site<sup>10</sup>, and some who have written in two of the sites or in all three<sup>11</sup>.

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in the northwest, west and southwest areas of the site (Plan C 5 and C 6). At the Inset C 5b there are groups of small rocks and boulders probably covering graves.

<sup>7</sup> Since so few of the inscriptions written elsewhere at the sites occur on small loose boulders, it is quite likely that at least the group from Inset C 5b were specifically written on small stones in order to be placed on the structures.

<sup>8</sup> For problems in identifying individual authors, see Ch.5C.1. If one uses the probable identifications where a name and patronym are given, there are clear examples of authors who have written their names more than once on a rock. At Site B on Rock L *'n 'm bn brd* occurs in KJB 78, 84, 87; on LXXIII *d' b bn s'm 'n* occurs in KJB 148, 156; on CI *hn' bn zdqm* occurs in KJB 173, 177 and at Site C on Rock LI *hzbr bn 'bd* occurs in KJC 97 and 107.

<sup>9</sup> See, for example, Site C Rock CCCVI where *gnmt* occurs five times and *bn 'b* eight times. Where a single name is repeated less often, then whether the author is the same in each case must remain uncertain, but the fact that there are a number of rocks on which a name is written more than once suggests it is likely that, in some of these cases, the repeated names belong to the same individuals. See, for example, Site A on Rock V *nšlt* in KJA 22, 29a; on XVIII *grf bn mhš* in KJA 46 and *grf* in KJA 50; on XCIII *'lt* in KJA 223, 263, 271 and so on; at Site B on VI *'s<sup>2</sup>s<sup>2</sup> bn 'lt bn 'mn* in KJB 6 and *'s<sup>2</sup>s<sup>2</sup>* in KJB 8 and so on; at Site C on LI *'s<sup>1</sup>mnt bn hrm* in KJC 89 and *'s<sup>1</sup>mnt* in KJC 101, *hzbr* in KJC 90 and *hzbr bn 'bd* in KJC 97 and 107, *šhbt* in KJC 99 and *šhbt bn mg'* in KJC 105; *grf* in KJC 95 and 103; *fdg bn ngl* in KJC 92 and *fdg* in KJC 105; *qrs<sup>1</sup>* in KJC 116 and 117; *mb 'l* in KJC 120 and 121a (both these last inscriptions are love texts which also suggests they are by the same person); on CCCIV *r 'l* in KJC 449 and 455; *fšyt* in KJC 450 and 454.

<sup>10</sup> See, for example, *'šlh bn ng' bn qnt* KJC 391, 452; *'n 'm bn brd bn mtr* KJC 114, 174, 638; *'smnt bn hrm bn mtr* KJC 114, 174, 638; *'s<sup>1</sup>mnt bn hrm bn mtr* KJC 176, 370, 700; *hzbr bn 'bd bn zdqm* KJC 107, 169; from texts in which the authors are possibly the same individuals see, *brr bn 's<sup>1</sup>mnt* in KJC 128, 257, 668; *drs<sup>1</sup> bn dḥk* KJC 264, 458; *'rs<sup>1</sup> bn hrs<sup>1</sup>* KJC 207, 261, 337, 516, 615.

<sup>11</sup> See, for instance, *grṭm bn nht bn 'gnt* KJA 83, 270, KJC 75; *'rs<sup>1</sup> bn hrs<sup>1</sup> bn 's<sup>1</sup>lm* KJA 112, KJC 442a, 522; from texts in which the authors are possibly the same individuals see, for example, *'s<sup>2</sup>s<sup>2</sup> bn 'lt* KJB 6, 64, KJC 190, 748; *'s<sup>2</sup>s<sup>2</sup>r bn zdqm* KJA 53, KJB 155, KJC 287; *'mn bn s<sup>1</sup>dn* KJA 198, KJC 126; *tm bn bnlh* KJB 66, 169, KJC 211; *hgg bn bglt* KJB 77 and KJC 5; *s<sup>1</sup>lm bn z'nt* KJA 88, KJC 295, 749.

The numbers of inscriptions that occur on a particular rock (either on one face or several) or in a small area of boulders can be quite large<sup>12</sup> and if a somewhat arbitrary division of groups is made on the basis of those shown in the insets of the plans and rocks (not in the insets) which have twenty or more inscriptions quite a large proportion of the total number of texts can be accounted for within these concentrations alone<sup>13</sup>.

Since the texts are graffiti and inscribed, on the whole, with no practical purpose, the choice of an area within these sites in which a text was written was, almost certainly, largely a question of chance whereby a would-be inscriber, with sufficient time, found himself in a convenient or suitable place. The possible reasons for relatively large groups of inscriptions on a single rock face and in small areas are many and varied. One factor which probably accounts for a certain number of the texts found in these concentrations is the 'attraction of graffiti', whereby additions are made to existing groups, because an individual is motivated by the presence of graffiti to make his own contribution on the same surface or nearby, whether or not he understands the content of the existing graffiti or knows the authors<sup>14</sup>.

More interesting, however, are clear indications that the texts on a single rock face<sup>15</sup> are contemporary and that the authors at least knew each other. Firstly, there are instances where the names of relations and possible relations occur on the same rock faces<sup>16</sup> and, secondly, repeated combinations of the same names on different rock faces suggest that groups of companions inscribed their names together<sup>17</sup>. We cannot tell with

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<sup>12</sup> See, for instance, at Site A where there are 45 on the east face of Rock XIX (and 2 on the South southeast face) and 60 on the east face of XCIII (18 on the south face and 1 on the north); at Site C there are 40 on the north face of LI.

<sup>13</sup> At Site A the figure is 65%, at Site B 31% and at Site C 42%.

<sup>14</sup> The phenomenon of the 'attraction of graffiti' can be seen in the occurrences of clusters of graffiti in modern cities, for example, and also to a certain extent among the clearly more recent drawings of whitish patina at sites such as these, where they are often inscribed on the same surfaces as older material even when others are available.

<sup>15</sup> Or on rocks near to each other.

<sup>16</sup> See, for instance, Site B on Rock VI, texts by *'s<sup>2</sup>s<sup>2</sup> bn 'l<sup>t</sup>*, KJB 6, and *knn bn 'l<sup>t</sup>*, KJB 7; on Rock XXI *'l<sup>t</sup> bn 'mn*, KJB 62, and *'s<sup>2</sup>s<sup>2</sup> bn 'l<sup>t</sup>*, KJB 64, and *knn bn 'l<sup>t</sup>* KJB 65; at Site C LXXX *h<sup>z</sup>br bn 'bd*, KJC 169, and his brother *h<sup>d</sup>mr bn 'bd*, KJC 188 and the possible cousins (see Ch.5.C.2 genealogy 2) *'s<sup>1</sup>mnt bn h<sup>rm</sup>* KJC 176 and *'n 'm bn brd* KJC 174; on CCI *'h 'b* KJC 28; on CDXV *'fl* KJC 646 (and most probably his father, see KJC 205) *'bdlg* KJC 647.

<sup>17</sup> Most of the repeated combinations of names occur with other inscriptions on the same face. The examples are not very many and it is on the whole difficult to find repeated combinations of more than two people. See, for example, the names *'nf*, *rks<sup>1</sup>*, *gr<sup>t</sup>m*, *fl<sup>t</sup>n*, *qymt* and *m<sup>g</sup>ny* at Site A on Rock XIX (the east face) and at Site B on Rock LXVIII where the combination recurs except for the name *fl<sup>t</sup>n* although perhaps *fl<sup>n</sup>*, KJB 118, should be restored as the name see the commentary. *mb 'l*, *gr<sup>t</sup>m* and *'l<sup>t</sup>* at Site A on Rock XCIII and at Site C on Rock XLV *'rh<sup>z</sup>* and *h<sup>z</sup>br* and the possible cousins *'s<sup>1</sup>mnt bn h<sup>rm</sup>* and *'n 'm bn brd* at Site C on Rocks XVII and LXXX; *h<sup>z</sup>br* and *sh<sup>b</sup>t* which occur together at Site C on Rock LI, LXXX and XCIII; *bn 'b*, *gn<sup>m</sup>t*, *ms<sup>1</sup> 'd* and *hd* which occur together

certainty to what extent this was done at the same time as a 'group activity' as there is always the possibility that someone added his name later to one or a group of texts which he recognized as being by people he knew. Nevertheless, the recurrence of combinations of names and in some cases the similarity of the content among the texts which occur on a single rock<sup>18</sup> makes it more likely that some of them at least were inscribed at the same time by a group<sup>19</sup>.

The distribution of texts written by the same individuals and possibly the same individuals at different parts of a single site and the occurrence at more than one of the sites is indicative of a local population, which remained in the bays of Sites A and B and the wadi and rock field of Site C, over a certain period or made repeated visits to them. It is clear from the content of three texts (KJC 138, 139 and 140) that the wadi at Site C was used, at least on one occasion for hunting or after a hunting expedition, but we cannot say more than that. We do not know, for example, whether hunting was the only use that the writers of the texts made of the bays and wadi or whether they were also involved in pastoral activities at these sites<sup>20</sup>. Whilst, therefore, it is obvious that large numbers occur in areas frequented by people because they were in some way advantageous, it is largely a matter of conjecture as to which factors would have made one particular area more attractive than another<sup>21</sup>.

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at Site C on Rocks CCCVI and CCCLV; *lht bn 's'lm* and *mty bn rf'y* which occur together at Site C on Rocks CCXVIII and d.

<sup>18</sup> For example, the love texts on Rock V at Site A, the prayers to *ds<sup>2</sup>ry* on Rock L at Site B and the hunting texts on Rock LV at Site C.

<sup>19</sup> It has already been pointed out that several of the drawings are probably joint compositions done by two or more individuals, see Ch.6.A. That one inscription was sometimes done for a group of people is shown by the use of the first person plural suffix pronoun *-n* 'our' in some of the prayers using *dkrt*, see Ch.4.C.1.

<sup>20</sup> That the authors of the texts were pre-occupied with ibex and hunting is clear from the large number of drawings of those subjects but the rock art cannot be assumed to necessarily reflect the actual occupation of the inscriber at the time. Probably, the sites were used for both activities, although obviously not at the same time. If the texts were written during hunting expeditions, then, presumably, it would be been after the completion of the hunt as the noise made by hammering an inscription would have frightened the animals away.

<sup>21</sup> At these sites there are, on the whole, very few groups of inscribed rocks in areas of deep tumble for boulders and there seems to have been a preference for areas in which, although some of the boulders are close together, there is a certain amount of ground between them. If the sites were used for grazing animals, the distribution along the watercourses at Sites A and C could be because, after heavy rains, pools collected which would have provided an important source of water and therefore an area where people tended to congregate. Equally, the slightly higher and relatively flat ground along the banks of the watercourses would have been agreeable places to site during summer and suitable areas to camp in winter where they would have been above potential flood water. Rock LV at Site C is sufficiently large and tall to provide shelter and shade and has an area of flat ground to the east of it. Perhaps Rock XXXI at Site C was chosen for the prayer KJC 46 because it is a prominent boulder standing about 2 metres high.

Among the texts from these sites there are names together with patronyms that occur in the corpus published by Harding and Littmann (1952) and from the preliminary reports published by Jobling as well as among unpublished collections of texts<sup>22</sup>. Whilst it is uncertain, in most cases, as to whether these names are texts written by the same individuals because of the lack of extended genealogies, they are a possible indication that, as one might expect, some of the authors of the texts from Site A, B and C made use of other wadis running down from the escarpment and were present in *Wādī Ramm* to the south.

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<sup>22</sup> See the list at the end of Index a. The former texts come from the *Wādī Ramm* area which is approximately 37 kilometres south and the latter from *Wādī Ḥafīr* the mouth of which is approximately 24 kilometres south, along the escarpment, from where it stretches for approximately 15 kilometres northeast. There are name with similar genealogies among the collection of texts recorded by David Jacobson at *al-Shallūl* (approximately 2 kilometres south of Site C) as well as at other bays and wadis visited during the initial survey in 1986.

## 8. Hismaic, Nabataean and the dating of the texts:

### A. Hismaic and Nabataean, the writers of Hismaic and the Nabataeans:

There are certain features of Nabataean phonology<sup>1</sup>, expression<sup>2</sup> and orthography<sup>3</sup> that are occasionally attested in Hismaic. The Nabataean graffito accompanying KJC 380 shows that the writer of the Hismaic text was not only conversant with the Nabataean script but, given that he has written a *w* ending to his name in the Nabataean version, was also aware of orthographic differences between the two languages<sup>4</sup>.

The deities *Allāt*, *Dušara* and *Kutbā* occur in the pantheons of both Hismaic and Nabataean and, in both, *Allāt* is asked to remember individuals<sup>5</sup>.

Many of the theophoric and other elements are attested in compound names in both types of inscription<sup>6</sup>. The occurrence of the definite article *ʾl* (and with Hismaic orthography *l*) in some of them (*tmlḥwr*, *ʾbd ʾl ḥwr*, *ʾbd ʾlyb*, *ʾbdlg*) shows that these particular names most probably entered Hismaic onomastica *via* Nabataean<sup>7</sup>.

The examples of writers of Hismaic with Nabataean *basileophoric* names is evidence that some of the authors of Hismaic held Nabataean royalty in respect and possibly the occurrence of *ʾl mzn* ('the tribe of *mzn*')<sup>8</sup> and of *ʾl gy* ('the tribe *gy*') suggests

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<sup>1</sup> See Ch.3.A.2, 5, 6 and 7.

<sup>2</sup> The use of *mn ʾl*, see Ch.4.A.1.

<sup>3</sup> For names with a final *w*, see Ch.3.B.7 and for instances in which prosthetic *ʾalif* is written, see Ch.3.B.8.

<sup>4</sup> Although of course it is possible that someone else wrote the Nabataean text. Evidence that some writers of Hismaic were familiar with Greek is suggested by the Greek graffiti on the same rock as Hismaic MNM c 7, see Milik 1958-1959: 357-358. Milik's suggestion (1976: 145 n.5) that *ʾbd ʾmn* in TIJ 56a (not 57a) might be written by an artisan who wrote Greek and Nabataean texts at *Ramm* temple and a Nabataean text at *ʾAyn Šallālah* is possible but cannot be proved. The Nabataean graffito with KJC 380 suggests that some writers of Hismaic were acquainted with Nabataean and, if the identification of *ʾbd ʾmn* as the same man is correct, it would suggest that some people were proficient at writing Nabataean and also occasionally wrote Hismaic. The occasional features of Nabataean orthography in Hismaic mentioned above might also be an indication of this.

<sup>5</sup> The deities *Allāt* and *Dušara* both occur in Safaitic but *Kutbā* is not attested. Invocations in Safaitic asking for the remembrance of people are extremely rare, see Ch.4.C.1.

<sup>6</sup> See the list of elements in Appendix 5.b and the comparative examples in the Index of names.

<sup>7</sup> By itself, the occurrence of the article *l* is not evidence of a Nabataean origin as there are Thamudic texts from Southeast Saudi Arabia which employ this form of the article in some of the names, see Ryckmans 1956: 11. It is, however, the most likely explanation given the provenance of these texts and the orthography of the article in some cases with prosthetic *ʾalif*. The element *g* is a clear indication of a Nabataean origin, see Ch.5.A.1.b.

<sup>8</sup> See Ch.5.D.

that in some cases the relationship between the writers of Hismaic and Nabataean might have been tribal or familial<sup>9</sup>.

#### B. The Dating of the texts:

Whilst § A above lists connections between the writers of Hismaic and the Nabataeans and it is clear that to a certain extent they were contemporary, there is still no evidence for the length of the period over which the texts were written<sup>10</sup> and there are no texts that can be dated precisely<sup>11</sup>.

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<sup>9</sup> *gy* is not attested in Nabataean as a tribal name but it is most likely that the connotation of the element in the Nabataean compound names *'bd 'lg'*, *'bd 'l[g]w*, *'bd 'lgy'* is the same as that of the element in the Hismaic compounds, see Ch.5.A.1.b and D.

<sup>10</sup> The genealogies from the *Wādī Judayyid* sites do not give any evidence of the time span over which the texts were inscribed, see Ch.5.C.2.

<sup>11</sup> The repetition of the names used by Nabataean kings means that the *Basileophoric* compounds do not enable us to place the texts with these names in a particular reign, although Milik (1959-60: 150) suggests the use of these names provides an approximate *terminus ad quem* for these texts which he places between the 2<sup>nd</sup> and 3<sup>rd</sup> centuries A.D. If the elements *'hwr/hwr* in some compound names are connected with the town of *Humaymah - Auara* then the use of these names could be roughly dated to after the founding of the town i.e. some time during the reign of Obodas I (c.93-85 B.C.) The tomb at *Madā'in Šāliḥ* (Jaussen and Savignac tomb no. C 1) with JS Nab. 23 which contains the name *mznyt'* can be dated to between 35-50 A.D. (I am grateful to Dr. Judith Mackenzie for supplying this information, see Mackenzie 1990: 23) although, even if it was certain that this name refers to the same social group as *mzn*, we still do not know to what extent they are contemporary.

Winnett 1937: 53 suggested a possible date for Hismaic texts of up until 4<sup>th</sup> or 5<sup>th</sup> century A.D. on the basis of SSA 8-13 which surround a Nabataean text, see Savignac 1934: 578 no. 24. The Hismaic texts could of course have been written at the same time or only little later than the Nabataean ones. From the bilingual Nabataean/Hismaic texts (JS Nab. 17 and JS 1) dated to 267 A.D. we know that Hismaic was being written up until the second half of 3<sup>rd</sup> century A.D. The latest securely dated Safaitic text, ISP 21 bis, can be placed in 261/2 or 266/7 A.D.

9. The Edition of the Texts from Wadi Judayyid Sites A, B, and C

## Site A

II Northwest

1 *l qnt bn qn*By *qnt* son of *qn*

To the right of *qn* is a *b* which is either the start of another inscription or an attempt to continue KJA

1.

IV Horizontal surface

2 *ny[k]-(g)b rqb---*-(*g*)*b* had sex with *rqb---*

The text has been heavily scored over and filled in and the reading is doubtful.

For texts using *nyk*, see, Ch.4.E.2. *rqb* is not in HIn.

Southwest

3 *l gbḥ°*By *gbḥ°*

The *b* is not very curved. The last letter has a tail which is slightly shallower than the rest of the letter. *gbḥ* is not in HIn.

Adr 3 A group of camels drawn in outline. The camels are inscribed using a single line for one hind leg, the hump, neck, head and one front leg. The other two legs and belly are drawn as three sides of a rectangle. The 'inner' legs are joined to the body and hump in two of the drawings. All the camels, except the largest one, have a single line curving up for tails. Searight (Macdonald and Searight 1983:575) makes the observation that female camels are depicted with their tails curled up in Safaitic drawings. This is sometimes the case among the drawings here, see, for example, KJC 39/Cdr 23 and KJC 48/Cdr 30a but not always, see KJA 69/Adr 21. The largest camel also has hairs clearly depicted along its hump cf. Adr. 14. In the bottom left hand

corner is a more recent drawing of a camel of whitish patina with a rein running from the head to the hump.

V                    Practically horizontal surface, the distance between some of the inscriptions on this rock is not drawn to scale. See Pl. IIIa for KJA 17 prt., 20-29b.

4                    *l mks<sup>l</sup>*  
                       By *mks<sup>l</sup>*  
                       On the top hand corner of the rock. *mks<sup>l</sup>* is not in HIn.

5                    *l 'dnt*  
                       By *'dnt*  
                       To the left of KJA 4. One of the forks of the ' is faint.

6                    *nk rhs<sup>l</sup> 'zz w nyk*  
                       *rhs<sup>l</sup>* had sex with 'zz (or a loved one) and made love repeatedly  
                       For texts using *nk* and *nyk*, see Ch. 4.E.2. 'zz might be a proper name or a Substantive cf. Ar. 'aziz 'dear, beloved'.

7                    *l zhn bn frs<sup>l</sup>*  
                       By *zahn* son of *frs<sup>l</sup>*  
                       To the right of KJA 4. *zahn* is not in HIn.

8                    *nk rhs<sup>l</sup>n bn '(l)* (or *bn '(l)*)  
                       *rhs<sup>l</sup>n* had sex with *bn '(l)* or *rhs<sup>l</sup>n* son of '(l) had sex  
                       Below the end of KJA 7. Most of the *r* is covered by hammering, one of the prongs of the ' is faint and part of the *l* is covered by an abrasion. *rhs<sup>l</sup>n* is not in HIn. *rhs<sup>l</sup>* occurs in KJA 6 on this rock. For *nk*, see Ch. 4.E.2. The text is ambiguous as either *bn 'l* is the object of *rhs<sup>l</sup>n*'s passion or the letters should be read as *bn 'l*, 'son of 'l'.

9                    *l ngl*  
                       By *ngl*  
                       To the right of KJA 8.

- 10            *l 'lṭ bn 'mn*  
 By 'lṭ son of 'mn  
 To the left of KJA 6. 'lṭ is not in HIn. For other occurrences of 'lṭ bn 'mn, see Index a.
- 11            *l lgm*  
 By lgm  
 To the right of KJA 10.
- 12            *l s' 'd*  
 By s' 'd  
 To the left of KJA 10 and 11.
- 13            *(l) m 'l*  
 By m 'l  
 The first letter has a stroke forming a fork, it is not as deep as the rest of the letters and I have emended it to *l*. The last letter has been hammered over and in some lights it looks as though it might be a *t*. The text is surrounded by a cartouche.
- 14            *h ḏs<sup>2</sup>ry l 'd*  
 O ḏs<sup>2</sup>ry [grant?] to 'd  
 To the right of KJA 13. For this type of prayer, see Ch.4.C.3.
- 15            *l 'rb*  
 By 'rb  
 To the right of KJA 14.
- 16            *w 's<sup>2</sup>sr ḥtt*  
 And 's<sup>2</sup>sr is [the] inscriber  
 On the right side of the rock. The third letter is slightly bent. The text runs down from between the legs of a drawing of a camel which was probably inscribed by 's<sup>2</sup>sr, see the commentary on Adr 4 and Ch.4.B.2. for this formula used with drawings.

17 *l fth bn ghfl bn bh' bn 's'lm*

By *fth* son of *ghfl* son of *bh'* son of *'s'lm*

Starting to the left of the end of KJA 16. The last name is written curling back up. The *f*'s of the first and second names are of different shapes. There is a crack in the rock partly obscuring the tail of the *h* of *ghfl*. *fth* is not in HIn. For an occurrence of *fth bn ghfl* see KJB 172 and see Ch.5.C.2, genealogy 1.

18 *l 'bf'*

By *'bf'*

Above and to the left of the end of KJA 17. The last letter is a crudely hammered *t*.

19 *l mhs'*

By *mhs'*

Below KJA 18. The name is not in HIn.

20 *'d ds<sup>2</sup>ry ghfl h ybs<sup>o</sup>b rhm w b gnnt w b s<sup>l</sup>rr '°h*  
*bn bh' w qdr frht b mr' t hdt*

May *ds<sup>2</sup>ry* return *ghfl* to the woman with tenderness and with madness (of passion) and with joy *'h*? son of *bh'* and may [*ds<sup>2</sup>ry*] cause happiness with a new woman

The text is below KJA 16. It is written down and then turns to the right and continues to the left. The last part is written upwards and then loops back.

The end of the inscription *b mr' t hdt* suggests that the prayer is concerned with love or sexual desire although it is difficult, as with the other longer love texts, to offer a satisfactory translation. There is another 'love' prayer in KJB 138 which is less ambiguous. The spine of the first *d* is faint but the reading is certain. The first word might derive from the weak roots *'dd*, *'dw* or *'wd* of which the last Ar. Form I *'ada* 'return' provides the most satisfactory meaning although here the verb has a transitive sense which is found in Ar. form IV *'a'adahu* 'restore it, return it'. The verb is a perfect with an optative sense. The object of the verb is *ghfl* or possibly *ghfl*, both of which names occur frequently at these sites, although, since the verb *'ada* takes the preposition 'to', the *l* is most likely to be Ar. *li* 'to'.

The fourteenth letter was copied as *r* in the field but from the photograph the depth of the curve and a slight tail suggests that it is more likely a *s<sup>l</sup>*. Given the uncertainty of the text it is worth mentioning possible translations should the reading *r* be correct. It might be a

proper name, *hybr* is listed in HIn: 631 as occurring in Qatabanian. Here it would be the name of a woman. An alternative division of the letters would be *hy b rb* etc. Ar. *haw<sup>an</sup>* means ‘beloved’ which would fit the context well although it is difficult to justify the lack of the medial *w*. *b* would be a preposition Ar. *bi* and *rb* the particle occurring frequently in other loves texts (see Ch.4.E.1), which I have translated as ‘much’. The initial part of the text would then read ‘May *ds<sup>2</sup>ry* return *ghf* to a beloved [one] with much etc.’.

However, I am inclined to think that the fourteenth letter is a *s<sup>l</sup>* and to read the letters *h ybs<sup>l</sup> b*, *h* being the definite article. *yabās* in Ar. has the meaning ‘genitals’ which would fit the ‘love’ context of the inscription and should perhaps be translated here as meaning ‘woman’. An explicit reference to the female anatomy in a sexual context probably underlies the word *s<sup>l</sup> t* in KJC 539. *b* would be the preposition *bi* ‘with’.

*ghf* has asked to be returned to the woman with a number of positive attributes, in KJB 138 the author has asked *ds<sup>2</sup>ry* to grant a woman without a series of negative ones. For *rhm*, cf. Ar. *ruhm* ‘tenderness’ and Syriac *r<sup>e</sup>hem* ‘tenderness, affection’. *gnnt* perhaps has a meaning similar to Ar. *junūn* ‘loss of reason’, referring here to the instability of ‘madness’ of passion. *s<sup>l</sup>rr* occurs frequently in love texts at these sites, see KJA 24 (in an adverbial form) 46 etc., and I have translated it from Ar. *surūr* ‘happiness or joy’. I am uncertain how the next part of the text ‘*h bn bh*’ should be translated. The reading of the letters is fairly certain although one of the forks of the first ‘ does not appear to be joined to the rest of the letter, a stroke of the *h* is faint, the *n*, although copied in the field, is unclear in the photograph and the *b* has a slight tail, giving it the appearance of a *k*. The name *bh*’ occurs as the father of *ghf* in KJB 47 and 57 and the authors of these inscriptions sometimes write their patronym after the main part of the text, although usually at the end rather than in the middle. It is possible *ghf* intended to finish at this point and then decided to continue. This interpretation, however, makes it difficult to explain ‘*h*’.

The following verb cf. Ar. *qaddara* ‘determine, ordain’, which I have translated as ‘cause’ is an optative with *ds<sup>2</sup>ry* as the implied subject. *frht*, Ar. *farḥah* ‘joy’, *mr<sup>t</sup>* Ar. *mara<sup>’</sup>ah*, the word probably occurs again in KJC 590. *hdt<sup>t</sup>* is the fem. of Ar. *ḥādīt* ‘new’.

21 *l grf bn mhs<sup>l</sup>*

By *grf* son of *mhs<sup>l</sup>*

Below KJA 19, on the left. There is a thick hammered line before the beginning of the text. *grf bn mhs<sup>l</sup>* occurs again in KJA 46.

22 *l nšlt*

By *nšlt*

Above the beginning of KJA 21. The second *l* is short compared to the other letters of the text a feature which recurs in other instances of the name found at this site, see, KJA 29a and 136.

23 *wdd hn' ftt ḥs<sup>1</sup>nt f nkh f ḡmt f 'd fns<sup>2</sup>rt*

*hn'* loved a beautiful young girl and he had sex with her and she was grieved, so he repeated (it) and she unfolded??

The text begins above and to the right of KJA 22 and loops round to the left. *hn'* has recorded his actions and the effect they have had on a young girl. For other love texts using *wdd* and *nk*, see Ch.4.E.2. *ftt*, Ar. *fatāh*, 'young girl'; *ḥs<sup>1</sup>nt*, Ar. *ḥasan* 'beautiful', here with the feminine ending. *f*, cf. Ar. *fa*, here and in the other occurrences in the text, the particle has the sequential sense 'and so, thus'. The object of the verb *nk* is the third person feminine pronominal suffix, *-h*. *ḡmt* and *ns<sup>2</sup>rt* are third person feminine verbs. I have translated the former from the root *ḡmm*. Form I and III in Ar. have the meaning 'grieve s.o.' and Form VIII an intransitive sense 'be grieved, saddened' which is the meaning here. For *'d*, cf. Ar. *āda 'ilā*, 'return to s.th. i.e. do the thing a second time'. The translation of *ns<sup>2</sup>rt* is problematic. The Ar. verb *našara* means 'spread out, expand, unfold' none of which, if taken literally, are suitable here. A possible translation is suggested by the meaning 'unfold, spread out' which in a reflexive sense 'she unfolded herself' might mean 'she became compliant [to his advances]'. An antithesis to this might occur at the end of KJA 28 which is also about someone called *hn'* but not inscribed by him.

24 *l ḡtlh w rb s<sup>1</sup>qm s<sup>1</sup>rr b ḡlmt f nkh s<sup>1</sup>rr*

By *ḡtlh*; and a young girl feels much sickness of happiness and he had sex with her happily

The text starts to the right of the beginning of KJA 23 and then loops round to the right. The last word is written bending back to the right. The *f* is covered with an abrasion. For other love texts using the expression *rb*, see Ch.4.E.1. The construct *s<sup>1</sup>qm s<sup>1</sup>rr* 'sickness of happiness', which perhaps occurs as well in TIJ 264, is somewhat enigmatic. Possibly it refers to the destabilizing effect of passion. On the other hand, there are clear examples in the texts where letters have been left out (see Ch.3.B.10) and perhaps a *w* should be restored *s<sup>1</sup>qm [w] s<sup>1</sup>rr* 'sickness and happiness'. *s<sup>1</sup>rr* at the end is an adverbial form of *surūr<sup>an</sup>* 'happily'.

25 *l ts'q bn zbd*

By *ts'q* son of *zbd*

The text is written in the space between the first and final part of KJA 24. One stroke of the *t* is covered an abrasion. *ts'q* is not in HIn, it occurs again in KJB 178.

26 *l d'm bn šhb*

By *d'm* son of *šhb*

Below and to the right of KJA 25. For other occurrences of *d'm bn šhb*, see Index a.

27 *l hn' bn zdqm*

By *hn'* son of *zdqm*

Below and to the right of KJA 26. *zdqm* is not in HIn. See Index a for other occurrences of *hn' bn zdqm*.

28 *nyk hn' ġlmt 'š f s'th w ršt w bny w brd htt*

*hn'* had sex repeatedly with a young girl, with difficulty and he struck [her] on the buttocks and she closed up?, and *bny* and *brd* are [the] inscribers.

The text begins to the right of KJA 27 and is written in a zig-zag turning up towards KJA 29a and then turning down towards KJA 29b. For other texts using *nyk*, see Ch.4.E.2. The rest of the text after *ġlmt* is ambiguous. 'š might be the name of the woman (HIn: 422) in apposition to the substantive. On the other hand, the verb *nk* in KJA 24 is followed by an adverbial expression and I have translated 'š from Ar *'awiša* 'it became difficult' from which a verbal noun *'ayš* is attested although rarely (Lane 2196b). *f*, is the particle *fa* with the meaning 'and so'. Ar. *satahahu* means 'he struck him on the buttocks', here the object must be supplied 'he struck [her] on the buttocks'. The translation of the next four letters is difficult. It seems to continue the sequence of events and *w* is probably the conjunctive particle. The *r* of the next word has been left out and is written to the right of the *w*. The next letter I have read as *š*, as it copied in the field, although from the photograph there seems to be a shallow curve joining the fork and perhaps it is a *g*. The verb Ar. *rašša* means 'stick together, join, make firm' referring to a building and also 'close'. *raššā'* applied to a woman has the meaning '*impervia coeunti*' and is used in the expression *raššā' al-faḥadayn* 'a woman whose thighs are close together'. I would suggest that the meaning here is 'she closed herself' i.e. resisted him. The twenty-second letter

which I have read as *b* was copied as a *t*. Although there is a middle stroke, it is much shallower than the rest of the letter and it is probably extraneous. *bny* as a verb Ar. *banā* ‘build’ would have no relevance to the text and must be interpreted as a proper name. The inscription is written by him and *brd* and the word *ḥtt* is probably a broken plural, although one would expect the dual to have been used.

The subject of both this and KJA 23 is someone called *hn*’ and if both texts are about the same man, the accounts of his sexual activities are at variance, although it would be understandable that *hn*’ should record a conquest whereas his friends leave snide remarks or a less successful account.

29                    *nyk nht*  
                          *nht* had sex repeatedly

The text is to the right of KJA 28. The first *h* has a slight hook to the tail. For other texts using *nyk*, see Ch.4.E.2.

29a                  *l nšlt*  
                          By *nšlt*

To the right of KJA 29. For the shape of the second *l*, see KJA 22.

29b                  *l ’sʾmnt bn ḥrm*  
                          By ’*sʾmnt* son of *ḥrm*

Starting below the end of KJA 28 and written curving to the right. For other occurrences of *’sʾmnt bn ḥrm*, see Index a.

Adr 4                The camel and rider above KJA 16 has a whitish patina but the depth of the camel suggests that it is an older drawing with the rider and saddle added later. The original part was probably drawn by *’s²sr* author of KJA 16. To the right is another camel of darker patina which might have been part of the same composition although the inscribing technique is slightly shallower.

Adr 5                Unidentified loops and curves above KJA 23-24.

VI                    Practically horizontal surface.

30 *l mḥwr bn 's'lh bn ḥrgt bn wtr*  
 By *mḥwr* son of *'s'lh* son of *ḥrgt* son of *wtr*

The first *bn* is written to the right of the rest of the text, most probably to enable the author to fit the remainder of his genealogy in between a crack and the edge of the rock. Part of the *t* of the last name is covered by an abrasion and the *r* has a somewhat extended arm.

VII South

31 *l qn bn wrl bn qn ṭmt*  
 By *qn* son of *wrl* son of *qn* son of *ṭmt*

The text is written in a loop. *ṭmt* is not in HIn. *qn* is most probably the artist of Adr. 6 below the inscription.

Adr 6 There is a drawing of two camels below the inscription. One of them has its hind legs hobbled. There is a canine to the left, cf. the animal in Adr 137.

VIII South

32 *nḳ m(r) 'mnt*  
*m(r) 'mnt* had sex

The spine of the *k* is faint. There is an abrasion after the *m* and I have restored a *r*. For love texts using *nk*, see Ch.4.E.2. *mr 'mnt* is not in HIn.

Adr 7 To the left of the inscription is a drawing of much lighter patina of two dogs attacking an ibex.

IX Southeast

33 *l mr*  
 By *mr*

34 *l ḡt bn zhy*  
 By *ḡt* son of *zhy*  
*zhy* is not in HIn, see Index a and the Index of names for other occurrences.

Adr 8 Unidentified shapes and a stick man of lighter patina. An ibex with horns drawn right back over its body and the remains of another animal to the right.

Practically horizontal surface. See Pl.IIIb for KJA 35-36.

35 *l 'm bn 'ly*  
By 'm son of 'ly

36 *l ydr bn 'bd ydr bn whblh d 'l zydt w dkr t lt 's<sup>2</sup>y 'n*  
By *ydr* son of 'bd son of *ydr* son of *whblh* of the tribe of *zydt*; and may *lt* remember our companions

The text is written *boustrophedon* ending in a short third line. There is an abrasion over part of the second *y* and second *d*. *ydr* is not in HIn. *zydt* is not previously attested as a tribal name. For invocations using *dkrt*, see Ch.4.C.1. 's<sup>2</sup>y' is a broken plural, cf. Ar. *šay'*, 'ašyā' 'companions' with the first person plural suffix pronoun, *-n*.

37 *l lṭ bn 's<sup>1</sup>lm*  
By *lṭ* son of 's<sup>1</sup>lm

The text is written below KJA 35-36. The *l* and *m* of the second of the second name are written on a different face.

Adr 9 Various shapes to the right of KJA 37.

XIII Southeast

38 *l 's<sup>1</sup>y°*  
By 's<sup>1</sup>y°

Written vertically down the inside of camel's hump. The *y* is doubtful as there is a line going through it across the hump. The tail of the letter is short, sticking out to the left.

Adr 14 A camel inscribed by the author of KJA 38. It is drawn in a similar style to those in Adr 3. Lines have been added across the base of the neck and hump and two lines from the front and back join the three-sided rectangle that represent the legs. A line has been hammered

joining the bottom of the two inside legs. Hairs are depicted on the hump. There is an ibex and a dog on the right side of the rock face which seem to belong to the same period as each other, whilst the man firing a gun and ibex on the left are much more recent as are the camel and rider in the bottom left of the rock surface. There is a *wasm* of a straight line and circle.

XVI Southwest

39 *l hg bn°*

By *hg* son of

The text is written down the rock. The *n* is a dash. I have read the text as unfinished although it is possible the name should be read *hgbn*.

Horizontal surface

40 *l 'hls'*

By *'hls'*

On the left side of the rock. *'hls'* is not in HIn.

41 *l ' --*

By *' --*

Written between KJA 40 and 42. There are hammer marks after the *'* and the text probably continues.

42 *l nhb*

By *nhb*

To the right of KJA 41.

43 *l mṭr*

By *mṭr*

XVII Southeast

44 *l ḏ' b ḥ(t)ṭ kll bn s'm 'n bn qn*

By *ḏ' b* is [the] drawing all [of it] son of *s'm 'n* son of *qn*

The patronym and third name are written down from the legs of an ibex to the right of the beginning of the text. There is an abrasion over the first *t*. For other occurrences of the genealogy, see Index a and see Ch.5.C.2, genealogy 4. For this formula used to refer to drawings, see Ch.4.B.1.

45            *l nhb*  
By *nhb*

Written vertically below the end of KJA 44. It has been missed out in the photograph and is read from the field copy alone.

Adr 17        A hunting scene of two ibex being chased by a couple of dogs and shot at by an archer. One of the ibex has rather straight horns. Drawn by *d' b* the author of KJA 44.

XVIII        West

46            *rb s'qm w s'rr b grf bn mhş*  
*grf* son of *mhş* feels much sickness and happiness

On the left side of the rock, written looping up and round. There are several letters above the word *s'rr* which have been hammered over. For love texts of this type, see Ch.4.E.1. *mhş* is not in HIn. *grf bn mhş* occurs again in KJA 21.

47            *l 'rb*  
By *'rb*  
To the right of KJA 46.

48            *l tnn bn hn '°*  
By *tnn* son of *hn '°*  
Below and to the right of KJA 47. Part of the fork of the *h* and one complete fork of the *'* is obliterated. For other occurrences of *tnn bn hn '°*, see Index a.

49            *l db' bn s'm 'n bn qn bn ms'kt bn s' 'd*  
By *d[ 'b]* son of *s'm 'n* son of *qn* son of *ms'kt* son of *s' 'd*  
The first name is written down the rock, the middle part of the text horizontally and the final part down the rock and then up. *db'* is unattested as a name. The second and third

names of the genealogy are the same as those in KJA 44 and elsewhere, see Index a and Ch.5.C.2, genealogy 4, suggesting that it is a metathesis for *d' b*. See Ch.3.A.10 for other mistakes in the inscriptions. *d[ 'b]* does not claim the drawing explicitly here but the standard is the same as that in Adr 17 and it seems likely that the composition is his, although possibly other authors on the rock are co-artists.

50            *l grf*  
By *grf*

Running vertically downwards under the belly of the upper ibex. There is a deeper mark shaped like a *l* after the *f* but I do not think it belongs to the text. Under the ibex to the left of the text are three filled in circles with a line between the first two.

51            *l s' d*  
By *s' d*

On the right side of the rock.

52            *l 'rs' b[n] h'r*  
By *'rs'* son of *h'r*

Written down below the middle of KJA 53. There is no *n* after the *b* and a slight abrasion after the final *r*.

53            *l 's²sr bn zdqm*  
By *'s²sr* son of *zdqm*

Written horizontally above KJA 52. The names *'s²sr* and *zdqm* are not in HIn. See Index a for other occurrences of *'s²sr bn zdqm*.

Adr 18            A hunting scene of two ibex surrounded by three dogs and an archer. Drawn by one or possibly more of the authors of the inscriptions on the rock.

XIX            South southwest

54            *l mtn*  
By *mtn*

Written down between the front legs of a camel.

- 55            *w d'b h[!t]*  
 And *d'b* is [the] inscriber  
 Written around the rear of the camel which was inscribed by *d'b*. For this  
 formula used to refer to drawings, see Ch.4.B.2.
- Adr 19        A striding camel drawn by *d'b* the author of KJA 55.
- East
- 56            *l hdr*  
 By *hdr*  
 At the top of the rock, written downwards.
- 57            *l (b)ll*  
 By *(b)ll*  
 Below KJA 56. The reading is doubtful.
- 57a           *l b--*  
 By *b--*  
 Below KJA 57. It is possible the text continues but nothing further is legible.
- 58            *l 'nf*  
 By *'nf*  
 Written down, to the right of KJA 57a.
- 59            *l m(h)s*  
 By *m(h)s*  
 To the right of KJA 58. The tail of the *h* is written in a crack. The name is not in  
 HIn.
- 60            *l kr-*  
 By *kr-*

On the left side of the rock. There is a chip after the *r* and the text might continue.

61 *l wb*

By *wb*

Above and to the right of KJA 60. *wb* is not in HIn. See Index a for other occurrences at these sites.

62 *l 'mn w ' (l)*

By *'mn* is [the] ibex

Above and to the right of KJA 61. Part of the *'* and *l* are faint. The ibex to which *'mn* refers is on the right. See Ch.4.B.1. for this formula referring to drawings.

62a *l h--*

By *h--*

To the right of KJA 62, written under the head of an ibex. The rock is chipped after the *h* and the text probably continues.

63 *-m' l*

*-m' l*

Above the horns of the ibex, to the right of KJA 62. There might be letters before the *m* obscured by cracks and hammering on the rock. The *m* is written over a crack and the *'* and *l* inscribed slightly above, presumably to avoid it.

63a *l qn*

By *qn*

On the right side of the rock.

64 *l t' lbn*

By *t' lbn*

Below KJA 63a. The bottom part of the *t*, *l* and *b* are obscured by hammering. *t' lbn* is not in HIn. The *'* has a dot in the middle.

65 *l zdn (b) ( ' )---*

By *zdn* son of '---

To the right of KJA 54. Part of the *z* is covered by an abrasion as are the tops of the *b* and ' The first *d* and the first *n* are not as deeps as the other letters of the text. No letters are legible after the '. The name *zdn* is not in HIn, see Index a for other occurrences of the name. *zdn bn 'gnt* occurs in KJC 740.

66 *l gnt*

By *gnt*

Below KJA 60 on the left side of the rock. There is a chip over the *n* but the letter is still visible. The *t* is inscribed on the other side of a drawing of a camel. Just below the *g* to the left are two lines joined by shallower hammering which might have been *gnt*'s first attempt at a *t* which he abandoned.

67 *l z*

By *z*

To the right of the beginning of KJA 66. The text is unfinished.

68 *l gt*

By *gt*

To the right of KJA 67.

69 *l mty bkrt*

By *mty* is [the] young female camel.

On the left side of the rock. The text starts in between the legs of the camel to which it refers and turns to the left. See Ch.4.B.1 for this formula referring to drawings.

70 *[l] s'yr°*

[By] *s'yr°*

A chip covers the beginning of the text and I have restored a *l*. The arms of the *r* are joined by faint hammering.

71 *l qrs<sup>l</sup>*

By *qrs<sup>l</sup>*

To the right of KJA 70. The name is not in HIn. It occurs frequently at these sites, see Index a.

72 *l mġn(y)*

By *mġn(y)*

Below and to the left of KJA 71. The *m* has a horizontal stance in a vertical text. There are traces of what is possibly *y* after the *n*.

73 *l rks<sup>l</sup>*

By *rks<sup>l</sup>*

Above and to the right of KJA 72.

73a *l h*

*l h*

Above the *s<sup>l</sup>* of KJA 73. The text is unfinished.

74 *l qym[t]*

By *qym[t]*

To the right of KJA 73. There is a chip in the rock after the *m* which possibly obscures a *t*.

75 *--ḏs<sup>2</sup>ry ḡṭw<sup>o</sup> mṭy w s<sup>l</sup>yr*

*--ḏs<sup>2</sup>ry ḡṭ* and *mṭy* and *s<sup>l</sup>yr*

Starting above and to the right of KJA 74. There are traces of a straight line and what might be a *r* at the beginning, although the rock is badly chipped and no letters are certain before the deity's name.

76 *w s<sup>l</sup>yr (h)ṭṭ bn s<sup>l</sup>lm*

And *s<sup>l</sup>yr* is [the] inscriber son of *s<sup>l</sup>lm*

Written downwards under the belly of an ibex which was drawn by the author. The *bn* and the patronymic are written to the right of the first name and the word *ḥṭṭ*. For this formula used with drawings, see Ch.4.B.2 and for other occurrences of *s<sup>l</sup>yr bn s<sup>l</sup>lm*, see Index a.

77 *l bn--q*

By *bn--q*

Above and to the right of Adr 27. The first three letters are written horizontally and the *q* below and to the left. The middle of the text is obscured by chipping but there would be sufficient room for two letters. Perhaps *‘* and *t* should be restored, *bn ‘tq* occurs elsewhere, see Index a for occurrences of the name.

78 *m ‘n*

*m ‘n*

The rock is worn before the *m* and an initial *l* might be obscured, although the text is inscribed deeply and no traces are visible.

79 *l rh°*

By *rh°*

Below KJA 78. The fork of the *h* is rather narrow.

80 *l s'nr*

By *s'nr*

Below KJA 79. The text is crudely written. There is no hook to the letter I have read as *l*. *s'nr* is not in HIn.

81 *l g'ṭ*

By *g'ṭ*

Above and to the right of KJA 77. The text has been damaged. The *ṭ* is hammered over but traces of the two crossbars are clear.

82 *l zrṁ-‘*

By *zrṁ-‘*

Below KJA 81, reading diagonally. The *r* and the *m* have been hammered over, although the latter letter is quite clear. There is a chip in the rock and then a clear *‘*.

83 *l grṭm bn nht bn 'gnt bn mqz bn 'rb bn 'd bn ḥl bn krt*

By *grṭm* son of *nht* son of *'gnt* son of *mqz* son of *'rb* son of *'d* son of *hl* son of *krt*

On the right side of the rock. The beginning is written downwards with

the rest of the text surrounding it. After the second name the inscription continues to the right up the rock and then turns down on the left of the beginning. The initial *l* of KJA 82 is written between the sixth name of the inscription and the *bn* of the seventh. The names *ḡrṯm*, *'ḡnt* and *mḡz* are not in HIn. See Index a for other occurrences of *ḡrṯm bn nht bn 'ḡnt*.

84            *l 's'mnt bn ḥrm bn m[tr]*

By *'s'mnt* son of *ḥrm* son of *m[tr]*

The text is written down from the end of KJA 83. The second *bn* and the *m* of the third name are much shallower than the other letters of the text. I have restored *tr* at the end on the basis of other texts with this genealogy, see Index a and Ch.5.C.2, genealogy 2. *mtr* is not in HIn.

84a           *l s'rq*

By *s'rq*

Written between the end of the name of *nht* in KJA 83 and the first name of KJA 84. Any possible continuation of the text is obscured by the *m* and *n* of KJA 84.

85            *l kbr*

By *kbr*

On the bottom left side of the rock. The text runs into the end of KJA 88.

86            *l tm*

By *tm*

Written down, above KJA 88.

87            *l qrs'*

By *qrs'*

To the right of KJA 86. The name is not in HIn. It occurs in KJA 71 on this rock and elsewhere, see Index a.

88            *l s'lm bn z'nt*

By *s'lm* son of *z'nt*

Written from right to left below KJA 86-87. *z'nt* is not in HIn. For other occurrences of *s'lm bn z'nt*, see Index a.

- 89            *l ngl*  
               By *ngl*  
               Written down to the right and below KJA 76.
- 90            *l krt*  
               By *krt*  
               Written down, above the hind legs of a camel.
- 91            *l ʿ-rm̄*  
               By ʿ-rm̄  
               Below KJA 89. The middle three letters of the text have been hammered over and filled in. The second letter could be *w* rather than ʿ.
- 92            *n̄(k) gml mn̄h*  
               *gml* had sex with *mn̄h*  
               To the right of KJA 91. The *n* and the spine of the *k* are doubtful. For love texts using *nk*, see Ch.4.E.2. *mn̄h* is not in HIn.
- 93            *lr ʿhsʿfrh*  
               ?????
- 93a          *l fh̄tn°*  
               By *fh̄tn°*  
               Running down into the end of KJA 93. There is a hammered dot slightly to the right of the lower vertical crossbar of the *t*, which, although it appears to be shallower than the other letters of the text, I have read as a *n*. *fh̄tn* is not in HIn. For other occurrences of the name, see Index a.
- 94            *l m̄hr bn bn ʿmt bn n ʿmy*  
               By *m̄hr* son of *bn ʿmt* son of *n ʿmy*  
               The text is written on a ledge in the rock to the right of KJA 93a. It turns to the left. *m̄hr* and *bn ʿmt* are not in HIn, see the Index of names.

Adr 20-22

20 On the upper part of the rock is an ibex drawn by *'mn* the author of KJA 62.

20a Below and to the left of Adr 20 a damaged drawing of an animal.

21 On the left of the rock, a camel drawn by *mṭy* the author of KJA 69 who says it is a young female camel. The tail of the animal is depicted as hanging down, see the commentary under Adr 3.

21a Above KJA 85 is a badly drawn camel.

22 In the centre of the rock is the body of an ibex ? which the head has been hammered over, drawn by *s'yr* the author of KJA 76.

22a A camel of which the hump has not been filled in.

22b On the right side of the rock is a damaged drawing and below is a camel.

XXIV North

95

*l yqm*

By *yqm*

Part of the *m* has been chipped away but the reading is clear.

XXV Horizontal surface

96

*l nhb*

By *nhb*

Adr 27 To the left of KJA 96 is an ibex of light patina.

Adr 28 Below is a camel of light patina.

XXVI South

97

*'n ḡr b s'm b[n] 'hl*

I am fond of *s'm* son of *'hl*

There is a chip and crack in the rock after the second *b* and I have restored a *n*.

For this type of love text, see Ch.4.E.3.

Adr 28a           Doodling of whitish patina and a man with his arms in the air holding a bow and arrow.

## XXVIII East

98                *l w*  
                   By *w*  
                   An unfinished text.

99                *l hn' bn zdqm*  
                   By *hn'* son of [*zd*]*qm*  
                   The inscriber has confused the positions of the *q* and *d* in the second name. For other examples of mistakes in the inscriptions, see Ch.3.B.10. *zdqm* is not in HIn. For other occurrences of *hn' bn zdqm*, see Index a. The ibex were probably drawn by *hn'*.

100              *l hn*  
                   By *hn*  
                   On the lower part of the rock.

Adr 32           Three ibex, probably drawn by *hn'* the author of KJA 99.

## XXXII           Southwest

101              *l drg bn dhk*  
                   By *drg bn dhk*  
                   Written down the rock and then to the left. See Index a for other occurrences of *drg bn dhk*.

Adr 36           Two ibex ?, the head of the upper animal is lost under abrasions and its front legs run into the horns of the lower one. The drawings are a much lighter patina than the inscription.

## XXXIII West

102              *l 'ry°*

By 'ry°

The loop of the y is very small.

Adr 37            A canine and possibly an unfinished drawing to the left. Below is an unidentified zig-zag line with two legs.

XXXVIII        Southeast

103              *l d(h)bn*

By *d(h)bn*

The inscription is very worn and the fork of the *h* is doubtful.

Adr 42            The horns and parts of the body (?) of an ibex are just visible to the left of KJA 103.

XXXIX South

104              *l d̄(h)(b)n*

By *d̄(h)(b)n*

Most of the inscription has been obscured by hammering. The *n* is a fairly long dash.

105              *wdd qn glmt [w] l 'n ds² (r)y l 'n qn*

*qn* loved a young woman, and may *ds²ry* curse the curser of *qn*

The text is written down the rock. The second part, a curse, is written on the right of KJA 106. The arms of the *g* are short and the *w* introducing the curse has been obscured by a chip. The following *l* is much thicker than the other letters of the text. The *s²* is a squiggly line similar to the shape of the letter in Safaitic. The letter after the *d̄* is a circle but it is carelessly hammered and it is possible that the marks enclosing the curve are misdirected hammering. I have restored it as *r*. For other love texts using *wdd*, see Ch.4.E.2. For *l 'n*, cf. Ar. *la 'ana* 'curse s.o.'. The verb here is a perfect used for the optative. The object is a noun *l 'n*, cf. Ar. *la 'an* 'curser', in construct with the following proper name. This is the only instance of a curse among these texts, see Ch.4.D.

106            *l s'mn*  
                   By *s'mn*  
                   Written between the beginning and final part of KJA 105.

There is no KJA 107.

XL             West

108            *l 'rs<sup>2</sup>lh bn 'hn*  
                   By *'rs<sup>2</sup>lh* son of *'hn*  
                   Written down the rock in neat careful letters. *'rs<sup>2</sup>lh* is not in HIn. It occurs elsewhere at these sites, see Index a.

XLIV          Southwest

109            *l bn 'tq*  
                   By *bn 'tq*  
                   Written along the bottom edge of the rock. The name is not in HIn, for other occurrences, see Index a.

110            *l šbn*  
                   By *šbn*  
                   The text is written vertically between the horns of an ibex and its body. The rock is chipped after the *n* but there would be insufficient space for further letters.

111            *l krt bn fḥt*  
                   By *krt* son of *fḥt*  
                   The *bn* and second name are written to the left of the first part of the text and curve round under the feet of an archer. For other occurrences of *krt bn fḥt*, see Index a.

Adr 45          A hunting scene of four ibex, one of which is being attacked by a dog from in front and behind and shot at by an archer. An arrow is shown in flight and another embedded in the animal's leg. There is a camel on the right side of the rock. The drawing is possibly a joint composition inscribed by the authors of KJA 110 and 111 and possibly 109 as well.

XLVI Practically horizontal

112 *l 'rs' bn ḥrs' bn 's'lm*

By *'rs'* son of *ḥrs'* son of *'s'lm*

Written in a wavy line. For other occurrences of *'rs' bn ḥrs' bn 's'lm*, Index a.

XLVII Southeast. See Pl. IVa.

113 *w 'bd bn s'yr frs'*

And *'bd* son of *s'yr* [the] horse

The text starts under the belly of the horse and then curves round below the front legs and up. There is very little space between the front of the horse and the edge of the rock. For this type of formula referring to drawings, see Ch.4.B.3. For other occurrences of *'bd bn s'yr*, see Index a.

Adr 47 A horseman carrying a spear drawn by *'bd* the author of KJA 113. The body of the rider is decorated with horizontal and vertical lines and the horse's tail is depicted as two lines with hairs at the bottom. There is possibly an arrow piercing one of the rider's arms.

XLVIII North

114 *l l̄*

By *l̄*

115 *l s<sup>2</sup>mrḥ*

By *s<sup>2</sup>mrḥ*

Written below KJA 114. The last two letters are covered by hammering but the reading is certain.

East

116 *l 'bd*

By *'bd*

117            *ml-----sʿlt*  
 There is a *m* and a *l* next to the tail of the camel and then, further down the rock,  
 the letters *sʿlt*.

118            *l bnbsʿr*  
 By *bnbsʿr*  
 Written to the right of a camel. *bnbsʿr* is not in HIn, the name occurs elsewhere  
 at these sites, see Index a.

119            *l kmn*  
 By *kmn*  
 Written under a drawing of a feline.

Adr 48            A feline attacking an archer. There are two lines drawn from the head of the  
 animal to the man. Above, is a drawing of a running camel. Its legs are extended and the feet  
 represented as being curved which is unusual.

Rock XLIX      Practically horizontal

120            *l bʿ(n)yt*  
 By *bʿ(n)yt*  
 Written down the rock on the left side. The *b* has a very shallow curve and the *n*  
 is covered by a chip.

121            *l hbṯ*  
 By *hbṯ*  
 The text starts to the right and below KJA 120. Part of the *l* is obscured by  
 hammering. The name is not in HIn.

122            *l tr*  
 By *tr*  
 Written downwards above KJA 121. The rock is chipped above the *l*.

- 123            *l yġt*  
                  By *yġt*  
                  To the right of KJA 122. The tail of the *ġ* loops back to the spine of the letter.
- 124            *l 'b*  
                  By *'b*  
                  On the right side of the rock. There is rather a large gap between the *l* and *'*.
- 125            *l '---*  
                  By *'---*  
                  To the right and below KJA 124. The rock is chipped after the *'*.
- 126            *l s<sup>l</sup>(h)m*  
                  By *s<sup>l</sup>(h)m*  
                  On the left side of the rock, starting immediately below KJA 120. Part of the third letter is obscured by a chip.
- 127            [*l*] *s<sup>l</sup>'b*  
                  [By] *s<sup>l</sup>'b*  
                  The text begins after the *m* of KJA 126 where the rock is chipped and no traces of the initial *l* remain. The *s<sup>l</sup>* is partly covered by an abrasion. The *'* and *b* are written on the edge of the rock.
- 128            *l ħg bn mhş*  
                  By *ħg* son of *mhş*  
                  The text is written horizontally, starting below and to the left of KJA 125. The name *mhş* is not in HIn. *ħg bn mhş* possibly occurs again in KJC 686.
- 129            *r-s<sup>l</sup>qf'ħl' n*  
                  ????
- The letters have been hammered over in places and joined up.
- L                Practically horizontal

130 *l'bg[t]*

By *bg[t]*

Written down the rock above a drawing of a camel. The initial *l* is uncertain.

There is a chip after the *g* and I have restored a *t* on the basis of the name *bgt* occurring elsewhere, see Index a.

Adr 49 A camel, its head is damaged.

LI North

131 *l w '*

By *w '*

On the left side of the rock written above a small camel. The text is unfinished.

132 *l kmy bn tmlh w kmy h̄t̄(t)*

By *kmy* son of *tmlh*; and *kmy* is [the] inscriber

The text is written curving to the right. There is a cartouche surrounding the first part and the drawing. It does not continue to include *w kmy h̄t̄t* but stops before the *w* and the final *t* of *h̄t̄t*. The last letter is damaged. For this formula referring to drawings, see Ch.4.B.2. *kmy bn tmlh* occurs again in KJC 575.

133 *l 'mrh*

By *'mrh*

Written down to the right of KJA 132.

Adr 50 Inside the cartouche with KJA 132-133 is a drawing of an animal with its body decorated in squares. It has no features from which one could identify it for certain as either a canine or feline although it is most probably the latter. *kmy*, KJA 132, says he is the inscriber but *'mrh*, KJA 133, might have participated in drawing it. Outside the cartouche, below KJA 131, is a small camel with only two legs and the hump not filled in.

LII Horizontal.

134 *l qn*

By *qn*

LV Sloping slightly north

135 *l 'yl*

By *'yl*

136 *l nšlt*

By *nšlt*

*nšlt*, see KJA 22 and 29a where the name is written with similarly short *l*'s.

There is further a *t* and *ḥ* hammered on to the rock.

LVI Practically horizontal

137 *l bn( ' )mt*

By *bn( ' )mt*

On the right side. Part of the *'* is covered by an abrasion.

138 *l (q)n bn wrṯ bn 'kl b[n] sṯrw bn ḩnn bn wḍ ' bn ḩhmn bn yḥld bn bns<sup>2</sup>br bn nbṯ*

By *(q)n* son of *wrṯ* son of *'kl* son of *sṯrw* son of *ḩnn* son of *wḍ '* son of *ḩhmn* son of *yḥld* son of *bs<sup>2</sup>br* son of *nbṯ*

The text gives ten generations and is the longest genealogy among the texts from this collection. Neither the whole nor part of the genealogy is repeated in other inscriptions. The *ḍ* of the name *wḍ '* has an infilled circle.

139 *l m(š)(r)(y) bn ftḥ<sup>o</sup> bn nḥr*

By *m(š)(r)(y)* son of *ftḥ<sup>o</sup>* son of *nḥr*

To the left of KJA 138, with the second *bn* and the third name written to the right of the rest. The bottom of the letters of the first name are covered by an abrasion and the *ḥ* of the second name is faint and shallower than the other letters. *mšry* is not in HIn although there is a doubtful occurrence of the name in Saf. ISB 274a, see Index a for other occurrences at these sites.

140 *l ḡnt*

By *ḡnt*

To the left of KJA 139.

141 *l bn*

By *bn*

Below and to the right of KJA 140. There is no hook to the *l* and the *n* is a dash.

It is possible the text is unfinished.

142 *l lt*

By *lt*

To the right of KJA 141.

143 *'wl*

*'wl*

To the left of JC 142. The letters are all certain but the meaning is unclear.

144 *l qnlh*

By *qnlh*

To the left of KJA 143. *qnlh* is not in HIn but is attested in JaS 111. See Index a for other occurrences at these sites.

145 *l 'nf*

By *'nf*

Underneath KJA 145.

146 *l bn 'mh*

By *bn 'mh*

To the left of a drawing of an ibex. The name is not in HIn, see Index a for other occurrences at these sites.

147 *l 'b*

By *'b*

To the left of KJA 146.

148 *l s' 'dlh*

By *s<sup>1</sup>'dlh*

Underneath KJA 147. The *d* is inscribed over a crack and is doubtful. It seems to have arms curving in the direction of the text.

149 *[l] 'br*

[By] *'br*

Above and to the left of KJA 147. The rock is damaged before the *'* and I have restored a *l*.

150 *l h---s<sup>2</sup>br bn yb bn ns<sup>2</sup>r b[n] (k)s'y*

By *h---s<sup>2</sup>br* son of *yb* son of *ns<sup>2</sup>r* son of *(k)s'y*

Underneath KJA 149. The text is damaged and the letters indistinctly inscribed. There is a cartouche surrounding the inscription. Only a *h* is legible of the first name and the following *bn* is completely obscured. *yb* is not in HIn. No *n* of the final *bn* is visible and the back of the *k* is unclear. *ks'y* is not in HIn.

150a *l hb bn s<sup>2</sup>b°*

By *hb* son of *s<sup>2</sup>b°*

To the right of KJA 150. Part of the third *b* is covered by hammering.

150b *r '*

*r '*

To the right of KJA 150a.

Adr 54a There are two ibex and traces of other drawings.

LVII West

151 *l qnt*

By *qnt*

LVIII Northwest

152 *l 'slh bn n(g) '*

By *'slh* son of *n(g)'*

Written down the rock. The bottom circle of the *g* is quite clear but the top circle is much smaller and partially covered by a chip. The line joining them is not quite attached to the bottom circle. See Index a for other occurrences of *'slh bn ng'*.

LXIII            Practically horizontal

153            *l s<sup>2</sup>-*

By *s<sup>2</sup>-*

An unfinished text. The third letter might be a *s<sup>2</sup>* or part of an incomplete letter. There is a small fork at one end but it is not definite enough to be read with certainly as a *h*.

154            *l d 'm bn shb*

By *d 'm* son of *shb*

There is an abrasion surrounding most of the *'*. For other occurrences of *d 'm bn shb*, see Index a.

155            *l s<sup>1</sup> 'd*

By *s<sup>1</sup> 'd*

156            *--tkdb l*

?????

The rock is worn before the *t* and no traces of letters are visible. The spine of the *d* is shallower than the lines of the other letters.

157            *w hn ' w dgt w 'm*

And *hn '* and *dgt* and *'m*

There are no traces of letters before the first *w*. The *d* has been filled in. *dgt* is not in HIn. For other texts of joint authorship, see Ch.4.A.6.

158            *l ghfl*

By *ghfl*

LXIX            Northeast

- 159      *l yġt*  
 By *yġt*  
 Part of the *t* has chipped away.
- 160      *l qs<sup>l</sup>-*  
 By *qs<sup>l</sup>-*  
 There is a fourth letter but only part of it remains.
- Horizontal
- 161      *l bnyt ġht*  
 By *bnyt---*  
 The letters are quite clear despite some hammering that covers the text. The interpretation of the last three letters of the text is uncertain.
- 162      *l qn*  
 By *qn*  
 Above KJA 161.
- 163      *l gbn b*  
 By *gbn --*  
 The text is written in crudely shaped letters and both circles of the *g* have been filled in. It is probably incomplete. *gbn* is not in HIn.
- 164      *l qy*  
 By *qy*  
 To the right of KJA 163. *qy* is not in HIn. The text is possibly unfinished.
- 165      *l fth*  
 By *fth*  
 The name is not in HIn.
- 166      *--'rl*

--'rl

Part of a letter is visible before the '.

166a      *mn 's'-*  
*mn 's'- ?*

Following directly on from KJA 166. There is no initial *l*. I have read the preceding *l* with KJA 166 as the technique of inscribing is similar to the other letters in that text. The fifth letter is hammered over, it possibly reads *t*. The name, if that is what it is, is not in HIn.

LXXII      North

167      *l 's'mnt*  
 By *'s'mnt*

LXXIII      West. See Pl. IVb.

168      *l 'bd'yb bn s' 'd*  
 By *'bd'yb son of s' 'd*

The inscription is written round the bottom of an ibex which was drawn by *'bd'yb*. The name is not in HIn. It occurs again in KJC 631a.

Adr 64      A prancing ibex drawn by *'bd'yb* the author of KJA 168. The body has not been filled in.

LXXIV      West

169      *l ħ*  
 By *ħ*

An unfinished text. Perhaps the writer of KJA 170 wrote this to begin with and then, thinking the second letter looked too much like a *ħ* rather than an ' , started again.

170      *l 'rs<sup>2</sup> [t] bn 'ln*  
 By *'rs<sup>2</sup> [t] son of 'ln*

The *bn* and patronymic are written slightly to the left of the rest of the text. There is a chip over the fifth letter and I have restored a *t*. The top of the second *l* is covered by an abrasion.

LXXVI North

171 *w d' ds<sup>2</sup>ry grf w 'n 'm htt*

And may *ds<sup>2</sup>ry* call *grf*, and *'n 'm* is [the] inscriber.

The text is written down the rock and then curves up. For invocations of this type, see Ch.4.C.2.

171a *l b*

By *b*

An unfinished text to the right of KJA 171.

172 *l h<sup>z</sup>rm*

By *h<sup>z</sup>rm*

Below KJA 171. The *h* is uncertain. The name is not in HIn.

173 *l s'fn*

By *s'fn*

To the right of KJA 172. The *n* is a dash.

174 *l 'm*

By *'m*

To the right of KJA 173.

LXXVI West

175 *l dr(g) bn d̄(h)[k]*

By *dr(g)* son of *d̄(h)[k]*

The text is written near the left edge of the rock. The reading is extremely doubtful. On circle of the *g* is uncertain and a part of the outer circle of the *d̄* is faint whilst only

traces of the inner circle remain. Half of the *h* has chipped away. I have restored *k* afterwards on the basis of the name in KJA 101.

176 (l) 'm b[n] -h<sup>z</sup>m

By 'm son of -h<sup>z</sup>m

Written to the left of the back of the feline and continuing below the tail. Most of the *l* is obscured by a chip. No *n* is visible after the *b* and only a trace of the sixth letter remains. The fork of the *h* runs into the upper bar of the *z* and there is a shallower line joining the stroke of the *h* and the bottom bar of the *z*.

There is no 177.

178 l (m)(b)-

By (m)(b)-

To the right of the end of KJA 176. Part of the *m* and *b* are covered by chipping and the rest of the text is totally obscured.

179 (l) ( ' ) ( ' ) bdt h<sup>z</sup>t

By ( ' ) ( ' ) bdt is [the] drawing

The first three letters are all damaged by chipping. ' ' bdt is not in HIn. For other occurrences of the name at these sites, see Index a. For this formula referring to drawings, see Ch.4.B.1.

180 w qrs<sup>l</sup> h<sup>z</sup>t

And qrs<sup>l</sup> is [the] inscriber

To the right of KJA 179. The letters of the name have all been filled in. qrs<sup>l</sup> is not in HIn, see Index a for other occurrences at these sites. For this formula used with drawings, see Ch.4.B.2.

181 l krt

By krt

The text is written to the left of the end of KJA 180. The *t* is inscribed to the left of the *r*.

182            *(l) gṭ bn ḏd*

By *gṭ* son of *ḏd*

To the right of KJA 180. On the hook of the *l* is visible, the *t* is slightly hammered over and the strokes of one of the forks of the *'* are doubtful.

Adr 67            A feline drawn by *' bdt* and *qrs'* authors of KJA 179 and 180. Parts of the drawing have chipped away, four claws are depicted on the two back legs that remain.

LXXVII        South

183            ---*wr*

---*wr*

The rock is chipped and hammered before the *w* and nothing is legible.

184            *l qn bn qn*

By *qn* son of *qn*

*bn qn* are written to the left of the first name.

Adr 68            A damaged drawing of a camel being held by a stick man.

Adr 69            There is a small camel of a whitish patina above and to the right of Adr 68, it is not shown on the facsimile.

LXXXI        Southwest

185            *l 'qrb*

By *'qrb*

Adr 75            Three ibex and a horse ? being led by a man.

LXXXV        West

186            *l 's'mnt bn ḥrm*

By *'s'mnt* son of *ḥrm*

On the left side of the rock. For other occurrences of *'s'mnt bn hrm*, see Index a.

187 *l 'bd bn zdqm*

By *'bd* son of *zdqm*

To the right of KJA 186. *bn zdqm* is written to the left of the first name. *zdqm* is not in HIn. *'bd bn zdqm* occurs again in KJC 768.

188 *rb s'rr b mb 'l*

*mb 'l* feels much happiness

The text is written down and then turns up to the left, finishing below the end of the first name of KJA 187. For this type of love text, see Ch.4.E.1. The name *mb 'l* is not in HIn, see Index a for other occurrences.

189 *l 'n 'm bn ml(k)*

By *'n 'm* son of *ml(k)*

To the right of KJA 188. The text is written down and then turns up. The lower arm of the *k* is obscured by a chip. For other occurrences of *'n 'm bn mlk*, see Index a.

190 *l 'n 'm bn brd*

By *'n 'm* son of *brd*

On the left side of the rock, written below KJA 186 and turning to the right. For other occurrences of *'n 'm bn brd*, see Index a.

191 *l 'm bn bgl t*

By *'m* son of *bgl t*

To the right of KJA 190. Half of the *t* is covered by a chip. *bgl t* is not in HIn. The name occurs elsewhere, see Index a.

LXXXVI Practically horizontal

192 ---s'l m 'n°

---s'l m 'n°

The beginning of the text has chipped away and part of the ' and the letter read as *n* is covered by the abrasion.

LXXXCVII South southwest

193 *l bgt*  
By *bgt*

The *t* is badly formed and written to the left of *g*. The text is accompanied by a drawing of a feline, cf. KJC 43, also by *bgt*, and the drawing Cdr 26.

Adr 79 A feline with most of its head chipped away. The claws are roughly inscribed, the back feet have three rather long ones.

LXXXVIII Southwest

194 *l 'm bn 'bd bn 'bdt bn 'm*  
By *'m son of 'bd son of 'bdt son of 'm*  
The text is written in a loop. *'m bn 'bd* occurs in KJC 274.

XC Southwest

195 *l 'dr*  
By *'dr*  
The rock is chipped after the *r* but no traces of further letters are visible. The name is not in HIn.

XCI West

196 *l mġt*  
By *mġt*  
The text is hammered in rough lines.

XCII Southeast

197 *l hn'*  
By *hn'*

198 *l 'mn bn s'dn*

By *'mn* son of *s'dn*

The text begins directly below KJA 198. *'mn bn s'dn* with an additional generation occurs in KJC 126.

XCIII South

199 *l s<sup>2</sup>mr[h]---d*

By *s<sup>2</sup>mr[h]---d*

Near the top of the south face of the rock. Only a stroke of the fifth letter is visible and *h* has been restored on the basis of the name occurring elsewhere, see Index a. The rock is worn after the name but there are traces of a *d* below the rest of the text which might be a continuation of KJA 199 or a separate text.

200 *l (h)--*

By *(h)--*

The middle of the second letter and the rock surface after it is chipped.

201 *[l] (h)(y)l<sup>e</sup>*

By *(h)(y)l<sup>e</sup>*

The initial *l* and part of the *h* and *y* are obscured by an abrasion. The last letter is a faint line.

202 *l tm 'l (b)n n(h)t*

By *tm 'l* son of *n(h)t*

To the right of KJA 201, written near the edge of a crack. The top of the *b* and the *h* are obscured and the reading of the last name doubtful.

203 *l--'*

By *--'*

Below and to the left of KJA 202. No other letters are visible.

204 *l smn*

By *smn*

On the left side, near the bottom of the rock face.

205 *[l] (k)br*

By *(k)br*

To the right and above KJA 204, running down to the left of an ibex. The rock is chipped and the initial *l* and parts of the *k* are obscured.

206 *l 'b*

By *'b*

To the right of KJA 205 on the other side of the ibex.

207 *l 's<sup>2</sup>sr (h)tt*

By *'s<sup>2</sup>sr* is [the] drawing

Written down in a wavy line. Part of the *h* is covered by a chip. *'s<sup>2</sup>sr* is not in HIn but occurs frequently elsewhere at these sites, see Index a. For the formula referring to drawings, see Ch.4.B.1.

208 *l hrs't bn fltt*

By *hrs't* son of *fltt*

Starting below KJA 205. The text is written down and then bends to the right.

*hrs't* is not in HIn.

209 *l 'lf*

By *'lf*

To the right and slightly above KJA 208.

210 *l g*

By *g*

To the right of KJA 209. The text is unfinished.

211 *l -m*

By *-m*

On the right side of the rock. The first letter of the name is obscured by hammering. The *m* has been partially filled in.

212            *l wĥg bn đk(y) bñ°*

By *wĥg* son of *đk(y)* son of

To the right of KJA 211. The first two letters have been filled in and the *b* and *n* have been joined to form a monogramme. The next letter might be a *h* but the similarities in the infilling and joining of this text and KJC 315 suggests that they are both by the same people and the letter should be read *đ* which is clear in the second name of the latter text. In which case, the letter, here, has only three arms that have been joined round the back forming a trefoil. The last letter of the second name is doubtful. It might be a *h* which is clear in the second name of the latter text. In which case, the letter, here, has only three arms that have been joined round the back forming a trefoil. The last letter of the second name is doubtful. It might be a *y* with a short tail which is obscured by the infilling or a *r*. The last two letters might be a further monogramme of *b* and *n*. If that is so the text is unfinished. *wĥg* is not in HIn.

213            *l 'lyn*

By *'lyn*

Above and to the right of the beginning of KJA 212.

214            *l drh*

By *drh*

To the right of KJA 213.

215            *l w 'l bn qnt*

By *w 'l* son of *qnt*

Below KJA 214. The *w* and part of the *'* have been filled in.

216            *l grf̄*

By *grf̄*

To the left of KJA 215. The *r* is uncertain as the curve of the letter does not seem to be as deep as the rest.

Adr 82            Three ibex, a camel and a camel and rider. 's<sup>2</sup>yr the author of KJA 207 claims a drawing but probably the authors of the other inscriptions drew some of the drawings as well. There are other drawings on the rock face.

North

217

*l ghf*

By *ghf*

On the top left of the rock face. *ghf* is not in HIn. For other occurrences of the name, see Index a.

218

*hs'*

*hs'*

It is possible *hs'* should be read with KJA 219 as a joint text but the technique of inscribing is slightly different and it is perhaps more likely to be separate. For texts of simple authorship without an introductory particle, see Ch.4.A.4.

219

*w k 'm*

And *k 'm*

See KJA 218. *k 'm* is not in HIn. For texts of simple authorship beginning with *w*, see Ch.4.A.3.

220

*l brr*

By *brr*

Above KJA 219.

221

*l w--*

By *w--*

Above and to the right of KJA 220. The rock is chipped and only the first two letters of the text are legible.

222

*-bn hr bn y*

-son of *hr* son of *y*

The abrasion in the rock before the *b* might obscure the beginning or the inscription might be the continuation of the genealogy of KJA 221. The text is unfinished.

223 *l 'lt*

By *'lt*

On the left side of the rock. *'lt* is not in HIn. It occurs again in KJA 263 and 271 on this rock and frequently elsewhere at these sites, see Index a.

224 *l gr[m]*

By *gr[m]*

To the right of KJA 223. There are no traces of a *m* which I have restored on the basis of the name occurring in KJA 270 on this rock and frequently elsewhere at these sites, see Index a. *gr[m]* is not in HIn.

225 *l 's'mnt bn hrm*

By *'s'mnt son of hrm*

Starting below KJA 223 the text bends sharply round with the final *r* and *m* written above the letters *b*, *n* and *h*. For other occurrences of *'s'mnt bn hrm*, see Index a.

226 *l 's<sup>2</sup>rs<sup>1</sup>*

By *'s<sup>2</sup>rs<sup>1</sup>*

Starting above and to the right of KJA 225. The *s<sup>2</sup>* is a slightly bent line. *'s<sup>2</sup>rs<sup>1</sup>* is listed in HIn: 48 as occurring in Sab. and occurs in AMJ 78.

227 *l bnlh*

By *bnlh*

To the right of KJA 226. The reading is uncertain as there is a rather large gap between the *b* and the *n*.

228 *l 'lt bn wdd*

By *'lt son of wdd*

Starting above and to the right of KJA 227.

229 *l gnt*

By *gnt*

To the right of KJA 228. The name occurs in KJA 238 on this rock.

230

*l lt*

By *lt*

Below and to the left of KJA 229. The *t* has three crossbars.

231

*l hdmn bn nht*

By *hdmn* son of *nht*

Starting below the end of KJA 229. There is a crack in the rock after the first name and *bn* and the patronymic are written below it. *hdmn* is not in HIn.

232

*rbt s'qm b km l hd*

*km* feels much sickness for *hd*

Starting above and to the right of KJA 231 and written in a wavy line down the rock. For this type of love text, see Ch.4.E.1.

234

*l l*

By *l*

Above the beginning of KJA 232. A false start at a text.

235

*l rfd*

By *rfd*

To the right of KJA 234. The *r* and the curves of the *f* have been infilled in. The original outlines of both the letters are visible despite the infilling.

236

*l mty bn mr 'mnt*

By *mty* son of *mr 'mnt*

Written in a curve below KJA 235. The *y* of the first name was originally left out and then added to the left of the *t*. *mr 'mnt* is not in HIn.

237

*l km bn 's'lm*

By *km* son of *'s'lm*

To the right and above KJA 236. The *bn* and the patronymic are written to the right of the first name. The initial *l* is rather thick and has probably been subsequently hammered over. The *k* is doubtful as in some lights there appears to be a third arm attached to the spine of the letter.

- 238            *l ġnt*  
                   By *ġnt*  
                   On the left side of the rock. The name occurs in KJA 229 on this rock as well.
- 239            *l s'yr*  
                   By *s'yr*  
                   To the right of KJA 238. The text is written next to a small drawing of a camel.
- 240            *l mn*  
                   By *mn*  
                   Written to the right of KJA 339.
- 241            *l r(g)m°*  
                   By *r(g)m°*  
                   To the right of KJA 240. The letter read as *l* is a thick line on the other side of a crack in the rock. One circle of the *g* is faint and the other obscured by hammering. *rgm*, HIn: 271 where is it listed in Sab. as the name of a well.
- 242            *l s²sr*  
                   By *s²sr*  
                   On the left side of the rock, starting below KJA 238. There is an additional line before the beginning of the inscription.
- 243            *l nmr*  
                   By *nmr*  
                   To the right of KJA 242.
- 244            *l 'mr°*  
                   By *'mr°*

To the right of KJA 243. There is an abrasion covering part of the *r*.

245 *l kmnt bn tyq*

By *kmnt* son of *tyq*

Starting below and to the left of KJA 244. The tail of the *y* faces in the direction of the text. Neither of the names are in HIn.

246 *l fḏn*

By *fḏn*

Written down to the right of KJA 245. *fḏn* is not in HIn. The name occurs again in KJC 217.

247 *l ḏb°*

By *ḏb°*

Above KJA 246. The last letter might be a *r*.

248 *l s²r*

By *s²r*

To the right of KJA 247.

249 *l y-*

By *y-*

Written directly below KJA 248. There is a chip after the *y* and the text might continue.

250 *l mty bn rf'y*

By *mty* son of *rf'y*

Starting above and to the right of KJA 248. For other occurrences of *mty bn rf'y*, see Index a.

251 *l -*

By -

To the right of KJA 250. The second letter is probably incomplete and the text unfinished.

- 252 *lf*  
By *f*  
To the right of KJA 251. The text is incomplete.
- 253 *h (d)s<sup>2</sup>*  
O (d)s<sup>2</sup>  
The d is partly covered by an abrasion. The horns of a recent ibex might obscure any further letters of the text or the inscription might not have been completed. It is possibly the beginning of a prayer to *ds<sup>2</sup>ry*, see Ch.4.C.3.
- 254 *l s<sup>2</sup>*  
By *s<sup>2</sup>*  
Above the beginning of KJA 255. The second letter which I have read as *s<sup>2</sup>* is slightly squiggly. The text was not finished.
- 255 *l 'rs<sup>2</sup>lh*  
By *'rs<sup>2</sup>lh*  
To the right of KJA 252a. The name is not in HIn. See Index a for other occurrences at these sites.
- 256 *dḥb*  
*dḥb*  
The *d* has been filled in and the reading of the letter is uncertain. There is a further *b* below the horns of an ibex which might be a continuation of the text. *dḥb* is not in HIn.
- 257 *l mḥr*  
By *mḥr*  
To the right of KJA 256.
- 258 *l drs't bn kr(t)*  
By *drs't* son of *kr(t)*



By *k(')t*

On the right side of the rock. There is an abrasion over most of the *l* and one fork of the *'*. *k't* is not in HIn. It occurs elsewhere at these sites, see Index a.

266 *l mb 'l*

By *mb 'l*

In the centre of the rock below KJA 263. The name is not in HIn. See Index a for other occurrences.

267 *l hlf*

By *hlf*

To the right of KJA 266.

268 *l s<sup>2</sup>b*

By *s<sup>2</sup>b*

To the right of KJA 267.

269 *l g*

By *g*

To the right of KJA 268. An unfinished text.

270 *l gr̄tm bn nht bn 'gnt*

By *gr̄tm* son of *nht* son of *'gnt*

Written in a zig-zag to the right of KJA 269. The names *gr̄tm* and *'gnt* are not in HIn. See Index a for other occurrences at these sites, and KJA 83 for the above genealogy with additional generations.

271 *l 'lt*

By *'lt*

To the right of KJA 270. The name is not in HIn. See Index a for other occurrences. It is attested again on this rock in KJA 223 and 263.

272 *l gn<sup>◊</sup>*

By *gn<sup>◊</sup>*

To the right of KJA 271. The letters are badly formed and one fork of the ' is very shallow. *gn* ' is not in HIn.

273 *l dr°*

By *dr°*

Written horizontally near the bottom of the rock. It is possible the last letter should be read *b*.

274 *l qn ' b*

By *qn ' -*

Written down the rock and turning to the right. *qn ' ,* is not in HIn. The text is incomplete.

275 *l ' b*

By *' b*

To the right of KJA 274. The name occurs as well in KJA 260 on this rock. Hooks in shallower lines have been added on to the lines of the *b* forming a *f* perhaps with the intention of changing the name into *f*.

276 *l hr*

By *hr*

Below and to the right of KJA 275.

277 *l grf*

By *grf*

Written down to the right of KJA 276.

Adr 82 Only some of the drawings on this face are included on the facsimile as they are mainly faint and damaged. On the upper face of the rock there are the traces of two ibex and an archer. There is a camel next to inscription KJA 239 and traces of ibex and an archer in between other texts. The horns of the ibex below KJA 254 have been 'touched up'.

North

- 278            *l 'n 'm bn m--*  
                   By *'n 'm son of m--*  
                   The rock is covered in abrasions and nothing is legible after the second *m*. It is possible *lk* should be restored and the name *'n 'm bn mlk* read, see KJA 189, 305 and 309.
- Adr 82a        A damaged drawing of an ibex.
- XCIV           Northwest, the rock surface is very eroded. The distance between some of the inscriptions on this rock is not drawn to scale.
- 279            *l qñ*  
                   By *qñ*  
                   The form of the *q* is unusual as the lines of the letter are not centrally placed.
- 280            *lf-*  
                   By *f-*  
                   Below KJA 279. Only a line of the third letter remains.
- 281            *l s' 'd*  
                   By *s' 'd*  
                   To the right of KJA 280.
- 282            *l n( ' )m*  
                   By *n( ' )m*  
                   On the left side of the rock. Part of the *'* and *m* are covered by hammering.
- 283            *l ( ' )k*  
                   By *( ' )k*  
                   The *'* is covered by a chip. There is an abrasion after the *k* and the text may continue.
- 284            *l s' l' t*  
                   By *s' l' t*  
                   The name is not in HIn.

285            - °-d--  
                  - °-d--

Written below the drawing of a camel. There are the remains of one or possibly two letters before the ° There is room between the ° and the *d* for another two letters but nothing is visible. The rock is chipped below the *d* and it is possible that the letter belonged to another inscription the rest of which has since disappeared.

286            [*l*] (*h*)(*z*)*br*  
                  By (*h*)(*z*)*br*

Below KJA 285. The rock surface surrounding the inscription is damaged. Only a small part of the *l* remains and part of the *h* has disappeared. The *z* is written at a slant and part of one of the lines has chipped away. The name *hzbr* is not in HIn. It occurs frequently elsewhere at these sites, see Index a.

Adr 83            (a) A camel above KJA 285.  
                  (b) A camel on the lower part of the rock.

XCV            Practically horizontal. The distance between some of the inscriptions on this rock is not drawn to scale.

287            *l s' d*  
                  By *s' d*

288            *l qrs'*  
                  By *qrs'*  
                  Below KJA 287. The name is not in HIn. See Index a for other occurrences at these sites.

289            *l db bn ᵀb (b)n s'-*  
                  By *db* son of ᵀ*b* son of *s'-*

The first two letters are written with thinner lines than the rest of the text. Two of the letters of the inscription are written back to front, the *b* of the first name and the *l* of the second. The *b* of the second *bn* is incomplete and no letters are visible after the *s'.*

## XCVIII      Horizontal

290      *(w) d̄l̄ '(b) [h̄t̄t̄] bn s'(m) 'n]*And *d̄l̄ '(b)* is [the inscriber] son of *s'(m) 'n]*

Parts of several of the letters are covered by abrasions. The rock is chipped after the *b* of *d̄'b* and after the ' of *s'm 'n* and nothing is legible. It is possible that the word *h̄t̄t̄* was inscribed after the first name as suggested above or after the patronym. For the formula used with drawings, see Ch.4.B.2. For other occurrences of *d̄'b bn s'm 'n*, see Index a. There is a drawing of a camel between the first and second names and of an archer to the right of the first name.

291      *l s'yr*By *s'yr*

To the right of KJA 290. The text is written down between the legs of an ibex.

The name occurs again in KJA 292.

292      *w s'yr h̄t̄t̄*And *s'yr* is [the] inscriber

The text starts from under the belly of a dog and curves to the left. *s'yr* occurs in KJA 291 on this rock. For the formula referring to drawings, see Ch.4.B.2.

Adr 87      A damaged drawing of a camel and an archer drawn by *d̄'b* the author of KJA 290 and an ibex and a dog both with inscriptions, KJA 291 and 292, by someone called *s'yr* written between the legs of the animals. It is most likely that all three drawings were intended as a joint composition.

## CII      East

293      *l ghf*By *ghf*

The *f* is written in a thicker line than the rest of the letters. The rock is chipped after it and the text might have continued. *ghf* occurs frequently at these sites, see Index a.

294      *rb s'rr*

Much happiness

To the right of KJA 294. For this type of love text, see Ch.4.E.1. The name of the person who is experiencing the emotion is usually made known in these texts but here he has either wished to remain anonymous or the text is incomplete.

295 *l mb 'l*

By *mb 'l*

To the right of KJA 294. The name is not in HIn. It occurs frequently elsewhere at these sites, see Index a.

296 *l g(r)s<sup>2</sup>*

By *g(r)s<sup>2</sup>*

The third letter is covered by a chip.

Adr 91 Above the inscriptions is a drawing of a stick archer ? with an unidentified drawing to the right of it.

CX Northeast

297 *l dgg*

By *dgg*

There is a chip going across the first three letters and one of the circles of the final *g* is filled in.

298 *w dlhs<sup>r</sup> bn s<sup>2</sup> 'lh*

And *dlhs<sup>r</sup> son of s<sup>2</sup> 'lh*

The *bn* and the patronymic is written under the first part of the text. There is a crack in the rock separating the tail of *d* from the rest of the letter. A slight abrasion covers the tail of the *s<sup>1</sup>* of possibly the letter should be read as a *r*. *dlhs<sup>1</sup>* and *s<sup>2</sup> 'lh* are not in HIn although the latter name occurs in WAM T 12, see the Index of names. For texts of simple authorship with an introductory *w*, see Ch.4.A.3.

299 *[l] (y)qm bn ' --y*

By *(y)qm son of ' --y*

The text is badly damaged.

300 *l hn' b[n]*

By *hn'* son of *zdqm*

The text continues on from the end of KJA 299. The *b* of *bn* is covered by hammering. *zdqm* is not in HIn. For other occurrences of *hn' bn zdqm*, see Index a.

300a *l d-*

By *d-*

To the right of the end of KJA 299. The rock is worn after *d* and the text probably continues.

Adr 103 There is an ibex to the right of the end of KJA 298. Below is a one horned ibex and the hind legs of an animal. Below is an ibex, a horse and rider with a camel underneath. To the right is another horseman.

CXIII Northwest

301 *l ġtrn*

By *ġtrn*

Written down underneath the drawing of a camel. *ġtrn* is not in HIn.

Adr 106 A camel probably drawn by the author of KJA 106.

CXVIII East

302 *l (m)tr*

By *(m)tr*

The *m* is incomplete as the inside lines of the letter have not been joined.

Adr 112 There is a camel and damaged joined rectangular shapes to the right of the inscription. Above is a damaged drawing of an ibex ?

CXXIV Horizontal

303 *l ' -*By *' -*

The rock is chipped after the *'* and only part of another letter remains.

304 *-n ' bn zdqm (b)n rb°**-n ' son of zdqm (son) of rb°*

The text is chipped before the *n* and only part of another letter remains. Perhaps a *h* should be restored and the name *hn ' rb°* read. After the *m* the rock is chipped and the remaining letters are inscribed in slightly thicker and less careful lines.

CXXV Southeast

305 *l ' n ' m bn mlk*By *' n ' m son of mlk*

For other occurrences of *' n ' m bn mlk*, see Index a.

CXXX East

306 *l rks<sup>l</sup>*By *rks<sup>l</sup>*307 *l y ' ---b*By *y ' ---b*

The rock is chipped after the *'* and only part of a further letter, which might be a *b* or *r*, remains. It is possible that KJA 308 which I have read as a separate inscription is the end of the present text.

308 *l qt*By *qt*

See KJA 307.

CXXXIII Northwest

- 309            *l 'n 'm bn mlk*  
                  By *'n 'm* son of *mlk*  
                  The two inscriptions on this rock provide a good contrast of techniques of inscribing between a directly hammered text and a neat indirectly hammered text. For other occurrences of *'n 'm bn mlk*, see Index a.
- 310            *l tm bn znd*  
                  By *tm* son of *znd*  
                  See KJA 309.
- CXXXVI      Northwest
- 311            *l gn*  
                  By *gn*  
                  Written on the edge of the rock face. It is possible that the text is unfinished.
- Northeast
- 312            *l r 'm*  
                  By *r 'm*  
                  To the left of KJA 311. A more recent curved line runs through the middle of the text obscuring the fourth letter.
- 313            *l bn 'mh bn mtr*  
                  By *bn 'mh* son of *mtr*  
                  To the right and slightly above KJA 312. Neither of the names are in HIn.
- 314            *l knn bn 'lt*  
                  By *knn* son of *'lt*  
                  Curling round the end of KJA 313. Neither of the names are listed in HIn as occurring in Early North Arabian although *knn* is attested in Qat. and Sab. Both names occur frequently elsewhere at these sites, see Index a.
- 315            *l 'n 'm*

By 'n m

On the left side of the rock. The *m* is partially covered by some hammering.

316

*l s'hr*

By *s'hr*

Above KJA 315.

317

*l hrm°*

By *hrm°*

To the right of KJA 316. The *m* is partially covered by hammering.

318

*l hzyt bn w 'd*

By *hzyt* son of *w 'd*

Below and to the left of KJA 317. The text is written in a cartouche. *w 'd* is not in HIn.

319

[*l*] 'rhz

By 'rhz

The *l* is obscured by a more recent drawing of a camel and rider.

320

*l 'bd bn (s')yr bn (s')l(m)*

By *'bd* son of *(s')yr* son of *(s')l(m)*

Above and to the right of KJA 319. Part of the first *s'* is covered by recent hammering and all the letters of the third name are partially damaged by a ray of the star. The *m* is partly covered by one of the dots as well. For other occurrences of *'bd bn s'yr*, see Index a.

321

(*l*) -*s<sup>r</sup>(f)dr* ?

By -*s<sup>r</sup>(f)dr* ?

To the left of the end of KJA 320. The legs of a drawing of a camel partially cover several letters of the text and the reading is very uncertain.

322

*l z(h)y*

By *z(h)y*

Written to the left of the star. One prong of the *h* is damaged by a chip in the rock. The name is not in HIn. It occurs again in KJA 34 from this site.

323            *l ḥd*

By *ḥd*

On the bottom right hand part of the stone.

Adr 126            (a) On the left side and lower parts of the rock are a camel and rider, two ibex (one in outline) and a canine. The rider of the camel is sitting on the top of the hump with his legs out in front of him. In one hand he is holding a whip ? and in the other a stick which extends down to the camel's neck. There is the figure of a man with his hands in the air through which runs the cartouche surrounding KJA 318.

(b) On the right side of the rock with a white patina, are a camel rider and a star with eight rays. There are seven dots drawn between the rays.

CXXXVIII        West

324            *l s<sup>p</sup>*

By *s<sup>p</sup>*

The text is unfinished. The second letter is doubtful as it is partially covered by a hammer mark. It might be a *r*.

325            *l rks<sup>l</sup>*

By *rks<sup>l</sup>*

CXLIII            South

326            *l frds<sup>l</sup>*

By *frds<sup>l</sup>*

327            *l 's<sup>l</sup>lm*

By *'s<sup>l</sup>lm*

The second and third letters are damaged by a chip but the reading is certain.

CXLIV Northeast

328 *l mt´*

By *mt´*

Written down the rock with the ´ to the left of the *t*. There are two drawings of camels to the left.

Adr 132 To the left of the inscription are two camels which have been drawn in outline and then partially filled in. They were probably inscribed by the author of KJA 328. Above is a third camel.

CXLIV Southwest

329 *l gl*

By *gl*

330 *l hgg*

By *hgg*

CXLV Southwest

331 *l bṣ(ṣ) bn km*

By *bṣ(ṣ)* son of *km*

The inscription turns at an angle after the first name. The second *ṣ* has a line going across the middle and the surface of the rock with the circle of the letter is chipped although traces are still visible. *bṣṣ* is not in HIn.

332 *l ´n ´m b[n] b[r][d] bñ mṯ[r]*

By ´n ´m son of *b[r][d]* son of *mṯ[r]*

The text is damaged by chipping and some of the letters have been joined up and filled in with rough hammering. The restoration of the letters is based on the genealogy occurring elsewhere, see Index a and Ch.5.C.2, genealogy 2. In the first name one of the forks of the ´ is joined to the *n* and the ´ is attached to the *n* and the *m* by short hammer marks. The first *b* is small and rounded compared to the other instances of the letter in the text. The following *n* is

covered by a chip. Only the *b* of the second name and a small part of the third letter remain. The letters of the last name are joined together with a line going from the middle of the *m* to the crossbar of the *t* and from the other side to the final letter which has been completely filled in.

333 *l d̄r*

By *d̄r*

Underneath the end of KJA 332. The *d* has been hammered over and there is a stroke protruding from the *r*.

334 *l 's²s²*

By *'s²s²*

The name is not in HIn, see Index a for other occurrences at these sites.

335 *l ḥb*

By *ḥb*

336 *l 'm*

By *'m*

The rock is chipped after the *m* but most probably the text does not continue.

CXLVIII Southwest

337 *l 'bd bn s'yr*

By *'bd son of s'yr*

The *l* has a horizontal stance. It is possible that the author was going to write the inscription up the face of the rock and then changed his mind but did not bother to change the direction of the letter. For other occurrences of *'bd bn s'yr*, see Index a.

338 *(l) 'b*

By *'b*

To the right of KJA 337. Only the hook of the *l* is visible. The text might have been a false start at KJA 337.

Adr 135 Two ibex drawn in outline to the right of the inscriptions KJA 337 and 338.

CXLIX          Horizontal

339              *l wb*

By *wb*

On the left side of the rock. The name is not in HIn. For other occurrences at these sites, see Index a.

340              *l ḥrm*

By *ḥrm*

341              *l zm bn qn ms<sup>l</sup>kt*

By *zm* son of *qn* son of *ms<sup>l</sup>kt*

Written diagonally down the rock and turning to the left. See Ch.5.C.2, genealogy 4 for possible relations of *zm*.

342              *l ns<sup>2</sup>*

By *ns<sup>2</sup>*

The name is not in HIn. It is possible that the text was not finished.

343              *l ḡrb bn<sup>o</sup>- 'l*

By *ḡrb* son of - *'l*

Written downwards and turning right to the end of KJA 342. The rock is chipped after the first *b* and the *n* of *bn* is uncertain. There is sufficient space for a seventh letter but no traces of one remain.

CL                West

344              *l mḥllt*

By *mḥllt*

The first *l* is quite clear and has not got a hook. *mḥllt* is not in HIn. The name occurs again in KJC 469.

Adr 137        A canine (cf. Adr 6) with a badly formed figure ? above and another with his arms in the air below.

CLIII        Northwest

345            *(l) brd*  
                   By *brd*  
                   Most of the *l* has chipped away.

CLIV        North

346            *w mtr ltt*  
                   And *mtr* is [the] inscriber  
                   For this formula referring to drawings, see Ch.4.B.2. To the left of the inscription is perhaps a *wasm*, cf. Field 1952 nos. 464, 469, etc. or an attempt at an inscription.

Adr 140        There is a drawing of a canine ? to the right of the inscription and a damaged drawing of a camel in the bottom right hand corner.

CLVII        North

347            *-kṭ-*  
                   *-kṭ-*  
                   The rock is chipped and only the *t* is certain. The second letter could be a *k* or possibly a *t* with the third prong obscured. The curve of the fourth letter might be part of a *f*.

CLVIII        Horizontal

348            *h lhm l lt*  
                   O *lh* [grant] to *lt*  
                   Part of the *t* is covered by a chip but sufficient is visible for the reading to be certain. For this type of prayer, see Ch.4.C.3.

CLXI        South

349 *l ḥr bn 'drm*

By *ḥr* son of *'drm*

The first part of the text is written down and the last two letters up to the right, probably in order to avoid a crack in the rock. *'drm* is not in HIn. For other occurrences of *ḥr bn 'drm*, see Index a.

Adr 145 Three ibex all drawn in different ways. The lower one has distinct cloven feet. There is a schematic drawing of an ostrich ? and a man with his hands in the air drawn on his side.

CLXIII Sloping slightly west

350 *l drs'*

By *drs'*

There are more recent hammer marks to the left of the text.

CLXVIII Horizontal

351 *l hn'*

By *hn'*

Adr 152 A drawing of a man standing on the back of an ibex ? and four ibex, one to the right and the others below. To the left of the inscription are two semi-circles with a line going through the middle and a tail.

CLXIX West

352 *w ḥb bn ḥrgt*

And *ḥb* son of *ḥrgt*

For texts of simple authorship with an introductory *w*, see Ch.4.A.3.

CLXXV Northwest

353            *l ms'kt bn klb*  
                  By *ms'kt* son of *klb*

354            *l khl*  
                  By *khl*

Adr 158        An animal and rider and, to the right, a loop.

CLXXVI       Southeast

355            *[l t]m bn wgd*  
                  By *tm* son of *wgd*  
                  The rock is chipped before the *m* and only a slight stroke remains. *t* has been restored on the basis of the name *tm bn wgd* in KJC 218.

356            *l mb 'l*  
                  By *mb 'l*  
                  The middle of the *'* has chipped away although traces of the circle remain. *mb 'l* is not in HIn. See Index a for other occurrences at these sites.

CLXXXI       Northwest

357            *l khl*  
                  By *khl*

## Site B

I West. See Pl. Va.

1 *w w ds<sup>2</sup>ry l s<sup>1</sup>d ġny*

[] And [may] *ds<sup>2</sup>ry* [grant] to *s<sup>1</sup>d* freedom from want

The author has begun the text with two *w*'s. The *s<sup>2</sup>* is similar to the form of the letter found in Safaitic. For this type of prayer, see Ch.4.C.3. *ġny* cf. Ar. *ġanā* 'freedom from want'.

II Southeast

2 *l s<sup>2</sup>mrĥ*

By *s<sup>2</sup>mrĥ*

The initial *l* is partly obliterated by hammering although enough remains for the reading to be certain.

III West

3 *l zdqm bn tm*

By *zdqm* son of *tm*

*zdqm* is not in HIn. It is frequently attested elsewhere at these sites, see Index a.

4 *l 'lġ*

By *'lġ*

The inscription is written down between the legs of a camel. The name is not in HIn. For other occurrences at these sites, see Index a.

Bdr 1 A camel probably drawn by *'lġ* the author of KJB 4.

East

5 *l bn 'tq*

By *bn 'tq*

The name is not in HIn. For other occurrences at these sites, see Index a.

- Bdr 2a (a) An ibex with long horns probably drawn by *bn 'tq*.  
 (b) Below a camel and rider of whitish patina.

VI South southeast

- 6 *l 's<sup>2</sup>s<sup>2</sup> bn 'lt bn (')mn*  
 By *'s<sup>2</sup>s<sup>2</sup>* son of *'lt* son of *(')mn*

There is a crack and chip in the rock over part of the twelfth letter. I have restored ' on the basis of *'lt bn 'mn* occurring in KJB 7 on this rock. Neither *'s<sup>2</sup>s<sup>2</sup>* or *'lt* are in HIn, see Index a for other occurrences of the names and see Ch.5.C.2, genealogy 4. KJB 7 is probably by *'s<sup>2</sup>s<sup>2</sup>*'s brother and KJB 8 is possibly by the same man.

- 7 *l knn bn 'lt bn 'mn bn ftht bn tyq bn ntt'*  
 By *knn* son of *'lt* son of *'mn* son of *ftht* son of *tyq* son of *ntt'*

Below KJB 6. The text curves up and then down to the right. The ' of the third name was left out and then added later above the *n* of the preceding *bn*. One of the arms of the second *t* is not attached to the rest of the letter. The last letter of the text is uncertain. *knn* is only previously attested in Qat. and Sab. The names *'lt*, *tyq* and *ntt'* are not in HIn. For other occurrences of the first two, see Index a and see Ch.5.C.2, genealogy 5. KJB 6 is probably by *knn*'s brother.

- Bdr 5 Two loops joined together along the longer side. They are possibly a drawing of a pair of feet.

Southwest

- 8 *l 's<sup>2</sup>s<sup>2</sup> htt*  
 By *'s<sup>2</sup>s<sup>2</sup>* is [the] drawing

The name is not in HIn, see KJB 6. For this formula referring to drawings, see Ch.4.B.1.

- 9 *l lgn*

By *lgfn*

The text particularly the last two letters is badly worn. The name is not in HIn.

Bdr 6            There are traces of drawings two animals ? and a clear drawing of an ibex. Some or all the drawings were inscribed by 's<sup>2</sup>s<sup>2</sup> the author of KJB 8.

IX              Southeast

10              *l 'rb b°*

By *'rb-*

The final letter is perhaps an unfinished *b*.

Bdr 10           A drawing of what is probably an ibex although the horns are short and partially covered by an abrasion. The hind feet are depicted as cloven. *'rb* the author of KJB 10 was probably the artist.

X               Southeast

11              *l brñ*

By *brñ*

Part of the *r* has been hammered over. The inscription is written between the horns and body of an ibex.

Bdr 11           An ibex with a beard ? .

XII             East

12              *l th*

By *th*

The *l* is short and the *h* is written with a vertical stance in a horizontal text. The interpretation is uncertain. It might be an unfinished text.

XIII            Southeast

13            *wdd s'l'm 'nq s'rr f bql*  
               *s'l'm loved 'nq happily and bql*

Written down the rock. Several of the letters have been infilled and joined up. The letters of the first word are infilled and joined to the *d* by a line and both arms of the letter have been extended to join it to the following *m*. The arms of the *m* have been joined and the line might cover a *n*. There is rough line continuing to the rest of the text which is written to the right, possibly to avoid a hole in the rock. There is a line joining the *'*, *n*, *q* and *s'l*. For love texts using *wdd*, see Ch.4.E.2. *s'rr* in this context is an adverbial form cf. Ar. *surūr<sup>an</sup>* ‘happily’ it occurs again in KJA 12. The attested meanings of the root *bql* if it was translated as a verb do not provide a suitable meaning in this context and I have interpreted it as a proper name and the particle *f* as a simple co-ordinate.

14            *sr*  
               *sr*

To the left of KJB 13. For texts of simple authorship without an initial particle, see Ch.4.A.4.

15            *l b 'b*  
               *By b 'b*

Below and to the left of KJB 14. The name is not in HIn.

Bdr 13            A camel of slightly lighter patina drawn in outline, and a camel and rider to the right of the beginning of KJB 13. Below is an unidentifiable stick animal ?.

Horizontal

16            *l (q)nm*  
               *By (q)nm*

Part of the circle of the *q* is roughly hammered. There appears to be a further *n* to the right of the text.

Southwest

17            *l ' bdt bn s'yr*

By *'bdt* son of *s'yr*

On the right side, written down the rock and turning to the left. *'bdt* is not in HIn. For other occurrences of the name, see Index a. *'bdt bn s'yr* occurs again in KJB 90.

18 *h lhm l bn 'ml*

O *lh* [grant ?] to *bn 'ml*

To the left of KJB 17. The text is written diagonally and then turns right. The end of KJB 19 is written under the first *m*. *bn 'ml* is not in HIn.

19 *l s<sup>2</sup>bt bn wtr*

By *s<sup>2</sup>bt* son of *wtr*

Written to the left and curving into the middle of KJB 18.

20 *l knn*

By *knn*

*knn* is only previously attested in Qat. and Sab. It is attested elsewhere at these sites, see Index a.

21 *l rmhmlt*

By *rmhmlt*

On the lower part of the rock. The initial *l* is rounded and less well-formed than the penultimate letter. The name is not in HIn.

22 *l mty bn grm bn zd'l*

By *mty* son of *grm* son of *zd'l*

The father's and grandfather's names are written some distance from *mty* possibly in order to avoid a crack in the rock.

23 *l zd(')l*

By *zd(')l*

Above and to the left of KJB 21-22. One of the forks of the *'* has been obliterated by hammering.

24 *l m(t)y*

By  $m(\underline{t})y$

The  $\underline{t}$  is thickly hammered with no distinctive middle arm. There is a hammered line joining it to the preceding  $m$ .

25  $l \underline{t} 'lbn$

By  $\underline{t} 'lbn$

Written directly on from the end of KJB 24. The  $\underline{t}$  and  $'$  are chipped but the reading is certain. The name is not in HIn. See Index a for other occurrences at these sites.

26  $l mtn ' bn 'bd$

By  $mtn ' son of 'bd$

The text is written above and to the right of KJB 25.

Bdr 14 An ibex to the right of KJB 24.

XIV East

27  $l '$

By  $'$

An unfinished text.

XVI Practically horizontal surface. The distance between some of the texts on this rock is not drawn to scale.

28  $(l) glhf$

By  $glhf$

Part of the  $l$  is obliterated by hammering. It occurs frequently elsewhere at these sites, see Index a. The name occurs in again in KJB 47 on this rock.

29  $l s^2 r s^\circ$

By  $s^2 r s^\circ$

30  $l lh\underline{t} bn 's^l m$

By  $lh\underline{t} son of 's^l m$

To the right of KJB 29. *lht* is not in HIn. See Index a for other occurrences of *lht*  
*bn s'lm*.

31 *rb s<sup>2</sup>q s'rr b 'lt w mb t' l --*  
*'lt* and *mn t'* feel much desire of happiness towards --

See Ch.4.E.1. for love texts of this type. The names *'lt* and *mb l* are not in HIn.

See Index a for other occurrences at these sites and see KJB 38 and 41 on this rock.

32 *ttwwd(d)ywbb*  
?????

Above and to the left of KJB 31. The reading and interpretation of the text is uncertain. The letters *wd(d)* might be the verb 'he loved'.

33 *l s'r(y) bn qñ*  
By *s'r(y)* son of *qñ*

To the left of KJB 32. The *y* is doubtful and if another line protruding from the circle is taken as intentional a *q* should be read. The *q* of the second name is carelessly executed but probably certain.

34 *l s'yŕ*  
By *s'yŕ*

Written to the right of KJB 33. The *y* is doubtful as most of the tail runs into a crack in the rock. *s'yŕ*, see KJA 70. The name occurs again in KJB 35 and 37 on this rock.

35 *l s'yr*  
By *s'yr*

Written at right angles to the end of KJB 31. The name occurs again in KJB 37 on this rock. To the right of the end are faint traces of letters.

36 *l tm' l*  
By *tm' l*

37 *l s'yr*  
By *s'yr*

To the left of KJB 36. See KJB 35.

38

*l 'l̥*By *'l̥*

To the left of KJB 37. The name is not in HIn. See Index a for other occurrences at these sites. It occurs in the love text KJB 31 on this rock.

39

*l s'nm*By *s'nm*

Slightly above KJB 38.

40

*l 'mn*By *'mn*

Below KJB 37.

41

*l mb 'l*By *mb 'l*

The text is extremely faint but certain except for one line closing the circle of the ' . The name is not in HIn. See Index a for other occurrences at these sites. It occurs in the love text KJB 31 on this rock.

42

*lt l s'lm**lt* [grant ?] to *s'lm*

Written below KJB 40. The *m* is much shallower than the other letters of the text. For prayers of this type, Ch.4.C.3. The attested examples of these prayers usually have the particle *h* before the deity's name and *m* after it. The rock is worn before the *l* of *lt* and it is possible that part of the text has been lost.

43

*[l] s'h̥r̥ b̥n̥ h̥md̥t̥*[By] *s'h̥r̥* son of *h̥md̥t̥*

The text is written curving to the left, it is extremely faint. The *s'* is on the edge of the rock and, most probably, at least an initial *l* was written on the part that has since broken away. The *b* of *bn* and the *d* of *hmdt* are very faint. There is a *l* to the left of the end of the text.

44 *l ghfl bn -h' bn° s'lhñlh*

By *ghfl* son of *-h'* son of *s'lhñlh*

The text is written in three lines, one below the other. *ghfl bn bh'* occurs elsewhere at these sites, see Index a, and perhaps a *b* should be restored as the eighth letter. The third name of the genealogy is very doubtful.

45 *l s' r̄ bn̄ rm-*

By *s' r̄* son of *rm-*

The text is uncertain there are traces of a further letter after the *m*.

46 *h ltm l m --- t̄br̄*

O *lt* [grant ?] to *m --- t̄br̄*

Below KJB 45. The rock is worn after the second *m* and no letters are distinguishable. The letters *t̄* and *b* at the end are doubtful although the *r* is certain. For prayers of this type, see Ch.4.C.3.

47 *l ghf bn bh' bn [s']lm bn ms'lm []*

By *ghf* son of *bh'* son of *[s']lm* son of *ms'lm []*

Below KJB 46. The second letter of the third name is obscured by hammering. I have restored a *s'* on the basis of the genealogy occurring elsewhere. There is a gap between the third and fourth names because of a crack in the rock. The *s'* of *ms'lm* is written with a vertical stance in a horizontal text. Slightly above the final *m* there is a *y* which is shallower than the other letters and I have taken it as being extraneous. *ghf* is not in HIn, see Index a and see Ch.5.C.2, genealogy 1. *ghf* occurs as well in KJB 28 on this rock.

48 *l w̄tr*

By *w̄tr*

Above the end of KJB 47. The crossbar of the *w* is uncertain.

49 *l d*

By *d*

Below the end of KJB 47. This and the lines inscribed to the right are most probably unfinished texts.

50            *l nms<sup>l</sup>*  
 By *nms<sup>l</sup>*  
 On the right of the rock near KJB 44.

Bdr 15            There is a camel with a curled tail drawn below the end of KJB 30 and traces of the horns of an ibex to the right and below KJB 50.

Southeast

51            *l ( ' )bn*  
 By ( ' )bn  
 Written down the rock. The letters have been subsequently retraced with hammering and the first letter has the appearance of a *s* although the original *l* shows through the superficial later hammering.

XVIII            Sloping slightly west

52            *l s<sup>l</sup>rr*  
 By *s<sup>l</sup>rr*  
 The letters are carelessly written. The initial *l* is joined to the *s<sup>l</sup>* by hammering.

XX            Northeast

53            *l df(r)n h<sup>tt</sup>*  
 By *df(r)n* is [the] drawing  
 The fourth letter looks more like a *b*, however, the name is written with clear *r*'s in KJC 45 and 648. The curves of the *f* are indistinct. From the position of the inscription *df(r)n* is probably referring to the ibex above the end of the text although it is possible that he inscribed other drawings on the rock face as well. For this formula referring to drawings, see Ch.4.B.1. *df(r)n* is not in HIn.

54            *l 'lyn [h]<sup>tt</sup>*  
 By 'lyn is [the] drawing

The *h* of *hʔʔ* has been left out. *ʔyn* probably drew the ibex directly above the text. For this formula referring to drawings, see Ch.4.B.1.

Bdr 18            There are two series of drawings on the rock some of (a) a darkish patina and others of (b) a whitish patina.

(a) An ibex with some apparently intentional shapes above it, one of which is a bent line with two legs. Below and to the left is a stick ibex with a damaged head and an ostrich and another ibex. Above KJB 53 is an ibex drawn in outline with an arrow piercing its belly. There are two archers, one on the right side with an arrow (resembling a Hismaic *h*) flying from his bow, and another below KJB 53. The latter archer has what appears to be extra arms held out to the side as well as those used for holding the bow. Above KJB 54 is a drawing of a walking ibex. There are two crosses on the rock as well which might be *wusūm*. The composition is the joint work of *dʔrn*, KJB 53, and *ʔyn*, KJB 54 although it is uncertain which parts were drawn by them (the two ibex nearest the inscriptions were probably drawn by the respective authors) and I think it is quite likely, judging from the technique, the some drawings of the composition were done by other people.

(b) There is a stick horseman holding a spear and attacking a man on foot with a spear and shield. To the left and below there is a similar scene. To the right are three dogs, represented in a very static form, as attacking the earlier ibex.

XXI            Northeast. See Pl. Vb.

55            *l ghʔl hʔʔ*

By *ghʔl* is [the] drawing

On the left side of the rock. The circles of the *g* have been filled in and the lines of the *f* and *h* hammered over an thickened. The inscription begins between the legs of a camel and *hʔʔ* is written down on the left side. For this type of text referring to drawings, see Ch.4.B.1.

56            *l drsʔ*

By *drsʔ*

Above the camel drawn by the author of KJB 55.

57            *l ghʔf bn bhʔ bn ʔʔlm*

By *ghʔf* son of *bhʔ* son of *ʔʔlm*

Starting below KJB 56 and then curving to the left and then to the right. *ghf* is not in HIn, for other occurrences of the name at these sites, see Index a and see Ch.5.C, genealogy 1.

58 *l s<sup>2</sup>sr bn 'hy*

By *s<sup>2</sup>sr* son of *'hy*

Written down the rock to the right of KJB 56. See KJB 58a.

58a *w gml h<sup>††</sup>*

And *gml* is [the] inscriber

The text is written down directly on from KJB 58 which suggests it might be a continuation of that text. There are, however, clear unambiguous examples where one text is inscribed immediately after the end of another, see Ch.2.G, and it is more likely on the present evidence that these are two separate texts rather than one text for *s<sup>2</sup>sr* inscribed by *gml*.

59 *w l s<sup>2</sup>sr h<sup>††</sup> bkrt w gml*

And by *s<sup>2</sup>sr* is the drawing of a young female camel and a male camel

Written down the rock. *w gml* is written between the legs of the camel to which it refers. For texts referring to drawings introduced by *w l*, see KJB 61 on this rock and Ch.4.B.3.

60 *l d' b*

By *d' b*

Running down to the left of the end of KJB 59.

61 *w l drs<sup>r</sup>*

And by *drs<sup>r</sup>*

To the right of the beginning of KJB 59. The letters of the text have been joined up. The *w* is joined to the *l* by a line and the hook of the *l* has been extended to join it to the *d*. The loop of the *d* has been filled in and the letter is joined by a line to the *r*. One arm of the *r* is extended to join the last letter which might be a *h* or a *s'* with an extended tail.

62 *l 'lt bn 'mn*

By *'lt* son of *'mn*

*ʿlṭ* is not in HIn. For other occurrences of the name, see Index a. KJB 64 and 65 on this rock are possibly by his sons.

63 *l ḡtlh w rb sʿqm bn ʿn ʿl*

By *ḡtlh*; and much sickness, son of *ʿn ʿl*

On the lower part of the rock. *bn ʿn ʿl* is written above and to the right of the rest of the text and should either be read as extension of the genealogy after *ḡtlh* or at the end of the text. For instances where the genealogy is continued at the end of a text see, for example, KJA 44, KJA 198. *ḡtlh* is not in HIn. For this type of love text, see Ch.4.E.1.

64 *l ʿs<sup>2</sup>s<sup>2</sup> bn ʿlṭ*

By *ʿs<sup>2</sup>s<sup>2</sup>* son of *ʿlṭ*

Written down to the right of KJA 62. There is a camel to the left of the inscription. Neither of the names is in HIn. See Index a for other occurrences of *ʿs<sup>2</sup>s<sup>2</sup> bn ʿlṭ*. KJB 62 on this rock is possibly by *ʿs<sup>2</sup>s<sup>2</sup>*'s father and KJB 65 possibly by his brother.

65 *l knn bn ʿlṭ*

By *knn* son of *ʿlṭ*

On the right side of the rock. *knn* is only previously attested in Qat. and Sab. *ʿlṭ* is not in HIn. See Index a for other occurrences of both names. KJB 62 and 64 on this rock are possibly *knn*'s relations.

Bdr 19 On the left side of the rock is a camel drawn by the author of KJB 55. There are four other camels on the rock, the male one in the middle is mentioned in KJB 59. The camel to the left of KJB 61 has a rider represented simply by a circle with a rein or stick going to the head of the camel. One of the front legs of the animal has a loop which suggests the type of hobbling in which the leg is bent at the knee and tied back. The camel to the right has a rider and its feet are represented as circles. There appears to be a hobble tied to the front legs although this might be ill-directed hammering. Below KJB 62 are two ibex being chased by a stick dog. The lines between the legs of the ibex are misdirected hammering. The authors of KJB 58a and 59 use formulae referring to drawings but it is likely that authors of other texts inscribed some of them as well.

66 *l tm bn bnlh*

By *tm* son of *bnlh*

Written down the rock. *tm bn bnlh* occurs elsewhere at these sites, see Index a.

Bdr 22 Below the inscription are drawings of a slightly lighter patina than the text. There is an ibex being attacked by a dog at a right angle to it. Below is a dog attacking an ibex and two archers, one with a sword at his waist, shooting bows. An arrow is depicted embedded between the shoulder blades of the ibex.

XXV North

67 *l qnm*

By *qnm*

XXX Southeast

68 *l zhmn*

By *zhmn*

69 *l 'rs<sup>2</sup>(l)(h)*

By *'rs<sup>2</sup>(l)(h)*

Written diagonally to the right of the end of KJB 68. The stroke of the second *l* and most of the fork of the *h* is obliterated by hammering. *'rs<sup>2</sup>lh* is not in HIn. The name occurs frequently elsewhere at these sites, see Index a.

70 *l mġny bn hn h w 'l*

By *mġny* son of *hn* is the ibex

The inscription is written in a cartouche part of which, like the text, is neatly inscribed whilst the rest is roughly hammered. *mġny bn hwn* occurs in KJB 117 and it is possible that this text is by the same man and the *w* has been left out in the last name. The ibex referred to is to the right of the text.

71 *l zdlh*

By *zdlh*

To the right of KJB 70.

Bdr 27            An ibex acknowledged by the author of KJB 70. Markings on the rump and the belly have been left in relief.

XXXIII           South

72                *l d' b htt*

By *d' b* is [the] drawing

Written down and curving to the right between an archer and a dog. The final *t* of *htt* is very small and two of the prongs run into each other. *d' b*'s contribution to the composition might be the smaller dog and archer since KJB 74 mentions an ibex and a dog. For this formula used with drawings, see Ch.4.B.1.

73                *l s<sup>2</sup>ll bn 'fth*

By *s<sup>2</sup>ll* son of *'fth*

Written down front the belly of one of the dogs.

74                *l s<sup>1</sup> 'd htt w 'l [w] klb*

By *s<sup>1</sup> 'd* is the drawing of an ibex [and] a dog

Written down between the legs of an ibex. The second part of the text is written on the left side and curves into the second *t* of the word *htt*. The conjunction *w* has been omitted between *w 'l* and *klb*. For this type of text referring to drawings, see Ch.4.B.1.

Bdr 30            Two dogs chasing an ibex. Both dogs have very distinctive jaws and long tails curled at the ends. The ibex has its head turned back and a beard. On the left is a man standing and holding a bow and a short spear or an arrow. His chest has been left in relief. Above the drawing is a line with two legs. *s<sup>1</sup> 'd* of KJB 74 claims the drawing of the ibex and a dog and *d' b* the author of KJB 72 probably drew the archer and possibly the second dog. *s<sup>2</sup>ll* the author of KJB 73 might have partaken in inscribing the drawing as well.

XLIII            East

75 *rʾlhḥ*

???

The text is written inside a cartouche with a drawing. The letters are roughly formed and the meaning is unclear.

Bdr 39 A rough drawing of a horseman carrying a spear.

XLIV West southwest

76 *l nbsʾlh*

By *nbsʾlh*

Written vertically, starting between the legs of an ibex. The name is not in HIn. It is possible the third letter should be read as *r* and it and the following *s* as a metathesis of *nʾsrʾlh*, a name that occurs elsewhere at these sites, see KJC 27, 468, 525. Mistakes do occur in the inscriptions, see Ch.3.B.10.

Bdr 41 Southwest

77 *l ḥgg bn bgl*

By *ḥgg* son of *bgl*

*bgl* is not in HIn. *ḥgg bn bgl* occurs with an additional six generations in KJC 5.

L Northwest. See Pl. VIa.

78 *l ʾn ʾm bn brd*

By ʾn ʾm son of *brd*

On the top left hand corner of the rock. For other occurrences of *ʾn ʾm bn brd* at these sites, see Index a. The names occur again on this rock in KJB 84 and 87. *ʾn ʾm* by itself occurs in KJB 81.

79 *l drg*

By *drg*

To the right of KJB 78. There is a drawing of a camel below the inscription which was probably inscribed by *drg*.

80 *l q*

By *q*

An unfinished text, written to the right of KJA 80.

81 *l 'n 'm*

By *'n 'm*

On the left of the lower part of the rock. See KJB 78.

82 *l 'bd bn s'yr bn s'lm*

By *'bd* son of *s'yr* son of *s'lm*

Written diagonally below the end of KJA 82 and turning to the left. For occurrences of *'bd bn s'yr*, see Index a.

83 *l brr*

By *brr*

To the right of KJB 82.

84 *l 'n 'm bn brd*

By *'n 'm* son of *brd*

At the top of the group of inscriptions, to the right of KJB 81. The first name is written down the rock and the rest of the text upwards. See KJB 78.

85 *l ktbt bn ḥrm*

By *ktbt* son of *ḥrm*

Starting below KJB 84. *ktbt* is not in HIn. It occurs again in KJB 167.

86 *h ds<sup>2</sup>ry l m 'z db 'n*

O *ds<sup>2</sup>ry* [grant] *db 'n* to *m 'z*

To the right of KJB 85. For this type of prayer, see Ch.4.C.3.

87 *l 'n 'm bn brd*

By 'n'm son of *brd*

Written to the right of KJB 86. See KJB 78.

88 *l ḥdmr bn 'bd zdqm*

By *ḥdmr* son of 'bd son of *zdqm*

The text is written to the right of KJB 87 and curves down. *zdqm* is not in HIn. *ḥdmr* with the same genealogy and an additional generation occurs in KJC 188. See Ch.5.C.2, genealogy 3.

89 *l ṣhbt*

By *ṣhbt*

Written horizontally below KJB 88.

90 *l 'bdt bn s'yr ḥṯṯ*

By 'bdt son of s'yr is [the] drawing

The inscription is on the left side of the rock, it refers to a camel inscribed to the left of it. 'bdt is not in HIn. See Index a for other occurrences at these sites. 'bdt bn s'yr occurs in KJB 17. See Ch.4.B.1. for this formula referring to drawings.

91 *h ḏs<sup>2</sup>ry l mḡny*

O ḏs<sup>2</sup>ry [grant ?] to mḡny

Starting to the right of KJB 90 and curving round. The stroke of the final y is facing in the direction of the text, possibly to avoid the *l* below. For this type of prayer, see Ch.4.C.3.

92 *l drs't bn kr*

By *drs't* son of *kr*

The first name and *bn kr* are both written down the rock, the latter to the left of the former. Neither of the names is in HIn. *drs't* occurs again in KJB 93 on this rock and *drs't bn krt* occurs in KJA 258.

93 *h ḏs<sup>2</sup>r l drs't*

O ḏs<sup>2</sup>r [grant ?] to *drs't*

Written down on the right side of the rock. For *drs'lt*, see KJB 92 and for this type of prayer, see Ch.4.C.3.

- 94            *l s<sup>2</sup>g '*   
               By *s<sup>2</sup>g '*   
               To the right of the middle of KJB 90.
- 95            *l 'lt bn 'mn bn ftht*  
               By *'lt* son of *'mn* son of *ftht*  
               To the right of KJB 94. *'lt* is not in HIn. For other occurrences of the name, see Index a and see Ch.5.C.2, genealogy 5.
- 96            *h ds<sup>2</sup>ry l tm*  
               O *ds<sup>2</sup>ry* [grant ?] to *tm*  
               To the right of KJB 95. The tail of the *h* runs into a *l* on the left which is probably a false start at an inscription. For this type of prayer, see Ch.4.C.3.
- 96a           *h ds<sup>2</sup>*  
               O *ds<sup>2</sup>*  
               An unfinished text. The *d* has only three prongs.
- 97            *l '(s<sup>2</sup>)(s<sup>2</sup>)*  
               By *'(s<sup>2</sup>)(s<sup>2</sup>)*  
               The top of the last two letters are obscured by a chip in the rock. The name is not in HIn. See Index a for other occurrences at these sites.
- Bdr 46        Below KJB 79-80 is a camel. The head has been more recently hammered over.
- Bdr 47        A camel to the left of KJB 90.
- LI            Northeast
- 98            *l bn 'tq*  
               By *bn 'tq*

The name is not in HIn. See Index a for other occurrences.

- 99            *l drs'*  
               By *drs'*
- LIV           Practically horizontal
- 100           *l s'yr bn s'lm*  
               By *s'yr* son of *s'lm*  
               For other occurrences of *s'yr bn s'lm*, see Index a.
- LV            Practically horizontal
- 101           *l s'*  
               By *s'*  
               An unfinished text, probably by the artist of Bdr 50.
- Bdr 50        An ibex with only one horn.
- LVI           Practically horizontal, sloping slightly east.
- 102           *l hn'*  
               By *hn'*
- LVIII        North northwest
- 103           *l 'yl*  
               By *'yl*
- LIX           On a loose boulder that was partially buried when found. Only KJB 104 was showing.
- 104           *h ds<sup>2</sup>ry l ms' d*  
               O *ds<sup>2</sup>ry* [grant ?] to *ms' d*

The text is written curving round. For this type of prayer, see Ch.4.C.3.

104a *l k̂rtm*

By *k̂rtm*

The *l* runs into the *k* which has a long upper arm and a short lower one joining the *r*. Both this text and KJB 104 are partially surrounded by a cartouche which has a lighter patina than that of the inscriptions.

104b *(w)(h)(ḏ)*

And O *ḏ*

The text is written on the edge of the rock. Half of the circle of the first letter has been filled in. The tail of the *h* and the central prongs of the *ḏ* have been hammered. The text is unfinished.

The second face, lying face down when the boulder was found.

105 *l hn' bn zdqm*

By *hn'* son of *zdqm*

The text is written horizontally above a drawing of an ibex, dog and man. *zdqm* is not in HIn. For other occurrences of *hn' bn zdqm*, see Index z. It is possible that *hn'* and the author of KJB 106 are co-artists of the drawing.

106 *l grmt*

By *grmt*

The text is written diagonally down to the right of KJB 105.

Bdr An ibex with its head turned back (cf. XXXIII Bdr 30 from this site) and an arrow embedded at the top of one of its front legs. There is a dog chasing it to the right and a man holding a bow in one hand and a sword in the other. The drawing might have been inscribed by *hn'*, KJB 105, or *grmt*, KJB 106, or it might be a joint composition.

LIXa East

106a *l hn( ')*

By *hn(´)*

The top fork of the ´ is ill-formed, being a series of hammer marks which are not joined to the rest of the letter and the bottom fork is at a right angle to the stroke.

LXI Northeast

107 *l s<sup>2</sup>brmt bn s<sup>1</sup>m ´n bn qn*

By *s<sup>2</sup>brmt* son of *s<sup>1</sup>m ´n* son of *qn*

The text is written round in a circle. *s<sup>2</sup>brmt* is not in HIn. The name occurs again by itself in KJC 554. See Ch.5.C.2, genealogy 4.

LXII East

108 *l ´lb*

By *´lb*

LXIV Southeast

109 *l try*

By *try*

110 *l hn ´bn zdqm bn ´bd bn ´kl bn s<sup>1</sup>ry bn (k)nn bn bn ´mt bn db´*

By *hn ´* son of *zdqm* son of *´bd* son of *´kl* son of *s<sup>1</sup>ry* son of *(k)nn* son of *bn ´mt* son of *db´*

The text starts underneath KJB 109 and curls round. The tail of the *k* of *knn* has chipped away. The final *bn* and name has been lightly hammered on to the rock in a different technique to the rest of the letters of the inscription. Below the *s<sup>1</sup>* of *s<sup>1</sup>ry* is a *l* and below and to the right another *l*. The chip in the rock after the latter might obscure another text. *zdqm* and *bn ´mt* are not in HIn. For occurrences of *hn ´bn zdqm*, see Index a and see Ch.5.C.2, genealogy 3.

LXV Horizontal

111 *l fdg*

By *fdg*

The hook of the *l* has been extended to join the *f* and another hook has been added to attach it at the other end. The *d* is a circle with a dot in the middle and the circles of the *g* have been completely filled in.

LXVI North

112 *l fhtn bn s' d*

By *fhtn* son of *s' d*

The text is written down between two camels which were drawn by the author. *fhtn* is not in HIn. See Index z for other occurrences of the name at these sites.

Bdr 55 Two camels drawn by the author of KJB 112.

LXVII Horizontal

113 *lf-*

By *f-*

There is a *s'* or possibly a *l* after the *f* although the letter does not seem to be very deliberately formed and it is most likely that the line is an incomplete letter and the text is unfinished.

113a *l whf*

By *whf*

The back of the third letter is chipped and it is difficult to tell whether the letter has a tail and should be read as a *h* or whether it is without a tail and to be read as a *t*. *whf* occurs in KJC 102 and 610 from these sites.

LXVIII Sloping southwest. See Pl. VIb.

114 *l 'rs<sup>2</sup>lh*

By *'rs<sup>2</sup>lh*

On the left side of the rock. The name is not in HIn, see Index a for other occurrences at these sites.

- 115            *l qymt bn s<sup>l</sup> 'd*  
                   By *qymt* son of *s<sup>l</sup> 'd*  
                   The text is written along the top of the rock. The *s<sup>l</sup>*, *'* and *d* have been filled in.  
 For other occurrences of *qymt bn s<sup>l</sup> 'd*, see Index a.
- 115a           *l -*  
                   By -  
                   Below the beginning of KJB 115. The second letter which has a vertical back with one short and one much longer arm is unfinished.
- 116            *l mġny bn hwn h bkrt*  
                   By *mġny* son of *hwn* is the young female camel  
                   Written down and then turning to the right. There is a camel above, to which the inscription refers. *hwn* is not in HIn. *mġny bn hn* occurs in KJB 70.
- 117            *l 'nf*  
                   By *'nf*  
                   Below the beginning of KJB 116.
- 118            *l fġn*  
                   By *fġn*  
                   The *f* has been joined on to the *l*. There is a straight line above and to the left of the text. *fġn* is not in HIn. It is possible that the name was intended to be *fġtn* which occurs in KJB 112 on Rock LXVI nearby and, either the text is unfinished and the last letter here is an incomplete *t* or, the *t* was left out.
- 119            *l rks<sup>l</sup>*  
                   By *rks<sup>l</sup>*  
                   The text is written above KJB 116.
- 119a           *l h*  
                   By *h*  
                   Written below the hind leg of the camel. The text is unfinished.

- 120            *l -*  
 By -  
 Near the bottom of the rock. The text is unfinished.
- 121            *l 'lyn bn qnt*  
 By *'lyn* son of *qnt*  
 Written down to the right of the camel.
- 122            *l grf*  
 By *grf*
- 123            *l grtm*  
 By *grtm*  
 On the bottom right hand side of the rock. The name is not in HIn. See Index a  
 for other occurrences.
- Bdr 55 *bis*    A camel referred to by the author of KJB 116.
- LXIX           Southeast
- 124            *l bh'*  
 By *bh'*  
 There is a line to the right of the text.
- LXX            Southwest
- 125            *l 'rs<sup>2</sup>lh*  
 By *'rs<sup>2</sup>lh*  
 The name is not in HIn. See Index a for other occurrences at these sites.
- LXXI           West
- 126            *l rks<sup>1</sup>*

By *rks<sup>1</sup>*

Written down from the belly of an ibex.

Bdr 55 *ter* An ibex drawn by *rks<sup>1</sup>* the author of KJB 126. The horns have been somewhat eccentrically placed.

LXXIII West

127 *[n](y)(k) rđ qymf*

*rđ* had sex with *qymf* and

On the left side of the rock. The reading is doubtful and the interpretation uncertain. The first four letters are either completely or partially covered by a recent drawing of a stick animal. The *y* has been left out of the second name and added afterwards to one side. If the above interpretation is correct the text is unfinished. For this type of love inscription, see Ch.4.E.2.

128 --*đh*

--*đh*

To the right of KJB 127. Only the *đ* and *h* are clear as the rest of the letters are covered by the front legs of the stick animal. There is possibly a *s<sup>1</sup>* to the left of the text.

129 *nyk ng[(<sup>1</sup>)t mr<sup>1</sup>t*

*ng[(<sup>1</sup>)t* had sex repeatedly with a woman

To the right of KJB 128. The author has made a mistake after the *g* and hammered out the letter. The <sup>1</sup> and *t* at the end are written to the right to avoid a slight hole in the rock. *ng<sup>1</sup>t* occurs in KJB 142 on this rock. For texts using *nyk*, see Ch.4.E.2. For *mr<sup>1</sup>t*, cf. Ar. *mar<sup>1</sup>ah* 'a woman'.

130 *l km bn<sup>1</sup>ns<sup>2</sup>*

By *km* son of *ns<sup>2</sup>*

Written below KJB 127-129.

131 *l ms<sup>1</sup><sup>1</sup>d*

By *ms<sup>1</sup><sup>1</sup>d*

To the right of KJB 127-129, curving down.

132 *l qrs<sup>2</sup> bn krt n(b) ftht*

By *qrs<sup>2</sup>* son of *krt* (son of) *ftht*

The *b* of the second *bn* is a shallow curve facing in the opposite direction to that of the rest of the text and the *n* has been written before it. It is strange that a mistake should have been made with a word as common as *bn* but if he did write the *n* first that would explain the direction of the curve of the *b* which faces in the right way for that word although it is wrong for the rest of the text. *qrs<sup>2</sup>* is not in HIn. *krt bn ftht* occurs in KJA 11 and KJC 307.

133 *l mqm 'l bn s'lr*

By *mqm 'l* son of *s'lr*

Below the end of KJB 132.

134 *l s' 'd*

By *s' 'd*

To the right of KJB 132.

135 *l khl bn s'ny*

By *khl* son of *s'ny*

See Pl.VIIa.

For other occurrences of *khl bn s'ny*, see Index a.

136 *rbt s<sup>1</sup>q[m] w s<sup>2</sup>q b d 'm w d 't lt fdg w ghfl w d 'm htt*

*d 'm* feels much sick[ness] and desire, and may *lt* call *fdg* and *ghfl*, and *d 'm* is [the] inscriber

See Pl.VIIa.

The text is written in a zig-zag, down the rock and then curling up and back down. The *m* has been omitted from *s<sup>1</sup>qm*. For this type of love inscription, see Ch.4.E.1 and for the prayer, see Ch.4.C.2.

137 *--k<sup>2</sup>bn 'lfn b[n] s'm*

--k<sup>2</sup> son of 'lfn son of s'm

See Pl.VIIa for part of the text.

Starting above and to the right of KJB 136. Some of the letters are badly formed and lines have been hammered joining them up. The first three letters are not very definitely inscribed and are uncertain although the third might be a *k*. *ʾfn* is not in HIn.

138 *h ḏs<sup>2</sup>ry l ʾhls<sup>1</sup> ʾhlk dn s<sup>1</sup>qm w dn ʾyt w dn b ʾs<sup>1</sup> w ḥblth*

O *ḏs<sup>2</sup>ry* [grant] *ʾhlk* to *ʾhls<sup>1</sup>* without sickness and without impotence and without distress and she has driven him insane

See Pl.VIIIb.

The text is written clockwise in a loop above KJB 137. Neither *ʾhls<sup>1</sup>* or *ʾhlk* are in HIn although the latter is quoted under *hlk* (HIn: 198). For other occurrences of *ʾhls<sup>1</sup>*, see Index a. *ʾhlk* is the subject of the verb at the end and the name must be feminine, see the Index of names. For this type of prayer, see Ch.4.C.3. For *dn*, cf. Ar. *dūna* with the meaning ‘without’ (Wright II: 185B); *s<sup>1</sup>qm*, cf. Ar. *suqm*, ‘sickness’; *ʾyt* ‘impotence’ cf. Ar. *ʾayya* ‘he lacked power, strength or ability’; *b ʾs<sup>1</sup>*, cf. Ar. *bu ʾs* and *ba ʾs* ‘distress, misfortune’ the word is attested in other contexts in Saf. (see, for example, WH 180, 895). *ḥbl*, cf. Ar. *ḥabalahu* ‘it rendered him insane’, the verb is in the third person feminine perfect and the object expressed by the pronominal suffix *-h*. *ḏs<sup>2</sup>ry* is asked to ‘grant’ a person in KJB 86 and there is another invocation to *ḏs<sup>2</sup>ry* in an amorous context in KJA 20.

139 *l hn ʾ*

By *hn ʾ*

See Pl.VIIIb.

The text is written inside KJB 138.

140 *l brd*

By *brd*

See Pl.VIIIb.

Written inside KJB 138 next to KJB 139.

141 *l ʾs<sup>1</sup> bn ḏ-*

By *ʾs<sup>1</sup>* son of *ḏ-*

Written downwards beneath KJB 139. There is a dash after the *ḏ* which is probably the line of an unfinished letter.

- 142            *l ng 't*  
                   By *ng 't*  
                   Written down to the left of KJB 141. The name occurs in the love inscription, KJB 129, on this rock.
- 143            *l grmt bn qnlh*  
                   By *grmt* son of *qnlh*  
                   Written horizontally below KJB 141 and 142. *qnlh* is not in HIn, see the Index of names and Index a for other occurrences at these sites.
- 144            *(l) ( ' )n 'm bn brd*  
                   By *( ' )n 'm* son of *brd*  
                   Written down the rock. Part of the *l* and *'* are covered by hammering. There is a possible *l* and *b* to the right of the end of the inscription. For occurrences of *'n 'm bn brd* see Index a.
- 145            *w s' 'd h'tt*  
                   And *s' 'd* is [the] inscriber  
                   There is a camel to the right of the inscription. For this formula referring to drawings, see Ch.4.B.2.
- 146            *l bn 'm(h)*  
                   By *bn 'm(h)*  
                   To the right and above of KJB 145. There is a chip over the top of the last letter. It might cover the fork of a *h* or perhaps a *l* should be read. *bn 'mh* and *bn 'ml* are attested elsewhere at these sites, see Index a. *bn 'mh* is not in HIn.
- 147            *l ns<sup>2</sup>l*  
                   By *ns<sup>2</sup>l*  
                   Written down between the legs of a camel.
- 148            *w d' 'b bn s' 'm 'n h'tt*  
                   And *d' 'b* son of *s' 'm 'n* is [the] inscriber

The text is written down the side of the camel's neck, round underneath the animal and then up to the left of its hind leg. The *t*'s at the end are written in the opposite direction to the rest of the text. For other occurrences of *d' b bn s'm 'n*, see Index a. The names occur again in KJB 156 on this rock. For this formula used with drawings, see Ch.4.B.2.

149 *l gml*

By *gml*

Written to the right of KJB 148, above a drawing of a camel.

150 *w drs<sup>l</sup>*

And *drs<sup>l</sup>*

The text is written down to the right of a camel with a rider seated at the rear.

For texts with an initial *w*, see Ch.4.A.3.

151 *l 's<sup>2</sup>sr*

By *'s<sup>2</sup>sr*

The text is written above KJB 149. The circle and fork of the *sr* have been filled.

There is a *l* after the end of the inscription. The name is not in HIn. *'s<sup>2</sup>sr bn zdqm* occurs in KJB 155 on this rock.

152 *l 'n*

By *'n*

Below and to the right of KJC 151. The inscription is slightly above a drawing of a camel which was possibly inscribed by the author.

153 *l hn*

By *hn*

To the right of KJB 150 and below KJB 152.

154 *bhn*

*bhn*

Written below KJB 150. The first letter looks like a *b* although the right hand arm is rather thin and might be misdirected hammering and perhaps it should be emended to *l* and

the text read as *l hn. bhn* is not in HIn. For texts of simple authorship without an introductory particle, see Ch.4.A.4.

155            *w 's<sup>2</sup>sr bn zdqm htt*

And *'s<sup>2</sup>sr* son of *zdqm* is [the] inscriber

Above KJB 152. The inscription starts between the legs of a camel and then turns left. *htt* is written vertically up the rock in front of the camel. The names *'s<sup>2</sup>sr* and *zdqm* are not in HIn. For other occurrences of *'s<sup>2</sup>sr bn zdqm*, see Index a. The name *'s<sup>2</sup>sr* by itself occurs in KJB 151 on this rock. For this formula used with drawings, see Ch.4.B.2.

156            *l d' b bn s' m ' n bn qn bn ms' kt*

By *d' b* son of *s' m ' n* son of *qn* son of *ms' kt*

To the right of KJB 153. The first name is written to the left of the rest of the text. For the genealogy see Index a and Ch.5.C.2, genealogy 4. *d' b bn s' m ' n* occurs on this rock in KJB 148. There is a line with four, possibly five prongs to the left of the text. It is perhaps an incomplete attempt at a *d*.

Bdr 56            (a) A stick horse and rider of whitish patina.

(b) A camel drawn by *s' d*, author of KJB 145.

(c) A camel with a rider who is holding a sword ? and reins. The pommel and cantle of the saddle are clearly depicted and a T-shaped stick (cf. Bdr 56e) is shown attached to the camel behind the saddle. There is a man standing behind the camel holding a short knife. There is another camel to the right with reins that seem to be tied to the saddle whilst the rider is sitting behind the hump. He is holding a sword ? and carrying a small shield. *d' b*, KJB 148, says he is the inscriber but *ns<sup>2</sup>l*, the author of KJB 147, and *gml* and *drs' l*, the authors of KJB 149 and 150, might be co-artists.

(d) A somewhat elongated camel with its front legs hobbled.

(e) A man leading a camel. A T-shaped stick (cf. Bdr 56c) and a saddle are clearly depicted. The author of KJB 155 *'s<sup>2</sup>sr*, says he is the inscriber.

LXXIV            South

157            *l hgn*

By *hgn*

LXXV North

158 *l d'm bn šhb bn 's'lm bn ms'lm*

By *d'm* son of *šhb* son of *'s'lm* son of *ms'lm*

The text is written down the rock with the final *m* turning to the left. For other occurrences of *d'm bn šhb*, see Index a.

LXXVI South

159 *l 'lt*

By *'lt*

The name is not in HIn. See Index a for other occurrences at these sites.

Bdr 60 A small camel drawn by *'lt* the author of KJB 159.

LXXVII Northeast

160 *l (q)( 't*

By *(q)( 't*

The reading is uncertain. Parts of all the letters are covered by chipping.

161 *l s'rq*

By *s'rq*

LXXXII West

162 *l bgl*

By *bgl*

163 *l s' r*

By *s' r*

164 *l s(h)b*

By  $\varsigma(h)b$

Part of the  $\varsigma$  and the tail of  $h$  is covered by a chip.

LXXXIII Southwest

165  $l \ 'l_t$

By  $\ 'l_t$

The name is not in HIn. For other occurrences at these sites, see Index a.

XC Northeast

166  $l \ 's^l h$

By  $\ 's^l h$

167  $l \ ktbt$

By  $ktbt$

The name is not in HIn. It occurs as well in KJB 85.

168  $l \ rg^f$

By  $rg^f$

One of the circles of the  $g$  has been filled in. the third letter is damaged. There is a faint curve showing at one end and perhaps  $f$  should be read.

XCI Practically horizontal, sloping slightly northeast

169  $l \ tm \ bn \ bnlh$

By  $tm$  son of  $bnlh$

The first three letters are written horizontally and the rest of the text vertically.

The  $m$  is written inwards towards the initial  $l$ . For other occurrences of  $tm \ bn \ bnlh$ , see Index a.

XCII Northwest

170  $l \ 'rs^l$

By  $\ 'rs^l$

C Southwest

171 *l 'wḏ*  
By *'wḏ*  
On the left.

172 *l fṯḥ bn ghfl*  
By *fṯḥ* son of *ghfl*

Written curving down the rock. The *f* and *l* of the second name is written to the left of the second *h* probably so the end of the text does not run into a crack below. Underneath the two texts on this rock is a *r* facing horizontally and a *b* facing vertically (they are not on the facsimile). *fṯḥ* is not in HIn. *fṯḥ bn ghfl* with additional generations occurs in KJA 17.

CI North

173 *(l) (h)n[ ' ] bn zdqm*  
(By) *(h)n[ ' ]* son of *zdqm*

The first name is almost totally obscured by chipping. There is a short line visible at the beginning, the remains of a fork of the next letter and a *n* which is certain. *zdqm* is not in HIn. For other occurrences of *hn' bn zdqm*, see Index a and KJB 177 on this rock.

174 *l ḏ' b bn s' m ' n bn qn*  
By *ḏ' b* son of *s' m ' n* son of *qn*

The *ḏ* is slightly damaged. For other instances of *ḏ' b bn s' m ' n*, see Index a and see Ch.5.C.2, genealogy 4.

175 *l s' d bn ng '*  
By *s' d* son of *ng '*  
The rock is damaged after the '.

176 *l 'lṯṯ*  
By *'lṯṯ*

177 *l hn' bn zdqm*

By *hn* ' son of *zdm*

*zdm* is not in HIn. See KJB 173 on this rock.

CII South southeast

178 *l ts'q*

By *ts'q*

The name is not in HIn. It is attested in KJA 25 as well.

CIII Horizontal

179 *nk qrfz w 'l bn s' dlh*

*qrfz* had sex with *w 'l* son of *s' dlh*

The first part of the text is written underneath from left to right and the second part above, right to left. The words *w 'l bn s' dlh* are written in a different technique to that of the beginning and it is quite possible they should be read separately although the larger letters of this part of the text might have been used to emphasize the name of the man who was the object of *qrfz*'s passion or the name could have been added later by someone less discreet than *qrfz*. If they are to be read separately then there are two possible interpretations of *w 'l bn s' dlh* (a) the text has no introductory particle, see Ch.4.A.4, and should be translated “*w 'l* son of *s' dlh*” or (b) the *w* is an introductory particle, see Ch.4.A.3, and the author's name is *'l*, in which case the text would read *w 'l bn s' dlh* “And *'l* son of *s' dlh*”. The name *qrfz* is not listed in HIn although it is attested in several Tham.C texts published by Jaussen and Savignac 1909, see the Index of names. For love texts using *nk*, see Ch.4.E.2.

Bdr 80 A badly drawn ibex.

CIV West

180 *hmr( ')*

*hmr( ')*

There is no initial *l*. The name is not in HIn.

180a *l m( ' )y*

The name is not in HIn.

181 *l s'yr ht(t) kll*

By *s'yr* is [the] drawing of all [of it]

The middle prong of the second *t* is obscured. The text is written down in between a drawing of an ibex and the archers surrounding it. For this formula referring to drawings, see Ch.4.B.2.

Bdr 81 On the left is an ibex with the feet depicted as cloven. Above and to the right is a dog chasing an ibex. The body of the latter is almost completely destroyed by chipping. There are three archers shooting towards it. The drawing is acknowledged by *s'yr* the author of KJB 181.

CVIII East

182 *l whb '[l]*

By *whb '[l]*

The rock is chipped after the *'* and probably a *l* should be restored and the name *whb 'l* read. There is a *l* and crudely drawn *k* above and to the right.

CXII West

183 *l nkf*

By *nkf*

The *f* has rather deep curves, a similar form occurs in KJC 161.



By *hgg* son of *bglt* son of *zdlh* son of *hn'lh* son of *wdd'l* son of *blqt* son of *bqqt* son of *s<sup>2</sup>hr*

The inscription is written in a cartouche and reads in a zig-zag down the rock, up and then down. *hgg bn bglt*, occurs in KJB 77 and AMJ 52. *bqqt* is not in HIn.

6 *l grmnt*

By *grmnt*

Written to the right of the cartouche with KJC 5. *grmt*, which also occurs in TIJ 210, is not in HIn, see the Index of names.

7 *l w'l bn hdr*

By *w'l* son of *hdr*

Written below KJC 6. There is a shallow line before the initial *l*.

XIIa Northeast

8 *l mlgn*

By *mlgn*

*mlgn* is not in HIn.

XIII Sloping slightly west

9 *l ms<sup>1</sup>'d*

By *ms<sup>1</sup>'d*

XIV Northeast

10 *l zhrt*

By *zhrt*

On a deeply embedded boulder of which the tip is showing near the ground. *zhrt* is not in HIn.

XV Sloping east, almost horizontal

11            *l zdn*  
               By *zdn*

The initial *l* is directly hammered and written with a horizontal rather than a vertical stance as are the rest of the letters. *zdn* is not in HIn. It occurs elsewhere at these sites, see Index a.

There is no KJC 12

13            *l grm bn hrm b[n] ʔbn zdʼl*  
               By *grm* son of *hrm* son of ʔson of *zdʼl*

The first name is written diagonally above the rest of the text which reads from left to right and then loops round to the left. The letters from the first *bn* onwards have been joined up and some of the apertures of the letters are closed. The arms of the first *b*, the *h*, *r* and second *b* are all joined by a line and there is a further line from the tail of the *h* attaching it to the preceding *b*. There is a line joining the *m* to the following *b*. The *n* of the second *bn* is indistinguishable from the line joining the arms of the *b* which covers it. The third name is difficult to interpret. The first letter I have read as an *ʔ* although it could equally be a *r* (or *b*) with the arms joined by a line. The second letter might be a *h* with the fork joined or a *y*. The short tail suggests the latter is more probable. The *b* of the third *bn* is attached by two ligatures extending to the upper and lower crossbars of the *z* of the following name. The *d* is only joined to the *ʔ* by a small hammer mark. Both forks of the *ʔ* are joined up and a line links it to the top of the final *l*.

XVI            East

14            *l kʼt*  
               By *kʼt*

The name is not in HIn. It occurs elsewhere at these sites, see Index a.

XVIa            Southwest

15            *l kʃʼl*  
               By *kʃʼl*

The letters of the text are crudely formed. The initial *l* has a slight tail in the opposite direction to the rest of the text. The second letter is probably a *k* with an arm of the letter extended rather than the spine.

XVII North. See Pl.VIIIa for KJC 18-31a.

16 *l'hm°*  
By *hm°*

The inscription is crudely written and the letters doubtful. The *h* is facing downwards and not in the direction of the text. The curves of the *m* are not joined at either end although there is a short line joining them in the middle, compare the *m* in KJC 40.

17 *l rgt*  
By *rgt*  
Above and to the right of KJC 16. The name is not in HIn.

18 *l 'bd*  
By *'bd*  
Above and to the right of KJC 17.

19 *l bns<sup>2</sup>*  
By *bns<sup>2</sup>*  
Written in small letters next to KJC 18.

20 *l 'n 'm bn brd*  
By *'n 'm son of brd*  
Below KJC 18 and 19. See Index a for the frequent occurrence of *'n 'm bn brd* at these sites.

21 *l 's'mnt bn hrm*  
By *'s'mnt son of hrm*  
The text runs in a loop below the end of KJC 20. For other occurrences of *'s'mnt bn hrm*, see Index a. There are two *l*'s below the letters of the first name which are probably a false start of a text.



O  $ds^2ry$  [grant ?] to  $ygq$  and  $nqt\textit{s}$

The reading and translation are doubtful. The second  $y$  has a shorter tail than the first. The tenth letter which I have read as a  $w$  has been filled in as has the twelfth where a protruding central spoke suggests it should be read as  $q$ . This is the only example of this type of prayer where two people invoke  $ds^2ry$  together, see Ch.4.C.3 for the formula. Neither of the names are in HIn.  $nqt\textit{s}$  might be Greek, see the Index of names and Ch.5.B.3.

29  $l \textit{ 'rhz bn mh\textit{s} bn \textit{ 's'y}$

By  $\textit{ 'rhz}$  son of  $mh\textit{s}$  son of  $\textit{ 's'y}$

Written vertically down from the beginning of KJC 28. The third letter looks more like a  $b$  than a  $r$ , I have read  $\textit{ 'rhz}$  on the basis of the name occurring elsewhere at these sites.  $mh\textit{s}$  is not in HIn.

30  $w zdn \textit{ h\textit{t}t kll}$

And  $zdn$  is the inscriber of all [of it]

The inscription is written down from under the neck of a drawing camel to which it refers. The  $l$  and a short straight line to the right of the inscription which is probably a false start at another text.  $zdn$  is not in HIn. For this formula used to express the authorship of drawings, see Ch.4.B.2.

31  $l hn \textit{ 'lh}$

By  $hn \textit{ 'lh}$

The text is written down from the camel's legs.

31a  $\textit{ 's'l}$

$\textit{ 's'l}$

Written diagonally down to the right of KJC 31. For instances of names without an initial particle, see Ch.4.A.4. The name is not in HIn.

Cdr 15 (a) A camel being held by a man. Patches have been left in relief along the neck and thighs of the camel and on the chest of the man. The man has one arm bent resting on his hip. The drawing was inscribed by  $zdn$ , author of KJC 30.

(b) A camel, dog and archer below and to the left of KJC 20 and 22. The hump and reins of the camel and the body of the archer have recently been hammered over. There is a line with a circle in the middle which I am unable to explain.

XVIII Southeast

32 *[l] ghf*

[By] *ghf*

The text starts at the top of the rock and runs vertically down. All the *l* except the hook is covered by an abrasion. The *f* is to the right of the *h* and is partly obscured by hammering. The name is not in HIn, see Index a for other occurrences at these sites.

33 *l 'lt*

By *'lt*

The text is written to the right of KJC 32. The name is not in HIn. It occurs frequently elsewhere at these sites, see Index a.

34 *l grf*

By *grf*

Written below and to the left of KJC 33. Part of the *l* and the top of the *f* are obscured by hammering.

35 *w° 'bdt*

And *'bdt*

The text is written below Cdr 17, a drawing of an ibex. The *w* is uncertain as there is a chip and abrasion in the rock. The name is not in HIn. For names introduced by *w*, see Ch.4.A.3.

Cdr 17 An ibex being attacked by two dogs drawn by one or more of the authors on the rock.

XIX West

36 *l 's'lm bn 's'*

By 's<sup>l</sup>lm son of 's<sup>l</sup>

XXIV East

37 *l ḥwīṛḥnzh*

By -----?

The letters of the text are crudely written and I do not know how to translate the text.

38 *l knn*

By *knn*

The text runs vertically down the rock from a leg of a camel. The name is only previously attested in Qat. and Sab., see Index a for other occurrences at these sites.

39 *w fyt ḥṭṭ bkrt*

And *fyt* is the inscriber of a young female camel

The inscription starts under the stomach of a camel and then turns left. For the formula referring to drawings, see Ch.4.B.2.

40 *w ḥm°*

And *ḥm°*

The *m* is very crudely written in the form of two lines parallel to one another and joined slightly at the top, middle and bottom (cf. KJC 16 etc.). Both this text and KJC 41 to the right are introduced by *w*, see Ch.4.A.3.

41 *w 'yṣ<sup>l</sup>*

And *'yṣ<sup>l</sup>*

Written to the right of KJC 40. An abrasion covers part of the third letter. See Ch.4.A.3 for texts introduced by *w*.

Cdr 23 There are two camels which have been hammered over and subsequently added to. Part of the upper camel's hump has been left in relief. Below is an ibex and to the right a camel with a rider who is holding a rein and a stick to guide the animal. The animal's feet are represented as cloven. *fyt* the author of KJC 39 refers to it as a young female camel.

XXVI East. See Pl.VIIIa.

42 [l] ( ' )fl d ' l gÿ (w) dkr̥t lt 'h(l) kllh

[By] ( ' )fl of the tribe of gÿ; and may lt remember [the] family all of it

The initial *l* is almost completely covered by recent chipping and almost all the other letters are damaged to some degree, although mostly they can be restored with certainty. It is possible that there is another letter after the word 'hl and a further one after the *h* of *kllh*. The tribal name is probably associated with the Nabataean toponym *gy* ', which is attested at these sites in the compound name 'bdlg (KJC 205, 647) and, from *Wādī Ramm*, in 'bdg (TIJ 136) (see Ch.5.A.1.b and 5.D). It occurs again in KJC 647 which, interestingly, is written by 'bdlg who is possibly 'fl's father (see KJC 205). For prayers of this type, see Ch.4.C.1. 'hl, Ar. 'ahl, 'family' is not attested elsewhere in Hismaic although prayers asking the deity to remember often refer to other social groups. *kll* Ar. *kull* 'all' occurs here with the suffixed third person singular pronoun *h*, cf. its use in KJC 641, CTSS 3 and MNM b 6.

XXVIII Almost horizontal, sloping slightly south southeast.

43 l bg(t)

By bg(t)

The last letter is a large hammered dot and possibly a *n* should be read. *bgt*, however, occurs frequently at these sites, see Index a, and in KJA 193 it is associated with a drawing of a feline similar in style to the one on this rock.

Cdr 26 (a) A feline with a long curled tail and claws drawn by *bgt* (cf. KJA 193 and Adr 79).

(b) To the left of the feline are two camels of a slightly lighter patina. One of them has a rider possibly carrying a spear.

XXX South

44 w mlgnt h̥tt̥

And *mlgnt* is [the] inscriber

The hook of the *l* is covered by an abrasion. The inscription starts between the legs of the ibex of Cdr 27. The name *mlgnt* is not in HIn. For this formula accompanying drawings, see Ch.4.B.2.

Cdr 27            An animal, possibly an oryx, with long straight horns, heavy shoulders and an arrow embedded between its shoulders. There is a seluqi attacking it and an archer shooting at it. The latter has two lines drawn across the back of his arm. To the left is a schematic drawing of an ostrich ?, see Ch.6.B. The artist was *mlgnt* the author of KJC 44.

XXXI            Northeast

Rock XXXI is a large boulder standing about 2 metres high. See Pl.IXa.

45                *rb s'qm w s'rr w hrš b dfrn*

*dfrn* feels much sickness and happiness and discomfort

The text is written down on the left side of the rock and then curves to the right. The structure of the text is well-attested, see Ch.4.E.1, but the word *hrš* only occurs here. *ħariša* in Ar. means 'to conjecture, lie, be cold and hungry' and I have translated *hrš* from the last of these as expressing a feeling of discomfort. *dfrn* is not in HIn.

46                1) *w m ħll dy rh*

2) *ht 's<sup>2</sup>w w rs'l*

3) *s<sup>1</sup>m 't ds<sup>2</sup>ry w ktby*

1) And whoever has encamped, whilst taking refuge, in the low-lying ground

2) Give an [offering of ] an evening meal and milk

3) That *ds<sup>2</sup>ry* and *ktby* may hear

The inscription is written in three lines, one below the other and all reading from right to left. The letters are written with a vertical stance although the text reads horizontally and some of them have forms which are slightly difference from those found in the rest of the texts from these sites, cf. KJC 84 and see Ch.2.H.3.

After the introductory particle *w* one might expect a verb followed by a subject on the basis of other examples: *mħl*, Ar. *maħala* 'it was barren'; form II *maħħala* 'he strengthened'; form III *māħala* 'he acted cunningly'. A problem, however, arises with the next two or three letter *lđ* or *lđy* for which I cannot find an attested root.

An alternative would be to read the first word as the substantive *mhl* ‘a halting place’ Ar. *maḥal*, the second *l* as *li* indicating possession and *ḏyrh* as a proper name: *w mhl l ḏyrh* ‘And the halting place belongs to *ḏyrh*’. Against this interpretation is that in examples where possession is expressed, the object possessed is usually placed after the preposition and the possessor (see, for instance, JS 67 --*w lh rgm*, KWM 15 --*w lh tyt*). The name *ḏyrh* would be new.

*mḥll*, on the other hand is attested as a name in Safaitic (HIn: 531) and *ḏyr* could be a form of the Ar. verb *ḏāra* ‘it harmed’, here with a person as the subject; *-h* would be the third person pronoun suffix: *w mḥll ḏrh* ‘And *mḥll* harmed him’. The context of this interpretation would be unclear.

The second line of the text does not begin with a conjunction suggesting it is dependent on the first which would be the case if the latter is translated as a relative clause. *m* as the relative particle, Ar. *man*, occurs frequently in Safaitic as such (see, for instance, WH 40, 1679). *ḥll* Ar. *ḥalla* ‘he alighted or settled’ occurs in Safaitic (WH 54 etc.). Ar. *ḏawayā* means ‘he took refuge’ and here occurs as *ḏy*, the *maṣdar*, *dayy* used in a *ḥāl* clause (compare AMJ 5 in Appendix 2 which reads at the end --*f byt w ḏy*). *rh*, Ar. *rahw* ‘a depressed place where water collects’ also has the contrary meaning ‘elevated place’ but the position of the rock within a wadi near the main watercourse suggests that the former translation should be adopted. *rh* would be an object dependent on *ḥll* rather than *ḏy*.

In line 2 I have translated *ht* from Ar. *hāti*, *āti* (Wright I: 36 rem.d) ‘give’. The Ar. root *šw* has the general meaning of feeding or undertaking something in the evening, ‘*aša*’ is ‘an evening meal’ and *išw* ‘a bowl of milk drunk when the sheep or goats return in the afternoon or evening’ and the word should perhaps be glossed as ‘an offering of evening food’. *rsʿl* might be derived from Ar. *risl* ‘milk’. The text ends with an invocation which occurs elsewhere, see Ch.4.C.4. In the other texts the prayer occurs at the beginning or stands alone and possibly expresses the purpose of ‘giving’ or ‘offering’ the evening meal and milk.

47            *h lhm l ḥbb ʿl*

O *lh* [grant ?] to *ḥbb ʿl*

Written diagonally down to the right of the end of KJC 45. For the form of the vocative and this type of prayer, see Ch.3.C.8 and Ch.4.C.3.

Cdr 28 (a) Three ibex and a dog drawn in outline. Above them are two men standing together and below an archer and a man with his hands in the air. On the right is perhaps an unfinished attempt at two stick men.

(b) On the left side is an archer of whitish patina.

XXXI Northwest

47a *l d 'bt bn km*

By *d 'bt* son of *km*

The inscription is written in a curve. The name *d 'bt* is not in HIn.

47b *rḥ*

*rḥ*

To the left of KJC 48. The first letter is doubtful as it might be a *b* or a *l* with an exaggerated hook. See the Index of names for other occurrences of the name. For texts without an introductory particle, Ch.4.A.4.

XXXIII North

48 *w grf ḥtt bkrt w frs'*

And *grf* is the inscriber of a young female camel and a horse

The inscription is written round the young female camel mentioned in the text.

See Ch.4.B.2, for this formula and KJA 113. Someone called *grf* has also signed the drawing of an ibex on the lower part of this rock and that of a young male camel on Rock XXXVII (Cdr 32).

49 *l 'lt*

By *'lt*

Written to the right of KJC 48. The name is not in HIn. See Index a for other occurrences at these sites.

50 On the left hand side of the lower part of the rock there is a *l* and two circles which are possibly a false start at writing *g*, they were inscribed but the line joining them was never added.

50a            *l ghfl bn bh'*  
 By *ghfl* son of *bh'*  
 The text is written vertically down the rock. See Index a for other occurrences of *ghfl bn bh'*.

51            *w grf htt w l*  
 And *grf* is the inscriber of an ibex  
 Written to the right of KJC 50. See KJC 48. For this type of inscription referring to drawings, see Ch.4.B.2.

Cdr 30            (a) A camel with a rider holding a rein in one hand and a stick ? in the other. Neither of the lines are attached to the camel's head but extend to its neck. One foot of the camel is a circle left in relief. To the right is a horseman being led by a man. The body of the horse is heavy and the animal has cloven feet. The tail is drawn as a single line with hairs at the end. *grf* the author of KJC 48 refers to a female young camel and a horse. There is a line with two arms below KJC 49, see Ch.6.B.

(b) An archer and two ibex. The larger one has an arrow embedded in its back. To the left is a straight line and two legs. The drawing is acknowledged by *grf*, the author of KJC 51, but *ghfl*, KJC 50a, might have inscribed part of it as well.

XXXIV            South

52            *l (k) m°*  
 By *(k) m°*  
 The letters are badly formed, the second has a slight tail and an extended arm, I have read it as a *k*. The inner loop of the *m* is not completed and there is a line going across the middle.

XXXV            East

53            *l 'n m*  
 By *'n m*

54            *l 'lt*

By *ʾlt*

The name is not in HIn, see Index a for other occurrences at these sites.

55 *l ʾsʾmnt bn ḥ[r]m°*

By *ʾsʾmnt* son of *ḥ[r]m°*

Part of the *ḥ* of the second name has been hammered over and only a curve of the *m* is protruding from the leg of the camel. The middle letter of the last name is completely obscured by a recent drawing of a camel. I have restored a *r* on the basis of the name occurring elsewhere, see Index a.

56 *w [g]ḥfʿ [b]t[t]*

And *[g]ḥfʿ* is [the] inscriber

The text reads in a curve and is mostly obscured by recent drawings. The *g* is not visible at all and is restored on the basis of the name occurring elsewhere. One part of the zig-zag of the *f* is visible and a section of the *l*. The *ḥ* of *ḥtʿ* is not legible and most of the final *t* is obscured although a line can be seen down the side of one of the camel's front legs. The author is probably referring to drawings of two camels and riders and an indistinct drawing of a horseman and rider. For the formula, see Ch.4.B.2.

Cdr 31 (a) Two camels with riders and a horseman ? of a dark patina, probably drawn by the author of KJC 56.

(b) Two camels and a horse of a whitish patina.

XXXVa Southeast

57 *l ʾhn*

By *ʾhn*

The text is written vertically down the rock, the letters are lightly hammered and not very carefully formed.

XXXVI Southwest

58 *l mh(š)*

By *mh(š)*

The fork of the  $\varsigma$  has chipped away and I have restored the letter on the basis of the name occurring elsewhere, see Index a. The name is not in HIn. This was originally read with KJC 58a as one text but the latter is inscribed in slightly rougher and thicker lines which suggests it is a separate text.

58a            *l t*

By *t*

The text runs down from the end of KJC 58a. The rock is slightly chipped after the *t* but there are no traces of letters and the text is probably unfinished.

59             *l s'l*

By *s'l*

To the right of KJC 58. The name does not occur elsewhere at these sites.

XXXVII      Southwest

60             *w grf ḥtt bkr*

And *grf* is [the] inscriber of a young male camel.

The text is written round the rear side of a camel and rider. For this formula, see Ch.4.B.2.

61             *l ghr-*

By *ghr-*

The rock is chipped after the *r* and there are traces of a letter or letters.

Cdr 32        A camel which is mentioned in KJC 60. The rider of the camel was added later. To the left is a drawing of a slightly lighter patina of a man with his hands in the air.

XXXVIII     West

62             *l whb*

By *whb*

63             *l rks'l*

By *rksʹ*

The name occurs frequently at these sites.

Cdr 34 To the right of KJC 62-63 is a drawing of two archers facing each other. There is another archer further over on the right. Below a ridge in the rock is a directly hammered camel and rider.

XL South

64 ---

Most probably not an inscription although shapes similar to Hismaic *y*, *r* and *t* are distinguishable. There is a *l* and a *r* below and to the right which is probably an unfinished text.

XLII Northwest

65 There are several letters written on the rock - a *h*, *t*, *g* and *l h* which is possibly the beginning of an inscription.

Cdr 38 A camel and an ibex

XLIV Northeast

66 *l ʹrsʹ*

By *ʹrsʹ*

There is a directly hammered ‘horse-shoe’ shape to the left of the inscription.

XLV East northeast

67 *rb s²q b -l̄ l -bb*

*-l̄* feels much desire for *-bb*

For this type of love text, see Ch.4.E.1. The arms of the *r* are extended and attached to the back of the *b* and the arms of the *b* have been lengthened to join the *s²*. The centre of the *q* has been completely filled in. The first and last letters of the name after the preposition *b* have also been hammered in and are illegible. The following *l* is most probably the preposition *li*

‘for’ which also occurs after the expression *rbt s<sup>l</sup>qm b N* in KJA 232. The first letter of the following word is covered by an abrasion but two *b*’s are legible at the end. The word is probably a name or perhaps *h* should be restored in the place of the chip and the substantive *hbb* ‘a loved one’, Ar. *ḥabīb*, read which would fit the context well.

- 68            *l l̄*  
               By *l̄*  
               Written near the beginning of KJC 67.
- 69            *l grf*  
               By *grf*  
               To the right and slightly above KJC 68.
- 70            *l ḥl̄*  
               By *ḥl̄*  
               Below KJC 69. The last letter is slightly obscured by hammering and is doubtful.
- 71            *l grf bn bh( )*  
               By *grf* son of *bh( )*  
               The text is written above and to the right of KJC 70.
- Cdr 40        (a) A loop.  
               (b) A damaged drawing of a stick animal of a light patina.
- XLV          East, vertical face
- 72            *l ghfl*  
               By *ghfl*  
               On the left side of the rock face. The final *l* is a small stroke and written with a horizontal stance although the text is written vertically down the rock.
- 73            *l ḥ(s)lh*  
               By *ḥ(s)lh*

To the right of KJC 72. The *h* has been partially hammered over. The fork of the *s* has been joined up by a line, cf. the ' in the third name of KJC 75.

74 *l mb 'l*

By *mb 'l*

To the right of KJC 73. The ' has been written within the arms of the *b*. The name occurs again in KJC 79 on this rock face. It is not in HIn, see Index a for other occurrences at these sites.

75 *l gr̄tm bn nht bn ( ' ) ġnt*

By *gr̄tm* son of *nht* son of ( ' ) *ġnt*

The text is written in a wavy horizontal line and then curves downwards. The upper fork of the ' in *'ġnt* has a line drawn across it, cf. the ' in KJC 73. *gr̄tm* and *'ġnt* are not in HIn. The same genealogy occurs in KJA 270 and with several additional generations in KJA 83. See Index a.

75a *l bn*

By *bn*

To the left of the last name of KJC 75.

76 *l rms<sup>l</sup> bn --*

By *rms<sup>l</sup>* son of --

Starting below the *m* of KJC 75. The *bn* is written to the left of the *m*, possibly the author did not write his patronym because of the lack of space.

77 *l qnlh*

By *qnlh*

Written to the right of KJC 76. The name is not in HIn. See KJA 144.

77a *l 'l̄t*

By 'l̄t

The name is not in HIn, see Index a for other occurrences at these sites.

77b To the left are the letters *l* and *b* which are probably an unfinished text.

78            *l 'n 'm*  
               By *'n 'm*

79            *rb s'qm b mb 'l*  
               *mb 'l* feels much sickness

Written on the right side of the rock reading downwards. For this type of love text, see Ch.4.E.1. The name is not in HIn, for its frequent occurrence at these sites, see the Index a.

80            *l 'rs'*  
               By *'rs'*  
               Running down from the end of KJC 75.

Cdr 41        An ibex.

XLVa         East, next to and lying slightly under XLV

81            *l m-- bn bgt*  
               By *m--* son of *bgt*  
               The rock is chipped over most of the second and third letters of the first name. A small straight line is visible of the second letter and a circle remains of th third.

82            *l 's' bn bnng 't*  
               By *'s'* son of *bnng 't*  
               To the right of KJC 81. The second name is not in HIn.

XLVI         North

83            *l d 'b° kš' h°*  
               By *d 'b --h*  
               The letters consist of shallow hammer marks and only *h* at the end looks really intentional although the shapes of the other letters can be distinguished.

XLVIa West

84 *d'bkbbhh'mlrzhdd*

I am uncertain how to translate this text. The script is Hismaic although some of the letters are written with unusual stances. Except for the ' , the first five letters, written horizontally, have a vertical stance and the *h* and *h* in the rest of the inscription have a horizontal stance although the text is written vertically. The *h* has a shorter line for one of its forks and the *z* is written with comparatively long arms and a short crossbar. Similar *h*'s occur in KJC 46 the letters of which are also written with stances that do not follow the direction of the text, see Ch.2.H.3.

LI North

85 ' -

' -

Written on the top right side of the rock.

86 *l hn'*

By *hn'*

To the right of KJC 85.

87 *l d'm*

By *d'm*

To the right of KJC 86.

88 *l h'l?*

*l h'l?*

Near the top of the rock, to the right of KJC 87. The final *l* is written below the other letters of the text. The combination of *h* and ' does not occur in Ar. and it is most likely that the inscriber was practicing letters.

89 *l 's'mnt bn hrm*

By *'s'mnt* son of *hrm*

Written from right to left above a drawing of an ibex and a dog. *'s'mnt* occurs in KJC 101 on this rock. For other occurrences of *'s'mnt bn ḥrm*, see Index a.

90 *l ḥzbr*

By *ḥzbr*

Written down the rock in a slight curve. The name is not in HIn, see Index a for other occurrences at these sites.

91 *l ms' d*

By *ms' d*

Written to the right of KJC 90.

92 *w fdg bn ngl*

And *fdg* son of *ngl*

Starting to the left of KJC 91 and written round the back of a drawing. The name *fdg* occurs by itself in KJC 105 on this rock. *ngl* is not in HIn. For names with an initial *w*, see Ch.4.A.3.

93 *w hn' ḥtt*

And *hn'* is [the] inscriber

Below the end of KJC 89. The text starts between the legs of an ibex and runs down. *hn'* is probably referring to the ibex and perhaps others of the drawings. For this formula referring to drawings, see Ch.4.B.2.

94 *l s'yr*

By *s'yr*

To the right of KJC 93.

95 *l grf*

By *grf*

Running down to the left of KJC 89a. The name occurs again on this rock in KJC 103.

96 *w s' d ḥtt*

And *s' d* is [the] inscriber

The text is written vertically down the rock to the left of a drawing of an ibex and a camel to which *s' d* is probably referring. For this formula, see Ch.4.B.2.

97 *l hzbr bn 'bd*

By *hzbr* son of *'bd*

On the right side of the rock, starting after the end of KJC 92. The *r* and the *bn* have been hammered over but the outlines of the letters are still clearly visible. *hzbr* is not in HIn. It occurs alone in KJC 107. For other occurrences, see Index a.

97a *l l*

By *l*

Written below KJC 94-95. The text is unfinished.

97b *l bš<sup>2</sup>*

By *bš<sup>2</sup>*

Written below KJC 97a. The letters are ill-formed.

98 *l rm*

By *rm*

Written in the middle of the rock face. The *l* and the *r* run into the drawing of an ibex. There is a dot after the *m* but it is slightly lighter and probably extraneous.

99 *l shbt*

By *shbt*

Below and to the right of KJC 98. There is a slight gap between the beginning of the text and the last two letters. The name with an additional two generation occurs in KJC 118 on this rock.

100 *l brd*

By *brd*

Starting after the end of KJC 99.

101 *l 's'mnt*

By *'s'mnt*

Written to the right of the end of KJC 100. The name occurs with an additional two generations in KJC 89 on this rock.

102 *l whf*

By *whf*

On the left side of the rock, written horizontally. The name occurs elsewhere in KJB 113a and KJC 610.

103 *l grf*

By *grf*

Written to the right of the end of KJC 102. The name occurs in KJC 95 which is also on this rock and frequently elsewhere at these sites.

104 *l ghfl*

By *ghfl*

To the right of KJC 103.

105 *l fdg*

By *fdg*

To the right of KJC 104. See KJC 92 on this rock.

106 *l 'rs'*

By *'rs'*

On the left side of the rock below the beginning of KJC 106.

107 *l hzbr bn 'bd (bn) zdq[m]*

By *hzbr* son of *'bd* (son of) *zdq[m]*

To the right of KJC 106. The first name is written down the rock and the rest of the text to the left upwards and then to the right. The second *bn* has been hammered into a circle and the *m* has been left off at the end perhaps because of the lack of space. See Index a for other occurrences of the genealogy and see Ch.5.C.2, genealogy 3.

There is no KJC 108.

- 109            *l ghf*  
               By *ghf*  
               Written down to the right of KJC 107. The name is not in HIn, see Index a for other occurrences at these sites.
- 110            *wdd s<sup>2</sup>mrh<sup>h</sup> glmt w n [r]t ftnn*  
               *s<sup>2</sup>mrh<sup>h</sup>* loved a young woman and a young girl, two seductresses  
               The text is written down the rock in a wavy line to the right of KJC 109. For love texts of this type, see Ch.4.E.2. I have restored the *r* on the basis of the word *n 'rt* occurring in KJC 539, cf. Heb. *n<sup>e</sup> 'ara* 'a young girl'. I have translated *ftnn* as the dual of Ar. *fātin* 'seducer' although there is no agreement in gender with the preceding nouns. An alternative would be to divide the last four letters as *ftnn* and translate them as 'an so he remained', cf. Ar. *tanna*, 'stay or dwell'.
- 111            *l rfd bn db bn -*  
               By *rfd* son of *db* son of -  
               To the right of KJC 110. The *d* of the second name is covered by a chip and the rock is worn after the second *bn*.
- 112            *l qn*  
               By *qn*  
               Written to the right of KJC 111.
- 113            *l 'ltt*  
               By *'ltt*  
               To the right of KJC 112.
- 114            *l 'n 'm bn brd bn mtr bn 'thd*  
               By *'n 'm* son of *brd* son of *mtr* son of *'thd*  
               On the left edge of the rock, written downwards. The names *mtr* and *'thd* are not in HIn. For other texts with the same genealogy, see Index a and Ch.5.C.2, genealogy 2.
- 115            *s<sup>1</sup>m 't ds<sup>2</sup>[r]y l zdn w '(s)bh<sup>h</sup>h lt l'lni°*

That *ds<sup>2</sup>[r]y* may listen to *zdn* and bind ? him *O lt* ----

The text starts after KJC 107. Several of the letters are unclear and the rock is chipped and worn at the end. The *r* has been left out of the divine name *ds<sup>2</sup>ry*. Prayers using *s<sup>l</sup>m t* occur elsewhere, see Ch.4.C.4, but the rest of the inscription is difficult to interpret. A circle with a line attached are the only parts of the letter after the second ' which are visible. The length of the line suggests that it is not a *y* when compared to that letter in *ds<sup>2</sup>ry* which has only a short tail and perhaps the abrasion covers another circle at the end in which case the letter should be read *g* or perhaps the fork of a *ṣ* is obscured. Form II of the root *'jb*, Ar. *'ajjaba* means 'cause to wonder' and the underlying meaning of the root *'šb* is 'twist, wind' cf. Ar. *'ašaba* 'he tied or bound'. The following *h* of which the fork is indistinct, is most probably the third person suffixed pronoun. The reading *h lt* 'O *lt*' is certain and since there is no conjunctive particle the deity must be the subject of the verb which would be the feminine imperative form. The word order however, is different from more certain examples in Saf., where imperative verbs occur after the deity's name (see Ch.4 n.43). The meaning of 'Cause him to wonder *O lt*' or 'Bind him *O lt*' is obscure. The final part of the text might be a prepositional phrase introduced by *l* Ar. *li* with the meaning 'to' or 'for' with a following proper name *'kln* (cf. *'kl* HIn: 62) or perhaps it should be interpreted as an initial *l* introducing another text *l 'kln* 'By *'kln*'. For texts that are inscribed directly after another, see for example, KJC 99 and 100 on this rock and Ch.2.G.

116            *l qrs<sup>l</sup>*

By *qrs<sup>l</sup>*

To the right of the beginning of KJC 115. The name is not in HIn. See Index a for other occurrences at these sites. It occurs in KJC 117 on this rock as well.

117            *l qrs<sup>l</sup>*

By *qrs<sup>l</sup>*

Written to the right of KJC 116. See KJC 116.

118            *l šhbt bn mg' bn qnt*

By *šhbt* son of *mg'* son of *qnt*

On the left side to the right of KJC 114. *šhbt* occurs again in KJC 99 on this rock. *mg'* is not in HIn. See KJC 180 for an occurrence of *šhbt bn mg'*.

119            *l r'y*

By *r'y*

Written down on the right side of KJC 115.

120 *wdd mb'l glmt*

*mb'l* loved a young woman

On the left side of the rock, starting to the right of the second name of KJC 114.

For love texts of this type, see Ch.4.E.2. The name *mb'l* is not in HIn, see Index a for other occurrences at these sites. For other love texts written by someone of that name, see KJA 188 and KJC 121a on this rock.

121 *l tm bn n--*

By *tm* son of *n--*

Starting to the right of the beginning of KJC 120. Only lines of the penultimate and final letters remain.

121a *rb s<sup>2</sup>q b mb'l*

*mb'l* feels much desire

On the left side of the rock. Written to the right of KJC 114. *mb'l* is not in HIn. See KJC 120, and for this kind of love text, see Ch.4.E.1.

121b *l l̲*

By *l̲*

Written slanting to the left and running into the ' of KJC 120. There is a further *l* inscribed below the initial *l* of the text.

Cdr 46 On the top right corner of the rock: Two camels and two ibex. One of the latter has an arrow embedded in its belly and both are being chased by dogs. Both *hn'*, KJC 93, and *s'l'd*, KJC 96, use formulae referring to drawings although it is possible that other authors partook in inscribing them as well. Next to and partly running into KJC 98 is an ibex which is damaged and not as well drawn as the animals above. There are the remains of a drawing to the right of KJC 99. To the right is a man with his arms in the air.

LIa Southwest

122

*l bẏẏ*By *bẏẏ*

The second ẏ has a rather short vertical stroke. The name is not attested in HIn and only occurs in this inscription from these sites. To the right of the text is a pair of curved lines, possibly an unfinished drawing of the horns of an ibex, or a false start at an inscription.

LIIb

Southeast

122a

*l mgñ*By *mgñ*

The letters are unusual shapes. The curves of the *m* are not joined at either end and there is virtually no line between the circles of the *l* giving it the appearance of the numeral 8. The name is not in HIn.

LIII

East

123

*l ḥḏḏ*By *ḥḏḏ*

The loop of the first *d* is facing towards the beginning of the text and that of the second towards the end.

124

*l 's'n*By *'s'n*

125

*l s<sup>2</sup>ḥḥ bn 'bd*By *s<sup>2</sup>ḥḥ* son of *'bd*

There is a directly hammered *d* and *n* above the text. The name *s<sup>2</sup>ḥḥ* is not in HIn.

126

*l 'mn bn s'dn bn nḥy*By *'mn* son of *s'dn* son of *nḥy*

*'mn bn s'dn* occurs in KJA 198. *nḥy* is not in HIn.

127

*l bnṣlh*

By *bnšlh*

The text is written in much smaller letters than those of other inscriptions on the rock. The name is not in HIn.

128 *l brr mn 's'mnt*

By *brr* son of *'s'mnt*

The reading of *mn* rather than *bn* after *brr* is clear and seems to be an instance of *m* being used for *b*, an interchange which is attested in Nabataean (Cantineau 1930: 44), see Ch.3.A.6. See Index a for texts by *brr bn 's'mnt*.

129 *l mb 'l*

By *mb 'l*

The name is not in HIn, see Index a for other occurrences at these sites.

Cdr 48 Below KJC 124 is an ibex and a drawing of white patina of a man with bent knees and one arm bent at the elbow and the other outstretched.

LV Northeast. See Pl.IXb.

130 *l m °*

By *m °*

On the top left hand of the rock. The ° is a carelessly drawn circle. The name is not in HIn but occurs in RyGT 2, see the Index of names.

131 *l ḥrs'*

By *ḥrs'*

To the right of KJC 130.

132 *l b--*

By *b--*

To the left and below KJC 130-131. The *b* and the last two letters of the text have been incorporated into a later drawing of an ibex.

133 *l yz̄r*

By *yȳr*

To the right and below KJC 132.

134 *l ʿly°bn g ʿd*

By *ʿly°*son of *g ʿd*

The text runs down from the last letter of KJC 133. The *y* of the first name and the *d* of the second are carelessly hammered and shaped.

135 *l zdnn*

By *zdnn*

To the right of KJC 134. The name is not in HIn.

136 *l sʿnm*

By *sʿnm*

To the right and above KJC 135.

137 *l mty*

By *mty*

The text is written above and to the right of KJC 136.

138 *sʿr zdhlh f ghȳhr ʿbg°ht h°sʿh ʿn ht h sʿh ʿn ht w zdllh hȳt*

*zdl[llh]* journeyed and so he exerted himself, hurrying, searching for male ostrich of these regions after male ostrich, and *zdlh* is [the] inscriber

The text is difficult to translate with confidence as the paucity of particles makes the division of some of the words ambiguous and several of the letters are unclear. *sʿr*, cf. Ar. *sāra* ‘journey’. In this context it might equally be translated from *sarā* ‘journey by night’. Since *zdlh* has stated he is the inscriber, it is reasonable to assume that he is the subject of the text although he has made a mistake and written *zdlh*. The next *h* is most probably a correction, although he has not crossed out the previous one written before the *l*, as, if it is taken as a particle, then it is difficult to see how the rest of the text would divide up satisfactorily. The word after the particle *f* is doubtful. The fork of the *h* is partly damaged and the following *d* has an indistinct spine and the loop of the letter is partially filled in. If the spine is not intentional, it could be a damaged *t* or *b*. Ar. *jahada* means ‘labour, exert oneself’, a translation from the passive *juhida* ‘he was wearied’ would fit the context equally well. The next letter might be an *ʿ* although what

appears to be the bottom right hand fork is a slight chip perhaps caused by the inscribing of the *r* which, having been left out was added to the right. The Ar. verb *hara'a* means 'hurry, go quickly' and here would be a participle *hāri'* as would be the following word *bġ* cf. Ar. *baġā* 'seek after', participle *bāġ<sup>in</sup>*. Both words form a *hāl* clause (Wright II: 112 C,D).

The word *ḥt* occurs in Saf. C 4384 in the phrase *w ṣ'yd ḥt* which the Corpus translates as 'Et piscatus est pisces' cf. Ar. *ḥūt* 'a fish'. It is more likely, at least in the region where the present inscription was found that the word refers to an animal of some kind. The word *ḥatt* in Ar. has the meaning 'swift' and is applied not only to horses and camels but also to a male ostrich. As. *sāḥah* pl. *sāḥ* and *sūḥ* refers to a court-yard or open space in front of a house but can also mean 'region or tract' which would be suitable in this context. An alternative translation from *s'yḥ*, *sayḥ* 'running water' would be appropriate if *ḥt* meant 'fish' but would not be relevant to an ostrich hunt. For 'n Ar. 'an with the meaning 'after', see Wright II: 143A and the examples quoted in Lane: 2164b. For the formula at the end of the text, see Ch.4.G.(3).

139 *s'lh zdn f 's'dh f ġny b ks'yh*

*zdn* armed [himself] and he killed and layed [a beast] on the ground and so he became free from want by pursuing it.

*s'lh*, cf. Ar. *sallaḥahu*, 'he armed him with weapons'. No object is expressed here and 'himself' must be supplied. *f* cf. the Ar. particle *fa* 'and so'. *'s'dh* is Form IV of the root *s'dh* which in Form I in Arabic means 'to kill and lay (a beast) on the ground'; *ġny b*, cf. Ar. *ġaniya bihi*, 'he became free from want by means of it'. In Arabic the verb *kasa'a* means 'he pursued or followed', here, *ks'yh* would be the verbal noun, Ar. *kas'*, and *-h* the third person pronoun in the genitive, is used to express the object.

140 *f s'lh b 'r f ṣyd w 'l*

And *b 'r* armed [himself] and hunted an ibex (or ibex)

This is the only instance in these inscriptions where the text begins with the particle *f*. *s'lh*, see KJC 139; *ṣyd*, cf. Ar. *ṣāda*, 'he hunted'; *w 'l*, Ar. *wa 'l* pl. *wa 'ūl* 'ibex', here, it might be either singular or plural.

141 *l ḥwf*

By *ḥwf*

Written downwards above a drawing of an ibex. The *f* does not have very distinctive curves. *ḥwf* is not in HIn.

142 *l 'mn h w 'l*

By *'mn* is the ibex

The text is written round the front legs of the ibex to which it refers. See

Ch.4.B.1.

143 *l t 'lbn*

By *t 'lbn*

The text begins between the legs of the ibex and then curves round under the hind legs. *t 'lbn* is not in HIn.

144 *w zdlh htt klbt*

And *zdlh* is the inscriber of a bitch

Written from right to left under the drawing of the dog. cf. Ar. *kalbah* 'bitch', the substantive *klb* occurs in KJC 74. See Ch.4.B.2.

Cdr 50 An ibex and a female dog. *'mn*, the author of KJC 142, mentions the former and *zdlh*, the author of KJC 144, the latter. From the position of his inscription it is likely that *t 'lbn*, KJC 143, also partook in inscribing the drawing. To the left is a lightly hammered drawing of a man with a spear ?

LV a West, facing in towards the east face of LV

145 *h lt m l m 'z s'lb w m 'z brr*

O *lt* [grant] to *m 'z* a gift, and *m 'z* is dutiful

The inscription is written on several faces of the rock. For the vocative and the type of prayer, see Ch.3.C.8 and 4.C.3. *s'lb* cf. Ar. *sayb* 'gift, benefaction' and Sab. *syb* 'gift' (Beeston et al. 1982: 130). The text ends with a nominal sentence similar in structure to the frequently used phrase *w N htt brr*, cf. Ar. *barr* (originally *barir* (Lane 176a)) 'dutiful, pious'.

LVb Horizontal, lying under the slope of rock LV

146 *l 'lt*

By *'lt*

The name is not in HIn, see Index a for other occurrences at these sites.

LVc Sloping slightly southeast

147 *l brr*  
 By *brr*  
 The name occurs again on the next rock.

LVd North

147a *l brr*  
 By *brr*  
 See also KJC 147

147b *l zdqm*  
 By *zdqm*  
*zdqm* is not in HIn.

LVII Horizontal, sloping slightly south

147c *l yqm*  
 By *yqm*  
 In the middle of the rock.

147d *l k't bn [g]fft bn bnyt bn 'mdn'*  
 By *k't* son of *[g]fft* son of *bnyt* son of *'mdn'*  
 The text is written down and then curves to the right at the end. The *n* of the last name is doubtful. The name *k't* is not in HIn. I have restored a *g* at the beginning of the second name on the basis of *k't bn gfft* occurring in an unpublished text from the area.

147e *l bgt*  
 By *bgt*  
 Written to the right of the first name of KJC 147d.

- 147f            *l 'fl*  
 By *'fl*  
 Written down from a drawing of a camel.
- 147g            *l h*  
 By *h*  
 To the right and above KJC 147f. The letters are most probably a false start at an inscription.
- 147h            *l lt*  
 By *lt*
- 147i            *l ht bn ms'k bn 'fr bn s' b*  
 By *ht* son of *ms'k* son of *'fr* son of *s' b*  
 The text is written downwards and then curves up.
- 147j            *l bnmtr bn brht bn qdmt bn hl't*  
 By *mmtr* son of *brht* son of *qdmt* son of *hl't*  
 The text curves up after the third name. There is a *b* written to the left of the last three letters of *qdmt*, the author started to continue the text here and then because of the lack of space decided to write the last name on the other side, up the rock. Neither *bnmtr* or *brht* are in HIn.
- Cdr 52            (a) On the west side of the rock face: Four pecked ibex, the forelegs of one of them have not been drawn in.  
                       (b) To the east: (1) two ibex and a dog ? of dark patina and (2) three ibex, an unidentified animal, a camel and rider and an ostrich of a lighter patina.  
                       (c) To the left of the inscription KJC 147c: A man with his knees bent, hands in the air and a line protruding from the middle of his body and two ibex, one of which is unfinished.  
                       (d) An ibex to the left of KJC 147d.  
                       (e) Above KJC 147f is a camel probably drawn by *'fl* the author of the text.  
                       (f) On the right: (1) an ibex of a light patina and below, (2) an ibex with a tremendously long body and one horn.

- LXI West
- 148 *l dn̄n*  
By *dn̄n*  
The first *n* is slightly longer than the second. The name is not in HIn.
- 149 *l yqm*  
By *yqm*
- 150 *w ghf ḥtt*  
And *ghf* is [the] inscriber  
For the phrase *w N ḥtt* used for simple authorship, see Ch.4.A.2.
- 151 *l ghfl bn bh' bn 's'lm*  
By *ghfl* son of *bh'* son of *'s'lm*  
For other occurrences of the genealogy, see Index a and Ch.5.C.2, genealogy 1.
- 152 *l grf*  
By *grf*
- 153 *l s' mn*  
By *s' mn*  
The name is not attested in HIn.
- LXIa West
- 154 *l s' d*  
By *s' d*
- LXII Southwest. See Pl.Xa.
- 155 *l drg ḥtt*  
By *drg* is [the] drawing

For this formula referring to drawings, see Ch.4.B.1 and see Cdr 58 below.

155a *l 's'mnt*

By *'s'mnt*

This text and KJC 156 are written downwards between the horse's legs.

156 *w rfd h[t][t]*

And *rfd* is [the] inscriber

The *d* of *rfd* has been filled in. All of the first *t* of *h[t][t]* has chipped away except one of the prongs and the second *t* has completely disappeared. See Ch.4.B.2 for the formula and see Cdr 58.

157 *w d'b htt*

And *d'b* is [the] inscriber

For the formula, see Ch.4.B.2 and see Cdr 58 below.

158 *l 'n 'm wr*

By *'n 'm --*

An unfinished text written horizontally and turning down above the horse's rump.

Cdr 58 A deeply cut horse and rider with lines marking its body. The rider is holding reins and wearing a sword. The horse's tail is a single line with hairs depicted on the lower part. Behind the horse is a drawing of a man holding a short stick, perhaps an arrow, in one hand. The rock is cracked above his other arm. The drawing is a joint composition inscribed by the authors of KJC 155, 156 and 157 and possibly 155a as well, see Ch.6.A.

Southeast. See. Pl.XIb.

159 *l s' 'd*

By *s' 'd*

*s' 'd* is probably the inscriber of the drawing, Cdr 58a.

160 *l 's<sup>2</sup>s<sup>2</sup>*

By  $'s^2s^2$

The name is not in HIn. It occurs frequently at these sites, see Index a.

Cdr 58a          A man with his arms in the air, holding a bow and a short stick, probably drawn by  $s^1'd$  the author of KJC 159.

LXIII          North

161             $l\ grf$   
By  $grf$

Cdr 59          An unfinished drawing of an animal.

LXIX          Southwest

162             $b\ 'h\dot{n}$   
 $b\ 'h\dot{n}$   
The letters are carelessly written.  $b\ 'hn$  is not in HIn. See Ch.4.A.4, for possible names without an introductory particle.

LXXI          Horizontal, sloping slightly southwest

163             $l\ bns^2$   
By  $bns^2$   
The name  $bn\ 'b$  which occurs in the next inscription, KJC 164, is attested frequently at this site and in some instances occurs more than once on a rock surface, see CCCVI, CCCVIII and CCCLV. It is possible that the  $bns^2$  is an unfinished attempt at writing the name again here. The line read as  $s^2$  would be the stroke of an incomplete  $'$ .

164             $l\ bn\ 'b$   
By  $bn\ 'b$   
The name is not in HIn. See KJC 163 and see Index a for other occurrences at these sites.

Cdr 66 Three camels drawn in outline (cf. the camels in Adr 3 and Adr 14). There are several *wusūm* on the rock as well.

LXXIII Northeast

165 *l knn*

By *knn*

The name is only previously attested in Qat. and Sab., see the Index of names and Index a for other occurrences at these sites.

166 *l 's<sup>2</sup>s<sup>2</sup>*

By *'s<sup>2</sup>s<sup>2</sup>*

The name is not in HIn. See Index a for other occurrences at these sites.

LXXVIII Northwest

167 *q l wqf*

*q* By *wqf*

To the left of the inscription is a *q*. The gap between the *l* and *w* has been filled in with hammering as have one section of the *w* and the lower curve of the *f*.

LXXX North. See. Pl.Xb.

168 *l 'rhz*

By *'rhz*

On the top left hand side of the rock.

169 *l ḥzbr bn 'bd bn zdqm bn bn 'bd bn 'kl*

By *ḥzbr* son of *'bd* son of *zdqm* son of [] *'bd* son of *'kl*

Written to the right of KJC 168. The final *bn* and last name are written in careless letters whereas the rest of the text is very neatly inscribed. The names *ḥzbr* and *zdqm* are not in HIn. The second *bn* before the name *'bd* is dittography. See Index a and Ch.5.C.2, genealogy 3, for other occurrences of the genealogy. KJC 188 on this rock is by *ḥzbr*'s brother.

- 170            *l hd*  
                  By *hd*  
                  Below the first name of KJC 169.
- 171            *l bꜛ*  
                  By *bꜛ*  
                  To the left of KJC 170. The name is not in HIn.
- 172            *l bꜛd*  
                  By *bꜛd*  
                  Inscribed to the left of KJC 171.
- 173            *l gml bn zrt*  
                  By *gml* son of *zrt*  
                  The text is written down from KJC 171. *zrt* is not in HIn.
- 174            *l 'n 'm bn brd bn mtr bn 'ḥd bn klf bn krrt*  
                  By *'n 'm* son of *brd* son of *mtr* son of *'ḥd* son of *klf* son of *krrt*  
                  Written downwards and then curving round back up the rock. The names *mtr*, *'ḥd* and *krrt* are not in HIn. For other occurrences of the genealogy, see Index a and Ch.5.C.2, genealogy 2. *'s'mnt bn ḥrm bn mtr* in KJC 176 on this rock is possibly the author's cousin.
- 175            *l knn*  
                  By *knn*  
                  At the top of the rock above KJC 169. The name is only previously attested in Qat. and Sab. See Index a for other occurrences at these sites.
- 176            *l 's'mnt bn ḥrm bn mtr*  
                  By *'s'mnt* son of *ḥrm* son of *mtr*  
                  Written below KJC 175. See KJC 174 on this rock. For other occurrences of the genealogy, see Index a and Ch.5.C.2, genealogy 2. *mtr* is not in HIn.
- 177            *l r'ḥ*  
                  By *r'ḥ*

To the right of KJC 176.

178 *l ḡs'm*

By *ḡs'm*

Above KJC 177. There are two short lines to the left of the text. The name occurs again in KJC 189 on this rock.

179 *l s<sup>2</sup>mrḥ bn ḏky bn 'ḏkw*

By *s<sup>2</sup>mrḥ* son of *ḏky* son of *'ḏkw*

To the right of KJC 178. *'ḏkw* is not in HIn. The author of KJC 742 is possibly *s<sup>2</sup>mrḥ*'s brother.

180 *l ṣhbt bn mg'*

By *ṣhbt* son of *mg'*

At the top of the rock. The *bn* and patronymic are written to the right of the author's name. *mg'* is not in HIn. *ṣhbt bn mg'* occurs with an additional generation in KJC 118.

181 *l fnd*

By *fnd*

Written below the first name of KJC 180. *fnd* is not in HIn. See Index a for other occurrences.

182 *l 'bdt*

By *'bdt*

Below KJC 181. The name is not in HIn. See Index a for other occurrences at these sites.

183 *l tnn bn s<sup>1</sup>dn bn ḥyb*

By *tnn* son of *s<sup>1</sup>dn* son of *ḥyb*

Written to the right of KJC 182.

184 *l nrt*

By *nrt*

To the right of KJC 183.

- 185            *l 'lʔt*  
                   By *'lʔt*  
                   To the right of KJC 184.
- 186            *l ḥbrt*  
                   By *ḥbrt*  
                   Below KJC 174, near the bottom of the rock. There is a *l* to the left of the inscription and another thicker one to the right presumably they are the beginning of inscriptions which were never finished.
- 187            *l s' d bn m 'n*  
                   By *s' d* son of *m 'n*  
                   Written down from between the legs of an ibex. Probably *s' d* drew the ibex as the technique of the inscription and drawing are similar and the position of the inscription between the legs of the animal is a common place for artists to write their names.
- 187a           *l k*  
                   By *k*  
                   To the left of KJC 187. The text is unfinished.
- 187b           *l bs<sup>2</sup>*  
                   By *bs<sup>2</sup>*  
                   Below KJC 187a. The name is not in HIn.
- 188            *l ḥdmr bn 'bd bn zdqm bn ' 'bd*  
                   By *ḥdmr* son of *'bd* son of *zdqm* son of *' 'bd*  
                   Written down the rock to the right of KJC 187b. The end of the text turns to the left. There is a *t* inscribed to the right of the second name. *zdqm* is not in HIn. For other occurrences of the genealogy see Index a and Ch.5.C.2, genealogy 3. KJC 169 on this rock is by *ḥdmr*'s brother.
- 189            *l ḡs'm*  
                   By *ḡs'm*

To the right of the first name of KJC 188. The name occurs as well in KJC on this rock.

Cdr 71 An ibex probably drawn by *s' d* the author of KJC 187.

Southeast

190 *l 's<sup>2</sup>s<sup>2</sup> bn 'lt*  
By *'s<sup>2</sup>s<sup>2</sup> son of 'lt*

The inscription is written inside a cartouche. There is some unidentified hammering after the first name. Neither of the names are in HIn. See Index a for other occurrences at these sites.

LXXXIII West

191 *l 'fl*  
By *'fl*

Cdr 75 A camel with the hump not filled in. It was probably drawn by *'fl* the author of KJC 191.

LXXXIV Northeast

192 *l tm*  
By *tm*

LXXXV Horizontal

193 *l nb(r) (b)n°*  
By *nb(r)* son of  
The letters are badly formed and the reading doubtful.

XC Almost horizontal, sloping slightly southeast.

- 194            *w hn ' htt*  
 And *hn '* is [the] inscriber  
 For this formula referring to drawings, see Ch.4.B.2.
- Cdr 80            A feline attacking a man. One arm of the man is drawn into the neck of the animal, perhaps showing that he is piercing it with a spear. Below is an archer and behind him a small drawing of an ostrich. The drawing has been re-hammered and is a slightly lighter colour than the artist's inscription, KJC 194.
- XCI            West southwest
- 195            *l zdqm*  
 By *zdqm*  
 The name is not in HIn. See Index a for other occurrences at these sites.
- 196            *l whb*  
 By *whb*
- XCIII            Horizontal
- 197            *l shbt*  
 By *shbt*
- 198            *l hzbr*  
 By *hzbr*  
 The *r* of the name is written some distance from the other letters. There is an extraneous line above the text. The name is not in HIn. See Index a for other occurrences at these sites.
- XCV            In a dip on the northwest face of the rock
- 199            *l g 'tm*  
 By *g 'tm*  
 The name occurs again in KJC 390.

200 *l grmlh bn s<sup>2</sup>kmlh*

By *grmlh* son of *s<sup>2</sup>kmlh*

The initial *l* and a section of one of the circles of the *g* have been subsequently hammered over and are a whitish colour. *s<sup>2</sup>kmlh* is not in HIn.

West

201 *l y'l*

By *y'l*

The final *l* is curved backwards as well as having a hook.

Cdr 83 There are drawings of darker and lighter patina on the rock surface:

(a) To the left of KJC 201 are two camels, one with two stumpy legs, and slightly below, two ibex.

(b) To the right of KJC 200 is an unfinished stick animal and an ibex with ridged horns bending over the full length of the body.

(c) Of a lighter patina are drawings of a camel with a rein, a camel and a stick horse and rider ? next to each other and to the right, a camel that has been turned into an ibex by the addition of horns.

(d) To the right of KJC 199 is an animal with straight horns with, possibly, a dog drawn the other way up attacking it. Further to the right is an unfinished stick animal and an ibex.

There are several *wusūm* on the rock as well.

XCVIII Northeast. See Pl.XIa.

202 *l ḥg bn s<sup>1</sup>'dt [w] [d]krt lt ndmn 'bd'l(')[ḥ]wr bn mḥwr w ḥg ḥḥ*

By *ḥg* son of *s<sup>1</sup>'dt* and may *lt* remember our boon companion *'bd'l(')[ḥ]wr* son of *mḥwr* and *ḥg* is [the] inscriber

The text is written in a loop. The *w* and *d* at the beginning of the clause *w dkrḥ lt* has been completely hammered out. The upper fork of the second *'* is obscured by hammering as is the following letter which I have restored as *ḥ* on the basis of the divine element occurring in the names *tm ḥwr* (TIJ 323) and *whb ḥwr* (KJC 291). Here it occurs with the definite article, cf. *tmlḥwr* and names formed with *'bd + g* which occurs both without the article, *'bdg* (TIJ 136), and

with it, *'bdlg* (KJC 205, 647). Another example of the definite article *'l* written with prosthetic *'alif* occurs in the name *'bd 'lyb*, see Ch.3.B.8 and Ch.8.A. For the element *'hwr*, see Ch.5.A.1.b. For prayers of this type, see Ch.4.C.1. *ndm* is previously unattested (cf. Ar. *nadīm* 'boon companion'). It occurs with the first person plural possessive pronoun *-n*. For another complex statement which begins with a *l N* phrase and ends with a *w N hṭṭ* phrase, see AMJ 46 and Ch.4.G.(3).

203            *l s<sup>2</sup>mmt*  
                   By *s<sup>2</sup>mmt*

The *l* is a short line as is the letter I have read as *s<sup>2</sup>*. The second *m* has been left out and is written below the rest of the text. The name is not in HIn.

Cdr 86            Two ibex. Below the beginning of KJC 202 is an unidentified drawing.

CVI              North

204            *l tmlh*  
                   By *tmlh*

205            *l ʔfl bn 'bdlg*  
                   By *ʔfl* son of *'bdlg*

Part of the second letter and almost all the third letter are damaged by a chip in the rock. I have restored *f* on the basis of *'fl* occurring elsewhere in the collection. It occurs on the same rock with an inscription by *'bdlg*, see KJC 646 and 647. For the name *'bdlg*, see Ch.5.A.1.

Cdr 93            A horse and rider ? and a camel. The drawings might have been inscribed by the author of either KJC 204 or 205 or both.

CXIV             Southeast

206            *l 'rs<sup>2</sup>*  
                   By *'rs<sup>2</sup>*

CXIX Horizontal

207 *l 'rs' bn hrs'*

By *'rs'* son of *hrs'*

The first name, cut more deeply, is a light orangey and the *bn* and second name which are shallower, an orangey grey. See Index a for other occurrences of *'rs' bn hrs'* at these sites.

Cdr 106 A stick animal of lighter patina.

CXXI Horizontal

208 *l q*

By *q*

The initial *l* is rounded. The text is unfinished.

Below KJC 208, Sloping south

Cdr 108 An ibex

CXXIV West, the rock face slants inwards

209 *l drg*

By *drg*

CXXV West

210 *l mb 'l*

By *mb 'l*

The *'* has a dot in the middle of the circle. There is a triangle without a base on the rock face as well, possibly a *wasm*, and a circle with a curved tail. The name is not in HIn. See Index a for other occurrences at these sites.

CXXVI Northeast

211 *l tm bn bnlh*

By *tm* son of *bnlh*

The same names occur in KJB 66 and 169.

CXXXIII South

212 *l zdqm bn tm [ ] bn 'sm dw*

By *zdqm* son of *tm* son of *'sm* --

There is a shallow line before the second *bn* and it is possible that it introduces a second text *l bn 'sm dw*. The above reading is more likely. The text is probably unfinished. *zdqm* is not in HIn.

CXXXVIII Sloping southeast

213 *l shbt*

By *shbt*

214 *l nsr*

By *nsr*

Cdr 122 Doodling of a light patina.

CXLII Northwest

215 *l gr*

By *gr*

To the left of the inscription is a crudely hammered *l* and *t*.

CXLVIII Northwest

216 *l 's'd*

By *'s'd*

CLIII Southeast

217

*l fḏn*

By *fḏn*

The name is not in HIn. It is also attested in KJA 246.

Cdr 135

An unidentified drawing of a light patina to the left of KJC 217.

CLVII

East

218

*l tm bn wgd[t]*

By *tm* son of *wgd[t]*

There is a chip over the last letter of the second name. [*m bn wgd*t occurs in KJA 355.

Cdr 139

A camel to the left of the inscription. The hind leg of the camel slightly covers the *m*, *b* and *n* of KJC 218.

CLVIII

East

219

*w ḏ'b ḥḥ*

And *ḏ'b* is [the] inscriber

Written down and round the neck and front legs of an ibex. *ḏ'b*. There are several drawings on the rock of which *ḏ'b* might be the artist. For the formula, see Ch.4.B.2.

220

*l s'ḏ*

By *s'ḏ*

The author might be a co-artist of the drawing.

Cdr 140

An ibex being chased by a seluqi and to the right an archer. Below is another dog and to the right a further ibex. On the left of the rock is a camel with only two legs depicted and a more recent line, a rein ?, going from the head to the rider. Below KJC 219 is a line with two legs.

- CLIX            Almost horizontal, sloping slightly west southwest
- 221            *l 's'mnt bn ḥrm*  
                  By *'s'mnt* son of *ḥrm*  
                  For other occurrences of *'s'mnt bn ḥrm*, see Index a.
- 222            *l 'rs' h ḥṯṯ 'ls'*  
                  By *'rs'* is the drawing ---  
                  Written above the head of an ibex. The letters are badly formed. The fork of the *h* is shallow. Perhaps what I have read as *l* after *ḥṯṯ* should be restored as *r* and read as a repetition of the author's name. For this formula used with drawings, see Ch.4.B.1.
- 223            *l 'mt bn 'dm°*  
                  By *'mt* son of *'dm°*  
                  The final *m* is an unusual triangular shape.
- Cdr 141        An ibex drawn by *'rs'* the author of KJC 222.
- CLXVII        Northeast
- 224            *l bgt bn tm 'l*  
                  By *bgt* son of *tm 'l*  
                  The first two letters have a white patina and the rest are grey. The names occur with a further generation in KJC 508.
- Southeast
- Cdr 150        A gazelle ? the horns are short and not curved.
- CLXXI        Northwest
- 225            *l fšy[t]*  
                  By *fšy[t]*

The letters are crudely inscribed. The name might read *fšy* but here is a hammer mark after the fourth letter and I have restored a *t* on the basis of the name in KJC 227 etc.

Cdr 154        A dog attacking an ostrich from behind and a camel with a rider. The latter is sitting on the top of the hump with his legs astride and raised. In one hand he is holding a rein and in the other a stick. *fšyt* the author of KJC 225 was probably the artist.

CLXXII        Northwest

226            *l rb 'n°*  
                   By *rb 'n°*  
                   The last letter is doubtful.

Cdr 155        A camel ? and rider holding a stick and with one arm in the air. There are three ostriches, all with wings depicted, being chased by a dog. There are two ibex, one of which has only one horn and two legs. *rb 'n* the author of KJC 226 was probably the artist.

CLXXIV        East

227            *l fšyt*  
                   By *fšyt*

228            *l fltt*  
                   By *fltt*

The initial *l* has been partly hammered over. There is a *sījī* board of a darker patina between this inscription and KJC 227.

CLXXV        South southeast

229            *l k̄m*  
                   By *k̄m*

An extra hook has been added to the *l* and it has been joined to the second letter with rough hammer marks at the base. The horizontal strokes of the *k* have been joined together

forming a square and hammer marks have been added to make a circle out of the semi-circular indentation of the *m*. The same has been done to the *m* of KJC 230.

230            *l -m*

By *-m*

The second letter is obscured by hammering. There seems to be a *t* written below the other letters of the text. The central curve of the *m* has been added to forming a circle. See KJC 229.

231            *l lt*

By *lt*

CLXXVII      North

232            *l 's'd*

By *'s'd*

233            *l d--*

By *d--*

The rock is chipped after the *d* and no letters are visible.

234            *l rb´*

By *rb´*

235            *l mr°*

By *mr°*

There is an extraneous stroke coming out from the prongs of the ´.

Cdr 157        A running archer chasing an ibex with a dog. Below is another ibex. The fore and hind legs of all the animals are drawn as thick stumps rather than depicted individually. It is uncertain which of the authors on the rock inscribed the drawing.

CLXXVIII     Horizontal

- 236            *l tr'*  
                   By *tr'*  
                   The initial *l* is slightly curved.
- CLXXX        West
- 237            *l fyt*  
                   By *fyt*  
                   The text is neatly inscribed in a different technique to that of the drawing.
- Cdr 159        A horseman carrying a spear ?, an ostrich and, to the left, a small ibex. A man with his hands in the air who is standing above an ibex drawn on its side. To the right is a dog, the head of which has been chipped away.
- CLXXXI        Practically horizontal, sloping slightly north
- 238            *l gh(f)l*  
                   By *gh(f)l*  
                   The initial *l* is very short and the hook at the bottom of the letter faces in the opposite direction to that in which the text reads. The *f* is not wavy and is formed of a straight line with a horizontal line at one end and a curve at the other.
- CLXXXII       Practically horizontal, sloping slightly west
- 239            *l yrfn*  
                   By *yrfn*  
                   The name is not in HIn. It occurs again in KJC 567.
- CLXXXIII      Horizontal
- 240            *l hn'*  
                   By *hn'*
- CLXXXIV       Northwest

241 *l ' bdt*

By *' bdt*

The name is not in HIn. See Index a for other occurrences at these sites.

242 *l hgl*

By *hgl*

The name is not in HIn. The second *l* is slightly wiggly and indistinct.

CLXXXV Southwest

243 *l hyd*

By *hyd*

The circle of the *y* is directly hammered in a different technique to the other letters of the inscription and it of a slightly lighter patina. *hyd* is not in HIn.

244 *l '*

By *'*

An unfinished text.

245 *l 'rb*

By *'rb*

Cdr 160 To the right of KJC 243-245 is an ibex.

CLXXXVI East

246 *l h<sup>2</sup>*

By *h<sup>2</sup>*

The letter *l* is legible although the legs of an ibex have been drawn over the top of it and the fork of another letter which might be a *h*, *'* or *ş*. The rest of the letter is obscured by the horns of an ibex.

Cdr 161 (a) Three ostriches of various sizes, standing in a row, and an ibex drawn in outline with long horns curving back.

(b) Of a lighter patina, is an animal with straight horns bent slightly back, two ibex and a stick dog ?. There are hammer marks on the rock face as well.

CXC Northeast

247 *l 'rs<sup>2</sup>*  
By *'rs<sup>2</sup>*

Cdr 166 A camel with a long back and hump drawn at the rear. Part of the hump has been left in relief. *'rs<sup>2</sup>*, the author of KJC 247, probably inscribed it.

CXCI West

248 *l 's<sup>2</sup>yr*  
By *'s<sup>2</sup>yr*

The name is not in HIn. See Index a for other occurrences at these sites.

There is no KJC 249.

250 *l tr*  
By *tr*  
The *r* is partly covered by the *m* of KJC 253.

251 *l hb*  
By *hb*

252 *l h*  
By *h*  
The text is unfinished.

253 *l hr bn 'drm*  
By *hr* son of *'drm*

The text is written down the rock and then turns upwards. The *m* of *'drm* is written in the opposite direction to the other letters of the text. *'drm* is not in HIn. See Index a for other occurrences of *ḥr bn 'drm*.

254            *l wh(b)lh (b)n 'qrb*  
By *wh(b)lh* son of *'qrb*

To the right and below KJC 248-253. The text is written down the rock and then continues up after the first name. The first and second *b* are covered by abrasions, the reading, however, is certain.

255            *l whblh bn 'mr*  
By *whblh* son of *'mr*  
The rock is chipped after the final *r*.

CXCII        West

256            *l k*  
By *k*  
The second letter is partially chipped. The text is unfinished.

257            *l brr bn 's'mnt*  
By *brr* son of *'s'mnt*  
The names occur in KJC 128 and 668.

258            *l qnlh bȝ*  
By *qnlh* ??  
There is a natural pit in the rock after the *b* but no traces of the letter *n*. The fork of the *ȝ* is slightly damaged by hammering. *qnlh* is not in HIn. See Index a for other occurrences at these sites.

259            *h ḏs<sup>2</sup>ry l kmn*  
O *ḏs<sup>2</sup>ry* [grant ?] to *kmn*  
Part of the *m* is covered by a chip. The rock is damaged after the *n*. See Ch.4.C.3 for this type of prayer.

260 *w d' ds<sup>2</sup>r ldf*

And may *ds<sup>2</sup>r* call *ldf*

Part of the *f* is covered by a chip in the rock. The *d*'s are written with four prongs, the tail of the first one is inscribed out to the left and then bends down. The second has a short curve for the tail. For this type of prayer, see Ch.4.C.3.

CXCIV North

261 *l 'rs<sup>l</sup> bn hrs<sup>l</sup>*

By *'rs<sup>l</sup>* son of *hrs<sup>l</sup>*

See Index a for other occurrences of *'rs<sup>l</sup> bn hrs<sup>l</sup>*.

262 *l hg*

By *hg*

263 *l 's<sup>l</sup>mnt bn hrm*

By *'s<sup>l</sup>mnt* son of *hrm*

See Index a for other occurrences of *'s<sup>l</sup>mnt bn hrm*.

264 *l drs<sup>l</sup> bn dhk*

By *drs<sup>l</sup>* son of *dhk*

The name occurs again in KJC 458.

265 *l k't*

By *k't*

The text is written downwards between the horns and body of an ibex. The name is not in HIn. See Index a for other occurrences at these sites. The position of the inscription suggests that *k't* is the artist.

Cdr 169 A camel with a large hump drawn in outline and a single curling line with the head and neck. An ibex drawn in outline with a square body and long horns curving back. Below are two smaller ibex. *k't* the author of KJC 265 is most likely the artist of the larger ibex and either *'s<sup>l</sup>mnt*, KJC 263, or *drs<sup>l</sup>*, KJC 264, probably drew the camel.

CXCV North

266 *l grmlh*  
By *grmlh*

CXVI Southwest

267 *l 'mr bn 'bs'*  
By *'mr son of 'bs'*

268 *t 's'lh*  
?

Part of the first letter is damaged by hammering. The letters do not make any coherent sense and might be practise letters.

CXCVI Southwest

269 *l 'rs<sup>2</sup> bn 'fth*  
By *'rs<sup>2</sup> son of 'fth*  
The *'rs<sup>2</sup> bn 'fth* occurs again in KJC 380 and 573.

CXVII East

270 *l 's' bn 'hn bn tm*  
By *'s' son of 'hn son of tm*

*bn tm* is written below the text and near the end of KJC 271. The words probably belong to this text, unless the author of KJC 271 has written his great-grandfather's name twice or *tm* is the name of both his great-grandfather and great great-grandfather.

271 *l hr bn 'drm bn 's'lh bn tm*  
By *hr son of 'drm son of 's'lh son of tm*

The first *m* is a strange shape. *hr bn 'drm* occurs in KJC 253 where the *m* back to front. *'drm* is not in HIn. See Index a for other occurrences at these sites. See KJC 270.

CXCIX      Practically horizontal, sloping northwest

272      *w dkr̄t lt 'bdhr̄tt*  
 And may *lt* remember *'bdhr̄tt*  
 = KJPr 1.

The *h* of the proper name has an unusually long tail and is written on its side. *'bdhr̄tt* is not in HIn. See Ch.5.A.1. For this type of prayer, see Ch.4.C.1. There is a *d* and *t* inscribed to the left of the text.

Cdr 171      An ibex.

CC      Southeast

273      *l mlgn*  
 By *mlgn*

The name is not in HIn. See Index a for other occurrences at these sites.

274      *l 'm bn 'bd*  
 By *'m* son of *'bd*

The *b* and *d* of the second name are written horizontally below the end of KJC 275 in order to avoid a dip in the rock. See KJA 194 for *'m bn 'bd* with an additional generation.

275      *l s' d*  
 By *s' d*

276      *l hkn*  
 By *hkn*  
 The name is not in HIn.

CCI      East

277      *l 'bd̄t*  
 By *'bd̄t*

The letters of the text have been joined up and altered. The initial *l* has been joined to the *'*. The forks of the *'* have lines across giving the letter the appearance of a *g*. There is a ligature extending from the bottom fork of the *'* to the *'* and another on the other side of the *'* joining it to the *b*. The arms of the *b* have been joined to form a rectangle and extended to attach the letter to the *d*. The final *t* has been left unattached. The name is not in HIn. See Index a for other occurrences at these sites.

278            *'ls<sup>2</sup>trk 's<sup>2</sup>sr 'btmrkbh-dbt*  
                   ???????

The text starts to the right of KJC 277 and then continues in a wavy line running right to left below it. The *'* is a little below the rest of the text and might not belong. *'s<sup>2</sup>sr* might be a proper name, see the Index of names, but I am uncertain how to translate the rest of the text.

279            *l md- ' -*  
                   By *md- ' -*  
                   On the right side of the rock near the end of KJC 278.

280            *l krh bn w 'l*  
                   By *krh* son of *w 'l*  
                   To the right of the end of KJC 278.

281            *l s<sup>1</sup>rqt bn 'lwd*  
                   By *s<sup>1</sup>rqt* son of *'lwd*  
                   Written above the head of a seluqi and curving upwards. The *d* is written to the right of the *w*.

282            *l 'h 'b bn 'n 'l*  
                   By *'h 'b* son of *'n 'l*  
                   Written downwards in front of a seluqi. *'h 'b* is possibly the father of *fnd bn 'h 'b* in KJC 283 on this rock.

283            *l fnd bn 'h 'b*  
                   By *fnd* son of *'h 'b*

The author's name and patronymic are written down the rock, side by side. KJC 282 is possibly by *fnd*'s father. *fnd bn 'h 'b* occurs in KJC 4 as well.

284 *l bntrb*

By *bntrb*

Running at a slant below KJC 278. The name is not attested in HIn.

285 *l 'yl*

By *'yl*

Below KJC 284.

286 *l nmr*

By *nmr*

On the left side of the rock, written to the left of a seluqi.

287 *l 's<sup>2</sup>yr bn zdqm h<sup>††</sup>*

By *'s<sup>2</sup>yr* son of *zdqm* is [the] drawing

The text starts between the legs of a seluqi and then turns right. The word *h<sup>††</sup>* is written left to right above the end of *zdqm*. Neither names are in HIn. See Index a for other occurrences at these sites. For this formula referring to drawings, see Ch.4.B.1.

288 *l 'bn*

By *'bn*

Written after the end of KJC 283.

289 *l tntn*

By *tntn*

Written clockwise in a circle below KJC 285. The letters are crudely formed text and the interpretation doubtful. The name is not in HIn.

290 *l 'bd bn s<sup>1</sup>yr bn s<sup>1</sup>lm*

By *'bd* son of *s<sup>1</sup>yr* son of *s<sup>1</sup>lm*

Written downwards from KJC 289 and then turning left. *bn s<sup>1</sup>lm* is written at a right angle to the rest of the text. See Index a for occurrences of *'bd bn s<sup>1</sup>yr*.

Cdr 172            A seluqi and an ibex drawn by 's<sup>2</sup>yr the author of KJC 287.

CCIII            West

291            *l whb 'ḥwr bn bꜣry bn ns<sup>2</sup>r bn fl- ---- bn tꜣr bn -*

By *whb 'ḥwr* son of *bꜣry* son of *ns<sup>2</sup>r* son of *fl-* ---- son of *tꜣr* son of -

The rock has flaked away and the middle and end of the text have disappeared. It is possibly that *bn tꜣr bn-* is part of a separate text, the beginning of which is no longer there.

There are remains of what might be a small circle after the fifth *bn*. The first name and *bn* are a blackish colour and the second, third and fourth names of the genealogy are a light sandy colour.

Neither *whb 'ḥwr* or *bꜣry* are in HIn. *'bd 'ḥwr* occurs in KJC 757, *'bd 'ḥwr* occurs in KJC 202 and *tm 'ḥwr* in TIJ 323, see Ch.5.A.1.b for the element *'ḥwr*.

292            *--tm bn k--*

*--tm* son of *k--*

The beginning and end of the text has flaked away. There are lines belonging to two letters after the *k*.

CCIVa           Northeast

293            *btydḥfs't w ḥzbr -----s' dt*

????    and *ḥzbr ----s' dt*

The rock is very worn and the letters faint. The names *ḥzbr* and *s' dt* are certain. *ḥzbr* is not in HIn.

293a           *kld*

???

This might be a name but I think some letters are missing.

CCX            East

294            *l 'rs'*

By *'rs'*

CCXI Southwest

295 *w s'lm bn z'nt htt*

And *s'lm* son of *z'nt* is [the] inscriber

The inscription is written down the rock and then turns right. The *s'* has a slight line drawn across the opening. *s'lm bn z'nt* occurs in KJA 88 and KJC 749. For the formula referring to drawings, see Ch.4.B.2.

295a *l r*

By *r*

Written to the right of the drawing of a feline. The text is unfinished.

Cdr 182 A feline drawn in deep lines. The animal has three claws to each foot, an eye left in relief and a long tail curved at the end. There is a line drawn on the shoulder and another on the thigh. To the right is a drawing of a man with his hands in the air, holding a whip ?. It is not drawn in the same style as the feline and was probably added later. To the left of the inscription is another man. The feline was drawn by *s'lm* the author of KJC 295.

CCXII Northwest

296 *l tm 'l*

By *tm 'l*

The *t* has been hammered over and the lines of the cross are indistinct.

297 *l s'dl° bn ytr°*

By *s'dl°* son of *ytr°*

Part of the *d* and second *l* are covered by a chip. The final *r* is doubtful as there is a chip over the letter. It might be another *t*.

297a *h--bn--*

The rock is chipped after the letter *h*. There is a *b*, *n* and traces of another two letters covered by the chip to the right which might be a continuation of the text or might be another text beginning with a *l* which is inscribed above and slightly to the right.

298 *br'lk(b)s'nn*

???

The *b* and *r* at the beginning are shallower than the other letters. The sixth letter which I have read as a *b* has a very beep curve. The interpretation of the text is unclear.

CCXII Southeast

299 *l tn*

By *tn*

The name is not in HIn.

CCXIII Northeast

300 *l fš(y)t*

By *fš(y)t*

The circle of the *y* is incomplete.

301 *l ġ<sup>°</sup>--*

By *ġ<sup>°</sup>--*

The second letter seems to be an unfinished *ġ*, the second horizontal line has not been drawn.

Southwest

302 *l s'rq<sup>t</sup>*

By *s'rq<sup>t</sup>*

CCXIV Northwest

303 *l mġny*

By *mġny*

The *m* has been hammered in.

- 304            *-h°l ḥbb*  
                  The rock is chipped before the *h*. *l ḥbb* might be a separate text ‘By *ḥbb*’ or a continuation of what was written before.
- 305            *rb s²q b mt°*  
                  *mt°* feels much desire  
                  To the right of KJC 304. The *r*, which is partially covered by subsequent chipping, is similar in shape to the following *b*. The ° is doubtful as the rock is damaged, it might be a *y*. For this type of love text, see Ch.4.E.1.
- 306            *l ḡnṯ*  
                  By *ḡnṯ*  
                  To the right of KJC 305. The text is damaged between the *ḡ* and *ṯ*. There is a slight stroke which I have read as a *n*.
- 307            *l krt bn fṯḥt*  
                  By *krt* son of *fṯḥt*  
                  To the right of KJC 306. The *r* is written inside the arms of the *k*. The *t* of the first name has been hammered and the cross lines are indistinct. *krt bn fṯḥt* occurs in KJA 111 and KJB 132 is possibly written by his son.
- 308            *l ḥrw*  
                  By *ḥrw*  
                  Written above the *bn* of KJC 307. There are two *l*’s written slightly to the right of the *w*.
- 309            *l t*  
                  By *t*  
                  An unfinished text below and to the left of the end of KJC 307.
- CCXIV        West
- 310            *rb s²q b s²mrḥ ṽl - ṯ*  
                  *s²mrḥ* feels much desire towards - *ṯ*

The text is written down a ridge in the rock. There are shallow ligatures joining the second  $s^2$  to the  $m$ , the  $m$  to the  $r$ , the  $r$  to the  $h$  and the  $h$  to one fork of the  $'$ . After the proper name  $s^2mrh$ , the text is written horizontally at right angles to the rest. There is a line going diagonally across the  $l$ , probably with the intention of joining it to the preceding  $'$  and the following letter. The rock is chipped after the  $l$  and no letter is visible. Only two spokes of the  $t$  are visible and the centre has been filled in. For this type of love text, see Ch.4.E.1.

Southwest

311  $l s^2mrh$

By  $s^2mrh$

The  $l$ ,  $s^2$ ,  $m$  and  $r$  are joined together by shallow hammering. The  $m$  and the spaces between the arms of the  $h$  have been filled in.

312  $l 'kmt$

By  $'kmt$

The name is not in HIn.

Cdr 193 A camel. There is a line above its head.

CCXIV Southeast

313  $rbr ?$

Written above the camel and rider.

314  $l s^1yr htt$

By  $s^1yr$  is [the] drawing

The  $s^1$ , the circle of the  $y$ , the gap between one set of arms of the  $h$  and both the  $t$ 's have been hammered over and filled in. For this formula used with drawings, see Ch.4.B.1. The text is written down between the legs of a camel and rider to which  $s^1yr$  is referring. He might have inscribed the drawing to the left as well.

315  $l (w)hg^{\circ}bn dk(y)$

By  $(w)hg^{\circ}$  son of  $dk(y)$

The *w* of the first name has been filled in. The *b* and *n* have been formed into a circle. The last letter is an infilled circle with a short line with a smaller circle on the end. It might all be a *y* or, perhaps, a *y* followed by another unidentifiable letter. The same names with infilling of the *w*, joining of the *b* and *n* and infilling of the ninth letter occurs in KJA 212. *whg* is not in HIn.

Cdr 184            A camel and a badly drawn rider holding reins. To the right is a man with one arm bend left upwards and the other held out straight. *s<sup>l</sup>yr* the author of KJC 314 mentions a drawing, he is referring to the camel and possibly the man as well.

CCXV            Southwest. See Pl.XIb.

316            *h ds<sup>2</sup>*  
                  *O ds<sup>2</sup>*

The text is unfinished. The *h* has been joined on the tail of the *d* by hammer marks.

317            *s<sup>l</sup>b ds<sup>2</sup>ry l l̄ ḡny*  
                  May *ds<sup>2</sup>ry* give ? to *l̄* freedom from want

Except for the initial *s<sup>l</sup>* the letters of the text have been joined up by lighter hammering. The tail of the *d* bends to join one arm of the *b* and another line links it to the other arm. A line runs from one prong of the *d* through the *s<sup>2</sup>* to the *r*. The circle of the *y* is joined to an arm of the *r* and to one end of the following *l*. Slight hammering joins this *l* to the second, which is attached to the *l̄* by an extension to the hook linking it to one spoke and a short diagonal line linking it to another. Two spokes of the *l̄* have been extended in the other direction to join the tail of the *ḡ* and its back between the two horizontal line. The *n* is linked to the *ḡ* by a line starting just above the tail and to the final *y* by a line joined to the circle of the *y*.

The position of the word *s<sup>l</sup>b* before the deity's name and the lack of a vocative particle suggests that the word is a verb in the perfect with an optative sense, see Ch.4.C.5. Neither *sabba* 'he reviled' or *sabā* 'he made captive' provide a suitable meaning. The substantive *sb* which I have translated as 'gift' (cf. Ar. *sayb*) occurs in KJC 145. The basic meaning of the root, however, 'is run (of water)' which would not be appropriate here either, although Kaz. lists Form II with the meaning 'give'. The word *ḡny*, Ar. *ḡanā* 'freedom from want', occurs in other prayers, see Ch.4.C.3.

There are five lines in various places inscribed on the rock face as well.

CCXV Northwest

318 *l bġtt h̄tt*

By *bġtt* is [the] inscriber

The last word is written over a ridge and on to a different face to the beginning.

It is possible that the first letter is a *r* and the name should be read *rġtt*. For the formula referring to drawings, see Ch.4.B.1. There is a camel below the text.

Cdr 185 A camel drawn by *bġtt* the author of KJC 318.

CCXVI Northwest

319 *l qym*

By *qym*

CCXVII South

320 *l tm 'l*

By *tm 'l*

CCXVIII Practically horizontal, sloping south west. See Pl.XIIa, for KJC 321.

321 *l lh̄t bn 's'lm*

By *lh̄t* son of *'s'lm*

The two *l*'s at the beginning are joined up to form a loop. The fork of the *h* and the centre of the *t* have been filled in. The bottom fork of the *'* has been joined. The *b* and *n* of *bn* have been joined to form a circle and the *s'* is linked to the *l* in the second name by shallow hammering extending from one of the arms and a second hook has been added to the *l* to join it to the *m*. *lh̄t* does not occur in HIn. For other occurrences of the names, see KJB 30 and KJC 750.

322 *l mty bn rf'y*

By *mty* son of *rf'y*

*mt y bn rf'y* occurs elsewhere, see Index a.

CCXX Horizontal

323 *l s'*

By *s'*

The text is unfinished. There is some recent doodling after the *s'* but there does not seem to be any traces of further letters.

Cdr 187 Doodling

CCXXI Practically horizontal, sloping slightly west

324 *l ltb*

By *ltb*

The first letter is slightly thicker than the rest and does not appear to have a hook. It might be a first attempt at an initial *l* which was then repeated. If that is the case the inscription should be read *l t b*. Neither *ltb* nor *tb* is in HIn.

CCXXII Northwest

325 *w g*

And *g*

The text is most probably a false start at writing KJC 326.

326 *w ghfl htt*

And *ghfl* is [the] inscriber

The second *t* of *htt* is written on a vertical surface of the rock. *ghfl* is referring to an ibex. The *f* has only one distinctive hook, cf. the unusual shape of the letter in the same name in KJC 238. For the expression referring to drawings, see Ch.4.B.2.

Cdr 188 An ibex.

CCXXIV Practically horizontal, sloping slightly south

327 *l̄l̄-- h°(or ') hm*By *l̄-----*

The text is hammered over and badly damaged. The lines which I have taken as the first two letters, form three sides of a rectangle which might be two *l*'s joined together at one end or a *l* and a *s*<sup>2</sup>. The next legible letter might be a *h*, 'or *ş*. The lines of the *m* are joined by hammering.

CCXXV Northeast

328 *--bk°**--bk°*

The rock is weathered before the first letter and nothing is legible. There might be a *n* after the *b* although the dot is probably natural. The second letter is doubtful, it might be a badly formed *k*.

CCXXVII South

329 *l b̄r̄d bt 'l̄m*By *b̄r̄d* daughter of *'l̄m*

The letters are crudely hammered. There are lines joining some of them together. This is the only text by a woman from these sites.

CCXXIX South

330 *-- bn d̄----r°**--son of d̄----r°*

The rock is very chipped and eroded. The field copy has an ' after the *d̄* but it is not visible on the photograph.

330a *--tt̄**--tt̄*

Everything before these two letters is eroded. The inscription probably ended in *bt̄t̄*.

CCXXX A loose boulder facing southeast when found.

331 *l zdn bn 'g[nt]*

By *zdn* son of *'g[nt]*

The rock is worn after the *'* and *g*. I have restored *n* and *t* on the basis of the name occurring in KJC 740. Neither of the names is in HIn. See Index a for other occurrences at these sites.

CCXXXII Southeast

332 *l mt'*

By *mt'*

333 *l 'yd bn d'b*

By *'yd* son of *d'b*

CCXXXIII Practically horizontal

334 *l 's<sup>2</sup>s<sup>2</sup>*

By *'s<sup>2</sup>s<sup>2</sup>*

The name is not in HIn. See Index a for other occurrences at these sites.

CCXXXV West

335 *l bn'l*

By *bn'l*

CCXXXVII West

336 *l mb l (h)††*

By *mb l* is [the] drawing

The *h* looks more like an *'*. The drawing that *mb 'l* refers to is a camel suckling a young camel. For the formula used with drawings, see Ch.4.B.1. *mb 'l* is not in HIn. See Index a for other occurrences at these sites.

337            *l 'rs' bn hrs'*  
                   By *'rs'* son of *hrs'*  
                   *'rs' bn hrs'* occurs elsewhere, see Index a.

Cdr 195        A camel suckling a young camel. The drawing is acknowledged by *mb 'l* the author of KJC 336.

CCXXXVIII   Northwest

338            *[l] 'rs'*  
                   [By] *'rs'*  
                   The rock is hammered before the *'*. The outline of the *'* and half of one arm of the *s'* have subsequently been hammered over.

338a          *l s'*  
                   By *s'*  
                   An unfinished text written in crude letters.

CCXXXVIII   East

339            *l s<sup>2</sup>' wt*  
                   By *s<sup>2</sup>' wt*  
                   The text is written in badly formed letters. The name is not in HIn.

340            *l '*  
                   By *'*  
                   Written to the right of KJC 339. The text is unfinished.

341            *l z' nt*  
                   By *z' nt*

CCXLI South southeast

342

*l 'rs'*

By *'rs'*

There is a chip covering part of the *s'* but the reading is certain.

343

*l zhn*

By *zhn*

The name is not in HIn.

CCXLIII North

344

*l hn<sup>o</sup>*

By *hn<sup>o</sup>*

Part of the *n* and most of the *'* is covered by the rein of a drawing of a camel and rider. There is possibly a *g* inscribed under one of the ibex on the rock surface. One of the circles of the letter has been hammered over.

Cdr 199 A camel and rider of whitish patina. There is a stick ibex in the bottom right hand corner and another stick ibex with one horn to the left of the camel and rider. Above are some unidentified lines and a *sījī* board, to the left of which is an unfinished stick animal.

CCXLIV East

345

*l 'lyn*

By *'lyn*

346

*l w 'l*

By *w 'l*

CCXLV Southwest

347

*l t' w rb s'qm bh*

By  $\underline{t}$   $t$ ; and he feels much sickness

For other texts using  $rb$  see, Ch.4.E.1. Unlike the majority of attested examples, the love text is expressed by an expanded  $l$  N phrase, see Ch.4.G.(2). The subject of the love phrase is expressed by the third person suffixed pronoun  $-h$ .

CCL South southwest

348  $l(t)mlh$

By  $(t)mlh$

The second letter is a hammered circle and I have restored it as a  $t$ . The letter might be an  $\dot{t}$ .  $mlh$  is not in HIn although  $m'l$  attested in the dialect, see the Index of names.

CCLII East

349  $l h$

By  $h$

The text is unfinished.

350  $l brr$

By  $brr$

CCLIII East

351  $l m(\grave{)}n nk s^l m^{\circ}n$

By  $m(\grave{)}n$ ; he had sex with  $s^l m^{\circ}n$

The inscription is carelessly hammered and the third letter is damaged by a chip. the second  $m$  is a rectangular shape. Love texts using  $nk$  occur elsewhere, see Ch.4.E.2. This is the only attested example in which this type of text is expressed as an expanded  $l$  N phrase, cf. KJB 63, KJC 347 and see Ch.4.G.(2).

CCLV West

352  $l hr$

By  $hr$

353            *l s'm 'n*  
                   By *s'm 'n*

CCLVII        Northeast

354            *-s'*  
                   *-s'*  
                   On the left side of the rock. Nothing is legible before the *s'*.

355            *l -s'*  
                   By *-s'*  
                   There is a chip between the two letters and another after the *s'*. It is possible the text continues.

356            [*l*] *ġlnt*  
                   [By] *ġlnt*  
                   Only one arm of what is probably a *ġ* remain before the *n*. For other occurrences of *ġnt* at these sites, see Index a.

357            [*l*] *s'yr*  
                   [By] *s'yr*  
                   The *l* has chipped away.

358            *l zhmn*  
                   By *zhmn*  
                   The text is written near the top of the rock.

359            *l s'yr°h bk[rt]*  
                   By *s'yr°* is the young female camel  
                   Written down between the legs of the camel to which it refers. There is hammering over the *r* of the name although traces of the outline of the letter remain. There is a chip in the rock after *k* and I have restored a *r* and *t*. For this formula referring to drawings, see Ch.4.B.1.

360

*l lt*By *lt*

To the right and below KJC 258. The grid of the *t* has been filled in.

361

*[h] ds<sup>2</sup>ry (l) (')mn**[O] ds<sup>2</sup>ry [grant ?] to 'mn*

The rock is chipped before the *d* but a short stroke, probably the tail of a *h* remains. The *l* is a short line, the hook is probably obscured by the following chip. One of the forks of the *'* is obscured by damage to the rock. For this type of prayer, see Ch.4.C.3.

361a

*l 'mr*By *'mr*

Written directly on from the end of KJC 361.

362

*w d 't lt rfd w mty (h)t*

And may *lt* call *rfd*, and *mty* is [the] inscriber

The *f* of *rfd* is a straight line with two hooks facing towards the beginning. The second part of the inscription is written down parallel to the right of the first. The rock is chipped at the end and only parts of the letters *h*, *t* and *t* remain. For this type of prayer, see Ch.4.C.2.

363

*l -lt*By *-lt*

There is an arm showing of the second letter, the rest has chipped away.

Cdr 207

A camel acknowledged by *s'yr* the author of KJC 359.

CCLVIII

An enormous boulder with a natural basin in the centre. The inscriptions are written on the rock surfaces around the basin.

At the west end of the basin, facing north.

364

*l hgs<sup>2</sup>t*By *hgs<sup>2</sup>t*

The name is not in HIn and the root is problematic. Perhaps the fourth letter should be emended to *l* (see the Index of names for *hgl*) although it does not have a hook.

Written on the southern side of the basin, facing north.

365 *l ḡlb*

By *ḡlb*

There is a more recently inscribed wiggley line after the name. *ḡlb* occurs in KJC 368 on this rock and in KJC 395 on the east face.

366 *l kzn*

By *kzn*

The name is not in HIn.

367 *l ḥ(r)ḏ*

By *ḥ(r)ḏ*

The *r* is almost completely covered by later hammering.

368 *l ḡlb (b)n s<sup>2</sup>b-*

By *ḡlb* son of *s<sup>2</sup>b-*

One arm of the *b* of *bn* is lost because of a crack in the rock. The name *ḡlb bn s<sup>2</sup>by* occurs in KJC 395 on the east face of the rock and perhaps a *y* should be restored at the end. *ḡlb* also occurs in KJC 365.

369 *w ds<sup>2</sup>r l hm*

And [may] *ds<sup>2</sup>r* [grant ?] to *hm*

Recent doodling has been hammering between the *h* and the *m* which might cover a further letter of the name as might the hammer marks after the *m*. See Ch.4.C.3 for this type of prayer.

370 *l ṣ<sup>1</sup>mnt bn ḥrm bn mtr*

By *ṣ<sup>1</sup>mnt* son of *ḥrm* son of *mtr*

The inscription is written in a loop inside the horns of a pecked ibex. See Index a for other occurrences of *'s'mnt bn ḥrm*. The author of KJC 372 on this rock might be *'s'mnt's* cousin, see Ch.5.C.2, genealogy 2.

371 *l 'n 'm*

By *'n 'm*

Written to the left of KJC 370.

372 *l 'n 'm bn brd*

By *'n 'm* son of *brd*

The text is written in a curve. For other occurrences of the names see Index a and see KJC 370 on this rock.

373 *grt ' ?*

The letters are inscribed in the same technique and are the same colour as a zig-zag line drawn above. Their patina is much lighter than the inscriptions on the rock and possibly they are a later attempt at copying Hismaic. letters.

On the east side of the basin, sloping west towards the basin.

374 *l ṣhbt*

By *ṣhbt*

There is some doodling or possibly a *wasṣm* between this and KJC 375.

375 *l ḥlṣt*

By *ḥlṣt*

Above and to the left of KJC 374.

376 *l ḥg*

By *ḥg*

Above and to the left of KJC 375.

377 *l 'b'*

By *'b'*

To the left of KJC 376. The name is not in HIn.

378 *l 'bd bn s'yr*

By *'bd* son of *s'yr*

To the left of KJC 377. For other occurrences of *'bd bn s'yr*, see Index a. The circle of the *y* has been filled in.

379 *l hn'*

By *hn'*

To the left of KJC 378.

380 *l 'rs<sup>2</sup> bn 'fth*

By *'rs<sup>2</sup>* son of *'fth*

The name *'rs<sup>2</sup>w* is written in Habataean to the left of the inscription.

Nab. 1 *'rs<sup>2</sup>w*

The name is previously attested in Nabataean (Cantineau 1932: 67). KJC 380 is written by someone called *'rs<sup>2</sup>*.

381 *l 'br*

By *'br*

Written to the right of the patronymic of KJC 380. The *l* and *b* are deeply cut. The *'* is a small indistinct circle and the *r* is written in shallow hammer marks.

382 *ḡtb*

Written below the end of KJC 380. The *ḡ* and *t* are deeply cut and the *b* directly hammered and ill-formed. There is no initial *l* at the beginning of the text. Perhaps it was left out as there is a crack before the *ḡ* and not much space. See Ch.4.A.4. The name is not in HIn.

383 *l (m)s<sup>r</sup>'d*

By *(m)s<sup>r</sup>'d*

The reading is doubtful. All that remains of the *m* is part of a curve. The rest has been hammered over and has chipped away.

- 384            *l knn*  
                  By *knn*  
                  There is an indirectly hammered *l* of pinkish white patina to the left and above  
 the inscription. The name *knn* is only previously attested in Qat. and Sab.
- On the north side of the basin, sloping south towards it.
- 385            *l ḥry°bn s¹'d*  
                  By *ḥry°* son of *s¹'d*
- 386            There are traces of letters under hammer marks above and to the right of KJC  
 385.
- 387            *l 'n 'm*  
                  By *'n 'm*
- On the north side of the basin, sloping away from it to the north.
- 388            *l k*  
                  By *k*  
                  Above and to the right of KJC 387. It is possibly a false start at KJC 389. There  
 is a line, possibly an unfinished cartouche, above the letters.
- 389            *l khl bn s¹ny*  
                  By *khl* son of *s¹ny*  
                  For other occurrences of the name, see Index a.
- 390            *l g 'ṯm*  
                  By *g 'ṯm*  
                  To the left of KJC 389.
- 391            *l 'šlh bn ng' bn qnt*  
                  By *'šlh* son of *ng'* son of *qnt*

*bn ng' bn qnt* is written on a horizontal surface slightly below the first name. For other occurrences of *'šlh bn ng'*, see Index a.

- 392            *l whb 'l*  
                   By *whb 'l*  
                   To the right of the first name of KJC 391.

Cdr 209            There are traces of drawings, two *wusūm*, several hammer marks and unidentified shapes on the rock. The latter are mostly of a whitish or orangey white patina. There are the horns of an ibex above the end of KJC 369 and an ibex with a partially damaged body and long horns inside which is written KJC 370. Above KJC 380 is a directly hammered creature of brown patina with no distinct head.

East

- 393            *l ( 'rs' l*  
                   By ( 'rs' l  
                   One side of the circle of the ' is lost because of a crack in the rock. The *r* has been hammered over.

- 394            *l q̄t bn t(m)*  
                   By *q̄t* son of *t(m)*  
                   The *m* has been hammered over and filled in.

- 395            *l ḡlb bn s<sup>2</sup>by*  
                   By *ḡlb* son of *s<sup>2</sup>by*  
                   See KJC 365 and 368 on the horizontal surface of this rock.

- 396            *l 'rs<sup>2</sup> bn f̄t*  
                   By *'rs<sup>2</sup>* son of *f̄t*  
                   *f̄t* is not in HIn. *'rs<sup>2</sup> bn 'f̄th* occurs in KJC 380 on the top of this rock and in KJC 269 and 576. It is possible that the same name was intended here but, having left out the ' and the *t*, the author did not bother to emend the text or complete the *h* by giving it a tail.

397

*l k*By *k*

Below KJC 394-395. The text is unfinished. Possibly it is an abandoned attempt at writing KJC 398.

398

*l kzy°*By *kzy°*

The tail of the *y* is unusually long and shallower than the rest of the letter, perhaps it is extraneous and an *´* should be read. Neither *kzy* or *kz´* are in HIn.

399

*l ´n*By *´n*

The same letters written in lighter hammer marks are repeated above. Possibly they are a later copy of this inscription.

400

*l ´mr´l*By *´mr´l*

There is no KJC 401.

CCLIX

South

402

*l nḡf h´lrṽ-mr*By *nḡf ???*

The *n* might be an incidental hammer mark. The arms of the *r* have been extended by shallow hammering. The ninth letter is chipped, it might be a *l*, although the hook would be an exaggerated curve. There is room for another letter between it and the following *m*.

403

*l ´tr*By *´tr*

Cdr 211

An ibex below KJC 402, the head is partially damaged.

CCLX

East

404            *l s' d*  
                   By *s' d*

Cdr 212            The *d* of KJC 404 has been changed into a camel. The letter has been used as the body and hump, and a tail, legs, neck and head have been added. For other examples of inscriptions being turned into drawings, see KJC 132 and KJC 431.

CCLXI            Northeast

405            *h ds<sup>2</sup>ry l 'gd s' d*  
                   O *ds<sup>2</sup>ry* [grant ?] to *'gd* good fortune  
                   = KJPr 7  
                   For this type of prayer, see Ch.4.C.3. *s' d* cf. Ar. *sa' d* 'good fortune'.

406            *l knn*  
                   By *knn*  
                   = KJPr 8  
                   The name *knn* is only previously attested in Qat. and Sab. See Index a for other occurrences at these sites.

407            *l 'mn*  
                   By *'mn*  
                   = KJPr 9

CCLXII            Southeast, sloping inwards. The distance between KJC 408 and 410 is not drawn to scale on the facsimile. They are much further apart.

408            *w rfd h̄tt w 'l*  
                   And *rfd* is the inscriber of an ibex  
                   See Pl.XIIb.  
                   The initial *w* is an infilled circle with a cross in it. The *r*, the loop of the *d* and the *'* have been filled in, see Ch.E.2. The final letter *l* is written in the opposite direction to other

letters of the text. See Ch.4.B.2 for this formula used for the authorship of drawings. The ibex referred to is above the inscription.

409            *l rms<sup>l</sup>*  
                   By *rms<sup>l</sup>*  
                   See Pl.XIIIb.

410            *l lt*  
                   By *lt*  
                   The text is above and to the right of KJC 408-409. There is a picture of an archer next to it which was perhaps drawn by *lt*.

411            *l br*  
                   By *br*  
                   Written below KJC 410.

411a           *l rm*  
                   *l rm*  
                   The letter I have read as *l* is inscribed rather far from the *r*. The text and Cdr 213a are inscribed close to ground level and there are small boulders wedged in front of the rock face.

Cdr 213        (a) An ibex with patches on its body in relief, drawn by *rfd* the author of KJC 408. There is an arrow embedded in its stomach. To the right of KJC 409 is a straight line with two arms, see a similar sign to the left of KJC 413 and Ch.6.B.

(b) On the right hand corner of the rock face is a picture of an archer which was probably drawn by *lt*, the author of KJC 410.

(c) At the bottom of the rock to the left of KJC 411a is a drawing of a man with a rectangular body. One of his arms is raised and the other obscured by a chip. To the right is a drawing of a dog.

East

412            *l ‘*

By ‘  
The text is unfinished.

413 *l ms<sup>2</sup>*  
By *ms<sup>2</sup>*  
To the left is a line with two arms, cf. Cdr 213a.

414 *l ‘n*  
By ‘*n*

CCLXII Northeast

415 *l bnbs<sup>1</sup>r*  
By *bnbs<sup>1</sup>r*  
The name is not in HIn. For other occurrences at these sites, see Index a.

CCLXIII Northeast

416 *l grtm*  
By *grtm*  
The name is not in HIn. See Index a for other occurrences at these sites.

417 *bn*  
*bn*  
Nothing else has been inscribed. It could be the name *bn*, see Ch.4.A.4.

418 *rb s<sup>1</sup>qm b gnt*  
*gnt* feels much sickness  
For this type of love text, see Ch.4.E.1.

419 *l grf*  
By *grf*

420 *l rks<sup>1</sup>*

By *rks<sup>l</sup>*

CCLXIII Southeast

421 *l tm*

By *tm*

422 *l h̄m -*

By *h̄m -*

The text is doubtful. There is possibly another letter after the *m*.

Cdr 214 A damaged drawing of an archer and a dog attacking an ibex.

CCLXVII Horizontal

423 *l 'hls<sup>l</sup>*

By *'hls<sup>l</sup>*

The name is not in HIn. See Index a for other occurrences at these sites.

Cdr 220 A stick ibex with a long body and horns. Above is a dog running and, to the right, is a drawing that looks as though it was originally intended to be an ibex of which only the horns and body was completed.

CCLXVII Northwest

424 *l rms<sup>l</sup>*

By *rms<sup>l</sup>*

CCLXX Horizontal

425 *l 'rhz*

By *'rhz*

426 *l mb<sup>l</sup>*

By *mb' l*

The name is not in HIn. See Index a for other occurrences at these sites.

427

*l 'mrñ*

By *'mrñ*

The penultimate letter might be a *b* in which case the text would read *l 'mr bn*.

428

*l ghfl*

By *ghfl*

One of the circles of the *g* is obliterated.

429

*l 'nl*

By *'nl*

Cdr 223

There are two camels to the right of KJC 428, possibly drawn by *ghfl* the author of the inscription.

CCLXXIII

North

430

*l s'lm b*

By *s'lm -*

The text is unfinished. The *m* is a loop without an indentation. The letter I have read as *b* has a line protruding from the back. It is shallower than the curve of the *b* and is most probably extraneous.

CCLXXVI

East

431

*l l'm*

By *l'm*

The *m* has been changed into an ibex. cf. KJC 132 and 404.

432

*l qnlh*

By *qnlh*

The name is not in HIn. See Index a for other occurrences at these sites.

Cdr 228            The *m* of KJC 431 has been later re-used as the body of an ibex. Four legs, a tail, horns and a head have been added. There is a crudely drawn figure with his arms in the air to the right. To the left of KJC 432 is a camel and rider holding a rein and a stick. There is a hooked line above, which could be a Hismaic *l*. The drawing was most probably inscribed by *qnlh*, the author of KJC 432.

CCLXXVII    West

433            *l 'tft bn s'yr*  
 By *'tft* son of *s'yr*  
*'tft* is not in HIn.

434            *l ġs'm*  
 By *ġs'm*

CCLXXXII    North

435            *m 'tr 's<sup>2</sup>q ws<sup>2</sup>d*  
*m 'tr* is the lover of *ws<sup>2</sup>d*  
 This is the only Tham.D text found at these sites.

436            *l 'bd*  
 By *'bd*  
 The *d* is written facing the beginning of the text and the protruding lines are bent round facing the same direction as the loop.

436a           *l mly*  
 By *mly*  
 There is a circle hammered to the right of the inscription and it is possible the name should be read *m 'ly*. Since the technique of inscribing is different from the other letters I have read *mly*.

437            *l 'bdt*

By *'bdt*

438 *l 'wr bn 'mrt bn s'lm*

By *'wr* son of *'mrt* son of *s'lm*

The *m* of *s'lm* is rather far from the *l* to avoid a crack in the rock.

439 *l 'mrt*

By *'mrt*

The *m* is a rectangular shape.

Cdr 233 To the left of KJC 436 is a man holding his arms out horizontally and below KJC 436 is an ibex.

CCLXXXVI South

440 *l 's'lh bn 'rs'*

By *'s'lh* son of *'rs'*

It is possible *'s'lh* was the artist of the unfinished drawing to the left.

441 *w d'b htt*

And *d'b* is [the] inscriber

= KJPr 10

The drawing to which *d'b* refers is of a dog chasing an ostrich. The inscription is written curving round the chest and neck of the ostrich. For this formula referring to drawings, see Ch.4.B.2.

Cdr 237 (a) To the left of KJC 440 are the hind legs, tail and partial body of an ibex, probably drawn by *'s'lh* the author of the inscription.

(b) Below is a seluqi grabbing hold of the tail of an ostrich. The bird has a long back, deep chest and small wings depicted. It was drawn by *d'b* the author of KJC 441.

CCXCI Northwest

442 *-ll bn m- 'ktb bn 'bd*

*-ll son of m- 'ktb son of 'bd*

The rock is chipped at the beginning of the text. There is a chip after the *m* of the second name. There are three equally possibly ways of restoring the name. Either the chip covers a *r* and the name *mr 'ktb* should be read where *ktb* is an alternative orthography to the more usual *ktby* (cf. TIJ 28 in Appendix 2) or the name should be interpreted as a compound of *mr' + 'ktb* with the second ' assimilated (cf. *mr' l* in Saf. (HIn: 537) which is most likely to be a compound of *mr' + 'l* and see Ch.3.A.5). Alternatively, the chip might obscure a *n* and the name read *m[n] 'ktb*, *mn + 'ktb* (cf. *mn' l* in Saf. (HIn: 567)). IF the reading of *'ktb* is correct, it would be the first occurrence of the deity in compound names in the dialect. *'bd 'ktb* occurs in Saf., Naveh TSB A, and, with the article, in Lihyn. Compound names *zdhn 'ktb*, JS L 78, 358 and *grmhn 'ktb*, JS L 290.

442a *w 'rs' hṯṯ bn ḥrs' bn 's'lm*

And *'rs'* is [the] inscriber son of *ḥrs'* son of *'s'lm*

The inscription starts under the stomach of an ibex and curves to the left under the hind legs. *bn ḥrs' bn 's'lm* is written vertically down the rock to the left of a camel. *'rs' bn ḥrs' bn 's'lm* occurs in KJA 112. See Index a for occurrences of *'rs' bn ḥrs'*. For this formula referring to drawings, see Ch.4.B.2.

442b *h ḏs<sup>2</sup>ry s' d l bṣr*

O *ḏs<sup>2</sup>ry* [grant] good fortune to *bṣr*

The first six letters are light orange and the rest a brownish black. The *l* is a straight line. The first letter of the proper name is a short, thick and slightly curved line, I have read it as *b*. For this type of prayer, see Ch.4.C.3.

442c *l bys'*

By *bys'*

The text is written in careless letters spaced rather far apart and the interpretation is somewhat doubtful. *bys'* is not in HIn.

443 *l khl bn s'ny bn gṯṯ bn hml*

By *khl* son of *s'ny* son of *gṯṯ* son of *hml*

The text is written in a cartouche which is lightly hammered in a different technique to that used for the letters. There are two lines with three crossbars attached to it. It is

similar to the lines arranged in the form of a ladder found with some Safaitic texts, although, in those examples, seven lines are inscribed and here there are only three (see Winnett and Harding 1978: 26). For other occurrences of *khl bn s'ny*, see Index a.

443a            *l*  
                   *l*

Written to the right of KJC 443. For possible names without an initial particle, see Ch.4.A.4.

Cdr 243            (a) On the left of the rock face is an ibex and a camel drawn by 'rs', the author of KJC 442a. To the right of the camel is another ibex which was possibly drawn by him as well.

(b) Below and to the right of KJC 442c is a camel and rider. On the left of KJC 443 is a badly drawn stick horse and rider and to the right a seluqi chasing an ostrich facing up the rock. It is uncertain who drew them.

CCXCIV           Southwest

444                *w ftyt htt*  
                       And *ftyt* is [the] inscriber

The inscription is written around the right side of a drawing. For the formula referring to drawings, see Ch.4.B.2.

Cdr 246            An archer shooting an ibex. An arrow is embedded in the animal's stomach. The ibex has a possible beard and feet depicted. A seluqi is attacking it from underneath, three claws are depicted on three of its feet, on the fourth, there are ill-defined. *ftyt* the author of KJC 444 drew the composition.

CCXCV            East

445                *l gs<sup>2</sup>m*  
                       By *gs<sup>2</sup>m*

The inscription is written in a cartouche with an ibex.

Cdr 247            An ibex with long legs and shortish horns drawn by *gs<sup>2</sup>m* the author of KJC 445.

CCXCVI Southwest

446 *l 'bdlh*  
By *'bdlh*

CCXCIX Horizontal

447 *l '-----*  
By *'-----*

The letters are carelessly written and it is probably not a serious attempt at writing an inscription. There is a cartouche surrounding them.

CCCIV South

448 *l 'n 'm bn brd*  
By *'n 'm bn brd*

Written down from more recent drawings of two camel. For other occurrences of *'n 'm bn brd*, see Index a.

449 *l r 'l*  
By *r 'l*

Above and to the right of KJC 448. The name occurs again in KJC 455 on this rock.

450 *l fšyt*  
By *fšyt*

KJC 545 on this rock is also by someone called *fšyt*.

451 *l 'fl*  
By *'fl*

The text is written near the top of the rock.

452 *w 'šlh bn ng' bn qnt hṯṯ*

And *'šlh* son of *ng* ' son of *qnt* is [the] inscriber

The inscription is written down between the legs of a camel which is the drawing *'šlh* is referring to. For another occurrence of *'šlh bn ng ' bn qnt*, see Index a. For the formula, see Ch.4.B.2.

453 *l 'bd*

By *'bd*

The arms of the *d* are bent forwards, the letter is partially damaged by a chip.

454 *w fšyt ḥtt*

And *fšyt* is [the] inscriber

*fšyt* is probably referring to a drawing of a horse and rider to the right of the text.

See KJC 450 also by someone called *fšyt*, and, for the formula, see Ch.4.B.2.

455 *l r 'l*

By *r 'l*

The text is written on the right side of the rock. See KJC 449.

Cdr 253 A camel drawn by *'šlh* the author of KJC 452. To the right is a horse and rider probably drawn by *fšyt* author of KJC 454. The horse's tail fans out at the bottom. Below is an unfinished drawing of a stick animal which probably belongs to the same period. The other drawings are a much lighter patina. On the left side of the rock are two camels, one with one of its front legs slightly bent. Below are two donkeys ? galloping side by side. Below is a man leading a camel and, on the right side of the rock, is a horse and rider carrying a long spear.

CCCV Southeast

457 *l knn bn 'lt*

By *knn* son of *'lt*

*knn* is only previously attested in Qat. and Sab. *'lt* is not in HIn. For other occurrences of *knn bn 'lt*, see Index a.

CCCVI East. See Pl.XIIIa.

458 *l drs' bn dḥk*

By *drs'* son of *dḥk*

On the top left hand of the rock. The first name is written down the rock, the inscription then turns right and the second name is written up the rock. The *k* is written with two arms facing in the opposite direction to that in which the text reads. cf. KJC 264, which is also written by *drs' bn dḥk*, where the *ḥ* of *dḥk* is written *contra* the stance of the other letters.

459 *l ḡnmt*

By *ḡnmt*

To the right of KJC 458. *ḡnmt* occurs five times on this rock, see, KJC 460, 477, 478, 479.

460 *l ḡnmt*

By *ḡnmt*

To the right of KJC 459. See KJC 459.

461 *l bn 'b*

By *bn 'b*

To the right of KJC 460. *bn 'b* occurs eight times on this rock, see, KJC 462, 467, 473, 474, 475, 476 and 482. The name is not in HIn.

462 *l bn 'b*

By *bn 'b*

To the right of KJC 461. See KJC 461.

463 *l nh' ll*

By *nh'??*

To the right of KJC 462. The name is not in HIn.

464 *l mb 'l*

By *mb 'l*

To the right of KJC 463. The name is not in HIn. See Index a for other occurrences at these sites.

- 465            *l 'nn*  
                   By *'nn*  
                   On the top right side of the rock.
- 466            *l ĥ*  
                   By *ĥ*  
                   Written below KJC 463. The text is unfinished.
- 467            *l bn '(b)*  
                   By *bn '(b)*  
                   To the right of KJC 466. The final *b* is badly formed. See KJC 461.
- 468            *l nꜥrlh*  
                   By *nꜥrlh*  
                   To the right of KJC 467. The name is not in HIn.
- 469            *l 'lꜥ*  
                   By *'lꜥ*  
                   On the left side of the rock, below the drawing of two horses. The name is not in HIn. See Index a for other occurrences at these sites.
- 470            *l mħllt frs<sup>l</sup>*  
                   By *mħllt* is [the] horse  
                   The text is written down from between the legs of the horse to which it refers.  
                   The initial *l* is just legible under a penis that has been added to the drawing of the horse. For this formula, see Ch.4.B.1 and see KJA 113.
- 471            *w hd ĥꜥꜥ*  
                   And *hd* is [the] inscriber  
                   The inscription starts between the legs of a drawing of a horse to which it refers.  
                   For the formula referring to drawings, see Ch.4.B.2.
- 472            *l qnꜥt*  
                   By *qnꜥt*

The text is written to the right of KJC 471. The second curve of the *f* has not been completed. The name is not in HIn.

473            *l bn `b*

By *bn `b*

The text is written to the right of KJC 472. There is a *l* after the final *b* which is probably a false start at a further inscription. For occurrences of *bn `b* on this rock see KJC 461. The name is not in HIn.

474            *l bn `b*

By *bn `b*

The text is on the right side of the rock below KJC 469. See KJC 461.

475            *l bn `b*

By *bn `b*

To the right of KJC 474. See KJC 461.

476            *l bn `b*

By *bn `b*

Written to the right of the end of KJC 470. See KJC 461.

477            *l ġnmt*

By *ġnmt*

To the right of KJC 476. See the KJC 459.

478            *l ġnmt*

By *ġnmt*

Written to the right of KJC 477. The *m* and *t* are separated from the rest of the text by the *l* of KJC 479. See KJC 459.

479            *l ġnmt*

By *ġnmt*

The text begins below the *n* of KJC 478. See KJC 459.

480 *w ms' 'd hltt bn° wfs*

And *ms' 'd* is [the] inscriber son of *wfs*

The text starts between the legs of a horse and rider to which *ms' 'd* refers. The *bn* and patronymic are written to the left of the first part of the text. *wfs* is not in HIn. The *b* and *n* are a slightly different colour and technique to the rest of the text and it is not certain that they belong. It is possible that the letters *wfs* are the start of an unfinished text beginning with an introductory *w, wfs* 'And *fs*'.

481 *l 'bn*

By *'bn*

To the right of KJC 480. The ' has been hammered over.

482 *l bn 'b*

By *bn 'b*

To the right of KJC 481. See KJC 461.

Cdr 254 A composition of three horses, two with riders and one with a man standing next to it. The upper drawings were done by *mhlit*, the author of KJC 470, and *hd*, the author of KJC 471, and the lower one by *ms' 'd*, the author of KJC 480. All three horses have heavy bodies and tails fanning out at the bottom with hairs depicted. The dismounted man is carrying a shield, with an inner circle, and larger than the shields depicted elsewhere. He has a sword at his waist and is spearing the rider on horseback. The latter is armed with a sword and carrying a short spear in one hand and holding reins in the other. The lower horseman is holding reins and carrying a sword at the waist. His body has been left in relief and his head is encircled with a band. The spikes coming out from the band might be either a depiction of his hair or a form of head gear.

There is no KJC 483

CCCVII Southwest

484 *l bn( ' )b*

By *bn( ' )b*

One of the forks of the ' has been hammered carelessly giving it the appearance of a *h* or possibly a *ṣ*. *bn 'b* occurs again in KJC 486 on this rock and see KJC 461 for the occurrences of the name on the previous rock. The name is not in HIn.

485            *l 'mn*

By *'mn*

The *n* is a dash rather than a dot.

486            *l bn 'b*

By *bn 'b*

See KJC 484. The name is not in HIn.

487            *l ft(h)t*

By *ft(h)t*

The *ḥ* has not got a tail.

CCCVIII      Southwest

488            *l s' 'd*

By *s' 'd*

489            *l ḥzbr bn 'bd*

By *ḥzbr* son of *'bd*

The *b* and *d* of the last name are written to the left of the ' as there is insufficient space before the edge of the rock to continue the inscription in a line. *ḥzbr* is not in HIn. See Index a for other occurrences of *ḥzbr bn 'bd*.

490            *l yzr*

By *yzr*

CCCIX        West

491            *l bn 'b*

By *bn 'b*

See KJC 461, 484 and 486 for other occurrences of the name in this area of the site.

492            *l 'mn*  
By *'mn*

CCCXII       Horizontal

493            *l bn 'mh*  
By *bn 'mh*

The name is not in HIn. See Index a for other occurrences at these sites.

494            [*l*] *mš' d*  
[By] *mš' d*

This and KJC 495 are partially covered by a later drawing of an ibex. The *l* is completely covered by a leg of the ibex and only part of the *m* is visible.

495            *l [r]s'*  
By *[r]s'*

Most of the third letter is obscured by the rump of the ibex.

Cdr 257       (a) Four ibex, one is being chased by a dog. To the left of KJC 493 is a loop which is damaged at either end by abrasions. Two men with their arms in the air were noted when recording but they are not visible on the photograph.

(b) There are more recent ibex on the rock as well, one in the left hand corner and the other in the right. The latter has only three legs and obscures parts of KJC 494 and 495.

CCCXIV       Southwest

496            *l 'r*  
By *'r*

CCCXV       North

- 497            *l ----*  
                  *l ????*  
                  The letters are carelessly written and badly formed.
- 498            *h ḏs<sup>2</sup>ry l 'mt k-s<sup>l</sup>ṛ*  
                  O ḏs<sup>2</sup>ry [grant] to 'mt ---  
                  For prayers of this type, see Ch.4.C.3. The last word is damaged and the interpretation uncertain.
- CCCXIX       East southeast
- 499            *l s<sup>l</sup>lm 'l*  
                  By *s<sup>l</sup>lm 'l*
- 500            *l hkdn*  
                  By *hkdn*  
                  The name is not in HIn.
- Cdr 262       An ibex, a stick man and an unidentified drawing.
- CCCXX       Northwest
- 501            *l l'm*  
                  By *l'm*  
                  One of the forks of the ' is slightly damaged.
- Cdr 263       Below KJC 501 is a stick animal with one horn.
- CCCXXIII     South
- 502            *l qnt bn 'wd bn 'sft*  
                  By *qnt* son of 'wd son of 'sft  
                  The text is written in a semi-circle. There is a circle that has been hammered in on the inside of the inscription.

503 *l ' bdt*

By *' bdt*

The name is not in HIn. See Index a for other occurrences at these sites.

504 *l s' d*

By *s' d*

Written inside a cartouche.

505 *l yzr*

By *yzr*

Cdr 266        There is a loop with a dot in the middle and below a loop that has been filled in. Two horns and the body of an unfinished ibex. To the left and below is a horseshoe shape, possibly a *wasm*.

There is no KJC 506

CCCXXIV      Southwest

507 *l d ' nln ?*

By ????

CCCXXVII     Horizontal

508 *l bgt bn tm ' l bn nht*

By *bgt* son of *tm ' l* son of *nht*

The *l* of the second name is inscribed in a wavy line. *bgt bn tm ' l* occurs in KJC

24.

509 *l tm*

By *tm*

The *m* is small and faces towards the beginning of the text.

CCCXXXV East

510 *l bnlh*  
By *bnlh*

CCCXXXVI Northeast

511 *w gml h̄t(t)*  
And *gml* is [the] inscriber  
The inscription is written to the left of the camel to which it refers. Only part of the final *t* has been completed. For the formula, see Ch.4.B.2.

Cdr 275 A small neatly inscribed camel drawn by *gml* the author of KJC 511.

CCCXXXVII East

512 *l 'rs<sup>2</sup>lh*  
By *'rs<sup>2</sup>lh*  
The name is not in HIn. See Index a for other occurrences at these sites.

CCCXXXVIII Southeast

513 *l fr*  
By *fr*

There is no KJC 514.

CCCXLV Horizontal

515 *l 'slh*  
By *'slh*

CCCXLVI Northwest

516            *l 'rs' bn hrs'*  
                   By *'rs'* son of *hrs'*  
                   Below the *'* is a further *b*, perhaps the author was going to continue the text and then changed his mind. See Index a for other occurrences of *'rs' bn hrs'*.

CCCXLVIII    Southwest

517            *l d' b htt*  
                   By *d' b* is [the] drawing  
                   To the right of a very damaged drawing of an archer. The position of the word *htt* is somewhat ambiguous. It might belong to this inscription or to KJC 518 by *s'yr*. For this formula referring to drawings, see Ch.4.B.1.

518            *l (s')yr*  
                   By *(s')yr*  
                   The *s'* is partially damaged. See KJC 517.

519            *l tfnt*  
                   By *tfnt*  
                   The second letter is partially covered by abrasions. Below is a *l*, possibly a false start at an inscription. The name is not in HIn.

520            *l h*  
                   By *h*  
                   Written to the right of KJC 519. The text is unfinished.

521            *l s' d*  
                   By *s' d*  
                   The *d* is damaged by chipping on the rock, however, the reading is clear.

Cdr 282        Two men in combat, most of the left hand is damaged by chipping. An arrow is depicted in flight and two others embedded in the arm and thigh of the man on the right. He is holding a bow in one hand and a shield in the other and has a sword at the waist. Below is another archer with later lines added to the drawing. The man is carrying a sword at the waist and

there is an arrow embedded in his chest. There is a loop going from one foot to the knee ?. To the left of KJC 521 is another archer, he is armed with a sword and there is an arrow piercing one of his legs. *d'b* the author of KJC 517 and *s'yr* the author of KJC 518 were probably co-artists although the other authors on the rock might have participated as well.

## Southeast

521a *l n*By *n*

The text is unfinished. There is no facsimile.

CCCXLIX Horizontal

522 *l 'rs' bn ḥrs' bn 's'lm bn ms'lm*By *'rs'* son of *ḥrs'* son of *'s'lm* son of *ms'lm*

*bn ḥrs'* is written below the first name. The *bn* of the third name is written below the first *bn* and then the text continues around to the right. For occurrences of *'rs' bn ḥrs' bn 's'lm* see Index a.

523 *l r 'nrm' ?**l ????*

Cdr 283 A camel and rider with reins depicted.

CCCLII East

524 *l khl*By *khl*525 *l [] bnṣrlh*By *[] bnṣrlh*

There is a short stroke between the *l* and *b*. The name is not in HIn. It occurs again in KJC 525.

- 526            *l 'bd*  
                   By *'bd*  
                   To the right and above KJC 525.
- 527            *l thbb*  
                   By *thbb*  
                   The inscription is surrounded by a lightly hammered cartouche.
- 528            *l hfz̄*  
                   By *hfz̄*  
                   The first two letters are black and the last two light orangey.
- 529            *l bl̄-*  
                   By *bl̄-*  
                   There is hammering after the third letter.
- 530            *l rms<sup>l</sup>*  
                   By *rms<sup>l</sup>*
- 530a           *l b*  
                   By *b*  
                   On the upper surface of the rock. The text is unfinished.
- Cdr 285        A camel drawn in outline some distance to the left of KJC 530a. There is unidentified hammering above KJC 524-530.
- CCCLIII       Northwest
- 531            *l s<sup>2</sup>tr 'fln*  
                   ????
- CCCLV        North. See Pl. XIIIb.
- 532            *l bn 'b*

By *bn 'b*

On the left of the rock. The name is not in HIn. It occurs again in KJC 533, 536 and 536 on this rock and see Index a for other occurrences at these sites.

533

*l bn 'b*

By *bn 'b*

Not in HIn. See KJC 532.

534

*l m*

By *m*

Written above KJC 533. The text is unfinished.

535

*l kms<sup>p</sup>*

By *kms<sup>p</sup>*

The *s<sup>l</sup>* has not got a tail. The name is not in HIn.

536

*l bn 'b*

By *bn 'b*

Written below KJC 535. See KJC 532.

537

*kbl*

*kbl*

The text is written over a ridge in the rock, to the right of KJC 536. See Ch.4.A.4 for possible names without an initial particle.

537a

*l bn 'b*

By *bn 'b*

The name is not in HIn. See KJC 532.

CCCLV

Horizontal

538

*l ms<sup>l</sup> 'd*

By *ms<sup>l</sup> 'd*

This and the following five texts are written inside a cartouche.

539            *rb s<sup>2</sup>q w s<sup>1</sup>qm w s<sup>1</sup>rr b hd 'l n 'rt w ġlmt w bkrt w 'rhl w s<sup>1</sup>l 't w hd bn s<sup>1</sup>m 'n hṯṯ*  
*hd* feels much desire and sickness and happiness towards young girls and young  
 women and maidens and young girls and ‘women’, and *hd* son of *s<sup>1</sup>m 'n* is [the]  
 inscriber

The text begins at the top left of the cartouche and winds round in a zig-zag. The letter I have read as *b* of *bkrt* looks more like a *r*. The *r* of *'rhl* was originally left out and has been added slightly below the ' and *h*. For love texts of this kind, see Ch.4.E.1. The occurrence of a clearly plural form in *'rhl* suggests that all the substantives after the preposition 'l ‘towards’ (Ar. *'ilā*) are feminine sound plurals rather than singular forms. *n 'rt* ‘young girl’, Heb. *n<sup>e</sup> 'ara*; *ġlmt* ‘young woman’, Ar. *ġulāmah*; *bkrt* ‘young girl’, Ar. *bakrah*; *'rhl* ‘ewes’, cf. Ar. *rihl*, pl. *'arhul*, the word might refer to female sheep or by extension ‘young women’. The root *sl'* in Ar., Heb. and Syr. has the meaning cleave and Ar. *sil'* is a ‘cleft, fissure’ perhaps denoting here the female genitals. For the phrase *w N hṯṯ* at the end, see Ch.4.G.(3).

540            *l rms<sup>1</sup>*  
 By *rms<sup>1</sup>*  
 Written between two lines of KJC 539.

541            *l b*  
 By *b*  
 An unfinished text inscribed between the word *n 'rt* and the *t* of *ġlmt* of KJC 539.

542            *l g*  
 By *g*  
 Below KJC 539. The text is unfinished. The similarity of the infilling of the *g* with that in texts by *gs<sup>2</sup>m* on this rock (KJC 544, 546) suggests he might have started to write his name here.

543            *l fyt*  
 By *fyt*  
 Written directly on from the end of KJC 539. There is a slight gap between the *y* and *t*.

## Southwest

544      *l gs<sup>2</sup>m*  
           By *gs<sup>2</sup>m*  
           Written below the cartouche surrounding KJC 538-543. The letters are joined by a line running through the middle to the *m*. The name occurs again in KJC 546 on this rock.

545      *l s<sup>2</sup>*  
           By *s<sup>2</sup>*  
           To the right of KJC 544. The text is unfinished.

546      *l gs<sup>2</sup>m*  
           By *gs<sup>2</sup>m*  
           See KJC 544.

547      *l ġnmt*  
           By *ġnmt*

CCCLVI    East

548      *l gs<sup>2</sup>m*  
           By *gs<sup>2</sup>m*  
           See KJC 544.

CCCLVII    North

549      *l ġ*  
           By *ġ*  
           The tail of the *ġ* curls back to join the *l*. The text is unfinished.

CCCLVIII    Northeast

550      *l grm*  
           By *grm*

- 550a            *l g*  
                   By *g*  
                   One circle of the *g* has been filled in. The text is unfinished. Possibly *grm* of  
 KJC 550 was going to inscribe his name again.
- 550b            *l 'fl*  
                   By *'fl*
- CCCLIX        Southeast
- 551             *l 'wd*  
                   By *'wd*
- CCCLX         West
- 552             *l s<sup>2</sup> 't'*  
                   By *s<sup>2</sup> 't'*  
                   The letters are crudely hammered. One line of the grid of *t* is covered by a chip.  
 The name is not in HIN.
- CCCLXI        Northeast
- 553             *l knn[]*  
                   By *knn[]*  
                   There are three dots after the *k*, two are inscribed one above the other inside the  
 arms of the *k* and the third, after them. *knn* is only previously attested in Qat. and Sab.
- 554             *l s<sup>2</sup>brmt*  
                   By *s<sup>2</sup>brmt*  
                   The name is not in HIn. It occurs as well in KJB 107.
- 555             *h ds<sup>2</sup>ry l m 'z s<sup>1</sup> 'd ngy w try*  
                   O *ds<sup>2</sup>ry* [grant] to *m 'z* good fortune of deliverance and sufficiency

The text is written down the rock and then turns in a loop up. For the form of the prayer, see Ch.4.C.3. The expression of *s' d ngy* is a construct. For other occurrences of the substantive *s' d*, see KJC 405 and 442b; *ngy*, cf. Ar. *najā* 'deliverance'; *try*, cf. Ar. *tarā* 'sufficiency', the word occurs again in KJC 729.

Cdr 287        To the left of KJC 553 is an ibex and below KJC 555 is another one.

CCCLXII      Horizontal

556            *lf-*  
                   By *f-*  
                   There is a dash after the *f* which is possibly the beginning of a third letter.

CCCLXIII     North

557            *l hn 'lh*  
                   By *hn 'lh*

558            *l gs<sup>2</sup>m*  
                   By *gs<sup>2</sup>m*

Cdr 288        A man with a shield and to the right a man shooting a bow. The name of the artist *gs<sup>2</sup>m* is inscribed between them.

CCCLXIV      Southeast

Two modern Arabic inscriptions. There are no diacritical points.

CCCLXV      Horizontal

559            (*l*) (*g*)(*h*)(*f*)*l*  
                   By (*g*)(*h*)(*f*)*l*  
                   The text is damaged at the beginning. Part of the initial *l* has chipped away and only a circle of the *g* remains. The tail and spine of the *h* have been lost.

CCCLXVII Northeast

560

*l mrh°*

By *mrh°*

It is possible the last letter is a *t*. The name is not in HIn.

CCCLXIX Northeast

561

*l d`b*

By *d`b*

562

*l hs²s²*

By *hs²s²*

There is a further line to the left of the text. It is possible that the name should be read *hll*.

563

*l bn`b*

By *bn`b*

The name is not in HIn. See Index a for other occurrences at these sites.

564

*l `mn*

By *`mn*

565

*l `s²sr*

By *`s²sr*

Written directly on from the end of KJC 564. The name is not in HIn. See Index a for other occurrences at these sites.

CCCLXX Southeast

566

*l h-fnn*

By *h-fnn ?*

The third letter has been filled in.

Cdr 291 An ibex inscribed above KJC 566.

CCCLXXI Horizontal

567 *l yrfn*

By *yrfn*

The name is not in HIn. It occurs in KJC 239 as well.

CCCLXXIII North

568 *l tbr*

By *tbr*

569 *l (m)l*

By *(m)l*

The second letter is a loop and does not have the usual indentation of a *m*.

570 *l 'r 't*

By *'r 't*

Cdr 293 Two camels. The top right hand one has a line which is shallower than the rest of the drawing between its two front legs. The bottom one has a line extending from its shoulders.

CCCLXXIV Horizontal

571 *l 'yl*

By *'yl*

CCCLXXVI West

572 *l bls<sup>r</sup>bn rħmġ*

By *bls<sup>r</sup>son of rħmġ*

The fourth letter is damaged and is not facing in the direction of the text. Neither of the names are in HIn.

CCCLXXVII Horizontal, a loose boulder

573 *l 'rs<sup>2</sup> bn 'fth*

By *'rs<sup>2</sup>* son of *'fth*

The text runs into the end of KJC 574. For other occurrences of *'rs<sup>2</sup> bn 'fth*, see KJC 269 and 380.

574 *l qb 'n bn 'bd 'bdt*

By *qb 'n* son of *'bd 'bdt*

*'bd 'bdt* is not in HIn.

575 *l kmy bn tmlh*

By *kmy* son of *tmlh*

*kmy bn tmlh* occurs in KJA 132.

576 *l hn '*

By *hn '*

576a *l- '--*

By- '--

The text is badly damaged.

577 *l s'd*

By *s'd*

The name is not in HIn.

578 *l lhm---*

By *lhm*

The text has hammering going through it and the last three letters are uncertain.

579 *l hg*

By *hg*

The *l* and *g* are roughly hammered whilst the *h* is well-formed.

CCCLXXIX West

580 *l 's'mnt*

By *'s'mnt*

There are two curved lines to the right of the text below which the rock has chipped away. It is probably all the remains of a drawing of an ibex.

CCCLXXXIII North

581 *l whbl*

By *whbl*

Hammering joins the *b* to the *l*.

CCCLXXXV East

582 *l 'rhz b*

By *'rhz -*

The final letter is probably a *b* although one arm is rather long. Possibly *'rhz* was going to continue with his father's name and then abandoned the text.

CCCLXXXVI North

583 *l 's<sup>2</sup>*

By *'s<sup>2</sup>*

The letters are arranged in a circle. It is possible the *s<sup>2</sup>* is a line of an unfinished letter.

583a *l hfz*

By *hfz*

584 *l ' -*

By ' -  
The rock is chipped after the ' -

585            *l grf*  
By *grf*

CCCLXXXVII North. See Pl.XIVa.

586            *l tyft*  
By *tyft*  
On the left side of the rock.

587            *l d' b*  
By *d' b*  
To the right of KJC 586.

588            *l m' s' l bn' dd*  
By *m' s' l* son of *' dd*  
To the right of KJC 588.

589            *l drg*  
By *drg*  
Above the text there is another inscription which has been completely hammered out.

590            *nyk°-- --r' t ks' by b s' f' lhgbhns<sup>2</sup>mm*  
--- had sex repeatedly with a woman -----

I cannot translate this text satisfactorily but it may be worth mentioning some of the possibilities and difficulties. The first word *nyk* is clear despite the fact that the tail of the *k* is slightly curved, and probably the rest of the inscription is related to love or sexual activity. The name of the subject of the verb is covered by hammer marks as is the first letter of the object which I would restore as *m* and read *mr' t*, Ar. *mara' ah* 'woman', which occurs in KJA 20 and KJB 129. The *s'* of the next word has been left out and is written to the right of the *k*. The next letter is probably a *b* although the curve is not as pronounced as the other *b*'s in the text. I am

inclined to read the word *ks<sup>l</sup>by* as a name either of the woman or in construct with *mr<sup>l</sup>t* ‘the wife of *ks<sup>l</sup>by*’. *ks<sup>l</sup>by* is not in HIn.

There are several possible divisions of the following letters and none of them are altogether satisfactory. One alternative is to read *bš* and translate it from Ar. *bays* ‘difficulty’, here as an adverbial particle ‘with difficulty’, cf. my suggestion for ‘š in KJA 28. A second alternative would be to divide the letters *b šf*’ where *b* would be the infinitive noun *safā* ‘of the verb *safā* meaning ‘happiness, joy’. *b* would be the preposition ‘with’ and the phrase would translate as ‘with happiness’. I cannot see with either of these how the rest would translate.

## CCCLXXXVIII Northeast

591 *l š dt*By *š dt*

The *š* is joined to the ‘. There is a second loop inscribed on to the *d* which has been used to join it to the *t*.

592 *l bny*By *bny*

Above KJC 591.

593 *l rhz*By *rhz*

Below and to the right of KJC 592.

## CCCLXXXIX Northeast

594 *l ’ bdt*By *’ bdt*

The name is not in HIn. See Index a for other occurrences at these sites.

595 *l tgd<sup>o</sup>*By *tgd<sup>o</sup>*

The letter at the end is a unusual shape being a circle with two lines protruding. It might be a *d* or an unfinished *w*. The name is not in HIn.

596            *l 'šlh*  
                   By *'šlh*

Cdr 300        Two ibex to the left of the inscriptions.

CCCXC        Northeast

597            *l 'l bñ nhk°*  
                   By *'l* son of *nhk°*

The letters are crudely inscribed. The *b* has a deep curve, the *h* has a small fork and the arms of the *k* are somewhat curved. There is a *m* above the *s'* which might be a letter that has been left out of the text and, perhaps, the first name should be read '*lm*, although the letter is rather far away to be certain of this.

CCCXCI       West, a loose boulder

598            *l r'(y)*  
                   By *r'(y)*  
                   The tail of the *y* is slightly obscured by a chip.

599            *l r--*  
                   By *r--*  
                   The rock is chipped after the *r*.

600            *l m°--*  
                   By *m°--*  
                   Only a curve remains of the second letter. It might be a *m*. The rock is chipped after it.

601            *l bs²*  
                   By *bs²*  
                   To the left of a drawing of a camel. The name is not in HIn. It is possible the text is unfinished.

- 602            *l drg*  
                   By *drg*  
                   The text is written below KJC 601.
- 603            *l ḥrm*  
                   By *ḥrm*  
                   Following on from the end of KJC 602. Part of the *m* is lost under hammering and rubbing.
- 604            *l ḡfrt*  
                   By *ḡfrt*  
                   Inscribed across the end of KJC 603.
- 605            *l ḥrsʿ*  
                   By *ḥrsʿ*  
                   Below KJC 604.
- 606            *l sʿhr*  
                   By *sʿhr*  
                   On the right hand side of the rock. There is a line going from the *sʿ* to the *h* giving the latter letter the appearance of a *ḥ*.
- 607            *l ʿ*  
                   By *ʿ*  
                   The text appears to be unfinished. There is a line to the right of the *ʿ*.
- 608            *l bn ʿmh*  
                   By *bn ʿmh*  
                   The name is not in HIn. See Index a for other occurrences at these sites.
- Cdr 301            The central part of the rock has been smoothed and worn by rubbing. A camel and rider with a rein and a stick depicted. Below is part of the body and hind legs of an animal.

## Vertical west edge

- 609            *l km 't*  
                   By *km 't*  
                   The name is not in HIn. It occurs in KJA 259 and 657 as well.
- 610            *l whf*  
                   By *whf*  
                   Written horizontally on the top left side of the rock.
- 611            *l bntrb*  
                   By *bntrb*  
                   Written from right to left under KJC 610. The name is not in HIn. It occurs again in KJC 611, 640.
- 612            *w l*  
                   Written below the final *b* of KJC 611. The letters might be the start of a text, see Ch.4.B.3, or a continuation of KJC 611.
- 613            *l grf*  
                   By *grf*  
                   Written vertically down the rock to the right of KJC 610-611.
- 614            *l gs<sup>2</sup>(m)*  
                   By *gs<sup>2</sup>(m)*  
                   The *m* is badly formed being a circle with a line across the upper part.
- 615            *l 'rs<sup>l</sup> bn hrs<sup>l</sup>*  
                   By *'rs<sup>l</sup> son of hrs<sup>l</sup>*  
                   The initial *l* and the first name is written on a different surface of the rock and reads in the opposite direction to the rest. See Index a for other occurrences of *'rs<sup>l</sup> bn hrs<sup>l</sup>*.
- CCCXCII      West

- 616            *l y*  
                   By *y*  
                   The text is unfinished. There is a *l* to the left.
- 617            *l k*  
                   By *k*  
                   The text is unfinished. There is a *l* above and to the right and a *h* below and to the right.
- 618            *l gs<sup>2</sup>m*  
                   By *gs<sup>2</sup>m*
- 618a           *bđ*  
                   *bđ*  
                   Written to the right of KJC 618. See Ch.4.A.4 for possible names without an initial particle.
- Cdr 302        A camel and rider most probably drawn by *gs<sup>2</sup>m* the author of KJC 618.
- CCCXCV       West
- 619            *l gl*  
                   By *gl*  
                   The two *l*'s have been written facing towards each other. One of the circles of the *g* is shallower than the rest of the letter.
- CCCXCVI      Horizontal
- 620            *l ns<sup>2</sup>l bn zrt bn nw(y)*  
                   By *ns<sup>2</sup>l* son of *zrt* son of *nw(y)*  
                   The rock is chipped at the end and only half of the *y* is visible.
- 621            *l nr nñ*  
                   By *nr nñ*

The second *n* is a slightly larger dot than the others. The name might read *nrn* but it is more likely the text is unfinished.

622            *l (g)s<sup>2</sup>m*

By *(g)s<sup>2</sup>m*

Part of the *l* and one of the circles of the *g* has been hammered over and filled in and part of the *m* is chipped away.

CCCXCVII    North northeast

623            *l hn'*

By *hn'*

CCCXCVIII   Northeast

624            *l whblh*

By *whblh*

CCCXCIX     West southwest

625            *l 'lt*

By *'lt*

On the left side of the rock. The name is not in HIn. See Index a for other occurrences at these sites.

626            *l b[n]y bn s'mnn*

By *b[n]y son of s'mnn*

The third letter has completely chipped away. The restoration of *n* is based on the smallness of the gap. *s'mnn* is not in HIn.

627            *l d*

By *d*

To the right of the *bn* of KJC 626. The text is unfinished.

- 628            *l bgl*  
                  By *bgl*  
                  The name is not in HIn. See Index a for other occurrences at these sites.
- 629            *l 'rs'*  
                  By *'rs'*
- CD             North
- 630            *l 'yln*  
                  By *'yln*
- 631            *l 'hls'*  
                  By *'hls'*  
                  The name is not in HIn. See Index a for other occurrences at these sites.
- CDa            Southwest
- 631a           *l 'bd'yb*  
                  By *'bd'yb*  
                  The final letter is a quite different shape from the *b* of *'bd*, a feature which occurs in MuNJ 1 which is possibly by the same man. The name is not in HIn. See KJA 168 for another occurrence and Ch.5.A.1.
- CDI            Northeast
- 632            *l gs<sup>2</sup>m*  
                  By *gs<sup>2</sup>m*
- CDII           Southwest
- 633            *l w*  
                  By *w*  
                  The text is unfinished.

Cdr 303a Two camels below KJC 633.

CDIII East

634 *l bnbs<sup>1</sup>r bn s<sup>2</sup>kr*

By *bnbs<sup>1</sup>r* son of *s<sup>2</sup>kr*

*bnbs<sup>1</sup>r* is not in HIn. It occurs in KJA 118 and 634 as well.

635 *l ftyt*

By *ftyt*

636 *l ‘*

By ‘

The text is probably unfinished although the *l* at the end of KJC 637 might belong to it, the name reading *l*.

637 *l qnlh*

By *qnlh*

For the *l* after the *h*, see KJC 636. The name is not in HIn. See Index a for other occurrences at these sites.

CDV South

638 *l ‘n ‘m bn brd bn mtr*

By ‘n ‘m son of *brd* son of *mtr*

For other occurrences of ‘n ‘m *bn brd* see Index a and see Ch.5.C.2, genealogy 2.

639 *l brqs<sup>2</sup>*

By *brqs<sup>2</sup>*

Cdr 308 An ibex most probably drawn by *brqs<sup>2</sup>* the author of KJC 639.

CDX Southwest

640 *l bntrb*

By *bntrb*

The name is not in HIn. It occurs again in KJC 284 and 611.

CDXI Northwest. See Pl.XIVb.

641 *l 'ly bn 'sfr mn 'l mzn w dkrt lt 's<sup>2</sup>[y] 'n kllhm*

By 'ly son of 'sfr from the tribe of *mzn*; and may *lt* remember our companions, all of them

The inscription starts on the right and then curls round inside itself. The *y* of 's<sup>2</sup>y' has been left out and the *m* of *-hm* at the end is some distance from the previous letter. The tribal affiliation is introduced by *mn* 'from' a form which is not previously attested in the dialect but occurs in Nabataean, see Ch.4.A.1. The tribal name *mzn* occurs in AMJ 138 and *mznyt'* (fem) occurs in a Nabataean text from *Madā'in Šālih* in Saudi Arabia (Cantineau 1930: 113), see Ch.5.D. For this type of prayer, see Ch.4.C.1.

CDXIII Horizontal

642 *l '(n) 'm l---m°*

By '(n) 'm l---m°

The line joining the ' to the ° obscures the *n*. After the name 'n 'm the text is damaged and mostly illegible.

643 *l m---*

By *m---*

The rest of the text is illegible.

There is no KJC 644.

CDXIII Southwest

645 *l 'n 'm bn brd*

By 'n 'm son of *brd*

For other occurrences of 'n 'm *bn brd*, see Index a.

CDXV East. See Pl.XVa.

646 *w 'n 'fl*

And I am 'fl

This is the only example among these inscriptions where the phrase *w 'n* (Ar. *wa 'anā*), most frequently attested in Tham.C, is used to express simple authorship, see Ch.4.A.5. KJC 647 is possibly written by 'fl's father.

647 *w 'bdlg d 'l gy*

And 'bdlg of the tribe of gy

For texts of simple authorship introduced by *w*, see Ch.4.A.3. It is interesting that 'bdlg (Nab. 'bd 'lg etc. and cf. modern *al-Jī* near Petra, see KJC 205 and Ch.5.A.1) is from a tribe with the name gy which most probably has the same derivation. The name 'fl *bn 'bdlg* occurs in KJC 205 and the two texts on this rock are possibly written by father and son.

Cdr 310a Below the end of KJC 647. An animal ?, four legs depicted, a tail and a head.

CDXVII Southwest

648 *w d ' ds<sup>2</sup>ry rb°w dfrn h††*

And may *ds<sup>2</sup>ry* call *rb°*, and *dfrn* is [the] inscriber

The two clauses of the text are written parallel to each other, the beginning is on the right. The rock is chipped after the second name but traces of a *b* remain. For this type of prayer, see Ch.4.C.2. *dfrn* is not in HIn. It occurs KJC 53 and KJC 45 as well.

CDXVIII North

649 *s'm 't k[tby]*

That *k[tby]* may hear

The text is unfinished. The  $s^l$  and  $m$  are written with a vertical stance in a horizontal text. cf. KJC 46 where the shape of the  $m$  is similar as well and see Ch.2.H. For this type of prayer, see Ch.4.C.4.

CDXIX Northwest

650  $l \underline{d}^l b$   
By  $\underline{d}^l b$

CDXX Southeast

651  $l \text{'rs}^l$   
By  $\text{'rs}^l$

652  $l s^l b--$   
By  $s^l --$

The rest of the text is damaged. There are several probably letters to the left but I cannot make sense of them.

CDXXIII West

653  $l \dot{g}tm$   
 $l \dot{g}tm$

654  $l s^2\grave{s}r$   
By  $s^2\grave{s}r$

CDXXV Horizontal

655  $l t--$   
By  $t--$

Some of the  $t$  is chipped away and the rest of the text is lost.

656  $l -- bn s^l( \text{'})r$

By -- son of *s<sup>l</sup>( ' )r*

The first name is damaged although traces of letters remain. The ' is partly obscured by a chip.

Cdr 314      The outline of an animal ?.

CDXXVII      North northeast

657            *l k̄m 't*

By *k̄m 't*

The *l* has been joined to the *k* and the arms of the *k* are joined to form a loop. The name is not in HIn. It occurs in KJA 259 and 609 as well.

658            *w tmlh ḥtt*

And *tmlh* is [the] inscriber

For this formula used to express simple authorship, see Ch.4.A.2.

659            *ny(k) 'mh mn s<sup>2</sup>h r ' s<sup>l</sup>fr*

'*mh* had sex repeatedly with *mn* desiring the sight of beauty ??

The text begins below KJC 657 and curves down the rock. The last three letters turn sharply upwards. The reading of the *k* is doubtful as the tail is indistinct. *s<sup>2</sup>h* cf. Ar. *šāh<sup>i</sup>n* 'desiring'; *r* cf. Ar. *ra 'y* 'sight', the word occurs in an unpublished 'love' prayer HS 950. The word *sāfir* in Ar. is used of a woman having her face uncovered which would be inappropriate here, Syr. *šūfrā* on the other hand means 'beauty'. For other texts using *nyk*, see Ch.4.E.2.

660            *l q[n]lh*

By *q[n]lh*

To the right of the beginning of KJC 659. Rough hammering joins all the letters of the text except the final one. The *n* is obscured and most of the fork of the *h* is covered by hammering. The name is not in HIn. See Index a for other occurrences at these sites.

661            *l 's<sup>2</sup>yr*

By *'s<sup>2</sup>yr*

Above and to the right of KJB 660. The name is not in HIn. See Index a for other occurrences at these sites.

662 *l s' m*

By *s' m*

To the right of KJC 661.

662a *l g s' p*

By *g s' p*

The reading is doubtful. There is a line joining the *l* to the final letter of KJC 662 and another joining the *g* with the letter I have read as *s'*. The name is not in HIn.

663 *l hhd -*

By *hhd -*

There is hammering after the *d* which might be a further letter. The name is not in HIn.

664 *l qym*

By *qym*

On the left side of the rock below and to the right of KJC 657.

665 *l qymt bn s' d*

By *qymt son of s' d*

The text is written below KJC 662. The *l* is joined to the *q* by two ligatures and part of the *m* is covered by an abrasion. KJB 115 is also by someone called *qymt bn s' d*.

666 *l rms'*

By *rms'*

Below KJC 661. The *r* has been joined to the *l* and the tail of the *s'* at the end runs into the *m*. The *m* is a rectangular shape without an indentation. The name occurs again in KJC 670 on this rock.

667 *l (t)m bn (g)m*

By *(t)m bn (g)m*

To the right of KJC 666. The text is extremely doubtful. The field copy has a *t* for the second letter but it is difficult to justify from the photograph. The penultimate letter is a line with a tail which might be a *ḡ*. The second *m* is written slightly to the left.

668 *l brr bn 's'mn(t)*

By *brr* son of *'s'mn(t)*

Starting to the right of KJC 662a. The *t* is inscribed to the right of the *n* and is obscured by a chip. The names occur again in KJC 128 and 257.

669 *l -brñ°*

By *-brñ°*

On the right side of the rock. The second letter is a dash and the other letters doubtful.

670 *l rms<sup>l</sup>*

By *rms<sup>l</sup>*

Below and to the right of KJC 669. See KJC 666.

671 *l s<sup>l</sup>dn*

By *s<sup>l</sup>dn*

Part of the *s<sup>l</sup>* is covered by an abrasion.

672 *l qnm bn qn*

By *qnm* son of *qn*

To the right of KJC 671.

673 *'[n] ḡr b kbr*

I am fond of *kbr*

On the lower right hand corner of the rock. There is an abrasion before the first *ḡ*. I have restored a *n* on the basis of the expression *'n ḡr b* occurring elsewhere, see Ch.4.E.3. The back of the *k* is shallower than the rest of the letter. KJC 673a begins directly after the end of this text and it is possible it is a continuation: *(w) mḡny--* (And) *mḡny--*.

673a *(w) mḡny--*

(And) *mġny*--

Written after the end of KJC 673. The letters after *y* are hammered over. For texts of simple authorship introduced by *w*, see Ch.4.A.3. See KJC 673.

674 *w ġñt*

And *ġñt*

The first letter is a circle that has been completely filled in and the centre of the grid of the *t* has been hammered over. See Ch.4.A.3 for names introduced by *w*.

675 *l s'yr bn s'lm bn ft*

By *s'yr* son of *s'lm* son of *ft*

To the right of KJC 674. The *s'* of *s'lm* has been filled in. The third name is written to the right of the rest of the text, it is possible that there are further letters under the abrasion and the name continues on the other side of the *h* of KJC 676b, see KJC 713. The name *ft* is not in HIn. *s'yr bn s'lm* occurs elsewhere, see Index a. KJC 676a on this rock is also by someone called *s'yr*.

676 *l hg°*

By *hg°*

The text is written squashed up to the right of the *s'* of the first name of KJC 675. Part of the *l* and *h* are covered by an abrasion and the circles of the *g* have been completely filled in.

676a *w s'(y)r ħt[t]*

And *s'(y)r* is [the] inscriber

Below the drawing of a camel to which it refers. Half of the *w* has been filled in and the *y* and final *t* are obscured by hammering. For the formula referring to drawings, see Ch.4.B.2. KJC 675 is also by someone called *s'yr*.

676b *l fġtn*

By *fġtn*

The name is not in HIn. See Index a for other occurrences at these sites.

Cdr 316        A camel and rider drawn above KJC 670. A camel with its front legs hobbled above KJC 676a, the author of which says he is the inscriber.

CDXXIX       South

677            *l lgm*  
By *lgm*

678            *l gs't*  
By *gs't*

The text is written above and to the right of KJC 677. The letters are carelessly hammered and badly formed. The top circle of the *g* has been almost completely filled in. The name is not in HIn.

Southeast

679            *l hn' b (or r)*  
By *hn' -*

The text is written horizontally. There is a carelessly hammered *b* or *r* after the *'*. The text is probably unfinished.

680            *l ftyt bn' -wr*  
By *ftyt* son of *'-wr*

The *bn* and patronymic are written below the first name. The second letter of the final name is covered by a chip although the arms of the letter are still legible.

CDXXX        East

681            *l tġt*  
By *tġt*

The text is written on the top left hand part of the rock.

682            *l 'bd bn --*  
By *'bd* son --

The first four letters are written in a circle and *bn* below. No further letters are legible.

683 *l 'yl*

By *'yl*

The text is written below and to the right of KJC 682.

684 *l gs<sup>2</sup>m*

By *gs<sup>2</sup>m*

The inscription is written down from underneath the legs of a camel. Both the inscription and drawing are surrounded by a cartouche.

685 *l 'bd bn s<sup>1</sup>yr*

By *'bd* son of *s<sup>1</sup>yr*

Above KJC 684. The text is written down and then curves to the right. For other texts by *'bd bn s<sup>1</sup>yr*, see Index a.

686 *l hg bn mh[s]*

By *hg* son of *mh[s]*

On the left side of the rock. The rock is chipped after the *h* and I have restored a *s* on the basis of the name occurring in KJA 128. *mh[s]* is not in HIn. See Index a for other occurrences at these sites.

687 *l knn bn 'lt*

By *knn* son of *'lt*

The text is written to the right of KJC 686. *knn* is only previously attested in Qat. and Sab. *'lt* is not in HIn. For other occurrences of *knn bn 'lt*, see Index a.

688 *l 'n 'm*

By *'n 'm*

Above and to the right of KJC 687.

689 *l ws<sup>1</sup>q*

By *ws<sup>1</sup>q*

Below KJC 688.

690

*w ftyt htt (bn) s<sup>2</sup>'n*

And *ftyt* is [the] inscriber son if *s<sup>2</sup>'n*

Written down from the legs of a feline which is part of the drawing to which the inscription refers. The reading after *htt* is doubtful. The *b* and *n* are joined and look like a *t*. The next letter has a slight hook although but it seems to be a different colour to the rest of the letters.

690a

*l f<sub>s</sub>yt*

By *f<sub>s</sub>yt*

To the right of KJC 690. The *t* is partially covered by an abrasion.

Cdr 318

(a) A camel and rider drawn by *gs<sup>2</sup>m* the author of KJC 684.

(b) A feline with three claws depicted on its paws. It is being attacked by a man with a spear ? and carrying a sword at his waist. *ftyt* the author of KJC 690 was the artist.

691

*wtn 'dn*

???

The letters are written in a circle and it is uncertain how they should be interpreted.

Cdr 319

Of a whitish patina, a stick horse with a line for the rider ?

CDXXXII

Southeast

692

*l hrs'*

By *hrs'*

CDXXXIII

Almost horizontal, sloping slightly east

693

*l d' b*

By *d' b*

CDXXXIV

Practically horizontal, sloping slightly southeast

- 694            *l bn 'b*  
                   By *bn 'b*  
                   The name is not in HIn. See Index a for other occurrences at these sites.
- CDXXXV        West
- 695            *l qrs<sup>2</sup>*  
                   By *qrs<sup>2</sup>*  
                   The *l* has a proportionally long hook. The name is not in HIn. It occurs in KJB  
 132 as well.
- CDXXXVI        Northeast
- 696            *l grf*  
                   By *grf*
- 697            *l s'nn*  
                   By *s'nn*  
                   Below KJC 696. The *l* is indistinctly hammered.
- 698            *l ( ' )slh*  
                   By ( ' )*slh*  
                   One forks of the ' is covered by a chip and the other is inscribed at a right angle  
 to the stroke.
- 699            *l bll bn shb*  
                   By *bll* son of *shb*  
                   The final *b* is more rounded than the other *b*'s of the text.

Rocks CDXXXVIII-CDXLIX are all loose boulders.

CDXXXVIII    Small loose boulder, inscribed surface sloping west when found

700 *l 's'mnt bn ḥrm bn mtr*  
 By *'s'mnt* son of *ḥrm* son of *mtr*  
 Written in a loop inside a cartouche. For other occurrences of the name, see  
 Index a and see Ch.5.C.2, genealogy 2.

701 *l lb 't bn n 'm*  
 By *lb 't* son of *n 'm*  
 The last name turns to the right.

702 *l 'yl*  
 By *'yl*  
 Written directly on from the end of KJC 701.

CDXXXIX Small loose boulder, facing east when found

703 *l tmlh bn 'bd*  
 By *tmlh* son of *'bd*  
 The *bn* and patronymic are written below the first name.

CDXXXIXa A loose boulder. The inscribed surface was facing west when found

703a *l 'r-r-bm*  
 By ----  
 Most of the rock face has eroded away and only some of the letters are complete.

CDXXXIXb A loose boulder, the inscribed surface was facing west when found

703b *l 'rn*  
 By *'rn*

CDXL A loose boulder, facing west when found

704 *l z*  
 By *z*

Both letters are extremely faint.

CDXLI A loose boulder, the inscription was on a horizontally facing surface when found

705 *l 'n 'm bn brd*

By 'n 'm son of *brd*

The *m* is partly damaged but otherwise clear. For other occurrences of 'n 'm *bn brd*, see Index a.

706 *l bn 'b°*

By *bn 'b°*

The final letter is shallow and indistinct. The name is not in HIn. See Index a for other occurrences at these sites.

CDXLII On a deeply embedded loose boulder. The inscribed face was sloping slightly northeast when found.

707 *-( ' )šb°*

*-( ' )šb°*

The rock is chipped before the first letter and probably a *l* should be restored. All the letters are faint and uncertain and only part of what might be an ' is visible at the beginning.

CDXLIII A loose boulder, the inscribed surface was facing northeast when found

708 *l 'mn bn s<sup>l</sup>° - '(l)mt°bn 'l<sup>t</sup>°*

By 'mn son of *s<sup>l</sup>°* - son of '(l)mt°son of 'l<sup>t</sup>°

The text is written in three lines one below the other. Several of the letters are doubtful. Part of the first ' is covered by a chip and there is no letter visible after it. The *bn* and third ' are extremely faint and written slightly below the other letters of the second line. The *l* of the third name is curved and the two rounded lines of the *m* are not joined. Part of the *t* is obscured by a chip. The bottom part of the last letter of the third name is very faint. The name 'l<sup>t</sup> is not in HIn. See Index a for other occurrences at these sites.

CDXLIV A loose boulder, the inscribed surface was facing northeast when found

710 (l) (')mt

(By) (')mt

Most of the *l* and ' are covered by a chip. The reading of the text is very doubtful.

710a *hnñ°*

*hnñ°*

The letter *h* and possibly two *n*'s are legible below KJC 710. No initial *l* is visible.

CDXLV A loose boulder, the inscribed face was facing southwest when it was found.

711 *w°ḏkrf°lt zb' w blšf°w 'mr°w zd---(s')l 'jd'l ḥtt*

And may *lt* remember *zb'* and *blšf°* and *'mr°* and *zd---(s')l 'jd'l* is [the] inscriber

The text begins at the edge of the rock and curls round to the right. The second and third names of the prayer are written in smaller letters inside the loop created by the beginning and final part of the text. The text then continues to the left of the first word in a large outer curve.

The text is badly damaged in parts. A section of the first *w*, half the *ḏ* and a part of the *t* is covered by hammering. The *š* of the second name in the prayer is an odd shape as the line joining the fork and circle of the letter is not straight. There are traces of what might be a *r* after the *m* of the third name. No letters are visible after the first two of the fourth name and the author's name at the end. There is sufficient space for three letters where the rock is chipped. The *s'* of the author's name has no distinct tail and the letter I have restored as an ' has been completely hammered over. Neither *blšt* nor *zb'* are in HIn. For this type of prayer, see Ch.4.C.1.

CDXLVa A loose boulder, the inscribed surface was facing south when found

712 *l s'līm*

By *s'līm*

The spine of the second *l* is unclear.

713 *l mšry bñ ft*

By *mšry* son of *ft*

The *bn* and patronymic are written diagonally below the first name. Part of the *b* is faint and uncertain. The name *mšry bn fth°* occurs in KJA 139 where the *h* is very faint and *s'yr* *bn s'lm bn ft* in KJC 675 although the rock is chipped after the end of the latter text and the text possibly continues. There do not seem to be traces of a letter after the *t* in this text but the rock is worn and I think it is possible that *ft[h]* should be restored here and in KJC 675. *s'lm* in KJC 712 on this rock might be the father of *s'yr* in KJC 675 and the patronymic might be supposed to be read with both *mšry* and *s'lm*, cf. *bn tbr* on Rock CDXLVII. The name *ft*, if that is the correct reading, is not in HIn.

CDXLVI      A loose boulder, the inscribed surface was facing southeast when it was found

714            *l bgř°*

By *bgř°*

One loop of the *g* is covered by a chip and part of the *t*.

Facing northeast when found

715            *l 'bd*

By *'bd*

The *l* is on the edge of the rock.

CDXLVII      A loose boulder, the inscribed face was facing north when found

716            *l z' n (bn tbr)*

By *z' n* (son of *tbr*)

The beginning of both this text and KJC 716a are written diagonally up towards *bn tbr* and it is difficult to tell from the technique of inscribing or any other factors to which the *bn* and patronymic belong. Possibly *z' n* and *krh* of KJC 716a are brothers and have written their patronymic once to be read with both their names cf. my suggestions for KJC 712-713. The letter I have read as *t* is a rectangle with only short protruding lines forming the grid.

716a           *l krh (bn tbr)*

By *krh* (son of *tbr*)

See KJC 716.

CDXLVIII A loose boulder, the inscribed face was sloping north when it was found

717 ----*mt* -- '-----

There are four lines of text on the rock all of which have been hammered over and rendered illegible. Only three letters can be read with any certainty.

CDXLIX A loose boulder inscribed on four faces  
Southwest face when found

718 *l khl bn s'n(y)*

By *khl* son of *s'n(y)*

The final letter is a *g* and the name reads *s'ng*. It is emended to *y* on the basis of *khl bn s'ny* in KJB 135, KJC 389 and KJC 722 which is also on this rock.

Northeast face when found

719 *l tbr*

By *tbr*

The *b* is slightly damaged.

720 *l ydmtn*

By *ydmtn*

The line of the back of the *m* is thinner than the other lines of the text. The name is not in HIn.

721 *l z'[n]*

By *z'[n]*

There is a chip after the ' and I have restored a *n*. *z'n* occurs in KJC 716.

On southeast face when found

722 *l khl bn s'ny*

By *khl* son of *s'ny*

The text is partly surrounded by a cartouche which is hammered as a continuous line in places and as dots in others. The cartouche is broken by a chip in the rock surface around the beginning of the text. It may have continued around the end of the text but the rock is very worn and there are no traces left. See KJC 718.

Facing the ground when found

723            *l 'n 'm*

By *'n 'm*

724            *l s'yr*

By *s'yr*

The *r* is much smaller than the other letters of the text because of a lack of space on the face of the rock.

CDLI            Sloping east

725            *l šhbt*

By *šhbt*

Part of the fork of the *h* is covered by a chip.

CDLII           Sloping northeast

726            *l mb 'l*

By *mb 'l*

On the top left hand corner of the rock. The final *l* is written to the left of the letters of the text. The name occurs as well in KJC 728 on this rock. the name is not in HIn. See Index a for other occurrences at these sites.

727            *w db*

And *db*

The *w* and loop of the *d* are covered by an abrasion. For texts of simple authorship beginning with *w*, see Ch.4.A.3.

- 728            *l mb 'l*  
 By *mb 'l*  
 To the left of KJA 727. It occurs as well in KJC 726 on this rock. The name is not in HIn.
- 729            *h ltm try l m 'zy*  
 O *lt* [grant] sufficiency to *m 'zy*  
 The text is written below and to the right of KJC 728. For the vocative, see Ch.3.C.8 and for other prayers of this type, see Ch.4.C.3. For another occurrence of the substantive *try*, see KJC 555.
- 730            [*l*] *'lt*  
 By *'lt*  
 The initial *l* is doubtful as there is not much space between a crack in the rock and the beginning of the text. The name is not in HIn. See Index a for other occurrences at these sites.
- 731            *l mñ 'c*  
 By *mñ 'c*  
 Below and to the right of KJC 730. Only part of the initial *l* remains, the rest has chipped away. The *m* is slightly damaged.
- 732            *l mğny*  
 By *mğny*  
 Part of the *l* and *m* are covered by abrasions.
- a              East
- 733            *'trfqšimty°w gr bn 's²b*  
 ????? and *gr bn 's²b*  
 To the right of the inscription are a series of interconnecting lines.
- b              East

- 734            *l grf*  
                   By *grf*  
                   The letters are faint but the reading is certain.
- 735            *l 'bd bn s'yr*  
                   By *'bd* son of *s'yr*  
                   Written in large letters down from the end of KJC 734. For other occurrences of the name and patronym, see Index a.
- c                Southeast
- 736            *w gr -*  
                   And *gr -*  
                   The fourth letter has been hammered over it might complete the name or be the beginning of another word which was left unfinished. The name *gr* occurs in KJC 733 which is in the same general area. For names introduced by the particle *w*, see Ch.4.A.3.
- d                Horizontal, lying at ground level. See Pl.XVb for KJC 744-754.
- 737            *l 'n 'm bn brd*  
                   By *'n 'm* son of *brd*  
                   Written in a circle on the left side of the rock near an ibex. For other occurrences of *'n 'm bn brd*, see Index a.
- 738            *l mty bn rf'y*  
                   By *mty* son of *rf'y*  
                   See Index a for other occurrences of *mty bn rf'y*. There are two *l*'s written to the left of the text which are probably false starts at writing inscriptions.
- 738a           *l ḥ*  
                   By *ḥ*  
                   An unfinished text.
- 738b           *l ḥ*

By *h*

An unfinished text.

738c

*l b*

By *b*

An unfinished text.

739

*l grs<sup>2</sup>'*

By *grs<sup>2</sup>'*

The name is not in HIn but is previously attested, see the Index of names.

740

*l zdn bn 'gnt*

By *zdn* son of *'gnt*

Neither of the names are in HIn. For other possible occurrences of *zdn bn 'gnt*, see Index a.

741

*l bġ*

By *bġ*

To the left of the end of KJC 740. The name is not in HIn. It is possible that the text is unfinished and a *ġ* should be restored at the end. *bġġ* occurs in KJC 759 from this area of the site and elsewhere, see Index a.

742

*l s'nm bn dky bn 'dkw*

By *s'nm* son of *dky* son of *'dkw*

*'dkw* is not in HIn. It is possible that KJC 179 is by *s'nm*'s brother, see Index a and Ch.5.C.2, genealogy 6.

743

*l s'yr*

By *s'yr*

Written to the right of the beginning of KJC 742.

744

*w l̄ h w 'l*

And *l̄* the ibex

For this formula referring to drawings, see Ch.4.B.3.

- 744a *l '*   
Above KJC 744 to the left of an older drawing of a man. The text is unfinished.
- 745 *l ġnt*  
By *ġnt*  
Inscribed near the top of the rock, to the right of KJC 744a. The name occurs again in KJC 748 on this rock.
- 746 *l gs<sup>2</sup>m*  
By *gs<sup>2</sup>m*  
Below KJC 745.
- 747 *l s'yr*  
By *s'yr*  
Starting immediately after the end of KJC 746.
- 748 *l ġnt*  
By *ġnt*  
On the top right side of the rock. See KJC 745.
- 749 *l s'lm bn z'nt w s'lm bn z'nt h̄tt*  
By *s'lm* son of *z'nt*; and *s'lm* son of *z'nt* is [the] inscriber  
There is more than one possible interpretation of the text. Perhaps the two phrases should be read separately: a) *l s'lm bn z'nt* b) *w s'lm bn z'nt h̄tt*. Equally the position of the word *h̄tt*, makes it uncertain as to whether it should be read with the first phrase or the second. The first phrase is written down and curving slightly to the right. The words *w s'lm bn z'nt* are written in a complete loop just below, and the word *h̄tt* inscribed outside the loop to the left of the *m* of *s'lm* and below the *t* of the name *z'nt* in the first part. It is possible that *h̄tt* should be taken with first part and the text read as two:  
a) *l s'lm bn z'nt h̄tt* b) *w s'lm bn z'nt*. I have read it as one, similar in form to KJA 132 and TIJ 134, see Ch.4.B.2.
- 750 *l lh̄t bn 's'lm*

By *lh̄* son of *'s'lm*

*lh̄* is not in HIn. For other occurrences of the name, see Index a.

751

*l br*

By *br*

The *l* and the *b* are facing down the rock and the *r* turns to the left.

751a

*l b*

By *b*

To the left of KJC 751. The text is unfinished.

751b

*l ṣ*

By *ṣ*

An incomplete inscription to the left of KJC 751a.

752

*l 'r̄d̄(t)*

By *'r̄d̄(t)*

Written above an ibex, the penultimate and final letters are separated by the animal's neck. The third letter is a hammered circle and could be either an *'*, *w* or *r*. I have read it as the latter, as there are no traces of a crossbar and the hammering which completes the letter seems to be shallower than the rest. The last letter has been hammered over.

753

*l ml̄*

By *ml̄*

The *m* has no indentation and the second *l* runs into the lower horn of the ibex. It is shallower than the lines of the drawing.

754

*l wb ḥtt̄ h w 'l*

By *wb* is the drawing of the ibex

On the right side of the rock. For this formula referring to drawings, see Ch.4.B.1. The name is not in HIn. It occurs in KJA 61 and KJA 339 as well.

Cdr 321

(a) On the left side of the rock is an ibex probably drawn by *'n 'm*, the author of KJC 737. There are clearly two stages of drawings on the central and right side of the rock.

(b) Three ibex deeply cut in strong even lines. One of them has two patches depicted in relief on its body. The left hand one is acknowledged by *lt*, the author of KJC 744 and the right hand one by *wb* the author of KJC 754. *s'lm* in KJC is probably referring to the middle one.

(c) The older drawings are pecked and, in some places, the inscriptions (and drawings associated with them) are inscribed on top. There are four men, all with their arms in the air. The top left hand one has bent legs and is holding a short knife, there is an appendage hanging down between his legs. To the right is a man with a bow and arrow in one hand. Below is a smaller man with a fist depicted. There are lines, which are inscribed in a different technique and probably later, protruding from his waist to the man on his right and continuing from one of his legs. The man on the right has fingers crudely depicted. There is a hammered circle attached to a line with a fork, below and to the left, which is pecked in the same fashion as the man.

e                    Virtually horizontal, lying at ground level

755                *l mty bn rf'y*

By *mty* son of *rf'y*

For other occurrences of *mty bn rf'y*, see Index a.

756                *w d'b bn s'm 'n htt*

And *d'b* is [the] inscriber

For other occurrences of *d'b bn s'm 'n*, see Index a. *d'b* is referring to Cdr 321.

For this formula referring to drawings, see Ch.4.B.2.

Cdr 322            A drawing of an ibex and a man with one leg in the air and holding a bow and arrow in one hand and possibly a short knife in the other. *d'b*, the author of KJC 756 says he is the inscriber.

f                    Northeast

757                *l 'bd 'hwr*

By *'bd 'hwr*

= KPrJ 2

The letters of the text are rather carelessly hammered. *'bd'ḥwr* is not in HIn. For the element *'ḥwr*, see Ch.5.A.1.b and Index a.

758            *l tnn bn hn' bn zdqm*  
 By *tnn* son of *hn'* son of *zdqm*  
 = KPrJ 3

KJC 761 on this rock is by someone called *tnn*. *zdqm* is not in HIn. See Index a for other occurrences at these sites and see Ch.5.C.2, genealogy 3.

759            *l bḡd*  
 By *bḡd*  
 = KPrJ 4

760            *l mlgn*  
 By *mlgn*  
 = KPrJ 5

There is a hammer mark after the *n*. The name is not in HIn. See Index a for other occurrences at these sites. The name is inscribed on the north northwest face of this rock as well, see KJC 762.

761            *w d' ḡs<sup>2</sup>ry tnn*  
 And may *ḡs<sup>2</sup>ry* call *tnn*  
 = KPrJ 6  
 For prayers of this type, see Ch.4.C.2. See KJC 758.

North northwest

762            *w d' ḡs<sup>2</sup>ry mlgn*  
 And may *ḡs<sup>2</sup>ry* call *mlgn*  
 See Ch.4.C.2 for this type of prayer, *mlgn* is not in HIn. See KJC 760.

763            *l 'rs'*  
 By *'rs'*  
 A hammer mark covers most of the first letter.

- 764            *l ʿ*  
 By ʿ  
 The text is unfinished.
- 765            *l ʿrb bn ḥrm*  
 By ʿrb son of ḥrm
- Cdr 323        To the right of KJC 762 is a dog chasing an ibex and below the same inscription  
 an ibex.
- g                East
- 766            *l tmlh*  
 By *tmlh*
- 767            *l ḡḥf*  
 By *ḡḥf*  
 The name is not in HIn. See Index a for other occurrences at these sites.
- 768            *l ʿbd bn zdqm*  
 By ʿbd son of *zdqm*  
*zdqm* is not in HIn. For other occurrences of *ʿbd bn zdqm*, see Index a.
- h                East
- 769            *l tyft*  
 By *tyft*  
 The text is written down from the belly of an ibex.
- 770            *l lhmt*  
 By *lhmt*  
 The name is not in HIn.

771 *l gs<sup>2</sup>[m]*

By *gs<sup>2</sup>[m]*

The last letter is almost completely covered by a chip. I have restored a *m* on the basis of the name *gs<sup>2</sup>m* occurring in KJC 445 etc.

Cdr 324 An ibex. Probably drawn by *tyft*, the author of KJC 769. There is a circle with a slightly curved tail to the right.



## INDEX OF NAMES IN HISMAIC:

(An asterisk after the inscription number indicates that the reading is doubtful)

- 'b*            *ab*, 'father', *'abba* 'prepare for, yearn for', *'abb* 'pasture': Cantineau 55  
*'b*; PNNR 9; Stark, 63 *'b*'; HIn 7-8 Saf.; Hismaic KJA 206.
- 'b 'ns<sup>l</sup>*        Cmpd. HIn 8 Saf. and cf. other compounds with *'ns<sup>l</sup>*, 79 *'m 'ns<sup>l</sup>* Tham.C  
HU 617, 435 *'m 'ns<sup>l</sup>* Sab. etc, 621 *hl 'ns<sup>l</sup>* Saf. (doubtful); Mixed WTI 97;  
Hismaic TIJ 12.  
-fa. of *šlf* TIJ 12
- 'brq*            *'f<sup>l</sup>*, see *brq*: *'abraq* 'a rope, animal having two colours, black and white';  
ID 264-5 *'Ubayriq*; cf. Cantineau 56 *'brqh*; Stark 64 *'brwq*; Hismaic AMJ  
3.  
-s. of *ḥddn*        -s. of *tmlh* AMJ 3
- 'bs<sup>l</sup>lm*        Cmpd., see *'b* and *s<sup>l</sup>lm*; North 1928: 234 *'ab<sup>ē</sup>šālôm*; Cantineau 55 + 151  
*'bšlm*; HIn 12 Lihyn; Hismaic MNM a 1.  
-s. of *brky*        -s. of *'m* MNM a 1
- 'bs<sup>2</sup>*            *'f<sup>l</sup>*, see *bs<sup>2</sup>*: Hismaic KWM 5\*.  
-fa. of *dd<sup>l</sup>* KWM 5\*
- 'bšr*            *'f<sup>l</sup>*, see *bšr*: Cantineau 55-56 *'bšrw*; PNNR 10.; Hismaic CTSS 2a
- 'bmlk*        Cmpd., see *'b* and *mlk*; Noth 1928: 234 *'bīmelek*; HIn 16 Sab; Hismaic  
Naveh TSB C.
- 'bn*            *'abana* 'blame, suspect' or see *bnn*: PNNR 9; CIK 101,1 *Abān*; ID 48  
*Abān* (the name of a mountain); cf. LittNE 2 232 *'byn*; Stark 64 *'bn*'; HIn  
16 Saf.; Hismaic KJC 288, 481.
- 'bnḥt*        Cmpd., see *'b*: *naḥata* 'cut, hew', *naḥīt* 'a stranger' or cf. *bn* and see *ḥt*;  
HB 49 *'Nḥīt*; Hismaic TIJ 348.  
-s. of *ḥly* TIJ 348
- 'bns<sup>l</sup> 'd*        Cmpd., cf. *bns<sup>l</sup> 'd* and see *s<sup>l</sup> 'd*; Hismaic JS 682.
- 'bnmn*        Cmpd., cf. *bn* and see *mn*: WAM T 25.
- 'tr*            See *tr* or *wtr*: Cantineau 69 *'trw*; PNNR 16; Hismaic KJC 403.

- 'tm*            *'atm* ‘having two punctures so as to become one’ or see *tm* or *wtm*:  
Cantineau 68-9 *'tmw*; PNNR 16; HIn 19 Saf.; Hismaic JS 670, TIJ 183,  
TIJ 472.  
-s. of *m'nlh* TIJ 183
- 'tmt*            See *'tm*: HIn 19 Tham.B JS 577; Hismaic WAM T 31, WAM T 38.  
-fa. of *s'<sup>l</sup>dlh* WAM T 31  
-s. of *hdd*        -s. of *hdm* WAM T 38
- 't*                *'at̄t*, *'att*, ‘abundant’: Hismaic JS 717.
- 'gd*             *gadda*, ‘cut, be new, be fortunate’ or from *wgd*, *'ijād* ‘creation, invention’:  
cf. CIK 251,2 *Jadd*, CIK 252,1 *Jadūd* etc.; HIn 22 Saf.; Hismaic KJC 405.
- 'glh*            *'f'l*, *jaliḥa* ‘be bald’, *ajlah* ‘bald’: CIK 144,2 *al-Ajlah*; Cantineau 56 *'glh*;  
PNNR 10; HIn 23 Saf.; Hismaic TIJ 321.  
-fa. of *w'l*        -fa. of *s<sup>2</sup>hr* TIJ 321
- 'gm*             *'ajima* ‘dislike, anger’, *jamma* ‘be abundant’, *'ajamm* ‘greater in quantity  
etc.’ or from *wajama*: WR 48 *al-'Ajamm*; Cantineau 56 *'gm*; PNNR 10;  
HIn 23 Saf.; Hismaic TIJ 257.  
-fa. of *mtḥt* TIJ 257
- 'gm'*            *'f'l*, *jama'a* ‘collect, gather’, *'ajma* ‘whole’: cf. CIK 256,2 *Jāmi'*, 265,1  
*Jumai'*; HIn 23 Saf.; Hismaic TIJ 195, TIJ 212, TIJ 287b, TIJ 315, TIJ  
343, TIJ 354.  
-fa. of *ftḥt* TIJ 343  
-fa. of *'mrt* TIJ 354  
-s. of *khl* TIJ 195, TIJ 315
- 'gml*            *'f'l*, see *gml*: HIn 23 Saf.; Hismaic TIJ 287, WAM T 56.  
-s. of *khl* TIJ 287
- 'gys<sup>2</sup>*          *'f'l*, *jāša* ‘it boiled’, *jayš* ‘a troop’: HIn 24 Saf.; Hismaic TIJ 64 + 63.  
-s. of *drs<sup>1</sup>*        -s. of *'gys<sup>2</sup>* TIJ 64 + 63  
-fa. of *drs<sup>1</sup>*       -fa. of *'gys<sup>2</sup>* TIJ 64 + 63
- 'hrs<sup>1</sup>*          *'f'l*, see *hrs<sup>1</sup>*: HIn 25 Saf.; Cantineau 60 *'hrs<sup>2</sup>w*; PNNR 11; MuNJ 2.  
-s. of *hb*         -s. of *h[](r)gt* MuNJ 2

- ʕls<sup>l</sup>* *fʕl, ʕalis*, ‘courageous’, *ʕils* ‘a saddle cloth’: cf. CIK 324,1 *ʕilās*, *ʕils*, CIK 331,1,2 *ʕulais*; ID 73: Stark 88 *ʕlyšw*, *ʕlyšy*; Hismaic KJA 40, KJB 138, KJC 423, KJC 631.
- ʕlk* *fʕl, ʕalaka*, ‘be intensely black’: HIn 198 listed under *ʕlk*; see Beeston 1978: 17; Hismaic KJB 138 (fem.).
- ʕwr* *fʕl*, see *ʕwr*, *ʕḥwar* ‘having intense white or black of the eye, the planet Jupiter’ cf. CIK 146,2 *al-Aḥwari*; HIn 28 Saf. and cf. HIn 605 *h ʕwr* Saf.; Hismaic AMJ 151, AMJ 152, AMJ 153, TIJ 393, TIJ 394, TIJ 424.  
-fa. of *zydt* AMJ 152  
-s. of *mḥrt* AMJ 153  
-s. of *h ʕl* TIJ 394  
-s. of *y ʕy* AMJ 151
- ʕ* *ʕḥ*, ‘brother’: Cantineau 59 *ʕw*; PNNR 11; HIn 29 Saf.; Tham.B WHI 35; Tham.D HU 698; Hismaic KJA 20\*, TIJ 127.  
-fa. of *hn ʕh* TIJ 127  
-s. of *bh* \* KJA 20\*
- ʕ b* Cmpd., see *ʕ* and *b*: Noth 1928: 235 *ʕḥ<sup>e</sup>āb*; Ansary 1966: 113; Caskel 1954: 142; HIn 29 Lihyn; Hismaic AMJ 114, KJC 4, KJC 282, KJC 283.  
-fa. of *fnd* KJC 4, KJC 283  
-s. of *n ʕ* AMJ 11, KJC 282
- ʕmr* *fʕl, ʕamara* ‘cover, conceal’: HIn 30 Sab.; Hismaic TIJ 133.  
-fa. of *hn ʕh* TIJ 133
- ʕy* Dim., see *ʕ*: Cantineau 59 *ʕyw*; PNNR 11; Stark 66 *ʕy*; HIn 31 Saf., Tham.C HU 23; Hismaic KJB 58, KJC 134.  
-fa. of *s<sup>2</sup>yr* KJB 58  
-s. of *g d* KJC 134\*
- ʕb l* *ʕadaba* ‘invite, discipline, punish’: Fowler 1988: 389 *ʕad<sup>e</sup>b<sup>e</sup>l*; HIn 31 Saf., Tham.B JS 551; Hismaic TIJ 477.  
-fa. of *s<sup>l</sup> d l* TIJ 477

- 'dd*            *'adda*, 'befell', *'add*, 'strength', *'idd*, 'wonderful thing' or from *wdd*; CIK 565,1 *'Udad*; WR 348; HIn 32 Saf., Tham.B, JS 282 (doubtful), JS 365; Hismaic KJA 182\*, KJC 588.  
 -fa. of *ġt* KJA 182\*  
 -fa. of *m 's'* KJA 588
- 'dr*            See *dr* and *wadara* 'repel': Cantineau 57 *'drw* ? ; PNNR 10; Hismaic KJA 195\*.
- 'drm*            *'f'l, dārim*, 'plump', *'adram*, 'plump, toothless': Cantineau 57 *'drm*, *'drmw*; PNNR 10; Savignac AS no. 6; CIK 142,1 *al-'Adram*, Hismaic KJA 349, KJC 253, KJC 271.  
 -fa. of *ħr* KJA 349, KJC 253  
 -s. of *'s'lh*      -fa. of *ħr* KJC 271
- 'ds'*            *'f'l, dassa* 'hide, conceal': TIJ 18b.
- 'd'n*            *'f'l, da'in* 'ill-natured': Hismaic AMJ 141, AMJ 157.  
 -fa. of *whblh* AMJ 157  
 -fa. of *whblh*   -fa. of *'d'n* AMJ 141  
 -s. of *whblh*   -s. of *'d'n* AMJ 141
- 'dm*            *ādam*, 'brown, tawny': CIK 136,2 *Ādam*, CIK 565,2 *al-Udūm*; ID 44; Cantineau 56 *'dwmw*; PNNR 10; BDrN 6 *Ādam*; HIn 32 Saf.; Hismaic KJC 223.  
 -fa. of *'mt* KJC 223\*.
- 'dkw*            *'f'l*, see *dky*: Hismaic KJC 179, KJC 742.  
 -fa. of *dky*      -fa. of *s<sup>2</sup>mrħ* KJC 179  
                          -fa. of *s<sup>1</sup>nm* KJC 742
- 'dnt*            *'adina* 'listen, permit', *'udun*, 'ear', dim. *'uḏaynah*: CIK 565,2 *'Uḏaina*; ID 106; WR 349; Cantineau 56 *'dynt*; PNNR 10; Stark 65 *'dynt*; HIn 34 Saf., Tham.C JS 749; Hismaic JS 595, KJA 5, KU 2.  
 -s. of *(w)--kyt*   -fa. of *ns'* JS 595
- 'dnl*            Cmpd., see *'adina* under *'dnt*, *'idn* 'permission, will': Hismaic Naveh TSB C\*.
- 'r*              *'ayr* 'penis': HIn 35 Saf., Tham.B HU 697, HU 706; Hismaic TIJ 280.

- fa. of *ts<sup>l</sup>b* TIJ 280
- 'rb* *'araba* 'be cunning', *'ar**ṭ**b* 'cunning' or see *rb*: HIn 35 Saf., Hismaic TIJ 443.
- s. of *'f**ṭ**h* TIJ 443
- 'rs<sup>2</sup>* *'araša* 'lacerate', *'arš* 'hommes, genre humains' (see RNP I 47), Heb. *'rešet* 'desire, request': CIK 358, 1 *Irāš*; Benz 1972: 276 *'rš*; Cantineau 67 *'ršw*; PNNR 15; HIn 37 Lihyn Saf., Tay. JA 528, Tham.B HU 704; Hismaic AMJ 47, AMJ 80, AMJ 107, AMJ 110, KJC 206, KJC 247, KJC 269, KJC 380, KJC 396, KJC 573, KWM 1, LAU 13.
- fa. of *š**s**rt* AMJ 110
- s. of *'f**ṭ**h* KJC 269, KJC 380, KJC 573
- s. of *'f**ṭ*** AMJ 107
- s. of *'f**ṭ*** KJC 396
- 'rs<sup>2</sup>t* See *'rs<sup>2</sup>*, *'arraša* 'provoke': CIK 358,1 *Irāša*; ID 202; HIn 37 Saf.; Hismaic KJA 170\*.
- s. of *'ln* KJA 170\*.
- 'rs<sup>2</sup>lh* Cmpd., see *'rs<sup>2</sup>*; Hismaic AMJ 120, KJA 108, KJA 255, KJB 69\*, KJB 114, KJB 125, KJC 512.
- fa. of *nhq* -fa. of *'rs<sup>2</sup>lh* AMJ 120
- s. of *'hn* KJA 108
- s. of *nhq* -s. of *'rs<sup>2</sup>lh* AMJ 120
- 'r t* *wari* 'be pious', *wara* 'be faint hearted', *'awra* 'a 'intervene', *wari* 'godly, timid': HIn 37 Tham.B JS 321 = HU 650; Hismaic KJC 570.
- 'zd* CIK 217, 1-2 *al-Azd*; Hismaic CTSS 2b\*.
- 'zm* *'azama* 'bite', *'azūm* 'canine tooth', *zamma* 'tie, bound', Cantineau 59 *'zmw*; PNNR 11; HIn 40; Hismaic TIJ 88.
- 'znm* *taznīm* 'the cutting of a part of the ear of an animal leaving it to hang down', *'aznam* 'hard or rigorous time': CIK 218,1 *Aznam*; ID 108; HIn 40; Hismaic TIJ 79.
- 's<sup>l</sup>* *'ās* 'myrtle', *'aws* 'gift': CIK 213,2-215,2 *Aus*; ID 83; Cantineau 57-58 *'wšw*; PNNR 11; Stark 66 *'wšy*; HIn 40-41 Lihyn, Saf.; Hismaic JS 229,

KJB 141, KJC 36, KJC 82, KJC 270, NST 1, TIJ 328, TIJ 427, TIJ 428,  
TIJ 445, TIJ 449a, TIJ 459, TIJ 492, TIJ 505.

-fa. of *'slm* KJC 36

-fa. of *'hwd* TIJ 328

-fa. of *bnz'g* TIJ 449a

-fa. of *s<sup>2</sup>l* TIJ 445, 459

-fa. of *mlkt* -fa. of *bs<sup>2</sup>mn* TIJ 505

-s. of *bnnng't* KJC 82

-s. of *s<sup>1</sup>'d* -s. of *hdd* TIJ 492

-s. of *s<sup>1</sup>'dlh* JS 229

-s. of *d-* KJB 141

-s. of *'hn* -s. of *tm* KJC 270

-s. of *whf* TIJ 139

*'s<sup>1</sup>l* Cmpd., see *'s<sup>1</sup>*; HIn 41 Saf.; Tham. ? Ph 165v 1; Hismaic JaS 1.

-fa. of *nbh* JaS 1

*'s<sup>1</sup>d* *'asad*, 'lion': CIK 194,1 *Asad*, CIK 196,1-197,1 *Asīd*, CIK 575,2 *Usaid*;  
BDrN 6 *'Asad*; Cantineau 68 *šdw*; PNNR 15; Stark 73 *šd*; HIn 42 Lihyn,  
Saf.; Hismaic CSP 2, CSP 3i, CTSS 1a, JS 629, JS 632, JS 702, JS 735,  
KJC 216, KJC 232\*, KWM 9, Naveh TSB C, TIJ 129, TIJ 223.

-fa. of *z'n* JS 702

-fa. of *m'z* JS 629

-fa. of *b'* JS 632

-s. of *tm* -s. of *'bd* KWM 9

-s. of *s<sup>1</sup>'dt* TIJ 129

-s. of *w'l* TIJ 223

*'s<sup>1</sup>dt* See *'s<sup>1</sup>d*, *'asadah* 'lioness': HIn 42 Saf.; Hismaic NST 1.

*'s<sup>1</sup>rk* *sarika* 'pine away': HIn 44 Saf.; Hismaic AMJ 37, KWM 7.

-fa. of *s<sup>2</sup>l* KWM 7

-s. of *zd'l* AMJ 37

*'s<sup>1</sup>lb* *salaba* 'seize, plunder', *'uslūb* 'road, way': HIn 45 Saf.; Hismaic TIJ  
406\*.

- s. of *yn* ‘ -s. of *fšy* TIJ 406\*
- ’sʿll* *’fʿl*, *salla* ‘draw something out of another thing’, *sall* ‘a man whose teeth are falling out’, *salīl* ‘a drawn sword, male offspring’ *’islāl* ‘a bribe’:  
Cantineau 68 *’šl*; PNNR 15; Hismaic CTSS 2a.
- ’sʿlm* *’fʿl*, see *sʿlm*: CIK 197,1,2 *Aslam*, CIK 197,2 *Aslum*, CIK 198,1 *al-Aslūm*, CIK 575,2 *’Usailim*; ID 22 etc.; Cantineau 151 *’šlmw*, *’šlm*; PNNR 15; HIn 45 Lihyn, Saf., Tham.C JS 173, Tham.D HU 698; Hismaic AMJ 79, AMJ 117, KJA 17, KJA 37, KJA 112, KJA 237, KJA 327, KJB 30, KJB 47, KJB 57, KJB 158, KJC 36, KJC 151, KJC 321, KJC 442a, KJC 522, KJC 750, MNM c 7, TIJ 111\*.
- fa. of *bh* ‘ KJA 17, KJB 57, KJC 151
- fa. of *ḥrsʿl* KJA 112, KJC 442a
- fa. of *km* KJA 237
- fa. of *lṭ* AMJ 79, AMJ 117, KJA 37
- fa. of *lhṭ* KJB 30, KJC 321, KJC 750
- fa. of *md* ‘ TIJ 111\*
- s. of *’sʿl* KJC 36
- s. of *’bdmk* -s. of *khl* MNM c 7
- s. of *msʿlm* -fa. of *bh* ‘ KJB 47
- fa. of *ḥrsʿl* KJC 522
- fa. of *šḥb* KJB 158
- ’sʿlmt* See *sʿlm*: HIn 45; Hismaic Meek.
- ’sʿlmn* See *sʿlm*: HIn 45; Hismaic WAM T 43\*.
- fa. of *’mhzn* WAM T 43\*
- ’sʿlh* Cmpd., see *’sʿl*: CIK 215,2-216,1 *Ausallāh*; Cantineau 58 *’wšʿlh*, *’wšʿlhy*, *’wšlhy*, *’wšlh*; PNNR 10, PNNR 11; HIn 45 Saf.; Hismaic AMJ 103, JS 179, JS 618, KJA 30, KJB 166, KJC 271, KJC 440, TIJ 5, TIJ 20, TIJ 36, TIJ 61, TIJ 85, TIJ 441, TIJ 487, TIJ 504.
- fa. of *ḡṭ* TIJ 5
- fa. of *ḡṭlh* TIJ 441
- fa. of *ngm* AMJ 103

- s. of *tm*      -fa. of *'drm*, KJC 271
- s. of *ħrkn*      -s. of *ħrs<sup>2t</sup>* TIJ 504
- s. of *ħrgt*      -fa. of *mħwr* KJA 30
- s. of *'rs<sup>l</sup>* KJC 440
- s. of *khln*      -fa. of *ħmlg* TIJ 36
- s. of *kyln* TIJ 61
- s. of *whblh* TIJ 85, TIJ 487
- 's<sup>l</sup>mn*      *'f<sup>l</sup>*, see *s<sup>l</sup>mn*: HIn 46; Hismaic WAM T 28.
- s. of *dl* WAM T 28
- 's<sup>l</sup>mnt*      Cmpd., see *'s<sup>l</sup>* or see *s<sup>l</sup>mn*: CIK 216,1 *'Ausmanāt*; HIn 46 Lihyn, Saf.,  
Tham.C ? HU 472; Hismaic KJA 29b, KJA 84, KJA 167, KJA 186, KJA  
225, KJC 21, KJC 55, KJC 89, KJC 101, KJC 128, KJC 155a, KJC 176,  
KJC 221, KJC 257, KJC 263, KJC 370, KJC 580, KJC 668\*, KJC 700,  
TIJ 83, TIJ 131.
- fa. of *brr* KJC 128, KJC 257, KJC 668
- s. of *ħrm* KJA 29b, KJA 186, KJA 225, KJC 21, KJC 55, KJC 89,  
KJC 221, KJC 263
- s. of *mtr* KJA 84, KJC 176, KJC 370, KJC 700, TIJ 83
- 's<sup>l</sup>wr*      *'f<sup>l</sup>*, *s<sup>l</sup>wr*, *sāra* ‘leap, spring’: HIn 47 Saf.; Hismaic AMJ 31, AMJ 119,  
LAU 28, TIJ 31a, TIJ 115, TIJ 209, TIJ 235, TIJ 247.
- s. of *s<sup>l</sup>r* AMJ 119
- s. of *whb<sup>l</sup>* TIJ 235
- 's<sup>l</sup>y*      *'asiya* ‘grieve’, *'usan* ‘patience’: HIn 47 Saf.; Hismaic KJC 29.
- fa. of *mħš*      -fa. of *'rhz* KJC 29
- 's<sup>2</sup>rs<sup>l</sup>*      *'f<sup>l</sup>*, *šarisa* ‘be ill-natured, show love to men’, *šaris*, *'ašras* ‘ill-natured’,  
*al-'ašras* ‘the lion’: CIK 201,1 *'Ašras*; ID 140: HIn 48 Sab.; Hismaic AMJ  
78, KJA 226.
- 's<sup>2</sup>s<sup>2</sup>*      *'ašaš* ‘respond with energy’: Hismaic KJA 334, KJB 6, KJB 8, KJB 64,  
KJB 97\*, KJC 160, KJC 166, KJC 190, KJC 334.
- s. of *'lt* KJB 64, KJC 190
- s. of ( *'* )*mn* KJB 6

- 's<sup>2</sup>sr See s<sup>2</sup>sr, pl. šašr, 'aššār 'young gazelles': Hismaic KJA 16, KJA 53, KJA 207, KJB 151, KJB 155, KJC 248, KJC 278\*, KJC 287, KJC 565, KJC 661.  
-s. of zdqm KJA 53, KJB 155, KJC 287
- 's<sup>2</sup>ml f'l, šamila 'encompass', šamil 'agile, swift (camel)': HIn 49; Hismaic TIJ 367, TIJ 400, TIJ 444.
- 's<sup>2</sup>hl f'l, see s<sup>2</sup>hl, 'ašhal 'having a mixture of blueness in the black of the eye': CIK 201,1 al-Ašhal; HIn 49 Saf.; Hismaic KnEG 4.  
-fa. of ms'lm KnEG 4
- 'šh šahha 'be healthy, sound', šahṭh 'healthy, sound'; HIn 51 Saf.; Hismaic NST 1.
- 'šfr f'l, šafara 'whistle (a bird)', šafar 'whistler' or 'ašfar 'yellow': cf. Stark 109 špr'; Hismaic KJC 641.  
-fa. of 'ly KJC 641
- 'šlh f'l, šalaḥa 'be good, honest', šāliḥ 'good, honest': Hin 52 Saf.; Cantineau 67 'šlh; PNNR 14 'šlh; Hismaic KJA 152, KJC 73\*, KJC 391, KJC 452, KJC 515, KJC 596, KJC 698, MNM a 1.  
-s. of tmlh -fa. of 'm MNM a 1  
-s. of ng' KJA 152  
-s. of qnt KJC 391, 452
- 'ṭhd Hismaic AMJ 105, KJC 114, KJC 174.  
-fa. of mtr KJC 114  
-fa. of mr AMJ 105  
-s. of klf -fa. of mtr KJC 174
- 'ṭ Hismaic KJC 22, TIJ 422 (both unfinished ?).
- 'tl 'atala 'drag along': HIn 55 Saf.; Hismaic TIJ 196\*.
- 'bd See 'bd, pl. 'abd, 'a 'bud, 'a 'bād 'servants': CIK 101,1 'A 'bad, 136,1 al-A 'būd; HIn 54 Saf.; Hismaic JS 709, KJA 194, KJB 110, KJC 169, KJC 188, KJC 274.  
-fa. of zdqm KJC 188  
-fa. of 'm KJC 274

- s. of *'bdt*      -fa. *m* KJA 194
- s. of *'kl*      -fa. *zdaqm* KJB 110, KJC 169
- 'bdt*      See *'bd*, pl. *'abd*, *'a* *'bidah* 'servants': KJA 179\*, KJB 17, KJB 90, KJC 35, 182, KJC 241, KJC 277, KJC 503, KJC 594.
- s. of *s<sup>l</sup>yr* KJB 17, KJB 90
- 'tl*      *'atala* 'drag along': HIn 55 Saf.; Hismaic TIJ 196\*.
- fa. of *'s<sup>l</sup>*      -fa. of *qn* TIJ 196\*
- 's<sup>l</sup>*      *'assa* 'patrol', *'assās* 'patrolling by night', *w* *'s<sup>l</sup>*, *'aw* *'as* 'sandy ground' or see *'s<sup>l</sup>y*: cf. ID 198 *'Assas*; cf. HIn 419 *'s<sup>l</sup>* Saf. (doubtful); Hismaic KJC 31a\*.
- 'š*      *'šw*, *'ašā* 'beat', *'šy*, *'ašā* 'rebel', *'ašša* 'devinir dur': cf. BDrN 15 *'Âšr*; HB 40 *el-* *'Âšr*; Hismaic Naveh TSB C; PNNR 14 *'šš*.
- 'fr*      *'f<sup>l</sup>*, see *'frw*, *'a* *'far*, 'whitish dust colour': HIn 56, Saf. add CSNS 707; Hismaic KJC 147i.
- s. of *š<sup>b</sup>*      -fa. of *ms<sup>l</sup>k* KJC 147i
- 'm*      *'f<sup>l</sup>*, see *'m*: HIn 56 Saf.; Hismaic JS 592.
- 'gnt*      See *gn*, *'agann* 'one who speaks through the nose': Hismaic KJA 83, KJA 270, KJC 75\*, KJC 331\*, KJC 740.
- fa. of *zdn* KJC 331\*, KJC 740
- fa. of *nht*      -fa. of *grtm* KJA 270, KJC 75\*
- s. of *mqz*      -fa. of *nht*      -fa. of *grtm* KJA 83
- 'fth*      *'f<sup>l</sup>*, see *'fth*, *'aftah* 'qui a les articulations des mains et des pieds lâches, sans vigueur': Cantineau 67 *'fth*; PNNR 14; HIn 58; Hismaic KJB 73, KJC 269, KJC 380, KJC 573, TIJ 123, TIJ 322, TIJ 324, TIJ 443.
- fa. of *'rb* TIJ 443
- fa. of *'rs<sup>2</sup>* KJC 269, KJC 380, KJC 573
- fa. of *hbrt*      -fa. of *'fth* TIJ 324
- fa. of *s<sup>2</sup>ll* KJB 73
- fa. of *wrs<sup>2</sup>t* TIJ 322
- s. of *hbrt*      -s. of *'fth* TIJ 324

- fš* See *fš*: HIn 58 Lihyn (doubtful), Saf. add JaS 57; Cantineau 67 *'fš'*; Hismaic TIJ 221, TIJ 426.  
-s. of *hg* TIJ 221, TIJ 426
- fšy* *'f'l*, see *fšy*: CIK 143,2-144,1 *Afšā*; ID 196; HIn 59 Saf.; Hismaic AMJ 44, AMJ 147 (Personal.N and Tr.N), AMJ 148, WAM T 6; PNNR 41 *'fšy* see LittNE.  
-fa. of *gnt* -fa. of *bnt* AMJ 147  
-fa. of *mr 'gd* -fa. of *mn 't* AMJ 44  
-fa. of *y(g)t* WAM T 6
- fl* *'afala* 'be absent or hidden', *'afīl*, 'a young camel': Stark 72 *'ply*; HIn 59 Saf. add WTI 101; Hismaic KJC 42, KJC 147f, KJC 191, KJC 205, KJC 451, KJC 550b, KJC 646.  
-s. of *'bdlg* KJC 205\*
- 'qm* See *qm* or from *wqm*, *'awqama* 'treat violently': cf. Stark 72 *'qm'* (explained as Greek name Ἀκμή) Hismaic AMJ 38; PNNR 14 *'qwm*.
- 'kbr* *kabura* 'grow large', *kabīr* 'big': Cantineau 61 *'kbrw*, Cantineau 105 *'kbr*y; PNNR 12; HIn 61 Saf.; Hismaic AMJ 20.
- 'kr* *'akara* 'till, dig a hollow in the ground', *'akkār* 'tiller' or from *krr*, see *krrt*; Cantineau 61 *'kwr*; PNNR 12; HIn 61 Saf.; Tham ? JS 303; Hismaic WAM T 44\*.  
-fa. of *ns<sup>2</sup>s<sup>2</sup>* WAM T 44\*
- 'ks'r* *kasara* 'break off', *kasīr* 'broken'; Hismaic TIJ 389\*.
- 'klbn* See *klb*. cf. CIK 150,2 *Aklab*, CIK 151, *Aklūb*; ID 13; cf. Cantineau 107 *'klbw*; PNNR 12; cf. Stark 67 *'klb*; cf. HIn 62 Saf.; Hismaic KJA 8\*, KWM 13\*.  
-s. of *bḥs<sup>2</sup>s<sup>2</sup>* KWM 13\*
- l'n* Cmpd., see *'n'l* or *la'ana* 'curse': Hismaic AMJ 137\*.
- 'lf* *'alifa* 'keep to, become familiar', *'allafa* 'unite', *'ilf* 'companion': cf. Stark 68 *'lpy*; HIn 69 Saf., Tay.JS 433 (doubtful); Hismaic LAU 9, LAU 11.
- 'lf'l* Cmpd., see *'lf*: HIn 69; Hismaic TIJ 282, TIJ 291, TIJ 421.

- fa. of *ṣ---* -fa. of *ns<sup>2</sup>l* TIJ 421
- 'lwd* Cmpd., see *wd* or from *lwd*, see *'lwd*: Hismaic TIJ 65.  
-fa. of *'wd* TIJ 65
- 'lwd* *'f'l, lwd, lāda* 'take refuge in': CIK 155,2 *'Alwad*; ID 245; HIn 72 Saf.; Hismaic KJC 281.  
-fa. of *s<sup>1</sup>rq<sup>t</sup>* KJC 281
- 'm* *'amma* 'lead', *'umm* 'mother': Cantineau 64 *'mw*; PNNR 12; Stark 68 *'m*', *'mw*; HIn 73 Saf., Tham.B HU 721; Hismaic KJA 157.
- 'mt* *'amata* 'measure, compute', see *'amma* under *'m*, *'immah* 'prosperity, blessing', *'mw*, *'amah* 'female servant': CIK 155,2 *Ama*; ID 260; Cantineau 64-65 *'mh*, *'mt* (all fem.); PNNR 12, PNNR 13; Stark 70 *'mt*'; HIn 73 Saf., Tham.B HU 807, HU 743, Tham.C ? JS 214, Mixed WTI 31; Hismaic JS 703, KJC 223, KJC 498, KJC 709\*, TIJ 93, TIJ 95.  
-fa. of *km*' TIJ 93  
-fa. of *s<sup>2</sup>mt* TIJ 95  
-s. of *'dm°*KJC 223
- 'mr* *'amara* 'command, order': Cantineau 64 *'mrw*; CIK 156,1 *'Amīr*, *'Amir*, *Âmar*; cf. ID 323 *al-Âmirī*; BDrN 6 *Âmir*; Cantineau 64 *'mrw*, *'myrw*; PNNR 13; HIn 75 Saf., Tham.B HU 667, Hismaic JS 622, KJA 244\*, TIJ 242, TIJ 403, WAM T 3.  
-fa. of *ḥzn* WAM T 3  
-fa. of *'sm* TIJ 242  
-s. of *(t)r* JS 622
- 'mr' l* Cmpd., see *'mr*: HIn 75 Saf.; Hismaic TIJ 51, TIJ 49 + TIJ 52, TIJ 54, TIJ 55, TIJ 102, TIJ 107; PNNR 13 *'mr' l*.  
-fa. of *tm* TIJ 54, TIJ 102, TIJ 107  
-fa. of *'mr' l* TIJ 49 + TIJ 52  
-s. of *tm* TIJ 51, TIJ 55
- 'mrt* See *'mr*. *'amrah* 'an order', *'amarah* 'stones, heap of stones': HIn 75 Saf.; Hismaic KJC 438, KJC 439, TIJ 296, TIJ 354.  
-s. of *'gm*' TIJ 354

- s. of *s'lm*      -fa. of *'wr* KJC 438
- 'mrh*      *maraha* 'be weak (the eye)', *'amrah* 'weak-sighted' or see *'mrt*: HIn 76 Saf.; Hismaic KJA 133.
- 'mlg*      *'f'l, malaja* 'suck (a kid)', *mal'ij* 'foster brother, illustrious man', *'amlaj* 'yellowish brown, barren desert', *'umlūj* 'wild date': cf. HIn 42 *'s'd 'mlg* Lihyn JS 365; Hismaic KnEG 1\*.  
-fa. of *rbb 'l* KnEG 1\*
- 'mn*      *'amina* 'be safe, trust', *'amīn* 'trusted': CIK 149,1 *Aiman*, 155,2 *Amān*, 156,1 *Amīn*, *Āmin*; BdrN 6 *Amīn*; Cantineau 64 *'mnyw*; PNNR 13; Stark 69 *'myn*, *'mwn*; HIn 77 Saf.: Hismaic AMJ 53, KJA 10, KJA 62, KJA 198, KJB 6\*, KJB 7, KJB 40, KJB 62, KJB 95, KJC 126, KJC 142, KJC 361\*, KJC 407, KJC 485, KJC 492, KJC 564, KJC 708, TIJ 506.  
-fa. of *'lṭ* KJA 10, KJB 6\*, KJB 62  
-s. of *s'dn* KJA 198  
    -s. of *nhy* KJC 126  
-s. of *s'l°*      -s. of *'(l)m(t)*      -s. of *'lṭ* KJC 708  
-s. of *s'mdt* AMJ 53  
-s. of *ftḥt*      -fa. of *'lṭ* KJB 95  
    -s. of *tyq*      -fa. of *'lṭ* KJB 7
- 'mh*      See *'m* and *'mt*, *'amiha* 'forget': HIn 77 Saf.; KJC 659.
- 'ns²*      See *ns²s²*: cf. Stark 71 *'nš* (reading uncertain); Hismaic KJB 130.  
-fa. of *km* KJB 130
- 'ndrt*      *naḍura* 'be beautiful, bright', *nadr*, *'andar* 'pure gold or silver': Hismaic KWM 1.
- 'n 'm*      *'f'l, ni 'mah* 'benefit, blessing', *nā 'im* 'pleasant (life), soft, tender (plant)': CIK 188,1 *An 'am*; ID 85, ID 299; WR 81; Cantineau 121 *'n 'm*; PNNR 13; Stark 70 *'n 'm*; HIn 80 Lihyn, Saf.; Hismaic AMJ 68, KJA 171, KJA 189, KJA 190, KJA 278, KJA 305, KJA 309, KJA 315, KJA 332, KJB 78, KJB 81, KJB 84, KJB 87, KJB 144, KJC 20, KJC 53, KJC 78, KJC 114, KJC 158, KJC 174, KJC 371, KJC 372, KJC 387, KJC 448, KJC 638, KJC 642\*, KJC 645, KJC 688, KJC 705, KJC 723, KJC 737, TIJ 481.

- s. of *brd* KJA 190, KJB 78, KJB 84, KJB 87, KJB 144, KJC 20, KJC 372,  
KJC 448, KJC 645, KJC 705, KJC 737  
-s. of *mtr* KJA 332, KJC 638  
-s. of *'ḥd* KJC 114
- s. of *br* AMJ 68
- s. of *m--* KJA 278
- s. of *mlk* KJA 189, KJA 305, KJA 309
- s. of *m[l]k 'l* -s. of *m ' -* TIJ 481
- 'nf* *'anf* 'nose', dim. *'unayf*: CIK 189,2 *Anf* CIK 572,1 *Unāf*, CIK 572,1-2  
*Unaif*; ID 121; HIn 80 Saf.; Hismaic KJA 58, KJA 145, KJB 117.
- 'nmyt* *nmy*, *namā* 'increase': Hismaic KWM 16.  
-s. of *khln* KWM 16
- 'hd* See *hd*: HIn 82 Saf.; Hismaic TIJ 96\*.  
-s. of *tñn* TIJ 96\*
- 'hwd* See *hwd*: CIK 145,1 *Ahwad*; ID 321; Stark 65 *'hwd*; HIn 83 Saf.; Hismaic  
TIJ 328.  
-s. of *'s'* TIJ 328
- 'wf* *'wf*, *āfa* 'cause damage', *wfy*, *wafā* 'fulfil a promise': cf. CIK 213,1-2  
*Aufā*; cf. ID 116; HIn 86 Saf.; Hismaic AMJ 16\*.
- 'yt* *āyah* 'sign, mark'; Cantineau 61 *'yty*; PNNR 12; HIn 87; Hismaic TIJ  
440\*.  
-s. of *ḥbbt* TIJ 440\*
- 'ys'* *'ayisa* 'despair', see *'s'*, *āsa* 'reward', *'iyās* 'reward': CIK 360, 2-361  
*Iyās*; ID 229; Cantineau 61 *'yšw*; PNNR 12; Stark 67 *'yš'*; HIn 88 Lihyn,  
Saf.; Hismaic CTSS 1a, KJC 41\*, JS 708, JS 746\*, TIJ 227\*, TIJ 434.  
-fa. of *tmlḥwr* -fa. of *s' 'd* TIJ 434  
-s. of *'s<sup>2</sup>*- JS 708  
-s. of *wqs<sup>2</sup>* JS 746\*
- b 'r* *bi 'r* 'well', *ba 'ār* 'a well-digger': HIn 90 Saf.; Tham.B Ph 279 bh  
(doubtful); Hismaic LAU 14, TIJ 172.

- bt* *batta* ‘cut off, sever, decide against’: HIn 91 Saf.; Hismaic TIJ 122, TIJ 370, TIJ 380, TIJ 404.
- bṭ* Form VIII ?, *battā* ‘spread, scatter’: Hismaic TIJ 188\*.
- btr* *batara* ‘cut, cut off’, *bātīr* ‘cutting, sharp’ (sword): CIK 225, 2 *Bātīr*; HIn 92 Saf. (not TIJ 147); Hismaic TIJ 99\*(fem.).  
-d. of *ʔ* TIJ 99\*
- btlt* *batala* ‘sever, cut off’, *batīl* ‘slender’: cf. HB 11 *Bātīl*, *Battāl* etc.; Hismaic AMJ 89.
- bthdt* Fem. compd. *bt* (cf. Ar *bint*) + *hdt* ?, see *hd*, *hāddah* ‘thunder’: Hismaic AMJ 92.
- bgt* *bajja* ‘lance a wound’, *bajjah* ‘a pimple on the eye’: ID 122 *Bajjah*; HIn 93 Saf.; Hismaic KJA 130\*, KJA 193, KJC 43\*, KJC 81, KJC 147e, KJC 224, KJC 508, KJC 714\*.  
-fa. of *m--* KJC 81  
-s. of *tm ʔ* KJC 224  
-s. of *nht* KJC 508
- bgr* *bajara* ‘be large-bellied’, *bajīr* ‘abundant’: CIK 228,2 *Bujair*; Cantineau 70 *bgrt*; PNNR 16 *bgrt*; Hismaic JS 707.  
-s. of *w ʔn* -s. of *bnbrḥ* JS 707
- bgl* *bagula* ‘be in a good state, respected’, *bajāl* ‘honoured, corpulent, forbearing, rough’: CIK 219,2 *Bajal*; ID 302 *Banū Bajāl*; Cantineau 70 *bglw*; PNNR 16; HIn 94 Saf.; Hismaic KJB 162.
- bgḷt* See *bgl*: CIK 219,2 *Bagāla*, *Bagīla*, *Bagla*: ID 119 *Banū Bagālah*, 302 *Banū Baglah*; Hismaic AMJ 52, KJA 191\*, KJB 77, KJC 5, KJC 628.  
-fa. of *ḥgg* AMJ 52, KJB 77  
-fa. of *ʔm* KJA 191\*  
-s. of *zdlh* -fa. of *ḥgg* KJC 5
- bḥs<sup>2</sup>s<sup>2</sup>* See *ḥs<sup>2</sup>s<sup>2</sup>*: Cantineau 70 *bḥšwšw*; Hismaic KWM 13, KWM 17.  
-fa. of *ʔlbn* KWM 13  
-s. of *ʔbb* KWM 17

- bd* *badda* ‘part one’s legs’, *budd* ‘amplitude’, *bidd* ‘a share, fellow’: cf. CIK 228,1 *Budaid*; HIn 96 Saf.; Tham ? HU 690\*; Hismaic KJC 618a\*.
- bd`b* Cmpd., see *d`b*: Hismaic SSA 13\*.
- br* See *brr*, *barr* ‘pious’: CIK 224,2 *Barr*; WR 107 *Barr*; HIn 99 Saf. (doubtful); Hismaic AMJ 68\*, KJC 411, KJC 751.  
-fa. of *n`m* AMJ 68\*
- br`* *bari`a* ‘be free’, *barī`*, *barā`* ‘free’: CIK 224,1 *Barā`*; ID 244, etc.; WR 106; Cantineau 74 *br`w*; PNNR 17; Stark 78 *br`*; HIn 99 Saf.; Hismaic CTSS 2b\*, JS 706, JS 721, JS 754.
- brḥt* *bariḥa* ‘go away, depart’, *barḥ* ‘difficulty’, *burḥah* ‘the best of anything’: Hismaic KJC 147j.  
-s. of *qdmṭ* -fa. of *bmṭr* KJC 147j
- brd* *barada* ‘be still, quiet’, *baruda* ‘be cold’, *bard* ‘cold’, *burd* ‘a kind of garment’: CIK 229,2 *Burd*, *Buraid*; LittNE 1 19 *brdw*; HIn 101 Saf.; Hismaic JS 35\*, KJA 28, KJA 190, KJA 332\*, KJA 345, KJB 78, KJB 84, KJB 87, KJB 140, KJB 144, KJC 20, KJC 100, KJC 114, KJC 174, KJC 329\* (fem.), KJC 372, KJC 448, KJC 638, KJC 645, KJC 705, KJC 737; PNNR 17 *brdw*.  
-fa. *n`m* KJA 190, KJB 78, KJB 84, KJB 87, KJB 144, KJC 20, KJC 372, KJC 448, KJC 645, KJC 705, KJC 737  
-fa. of (*s`l*) *dlh* JS 35\*  
-d. of *lṃn* KJC 329\*  
-s. of *mtr* -fa. of *n`m* KJA 332\*, KJC 638  
-s. of *ḥḥd* -fa. of *n`m* KJC 114, KJC 174
- brr* *barra* ‘be pious’ *bārīr* ‘pious’: WR 159 *Burair*; HIn 101 Saf.; Hismaic KJA 220, KJB 83, KJC 128, KJC 147a, KJC 257, KJC 350, KJC 668.  
-s. of *s`mnt* KJC 128, KJC 257, KJC 668
- brs<sup>2</sup>t* *baraš* ‘small specks in the hair of a horse differing from the rest of the colour’: cf. CIK 224,2 *Baršā`*; cf. Cantineau 56 *l`bršw*; PNNR 10; Hismaic AMJ 36.  
-s. of *š`dt* AMJ 36

- brq* *baraqa* ‘shine, gleam’, *bāriq* ‘shining, gleaming’, *barq* ‘lightning’: CIK 224,2 *Bāriq*; ID 265 etc.; WR 107; Stark 80 *brq*; HIn 102 Lihyn (doubtful), Saf.; Hismaic TIJ 11\*.
- brqs<sup>1</sup>* Cmpd. Aram. *bar* ‘son’ + *qs<sup>1</sup>?*: HIn 102; Hismaic HU 675.  
-fa. of *ḥ\*-b* HU 675
- brqs<sup>2</sup>* *barqaša* ‘paint in various colours’, *birqiš* ‘a certain bird’: HIn 102; Hismaic KJC 639, LAU 24, LAU 36, TIJ 110.  
-s. of *ṭbb* LAU 24, TIJ 110
- brky* *baraka* ‘lie down, kneel’, *bark* ‘herd of kneeling camels’, *barākā*, *burākā* ‘firmness, steadiness in battle’, *bāraka* ‘bless’: cf. CIK 224,2 *al-Bark*, CIK 229,2 *Buraik*, *al-Burak*; cf. ID 151, ID 314, etc.; HB 11 *Bértsī*; cf. Cantineau 75 *brk*, *brkw*; PNNR 17; cf. Stark 79 *bryk* etc.; HIn 103; Hismaic MNM a 1.  
-s. of *’bs<sup>1</sup>lm* -s. of *brky* MNM a 1
- brn* See *brr*: HIn 103 Saf.; Hismaic KJB 11\*.
- bs<sup>1</sup>’d* Cmpd., see *s<sup>1</sup>’d*: Hismaic Naveh TSB C.
- bs<sup>1</sup>’d’l* Cmpd., see *s<sup>1</sup>’d’l*: Hismaic JS 755\*.
- bs<sup>2</sup>* *bašša* ‘be cheerful’ *bašš* ‘cheerful’: cf. CIK 225,2 *Bašša*; ID 129 *Banū Baššah*; Hismaic KJC 97b\*, 187b, 601.
- bs<sup>2</sup>mt* *bašima* ‘suffer from indigestion’ *bašām* ‘balsam’: CIK 225,1; *Bašāma*; WR 108; ID 130; cf. Cantineau 75 *bšmh*; PNNR 17; HIn 107 Min., Sab.; Hismaic SSA 23.
- bs<sup>2</sup>mn* See *bs<sup>2</sup>mt*: HIn 107; Hismaic TIJ 505.
- bšr* *bašara* ‘endowed with mental perception’, *bašīr* ‘knowing, understanding’: BDrN 6 *Bašīr*; CIK 228,1 *Bišār*; cf. Cantineau 55 *bšrw*; PNNR 10; WR 112; HIn 108 Saf. (place name only); Hismaic KJC 442b\*.
- bšš* *bašša* ‘shine’, *baššāš* ‘shining’: cf. HB 12 *Bšeijīš*; Hismaic KJA 331\*.
- bṭ* *baṭṭa* ‘slit’, *baṭṭ* ‘water fowl’: HIn 108 Saf.; Hismaic JS 671\*.
- bṭ’* *baṭu’a* ‘be slow, tardy’, *baṭi’* ‘slow, tardy’: Hismaic AMJ 99.
- bṭl* *baṭala* ‘be false, courageous’, *baṭal* ‘courageous’: HIn 109; Hismaic TIJ 470.

- s. of *hrb* TIJ 470
- bẓ* See *bẓẓ*. Hismaic KJC 171.
- bẓry* *baẓira* ‘have a protuberance on the upper lip’, *baẓrā* ‘uncircumcised woman’: Hismaic KJC 291.  
-s. of *ns²r* -fa. of *whb ḥwr* KJC 291
- bẓẓ* *ʾabaẓẓa* ‘be fat’, *baẓīẓ* ‘fat, corpulent’: Hismaic KJC 122\*.
- b ʿ* *bw ʿ*, *bā ʿa* ‘outstretch one’s arms’, *by ʿ*, *bā ʿa* ‘sell’: cf. BDrN 7 *Baiyā ʿ*; HIn 109 Saf.; Hismaic JS 632.  
-s. of *m ʿz* -s. of *ʿs¹d* JS 632
- b ʰ* Cmpd., see *b*: Hismaic KJB 15.
- b ʰdn* *ba ʰuda* ‘be remote, distant’, *bu ʰd* ‘distance’: CIK 218,1 *Ba ʰdān*; ID 313; HIn 110; Hismaic MNM a 3.  
-s. of *s¹d* -fa. of *zn* MNM a 3
- b ʰr* *ba ʰara* ‘void dung’, *ba ʰr* ‘dung’, *ba ʰr* ‘camel’: CIK 224,1 *Ba ʰr*; HIn 111 Saf.; Hismaic KJC 140.
- b ʰlh* Cmpd.?, Syr. *b ʰā* ‘ask for’ or from *b ʰl*, see *mb ʰl*: cf. Stark 77 *b ʰ*; HIn 112 Saf. (doubtful); Hismaic AMJ 74\*.
- b ʰhn* See *ʰn*. Hismaic KJC 162\*.
- b ġ* *baġā* ‘seek, endeavour to find’: Hismaic KJC 741.
- b ġtt* *baġita* ‘be dust coloured’, *baġat* ‘dust-colour’, *buġtah* ‘ashy white colour’: cf. Cantineau 73 *b ʰtw*, *b ʰty*. HIn 112 *b ġt* Saf.; Hismaic KJC 318.
- b ġd* *baġuḍa* ‘be hateful’, *baġīḍ* ‘hateful’: CIK 219,2-220,1 *Baġīḍ*; ID 157; HIn 112 Saf.; Hismaic KJC 172, KJC 759.
- bqqṭ* *baqqa* ‘speak a great deal’, *baqaqah* ‘chatterbox’, *baqq* ‘gnats, mostquitos’, cf. BDrN 6 *Baqqān*; cf. HB 13 *Baggāh*; Hismaic KJC 5.  
-s. of *s²hr* -fa. of *blqt* KJC 5
- bql* *baqala* ‘grow hair’ (said of a boy’s face), *baql* ‘tender plants’: CIK 224,1 *Bāqil*; ID 167; HIn 114 Saf.; Tham.B JS 449\*; Hismaic KJB 13\*.
- bkr* *bakara* ‘go out early in the morning’, *bakr* ‘youthful he-camel’: CIK 221,1-222,1 *Bakkār*, CIK 222,1-223,2 *Bakr*, CIK 229,1 *Bukair*; WR 110; ID 31; HB 13 *Bökēr*; Cantineau 71 *brkw*; PNNR 16; Stark 76 *brkw*; HIn

- 114 Saf.; Hismaic Rh 6, TIJ 58, TIJ 215, TIJ 237, TIJ 268, TIJ 273, TIJ 419, TIJ 453, WAM T 8 = TIJ 58.  
 -fa. of *mlk* TIJ 215, TIJ 237, TIJ 453  
 -fa. of *mql* Rh 6  
 -s. of *hl* -fa. of *mql* TIJ 268, TIJ 273
- bls<sup>l</sup>* *'ablasa* 'despair, be silent', *balis* 'despairing': HIn 116 Saf.; Hismaic KJC 572\*.  
 -s. of *rhm̄t* KJC 572\*
- blst* *balāsa* 'extort', *balṣah* 'extortion': HIn 116 Saf. (doubtful); Hismaic KJC 711\*.
- blġ* *balāga* 'reach', *balāġ* 'sufficiency', *bāliġ* 'attaining an aim': CIK 223,2 *Balġ*; HIn 116 Saf. (doubtful); Hismaic TIJ 356.  
 -fa. of *hlf* TIJ 356
- blq* *balaq* 'black and white': HIn 116 Hismaic Eut 439; Hismaic 520.  
 -fa. of *hlṣ* TIJ 520
- blqt* See *blq*, *bulqah* 'black and white': HIn 116 Saf. add JaS 75b, JaS 158; Hismaic KJC 5.  
 -s. of *bqqt* -fa. of *wdd 'l* KJC 5
- bll* *balla* 'moisten', *bilāl* 'water': CIK 223,2 *Ballāl*, CIK 226,1 *Bilāl*, CIK 229,1 *Bulail*; ID 112; BDrN 6 *Blīl̄t*; HB 13 *Bilāl*; HIn 117 Saf.; Hismaic KJA 57, KJC 699.  
 -s. of *ṣhb* KJC 699
- bln* See *bll*: HIn 117 Saf.; Hismaic RTI A.
- bmrt* Cmpd., see *mr*, *marrah* 'once', *mart* 'barren land': HIn 117 Saf.; Hismaic JS 757.
- bn* *ibn* 'son' or see *bnn*: HIn 118 Saf.; Hismaic KJA 141, KJC 75a, KJC 417, LAU 17, TIJ 301.  
 -fa. of *rhl̄* LAU 17  
 -s. of *d'n* TIJ 301
- bn 'b* Cmpd., see *bn* and *'b*: Hismaic KJC 164, KJC 461, KJC 462, KJC 467\*, KJC 473, KJC 474, KJC 475, KJC 476, KJC 482, KJC 484\*, KJC 486,

- KJC 491, KJC 532, KJC 533, KJC 536, KJC 537a, KJC 563, KJC 694, KJC 706\*.
- bn' r* Cmpd., see *'r*. CTSS 1b\*.
- bn' s<sup>l</sup>* Cmpd., see *'s<sup>l</sup>*. TIJ 466.
- bn' l* Cmpd., see *bn* or *bny*: Cantineau 71 *'bn' l*; PNNR 9; HIn 118 Saf., Tham.D WTI 73 (doubtful); Hismaic KJA 8\*, KJC 335.
- bn' mt* Cmpd., see *'mt*: Hismaic CTSS 1a, KJA 94, KJA 137\*, KJB 110.  
 -s. of *ḏb'* -fa. of (*k*)*nn* KJB 110  
 -s. of *n' my* -fa. of *mḥr* KJA 94
- bnbrḥ* Cmpd., see *brḥ* under *brḥt*: Hismaic JS 707, TIJ 506.  
 -fa. of *w' ln* -fa. of *bgr* JS 707
- bnbs<sup>l</sup>r* Cmpd., *basara* 'take something when fresh, quick in doing something', *busr* 'fresh', *basūr* 'lion': CIK 230,1 *Busr*; ID 73; HIn 105 *bsr* Saf.; Hismaic AMJ 87, KJA 118, KJC 415, KJC 634.  
 -s. of *s<sup>2</sup>kr* KJC 634  
 -s. of *ngr* AMJ 87
- bnt* See *bnn*, *bannah* 'sweet smell': Cantineau 72 *bntw*; PNNR 16 *bnt bntw*; HIn 119 Lihyn, Saf.; Hismaic AMJ 104, AMJ 147, Ph 345 *bis a*.  
 -s. of *zd' l* AMJ 104  
 -s. of *ḡnt* -s. of *'fsy* AMJ 147
- bntrb* Cmpd., *tariba* 'be dusty', *tirb* 'one born at the same time': cf. BDrN 7 *Trābe*; HIn 131 *trb* Saf.; Hismaic KJC 284, KJC 611, KJC 640, TIJ 147\*.  
 -s. of *ḥḏmn* TIJ 147\*
- bngrm* Cmpd., see *grm*: Hismaic JS 732, TIJ 44\*.
- bnḥrb* Cmpd., see *ḥrb*: HIn 119 Saf. C 5228; Hismaic AMJ 126.
- bnḥmr* Cmpd., see *ḥmr*: AMJ 14.
- bndm* Cmpd., see *ndm* or *dm*, *damma* 'smear with dye or blood', *dwm*, *dāma* 'last, endure': WAM T 16.  
 -fa. of *ndm* WAM T 16
- bnz' g* Cmpd., *za' aja* 'call, cry out', *za' aj* 'disquietude': TIJ 449a.  
 -s. of *'s* TIJ 449a

<i>bns<sup>1</sup> 'd</i>	Cmpd., see <i>s<sup>1</sup> 'd</i> : TIJ 488.
<i>bns<sup>2</sup></i>	Cmpd. ?, see <i>ns<sup>2</sup>s<sup>2</sup></i> and <i>ns<sup>2</sup></i> : HIn 120 Saf.; Hismaic KJC 19, KJC 163*.
<i>bns<sup>2</sup>br</i>	Cmpd., see <i>s<sup>2</sup>br</i> : Hismaic KJA 138. -s. of <i>nbṭ</i> -fa. of <i>yḥld</i> KJA 138
<i>bns<sup>2</sup> 'y</i>	Cmpd., 'as <sup>2</sup> 'ā 'spread, disperse oneself': Hismaic TIJ 476*.
<i>bnṣrlh</i>	Cmpd., see <i>nṣr</i> : Hismaic KJC 27, KJC 525.
<i>bnṣlh</i>	Cmpd., HIn 375 <i>ṣlh</i> Saf. (doubtful); Hismaic KJC 127.
<i>bnz 'n</i>	Cmpd., see <i>z 'n</i> : Hismaic LAU 23. -s. of <i>qđmt</i> LAU 23
<i>bn ḥ</i>	?? : Hismaic TIJ 40.
<i>bn 'tq</i>	Cmpd., 'ataqa 'outrun' (a horse), 'itq 'excellence', 'atīq 'beautiful': CIK 204,2 'Atīq; ID 31; HB 38 'Ātidz, etc.; HIn 405 'tq Saf., Tham.D Ph 367 ag; Hismaic KJA 109*, KJB 5, KJB 98.
<i>bn 'ml</i>	Cmpd., 'amala 'work', 'amal 'work': CIK 155,2 'Amal; HIn 440 'ml Saf. etc.; Tham.B JS 309; Tham.C HU 149; Hismaic KJB 18; PNNR 52 'mlw.
<i>bn 'mh</i>	Cmpd., see <i>n 'm</i> or 'amiha 'be confused', 'amih, 'āmih 'confused'; HIn 442 'mh Saf.; Hismaic KJA 146, KJA 313, KJB 146*, KJC 493, KJC 608. -s. of <i>mtr</i> KJA 313
<i>bnlh</i>	Cmpd., see <i>bn</i> : HIn 121 Saf.; Hismaic AMJ 46, KJA 227, KJB 66, KJB 169, KJC 211, KJC 510; PNNR 9 'bn 'lhy. -fa. of <i>tm</i> KJB 66, KJB 169, KJC 211 -s. of <i>ḥbb</i> -fa. of <i>ḥbb</i> AMJ 46
<i>bnmt</i>	Cmpd., <i>matta</i> 'extend, outstretch': Stark 98 <i>mt</i> ' ; HIn 526 Saf.; Tay. W Tay 4; Tham.D HU 89, JS 606; Hismaic AMJ 149*.
<i>bnmṭr</i>	See <i>mṭr</i> : Hismaic KJC 147j, TIJ 496. -s. of <i>brḥt</i> -s. of <i>qđmt</i> -s. of <i>ḥl 't</i> KJC 147j
<i>bnng 't</i>	Cmpd., see <i>ng 't</i> : Hismaic KJC 82. -fa. of 's <sup>1</sup> KJC 82
<i>bnn</i>	<i>banna</i> 'remain, dwell', <i>banīn</i> 'deliberate, intelligent': CIK 223,2 <i>Um al-Banīn</i> ; Cantineau 72 <i>bnwn</i> ; PNNR 16; HIn 121 Saf.; Hismaic AMJ 73, AMJ 122.

- bny* *banā* ‘build’ or dim. *ibn* see *bn*: HB 13 *Bānī*; Cantineau 72 *bny*, *bnyw*; PNNR 16; Stark 77 *bny*; HIn 122 Lihyn, Saf.; Hismaic KJA 28\*, KJC 592, KJC 626\*.  
-s. of *s<sup>l</sup>mn* KJC 626\*
- bnyt* See *bny*: HIn 122 Saf.; Hismaic KJA 120\*, KJA 161, KJC 147d, TIJ 32, TIJ 40\*.  
-s. of *mdn* -fa. of [*g*]ff*t* KJC 147d  
-s. of *rm* TIJ 40\*
- bh<sup>’</sup>* *baha<sup>’</sup>a* ‘be friendly’, *bhw*, *bahā* ‘be beautiful’, *bahā<sup>’</sup>* ‘beauty, goodness’: CIK 220,1 *Abu l-Bahā*; ID 285 *Abū al-Bahā<sup>’</sup>*; HIn 122 Saf.; Hismaic KJA 17, KJA 20, KJB 47, KJB 57, KJB 124, KJC 50a, KJC 71\*, KJC 151.  
-fa. of *h<sup>’</sup>\** KJA 20  
-fa. of *ghfl* KJC 50a  
-fa. of *grf* KJC 71\*  
-s. of *s<sup>l</sup>lm* -fa. of *ghf* KJB 57  
-fa. of *ghfl* KJC 151  
-fa. of *fth* KJA 17  
-s. of *ms<sup>l</sup>lm* -fa. of *ghf* KJB 47
- bhs<sup>2</sup>* *bahš* ‘kind’: WR 115 *Buhaiš*; HIn 123 Saf., Tham.C ? HU 714; Hismaic TIJ 91.  
-fa. of *s<sup>l</sup>h(r)t* TIJ 91
- bhm* *bahm* ‘lamb’, *bahīm* ‘black’: HIn 124 Saf.; Hismaic TIJ 227.
- bhn* Cmpd., see *hn*: Hismaic KJB 154\*.
- bys<sup>l</sup>* Hismaic KJC 442c\*.
- byn* *bāna* ‘be separated, cut off, depart, be apparent’, *bayān* ‘being distinct, making distinct’, *bayyin* ‘apparent, manifest’: CIK 225,2-226,1 *Bayān*; HB 13 *Bājin*; HIn 126 Saf. (doubtful); Hismaic CTSS 2a\*.
- t<sup>’</sup>m* *taw<sup>’</sup>m* ‘twin’: CIK 545,1 *at-Tau<sup>’</sup>am*; ID 206; HIn 127 Saf.; Hismaic KWM 4, KWM 6, KWM 8; PNNR 67 *t<sup>’</sup>wm<sup>’</sup>*.  
-fa. of *qs<sup>l</sup>r* KWM 8  
-s. of *qrb* KWM 4

- s. of *qs<sup>l</sup>r* KWM 6
- tb* ‘ *tabi* ‘a ‘follow, prosecute’, *tib* ‘passionate lover’, *tābi* ‘follower’: CIK 545, 2 *Tiba* ‘; Hismaic AMJ 11\*.
- tblt* *tabala*, ‘pursue with enmity’, *tabl* ‘hostility’: HIn 128; Hismaic 438.  
-s. of *hn<sup>l</sup>lh* TIJ 438
- thbb* See *hbb*, *taḥabbaba* ‘show affection’: HIn 129 Saf.; Hismaic AMJ 54, KJC 527.
- thnn* See *hnn*. HIn 130; Hismaic JS 723\*, TIJ 15.  
-fa. of *ddh* JS 723\*  
-s. of *m<sup>l</sup>* - TIJ 15
- tr* *tarra* ‘be separated, severed’, *tārr* ‘fat, plump’, *twr*, *tāra* ‘run, flow’: Cantineau 155 *twr*, Cantineau 156 *tryw*; PNNR 67; HIn 131 Saf.; Hismaic KJA 122.
- ts<sup>l</sup>b* fem., *sabba* ‘cut, wound, revile’: Cantineau 158 *tšb*; PNNR 69; Hismaic TIJ 280.  
-d. of *r* TIJ 280
- ts<sup>l</sup>q* *saqā* ‘water’, *tasaqqā* ‘be watered, irrigated’: cf. Cantineau 153 *šqy* and *šqylt*; PNNR 66; Hismaic KJA 25, KJB 178.  
-s. of *zbd* KJA 25
- tsr* See *nšr* or *šariya* ‘remain stagnant’, *šarā* ‘protect’: HIn 133 Lihyn, Saf.; Hismaic KJC 291.  
-fa. of ---- KJC 291
- t<sup>l</sup>mr* See *mr*: Cantineau 157 *t<sup>l</sup>mrw* fem.; PNNR 69; HIn 134 Saf.; Hismaic WA 10379 fem. ?.
- tḡt* See *ḡt*: Hismaic KJC 681.
- tkrṭ* Hismaic LAU 20\*.
- tkl* Hismaic AMJ 94\*.
- tm* See *tym*, *tamma* ‘be complete’, *tāmm* ‘complete, perfect’: CIK 543,1 *Taim*; ID 59 etc.; WR 447; Cantineau 155 *tymw*, *tym<sup>l</sup>*; PNNR 67, PNNR 68; Stark 117 *tym<sup>l</sup>*, *tymw*, *tymy*; HIn 136 Lihyn, Saf.; Hismaic AMH 1,121, CSP 2, JS 591, KJA 86, KJA 310, KJA 355\*, KJB 3, KJB 66, KJB

96, KJB 169, KJC 121, KJC 192, KJC 211, KJC 212, KJC 218, KJC 270, KJC 271, KJC 394, KJC 421, KJC 509, KJC 667\*, KWM 9, LAU 41, Meek, NST 1, Rh 5, SSA 12, TIJ 38, TIJ 49 + TIJ 52, TIJ 51\*, TIJ 54, TIJ 55\*, TIJ 56\*, TIJ 102, TIJ 107, TIJ 108, TIJ 144, TIJ 156, TIJ 224, TIJ 228, TIJ 429.

-fa. of *'s<sup>l</sup>lh* KJC 271

-fa. of *'mr' l* TIJ 51\*, TIJ 55\*

-fa. of *rt* AMJ 1

-fa. of *z<sup>d</sup>qm* KJB 3

-fa. of *s<sup>l</sup>'dlh* LAU 41

-fa. of *'mr' l* TIJ 56\*

-fa. of *'hn* KJC 270

-fa. of *qt* KJC 394

-s. of *'mr' l* TIJ 54, TIJ 102, TIJ 107

-fa. of *'mr' l* TIJ 49 + TIJ 52

-s. of *bnlh* KJB 66, KJB 169, KJC 211

-s. of *tm*- SSA 12

-s. of *tmd* TIJ 108

-s. of *z<sup>n</sup>d* KJA 310

-s. of *s<sup>l</sup>lm* TIJ 228

-s. of *'bd* -fa. of *'s<sup>l</sup>d* KWM 9

-s. of *'sm* -fa. of *z<sup>d</sup>qm* KJC 212

-s. of *'mr* JS 591

-fa. of *s<sup>2</sup>hr* -fa. of *'bdqns* TIJ 38

-s. of *(g<sup>o</sup>)m* KJC 667\*

-s. of *k<sup>o</sup>m* TIJ 144

-s. of *mqm* TIJ 429

-s. of *n--* KJC 121

-s. of *n--h<sup>o</sup>* -s. of *h(r)gt* Rh 5

-s. of *nr* TIJ 224

-s. of *w' l* AMJ 121

- s. of *wgdt* KJA 355\*
- s. of *wgd[t]* KJC 218
- tm ḥwr* Cmpd., see *tm* and *ḥwr*: HIn 136; Hismaic TIJ 323.  
-s. of *flg* -s. of *zd* TIJ 323
- tm 's'* Cmpd., see *tm* and *'s'*: cf. Cantineau 65 *'bd 'ysy*; PNNR 46; HIn 137 Lihyn JS 359 (doubtful), Saf. and cf. *'bd 's'* HIn 397 Saf.; Hismaic AMJ 5.
- tm l* Cmpd., see *tm*: HIn 137 Saf.; Hismaic AMJ 39a, AMJ 40, KJB 36, KJC 202, KJC 224, KJC 296\*, KJC 320, KJC 508.  
-fa. of *bgt* KJC 224  
-s. of *nht* KJA 202  
-fa. of *bgt* KJC 508
- tmgrb* Cmpd., see *tm*, *jarab* 'mange, scab', *girāb* 'a bag for travellers': CIK 258, 1 *Abu l-Jarbā* ' ID 124; Stark 82 *grb* ' (uncertain); HIn 157 *jrb* Min.; Hismaic TIJ 97
- tmḥry* Cmpd., see *tm* and *ḥry*: Hismaic JS 715\*.
- tmḍ* *tamādā* 'last long': HIn 137 Saf.; Hismaic TIJ 105, TIJ 108, WAM T 14.  
-fa. of *tm* TIJ 108  
-fa. of *'bd* WAM T 14  
-fa. of *hn* ' TIJ 105
- tmds<sup>2</sup>r* Cmpd., see *tm*: Cantineau 156 *tymdwšr*; PNNR 68 *tymdwšr*; Hismaic CSP 2.  
-s. of *flgt* -s. of *wtr* -s. of *šrm* CSP 2
- tm '* Cmpd., *tm* + ' or *tama* 'ā 'spread (evil)': HIn 137 Saf.; Hismaic TIJ 15\*, TIJ 229\*.  
-fa. of *'bd* TIJ 229\*
- tm ' bdt* Cmpd., see *tm* and *tym*: Cantineau 156 *tym ' bdt*; PNNR 68; HIn 137 and HIn 141 Sab. *tym ' bdt*; Hismaic TIJ 190.  
-s. of *s<sup>2</sup>fr* -s. of *tm ' bdt* -fa. of *whblh* TIJ 190  
-fa. of *s<sup>2</sup>fr* TIJ 190
- tm ' bḍt* See *tym ' bdt*: Hismaic RTI A.

- tm* *bs*<sup>2</sup> Cmpd., see *tm*, 'abš' 'ignorance, convenience', 'a *baša* 'improve': HIn 402  
*bs*<sup>2</sup> Saf.; Hismaic LAU 18.
- tmktb* Cmpd., see *tmktby*: Hismaic TIJ 28\*.  
-s. of *šhm* TIJ 28\*
- tmktb* ' Cmpd., see *tmktby*; Hismaic SIAM 43.
- tmktby* Cmpd., see *tm*: See Strugnell 1959: 31 JS Nab 142 *tymlktb* ' ; Milik and Starcky 1975: 116-119 *tym'ktb* ', *tymlktb* ' ; Hismaic TIJ 38\*, TIJ 285; PNNR 68 *tym'ktb* ' .  
-s. of *hrzt* TIJ 285  
-fa. of *s<sup>2</sup>hr* -fa. of *bdgns*<sup>2</sup> TIJ 38\*
- tmlt* Cmpd. CIK 543,1 *Taimallāt*; ID 117 etc.; Stark 117; HIn 137; Hismaic TIJ 28, TIJ 482.  
-s. of *hn'lh* TIJ 482
- tmlhwr* Cmpd., see *tm* and *hwr*: Hismaic KJC 2, TIJ 434.  
-s. of *'ys'* -fa. of *s'<sup>1</sup>d* TIJ 434  
-s. of *whblh* -fa. of *hn'lh* KJC 2
- tmlh* Cmpd., see *tm*: CIK 543,1 *Taimallāh*; ID 212 *Banū Taimallāh*; WR 447; Cantineau 155 *tym'lh*, *tymlh*, Cantineau 156 *tmlhy* ?; PNNR 68; HIn 138 Lihyn, Saf.; Hismaic AMJ 3, KJA 132, KJC 204, KJC 348\*, KJC 575, KJC 658, KJC 703, KJC 766 Meek, MNM a 1\*, MNM b 6, TIJ 278, TIJ 347, TIJ 415.  
-fa. of *'s<sup>1</sup>lh* -fa. of *'m* MNM a 1\*  
-fa. of *gs<sup>2</sup>m* TIJ 415  
-fa. of *hddn* -fa. of *'brq* AMJ 3  
-fa. of *kmy* KJA 132, KJC 575  
-s. of *hly* TIJ 347  
-s. of *dql* -fa. of *nmr* TIJ 278  
-s. of *'bd* KJC 703  
-s. of *wtr* -s. of *ms<sup>1</sup>lm* MNM b 6
- tn* See *tnn*, *tann* 'equal in age etc.': Hismaic KJC 299.

- tntn* Heb. *nātan* ‘give’: Cantineau 157 *tntnw* (under *tntlw*); cf. HIn 581 *ntn* (and see Müller 1980: 72); Saf., Tay. JS 458, JS 559, JS 560, Tham.B HU 446; Hismaic KJC 289\*.
- tnn* *tanna* ‘remain, dwell’, *tanīn* ‘an equal in age etc., companion’: HIn 139 Saf., Tham.D JS 440; Hismaic KJA 48, KJC 183, KJC 758, KJC 761, TIJ (as Tr.N) 504, TIJ 505.  
-s. of *sʿdn* -s. of *hyb* KJC 183  
-s. of *hn* KJA 48  
-s. of *zdqm* KJC 758
- thn* See *hn*, *tahannā* ‘prosper’: HIn 140; Hismaic TIJ 281.  
-s. of *hrzt* TIJ 281
- tym* *tāma* ‘love excessively, enslaved by love’, *taym* ‘servant’; HIn 141 Saf.; Hismaic TIJ 460.  
-s. of *hrgl* -fa. of *whblh* TIJ 460
- tbr* *tabara* ‘confine, prevent, destroy etc.’, *tābir* ‘suffering loss, astray’: CIK 546,1 *Tābir*; WR 447; Stark 116 *tbr*; HIn 142 Saf.; Hismaic KJB 46\*, KJC 568, KJC 716, KJC 716a, KJC 719.  
-fa. of *zʿn* KJC 716  
-fa. of *krh* KJC 716a
- ttmt* cf. HIn 143 *ttm* Saf.; Hismaic KJA 31.  
-fa. of *qn* KJA 31
- tr* *tāra* ‘be roused, excited’, *tawr* ‘bull’, *tarr* ‘holding much water’: CIK 553,1-2 *Taur*; ID 212 *al-Taur*; Cantineau 155 *twr*, Cantineau 156 *tyrw*; PNNR 67; Stark 116 *twry*; HIn 144 Saf.; Hismaic KJC 250.
- tr* See *try*; Hismaic 236.
- try* *trw*, *tarā* ‘increase, become rich’, *tarā* ‘wealth’, *tariy* ‘rich’, *try*, *tarā* ‘become moist’: HIn 145 Saf.; Tham.C WTI 7; Hismaic KJB 109.
- tʿt* HIn 145 Saf.; Tham.B JS 287; Hismaic KJC 347.
- tʿlbn* *tu labān* ‘male fox’: CIK 553,1 *Ta labān*. Hismaic KJA 64\*, KJB 25, KJC 143.

- t'lt* *tu l* 'excess tooth', *tu ṭlah* 'fox': ID 231 *al-Tu 'al*, *al-Tu ṭlah*; HIn 146;  
Hismaic JS 690.  
-s. of *rbbt* JS 690
- tfnt* *tafina* 'be rough or callous (hands)', *tafana* 'impel, drive', *tafinah* 'callous protuberance': Hismaic KJC 519.
- tkm* *takama* 'track', *takima* 'remain': cf. HIn 147 *tkmtn* Sab.; Hismaic TIJ 161, TIJ 193, WAM T 32.  
-fa. of *hrm* TIJ 193  
-fa. of *dgg* -fa. of *ns<sup>l</sup>* TIJ 161  
-fa. of *ns<sup>l</sup>* WAM T 32
- tnt* *tinnah* 'fetlock', *tinn* 'dry herbage', HIn 148 Sab.; Hismaic TIJ 352.  
-fa. of *khln* TIJ 352
- g'n* *jāna* 'be black': Cantineau 76 *g'nyw*; PNNR 18 *g'nyw*; HIn 151 Saf.; Hismaic AMJ 97\*.  
-fa. of *hy* AMJ 97\*
- g'nt* See *g'n*, *ju'nah* 'a receptacle for perfumes': HIn 151 Saf.; Hismaic TIJ 21.
- gbh* Hismaic KJA 3\*.
- gbn* *jabuna* 'be cowardly, weak': Hismaic KJA 163.
- gtt* *jatta* 'pull up or out', *jutt* 'elevated ground', *juttah* pl. *jutat* 'body': Hismaic KJC 443.  
-s. of *hml* -fa. of *s<sup>l</sup>ny* KJC 443
- ghs<sup>2</sup>* *jaḥaša* 'scratch', *jaḥš* 'a young ass': CIK 255,2 *Jaḥš*, CIK 262,2 *Jiḥāš*; CIK 264,2 *Juhaiš*; ID 177 *Jaḥḥāš*; WR 178 *Jaḥāš*, 179; BDrN 7 *Ġaḥš*; HB 14 *Ġḥeiš*; HIn 153 Saf.; Hismaic AMJ 48\*, KJC 61, KnEG 5, TIJ 112, TIJ 128, TIJ 164\*.  
-fa. of *hn* KnEG 5  
-s. of *s<sup>2</sup>kt* TIJ 128  
-s. of *s<sup>2</sup>k* -s. of *dḥlt* TIJ 112  
-s. of *qbbt* AMJ 48\*
- ghf* *jaḥafa* 'strip away', *juḥāf*, *jāḥif* 'uproot, carry away': CIK 255,2 *al-Jaḥḥāf*, *al-Jāḥif*, CIK 264,1 *Juḥāf*; ID 187 *al-Jaḥḥāf*; Hismaic KJA 20,

KJA 217, KJA 293, KJB 28, KJB 47, KJB 57, KJC 32\*, KJC 109, KJC 150, KJC 767.

-s. of *bh* ' -s. of *'s'lm* KJB 57

-s. of *ms'lm* KJB 47

*ghfl* *jahfala* 'throw someone to the ground', *jahfal* 'an army a great man': CIK 255,2 *Jahfal*; HIn Saf.; Hismaic KJA 17, KJA 158, KJB 44, KJB 55, KJB 136, KJB 172, KJC 50a, KJC 56\*, KJC 72, KJC 104, KJC 151, KJC 238\*, KJC 326, KJC 428\*, KJC 559\*.

-fa. of *fth* KJB 172

-s. of *bh* ' KJC 50a

-s. of *'s'lm* KJC 151

-fa. of *fth* KJA 17

-s. of *-h* ' -s. of *sh'lh* KJB 44

*gdlt* *jadala* 'be hard, strong, twist a rope', *jadl* 'hard, strong', *jadil* 'firmly twisted' or *cmpd.*, *jadd* 'fortune' + *lt*: CIK 252,1 *Jadila*; ID 194 etc.; WR 175; cf. Cantineau 77 *gdhw*; PNNR 18; cf. Stark 81 *gdylt* 'My fortune is *Allat*'; cf. HB 14 *Ǧedla* fem.; HIn 155 Saf., cf. HIn 154 *gd'l* Saf. and HIn 155 *gd'l* ? Saf.; see Müller 1980: 72; Hismaic AMJ 61.

*gdy* *jadiy* 'kid', *jād<sup>in</sup>* 'locust': Cantineau 76 *gdy* ', Cantineau 77 *gdyw*; PNNR 18; CIK 263,2 *Judaiy*; ID 207; WR 186; Stark 81 *gd* ', *gdy* '; HIn 156 Saf.; Hismaic WTI 11.

*gdmt* *jadīma* 'cut off', *judmah* 'amputated arm or hand'; CIK 252,1-253,1-2 *Jadīma*: ID 169, etc.; WR 175; Cantineau 77 *gdymt*; HIn 157 Lihyn (doubtful); Hismaic TIJ 516\*.

-fa. of *'nm* TIJ 516\*

*gr* *jarra* 'drag', *jarr* 'foot of a mountain', *jāra* 'act wrongfully', *jawr* 'tyranny': CIK 267,1 *Jurr*; cf. ID 141 *Jarīr*, ID 212 *Jurair*; WR 183; HIn 157 Saf.; Hismaic KJC 215, KJC 733, KJC 736.

-s. of *'s<sup>2</sup>b* KJC 733

*grt* See *gr*: WR 160 *Jurra*; cf. HB 14 *Ǧarrā* fem.; HIn 158 Saf.; Hismaic AMJ 75.

- s. of *zdmnt* AMJ 75
- grd* *jurad* ‘rat’; HB 15 *Ĝreidī*; HIn 158 Saf.; Hismaic TIJ 255\*.
- grs*<sup>2</sup> *jaraša* ‘bruise or pound’, *jariš* ‘bruised or pounded’: CIK 267,1 *Juraš*; ID 311; WR 183 *al-Jarīš*; BDrN 7 *Ĝarêš*; Cantineau 80 *grsw*; PNNR 19 *grys*<sup>2</sup>, PNNR 20; HIn 158 Saf., Tham.D Eut 130 (doubtful); Hismaic KJA 296\*, KJA 695.
- s. of *trq* TIJ 141
- grs*<sup>2</sup> ‘ *jurša* ‘large camel or horse’, *jarāši* ‘a deep wadi’: Saf. JaS 156, Tham.C or D JS 40, Hismaic KJC 739, TIJ 13, TIJ 402.
- s. of *tnn* TIJ 13
- s. of *nhl* TIJ 402
- grf* *jarafa* ‘remove completely’, *jurāf* ‘a torrent that carries away everything, a voracious man’; cf. HB 15 *Ĝirfān*; Cantineau 80 *grfw*; PNNR 20; HIn 159 Mixed WTI 96, Saf.; Hismaic KJA 21, KJA 46, KJA 50, KJA 171, KJA 216\*, KJA 277, KJB 122, KJC 34\*, KJC 48, KJC 51, KJC 60, KJC 69, KJC 71, KJC 95, KJC 103, KJC 152, KJC 161, KJC 419, KJC 585, KJC 613, KJC 696, KJC 734, TIJ 57.
- fa. of ---y TIJ 57
- s. of *bh( )* KJC 71
- s. of *mhš* KJA 21, 46
- grm* Syr. *g<sup>o</sup>ram* ‘decide’; *jarama* ‘cut off’, *jarm* ‘hot’, *jarām* ‘dry dates’: CIK 258,1 *Jārim*, CIK 259,2 *Jarm*; ID 117; Cantineau 79 *grm*’, *grmw*, *grymw*; PNNR 19, PNNR 20; Stark 82 *grymy*; *grmy*; HIn 159 Lihyn, Saf.; Hismaic AMJ 106, KJB 22, KJC 13, KJC 550, Rh 2\*, TIJ 12a, TIJ 58a, TIJ 113, TIJ 198, TIJ 219, TIJ 259, TIJ 333, TIJ 385.
- fa. of --*dlh* Rh 2\*
- fa. of *hrmn* TIJ 113, TIJ 219
- fa. of *dḥk* TIJ 12a
- s. of *hrm* -s. of *ḡ* KJC 13
- s. of *hlšt* TIJ 58a, TIJ 259
- s. of *zd’l* -fa. of *mty* KJB 22

- s. of *s<sup>l</sup>'d* -fa. of (*s<sup>l</sup>*)*rm* TIJ 198
- grm 'l* Cmpd., see *grm*: LittNE 1 20 *grm 'l*; HIn 159 Saf.; Hismaic TIJ 349; PNNR 19 *grm 'l*, *grm 'l'*.  
-s. of *'tmn* TIJ 349
- grmt* See *grm*, *jarīmāh* 'the last of one's offspring': HIn 159 Saf.; Hismaic KJB 106, KJB 143.  
-s. of *qnlh* KJB 143
- grm 'c* Cmpd., see *grm*: Hismaic TIJ 75.  
-s. of *hbr* TIJ 75
- grmlh* Cmpd., see *grm*: Cantineau 79 *grm 'lhy*, *grmlhy*, *grm 'lb 'ly* etc.; HIn 159 Lihyn, Saf.; Hismaic AMJ 142, CTSS 1a, KJC 200, KJC 266, TIJ 483; PNNR 20 *grm 'lh*.  
-s. of *bnl--* -fa. of *flg* TIJ 483  
-s. of *flg* -s. of *grmlh* TIJ 483  
-s. of *s<sup>2</sup>kmlh* KJC 200
- grmnt* See *grm*, *jirmān* 'body' or compd. *grm* + *mnt*: Hismaic KJC 6, TIJ 210.
- gryt* *jarā* 'run', *jāriyah* 'ship, young woman': CIK 259,1-2 *Jāriya*; WR 182; HIn 160 Saf.; Hismaic TIJ 134, WAM T 34.  
-s. of *'bd* WAM T 34  
-s. of *hml* TIJ 134
- gs<sup>l</sup>* *jassa* 'feel', *jsw*, *jasā* 'be hard, rough': Hismaic KJC 662a\*, TIJ 236.  
-s. of *'d* -fa. of *'m* TIJ 236
- gs<sup>l</sup>t* See *gs<sup>l</sup>*, *jassah* 'the five senses': Hismaic KJC 678.
- gs<sup>2</sup>m* *gašama* 'undertake something', *gušam* 'weight or heaviness': CIK 260, 2 *Jāšim*, CIK 261,1 *Jaušim* CIK 267,2 *Jušam*; ID 203 etc.; WR 189; Cantineau 80 *gšmw*; PNNR 20; HIn 162 Lihyn, Saf., Tay. JS 455, Tham.B HU 480; Hismaic JS 695\* (Tr.N) (or read *gs<sup>2</sup>mw*), JS 705, JS 710, KJC 445, KJC 544, KJC 546, KJC 548, KJC 558, KJC 614, KJC 618, KJC 622\*, KJC 632, KJC 684, KJC 746, KJC 771\*, TIJ 200, TIJ 415.  
-s. of *tmlh* TIJ 415
- gs<sup>2</sup>mt* See *gs<sup>2</sup>m*: AMJ 65.

- g ṭm* *ju ṭūm* ‘a large penis’, *ja ṭama* ‘roll up, contract’: cf. CIK 260,1 *Ja ṭama*, 262,2 CIK *Ji ṭima*, CIK 269,2 *Ju ṭuman*; cf. ID 300 *Banū Ji ṭimah*; cf. WR 185; HIn 162 Saf.; Hismaic KJC 199, KJC 390.
- g ḏ* *ja ḏda* ‘be curly (hair)’, *ja ḏ* ‘curly hair’: CIK 251,2 *Ja ḏ*, CIK 262,2 *al-Ju ḏaid*; ID 202 *al-Ja ḏ*, ID 197 etc.; WR 174; HB 15 *Ḑa ḏad*; HIn 162 Saf.; Hismaic KJC 134, TIJ 329\*.  
-fa. of *ḥy*°KJC 134
- gfft* *jaffa* ‘be dry’, *jaff* ‘dry herbage’, *jaffāfah* ‘scattered dry herbage’, *jaffah* ‘a company of men’: cf. CIK 261,1 *Juff*; HIn 163. Saf.; Hismaic AMJ 58\*, KJC 147d\*.  
-fa. of *k ṭ* AMJ 58\*  
-s. of *bnyt* KJC 147d\*
- gl* *jalla* ‘be thick, great’, *jull* ‘main or greater part’: CIK 256,1 *jall*, CIK 265,1 *Jull*; Cantineau 78 *glw*; PNNR 18; Stark 82 *gl*’; HIn 164 Saf., Tham.C WTI 50 ?; Hismaic KJA 329, KJC 619.
- gm ḥ* *jama ḥa* ‘collect, gather’: CIK 256,2 *Jāmi ḥ*, *Jamū ḥ*, CIK 265,1 *Jumai ḥ*; ID 191; WR 179 *Jam ḥ*; HB 16 *Ḑāmi ḥ*; LittNE 1 19 n.pr.? *gm ḥ*; HIn 167 Saf., Tham.B JS 320 (doubtful); Hismaic TIJ 58.
- gml* *jamala* ‘collect, melt fat, be beautiful’ *jamal* ‘male camel’, *jamāl* ‘beautiful, melted fat’: CIK 256,2 *Jamāl*, *Jammāl*, CIK 265,1 *Jumail*; Cantineau 78 *gmlw*; PNNR 19; ID 81; WR 180; BDrN 7 *Ḑammal* etc.; HB 16 *Ḑimel*; LittNE 1 19 *gmylw*; Stark 82 *gml*’; HIn 167 Saf.; Hismaic KJA 92, KJB 58a, KJB 149, KJC 511, TIJ 33.  
-s. of *zrt* KJC 173
- gmhr* *jumhūr* ‘the main part of a body of men, the outstanding of them’: CIK 265,1 *al-Jumāhir*, *Jumhūr*; ID 248; WR 188; HB 16 *Ḑimhūr*; HIn 168 Saf.; Hismaic TIJ 58, TIJ 225.  
-fa. of *km* TIJ 58  
-fa. of *ydr* TIJ 225
- gn ḥ* Hismaic TIJ 464.

- gy* Cantineau 76 'l-g' and 'l-gy'; Negev 1963: 113 g'y': cf. *al-Jī*, name of village near Petra, Starcky 1966: 987; see also *'bdg* and *'bdlg*. Hismaic KJC 42\*, KJC 647 (Tr.N).
- ḥb* See *ḥbb*: *ḥibb*, *ḥubb* 'love': WR 364 *Ḥibb*; Cantineau 93 *ḥbw* fem.; PNNR 2; Stark 87 *ḥb*'; HIn 172 Saf., Tham.B HU 308; Hismaic KJA 150a, KJA 335, KJA 352, KJC 251, MuNJ 2, NST 1.  
 -s. of *ḥby* -fa. of *ḥ[(r)gt* MuNJ 2  
 -s. of *ḥrgt* KJA 352  
 -fa. of *'ḥrs* MuNJ 2  
 -s. of *s<sup>2</sup>b* KJA 150a
- ḥbb* *ḥabba* 'be loved', *ḥabīb* 'beloved', *ḥubāb* 'a kind of snake': CIK 288,1-289,2 *Ḥabīb*, CIK 326,2 *Ḥubāb*, CIK 326,2-326-7 *Hubaib*; ID 50, etc., WR 191-192, HB 17 *Ḥabāb* etc.; Cantineau 93 *ḥbybw*; PNNR 27; LittNE 1 21 *ḥbybw*; Stark 87 *ḥbyb*'; HIn 172 Lihyn, Saf., Tham.C Eut.7 = HU 7; Hismaic AMJ 45, AMJ 46, AMJ 49, JS 607 (Tr.N), KJC 304, Ph 307 b, WAM T 35.  
 -fa. of *bnlh* AMJ 46  
 -fa. of *'qrb* TIJ 243  
 -s. of *bnlh* -s. of *ḥbb* AMJ 46  
 -s. of *rg'* -fa. of *hnlh* -fa. of *whblh* AMJ 45, AMJ 49
- ḥbb l* Cmpd. See *ḥbb*: cf. Cantineau 93 *ḥb lhy*; PNNR 27; HIn 172, Tham.B JS 361-2; Hismaic KJC 47.
- ḥbbt* See *ḥbb*: CIK 287,1 *Ḥabāba*; ID 24; WR 190, WR 192-193 *Ḥabība* fem.; Cantineau 93 *ḥbbt* fem.; PNNR 27; Stark 87 *ḥbbt*; HIn 172 Saf.; Hismaic TIJ 171.  
 -s. of *ḏhbn*°TIJ 171
- ḥbt* See *ḥbb*, *hubbah* 'love', *ḥabbah* 'seed, grain': CIK 287,2 *Ḥabba*; ID 303; WR 191; *Ḥabba* masc. and fem.; Cantineau 93 *ḥbt* fem.; PNNR 27; Stark 87 *ḥbt*'; HIn 173 Saf.; Hismaic JS 711.
- ḥbk* *ḥabaka* 'bind, tie', *ḥabīk* 'bound, tied': CIK 323,2 *Ḥbk*; HIn 174 Saf., Tham. HU 296; Hismaic TIJ 58.

- ḥbn* See *ḥbb* or *ḥbn*, *ḥibn* ‘a boil, monkey’: CIK 287,2 *Ḥabbān*, CIK 323,2 *Ḥibbān*, CIK 327,1 *Ḥubain*; ID 24; Cantineau 93 *ḥbn* and cf. Cantineau 94 *ḥwbn*; PNNR 27; HIn 174-175 Saf.; Hismaic TIJ 258.
- ḥby* See *ḥbb* or *ḥbw*, *ḥabā* ‘draw near’, *ḥabiy* ‘collection of clouds’, *ḥibā* ‘a gift’: ID 24 *Ḥubbā* fem.; Cantineau 93 *ḥby*; PNNR 27; Stark 87 *ḥby*; HIn 175 Saf.; Hismaic KJC 24\*, TIJ 34\*.  
 -s. of *ḍ--* TIJ 34\*  
 -s. of *yġt* KJC 24\*
- ḥt* *ḥatta* ‘scrape off’, *ḥatt* ‘swift, male ostrich’, *ḥūt* ‘fish’: CIK 337,1 *Ḥūt* and cf. *al-Ḥutāt*; cf. ID 148; Cantineau 95 and Cantineau 217 *ḥwtw* and cf. Cantineau 101 *ḥtyt* and *ḥttw* (Tr.N.); cf. Stark 90 *ḥty*; HIn 175 Saf.; Hismaic KJC 147i.  
 -s. of *ms<sup>l</sup>k*      -s. of *ʿfr*      -s. of *ṣ<sup>l</sup>b* KJC 147i
- ḥty* See *ḥt*, *ḥty*, *ḥatīy* ‘skins of dates’: HIn 176 Saf. (uncertain); Hismaic AMJ 146.
- ḥg* See *ḥgg*, *ḥajj* ‘pilgrim’ or *ḥwj*, *ḥāja* ‘want, need’: CIK 291,1 *Ḥajj*; ID 298 *al-Ḥāj*; BDrN 8 *Ḥaġġī*; HB 17\*; Cantineau 93-94 *ḥgw*; PNNR 27; LittNE 1 21 *ḥgw*; Stark 87 *ḥg<sup>ʿ</sup>*; HIn 177 Saf.; Hismaic KJA 39\*, KJA 128, KJA 376, KJA 579, KJC 202, KJC 262, KJC 686\*, TIJ 221, TIJ 426.  
 -fa. of *ʿṣ* TIJ 221, TIJ 426  
 -s. of *s<sup>l</sup>dt* KJC 202  
 -s. of *mh[ṣ]* KJA 128, KJA 686
- ḥgg* *ḥajja* ‘go towards’, *ḥajj* ‘pilgrimage’, *ḥajjaj* ‘frequent pilgrim’: CIK 291,1-2 *al-Ḥajjāj*; ID 77; Stark 87 *ḥggw*; HIn 177 Lihyn Saf., Tay. W Tay 1, Tay. W Tay, 5, Tay. W Tay 7b, Tay. W Tay 9-13; Hismaic AMJ 7, AMJ 52, KJC 330, KJB 77, KJC 5, TIJ 214, WAM T 17.  
 -s. of *bgl* AMJ 52, KJB 77  
                   -s. of *zdlh*      -s. of *hn<sup>l</sup>lh* KJC 5  
 -s. of *s<sup>l</sup>lm<sup>o</sup>* WAM T 17
- ḥgs<sup>2</sup>t* Hismaic KJC 364\*.

- ḡlt* *ḡajalah* ‘a partridge’: cf. CIK 291,1 *ḡajal*; cf. WR 140 *ḡajl*; cf. BDrN 8 *ḡaḡalī*; Hismaic AMH 56, KJC 242.
- ḡd* See *ḡdd*, *ḡadd* ‘prevention, limit’, *ḡādd* ‘sharp’ or *ḡyd*, *ḡāda* ‘turn, decline’, *ḡayd* ‘a prominence’: CIK 290,1 *ḡadd*; Stark 87 *ḡd*; HIn 178 Saf.; Hismaic CSP 2, KJA 232, KJA 323, WAM T 48.
- ḡdt* *ḡadaṭa* ‘be recent, new’, *ḡadīt* ‘new, recent’, *ḡidt* ‘storyteller’; HIn 179 Saf.; Hismaic AMJ 23\*.
- ḡdd* *ḡadda* ‘prevent, sharpen’, *ḡudād*, *ḡidād* ‘sharp’: CIK 290,1 *ḡadīt*, CIK 323,2 *ḡidād*, CIK 327,2 *ḡudād*; ID 277; Cantineau 94 *ḡddw*; PNNR 28; Stark 88 [*ḡ*]dydw; HIn 179 Saf., Tay. W Tay 31; Hismaic KJC 123\*, TIJ 474, TIJ 492, WAM T 38\*.  
 -fa. of *s<sup>l</sup>d* -fa. of *'s<sup>l</sup>* TIJ 492  
 -s. of *ḡdm* -fa. of *'tmt* WAM T 38\*  
 -s. of *mr* TIJ 338
- ḡddn* See *ḡdd*: Stark 88 *ḡdwdn*; HIn 179 Saf.; Hismaic AMJ 3, TIJ 338.  
 -s. of *tmlh* -fa. of *'brq* AMJ 3  
 -s. of *mr* TIJ 338
- ḡds<sup>2</sup>* Hismaic JS 696 + JS 695\*, JS 743\*, JS 756, JS 758.
- ḡdl* *ḡadil* ‘having one shoulder higher than the other’: CIK 327,2 *ḡudāl*; HIn 180 Saf.; Hismaic TIJ 506\*.  
 -s. of *ḡrkn* -s. of *ḡdl<sup>r</sup>* TIJ 506\*  
 -fa. of *ḡrkn* TIJ 506\*
- ḡdmr* HIn 180 Saf.; Hismaic KJB 88, KJC 188.  
 -s. of *'bd* -s. of *z dq(m)* KJB 88  
 -s. of *'bd* KJC 188
- ḡdn* See *ḡdd*: ID 299 etc. *Banū ḡuddān*; WR 193 *ḡaddān*; HIn 180 (not WH 3472); Hismaic TIJ 494.
- ḡdm* *ḡadama* ‘cut off, be quick’, *ḡudum* ‘swift’, *ḡadim* ‘sharp’: CIK 290,1-2 *ḡudaim*: ID 74; HIn 181; Hismaic WAM T 38\*.  
 -fa. of *ḡd(d)* -fa. of *'tmt* WAM T 38\*

- ḥdmt* See *ḥdm*: CIK 290,1-2 *Ḥadama*; ID 74 (name of a horse); HIn 181; Hismaic JS 247.
- ḥr* *ḥarra* ‘be hot, be free’, *ḥarr* ‘heat’, *ḥurr* ‘free’ or see *ḥwr*, *ḥūr* ‘deficiency’: CIK 333,2 *Hurr*, CIK 334,2 *al-Hurr*; ID 84, ID 228 *Hūr*; Cantineau 99 *ḥrw*, *ḥry*; PNNR 31; Stark 90 *ḥr*’; HIn 181; Hismaic JS 760, KJA 22, KJA 276, KJA 349, KJC 253, KJC 271, TIJ 37, TIJ 178, TIJ 238, TIJ 284.  
 -fa. of *s<sup>2</sup>sr* -fa. of *ḥrb* TIJ 238  
 -s. of *’drm* KJA 349, KJC 253  
     -s. of *’s<sup>1</sup>lh* -s. of *tm* KJC 271  
 -s. of *s<sup>2</sup>fr* TIJ 284  
 -s. of *y* KJA 222
- ḥrb* *ḥaraba* ‘plunder’, *ḥarb* ‘war, warrior’: CIK 299, 2-300, 1-2 *Ḥarb*, CIK 333,2 *Hurab*; ID 47 *Ibn Ḥarb*, ID 278 *Ḥarrab*; HB 18 *Ḥarb*; HIn 182 Saf., Tham.C JS 160; Hismaic TIJ 238, TIJ 243; PNNR 31 *ḥrbw*.  
 -s. of *s<sup>2</sup>sr* -s. of *ḥr* TIJ 238
- ḥrt* See *ḥr*: Cantineau 100 *ḥrtw*; PNNR 32; Stark 90 *ḥrt*’; HIn 182 Lihyn, Saf.; Hismaic TIJ 182, TIJ 357\*.  
 -fa. of *wd’<sup>t</sup>* TIJ 182  
 -s. of *s<sup>1</sup>nm* TIJ 357\*
- ḥrgl* *ḥargal* ‘large wingless locust’: Cantineau 99 *ḥrglw*; PNNR 31 *ḥrgl*; Hismaic TIJ 460.  
 -fa. of *tym* -fa. of *whblh* TIJ 460
- ḥrzt* *ḥaraza* ‘be fortified’, *ḥirz* ‘fortified place’: HIn 183; Hismaic TIJ 82, TIJ 281, TIJ 285, TIJ 288\*, TIJ 290, TIJ 436, TIJ 452, TIJ 463, WAM T 1.  
 -fa. of *tmktby* TIJ 285  
 -fa. of *thn’* TIJ 281  
 -fa. of *ḥrs<sup>1</sup>* WAM T 1  
 -s. of *s<sup>2</sup>sr* TIJ 82, TIJ 290  
     -s. of *wrb* TIJ 452  
         -s. of *mty* TIJ 463



- ħrmw*; PNNR 31 *ħrym*; HIn 185 Lihyn, Saf., Tham.C JS 86, JS 93, JS 97, JS 106, Tham.D HU 771, JS 648; Hismaic KJA 29b, KJA 84, KJA 186, KJA 225, KJA 317\*, KJA 340, KJB 85, KJC 13, KJC 21, KJC 55\*, KJC 89, KJC 176, KJC 221, KJC 263, KJC 370, KJC 603, KJC 700, TIJ 83, TIJ 249, TIJ 405.
- fa. of *'s<sup>l</sup>mnt* KJA 29b, KJA 186, KJA 225, KJC 21, KJC 55\*, KJC 89, KJC 221, KJC 263
- fa. of *ktbt* KJB 85
- s. of *ŷ°* -fa. of *grm* KJC 13
- s. of *mtr* -fa. of *'s<sup>l</sup>mnt* KJA 84, KJC 176, KJC 370, KJC 700, TIJ 83
- ħrmt* See *ħrm*, *ħurmah* 'respected': CIK 300,2 *Ĥārimah*; HIn 185 Saf., Tham.B JS 33; Hismaic TIJ 277.
- ħrmn* See *ħrm*: HIn 185; Hismaic TIJ 113, TIJ 219, TIJ 259a, TIJ 318.
- fa. of *šbh* TIJ 318
- s. of *grm* TIJ 113, TIJ 219
- ħrw* *ħrw*, *ħarwah* 'a burning feeling experienced through anger' or see *ħry*: Hismaic KJC 308.
- ħry* *ħry*, *ħarā* 'decrease, diminish', *ħariy* 'adapted, suitable': HIn 186 Tham.C JS 171; Hismaic KJC 385\*, TIJ 344\*; PNNR 31 *ħry*.
- ħzbr* *al-ħayzbūr* Caskel 1954: 141 JS L 267; Hismaic KJA 286\*, KJC 25, KJC 90, KJC 97\*, KJC 107, KJC 169, KJC 198, KJC 293, KJC 489.
- s. of *'bd* KJC 25, KJC 97\*, KJC 489
- s. of *z<sup>d</sup>qm* KJC 107
- s. of *[j] 'bd* KJC 169
- ħzrm* Lisan, *ħazram* name of a mountain: ID 325 as Lisan; Hismaic KJA 172\*.
- ħzrkn* Hismaic TIJ 276.
- ħzmt* *ħazama* 'be firm, bind', *ħazm* 'prudence, elevated ground', *ħizāmah* 'girth': CIK 322,2 *Ĥazāma*; ID 57; cf. BDrN 8 *Ĥazm* etc.; cf. HB 18 *Ĥizām*; HIn 187 Saf.; Hismaic CTSS 1a.
- ħzyt* *ħzy*, *ħazā* 'compute, conjecture'; HIn 188 Saf.; Hismaic KJA 318, TIJ 442\*.

-s. of *w ʿd* KJA 318

- ḥs<sup>1</sup>* *ḥassa* ‘be compassionate, kill, slaughter’, *ḥiss* ‘perception’: HIn 188  
Lihyn, Saf.; Hismaic Rh 4.
- ḥs<sup>1</sup>mt* *ḥasama* ‘cut, cut off, cauterize’, *ḥusām* ‘sword’, *ḥusūm* ‘unluckiness’: cf.  
CIK 335, 1-2 *al-Ḥusām*; HIn 189; Hismaic NST 1.
- ḥs<sup>1</sup>n* *ḥasuna* ‘be pleasing, beautiful’, *ḥasan* ‘good’ or see *ḥassa* under *ḥs*: CIK  
319,1-2 *Ḥasan*, CIK 319,2-321,1 *Ḥassān*, CIK 335,1 *Ḥusain*; ID 266 etc.;  
WR 217; HIn 189 Saf., Tham.C JS 138; Hismaic LAU 16.
- ḥs<sup>2</sup>* See *ḥs<sup>2</sup>s<sup>2</sup>*: HIn 189 Saf.; Hismaic SIAM 44.
- ḥs<sup>2</sup>s<sup>2</sup>* *ḥašša* ‘dry, dry up’, *ḥašš* ‘dried grass’: CIK 335,2 *Ḥušaiš*; WR 237; Stark  
90 *ḥšš*; HIn 190 Saf.; Hismaic KJC 562; PNNR 32 *ḥššw*.
- ḥšd* *ḥašada* ‘reap, cut’, *ḥašida* ‘be strongly twisted’ (a rope), *ḥašād* ‘the time  
of reaping’, *ḥāšid* ‘a reaper’: HIn 190; Hismaic WTI 11 (Tr.N).
- ḥšr* *ḥašura* ‘surround, be avaricious’, *ḥašir* ‘niggardly’: CIK 321,1 *Ḥašir*; HIn  
190; Hismaic 304.
- s. of *whdt* TIJ 304
- ḥdrt* *ḥadara* ‘ready, be present’, *ḥādīr* ‘ready, settled’, *ḥadīrah* ‘a body of  
people engaging in plunder’: cf. CIK 290,2 *Ḥādīr*, *Ḥadūr*; cf. ID 127, ID  
249; Hismaic TIJ 317, TIJ 398.
- ḥttn* *ḥatṭa* ‘put down, alight’, *ḥutuṭ* ‘smooth body’, *ḥatūṭ* ‘a place of descent’:  
cf. *ḥtt* HIn 193 Saf.; Hismaic RTI B\*.
- ḥ l* Hismaic KJC 88\*.
- ḥfz* *ḥafiẓa* ‘keep, preserve’, *ḥāfiẓ* ‘keeping, preserving’: HIn 195 Saf.; Hismaic  
KJC 528, KJC 583a; PNNR 31 *ḥfš*’.
- ḥkm* *ḥakama* ‘prevent, restrain, judge’, *ḥakīm* ‘wise’: CIK 294,1 *al-Ḥakam*,  
CIK 295,1-2 *Ḥakīm*, CIK 331,1 *Ḥukaim*; ID 47, ID 92; BDrN 8 *Ḥakīm*;  
HB 19 *Hātsim*; Cantineau 96 *ḥkmw*; PNNR 29 *ḥkmw*; Stark 88 *ḥkym*; HIn  
197 Saf., Tham.C JS 73; Hismaic TIJ 118, WAM T 30, WAM T 36\*.
- fa. of *mtr* WAM T 30
- fa. of *m l* WAM T 36\*

- hl't* *hala'a* 'strike, throw down, remove flesh from a hide', *hlw*, *halā* 'be sweet': HIn 197 Saf.; Hismaic KJC 147j.  
-fa. of *qdm* KJC 147j
- hm* *hamma* 'be hot, be black' (with heat), *hamm* 'vehemence of heat, the chief part of a thing' or *hwm*, *hāma* 'hover', *hawm* 'a large herd of camels': CIK 296,1 *Hām*; ID 305 *Banū Hām*; HIn 199 Saf.; Hismaic KJC 16\*, KJC 40\*.
- hmgn* *hammaja* 'wink, sink (of eyes)', *hammūj* 'young antelope': cf. HIn 200 *hmgt* Saf.; Hismaic Naveh TSB C.
- hmdt* *hamada* 'praise': cf. BDrN 8 *Hamed* etc.; HB 19; Hismaic KJB 43\*;  
PNNR 30 *hmydw*.  
-fa. of *s'lh'* KJB 43\*
- hmrt* *hamara* 'pare a thong', *humrah* 'brown, red', *hummarah* 'a type of bird': CIK 332,2 *al-Hummarah*, CIK 332,2-333,1 *Humra*; ID 135, ID 138, ID 137; Cantineau 97 *hmrt* fem.; HIn 200 Saf.; Hismaic KnEG 1, KnEG 2, KnEG 3, KnEG 4, KnEG 5.
- hmzn* *hamaza* 'milk became sour, be robust', *hāmiz* 'sour, acrid', *hāmiz* 'strong (hearted)', cf. HB 19 *Hamze*; HIn 201 Saf.; Hismaic TIJ 148\*.
- hms<sup>2</sup>* *hamiša* 'be slender': HIn 201 Saf.; Hismaic JS 623\*.  
-fa. of *whbn* JS 623\*
- hmty* *hamaṭa* 'peel', *hamāṭ* 'wild fig', *hamāṭah* 'black blood of the heart': HIn 201; Hismaic HU 498 (Tr.N).
- hmlt* *hamala* 'carry, charge', *hamal* 'lamb', *hamalah* 'charge, assault', *hamūlah* 'beast of burden': CIK 296,2 *Hamala*, CIK 324,1 *Himāla*; Cantineau 97 *hmlt*; PNNR 30; HIn 202 Saf., Tay. W Tay 15, Tham.C JS 153; Hismaic NST 1.
- hmlg* *hamlaj* 'a strongly twisted rope', *himlāj* 'goldsmith's bellows'; Cantineau 97 *hmlgw*; PNNR 30 *hmlgw*; HIn Saf., add JaS 192; Hismaic TIJ 36, TIJ 58.  
-s. of *s'lh*      -s. of *khln* TIJ 36
- hmly* See *hml* under *hmlt*: HIn 202 Saf.; Hismaic KWM 14.  
-fa. of *ngyt* KWM 14

- ḥmn* See *ḥm*, *ḥamn* ‘small ticks’: CIK 324,1 *Ḥimmān*; ID 150 *Banū Ḥimmān*; Cantineau 97 *ḥmyn*; PNNR 30; cf. Stark 89 *ḥmnwn*; HIn 203 Tay. W Tay 28; Hismaic TIJ 480.
- ḥn* *ḥanna* ‘yearn for, be compassionate’, *ḥānn* ‘yearning, longing’ or *ḥyn*, *ḥāna* ‘draw near (time, season)’: CIK 333,2 *Ḥunn*; ID 320; Stark 89 *ḥn*’; HIn 205 Saf.; Hismaic KJA 100, KJA 153; PNNR 30 *ḥn*’w.
- ḥnl* Cmpd., see *ḥn* and *ḥnn*: HIn 206 Saf. correct to LP 667; Hismaic LAU 15. -fa. of *ḡnm* LAU 15
- ḥnnt* See *ḥnn*, under *ḥn*: HIn 207 Saf.; Mixed WTI 78; Hismaic KWM 8. -s. of *t*’*m* KWM 8
- ḥwr* *ḥwr*, *ḥāra* ‘return to’, *ḥawar* ‘intense whiteness/blackness’, *ḥūwār* ‘young camel’, *al-ḥawar* ‘the third star [&] that next the body, of the three in Ursa Major’: Cantineau 94-95 *ḥwrw*; PNNR 28; LittNE 1 21 *ḥwrw*, LittNE 234 *ḥwyrw*; cf. Musil 1926 59-60 n.20 Αῦαα; HIn 208 Lihyn, Saf., Tham.B HU 311 (doubtful), HU 707; Hismaic AMJ 60\*.
- ḥy* *ḥayiya* ‘live’, *ḥayy* ‘living’: CIK 293,2 *Ḥaiy*; ID 197 ?; Cantineau 95 *ḥyw*, *’l ḥyw*, *ḥy*’, *ḥyyw*, *ḥyy*; PNNR 28; cf. Stark 88 *ḥyny*; HIn 209 Saf.; Tham.D TIJ 101; Hismaic AMJ 97\*, TIJ 245, TIJ 494. -s. of *g*’*n* AMJ 97\*
- ḥy*’ *ḥāla* ‘be altered, stagnate’, *ḥayl* ‘stagnant water, strength’: HIn 211 Lihyn (doubtful) Saf.; Hismaic KJA 201\*, WAM T 26\*. -s. of *mlk* WAM T 26\*
- ḥb*’ *ḥaba*’*a* ‘hide, conceal’, *ḥab*’ ‘hidden, concealed’: HIn 213 Saf.; Hismaic TIJ 494. -s. of *qymt* -fa. of *qymt* TIJ 494
- ḥb*’*t* See *ḥb*’, *ḥab*’*ah* ‘concealed, hidden’: CIK 338,1 *Ḥabī*’*a*; ID 213; HIn 213 Min., Sab.; Hismaic AMJ 35. -s. of *’mr* AMJ 35
- ḥbbt* *ḥabba* ‘deceive, alight in depressed land’, *ḥabab* ‘a kind of run’, *ḥabibah* ‘fillet’: cf. CIK 338,1 *Ḥabbāb*, CIK 348,1 *Ḥubaib*; cf. ID 262; cf. WR 134; HIn 213 Tham ? WTI 35; Hismaic TIJ 50, TIJ 440.

- s. of *ʿbd* TIJ 50  
 -fa. of *ʿyt* TIJ 440
- ḥbr* *ḥabura* ‘know’, *ḥabr* ‘*sidr* trees’, *ḥubr* ‘knowledge’, *ḥābūr* ‘a certain plant’: CIK 338,1 *al-Ḥabāʿr*, 338,2-339,1 *Ḥaibari*; ID 308; Cantineau 93 *ḥbwr*’?; PNNR 27; Hismaic TIJ 75.  
 -fa. of *grm*’ TIJ 75
- ḥbrt* See *ḥbr*, *ḥubrah* ‘portion, share’, *ḥibrah* ‘trial, proof’: Hismaic KJA 186, TIJ 324.  
 -s. of *ʿfth* -fa. of *ʿfth* TIJ 324
- ḥby* See *ḥb*’, *ḥibā*’ ‘a kind of tent: Cantineau 93 *ḥbyw*; PNNR 27; HIn 215 Saf.; Hismaic MuNJ 2.  
 -fa. of *ḥb* -fa. of *ḥ[ʿ](r)gt* MuNJ 2
- ḥt* *ḥwt*, *ḥāta* ‘pounce on prey’, *ḥatta* ‘hit with a spear’: HIn 215; Hismaic JS 744.
- ḥtʿm* *al-ḥatʿamah* ‘smearing of blood’: CIK 345,1 *Ḥatʿam*; ID 304; Hismaic JS 718.
- ḥdmt* *ḥadama* ‘serve’, *ḥidmah* ‘service’, *ḥudmah* ‘whiteness in the lower end of the shank’, *ḥadamah* ‘thong’: HIn 217 Saf.; Hismaic TIJ 23, WAM T 39.  
 -s. of *ʿhd* TIJ 23, WAM T 39
- ḥdmn* *ḥadama* ‘cut, be quick’, *ḥadamān* ‘quickness of pace’: cf. WR 133 *Ḥidām*; cf. HIn 217 *ḥdm* Saf.; Hismaic KJA 231, TIJ 147.  
 -fa. of *n[nt]rb* TIJ 147  
 -s. of *nht* KJA 231
- ḥr* *ḥāra* ‘be good’, *ḥayr* ‘good’, *ḥarra* ‘murmur, rumble’: CIK 339,1 *Ḥair*; Stark 88 *ḥyr*’, *ḥyry*; HIn 218 Saf.; Hismaic KJA 52\*, WAM T 49.  
 -fa. of *ʿrsʿ* KJA 52\*
- ḥrt* *ḥarata* ‘perforate, bore’, *ḥarrīt* ‘expert guide’ or see *ḥr*: ID 68 *al-Ḥarrīt*; HIn 218; Hismaic TIJ 378.  
 -fa. of *s<sup>2</sup>ḥ<sup>o</sup>* TIJ 378

- hrg* *hara*ja ‘go out’, *harūj* ‘a horse that outstrips in the race’, *hārij* ‘departing’, *haraj* ‘the quality of being two colours’: CIK 344,2 *Hārij*; HIn 218 Lihyn, Saf.; Hismaic TIJ 26, TIJ 90, TIJ 187, TIJ 346, WA 11472.  
 -fa. of *sʿnm* WA 11472  
 -fa. of *flw* TIJ 346  
 -s. of *mt ʿt* TIJ 26, TIJ 90
- hrgt* See *hrg*: CIK 344,2 *Hārijah*; ID 270 etc.; WR 129; HIn 218 Saf.; Hismaic KJA 30, KJA 352, LAU 33, MuNJ 2\*, Rh 5\*, TIJ 32a, TIJ 69, TIJ 484, WAM T 11, WAM T 15.  
 -fa. of *hb* KJA 352  
 -fa. of *n--ḥ*° -fa. of *tm* Rh 5\*  
 -s. of *hb* -s. of *hby* -fa. of *hb* MuNJ 2\*  
 -s. of *y--* TIJ 32a  
 -s. of *ydr* LAU 33, WAM T 11  
 -s. of *yd ʿ* TIJ 69  
 -s. of *wtr* -fa. of *ʿlh* KJA 30  
 -s. of *whblh* -s. of *sʿhl* TIJ 484
- hr ʿt* *hara ʿa* ‘cut lengthwise’, *hari ʿ* ‘weak, flaccid’: HIn 219 Saf.; Hismaic TIJ 319\*.
- hrm* *harama* ‘perforate’, *harm* ‘prominent part of a mountain’, *hārim* ‘corrupting’: CIK 349,1-2 *Huraim*; cf. Cantineau 99 *hrmw*, *hrym*; PNNR 31; WR 135; HIn 219 Lihyn, Saf., Tham.C WTI 36; Hismaic KJC 765, TIJ 155, TIJ 193, TIJ 256, TIJ 395, TIJ 420, TIJ 439, TIJ 454, WAM T 4, WAM T 55.  
 -fa. of *ʿrb* KJC 765  
 -s. of *tkm* TIJ 193  
 -s. of *m ʿz* TIJ 395  
 -fa. of *ytr* WAM T 4
- hzb* *haziba* ‘be swollen’: HIn 220 Saf.; Hismaic 194.
- hzn* *hazana* ‘store up’, *hazān* ‘stored’, *huzaz* pl. *hizzan* ‘male hare’: cf. HB 20 *Hazne* fem.; HIn 220 Saf.; Hismaic TIJ 397, WAM T 3.

-s. of *'mr* WAM T 3

*hl* *halla* 'become scanty, perforate', *hall* 'thin', *hill* 'true friendship', *hwl*, *hāla* 'own servants have dependents', *hyl*, *hāla* 'surmise, fancy', *hāl* 'thought, opinion', *hayl* 'horses': CIK cf. 344,1 *Ḥalīl*; CIK 346,1 *Ḥauli*; Cantineau 96 *hlw*; PNNR 29; Stark 88 *hl*'; HIn 225 Saf.; Hismaic JS 737, KJA 83, TIJ 268, TIJ 273, TIJ 314, WAM T 28.

-fa. of *'(s)mn* WAM T 28

-fa. of *bkr* -fa. of *mqtI* TIJ 268, TIJ 273

-s. of *krt* -fa. of *'d* KJA 83

*hl'l* Cmpd., see *hl*: HIn 225 Saf.; Tham.B Eut 283; Hismaic TIJ 489, TIJ 490 (Both Tr.N).

*hld* *halada* 'remain, last forever', *huld* 'mole', *hālid* 'lasting': CIK 340,1-343,2 *Ḥālid*, CIK 344,2 *Ḥallād*, CIK 348,2 *Ḥulaid*; ID 49 etc.; WR 124; Cantineau 96 *hldw* (masc. and fem.); PNNR 29; Stark 88 *hld*'; HIn 225-226 Saf.; Mixed WTI 41; Hismaic NST 1.

*hls* *halasa* 'be clear, pure', *hils* 'a man's friend', *hāliṣ* 'clear': Cantineau 96 *hlsw*, *hls*, *hlyṣw*; PNNR 30; LittNE 1 21 *hlyṣw*; HIn 226 Lihyn, Saf.; Hismaic TIJ 520.

-s. of *blq* TIJ 520

*hlšt* See *hls*: *hāliṣah* 'purity: Cantineau 96 *hlšt*; PNNR 30; HIn 226 Saf.; Hismaic HU 571, KJC 375, TIJ 58a, TIJ 259, TIJ 498.

-fa. of *grm* TIJ 58a, TIJ 259

-s. of *s<sup>l</sup>w(d)* HU 571

-s. of *kms<sup>2</sup>* TIJ 498

*hlf* *halafa* 'come after', *halaf* 'successor', *hulf* 'a breach of promise', *hilāf* 'the contrary, a well-known tree': CIK 339,2 *Ḥalaf*, CIK 347,1 *Ḥilāf*, CIK 348,2 *Ḥulaiḥ*; ID 79-80; WR 124; BDrN 9 *Ḥalaf*; HB 21 *Ḥleif*; Cantineau 96 *hlfw*, *hlf*, *hlyfw*; PNNR 29, PNNR 30; Stark 88-89 *hlp*', *hlyp*', *hlypy*, *hlpw*; HIn 227 Lihyn, Saf.; Hismaic CTSS 1a, KJA 267, TIJ 14, TIJ 279, TIJ 356.

-s. of *blġ* TIJ 356

- fa. of *qnt* TIJ 279
- ḥlflh* Cmpd., see *ḥlf*: Cantineau 96 *ḥlf'ly*, *ḥlflhy*; PNNR 30; HIn 227 Saf. add JaS 62, JaS 132; MNM b 6.
- s. of *whbn* -fa. of *mḥrs<sup>l</sup>* MNM b 6
- ḥly* *ḥal<sup>a</sup>n* 'fresh, juicy herbage', *ḥlw*, *ḥalā* 'be empty'; Stark 88 *ḥly*'; HIn 228 Saf.; Hismaic TIJ 347, TIJ 348.
- fa. of *'bnḥt* TIJ 348
- fa. of *tmlh* TIJ 347
- ḥms<sup>l</sup>* *ḥamasa* 'take a fifth', *ḥims* 'watering camels on the fifth day', *ḥāmis* 'fifth': CIK 347, 1 *Ḥims*; BDrN 9 *Ḥamīs*; HB 21; HIn 229 Saf.; Hismaic Naveh TSB C.
- ḥmmt* *ḥamma* 'stink (meat), weep violently, clean out, sweep', *ḥumāmah* 'sweepings', *ḥamīm* 'heavy in spirit': cf. CIK 344,1 *al-Ḥamma*, CIK 349,1 *Ḥumām*; HIn 229; Hismaic JS 614, NST 1.
- ḥmy* *ḥym*, *ḥāma* 'hold back through cowardice', *ḥāmiy* 'preparer of untanned skins or hides'; HIn 229; Hismaic JS 733.
- ḥnn* *'aḥann* 'having a nasal twang', *ḥunān* 'diseased nose': Cantineau 98 *ḥnynw*; PNNR 31; HIn 230 Saf.; Hismaic TIJ 450\*.
- s. of *qrt* TIJ 450\*
- ḥwf* *ḥwf*, *ḥāfa* 'fear', *ḥawwafa* 'frighten', *ḥawwāf* 'a certain black bird': Hismaic KJC 141\*.
- ḥyb* *ḥyb*, *ḥāba* 'be disappointed', *ḥwb*, *ḥāba* 'poor needy': Cantineau 95 *ḥybw*; HIn 231 Saf.; Hismaic KJC 183.
- fa. of *s<sup>l</sup>dn* -fa. of *tnn* KJC 183
- d<sup>l</sup>* *da'ala* 'walk in a weak manner, run with short steps', *du'il* 'jackal, wolf, weasel', *dāla* 'come round': cf. CIK 232,1 *ad-Daul*; ID 105 *ad-Du'il*; cf. Stark 116 *td<sup>l</sup>*; HIn 232 Saf.; Hismaic TIJ 92.
- fa. of *dḥb* -fa. of *s<sup>l</sup>nm* TIJ 92
- d<sup>m</sup>* *da'ama* 'prop (a wall)', *dāma* 'continue, last', *dā'im* 'continuing, lasting'; HIn 233; Hismaic TIJ 524\*.



- dr* *darra* ‘be copious, flow abundantly’, *dāra* ‘move round, circle’, *dār* ‘house’; CIK 231,2 *ad-Dār*; HIn 238 Saf.; Tham.D JS 243; Hismaic KJA 273\*, KJA 333\*.
- drg* *daraja* ‘go on foot, creep’, *darrāj* ‘slanderer, hedgehog’, *durrāj* ‘francolin’: HIn 238 Tham.B JS 243; Hismaic KJA 101, KJA 175\*, KJB 79, KJC 155, KJC 209, KJC 589, KJC 602.  
-s. of *ḏhk* KJA 101, KJA 175\*
- drs<sup>l</sup>* *darasa* ‘become effaced, erased, obliterated’, *dāris* ‘effaced, worn out’: CIK 232,1 *Dāris*; BDrN 10 *Drīs*; HIn 238 Saf.; Hismaic KJA 350, KJB 56, KJB 61\*, KJB 99, KJB 150, KJC 264, KJC 458, TIJ 63, TIJ 64, TIJ 72.  
-s. of *’gys<sup>2</sup>* -fa. of *’gys<sup>2</sup>* TIJ 64 + TIJ 63  
-s. of *s<sup>2</sup>’n* TIJ 72  
-s. of *ḏhk* KJC 264, KJC 458
- drs<sup>t</sup>* See *drs<sup>l</sup>*. *dursah* ‘training, discipline’: Hismaic KJA 258, KJB 92, KJB 93.  
-s. of *kr* KJB 92  
-s. of *krt* KJA 258
- drh* *daraha* ‘repel, defend’, *dirrīh* ‘chief’, *dārih* ‘assaults of time or fortune’: HIn 239 Saf. Tham.D 691; Hismaic KJA 214.
- d’bt* *da’aba* ‘jest joke’, *du’ābah* ‘jesting, joking’: Hismaic KJC 47a.  
-s. of *km* KJC 47a
- d’m* *da’ama* ‘support, prop’, *da’m* ‘strength’, *du’miy* ‘a horse having a whiteness in his breast’: CIK 233,2 *Du’aim*, *Du’am*, CIK 234,2 *Du’mī*; ID 105 etc.; WR 157; HIn 240 Saf.; Hismaic KJA 26, KJA 154, KJB 136, KJB 158, KJC 87, TIJ 299, TIJ 413.  
-s. of *ṣhb* KJA 26, KJA 154  
-s. of *’s<sup>l</sup>lm* -s. of *ms<sup>l</sup>lm* KJB 158
- dql* *daql* ‘weakness of the body’, *daqal* ‘kind of palm tree’, *daqal* ‘lean, emaciated sheep or goat’: cf. HB 23 *Dedzle* fem.; HIn 241; Hismaic AMJ 109, TIJ 278, TIJ 390.  
-fa. of *tmlh* -fa. of *nmr* TIJ 278

- fa. of *nhm* AMJ 109
- dll* *dalla* ‘direct, guide’, *dall* ‘amorous gesture’, *dalīl* ‘guide’, *dallāl* ‘broker’: CIK 231,2 *Dallāl*; HB 23 *Dallāl*; HIn 242 Saf.; Hismaic AMJ 33, TIJ 30.  
-s. of *mr’l* TIJ 30
- dn’lh* Cmpd. *dāna* ‘obey, recompense’, Syr. *dān* ‘judge’, *dana’a* ‘be ignoble, mean’: cf. North 1928: 241 *Dāni’el*; cf. Cantineau 84 *dny’l*; cf. PNNR 21; HIn 244 Saf. and cf. *dn’l* (Saf., Tham.B HU 801); Hismaic TIJ 447.  
-fa. of *hrs’l* TIJ 447
- dnn* *’adanna* ‘remain, dwell’, *dann* ‘wine jar’, *’adann* ‘one with a curve in the back’, *danīn* ‘buzzing’: cf. CIK 233,1 *Dinnān*; cf. HIn 244 *dnnt* Has.; Hismaic KJC 148\*.
- d’b* *dī’b* ‘wolf’: CIK 235,2 *Dī’āb*, *Dī’b*, CIK 237,2 *Du’āb*, CIK 237,2-238,1 *Du’āib*; ID 110, ID 124, ID 178; BDrN 10 *Dīb* etc.; Cantineau 80 *d’bw*, *d’ybw*; PNNR 20; LittNE 1 20 *d’ybw*; HIn 246 Saf.; Tay. W Tay 1, Tay. W Tay 5, Tay. W Tay 7a; Hismaic KJA 44, KJA 49\*, KJA 55, KJA 290\*, KJB 60, KJB 72, KJB 148, KJB 156, KJB 174, KJC 83\*, KJC 157, KJC 219, KJC 333, KJC 441, KJC 517, KJC 561, KJC 587, KJC 650, KJC 693, KJC 756, TIJ 7.  
-fa. of *yḏ* KJC 333  
-s. of *s<sup>l</sup>m’n* KJAA 290\*, KJB 148, KJC 756  
-s. of *qn* KJA 44, KJB 174  
-s. of *ms<sup>l</sup>kt* KJB 156  
-s. of *s<sup>l</sup>d* KJA 49\*
- dṛf* *dārafa* ‘flow (tears)’, *dārf* ‘a certain running of horses’, *darrāf* ‘quick’: HIn 252; Hismaic TIJ 189.  
-s. of *ṣhr* TIJ 189
- dḥrn* *dāfira* ‘emit a strong smell’, *dāfir* ‘smelling strongly’: Hismaic KJB 53\*, KJC 45, KJC 648.
- dkr’l* Cmpd. *dakara* ‘remember’: cf. Cantineau 82 *dkrw*; PNNR 21; cf. Stark 83 *dkry*; HIn 255; Hismaic TIJ 18.

- dky* *dkw*, *dky* *ḍakā* ‘blaze, be sharp, acute of mind’, *ḍakā* ‘sharpness, acuteness of mind’: cf. Stark 83 *dk*’; HIn 256 Saf.; Hismaic KJA 212\*, KJC 179, KJC 315\*, KJC 742.  
-fa. of *wḥg* KJA 212\*, KJC 315\*  
-s. of *ḍkw* -fa. of *s<sup>2</sup>mrḥ* KJC 179  
-fa. of *s<sup>1</sup>nm* KJC 742
- dlhs* Hismaic KJA 298\*.  
-s. of *s<sup>2</sup>lh* KJA 298\*
- dmr* *ḍamara* ‘urge with chiding’, *ḍimr* ‘courageous’, *ḍimār*, *ḍamār* ‘whatever one is obliged or bound to preserve’, *ḍamīr* ‘well made’: CIK 235,1 *Ḍamār*; HIn 256-257 Lihyn; Hismaic TIJ 173.  
-fa. of *m s<sup>1</sup>* TIJ 173
- dhb* *ḍabaha* ‘go, journey’, *ḍahab* ‘gold’: CIK 235,1 *ad-Ḍahhāb*; HB 24 *Ḍahab*; HIn 259, Saf.; Hismaic TIJ 92, TIJ 174.  
-fa. of *s<sup>2</sup>fr* TIJ 174  
-s. of *d l* -fa. of *s<sup>1</sup>nm* TIJ 92
- dhbn* See *dhb*: CIK 235,1 *Ḍahban*, *Ḍahbān*; HIn 259 Saf.; Hismaic KJA 103\*, KJA 104\*, TIJ 171\*.  
-fa. of *ḥbbt* TIJ 171\*
- dhl* *ḍahala* ‘forget, neglect’, *ḍuhl* ‘period (of the night)’ CIK 238,2-239,2 *Ḍuhl*; ID 210 etc.; WR 159; HIn 259 Saf.; Tham. ? HU 195, HU 219; Hismaic JS 726.
- r l* *ra l* ‘the young of the ostrich’: cf. CIK 485,1 *Rālān*; cf. ID 125. HIn 262 Saf.; Hismaic KJC 177, KJC 449, KJC 455.
- r mlt* Cmpd. Heb. *rā am* ‘rise’ or see *rm* and cf. *rm l*: Hismaic KJC 3.  
-fa. of *rmk* KJC 3
- rb* *rabba* ‘be lord, master, rear, foster’, *rabb* ‘lord, possessor’, *rwb*, *rāba* ‘be thick, coagulated’, *ryb*, *rāba* ‘cause doubt, suspicion’: CIK 484,2 *Raib*; Cantineau 145 *rbw*, *rb*’; PNNR 59; Stark 111 *rb*’, *rbw*; Hin 263 Lihyn Saf.; Hismaic KJA 304\*, KJC 648\*.

- rb̄b ʿl* Cmpd., see *rb*, *rab̄b* ‘reared, fostered’: cf. CIK 486,2 *Rib̄b̄l*; Cantineau 145 *rbyb ʿl* and cf. *rb ʿl*; PNNR 59; cf. Stark 111 *rb ʿl*; HIn 264 Saf.; Hismaic KnEG 1, TIJ 176.  
-s. of *ʿmlg*
- rb̄bt* See *rb*. CIK 486,2 *Rib̄āba*; Stark 111 *rb̄bt*; HIn 264 Tham.? Eut T II 248; Hismaic JS 690.  
-fa. of *ʿlt* JS 690
- rbt* See *rb* or *rabata* ‘be closed’: HIn 265 Saf.; Hismaic KJA 264, MNM c 7 (Tr.N).
- rb ʿ* *raba ʿa* ‘take a fourth of property’, *rab̄ ʿ* ‘spring’: CIK 475,1-476,1 *Rab̄ ʿ*, CIK 486,2-487,1 *Rib ʿ*, CIK 489,2-490,1 *Rubai ʿ*; ID 275 etc.; WR 376, WR 384; BDrN 10 *Rab̄ ʿ*; HB 24 *R̄beije ʿ*; HIn 266 Lihyn, Saf.; Hismaic KJC 234, TIJ 465.  
-s. of *ʿm ʿl* TIJ 465
- rb ʿn* See *rb ʿ*: HB 24 *R̄bc ʿān* WR 383 *Rib ʿān*; HIn 267 Saf.; Hismaic KJC 226\*.
- rbqt* *ribq*, *ribqah* ‘noose’, *ribqah* ‘a thing woven of black wool’: cf. HIn 267 *rbqn* Min.; Hismaic AMJ 131.  
-s. of *ʿrk*      -s. of *ʿbd*      -fa. of *n ʿmy*      -fa. of *qnt*      -fa. of *ʿlyn*  
AMJ 131
- rt ʿ* *rata ʿ* ‘pasture at pleasure’, *rāti ʿ* ‘pasturing freely’: HIn 268; Hismaic LAU 1.
- rt̄* *ratta* ‘be worn, old’, *ratt̄* ‘old, worn’, *rw̄t̄*, *rāta* ‘dung’, *rȳt̄*, *rāta* ‘be slow’, *raȳt̄* ‘space of time’: CIK 484,2 *Rait̄*; cf. HB 26 *°Rweite* fem.; HIn 269 Saf. add JaS 160a; Hismaic AMJ 1.  
-s. of *tm* AMJ 1
- rg ʿ* *raja ʿ* ‘return’: Cantineau 146 *rg ʿ*; PNNR 60 *rg ʿ*; WR 384 *Umm el-Rijā ʿ*; cf. HB 25 *°Mrāḡe ʿ*; HIn 271 Saf.; Hismaic AMJ 45, AMJ 49.  
-fa. of *hbb*      -fa. of *hnlh*      -fa. of *whblh* AMJ 45, AMJ 49
- rgf* *ragafa* ‘be in a state of motion, agitation’: Hismaic KJB 168\*.
- rgl* *rajila* ‘go on foot’, *rajal* pl. *rijāl* ‘man’, *rijl* ‘foot’: CIK 488,1 *Rijāl*, *Rijl*; HIn 271; Hismaic JS 756; PNNR 60 *rglw*.

- fa. of *hds*<sup>2</sup> JS 756
- rgm* *rajm* ‘throwing or casting of stones’, *rajam* ‘stones that are placed on a grave’: HIn 271; Hismaic KJA 241\*.
- rḥ* *rwh*, *raḥa* ‘be violently windy, go in the evening’, *rāḥ* ‘windy, joy’, *rūḥ* ‘soul’: Cantineau 146 *rwhw*; PNNR 60 *rwhw*; HIn 271-272 Hismaic TIJ 460a\*.
- rḥl* *riḥl* ‘ewe lamb’: cf. Cantineau 146 *rḥylt* fem.; PNNR 60; HIn 274 Tham. ? JS 14 doubtful; Hismaic LAU 17\*.
- s. of *bn* LAU 17\*
- rḥmt* *raḥuma* ‘be soft or gentle’, *raḥīm* ‘soft, gentle’, *ruḥmah* ‘whiteness in the head of a ewe’, *raḥmah* ‘a vulture’: Cantineau 146 *rḥmh* ?, *rḥmy*; PNNR 60 *rḥmh*, *rḥmy*; HIn 274 Saf.; Hismaic KJC 572\*.
- fa. of *bls*<sup>r</sup> KJC 572\*
- rḍ’l* Cmpd., *radda* ‘make, cause to turn back’: HIn 276 and cf. HIn 276 *rḍw’l* Has.; Hismaic TIJ 109.
- s. of *z---* TIJ 109
- rzk* Hismaic TIJ 16\*.
- rs<sup>l</sup>m* *rasama* ‘erase, mark’, *rasam* ‘elegance of gait’, *rasm* ‘mark’: HIn 277 Saf.; Hismaic TIJ 143.
- fa. of *ḡt’l* -fa. of *mqm* TIJ 143
- rs<sup>2</sup>* *rašša* ‘sprinkle, scatter in drops’, *rašš* ‘a little rain’, *rāša* ‘feather’, *rīš* ‘feather’: cf. ID 218 *Banū al-Rā’iš* cf. Stark 112 *ršy*; HIn 278 Saf. WH 2403, Tham.D WTI 2; Hismaic WTI 11.
- fa. of *y’ly* WTI 11
- rs<sup>2</sup>’t* *raša’a* ‘give birth (gazelle), *raša’* ‘a young gazelle that is sufficiently strong to walk with its mother’: Hismaic CTSS 1a\*.
- fa. of *mkr* CTSS 1a\*
- rṣṭ* Hismaic TIJ 480a\*.
- fa. of *khl<sup>n</sup>* TIJ 480a\*
- rḍ* *raḍḍa* ‘bruise, pound’, *raḍḍ* ‘bruised dates’, *rwd*, *rāḍa* ‘break a horse’, *rawd* ‘low level places where rainwater collects’ or see *rḍy* under *rḍwt*: cf.

- CIK 490,1 *Ruḏā*; cf. BDrN 10 *Rāḏi*; cf. HB 25 *Rāḏt*, HB 26 *Rejjid*; cf. Cantineau 147 *ršw*’, *r*’*w*; PNNR 61 *ršw*’.; cf. Stark 112 *r*’ and *rwšy*, *ryšw*; HIn 279 Saf.; Hismaic KJB 127\*
- rḏwt* *raḏiya*, *raḏiwa* ‘be pleased, content’; Cantineau 147 *ršwt*; PNNR 61 *ršwt*; HIn 280 Saf.; Hismaic Tdr 9.  
-s. of *qym* -s. of *nšr* Tdr 9
- r*’ *ra*’*a* ‘be still’, *rw*’, *rā*’*a* ‘frighten, surprise’ or see *r*’*y*: cf. Cantineau 147 *r*’*w*; PNNR 61; HIn 281 Saf.; Hismaic AMJ 71, KJA 150b\*.  
-fa. of *qdm* -fa. of *ḥrs*<sup>l</sup> AMJ 71
- r*’*m* *ra*’*ūm* ‘soul, lean’, *ri*’*m* ‘graisse’: CIK 485,2 *ar Ra*’*ūm* fem.; HIn 281; Hismaic WA 10682.  
-s. of *mrt* WA 10682
- r*’*y* *ra*’*ā* ‘pasture’, *rā*<sup>q</sup>*n* ‘shepherd’: Cantineau 147 *r*’*wy*; PNNR 61 *r*’*wy*; CIK 484,1-2 *ar-Rā*’*i*; WR 380; HIn 282 Saf., Hismaic KJC 119\*, KJC 598\*.
- rġt* *raġata* ‘suckle (her kid, goat), exhaust one’s wealth through generosity’, *raġūt* ‘suckling female’: Hismaic KJC 17, LAU 40.
- rġd* HIn 282 Saf.; Hismaic TIJ 169.  
-s. of *yd* TIJ 169
- rf*’*y* *rafa*’*a* ‘reconcile, repair’, *rifā*’ ‘close union’: cf. Stark 112 *rp*’; HIn 283; Hismaic KJA 250, KJC 322, KJC 738, KJC 755, TIJ 266, TIJ 298.  
-fa. of *mty* KJA 250, KJC 322, KJC 738, KJC 755, TIJ 266, TIJ 298
- rfd* *rafada* ‘give a gift’, *rāfid* ‘giving a gift’, *rifd* ‘gift’: CIK 483,2 *Rafd*, CIK 484,1 *Rāfid*, CIK 488,1 *Rifd*; LittNE 1 25 *rfdw*; HIn 284 Lihyn, Saf.; Hismaic KJA 235, KJC 111, KJC 156, KJC 362, KJC 408, TIJ 1, TIJ 2, TIJ 289, TIJ 382; PNNR 61 *rfdw*.  
-fa. of *s<sup>2</sup>hry* TIJ 2  
-fa. of *whb* TIJ 1  
-s. of *ḏb* KJC 111
- rqb* *raqaba* ‘look, watch’, *raqūb* ‘a woman of whom no offspring remains’, *raqīb* ‘looker, watcher’: cf. CIK 485,1 *Raqaba*; Hismaic KJA 2\*.
- rkb* *rakiba* ‘mount’: CIK 484,2-485,1 *ar-Rakb*; HIn 285 Saf.; Hismaic TIJ 18a.

- s. of *kḥm* TIJ 18a
- rks<sup>l</sup>* *rakasa* ‘turn over, upside down’, *riks* ‘uncleanness, dirt’: HIn 285 Saf.  
correct to WH 2837, add AKSD 2, HCH 104, HFSL 2 (doubtful), Naveh  
TSB B (all Tr.N); Hismaic KJA 73, KJA 264\*, KJA 306, KJA 325, KJB  
119, KJB 126, KJC 63, KJC 420.
- rm* *ramma* ‘repair, restore’, *rwm*, *rāma* ‘seek for’, Syr. *rām* ‘be high’:  
Cantineau 146 *rm*’, *rmw*, *rmy*, *rmw*’; PNNR 60; Stark 112 *rm*’, *rmw*, *rmy*;  
HIn 286 Lihyn, Saf.; Hismaic KJB 21\*, KJC 98, KJC 411a, TIJ 40\*.
- rm<sup>l</sup>* Cmpd., see *rm*: Cantineau 146 *rm<sup>l</sup>*; PNNR 60; HIn 286 Saf.; Hismaic  
LAU 8.
- fa. of *zdmnt* LAU 8
- rms<sup>l</sup>* *ramasa* ‘bury, conceal’, *rams* ‘dust, earth’: HIn 287 Saf.; Hismaic KJA  
261, KJC 76, KJC 409, KJC 424, KJC 530, KJC 540, KJC 666, KJC 670,  
TIJ 192, TIJ 260, TIJ 300.
- fa. of *lh(g)* TIJ 192
- fa. of *mġt* TIJ 260
- s. of *m<sup>l</sup>n*      -s. of *fdg*      -fa. of *mġt* TIJ 300
- rm<sup>‘t</sup>* Hismaic JS 688\*.
- rmk* *ramaka* ‘remain, stay’, *rāmik* ‘staying, black substance like pitch which is  
mixed with musk’: Hismaic KJC 3.
- s. of *r<sup>l</sup>mlt* KJC 3
- rmnn* See *rm*?: cf. ID 228 *Rūmmān*, ID 313 *Raimān*; cf. HIn 288 *rmn* Saf.;  
Hismaic AMJ 156; cf. PNNR 60 *rmnntn*.
- rh* *rahā* ‘part ones legs’, *rahu* ‘low-lying ground’, *ryh*, *rāha* ‘come and go’:  
HIn 289 Saf.; Hismaic KJA 79\*, KJC 47b\*, TIJ 392.
- s. of *hn<sup>‘t</sup>*      -fa. of *hr* TIJ 392\*
- rhdt* *rahada* ‘pound’, *rahīd* ‘soft, delicate’, *rahādah* ‘delicacy of life’: HIn 289  
Saf. add WH 624, WH 3868; Hismaic Meek\*.
- rhs<sup>l</sup>* *rahasa* ‘tread, trample’: HIn 289 Saf.; Hismaic AMJ 93, KJA 6.
- s. of *s<sup>l</sup>by* AMJ 93
- rhs<sup>l</sup>n* See *rhs<sup>l</sup>*: Hismaic KJA 8.

- zbd* *zabada* ‘feed or give someone butter’, *zabd* ‘gift’, *zubd* ‘fresh butter’; CIK 598,1 *B. Zabd az-Zabd*, CIK 608,2 *Zubaid*; ID 245; WR 474; Cantineau 91 *zbdw*, *zbd*’, *zbdy*, *zbydw*, *zbwdw*; PNNR 25; LittNE 1 20 *zbydw* LittNE 2 233 *zbwdw*, *zbydw*; Stark 85 *zbd*, *zbd*’, *zbdw*; HIn 294 Saf., Tay. JS 506, JS 525, JS 547; Hismaic JS 669\*, KJA 25.  
-fa. of *ts<sup>l</sup>q* KJA 25
- zb*’ *az-zawba* ‘ah’ ‘a devil, whirlwind of sand’: Hismaic KJC 711.
- zhrt* *zahara* ‘breath with moaning’, *zahrah* ‘emission of breath with moaning’: cf. CIK 599,1 *Zahr*; cf. ID 243; Hismaic KJC 10.
- zhn* *zahana* ‘be slow’, *zuhn* ‘a man of short stature’: Hismaic AMJ 67, KJA 7, KJC 343.  
-s. of ---- -s. of *’m* AMJ 67  
-s. of *frs<sup>l</sup>* KJA 7
- zd* See *zyd*, *zayd* ‘increase’: CIK 599,1-604,1 *Zaid*; ID 23 etc.; BDr 10 *Zêd*; HB 27; Cantineau 91 *zyd*, Cantineau 92 *zydw*; PNNR 26 also *zyd*’; LittNE 2 234 *zydw*; HIn 296 Lihyn, Saf.; Tham.B HU 466; Hismaic TIJ 323, TIJ 337a, TIJ 489.  
-fa. of *flg* -fa. of *tm* *’hwr* TIJ 323  
-s. of *s<sup>2</sup>fr* TIJ 489
- zd*’*l* Cmpd., see *zd*: CIK 604,1 *Zaid<sup>l</sup>*; HIn 296 Saf.; Hismaic AMJ 37, AMJ 104, KJB 22, KJB 238, KJC 13, LAU 25.  
-fa. of *’s<sup>l</sup>rk* AMJ 37  
-fa. of *bnt* AMJ 104  
-fa. of *grm* -fa. of *mty* KJB 22  
-fa. of *’nb* LAU 25  
-s. of *ÿ°* KJC 13
- zmqm* Cmpd., see *zd* and *zymqm*: Cantineau 92 and Cantineau 142 *zymqmw*, *zymqm*; PNNR 26; cf. HIn 304 *zymqmm* Sab.; Hismaic KJA 27, KJA 53, KJA 99, KJA 187, KJA 300, KJA 304, KJB 3, KJB 88, KJB 105, KJB 110, KJB 155, KJB 173, KJB 177, KJC 107, KJC 147b, KJC 169, KJC 188, KJC 195, KJC 212, KJC 287, KJC 758, KJC 768, TIJ 409\*.

- fa. of *'s<sup>2</sup>yr* KJA 53, KJB 155, KJC 287
- fa. of *'bd* KJA 187, KJC 768
  - fa. of *hdmr* KJB 88
  - fa. of *h<sup>2</sup>br* KJC 107
- fa. of *hn'* KJA 27, KJA 99, KJA 300, KJB 105, KJB 173, KJB 177
  - fa. of *tnn* KJC 758
- s. of *'bd*      -fa. of *hn'* KJB 110
  - fa. of *'bd* KJC 169, KJC 188
- s. of *tm* KJB 3
- s. of *'sm* KJC 212
- s. of *rb<sup>o</sup>*      -fa. of *-n'* KJA 304
- zdlh*      Cmpd., see *zd*: CIK 604,1 *Zaidallah*; ID 285; Cantineau 92 *zyd'lyh*; PNNR 26; HIn 297 *Lihyn*, Saf.; Hismaic AMJ 72, AMJ 132, KJB 71, KJC 5, KJC 138\*, KJC 144.
  - s. of *hn'lh*      -fa. of *bgl<sup>t</sup>* KJC 5
    - fa. of *s<sup>1</sup>md<sup>t</sup>* AMJ 132
- zdmnt*      Cmpd. see *zd*: CIK 604,1-2 *Zaidmanāt*; WR 470; HIn 297 *Lihyn*; Hismaic AMJ 75, LAU 8; PNNR 26 *zydmnwtw*.
  - fa. of *grt* AMJ 75
  - s. of *rm'ł* LAU 8
- zdn*      See *zd*: Hismaic KJA 65, KJC 11, KJC 30, KJC 115, KJC 139, KJC 331, KJC 740; PNNR 26 *zydywn*.
  - s. of (')--- KJA 65
  - s. of *'g[nt]* KJC 331
  - s. of *'gnt* KJC 740
- zdn<sup>n</sup>*      See *zdn*: Hismaic KJC 135.
- zr*      *zarra* 'button a shirt, pierce, bite', *zirr* 'button', *zāra* 'visit', *zawr* 'a camel having the hump inclining', *zūr* 'a lie, falsehood': CIK 606,2 *Zirr*; WR 474; HIn 297 *Tham.B JS 673*; Hismaic TIJ 244, TIJ 408, TIJ 457.
  - fa. of *šmy* TIJ 457
  - fa. of *h'my<sup>o</sup>* TIJ 408

- zrt* See *zr*: CIK 605,2 *B. Zāra*; ID 288 *Banū Zārah*; Hismaic KJC 173, KJC 620.  
-fa. of *gml* KJC 173  
-s. of *nw(y)* -fa. of *ns<sup>2</sup>l* KJC 620
- zr lh* Cmpd., *zara* 'a 'sow or cast seeds, cause to grow, increase', *zar* 'seed-produce, offspring, children': Milik and Starcky 1975: 129 *zr lhy* Nab.; Hismaic AMJ 138; PNNR 27.  
-fa. of *mr* AMJ 138
- zrm* *zarima* 'be interrupted, ceased', *zarim* 'anything interrupted, scanty': HIn 298 Qat.; Hismaic KJA 82\*.
- zky* *zkw*, *zakā* 'increase, augment, enjoy a plentiful life', *zakā* 'increase of the earth': CIK 605,1 *Zakiyā*; Cantineau 92 *zkyw*; PNNR 26; LittNE 2 234 *zkyw*; Stark 86 *zky*; HIn 300 Saf.; Hismaic TIJ 371.  
-s. of '--- TIJ 371
- zm* *zamma* 'tie, fasten': cf. CIK 605,2 *Zamīma*; cf. ID 207 *Zimmān*; cf. WR 473; HIn 301 Saf.; Hismaic KJA 341.  
-s. of *qn* -s. of *ms<sup>1</sup>kt* KJA 341
- zmlt* *zamala* 'run as though limping, carry, follow', *zimlah* 'luxuriant palm trees', *zamīl* 'one who rides behind another', *zāmilah* 'animal used for carrying goods': cf. CIK 605,1-2 *Zāmil*; CIK 606,1 *Ziml*; CIK 611,2 *Zumail*; cf. WR 473; HIn 301 *zml* Saf.; Hismaic AMJ 143.
- zn* *zanna* 'dry up (sinews), suspect', *zyn*, *zāna* 'adorn, decorate', *zayn* 'grace, beauty': HIn 302 Saf.; Tham.B HU 336 (doubtful); Hismaic MNM a 3.  
-s. of *b<sup>o</sup>dn* -s. of *s<sup>1</sup>d* MNM a 3
- znd* *zanada* 'produce fire, thirst', *zand* 'piece of stick for producing fire': HIn 302 Saf.; Hismaic KJA 310.  
-fa. of *tm* KJA 310
- zhr* *zahara* 'shine, glisten (a star)', *zahr* 'blossom', *zāhir* 'shining'; CIK 598,2-599,1 *Zāhir*, *Zahr*, CIK 609,2-611,1 *Zuhair*, CIK 611,2 *Zuhr*; ID 75 etc.; WR 465; HIn 302 Saf.; Hismaic AMJ 63.

- zhmn*            *zahima* ‘stink’, *zuhm* ‘fat’, *zahmān* ‘satiated’: HIn 303 Saf.; Hismaic KJA 138, KJB 68, KJB 358.  
-s. of *yḥld*        -fa. of *wḍ*’ KJA 138
- zhwd*            Hismaic AMJ 10\*.  
-s. of *lhḍ* AMJ 10\*
- zhy*             *zhw*, *zahā* ‘increase (plant), blossom, behave proudly’ *zahu* ‘pride’, *zahā* ‘a plant bright and beautiful’, *zuhā* ‘number or amount’: Hismaic KJA 34, KJA 322\*, TIJ 4, TIJ 48, TIJ 342.  
-fa. of *ḡt* KJA 34  
-s. of *’mr* TIJ 4, TIJ 48
- zyd*             See *zd*, *zāda* ‘increase, augment’: CIK 606,2-608,1 *Ziyād*; ID 201 etc.; BDrN 10 *Zāyid* etc.; HB 28; HIn 304 Saf.; Mixed HU 262 (Tr.N), Hismaic TIJ 222.  
-s. of *fšy* TIJ 222
- zydt*            See *zyd*, *ziyādah* ‘increase’: HIn 304 Min; CIK 608,1-2 *Ziyāda*; Kahaleh 1979, 4: 230 *Ziyādāt* (Tr.N); AMJ 152, KJA 36 (Tr.N).  
-s. of *ḥwr* AMJ 152
- zydqm*        Cmpd., see *zyd* and *zdaqm*: Hismaic SIAM 44.
- s<sup>l</sup>’b*            *sa’aba* ‘throttle’, *syb*, *sāba* ‘run’, *sā’ib* ‘running water’: CIK 499,1-2 *Sā’ib*; ID 77; WR 398; HIn 307 Saf.; Hismaic KJA 127\*.
- s<sup>l</sup>’r*            *sa’ara* ‘remain’ or see *s<sup>l</sup>’yr*; HIn 307 Saf.; Hismaic KJB 45\*, KJB 163, LAU 34.  
-s. of *rm-* KJB 45\*  
-s. of *yqm* LAU 34
- s<sup>l</sup>’by*           *sby*, *sabā* ‘capture’, *sabiy* ‘captive’: HIn 310 Saf.; Hismaic AMJ 93; PNNR 61 *šby*.  
-fa. of *rhs<sup>l</sup>* AMJ 93
- s<sup>l</sup>’gh<sup>t</sup>*        *sajiḥa* ‘be even, soft’, *sajaḥ* ‘beauty, justness of proportion’, *sajṭḥah* ‘natural disposition’: cf. CIK 498,1 *Sajāḥ*; ID 137; HIn 310 *s<sup>l</sup>’gh* Saf.; Hismaic TIJ 508\*.

- s<sup>l</sup>hr*            *saḥara* ‘enchant, fascinate’, *saḥar* ‘a little before daybreak’, *sāḥir* ‘an enchanter’: HIn 311 Saf.; Stark 113 *šhr*’; Hismaic TIJ 365\*; PNNR 63 *šhrw*.  
-fa. of *qnf* TIJ 365\*
- s<sup>l</sup>hm*            *saḥima* ‘be black’, *saḥam* ‘a sort of tree’, *suḥum* ‘blacksmith’s hammers’, *saḥam* ‘blackness’: CIK 516,1-2 *Suḥaim*; ID 22 etc.; WR 426; cf. HB 28 *Sihme*; HIn 312; Hismaic TIJ 35\*.  
-s. of *gh-* TIJ 35\*
- s<sup>l</sup>hr*            *saḥira* ‘mock’: HIn 312 Saf., Tham.B JS 354; Hismaic KJA 316, KJB 43\*, TIJ 67.  
-s. of *hmdt* KJB 43\*  
-s. of *ṣ’dt* TIJ 67
- s<sup>l</sup>hl*            *saḥala* ‘drive away, repel’, *saḥl* ‘an infant that is the object of love to his parents’, *saḥlah* pl. *saḥal* ‘lamb’, *suḥhal* ‘weak, vile’: cf. CIK 499,1 *Saḥla*; HIn 313; Hismaic AMJ 43, TIJ 345, TIJ 364, TIJ 394a, TIJ 484.  
-fa. of *štm* TIJ 364  
-fa. of *whblh*    -fa. of *hrgt* TIJ 484  
                      -fa. of *’bd* AMJ 43
- s<sup>l</sup>d*            *sadda* ‘close, do what was right’, *swd*, *sāda* ‘rule’, *sūd* ‘authority’, *sawd* ‘narrow black strip of ground at the foot of a mountain’, *sīd* ‘wolf’: CIK 512,1 *as-Sīd*, CIK 515,1 *Sūd*; ID 284, ID 143 *’Abu Saud*; Cantineau 149 *šwdw*, *šwd*, *šwdy*, *šwdyw*; PNNR 62, PNNR 63; LittNE 1 25 *šwdw*; cf. BDrN 12 *Sūdī*; HB 31 *Sūde*, fem.; HIn 313 Saf.; Hismaic KJB 1, KJB 577.
- s<sup>l</sup>dl*            *sadala* ‘let down, lower’, *sudl* ‘veil, curtain’; *sidl* ‘string of gems’: HIn 314 Saf.; Hismaic KJC 297\*.  
-s. of *ytr* KJC 297\*
- s<sup>l</sup>dn*            See *s<sup>l</sup>d*, *sīdān* ‘wolves’: CIK 512,1 *Sīdan*; ID 148; WR 421; cf. HB 28 *Seddēnā* fem.; HIn 314 Saf.; Hismaic KJA 198, KJC 126, KJC 183, KJC 671.  
-fa. of *’mn* KJA 198

- s. of *hyb*      -fa. of *tnn* KJC 183  
 -s. of *nhy*      -fa. of *'mn* KJC 126
- s<sup>l</sup>r*      See *s<sup>l</sup>rr*, *sirr* ‘a secret’, *swr*, *sāra* ‘leap, spring towards’, *sūr* ‘wall of a city’ or see *s<sup>l</sup>yr*: CIK 502,2 *Sair*, CIK 519,1 *Sūr*; ID 293; HIn 314-315 Saf.; Hismaic AMJ 119, AMJ 144, KJB 133.  
 -fa. of *'s<sup>l</sup>wr* AMJ 119  
 -fa. of *mqm l* KJB 133
- s<sup>l</sup>rr*      *sarra* ‘rejoice, gladden’, *surūr* ‘happiness’, *sirr* ‘secret’: cf. CIK 511,2 *Sarran*, CIK 514,1 *as-Sirrī*, CIK 519,1 *Surair*; WR 432; BDrN 11 *Srūr*; HB 28; HIn 315 Saf.; Hismaic KJB 52, TIJ 358, WAM T 45.  
 -s. of *sbh* TIJ 358
- s<sup>l</sup>rq*      *saraq* ‘steal’, *sāriq* ‘thief’, *sariq* ‘theft’: Cantineau 154 *lšrqyw*; cf. PNNR 67 (*l*)-*šrqyw*; CIK 511,2 *Sarrāq*; HIn 316 Saf.; Hismaic JS 689, KJA 84a, TIJ 18e.  
 -s. of *hrs<sup>l</sup>* TIJ 18e
- s<sup>l</sup>rq<sup>t</sup>*      See *s<sup>l</sup>rq*, *sariqah* ‘a thing stolen’: CIK 519,1-2 *Surāqa*; ID 282 etc.; HIN 316 Saf.; Hismaic AMJ 86, KJB 161, KJB 281\*, KJB 302.  
 -s. of *lwd* KJC 281\*
- s<sup>l</sup>rm*      HIn 316 Qat.; Hismaic TIJ 198\*.  
 -s. of *grm*      -s. of *s<sup>l</sup> d* TIJ 198\*
- s<sup>l</sup>rw*      *saruwa* ‘be generous’; HIn 316 Saf.; Tham. ? WA 12430 (doubtful); Hismaic KJA 138\*.  
 -s. of *znn*      -fa. of *kl* KJA 138\*
- s<sup>l</sup>ry*      *sarā* ‘journey, travel by night’, *sarrā* ‘one who journeys much or often by night’, *srw*, *sariy* ‘noble, high minded’; CIK 511,1 *Sarī*, CIK 519,1 *Suraiy*; ID 43 *as-Sariy*; WR 432; BDrN 11 *Sārī* etc.; HB 29 *Sārī*; HIn 317 Saf.; Hismaic KJB 33\*, KJB 100.  
 -s. of *qn* KJB 33\*  
 -s. of *(k)nn*      -fa. of *kl* KJB 110
- s<sup>l</sup> d*      *sa ida* ‘be prosperous’, *sa d* ‘good luck’; CIK 492,1-497,2 *Sa d*, CIK 499,2-501,2 *Sa id*, CIK 511,2 *Sa ud*, CIK 514,1 *Su ad*, *Su aid*; ID 35-36

etc.; BDrN 11 *Sa 'd* etc.; HB 29; Cantineau 152 *š 'dw, š 'dy, š 'd', š 'wdw*,  
Cantineau 153 *š 'wdy, š 'ydw*; PNNR 65, PNNR 66; Stark 115 *š 'd, š 'd',*  
*š 'dw, š 'dy, š 'w[d]*'; HIn 318 Saf., Tham.B ? JS 418, Tham.D JS 203-4;  
Hismaic AMJ 69, AMJ 135, KJA 12, KJA 49, KJA 51, KJA 155, KJA  
281, KJA 287, KJB 74, KJB 112, KJB 114, KJB 115, KJB 134, KJB 145,  
KJB 175, KJC 96, KJC 154, KJC 159, KJC 187, KJC 220, KJC 275, KJC  
385, KJC 404, KJC 488, KJC 504, KJC 521, KJC 665, MNM a 3, MuNJ  
1, TIJ 89, TIJ 198, TIJ 211, TIJ 217, TIJ 434, TIJ 462, TIJ 467, TIJ 492.

-fa. of *b°dn* -fa. of *zn* MNM a 3

-fa. of *grm* -fa. of (*s<sup>l</sup>*)*rm* TIJ 198

-fa. of *hry°* KJC 385

-fa. of *s<sup>l</sup>nt* -fa. of *hn 't* TIJ 211

-fa. of *'bd 'yb* KJA 168, MuNJ 1

-fa. of *'n* TIJ 462, TIJ 467

-fa. of *fltn* KJB 112

-fa. of *qymt* KJB 115, KJC 665

-fa. of *ms<sup>l</sup>kt* KJA 49

-s. of *tmlhwr* -s. of *'ys<sup>l</sup>* TIJ 434

-s. of *hdd* -fa. of *'s<sup>l</sup>* TIJ 492

-s. of *zk-* -fa. of *k 'm* AMJ 69

-s. of *m 'n* KJC 187

-s. of *ng '* KJB 175

-s. of *ngm* -fa. of *s<sup>2</sup>kmlh* AMJ 135

-s. of *wh--* -fa. of *whb[llh]* TIJ 217

*s<sup>l</sup> 'd 'l*

Cmpd., see *s<sup>l</sup> 'd*: Stark 115 *š 'd 'l*. HIn 318 Saf.; Hismaic CTSS 1a, KJC  
711\*, LAU 29, MNM a 2, TIJ 218, TIJ 267, TIJ 320, TIJ 448, TIJ 477.

-fa. of *šmt* TIJ 267, TIJ 448

-fa. of *whblh* -fa. of *s<sup>l</sup> 'd 'l* MNM a 2

-s. of *'db 'l* TIJ 477

-s. of *mt 't* TIJ 218, TIJ 320

-s. of *whblh* -s. of *s<sup>l</sup> 'd 'l* MNM a 2

- s<sup>l</sup> 'dt* See *s<sup>l</sup> 'd*: CIK 501,2 *Sa 'ṭda*, 501,2-502,1 *Sā 'ida*; ID 32; WR 403; HB 29 *Sy 'de* fem.; Cantineau 152 *š 'dh*, *š 'dt*; PNNR 66; HIn 318 Saf., Tham.B HU 358, TIJ 512; Hismaic KJC 202, KJC 293, TIJ 47, TIJ 129.  
-fa. of *'s<sup>l</sup>d* TIJ 129  
-fa. of *hg* KJC 202, KJC 293  
-fa. of *mlk* TIJ 47
- s<sup>l</sup> 'dl* Cmpd., see *s<sup>l</sup> 'd*: HIn 319 Saf., Tham.B HU 658; Hismaic JS 729.
- s<sup>l</sup> 'dlh* Cmpd., see *s<sup>l</sup> 'd*: CIK 497,2-498,1 *Sa 'dallah*; Cantineau 153 *š 'd 'lhy*, *š 'dlhy*, *š 'd 'lh*, *s 'd 'lhy*; PNNR 65, PNNR 66; HIn 319 Lihyn, Saf.; Hismaic JS 35\*, JS 229, KJA 148\*, KJB 179, KWM 1, LAU 41, MNM a 4, TIJ 78, TIJ 369, TIJ 491, TIJ 515, WAM T 31.  
-fa. of [----] -fa. of *whb* MNM a 4  
-fa. of *'s<sup>l</sup>* JS 229  
-fa. of *'yḏ* TIJ 369  
-fa. of *hr* TIJ 491  
-fa. of *w 'l* KJB 179  
-fa. of *w 'r* TIJ 515  
-s. of *'tmt* WAM T 31  
-s. of *b(r)d* JS 35\*  
-s. of *tm* LAU 41  
-s. of *km* KWM 1  
-s. of *whblh* TIJ 78  
-s. of *yf'* -s. of *whb* MNM a 4
- s<sup>l</sup> 'dn* See *s<sup>l</sup> 'd*: cf. CIK 498,1 *Sa 'dāna*; ID 15 *as-Sa 'dān*; HIn 320 Saf.; Hismaic AMJ 116\*, RTI B.  
-s. of *ng 't* AMJ 116\*
- s<sup>l</sup> 'r* *sa 'ara* 'light, kindle (fire)', *su 'ira* 'be mad, insane', *su 'r* 'madness', *si 'r* 'price': CIK 514,1 *Si 'r*, ID 328; HIn 320 Saf.; Hismaic KJC 656\*.
- s<sup>l</sup> 'mn* *sa 'ama* 'walk quickly': Hismaic KJC 153.
- s<sup>l</sup> 'fn* *saffa* 'weave', *safana* 'strip of its outer covering', *safan* 'an axe', *safā* 'be quick', *safiy* 'dust made to rise and carried by the wind': cf. CIK 515,1-

516 *Sufyān*; cf. ID 45 etc; cf. HB 29 *Syffān*; HIn 322 Saf.; Hismaic KJA 173.

*s<sup>l</sup>k<sup>r</sup>n* *sakira* ‘become intoxicated’, *sakrān* ‘intoxicated’; Cantineau 150 *škrw*; PNNR 63 *škrw*; CIK 503,2 *as-Sakrān*; BDrN 12 *Sakrān*; HB 29 *es-Sāk<sup>r</sup>rān*; HIn 323 Saf.; Mixed WTI 78; Hismaic AMJ 130.  
-s. of *mb l* AMJ 130

*s<sup>l</sup>kn* *sakana* ‘be still, inhabit, dwell’, *sakn* ‘inhabitant’, *sākin* ‘still’, *sakan* ‘cause of comfort’; cf. Cantineau 150 *škynt*; cf. PNNR 63 *škynt*; CIK 503,1-2 *Sakn*, *as-Sakūn*, CIK 516,2 *Sukain*; ID 221, ID 315 etc.; WR 403; cf. Stark 114 *škny* (doubtful); HIn 323 Saf.; Hismaic AMJ 100\*.

*s<sup>l</sup>l* See *s<sup>l</sup>ll* under ‘*s<sup>l</sup>ll*’: cf. Cantineau 123 *sly*, *slyw*, Cantineau 150 *šly*, *šl*’; PNNR 45, PNNR 64; Stark 114 *šl*’; HIn 324 Saf.; Hismaic KJC 59, KJC 652\*.

*s<sup>l</sup>lt* *saluṭa* ‘overcome’, *salīt* ‘strong, hard’: CIK 508,1-2 *Salīt*; ID 69; Hismaic KJA 284; PNNR 65 *šltw*.

*s<sup>l</sup>lm* *salima* ‘be safe, secure’: CIK 503,2 *Salām*, CIK 507,2-508,1 *Sālim*, CIK 508,2 *Sallām*, *Salm*, CIK 517,1-2 *Sulaim*; ID 108 etc. BDrN 12 *Sālim* etc.; HB 30; Cantineau 151 *šlmw*, *šlm*; Stark 114 *šlwm*, *šlm*?, *šlm*’, *šlmw*, *šlmy*; HIn 325 Lihyn, Saf.; Tham.C HU 58, HU 484, Tham.D HU 744; Hismaic AMJ 136, AMJ 140, JS 712, KJA 76, KJA 88, KJA 320\*, KJB 42, KJB 82, KJB 100, KJC 290, KJC 295, KJC 430, KJC 438, KJC 675, KJC 712\*, KJC 749, LAU 38, TIJ 41, TIJ 126, TIJ 159, TIJ 228, TIJ 433, UR 1, WAM T 17; PNNR 64.

-fa. of *mrt* KJC 438

-fa. of *tm* TIJ 228

-fa. of *hgg* WAM T 17

-fa. of *s<sup>l</sup>lm* LAU 38

-fa. of *s<sup>l</sup>yr* KJA 76, KJA 320\*, KJB 82, KJB 100, KJC 290

-fa. of *bd* TIJ 433

-fa. of *ḡd<sup>b</sup>t* UR 1

-s. of *s<sup>l</sup>lm* LAU 38

- s. of *z'nt* KJA 88, KJC 295, KJC 749  
 -s. of *ft* -fa. of *s'yr* KJC 675  
 -s. of *nhq* AMJ 140
- s'lm l* Cmpd., see *s'lm*: HIn 325 Saf.; Hismaic KJC 499.
- s'lm t* See *s'lm*. CIK 503,2-506,1 *Salama*, CIK 506,1-2 *Salāma*, CIK 517,2 *Sulaima*; ID 110 etc.; HB 30 *Sālāme*; Cantineau 151 *šlmt*, *šlymt* fem.; PNNR 64; HIn 326 Lihyn, Saf.; Hismaic AMJ 90, JS 655, JS 656, JS 658.  
 -s. of *šbd* JS 655  
 -s. of *š(m)d* JS 658  
 -s. of *'mr l* AMJ 90
- s'm* *samma* 'poison', *samm* 'object, aim', *sāma* 'pasture freely (camels etc.)', *sawm* 'the going away to find or get something, the price of something'; CIK 511,2 *Saum*; Cantineau 151 *šmw*; PNNR 65; HIn 327 Lihyn, Saf.; Hismaic KJA 97, KJB 13, KJB 137, KJC 662, WAM T 37.  
 -s. of *'hl* KJA 97  
 -fa. of *'bd* WAM T 37  
 -fa. of *'lfn* KJB 137
- s'mdt* *samada* 'be high, elevated', *samīd* 'white, whitened flour', *sāmid* 'a man standing, raising his head': Hismaic AMJ 53, AMJ 132.  
 -fa. of *'mn* AMJ 53  
 -s. of *zdlh* -s. of *hn lh* AMJ 132
- s'm n* *sami* 'a 'hear', *sāmi* ', *samī* ' 'hearing or listening': CIK 510,1 *Sam ān*, 513,1 *Sim ān*; BDrN 12 *Sam ān*; HB 30 *Smā īn*; Cantineau 151 *šm 'wn*; PNNR 65; Stark 115 *šm 'wn*; HIn 329 Sab.; Hismaic KJA 44, KJA 49, KJA 192\*, KJA 290\*, KJB 107, KJB 148, KJB 156, KJB 174, KJC 351\*, KJC 353, KJC 539, KJC 756, TIJ 270.  
 -fa. of *d' b* KJA 290\*, KJB 148, KJB 756  
 -fa. of *hd* KJC 539  
 -s. of *qn* -fa. of *d' b* KJA 44, KJB 174  
 -fa. of *šbrmt* KJB 107, TIJ 270  
 -s. of *ms'kt* -fa. of *d' b* KJB 156

-s. of *s<sup>l</sup>d* KJA 49

- s<sup>l</sup>mn* See *s<sup>l</sup>m*, *samina* ‘be fat’, *samn* ‘clarified butter’, *samīn* ‘fat, plump’: CIK 510,2 *as-Samīn*, CIK 513,1 *Simmān*; ID 210 *Banu al-Samīn*; WR 412; HIn 330 Tham.B HU 204 (doubtful), Saf.; Hismaic AMJ 128\*, KJA 106; PNNR 45 *smwn*.  
-fa. of *nst* AMJ 128\*
- s<sup>l</sup>mnn* See *s<sup>l</sup>mn*; Hismaic KJC 626.  
-fa. of *bny* KJC 626
- s<sup>l</sup>my* *samā* ‘be high, rise’, *samā* ‘highest part, sky’, *sāmī<sup>n</sup>* ‘high, lofty’: CIK 518,2-519,1 *Sumaiy*; ID 154; HIn 331; Tham.C JS 13; Hismaic NST 1.
- s<sup>l</sup>nt* See *s<sup>l</sup>nn*: *sunnah* ‘way, course’, *sinnah* ‘ploughshare’, *sanit* ‘barren’, *sanīt* ‘year of drought’: CIK 510,2 *Sana*, CIK 511,1 *Sanna*; HIn 332 Saf.; Hismaic TIJ 211, TIJ 350.  
-fa. of *hn t* TIJ 350  
-s. of *s<sup>l</sup>d* -fa. of *hn t* TIJ 211
- s<sup>l</sup>nr* *sanira* ‘cross, perverse’, *sunnar*, *sunār* ‘cat’: Hismaic KJA 80.
- s<sup>l</sup>nm* *sanām* ‘hump of a camel’: CIK 510,2 *Sanām*, 519,1 *as-Sunaim* ?; WR 412; HIn 332 Saf.; Hismaic KJB 39, KJC 136, KJC 742, TIJ 92, TIJ 151, TIJ 357, WA 11472.  
-fa. of *hrt* TIJ 357  
-s. of *hrg* WA 11472  
-s. of *dky* -s. of *dkw* KJC 742  
-s. of *dhb* -s. of *d l* TIJ 92
- s<sup>l</sup>nn* *sanna* ‘bite, sharpen’, *sanān* ‘way or road’, *sinān* ‘spear-head’: CIK 513,1-514,1 *Sinān*; WR 422; HIn 332 Saf.; Hismaic KJC 697; PNNR 65 *šnnw*.
- s<sup>l</sup>ny* *sanā* ‘water, irrigate, shine (of lightening)’, *saniy* ‘high, exalted’, *sanā* ‘high, exalted tank, position’: cf. CIK 519,1 *Sunaiya*; HIn 333 Saf.; Hismaic KJB 135, KJC 389, KJC 443, KJC 718\*, KJC 722, WAM T 33; PNNR 65 *šn*’.  
-fa. of *khl* KJB 135, KJC 389, KJC 718\*, KJC 722  
-s. of *gtt* -s. of *hml* -fa. of *khl* KJC 443

- s<sup>1</sup>hr*            *sahira* ‘wake, be sleepless’, *sāhir* ‘waking, sitting up’: Cantineau 149  
*šhrw*; PNNR 62 *šhrw*; HIn 333 Saf.; Hismaic KJC 606.
- s<sup>1</sup>hrt*            See *s<sup>1</sup>hr*: CIK 498,2 *Sāhira*; ID 41-42; HIn 333 Saf.; Hismaic TIJ 91\*, TIJ  
269, TIJ 331, TIJ 341, TIJ 377.  
-s. of *bhs<sup>2</sup>* TIJ 91\*  
-s. of *šmt* TIJ 331  
                    -s. of *t<sup>1</sup>* -- TIJ 269
- s<sup>1</sup>hm*            *sahama* ‘be altered in colour, emaciated’, *sahm* ‘arrow’: CIK 498,2-499,2  
*Sahm*; ID 74 etc.; WR 398; Stark 113 *šh(y)mw*; HIn 334 Saf.; Hismaic  
KJA 126\*, TIJ 495.  
-s. of *rt<sup>2</sup>* -- TIJ 495
- s<sup>1</sup>hnlh*            Hismaic KJB 44\*.  
-fa. of *-h<sup>1</sup>* KJB 44\*
- s<sup>1</sup>yh*            *sāha* ‘run on the surface (water)’, *sayh* ‘running water’; *sā<sup>1</sup>ih* ‘going or  
journeying’: Hismaic AMJ 155.
- s<sup>1</sup>yr*            *sāra* ‘go or pass along’, *sayr* ‘going in any manner or any pace’, *sayyār*  
‘journeyer, traveller’: CIK 502,2 *Saiyār*; ID 73; WR 403; BDrN 12 *Sāyir*  
etc.; HB 31; HIn 336; Hismaic KJA 70\*, KJA 75, KJA 76, KJA 113, KJA  
239, KJA 291, KJA 292, KJA 320\*, KJA 337, KJB 17, KJB 34\*, KJB 35,  
KJB 37, KJB 82, KJB 90, KJB 100, KJB 181\*, KJC 94, KJC 290, KJC  
314, KJC 357, KJC 359\*, KJC 378, KJC 433, KJC 518\*, KJC 675, KJC  
676a\*, KJC 685, KJC 724, KJC 735, KJC 743, KJC 747, TIJ 179.  
-fa. of *’bdt* KJB 17, KJB 90  
-fa. of *’bd* KJA 113, KJA 337, KJC 378, KJC 685, KJC 735, TIJ 179  
-fa. of *’ft* KJC 433  
-s. of *s<sup>1</sup>lm* KJA 76, KJB 100  
                    -fa. of *’bd* KJA 320\*, KJA 337, KJB 82, KJC 290  
                    -s. of *’ft* KJC 675
- s<sup>2</sup>’n*            *šā’n* ‘a thing, affair or business’, *šyn*, *šāna* ‘to disgrace, dishonour’: HIn  
337; Hismaic TIJ 72\*, TIJ 387.  
-fa. of *drs<sup>1</sup>* TIJ 72\*

- s<sup>2</sup>w*      *ša 'ā* ‘overtake’, *ša 'w* ‘aim, limit’: cf. HIn 337 *s<sup>2</sup>w* Saf.; Hismaic KJC 339\*.
- s<sup>2</sup>b*      *šabba* ‘become a young man’, *šābb* ‘young man’, *šwb* ‘to mix, act treacherously’, *šyb*, *šāba* ‘become white-haired, hoary’, *šayb* ‘whiteness of hair’: cf. CIK 521,1 *Šabāb*, CIK 522,1-2 *Šabīb*, CIK 524,1 *Šaibān*; cf. ID 176, ID 283 etc.; Cantineau 148 *šbw*, Cantineau 149 *šybw*; PNNR 63 *šybw*; Stark 113 *šb*’, Stark 114 *šyby*; cf. HB 31 *Šebīb* etc.; HIn 337 Saf.; Hismaic KJA 150a\*, KJA 268, TIJ 31, WAM T 24.  
-fa. of *hb* KJA 150a\*  
-fa. of *hn*’ TIJ 31
- s<sup>2</sup>bt*      See *s<sup>2</sup>b*. *šabbah* ‘burning’, *šaybah* ‘white beard’, *šibit* ‘dill’; CIK 522,1 *Šabba*, CIK 523,2 *Šaiba*; ID 300 etc.; cf. Cantineau 148 *šbty*; PNNR 62; cf. Stark 113 *šbty*; HIn 337 Saf., Tham.D JS 203; Hismaic KJB 19.  
-s. of *wtr* KJB 19
- s<sup>2</sup>b<sub>t</sub>*      *šabat* ‘spider’; CIK 521,2 *Šabat*; ID 137; Cantineau 148 *šbytw*; PNNR 61; cf. HB 31 *Šbeite*; Hismaic TIJ 197, TIJ 401.  
-s. of *khl* TIJ 401  
-s. of *khln* TIJ 197
- s<sup>2</sup>bd*      Hismaic JS 655\*.  
-fa. of *s<sup>1</sup>lmt* JS 655\*
- s<sup>2</sup>br*      *šibr* ‘span’, *šabar* ‘gift and wealth’; CIK 521,2 *Šabar*, CIK 529,1 *Šibr*; HB 31 *Šbār*; cf. Cantineau 148 *šbrh*; PNNR 62; HIn 338 Saf., Tay. JS 518; Hismaic KJA 150\*, LAU 5\*.  
-s. of *yb*      -s. of *ns<sup>2</sup>r* KJA 150\*
- s<sup>2</sup>brmt*      *šubrum* ‘espèce de plante’, *šabramah* ‘chatte, chat femelle’; CIK 531,1 *Šubruma*; ID 329; WR 24; LittNE 1 25 *šbrmt*; Hismaic KJB 107, KJC 554, TIJ 270; PNNR 62.  
-s. of *s<sup>1</sup>m 'n*      -s. of *qn* KJB 107, TIJ 270
- s<sup>2</sup>bm*      *šabima* ‘be cold (water), *šabim* ‘cold’, *šabām* ‘a certain plant’, *šibām* ‘a piece of wood used to stop a kid or lamb from suckling its mother’: CIK 529,1 *Šibām*; ID 251; HIn 339 Saf.; Hismaic SIAM 39a\*.

- s<sup>2</sup>by* See *šb*, *šby*, *šabā* ‘be high, elevated or lofty’; HIn 340 Saf.; Hismaic KJC 395; PNNR 61 *šby*.  
-fa. of *ġlb* KJC 395
- s<sup>2</sup>t´* Hismaic TIJ 22.  
-s. of *škt* TIJ 22
- s<sup>2</sup>gr* *šajara* ‘thrust with a spear’, *šajar* ‘trees, bushes’, *šijār* ‘the wood of a well by means of which a bucket is drawn out’: CIK 529,2 *Šijār*; ID 220 *aš-Šajjar*; Cantineau 148 *šgry*’ (possibly); PNNR 62 *šgdy*’?; Stark 113 *šgr*’; Hismaic TIJ 325.  
-s. of *w l* TIJ 325
- s<sup>2</sup>g´* *šaju´a* ‘be couragrous’, *šujā´*, *šijā´* ‘courageous, brave’: CIK 529,2 *Šij´*, CIK 531,1-2 *Šujā´*; ID 24; WR 419; HB *Šiġā´*; Cantineau 149 *šg´w*; PNNR 62; Stark 113 *šg´w*; HIn 341 Saf.; Hismaic JS 247, KJB 94.  
-s. of *qs<sup>1</sup>s<sup>1</sup>* JS 247
- s<sup>2</sup>gy* *šajiya* ‘be choked, grieve, be sorrowful’, *šaj<sup>i</sup>n* ‘grieving’: Cantineau 149 *šgy*’; PNNR 62; Hismaic AMJ 64.
- s<sup>2</sup>h* See *s<sup>2</sup>hḥ* or *s<sup>2</sup>yḥ*, *šāḥa* ‘be cautious or in fear’, *šṯh* ‘cautious, fearing, artemisia’: HIn 341 Saf.; Hismaic TIJ 378\*.  
-s. of *ḥrt* TIJ 378\*
- s<sup>2</sup>hḥ* *šahḥa* ‘be niggardly, tenacious’, *šahṯh* ‘niggardly, tenacious’: Hismaic KJC 125.  
-s. of *bd* KJC 125
- s<sup>2</sup>ḥdd* *šuhdūd* ‘ill-natured, the lion’: HIn 341 Saf.; Hismaic AMJ 8.
- s<sup>2</sup>d* *šadda* ‘charge, make hard, bind’, *šyd*, *šāda* ‘plaster’ cf. CIK 522,2-523,1 *Šaddād*, CIK 531,1 *Šudaid*; cf. ID 71, ID 240, ID 254; cf. BDrN 12 *Šdīd*; cf. HB 31 *šedde*; cf. Cantineau 149 *šwdw*, *šwd*, *šwdy*, *šwdyw* ?; PNNR 62, PNNR 63; cf. Stark 113 *šdd´*, *šdy*; HIn 343 Saf.; Hismaic AMJ 139.  
-fa. of *fgt* AMJ 139
- s<sup>2</sup>r* *šarra* ‘be evil’, *šarr* ‘evil’, *šurr* ‘vice, fault’; *šwr*, *šāra* ‘exhibit, display something, gather honey’, *šawr* ‘gathered honey’; cf. CIK 528,1 *Sarīra*, *Šār*; ID 211 *Šaur*; cf. HB 32 *Šērār*; HIn 344 Saf.; Hismaic KJA 248.



- s<sup>2</sup>fl*            *šafal* ‘gizzard’; HIn 352 Saf.; Hismaic JS 665\*.
- s<sup>2</sup>k*             *šakka* ‘doubt, be uncertain’, *šakk* ‘doubt’, *šawk* ‘thorn’; CIK 524,2 *Šakk*, 529,1 *Šauk*; HIn 353 saf.; Hismaic TIJ 112.  
-s. of *dhlt*        -fa. of *ghs<sup>2</sup>* TIJ 112
- s<sup>2</sup>kt*            See *šk*. Cantineau 149 *šykt*; PNNR 63 *šykt*; HIn 353 Saf., Tham.D WHI 1; Hismaic Rh 11, TIJ 128.  
-fa. of *ghs<sup>2</sup>* TIJ 128  
-fa. of *(f)ry* Rh 11
- s<sup>2</sup>kr*            *šakara* ‘thank’, *šukr* ‘thanks’, *šakīr* ‘fresh grass growing beneath old, tough herbage’; CIK 524,2 *Šakr*, *Šākir*; ID 205 *Banū Šakr*, *aš-Šakīr*, *Banū Šākir*, 257 *Banū Šākir*, WR 415; HB 33 *Šykur*; Cantineau 150 *škrw*; PNNR 63 *škrw*; HIn 353 Saf.; Hismaic KJC 634.  
-fa. of *bnbs<sup>1</sup>r* KJC 634
- s<sup>2</sup>kl*            *šakala* ‘bind a beast’, *šakl* ‘resemblance’, *šuklah* ‘redness mixed with white’, *šāklah* ‘flank’: cf. CIK 524,2 *Šakal*; HIn 354; Hismaic TIJ 3 (Tr.N).
- s<sup>2</sup>km*            *šakama* ‘repay, compensate’, *šukm* ‘gift’: CIK 524,2 *Šakm*, CIK 531,2 *Šukm*, cf. *Šukāmah*; cf. ID 87 tc.; WR 420; Cantineau 150 *škmw*, *škm*; PNNR 63; HIn 354 Saf.; Hismaic KWM 2.  
-s. of *zr* KWM 2
- s<sup>2</sup>kmlh*        Cmpd., see *s<sup>2</sup>km*: cf. CIK 524,2 *Šukmallāt*; cf. ID 315; Cantineau 150 *škm lhy*; PNNR 63; Hismaic AMJ 46, AMJ 135, KJC 200.  
-fa. of *grmlh* KJC 200  
-s. of *s<sup>1</sup>d*        -s. of *ngm* AMJ 135
- s<sup>2</sup>l*             See *s<sup>2</sup>ll* or *s<sup>2</sup>wl*, ‘rose, became elevated’: Cantineau 150 *šly*, *šl*; PNNR 64; LittNE 2 235 *šly*, *šlyw*; Stark 114 *šl*; HIn 355 Saf.; Hismaic KWM 7, TIJ 445, TIJ 459.  
-s. of *s<sup>1</sup>* TIJ 445, TIJ 459  
-s. of *s<sup>1</sup>rk* KWM 7
- s<sup>2</sup>ll*            *šalla* ‘drive away, wither, become disabled’, *šalal* ‘unsoundness in the hand’: CIK 525,1 *aš-Šalat*; ID 302 *Šulail*; BDrN 12 *Šalāl* etc.; HB 33

- Šelīl*; HIn 355 Lihyn, Tham.C JS 118, JS 135, JS 137, JS 151, JS 162; Hismaic KJB 73.  
-s. of *ʿfth* KJB 73
- s<sup>2</sup>ln* See *s<sup>2</sup>l* and *s<sup>2</sup>ll*: Hismaic SIAM 39b\*.  
-fa. of *ʿtnl* SIAM 39b\*
- s<sup>2</sup>mt* *šamita* ‘rejoice at the affliction of an enemy’, *šāmit* ‘rejoicing at the affliction of an enemy’, or from *s<sup>2</sup>mm*, see *s<sup>2</sup>mmt*: BDrN 12 *Šāmit* Cantineau 152 *šmtw*, cf. *šmytt*; PNNR 65; HIn 356 Lihyn, Saf. add MSTJ 7, 12; Tham.B JS 612 (doubtful); Hismaic JS 745 LAU 26, TIJ 95, TIJ 267, TIJ 269, TIJ 331, TIJ 448.  
-fa. of *s<sup>1</sup>hrt* TIJ 331  
-fa. of *ml ʿm* JS 745  
-s. of *ʿmt* TIJ 95  
-s. of *t ʿ--* -fa. of *s<sup>1</sup>hrt* TIJ 269  
-s. of *s<sup>1</sup> ʿd ʿl* TIJ 267, TIJ 448
- s<sup>2</sup>md* cf. HIn 357 *s<sup>2</sup>mdl* Saf. SIJ 856; Hismaic JS 658\*.  
-fa. of *s<sup>1</sup>lmt* JS 658\*
- s<sup>2</sup>mrḥ* *šimrāḥ* ‘stalk of a palm, head of a mountain’, *šumrūḥ* ‘slender and soft branch’: Cantineau 152 *šmrḥ*, *šmrḥw*; PNNR 65; LittNE 1 26 *šmrḥ*, 2 235 *šmrḥ(w)*; HB 33 *Šemruḥ*, *Šmêrḥ*; HIn 357 Saf.; Hismaic KJA 115, KJA 199\*, KJB 2, KJC 110, KJC 179, KJC 310, KJC 311.  
-s. of *ḏky* -s. of *ḏkw* KJC 179
- s<sup>2</sup>mmt* *šamma* ‘smell’, *šamam* ‘highness of the nose’, *šamūm* ‘fragrant thing’: cf. Cantineau 151 *šmw*; PNNR 65; Hismaic KJC 203\*.
- s<sup>2</sup>n ʿt* *šani ʿa* ‘hate’, *šan ʿ*, *šanā ʿt* ‘vehement hatred’, *šanū ʿah* ‘keeping aloof from unclean things’: cf. CIK 526,2 *Šanū ʿa*; cf. Cantineau 152 *šn ʿ*; PNNR 65; HIn 359 Saf.; Hismaic AMJ 115.
- s<sup>2</sup>hr* *šahara* ‘make apparent, conspicuous’, *šahr* ‘new moon’: CIK 523,2 *Šahr*; ID 316 *Banū al-Šahr*; BDrN 13 *Šāhir*; HB 33; Cantineau 149 *šhrw*; PNNR 63; HIn 360 Lihyn, Saf., Tham.B HU 554=JS 235; Hismaic KJC 5, TIJ 38, TIJ 313, TIJ 321.

- fa. of *bqqt* KJC 5
- s. of *tml<sup>o</sup>*      -fa. of *'bdgns<sup>2</sup>* TIJ 38
- s. of *w l*      -s. of *'glh* TIJ 321
- s<sup>2</sup>hry*      See *s<sup>2</sup>hr*: HIn 361; Hismaic TIJ 2.
- s. of *rfd* TIJ 2
- s<sup>2</sup>hl*      *šahl* ‘mixture of two colours’, *šuhlah* ‘tinge of blueness in the black of the eye’: CIK 523, 1-2 *Šahl*, CIK 530,1 *Šihāl*; ID 207, ID 306, ID 307; WR 415; HIn 361 Saf. add SIAM 37; Hismaic JS 179.
- fa. of *'bd* JS 179
- šbh*      *šabaḥa* ‘offer a morning draught’, *šabiḥa* ‘have whiteness mixed with red’, *šabuḥa* ‘be beautiful, comely’, *šubḥ* ‘daybreak, dawn’, *šabīḥ* ‘beautiful, comely’: CIK 534,2 *Šabbah*, CIK 538,2-539,1 *Šubāḥ*, CIK 539,1-2 *Šubḥ*, CIK 539,1 *Šubaiḥ*; ID 40, ID 41, ID 119, ID 122; WR 147; BDrN 13 *Šubḥ* etc.; cf. HB 34 *Šabḥā* fem., *Šubḥī*; HIn 365 Saf.; Hismaic TIJ 318, TIJ 358.
- fa. of *s<sup>1</sup>rr* TIJ 358
- s. of *ḥrmn* TIJ 318
- šbn*      *šabana* ‘turn away (a gift)’: HIn 366 Saf.; Hismaic KJA 110.
- štm*      *šatm*, *šatam* ‘strong, sturdy’: HIn 367 Saf. add JaS 178; Hismaic TIJ 364.
- s. of *s<sup>1</sup>hl* TIJ 364
- šhb*      *šahiba* ‘associate, keep company with’, *šāhib* ‘a companion’: CIK 535,2 *Šahb*, *Šāhib*, CIK 540,2 *Šuhb*; WR 145; Cantineau 139 *šhbw*; PNNR 57; HIn 367 Saf.; Hismaic KJA 26, KJA 154, KJB 158, KJC 699.
- fa. of *bll* KJC 699
- fa. of *d m* KJA 26, KJA 154
- s. of *s<sup>1</sup>lm*      -s. of *ms<sup>1</sup>lm*      -fa. of *d m* KJB 158
- šhm*      *šuhmah* ‘blackness inclining to yellow’, *ašham* ‘black inclining to yellowness’: HIn 368; Hismaic TIJ 28.
- fa. of *tm(k)tb* TIJ 28
- šḥr*      *šahr* ‘rocks’: CIK 535,2-536,1 *Šahr*, 540,2 *Šuhair*; ID 135 etc.; WR 142; HIn 368 Saf.; Hismaic TIJ 189.

- fa. of *drf* TIJ 189
- ṣr* *ṣarra* ‘make a sound or noise’, *ṣirr* ‘cold, intense cold’; *ṣwr*, *ṣāra* ‘make (the neck) incline or lean’, *ṣawr* ‘small palm-trees, bank of a river’, *ṣūr* ‘a horn’, *ṣyr*, *ṣāra* ‘become’, *ṣīr* ‘conclusion, result’: CIK 538,2 *Ṣirr*; HIn 370 Saf.; Hismaic KJB 14\*.
- ṣrm* *ṣarama* ‘cut off, severe’, *ṣurm* ‘separation from a friend’, *ṣarīm* ‘cut, one whose ear has been cut off entirely’: CIK 538,1 *Ṣarīm*, CIK 541,2 *Ṣuraim*; ID *Banū Ṣarīm* 99 etc.; HIn 371 Lihyn (doubtful), Saf. add SIAM 19; Hismaic CSP 2.
- s. of *wtr*      -s. of *flgt*      -s. of *tmds<sup>2</sup>r* CSP 2
- ṣṣrt* Syr. *ṣīṣrā* ‘cricket’, cf. Ar. *al-ṣarṣar*: Hismaic AMJ 110, AMJ 111.
- s. of *’rs<sup>2</sup>* AMJ 110
- ṣ’b* *ṣa’uba* ‘be difficult’, *ṣa’b* ‘difficult, hard’: CIK 533,1-534,2 *Ṣa’b*, *as-Ṣa’b*; ID 207; WR 142; Cantineau 140 *ṣ’bw*; PNNR 57; HIn 372 Saf.; Hismaic KJC 147i, TIJ 202 + TIJ 203.
- fa. of *’fr* KJC 147i
- fa. of *’zn*      -fa. of *ṭnn* TIJ 202 + TIJ 203
- ṣ’d* *ṣa’ida* ‘ascend, go up’, *ṣa’ad* ‘vehement punishment’, *ṣa’ūd* ‘mountain road’, *ṣa’īd* ‘high or elevated land or ground’: CIK 538,1 *aṣ-Ṣa’ūd*; in compd., Cantineau 140 *ṣ’d’l*; PNNR 57; Stark 109 [*ṣ’dw*], *ṣ’dy*; HIn 372 Saf.; Hismaic TIJ 119.
- ṣ’dt* See *ṣ’d*, *ṣa’dah* ‘high land’: HIn 372; Hismaic AMJ 36, KJC 591, TIJ 67.
- fa. of *s’ḥr* TIJ 67
- fa. of *brs<sup>2</sup>t* AMJ 36
- ṣkt* *ṣakka* ‘strike’, *’aṣakk* ‘knock-kneed’, *ṣakkah* ‘vehemence of the summer midday heat’: HIn 374 Saf.; Hismaic TIJ 22\*.
- fa. of *s<sup>2</sup>t* ‘ TIJ 22\*
- ṣlf* *ṣalifa* ‘praise, oneself, boast’, *ṣalif* ‘(clouds) containing no water, (hard ground) that produces no plants’: HIn 374; Hismaic TIJ 12.
- s. of *b’ns’l* TIJ 12

- šmn* *šamma* ‘be deaf’, *šammān* ‘hard ground’, *šimmah* ‘courageous’: cf. CIK 538,2 *aš-Šimma*; cf. Stark 109 *šm*’; HIn 376 Saf.; Hismaic KJA 204.
- šmy* *šmy*, *šamā* ‘hasten’: HIn 376; Hismaic TIJ 302, TIJ 457.  
 -s. of *nġt*<sup>°</sup> -fa. of *b-q* TIJ 302  
 -s. of *zr* TIJ 457
- šhb* *’ašhab* ‘reddish with black in the middle’: CIK 540,1 *Šuhāb*, *Šuhaib*; ID 202; WR 148; cf. Cantineau 139 *šhbn*; HIn 377 Saf.; Hismaic KJB 164\*; PNNR 56.
- šhbt* See *šhb*, *šuhbah* ‘redness with black in the interior’: CIK 535,2 *Šahba*, cf. *aš-Šahbā*’, CIK 540,1 *Šuhāba*, *Šuhaiba*; cf. WR 145; HIn 378 Saf.; Hismaic KJB 89, KJC 99, KJC 118, KJC 180, KJC 197, KJC 213, KJC 374, KJC 725, WAM T 12.  
 -s. of *s*<sup>2</sup> *lh* WAM T 12  
 -s. of *mg*’ KJC 180  
 -s. of *qnt* KJC 118
- šht* Hismaic CTSS 3.  
 -s. of *wd* CTSS 3
- šwm* *šwm* ‘abstain from food and drink’: cf. Cantineau 138 *š’ymt*; HIn 379 Qat.; Hismaic AMJ 4.
- ḏ’n* *ḏa’n* ‘sheep’: Hismaic TIJ 301.  
 -fa. of *bn* TIJ 301
- ḏb* *ḏabba* ‘cleave to the ground, flow’, *ḏabb* ‘lizard’: CIK 240,1 *Ḍabb*; ID 290; WR 152; cf. HB 35 *Ḍbeib*; HIn 380 Saf.; Hismaic KJA 247\*, 289\*.  
 -s. of *’lb* KJA 289\*
- ḏb’* *ḏaba’a* ‘cleave to the ground, hide’: CIK 240,1 *Ḍabbā*’, *Ḍābi*’; ID 134; HIn 380 Saf.; Hismaic KJB 110.  
 -fa. of *bn’mt* KJB 110
- ḏb’t* *ḏaba’a* ‘stretch out the arms to strike’, *ḏab*’ ‘quick pace of a horse’, *ḏabu*’ ‘hyena’: CIK 242-243,2 *Ḍubai’a*; ID 190 etc.; WR 155 *Ḍubā’a*; HIn 381 Saf.; Hismaic AMJ 26.  
 -s. of *ng(y)* AMJ 26

- ḍb ʿn* *ḍib ʿān*, pl. *ḍabā ʿīn* ‘male hyena’; CIK 241,2 *Ḍib ʿān*; BDrN 13 *Ḍab ʿān*; HIn 381 Saf.; Hismaic KJB 86, KJC 574.  
-s. of *ʿbd ʿbdt* KJC 574
- ḍbn* *ḍibn* ‘armpit, side of the road, hard ground’, *ḍaban* ‘deficiency’ or see *ḍb*: cf. ID 165 *Banū Ḍabīnah*; Hismaic AMJ 123.
- ḍḥk* *ḍaḥika* ‘laugh, wonder’: CIK 240,2-241,1 *aḍ-Ḍaḥḥāk*; ID 274 *al-Ḍaḥḥāk*; WR 152; HIn 381 Saf.; Hismaic KJA 101, KJA 175\*, KJC 264, KJC 458, LAU 10, TIJ 12a.  
-fa. of *dr̥g* KJA 101, KJA 175\*  
-fa. of *drs<sup>l</sup>* KJC 264, KJC 458  
-s. of *gr̥m* TIJ 12a
- ḍḥkl* Hismaic TIJ 485.  
-fa. of *whb ʿl* TIJ 485
- ḍr* *ḍarra* ‘harm, injure’, *ḍwr*, *ḍyr*, *ḍāra* ‘harm, injure’, *ḍariya* ‘be addicted, devoted’: CIK 241,2 *Ḍaur*, cf. CIK 242,1-2 *Ḍirār*; ID 196 *Banū Ḍaur*, cf. *Ḍirār* ID 28, ID 174; HB 35 *Ḍairī*; HIn 382 Lihyn, Saf.; Hismaic AMJ 82, AMJ 108, AMJ 143.
- ḍhn* Hismaic WAM 5\*.  
-fa. of *lbn* WAM T 5\*
- ṭbb* *ṭabb* ‘knowing, possessing knowledge’: CIK 554,1 *aṭ-Ṭabīb*; HIn 386; Hismaic LAU 24, TIJ 110.  
-fa. of *brqs<sup>2</sup>* LAU 24
- ṭgd* Hismaic KJB 595\*.
- ṭr* *ṭarr* ‘sharpen, carry off’, *ṭurr* ‘collective body of men’, *ṭwr*, *ṭāra* ‘go, hover’, *ṭawr* ‘a time’, *ṭyr*, *ṭāra* ‘fly’, *ṭayr* ‘a bird, something that flies’; BDrN 14 *Ṭēr*; HIn 387 Saf.; Hismaic JS 622\*, JS 694\*; PNNR 33.  
-s. of *ʿmr* JS 622\*  
-s. of *y ʿly* JS 694\*
- ṭrq* *ṭaraqa* ‘come by night’, *ṭarq* ‘a striking, knock’, *ṭāriq* ‘coming by night’, *ṭarīq* ‘road’: CIK 557,1-2 *Ṭāriq*; WR 445; HIn 387 Saf.; Hismaic TIJ 141, TIJ 294, TIJ 469.

- fa. of *grs*<sup>2</sup> TIJ 141
- fa. of *wḥtt* TIJ 294, TIJ 469
- ṭfd* *ṭafada* ‘bury’, *ṭafd* ‘tomb’: HIn 388; Hismaic TIJ 407.
- ṭnn* *ṭanna* ‘make a continuing sound (hum, quack etc.)’, *ṭanīn* ‘humming, buzzing’, *ṭyn*, *ṭīn* ‘mud’: HB 37 *Ṭīnān*; TIJ 13, TIJ 94\*, TIJ 202 + TIJ 203; PNNR 33 *ṭnnw*.
- fa. of *ʿhd* TIJ 94\*
- fa. of *grs*<sup>2</sup> ‘ TIJ 13
- s. of *ʿzn* -s. of *ṣʿb* TIJ 202 + TIJ 203
- ṭwʿt* Hismaic AMJ 96\*.
- ṭwby* Hismaic LAU 2\*.
- ṭyʿ* CIK 555, 1-2 *Ṭaiyiʿ*; ID 7 etc.; cf. Cantineau 101 *ṭyw*, *ṭy*; PNNR 32; Saf. see Milik 1972: 100, C 2617, 2795, 5089, also CSNS 1004, CSNS 1011, CSNS 1046, JaS 10, *ṭy* (Milik *ibid*) C 4446\*; Hismaic LAU 16 (Tr.N).
- ṭyft* *ṭayf* ‘an apparition’, *ṭwf*, *ṭāʿif* ‘going round’, *ṭāʿifah* ‘a band of men’: cf. CIK 555,1 *Ṭāʿif*, CIK 557,2 *Ṭauwāf*; HIn 390 Saf.; Hismaic KJC 586, KJC 769.
- ṭyq* *ʿatāqa* ‘be able’, *ṭawq* ‘necklace’, *ṭāqah* ‘ability or power’: cf. CIK 557,2 *Ṭauq*. Hismaic KJA 245, KJB 7.
- fa. of *kmnt* KJA 245
- s. of *nṭf* -fa. of *ṭḥt* KJB 7
- ṣr* *ṣarra* ‘split off a fragment of stone’, *ṣirr* ‘a sharp-edged stone, flint’: HIn 391 Saf.; Hismaic KWM 2; PNNR 33.
- fa. of *s<sup>2</sup>km* KWM 2
- ṣʿt* Hismaic LAU 20a.
- ṣʿl* Hismaic TIJ 98 (fem.).
- d. of *mb[ʿ]rr* TIJ 98
- ṣʿn* *ṣaʿana* ‘journey, depart’, *ṣaʿūn* ‘a camel used for work and bearing burdens’, *ṣāʿīn* ‘journeying, going away’: cf. Cantineau 102 *ṭnw*; PNNR 33; HIn 392-393 Saf.; Hismaic JS 702, KJC 716, KJC 721\*.
- fa. of *ʿs<sup>1</sup>d* JS 702

- s. of *tbr* ? KJC 716
- z'nt See z'n: CIK 613,2-614,1 *Zā'inah*; ID 109; HIn 393 Saf.; Hismaic KJA 88, KJC 295, KJC 341, KJC 749.
- fa. of *s'lm* KJA 88, KJC 295, KJC 749
- zm 'azmā 'anything withered': Hismaic TIJ 497\*.
- fa. of *hn't* TIJ 497\*
- znn *zanna* 'think, conjecture, doubt', *zanūn* 'suspicious, one who thinks evil', *zanīn* 'suspected': cf. Cantineau 102 *tnnw*; PNNR 33; HIn 394 Saf.; Hismaic KJA 138.
- s. of *wḏ'* -fa. of *s'rw* KJA 138
- 's'l Hismaic TIJ 283\*.
- b See *bb*, *yb*, *āba* 'be unsound, defective', *ayb* 'imperfection': HIn 396 Lihyn (doubtful), Saf., Tham.D JS 183; Hismaic KJA 124, KJA 147, KJA 260, KJA 275, KJA 338.
- b' 'aba'a 'pack up goods or utensils', 'ab' 'the light of the sun', 'ib' 'load, burden', 'abā' 'stupid, dull': Hismaic KJC 377.
- bb 'abba' 'drink water without taking a breath', 'ubab' 'berries', 'a'abb 'poor, thick-nosed': cf. Stark 71 'b; Hismaic KWM 15, KWM 17, TIJ 58.
- fa. of *bḥs<sup>2</sup>s<sup>2</sup>* KWM 17
- s. of *qs<sup>1</sup>* KWM 15
- bṭ 'abaṭa' 'mix or mingle', 'abaṭ' 'play, sport'; cf. Cantineau 127 'bt; PNNR 48; HIn 396 Saf. add JaS 113, JaS 115, JaS 130b; Hismaic KJA 18\*.
- bd 'abd' 'servant, slave', 'abid' 'angry, disdain': CIK 101,1-103,1 'Abbād; CIK 103,2-105,1 'Abd, CIK 135,1 'Abīd, 'Ābid, CIK 351,1 'Ibād, CIK 559,1 'Ubād, CIK 559,2-562,1 'Ubaid; ID 57 etc.; Cantineau 125 'bd, 'bd', 'bdw, 'bwdw, 'bydw; PNNR 46, PNNR 47, PNNR 48; LittNE 1 24 'bdw, 'bydw; Stark 102 'bd'; HIn 396-397 Lihyn, Saf., Tham.B JS 344, JS 419; Hismaic AMJ 43, AMJ 102, AMJ 131, JS 179, KJA 36, KJA 113, KJA 116, KJA 187, KJA 320, KJA 337, KJB 26, KJB 82, KJB 88, KJC 18, KJC 23, KJC 25, KJC 97, KJC 107, KJC 125, KJC 169, KJC 188, KJC 290, KJC 378, KJC 436, KJC 442, KJC 453, KJC 489, KJC 526, KJC 682,

KJC 685, KJC 703, KJC 715, KJC 735, KJC 768, KWM 9, TIJ 39, TIJ 50,  
TIJ 71, TIJ 120, TIJ 134, TIJ 165, TIJ 179, TIJ 229, TIJ 425, TIJ 433,  
WAM T 14, WAM T 34, WAM T 37.

-fa. of *tm* -fa. of *'s<sup>l</sup>d* KWM 9

-fa. of *tmlh* KJC 703

-fa. of *gryt* WAM T 34

-fa. of *h<sub>z</sub>br* KJC 25, KJC 97, KJC 489

-fa. of *hb<sub>b</sub>t* TIJ 50

-fa. of *s<sup>2</sup>h<sub>h</sub>* KJC 125

-fa. of *'rk* -fa. of *rbqt* -fa. of *n'my* -fa. of *qnt* -fa. of *'lyn*

AMJ 131

-fa. of *mtn'* KJB 26

-fa. of *m-ktb* KJC 442

-s. of *tmd* WAM T 14

-s. of *tm* °TIJ 229

-s. of *zdqm* KJA 187, KJC 768

-fa. of *h<sub>d</sub>mr* KJB 88

-fa. of *h<sub>z</sub>br* KJC 107

-s. of *'bd* -fa. of *h<sub>d</sub>mr* KJC 188

-s. of *'bd* -fa. of *h<sub>z</sub>br* KJC 169

-s. of *s<sup>l</sup>--* TIJ 425

-s. of *s<sup>l</sup>lm* TIJ 433

-s. of *s<sup>l</sup>m* WAM T 37

-s. of *s<sup>l</sup>yr* KJA 113, KJA 337, KJC 378, KJC 685, KJC 735, TIJ 179

-s. of *s<sup>l</sup>lm* KJA 320, KJB 82, KJC 290

-s. of *s<sup>2</sup>hl* JS 179

-s. of *'sm* -s. of *'--* TIJ 39

-s. of *hml* -fa. of *gryt* TIJ 134

-s. of *ws<sup>l</sup>'* TIJ 165

-s. of *whblh* -s. of *s<sup>l</sup>hl* AMJ 43

-s. of *ydr* -fa. of *ydr* KJA 36

- bd ḥwr* Cmpd., see *bd* and *ḥwr*: Hismaic KJC 757.
- bd ḥwr* Cmpd., see *bd* and *ḥwr*: Hismaic KJC 202\*.  
-s. of *mḥwr* KJC 202\*
- bd ḥyb* Cmpd., see *bd* and *ḥyb*: Hismaic HS 1, HS 2.
- bd ḥyb* Cmpd., see *bd*, *ḥwb*, *āba* ‘return, repent’: cf. Jeffery 1938: 73 *ʿAyyūb*; HIn 87 *ḥyb* Tham.B HU 764 (doubtful); Hismaic KJA 168, KJC 631a, MuNJ 1.  
-s. of *sʿd* KJA 168, MuNJ 1
- bdṭ* See *bd*, *ʿabadah* ‘disdain, scorn, strength’: CIK 101,1 *ʿAbada*, CIK 134,1-2 *ʿAbda*, CIK 135, *ʿAbāda*, CIK 103,2 *ʿAbbūda*, CIK 559,1-2 *ʿUbāda*, CIK 563,2-564,1 *ʿUbaida*, CIK 565,1 *ʿUbda*; ID 160; Cantineau 125 *bdṭ*, *bydṭ*; PNNR 48; HIn 398 Saf., Hismaic KJA 194, KJC 437.  
-s. of *ʿm* -fa. of *ʿbd* KJA 194
- bdg* Cmpd., see *bd*, *gy* and *bdlg*: Hismaic TIJ 156.
- bdgd* Cmpd., see *bd*, *jadd* ‘fortune’: CIK 124, 1 *ʿAbdaljadd*; Cantineau 76 *jd*; HIn 398 Saf.; Hismaic KWM 12.  
-fa. of *ḥrk* KWM 12
- bdgns<sup>2</sup>* Cmpd., see *bd*: Hismaic TIJ 38.  
-s. of *s<sup>2</sup>hr* -s. of *tml* TIJ 38
- bdḥrtt* Cmpd., see *bd*: CIK 124,2 *ʿAbdḥārit*; Cantineau 126 *bdḥrtt*; Hismaic KJC 272.
- bdḥwr* Cmpd., see and *ḥwr*: Hismaic JS 1124.
- bdd<sup>s2</sup>ry* Cmpd., see *bd*: Cantineau 126 *bddwšr*; PNNR 46: Hismaic AMJ 146.
- bds<sup>4</sup>qlt* Cmpd., see *bd*: Cantineau 153 *šqylt*; PNNR 66 *šqylt*; HIn 399; Hismaic TIJ 204\*, TIJ 231\*, TIJ 311.  
-s. of *ʿmr* TIJ 204\*, TIJ 311
- bdḍn* Cmpd., see *bd*, *ḍinn* ‘a thing highly esteemed of which one is tenacious’: Hismaic RTI B.
- bd bdt* Cmpd., see *bd*: Cantineau 126 *bd bdt*; PNNR 47; King 1988: 313 + n.11 Saf. *bd bdt*; LittNE 2 235 *bd bdt*; Hismaic KJC 574.  
-fa. of *ḍb ḥn* KJC 574
- bd ʿzy* Cmpd., see *bd*: Cantineau 126 *bd ḥ ʿzy*; PNNR 46; Hismaic HS 551.

- s. of *yd* HS 551
- bd'mn* Cmpd., see *bd* and *'mn*: Cantineau 126 *'bd'mnw*; PNNR 47; Savignac AS no.9 *'bd'mnw*; HIn 399; Hismaic TIJ 56a\*.
- bdqn* Cmpd., see *bd* and *qn*; cf. Cantineau 143 *'bn'lqyn*, *'bn'lqnw*, *'bn'lqny*; cf. PNNR 9; Hismaic JS 661.
- bdlg* Cmpd., see *bd* and *gy* and *'bdg*: Cantineau 76, Cantineau 125 *'bd'lg*, *'bd'l[lg]w*, *'bd'lyg*, cf. Cantineau 65, Cantineau 76 *'mt'lg*; PNNR 46 also *'bd'lg*, PNNR 13 *'mt'lg*; LittNE 2 234 *'bd'lg*; Hismaic KJC 205, KJC 647.
- fa. of *ʔffl* KJC 205
- bdlh* Cmpd., see *bd*: Cantineau 126 *'bd'lh*, *'bd'lhy*, *'bdllhy*; PNNR 46, also *'bd'lh*; HIn 400 Saf., Hismaic KJC 446, Ph 345 bis, g, TIJ 213, TIJ 220.
- s. of *gt* TIJ 220
- bdmk* Cmpd., see *bd*: Cantineau 114 *'bdmlkw*; PNNR 47 *'bdmlkw*, *'bdmnkw*; Milik 1976: 145 *'bdmlkw*, *'bdmnkw*; Milik 1958-59: 354-355; HIn 400; Hismaic MNM c 7.
- s. of *khl* MNM c 7
- bdmnt* Cmpd., see *bd*: CIK 126,1-2 *'Abdmanāt*; ID 82 etc.; WR 30; Cantineau 126 *'bdmnwtw*; PNNR 47 *'bdmnwty*; HIn 400 Tham.D JS 1, JS 584; Hismaic HS 306.
- br* *'abara* 'cross', *'ābir* 'traveller, passer-by', *'abbār* 'a camel strong to journey', *'abrah* 'a tear': cf. CIK 565,1 *'Ubra*; cf. ID 291; HIn 402 Saf. (doubtful); Hismaic KJA 149, KJC 381.
- bs<sup>l</sup>* *'abasa* 'frown', *'ābis* 'a man frowning', *al-'ābis*, *al-'abbās* 'the lion': CIK 103,1-2 *'Abbās*, CIK 135,1 *'Ābis*, CIK 135,2-136,1 *'Abs*, CIK 564,1 *'Ubais*; ID 27, ID 168, ID 222 etc.; WR 347; Cantineau 127 *'byšw*; PNNR 48; Stark 103 *'bs*'; HIn 402 Saf., Tham.B JS 254; Hismaic KJC 267.
- fa. of *'mr* KJC 267
- bn* *'abana* 'be thick, big': Cantineau 126-127 *'byn*; PNNR 48; Stark 103 *'bny*; HIn 403 Saf., Tham.C JS 114, Tham.D RyGT 1; Tham.E KJB 51\*, TIJ 432.

- ʿtb*            *ʿattāb* ‘one who reproves, blames, censures’; CIK 204,1 *ʿAtṭb*, CIK 204,2-205,1 *ʿAttāb*; ID 43, ID 49, etc.; WR 93; HIn 404; Hismaic TIJ 372.
- ʿtm*            *ʿatm* ‘tarrying, delaying’, *ʿātim* ‘tardy, late’: CIK 204,2 *ʿAtm*; HIn 405 Saf.; Hismaic 383.
- ʿtnl*            Cmpd. ?; Tham. ? WHI 86; Hismaic SIAM 39b\*.  
-s. of *s<sup>2</sup>lḥ* SIAM 39b\*
- ʿt*             *ʿutt* ‘moth’, *ʿyt*, *ʿāta* ‘act corruptly’: CIK 149,2 *ʿAit*; WR 54; HIn 406 Saf.; Hismaic TIJ 351.  
-fa. of *hdd* TIJ 351
- ʿtmn*           *ʿatama* ‘set a bone badly’, *ʿatim* ‘badly set bone’, *ʿuṭmān* ‘young *ḥubārā* bustard’: CIK cf. 205,2 *ʿAtm*, CIK 578,2-580,1 *ʿUṭmān*; ID 31, ID 56 etc.; WR 367; HIn 407 Saf., Tham.B HU 427; Hismaic TIJ 349.  
-fa. of *grm* *ʿl* TIJ 349
- ʿgb*            *ʿajiba* ‘wonder’, *ʿajṭb* ‘wonderful’: CIK 144,1 *ʿAjab*; HIn 407 Saf.; Tham.B HU 794; Hismaic TIJ 223 (Tr.N).
- ʿgy*            *ʿajiy* ‘foster child, orphan’: HIn 408; Hismaic TIJ 96.  
-s. of *ḡtlh* TIJ 96
- ʿhms<sup>2</sup>*        HIn 208; Hismaic TIJ 520, TIJ 521.
- ʿd*             *ʿadda* ‘reckon, calculate’, *ʿidd* ‘multitude, muchness, a spring’, see *ʿwd*, *ʿawd* ‘return’, *ʿīd* ‘feast day’: CIK 352,2 *ʿidd*; ID 29 etc. *ʿĀd*; Stark 104 *ʿd*; cf. BDrN 14 cf. *ʿOdēyid*, BDrN 16 *ʿId*; HB 42 *ʿId*; HIn 408-409 Saf.; Hismaic KJA 83, TIJ 4 (Tr.N), TIJ 236.  
-fa. of *gs<sup>l</sup>*        -fa. of *ʿm* TIJ 236  
-s. of *hl*            -fa. of *ʿrb* KJA 83
- ʿdm*            *ʿadima* ‘be destitute’, *ʿadīm* ‘destitute’: WR 47 *ʿAdīm*; Cantineau 127 *ʿdmw*; PNNR 48; HIn 410 Saf.; Hismaic MU 1\*.  
-fa. of *ʿz*            -fa. of *ʿd* MU 1\*
- ʿdnn*           *ʿadana* ‘stay, dwell’: CIK 142,1 *ʿAdnān*, cf. CIK 565,1 *Udain*; ID 20; Cantineau 127 *ʿdnwn*, also *ʿbd* *ʿdnwn*; PNNR 49; cf. Stark 104 *ʿdn*; HIn 410 Saf.; Hismaic TIJ 246, TIJ 307.  
-s. of --- TIJ 246

- ʿd* See *ʿwd*, *ʿawd* ‘protection’: CIK 206,2 *ʿAud*; ID 169 *Banū ʿAud*;  
 Cantineau 128 *ʿwdw*, *ʿwd*; PNNR 49; LittNE 1 24 *ʿwdw*; Stark 104 *ʿwdw*;  
 HIn 411 Lihyn, Saf., Tham.C WTI 75; Hismaic KJA 14, TIJ 507.  
 -s. of *mlkt* TIJ 507
- ʿr* *ʿarr* ‘mange’, *ʿarīr* ‘stranger’, *ʿyr*, *ʿāra* ‘go, journey’, *ʿār* ‘disgrace’, *ʿīr*  
 ‘caravan’, *ʿayr* ‘ass’, or see *ʿwr*: cf. CIK 357,2-358,1 *ʿIrār*, CIK 574,1  
*ʿUrār*; cf. ID 254; BDrN 14 *ʿIrr*; HIn 414 Saf.; Hismaic CTSS 2a, KJC  
 496.
- ʿrb* *ʿarīb* ‘a man chaste, uncorrupt or free from barbarousness in speech’; CIK  
 192,1 *ʿArb*, CIK 192,2-193,1 *ʿArīb*, CIK 358,1 *ʿIrb*; ID 323 *ʿUraib*, CIK  
 250 etc.; Cantineau 134 *ʿrbyw*; PNNR 54; cf. Stark 107 *ʿrby*; HIn 414  
 Saf.; Tham. ? HE 64; Hismaic KJA 15, KJA 47, KJA 83, KJB 10\*, KJC  
 245, KJC 765.  
 -s. of *ʿhrm* KJC 765  
 -s. of *ʿd* -fa. of *mqz* KJA 83
- ʿrs<sup>l</sup>* *ʿarisa* ‘cleave to’, *ʿaris* ‘one who remains’, *ʿirs* ‘a spouse’: CIK 574,2 *al-*  
*ʿUrs*; Cantineau 134 *ʿryš*; PNNR 54; cf. BDrN 14 *ʿArsān* etc.; cf. HB 39;  
 HIn 415 Saf.; Hismaic KJA 52, KJA 112, KJB 170, KJC 66, KJC 80, KJC  
 106, KJC 207, KJC 222, KJC 261, KJC 294, KJC 337, KJC 338, KJC 342,  
 KJC 393\*, KJC 440, KJC 442a, KJC 495\*, KJC 516, KJC 522, KJC 615,  
 KJC 629, KJC 651, KJC 763.  
 -fa. of *ʿs<sup>l</sup>lh* KJC 440  
 -s. of *ʿhr* KJA 52  
 -s. of *ʿhrs<sup>l</sup>* KJC 207, KJC 261, KJC 337, KJC 516, KJC 615  
 -s. of *ʿs<sup>l</sup>lm* KJA 112, KJC 442a  
 -s. of *ms<sup>l</sup>lm* KJC 522
- ʿrdt* *ʿaruḍa* ‘be broad, wide’, *ʿird* ‘side of a valley, honour’, *ʿurḍah* ‘an  
 obstacle’: HIn 415 Saf.; Hismaic KJC 752\*.
- ʿrk* *ʿaraka* ‘rub, press’, *ʿarik* ‘a man who throws down his protagonists often’:  
 cf. CIK 191,2-192,1 *ʿArakī*; HIn 416 Saf.; Hismaic AMJ 131.

-s. of *ʿbd*      -fa. of *rbqt*      -fa. of *nʿmy*      -fa. of *qnt*      -fa. of *ʿlyn*  
AMJ 131

*ʿrn*      See *ʿr* or *ʿarana* ‘be accustomed’, *ʿaran* ‘disease of the legs, ulcers’, *ʿirān* ‘a piece of wood inserted in a camel’s nose’: cf. CIK 574,1 *ʿUrainah*; cf. ID 314 *Banū ʿArīn*; HIn 416 Sab.; Hismaic KJC 703b.

*ʿrhz*      HIn 416 Saf. add WH 2509; Hismaic KJA 319, KJC 29, KJC 168, KJC 425, KJC 582, KJC 593.

-s. of *mḥṣ*      -s. of *ʿsʿly* KJC 29

*ʿrw*      *ʿrw*, *ʿarā* ‘come seeking help’, *ʿirw* ‘one who remains calm’, *ʿurwah* ‘a thing on which reliance is placed’: cf. CIK 194,1 *ʿArwān*, 574,2-575,1 *ʿUrwa*; cf. ID 58, ID 313 etc.; HIn 417; Hismaic JS 719, JS 729 *bis*.

*ʿry*      *ʿariya* ‘be naked’, *ʿarā* ‘nakedness’: cf. CIK 575,2 *al-ʿUryān*; ID 242; cf. BDrN 15 *il-ʿAryān*; HIn 417 Saf.; Hismaic KJA 102\*.

*ʿzz*      *ʿazza* ‘be mighty or powerful’, *ʿazīz* ‘mighty, potent’: CIK 218,1 *ʿAzīz*; ID 261 etc.; BDrN 15 *ʿAzīz*; HB 39; Cantineau 129 *ʿzyzw*; PNNR 50; LittNE 1 24 *ʿzzw*; Stark 105 *ʿzyz*; HIn 418 Saf.; Hismaic KJA 6\*, KU 1, TIJ 152.  
-fa. of *msʿk* KU 1

*ʿzn*      See *ʿzz* or from *ʿwz*, *ʿāza* ‘lack, need’: HIn 419 Saf.; Hismaic TIJ 202 + TIJ 203, TIJ 339, TIJ 355.

-fa. of *ʿly* TIJ 339, TIJ 355

-s. of *ṣʿb*      -fa. of *ʿttn* TIJ 202 + TIJ 203

*ʿzy*      *ʿaziya* ‘be patient, enduring’, *ʿazā* ‘patience’: cf. HB 39 *ʿÖzwe*, *ʿEzeije* fem.; Cantineau 129 *ʿzy* fem.; PNNR 50; Stark 105 *ʿzy* uncertain; HIn 419 Saf.; Hismaic JS 677.

*ʿsʿn*      *ʿasana* ‘fatten’, *ʿisn* ‘fatness’ or from *ʿsʿl*, see under *ʿsʿl*: HIn 421 Saf.; Hismaic KJC 124.

*ʿsʿy*      *ʿsw*, *ʿasā* ‘become dry and hard (wood)’, *ʿasiya* ‘become aged’, *ʿasiy* ‘suitable, apt’, *ʿās<sup>in</sup>* ‘thick, coarse, rough’: Cantineau 134 *ʿsʿw* ?; PNNR 53; CIK 149,2 *ʿAisā*, 358,1 *ʿIsā*; BDrN 16 *ʿĪsā*; HB 40; HIn 421 Saf.; Hismaic KJA 38\*.

- 's<sup>2</sup>            'ušš 'nest', 'yš, 'āša 'live', 'ayš 'life': CIK 359,1 'Îš, CIK 576,1-2 'Ušš,  
 cf. CIK 150,1 'Aiyāš; cf. Stark 107 'šy; HIn 421 Saf.; Hismaic KJC 583.
- 's<sup>2</sup>b           'ušb 'fresh herbage': cf. CIK 576,1 al- 'Ušba; cf. HIn 421 's<sup>2</sup>bt Saf.;  
 Hismaic KJC 733.  
 -fa. of gr KJC 733
- 's<sup>2</sup>h           Hismaic JS 739\*.
- 's<sup>2</sup>m           'ašima 'be dried up', 'ašam 'greed': CIK 200,1 al-A 'šam, CIK 359,1 'Išm;  
 Cantineau 135 'šmw; PNNR 54; HIn 422 Saf., Tham.B HU 480; Hismaic  
 TIJ 521\*.
- 'šb            'ašaba 'bind': Cantineau 134 'šbw; Hismaic KJC 707\*; PNNR 53.
- 'šft            'ašafa 'blow strongly (wind), be swift, quick', 'ašūf 'swift (applied to  
 camel etc.)', 'ašīfah 'ears of corn': cf. CIK 576,2 'Ušaiif; HIn 423 Saf.;  
 Hismaic KJC 502.  
 -fa. of 'wd KJC 502
- 'šm            'ašama 'prevent, defend', 'āšim 'defending': CIK 202,1-203,2 'Āšim, CIK  
 359,1 'Išām, CIK 576,2 'Ušaim, CIK 576,2-577,1 'Ušm, 'Ušum; ID 246  
 etc.; Cantineau 134 'šm, [ 'šmw; PNNR 53; HIn 423 Lihyn, Saf., Tham.C  
 JS 7, JS 126\*; Hismaic AMJ 6, CTSS 1a, KJC 212, TIJ 39, TIJ 242.  
 -fa. of tm KJC 212  
 -s. of 'mr TIJ 242  
 -s. of '--            -fa. of 'bd TIJ 39
- 'dy            'd̄w, 'aḏā 'enchant', 'uḏu 'limb', 'āḏ<sup>i</sup>n 'having a sufficiency': CIK 142,2  
 'Āḏī cf. 'Aḏawān; HB 40 'Ödeij; HIn 424 Saf.; Hismaic TIJ 248.  
 -s. of krtm TIJ 248
- 't̄            'aṭṭa 'slit, rent (a garment)', 'wṭ, 'āṭat 'fail to conceive for several years',  
 'yṭ, 'āṭat 'be long in the neck (of a woman)': Hismaic TIJ 99.  
 -fa. of btr TIJ 99
- 'ts<sup>l</sup>           'aṭasa 'sneeze', 'uṭās 'dawn', 'aṭūs 'bold': Cantineau 129; PNNR 50 'šw;  
 HIn 424 Saf.; Hismaic LAU 32, TIJ 196, TIJ 308.  
 -fa. of m 'n '(l) TIJ 308  
 -s. of 'tl            -fa. of qn TIJ 196

- ʔf*            *ʔafa* ‘incline’, *ʔʔāf* ‘a gaming arrow’, *ʔʔif* ‘a she-gazelle inclining or bending her neck’: CIK 205,2 *ʔʔif*, CIK 206,1 *ʔʔāf*; ID 260 etc.; HIn 425 Saf.; Hismaic TIJ 151a, TIJ 287a, TIJ 292.
- ʔft*            See *ʔf*, *ʔʔifah* ‘a bias’: Hismaic KJC 433.  
-s. of *sʔyr* KJC 433
- ʔl*            *ʔila* ‘be without ornaments’, *ʔal* ‘denuded, unclad’, *ʔil* ‘beautiful (a she-camel)’: Cantineau 129 *ʔlw*; PNNR 50; HIn 425 Saf.; Hismaic KJC 70\*.
- ʔz*            *ʔzʔa* ‘maltraiter, faire souffrir quelqu’un’, *ʔzʔah* ‘rigueurs, fureur, violence’: HIn 425 Saf.; Hismaic MU 1.  
-s. of *d(m)*    -fa. of *-d* MU 1
- ʔrw*            *ʔfara* ‘rub with dust’, *ʔfrā* ‘white, untrodden land’: cf. CIK 143,1 *ʔffār* CIK 143,2 *ʔfrā*; cf. WR 48 *ʔfr*; HIn 426; Hismaic TIJ 137.
- ʔry*            See *ʔrw*: HB 40 *ʔfrā* fem., *el-ʔfrī*, *el-ʔfairī* fem. ‘Gazelle, Gazellchen’: HIn 426; Hismaic Rh 9a, Rh 9b\*, Rh 11\*, TIJ 353.  
-s. of *ʔkt* Rh 11\*
- ʔrb*            *ʔqrab* ‘scorpion’: CIK 191,2 *ʔqrab*; ID 316 fem.; WR 40. Cantineau 134 *ʔrb*; PNNR 54; HIn 427 Lihyn, Saf., Tham.B HU 421\*, JS 342; Hismaic AMJ 147, KJA 185, KJC 254, KU 2, KWM 4, TIJ 42, TIJ 77, TIJ 243, TIJ 391, TIJ 493.  
-fa. of *tʔm* KWM 4  
-fa. of *ʔd* TIJ 391  
-fa. of *wh(b)lh* KJC 254  
-s. of *ʔbb* TIJ 243
- ʔrbn*            *ʔqrubān* ‘male scorpion’: CIK 574,1 *ʔqrubān*; Stark 107 *ʔrbn*; HIn 427 Saf.; Hismaic Meek.  
-s. of *ʔtlh* Meek
- k*            *ʔkka* ‘be sultry, remain, stay’, *ʔkk* ‘sultry’: CIK 150,2 *ʔkk*; ID 287 etc.; Cantineau 130 *ʔkyw*; HIn 428 Saf.; Hismaic KJA 283\*, TIJ 20a, TIJ 184, TIJ 186, TIJ 271.  
-s. of *mtʔ* TIJ 184

- kbr* 'akābar 'male jerboa': HIn 428 Min.; Hismaic AMJ 127.
- krw* 'akara 'turn, incline, return', 'ikr 'origin', 'akkār 'one who returns to the fight after fleeing'; cf. CIK 150,2 'Akkār; HIn 428; Hismaic TIJ 316\*.
- kl* 'akala 'tie a beast', 'ukl 'base', 'ākil 'small, avaricious': CIK 567,1 'Ukl; ID 111; HIn 429 Saf.; Hismaic JS 738, KJA 138, KJB 110, KJC 169, TIJ 310.  
 -fa. of 'bd KJC 169  
 -s. of s'rw -fa. of wrl KJA 138  
 -s. of s'ry -fa. of 'bd KJB 110  
 -s. of 'n TIJ 310
- kmt* 'akama 'bind (goods)', 'ikm 'a burden', 'akmah 'corner of the belly'; cf. CIK 567,1 al- 'Ukaim; Hismaic KJC 312.
- l* 'alla 'give someone a drink a second time', 'all 'a tick', 'wl, 'āla 'have, sustain a family', 'awl 'an event that renders one anxious, food of a family', or see 'ly or 'yl: CIK 153,2 'All ?, cf. CIK 567,1 'Ulail; Cantineau 129 'ylw, 'yly; Cantineau 130 'lw; Stark 105 'l'; HIn 429 Saf.; Hismaic KJC 443a, KJC 597.  
 -s. of nhk KJC 597
- l'l* Cmpd., see 'ly: Cantineau 131 'ly'l; PNNR 51; HIn 430 Lihyn, Tay. JS 378, JS 579, Tay. W Tay 17-19; Hismaic JS 602.
- lb* 'alaba 'make a mark or impression, be hard or firm', 'alb 'mark, impression', 'alib 'advanced in age, hard': cf. CIK 354,1-2 'Ilbā', CIK 567,1-2 'Ulba; cf. ID 264 etc.; Cantineau 130 'lbw; PNNR 51; HIn 430 Saf.; Hismaic KJA 289\*, KJB 108.  
 -s. of s'l- -fa. of db KJA 289\*
- lt* See 'l, 'illah 'disease, sickness': CIK 354,1 'Illa, CIK 567,1 'Ulla; ID 237; WR 62; Cantineau 131 'lt; PNNR 52; HIn 430 Saf.; Tham.C JS 134, JS 147, JS 657, WHI 102; Hismaic AMJ 76, KJA 228.  
 -s. of wdd AMJ 76, KJA 228
- lṭ* 'alaṭa 'brand', 'alṭ 'a brand', 'ilāṭ 'the side of the neck': CIK 354,1 'Ilāṭ, CIK 567,2 'Ulaiṭ; Hismaic KJA 10, KJA 223, KJA 263, KJA 271, KJA

314, KJB 4, KJB 6, KJB 7, KJB 31, KJB 38, KJB 62, KJB 64, KJB 65,  
KJB 95, KJB 159, KJB 165, KJB 190, KJC 33, KJC 49, KJC 54, KJC 77a,  
KJC 146, KJC 457, KJC 469, KJC 625, KJC 687, KJC 708\*, KJC 730\*.

-fa. of 's<sup>2</sup>s<sup>2</sup> KJB 64, KJB 190

-fa. of '(l)mt° KJC 708\*

-fa. of *knn* KJA 314, KJB 65, KJC 457, KJC 687

-s. of 'mn KJA 10, KJB 62

-fa. of 's<sup>2</sup>s<sup>2</sup> KJB 6

-s. of *ftht* KJB 95

-fa. of *knn* KJB 7

*ltt* See *lt*, *ultah* 'necklace, collar': HIn 431 Lihyn; Hismaic KJB 176, KJC  
113, KJC 185.

*lf* 'alafa 'feed (an animal)', 'ilf 'a great eater', 'alaf 'fodder': CIK 354,1  
*llāf*, cf. CIK 567,2 *Ullafa*; HIn 431 Saf.; Hismaic KJA 209.

*lfn* See *lf*: Hismaic KJB 137.

-fa. of --k° -s. of *s<sup>l</sup>m* KJB 137

*lm* 'alima 'know', 'allam 'very knowing': CIK 567,2 *Ulaim*; ID 165 etc. *Abu*  
*Ulaim*; WR 351; BDrN 15 *Allūm*; HIn 432 Lihyn, Saf.; Tham.D ? JS  
187-189; Hismaic KJC 329\* (fem.).

-fa. of *brd* KJC 329\*

*lmt* See *lm*, *alāmah* 'impression, trace': Hismaic KJC 708\*.

-s. of *lt* -fa. of *s<sup>l</sup>( )* KJC 708\*

*ln* 'alana 'become public', 'ālin 'overt, open' or see *l* or *yl*, *aylān* 'male  
hyena': CIK 149,1 *Ailān*; ID 162; HIn 432 Saf.; Hismaic KJA 170\*.

-fa. of 'rs<sup>2</sup>t KJA 170\*

*ly* 'alā 'be high, lofty', 'aliy 'high, elevated, lofty', 'alyā 'a high place';  
CIK 152,1-153,2 *Alī*, CIK 567,1 *Ulaiy*; ID 166 etc.; BDrN 15 *Alī*; HB  
41; Cantineau 130 *ly*?, *lyw*; PNNR 51; LittNE 1 24 *ly*; Stark 105 *l*', *ly*,  
Stark 106 [ *lyw*; HIn 433 Lihyn, Saf.; Hismaic KJA 35, KJC 641, TIJ 80,  
TIJ 334, TIJ 339, TIJ 355.

-fa. of 'm KJA 35

- s. of *ʿsfr* KJC 641
- s. of *ʿzn* TIJ 339, TIJ 355
- ʿlyn* See *ʿly*. *ʿilyān* ‘tall and corpulent, male hyena’ CIK 155,2 *ʿAlyān*; ID 250; BDrN 15 *ʿAlēyān*; HB 41, HIn 434 *Lihyn*, Saf. add JaS 58b; Hismaic AMJ 131, KJA 213, KJB 54, KJB 121 KJC 345.
- s. of *qnt* KJB 121
- s. of *nʿmy* -s. of *rbqt* -s. of *ʿrk* -s. of *ʿbd* AMJ 131
- ʿm* *ʿamma* ‘become common, universal’, *ʿamm* ‘company of men’, *ʿamam* ‘perfect’, *ʿwm*, *ʿāma* ‘swim’ or see *ʿym*: CIK 166,2 *B. l-ʿAmm*, cf. CIK 580,1 *ʿUwaim*; ID 142 *Banū al-ʿAmm*, cf. ID 35 *al-ʿAwwām*; Cantineau 132 *ʿmʿ*, *ʿmw*, *ʿmʿw*, *ʿmyw*, *ʿmmw*, Cantineau 128 *ʿwmw*; PNNR 49, PNNR 52; LittNE 1 24 *ʿmmw*; HIn 434 Saf.; Hismaic AMJ 67, AMJ 125, CSP 2, JS 691\*, JS 731, KJA 35, KJA 174, KJA 176, KJA 191, KJA 194, KJA 336, KJC 274, LAU 19, MNM a 1, TIJ 236, TIJ 336, TIJ 517.
- fa. of ---- -fa. of *zʿhn* AMJ 67
- s. of *-hʿzm* KJA 176
- fa. of *ʿbdt* KJA 194
- fa. of *wtr* AMJ 125, TIJ 336
- s. of *ʿslh* -s. of *ʿfmh* MNM a 1
- s. of *ʿbd* KJC 274
- s. of *ʿbdt* -s. of *ʿm* KJA 194
- s. of *bglt* KJA 191
- s. of *gsʿ* -s. of *ʿd* TIJ 236
- s. of *s<sup>2</sup>ʿsr* TIJ 517
- s. of *ʿly* KJA 35
- s. of *mʿn* -s. of *brky* MNM a 1
- ʿmʿt* *ʿamiya* ‘be blind’, *ʿamāʿah* ‘error, persistence, contention’: Cantineau 132 *ʿmʿ*, *ʿmʿw*; Hismaic AMJ 41\*.
- fa. of *ʿmrt* AMJ 41\*
- ʿmʿl* Cmpd., see *ʿm*: Hismaic AMJ 32, AMJ 51, TIJ 465.
- fa. of *rbʿ* TIJ 465

- fa. of *'mrt* AMJ 51
- 'mt* See *'m* or *'immīt* 'clever, intelligent watcher'; CIK 354,2 *'Immīt*; Stark 106 *'mt*; HIn 435 add HFSL 3 fem. Saf. and read HU 261,2 = Eut 306 as Saf.; Tham.B WHI 154; Hismaic AMJ 104 (Tr.N), TIJ 379; PNNR 53.
- fa. of *wtr* TIJ 379
- 'mdn* *'amada* 'stay, prop', *'amūd* 'pole, column', *'umuddān* 'tall', *'umdān* 'master of a people'; cf. CIK 188,1 *'Amūd*; HIn 436 Saf.; Hismaic KJC 147d\*.
- fa. of *bnyt* KJC 147d\*
- 'mr* *'amara* 'dwell, live long', *'amr*, *'umr* 'life', *'āmir* 'living long'; CIK 156,1 *'Amār*, CIK 156,1-165,2 *'Āmir*, CIK 166,2-167,1 *'Ammār*, CIK 167,1-187,2 *'Amr*, CIK 568,1-569,2 *'Umair*, CIK 570,2-571,2 *'Umar*; ID 56, ID 178, ID 235 etc.; BDrN 15 *'Omar* etc.; HB 41; Cantineau 133 *'mrw*, *'mr*'; PNNR 52, PNNR 53; LittNE 1 24 *'myrw*, *'mrw*; Stark 106 *'mr*, *'mrw*, *'mr*'; HIn 436 Lihyn, Saf.; Tham.D JS 585, KTT A; Hismaic AMJ 35, CTSS 1a, JS 591, JS 727, KJC 255, KJC 267, KJC 361a, KJC 711\*, KnEG 1, KnEG 4, SSA 7, TIJ 4, TIJ 48, TIJ 66, TIJ 70, TIJ 86, TIJ 106, TIJ 121, TIJ 124, TIJ 204, TIJ 207, TIJ 232, TIJ 311, TIJ 374, WAM T 10.
- fa. of *tm* JS 591
- fa. of *ḥb 't* AMJ 35
- fa. of *zhy* TIJ 4, TIJ 48
- fa. of *'bds'qlt* TIJ 204, TIJ 311
- fa. of *mkl* TIJ 66, TIJ 207
- fa. of *whblh* KJC 255, TIJ 70
- s. of *'bs'* KJC 267
- s. of *ḡt* TIJ 232
- s. of *mkl* TIJ 86, TIJ 106, TIJ 374, WAM T 10
- s. of *ns'lr* TIJ 121
- 'mr 'l* Cmpd., see *'mr*: Cantineau 133 *'mr 'l*; PNNR 52; HIn 437 Saf.; Hismaic AMJ 90, KJC 400, TIJ 30, TIJ 49 + TIJ 52, TIJ 56.

- fa. of *dll* TIJ 30
- fa. of *s'lmt* AMJ 90
- s. of *tm* [ ] TIJ 56
- s. of *tm* -s. of *'mr'l* TIJ 49 + TIJ 52
- 'mrt* See *'mr*: CIK 165,2-166,2 *'Amīra*, CIK 187,2-188,2 *'Amra*, CIK 569,2 *'Umaira*, CIK 571,2-572,1 *'Umāra*; ID 10 etc.; Cantineau 133 *'mrh*, *'mrt*, *'myrt*; PNNR 52; Stark 106 *'mrt*; HIn 437 Saf., Tham.D HU 568; Mixed WTI 48; Hismaic ? WHI 120; Hismaic AMJ 41, AMJ 51, LAU 27, TIJ 17a\*, WA 10682.
- fa. of *r'm* WA 10682
- fa. of *'m'l* AMJ 51
- s. of *'m't* AMJ 41
- 'mrn* See *'mr*, *'umrān* 'a land well peopled': CIK 357,1-2 *'Imrān*; ID 21 etc.; HIn 438 Saf.; Hismaic AMJ 77, KJC 427\*, TIJ 166.
- s. of *ft* AMJ 77
- s. of *wḥs<sup>2</sup>* TIJ 166
- 'mmngt* Hismaic TIJ 216.
- 'mn* *'amana* 'remain', *'āmin* 'settler': CIK 155,2 *'Āmān*; Cantineau 133 *'mnw*, *'mn*; PNNR 52; HIn 441 Saf.; Tham.C HU 149 (doubtful); Hismaic TIJ 520.
- 'mhzn* Hismaic WAM T 43.
- s. of *'s'lmn* WAM T 43
- 'n* See *'nn*, *'ānn* 'a long mountain', *'wn*, *'awāna* 'assist, help', *'awn* 'help', *'yn*, *'ayn* 'eye': CIK 213,2 *'Aun*; ID 305; Cantineau 128 *'wnw*, Cantineau 133 *'nw*; PNNR 49, PNNR 53; HIn 444 Lihyn, Saf., Tham.D JS 5 (doubtful); Mixed HU 2 (Tr.N); Hismaic KJB 152, KJC 399, 414, TIJ 310, TIJ 458, TIJ 462, TIJ 467.
- fa. of *'kl* TIJ 310
- s. of *'s'd* TIJ 462, TIJ 467
- 'n'l* See *'wn* under *'n*: CIK 149,1 *'Ainl*; HIn 444 Saf.; Hismaic AMJ 114, KJB 63, KJC 282.

- fa. of *ḥḥ* KJC 282, AMJ 114
- fa. of *ḡtlh* KJB 63
- ḥb* *ḥnab* ‘grapes’, *ḥannāb* ‘vendor of grapes’: CIK 190,1 *ḥAnnāb*; Stark 106  
*ḥnbw*; Hismaic LAU 25.
- s. of *zdḥ* LAU 25
- ḥq* *ḥaniqa* ‘be long in the neck’, *ḥunuq* ‘neck’, *ḥanāq* ‘she-kid’: Cantineau 134  
*ḥnqw*; PNNR 53; HIn 445 Saf.; Hismaic KJB 13\*.
- ḥl* Cmpd., see *ḥl*: Hismaic KJC 429.
- ḥm* *ḥanam* ‘a certain tree’, *ḥainum* ‘a male frog’: cf. CIK 188,1 *ḥAnama*; HIn  
445; Hismaic TIJ 516, WA 10386; PNNR 53 *ḥnmw*.
- s. of *g(d)mt* TIJ 516
- ḥn* *ḥanna* ‘appear, turn away’, *ḥanān* ‘clouds’: CIK 357,2 *ḥInān*, CIK 572,2  
*ḥUnain*; ID 231; Stark 106 *ḥnn*, *ḥny*, *ḥnw*, *ḥny*; HIn 445 Lihyn, Saf.;  
Hismaic KJC 465.
- ḥd* *ḥahada* ‘order, make a contract’, *ḥahid* ‘injunction, promise’: LittNE 2 235  
*ḥhdw*; HIn 446 Lihyn, Saf.; Hismaic TIJ 23, WAM T 39\*; PNNR 49.
- fa. of *ḥdmt* TIJ 23, WAM T 39\*
- ḥl* *ḥāhil* ‘sovereign’, *ḥayhal* ‘swift she-camel, excellent strong camel’: HIn  
446 Saf.; Hismaic KJA 97\*.
- fa. of *sḥm* KJA 97\*
- ḥm* HIn 446 Saf.; Hismaic SSA 22\*.
- ḥn* *ḥahana* ‘remain, stay, labour’, *ḥahin* ‘lasting, enduring’, *ḥihn* ‘wool’: HIn  
447 Saf.; Hismaic KJA 108, KJC 57, KJC 270.
- fa. of *ḥrsḥlh* KJA 108
- s. of *tm* -fa. of *ḥsḥ* KJC 270
- ḥd* *ḥāda* ‘return’: HIn 447 Saf.; Hismaic JS 700\*.
- ḥd* *ḥwd*, *ḥāda* ‘seek protection’, *ḥawaḥ* ‘protection, refuge’: Cantineau 128  
*ḥwyd*, *ḥwydw*; PNNR 49; Stark 104-5 *ḥwdw*, *ḥwyd*, *ḥwyd*, *ḥwydw*, *ḥwydy*;  
HIn 448 Lihyn, Saf.; Hismaic AMJ 147, KJB 171, KJC 502, KJC 551,  
MNM c 7\*, Naveh TSB C, TIJ 65, TIJ 315a, TIJ 506, WAM T 42\*.
- fa. of *ḥyḡt* TIJ 315a

- s. of *'lwd* TIJ 65
- s. of *'sft* -fa. of *qnt* KJC 502
- s. of *gmlt* WAM T 42\*
- 'wdlh* Cmpd., see *'wq*: HIn 448 Saf.; Hismaic AMJ 83.
- 'wr* *'awira* 'be blind in one eye', *'awar* 'weakness, faultiness': CIK 580,2 *'Uwair*; ID 215, *Banū 'Uwār*; HIn 448 Saf.; Hismaic KJC 438.
- s. of *'mrt* -s. of *s'lm* KJC 438
- 'y* *'ayya* 'be unable': HIn 449 Saf.; Hismaic KJC 13\*.
- s. of *zd'l* -fa. of *h'rm* KJC 13\*
- 'yḏ* See *'wq*: CIK 147,2-148,1 *'Ā'id*, CIK 360,1 *'Tyāḏ*; ID 282; WR 245 *'Aiyāḏ*; Cantineau 129 *'ydw*, *'yd*, *'yydw*; PNNR 50, PNNR 51; HIn 450 Lihyn, Saf.; Hismaic JS 615, KJC 333, TIJ 169, TIJ 368, TIJ 369, TIJ 391, TIJ 399.
- fa. of *whblh* TIJ 368
- s. of *h'rs'* TIJ 399
- s. of *d'b* KJC 333
- s. of *rḡḏ* TIJ 169
- s. of *s' dlh* TIJ 369
- s. of *'qrb* TIJ 391
- 'yl* *'yl*, *'āla* 'be poor', *'ā'il* 'poor': *'ayyal* 'that inclines from side to side in gait': Cantineau 129 *'ylw*; PNNR 51; HIn 451 Saf.; Hismaic KJA 135, KJB 103, KJC 285, KJC 571, KJ C 683, KJC 702.
- 'yln* See *'yl*: Hismaic KJC 630.
- 'yly* See *'yl*: Cantineau 129 *'yly*; PNNR 51; Hismaic AMJ 154.
- s. of *ns'ḏ* AMJ 154
- ḡtb* Hismaic KJC 382\*.
- ḡtm* *ḡatima* 'have a speech impediment', *ḡatm* 'intense heat'; Saf. WH 116; Hismaic JS 670\*, KJC 653.
- ḡt* *ḡatta* 'be lean or meagre', *ḡwt*, *ḡāta* 'aid, succour', *ḡawḏ* 'cry for aid', *ḡyḏ*, *ḡayḏ* 'rain': CIK 274,1-2 *Ḡaut*; ID 231 etc.; HB 43 *Ḡeḏ*; Cantineau 128 *'wtw*, *'wty*; PNNR 50; Stark 105 *'yt*'; HIn 452 Saf.; Hismaic HE 79, JS 24,

KJA 34, KJA 68, KJA 75, KJA 81\*, KJA 182\*, SSA 8, TIJ 5, TIJ 58, TIJ 220, TIJ 232, TIJ 366.

-fa. of *'mr* TIJ 232

-fa. of *'bdlh* TIJ 220

-fa. of *ġt' l* -fa. of *nġr* TIJ 366

-fa. of *mqm* SSA 8

-fa. of *nbt* JS 24

-s. of *'dd* KJA 182\*

-s. of *'s'lh* TIJ 5

-s. of *zhy* KJA 34

-s. of *h'n* HE 79

*ġt' l* Cmpd., see *ġt*: Cantineau 128 *'wt' l*; PNNR 49; HIn 452 Saf.; Hismaic TIJ 103, TIJ 104, TIJ 143, TIJ 170, TIJ 366.

-fa. of *mqm* TIJ 103, TIJ 104, TIJ 170

-s. of *rs'm* -fa. of *mqm* TIJ 143

-s. of *ġt* -fa. of *nġr* TIJ 366

*ġtrn* *ġatara* 'become flourishing, abundant', *ġatrah* 'abundance', *ġutrah* 'dust-colour'; Hismaic KJA 301.

*ġtlh* Cmpd., see *ġt*. Cantineau 128 *'wt' lhy*; PNNR 49 *'wt' lh*, PNNR 50; Hismaic AMJ 129, KJA 24, KJB 63, Meek, TIJ 96, TIJ 441.

-fa. of *'gy* TIJ 96

-fa. of *'qrbn* Meek

-s. of *'s'lh* TIJ 441

-s. of *'n' l* KJB 63

*ġrb* *ġaraba* 'go, depart', *ġurāb* 'crow', *ġarīb* 'a stranger'; CIK 273,2 *Ġarīb*, CIK 275,2 *Ġurāb*; ID 297; BDrN 16 *Ġurāb*; HB 42 *Ġereijib*; HIn 453 Saf.; Hismaic KJA 343.

-s. of *- l* KJA 343

*ġrṭm* *al-ġurṭumānī* 'the handsome young man': Cantineau 134 *'rṭmw*; PNNR 54; Hismaic KJA 83, KJA 224\*, KJA 270, KJB 123, KJC 75, KJC 416.

-s. of *nht* -s. of ( *'* ) *ġnt* KJA 270, KJC 75

- ḡs<sup>l</sup>m* *ḡasama* ‘become dark’, *ḡasam* ‘darkness’: cf. Cantineau 135 *šmw*; PNNR 54; HIn 455 Saf.; Hismaic KJC 178, KJC 189, KJC 434.
- ḡḍbt* *ḡaḏiba* ‘be angry’, *ḡaḏab* ‘anger’, *ḡaḏb* ‘intense redness’, *ḡaḏbah* ‘prominent rock in a mountain’, *al-ḡaḏb* ‘the lion or the bull’, *al-ḡaḏūb* ‘the bull and possibly the lion’: cf. Cantineau 134 *šbw*; PNNR 53; CIK 270,1 *al-Ḡaḏūba*; HIn 456 Saf.; Hismaic UR 1\*.  
-fa. of *ḡḍbt* UR 1\*
- ḡfrt* *ḡafara* ‘cover, veil’, *ḡufr* ‘young mountain goat’: CIK 275,2 *Ḡufra*, HIn 457 Qat.; Hismaic KJC 604.
- ḡlb* *ḡalaba* ‘overcome’, *ḡallāb*, *ḡālib* ‘victor, conqueror’: CIK 271,1 *B. Ḡalāb* CIK 271,1-271,2 *Ḡālib*; ID 16 etc.; BDrN 16 *Ḡālib*; HB 43; Cantineau 130 *ḷbw*; PNNR 51; cf. Stark 105 *ḷbn*; HIn 457 Saf.; Hismaic KJC 365, KJC 368, KJC 395.  
-s. of *s<sup>2</sup>b*- KJC 368  
-s. of *s<sup>2</sup>by* KJC 395
- ḡlmt* *ḡulām* ‘young man’, *ḡulmah* ‘lust’: HIn 458 Saf.; Hismaic AMJ 55.
- ḡm* *ḡamma* ‘cover’, *ḡamm* ‘grief’: HIn 458 Saf. add JaS 120a; Hismaic KJC 667\*.
- ḡmlt* *ḡamal* ‘fold and bury hides, put in a right state’: Hismaic WAM 42\*.  
-fa. of *(w)ḡ* WAM T 42\*
- ḡn* *ḡanna* ‘speak with a nasal twang’, *ḡunnah* ‘nasal twang’: HIn 458 Saf.; Hismaic KJA 311, RTI B\*.
- ḡn<sup>’</sup>* *ḡannā<sup>’</sup>* ‘singer’: Hismaic KJA 272\*.
- ḡnt* *ḡanīta* ‘drink taking breath at each draught’, *ḡannāt* ‘homme poli, qui connaît les usages du monde et qui sait vivre’: CIK 273,2 *Ḡant*; HIn 458 Saf.; Hismaic AMJ 147, KJA 66, KJA 140, KJA 229, KJA 238, KJC 306\*, KJC 356\*, KJC 418, KJC 674\*, KJC 745, KJC 748; PNNR 53  
*nytw*.  
-s. of *ḡsy* -fa. of *bnt* AMJ 147

- ḡnm* *ḡanima* ‘take, obtain spoil’, *ḡanam* ‘sheep goats’, *ḡanīm*, *ḡunm* ‘spoil’: CIK 272,1 *Ḡanīm*, CIK 272,1-273,1 *Ḡanm*, CIK 273,1-2 *Ḡannām*; ID 270, ID 296; BDrN 16 *Ḡānim* etc.; HB 43; Cantineau 133-134 *’nmw*; PNNR 53; Stark 106 *’nmw*; HIn 458 Saf.; Tham.B Eut 597\*, Tham.D KTT B; Hismaic CTSS 1b, LAU 15, TIJ 228, TIJ 494\*.  
-s. of *ḡnl* LAU 15
- ḡnmt* See *ḡnm*, *ḡanimah* ‘spoil’; HIn 458 Saf.; Hismaic KJC 459, KJC 460, KJC 477, KJC 478, KJC 479, KJC 547, TIJ 264, TIJ 293, TIJ 299.
- fbr* Hismaic AMJ 12\*.
- ft* *fatta* ‘crumble something’, *fatt* ‘a fissure in a rock’, *fw̄t*, *fāta* ‘pass (time, opportunity)’; cf. CIK 248,2 *Futta*; Hismaic KJC 675, KJC 713.  
-fa. of *s<sup>l</sup>lm* KJC 675  
-fa. of *mšry* KJC 713
- fth* *fataḥa* ‘open’, *fath* ‘conquest’, *fattāḥ* ‘conqueror’: Hismaic KJA 17, KJA 139\*, KJA 165, KJB 172.  
-s. of *ḡhfl* KJB 172  
-s. of *bh*’ -s. of *s<sup>l</sup>lm* KJA 17  
-s. of *nḡr* -fa. of *mšry* KJA 139\*
- ftht* See *fth*, *futhah* ‘opening, intervening space’: HIn 461 Saf.; Hismaic AMJ 39, KJA 111, KJB 7, KJB 95, KJB 132, KJC 307, KJC 487\*, TIJ 142, TIJ 343.  
-fa. of *’mn* -fa. of *’lṭ* KJB 95  
-fa. of *krt* KJA 111, KJC 307  
-fa. of *qrs<sup>2</sup>* KJB 132  
-s. of *’gm*’ TIJ 343  
-s. of *ṭyq* -s. of *n(ṭ)ṭ<sup>o</sup>* -fa. of *’mn* KJB 7  
-s. of *’* AMJ 39
- ftyt* *fatuwa*, *fatiya* ‘become youthful’, *fat<sup>u</sup>n* ‘young man’, *fatiy* ‘youthful’: CIK 248,2 *Futaiya*; HIn 262 Sab.; Hismaic KJC 39, KJC 237, KJC 444, KJC 543, KJC 635, KJC 680, KJC 690.  
-s. of *’-wr* KJC 680

- s. of *s<sup>2</sup>n* KJC 690
- fgt* *fajja* ‘have the feet wide apart’, *fujjah* ‘an opening or intervening space’, *fwj, fāja* ‘(musk) exhaled its odour’, *fawj* ‘group of men’, *fyj, fāja* ‘kick with hind legs backwards’, *fayj* ‘foot messenger’; Hismaic AMJ 139.  
-s. of *s<sup>2</sup>d* AMJ 139
- fḥmn* *fahm* ‘charcoal’, *fāḥim* ‘black’: cf. Cantineau 136 *fḥm*’; cf. PNNR 55 *fḥm*, *fḥm*’; HIn 463 Saf.; KWM 1(Tr.N).
- fḥtn* *fahata* ‘walk with a proud gait’, *fahṭ* ‘the light of the moon’: Hismaic KJA 93a\*, KJB 112, KJC 676b.  
-s. of *s<sup>1</sup>d* KJB 112
- fḥn* *fahḥa* ‘snore’: Hismaic KJB 118.
- fr* *farra* ‘flee, turn aside’ *furr* ‘the best of men’, *fārr* ‘fleeing’, *fwr, fāra* ‘boil, ferment’, *fūr* ‘gazelles’; cf. CIK 245,2 *Farīr*; Cantineau 137 *fr*’; PNNR 55; HIn 464; Hismaic Do XX 37,11 (fem.), KJC 513.  
-d. of *n m l* Do XX 37,11
- frds<sup>1</sup>* *furādīs* ‘a man with big bones’, Syr./Pers. *fardīs* ‘paradise’: Stark 109 *prdšy*; HB 44 *Firdūs*; HIn Tham.C ? Eut 118; Hismaic KJA 326, TIJ 376.
- frs<sup>1</sup>* *farasa* ‘break, crush’, *faras* ‘horse’, *fāris* ‘the lion, horseman’: CIK 245,1 *al-Faras*, CIK 246,2 *Firās*; ID 301 *Banū Farrās*, ID 104 *al-Furas*; BDrN 16 *Fāris*; HB 44; Cantineau 137 *frs*’; PNNR 56; HIn 465 Lihyn, Saf.; Hismaic KJA 7.  
-fa. of *zḥn* KJA 7
- fš* *fašša* ‘remove, displace’, *fašš* ‘stone that is set in a ring’, *fwš, al-mufāwašah* ‘being clear, perspicuous’, *fyš, fāša* ‘shine, glisten’: HIn 468 Saf.; Tham.C JS 36\*; Hismaic CTSS 1a, TIJ 312.
- fš l* Cmpd., see *fš* and *fšy*. Cantineau 137 *fš l*; PNNR 55; cf. Stark 109 *pyš l*; HIn 468 Saf.; Tham ? WHI 109; Hismaic TIJ 494.
- fšy* *fšy, fašā* ‘separate’: Cantineau 137 *fšyw, fšy*; PNNR 55; LittNE 1 25 *fšyw*, LittNE 2 235 *fšyw*; Stark 109 *pš*’, *pšy*’; HIn 468 Lihyn, Saf.; Hismaic AMJ 148, LAU 22, TIJ 3, TIJ 8, TIJ 62, TIJ 222, TIJ 251, TIJ 406.  
-fa. of *zyd* TIJ 222

- fa. of *hn'lh* TIJ 8
- fa. of *wtr* TIJ 3
- fa. of *yn'* TIJ 62
- fa. of (')*s'lb* TIJ 406
- s. of *whblh* AMJ 148
- fṣyt* See *fṣy*, *fāṣyah* 'freedom, release': CIK 246,1 *Fāṣiya*, 247,2-248,1 *Fuṣaiya*; Hismaic KJC 225\*, KJC 227, KJC 300\*, KJC 450, KJC 454, KJC 690a.
- fḏg* *fāḏīj* 'sweat': Stark 109 *pṣgw*; HIn 468 Lihyn, Saf. add JaS 62; Hismaic KJB 111, KJB 136, KJC 92, KJC 105, TIJ 300, WAM T 50.
- fa. of *m'n*    -fa. of *rms<sup>l</sup>*    -fa. of *mġ<sup>ḏ</sup>* TIJ 300
- s. of *nġl* KJC 92
- fḏh* *fāḏaha* 'disgrace': HIn 468 Saf.; Hismaic AMJ 98.
- fḏn* *fāḏa* 'break', *fḏw*, *fḏy fāḏā* 'be wide, spacious'; *fḏd*, *fāḏa* 'overflow, become abundant', *fāḏān* 'abundance'; Hismaic KJA 246, KJC 217.
- fṭ* *fūṭah* 'cloth used as waist-wrappers', *fūṭī* 'blue' ??; Hismaic AMJ 77, KJC 396.
- fa. of *'rs<sup>2</sup>* KJC 396
- fa. of *'mrn* AMJ 77
- flg* *falaġa* 'succeed, overcome': CIK 244,2 *Fālij*; HB 45 *Fellāg*; HIn 470 Saf.; Hismaic TIJ 323, TIJ 483.
- s. of *zd*    -fa. of *tm'ḥwr* TIJ 323
- s. of *grmlh*    -s. of *bnl--*    -fa. of *grmlh* TIJ 483
- flgt* See *flg*; Hismaic CSP 2.
- s. of *wtr*    -s. of *ṣrm*    -fa. of *tmds<sup>2r</sup>* CSP 2
- flṭ* *falaṭ* 'surprise', Syr. *faleṭ* 'deliver': BDrN 17 *Flêṭ*; HIn 471 Saf.; Tham.? HU 277, HU 279; Hismaic AMJ 107.
- fa. of *'rs<sup>2</sup>* AMJ 107
- flṭṭ* See *flṭ*: HIn 471 Saf.; Tham.B HU 277; Hismaic KJA 208, KJC 228, Ph 345 *bis g.*
- fa. of *ḥrs<sup>l</sup>t* KJA 208

- flw* *flw*, *falāhu* ‘wean’, *falū*, *fulū* ‘colt, young ass’; cf. BDrN 17 *Filwa* fem.; HIn 472; Hismaic TIJ 346.  
-s. of *hrg* TIJ 346
- fnd* *fanida* ‘lie, commit a mistake’, *find* ‘a great mountain’, *fanad* ‘exhorbitance in speech, error in judgement’: CIK 246,2 *al-Find*; ID 207; Hismaic KJC 4, KJC 181, KJC 283.  
-s. of *ḥ’b* KJC 4, KJC 283
- fny* *faniya* ‘come to an end, vanish’; Cantineau 136 *fny* or *fnw*; PNNR 55 *fny*; HIn 472 Saf.; Hismaic LAU 35.
- fht* *fahiha* ‘lack, power, ability’, *fahhah* ‘forgetfulness’; Hismaic AMJ 134\*.  
-s. of *z--* -fa. of *wtr* AMJ 134\*
- qb* *qabba* ‘raise a clamour’, *qabb* ‘the greatest head or chief’, *qwb*, *qāba* ‘dig a hollow in the ground’, *qāb* ‘portion of a bow’, *qūb* ‘a young bird’; CIK 454,1 *Qabb*; Hismaic JS 730.
- qbbt* See *qb*, *qubāb* ‘sharp, thick nose’, *qābbah* ‘a drop of rain’: Hismaic AMJ 48.  
-fa. of *ghs<sup>2</sup>* AMJ 48
- qt* *qatta* ‘tell lies’, *qatt* ‘fodder’: HIn 475 Saf. (doubtful); Hismaic KJA 308\*.
- qt* *qatta* ‘collect, drive’: cf. CIK 473,2 *Qutāt*, *Qutta*; cf. ID 323; HIn 476 Saf.; Hismaic KJC 394.  
-s. of *t(m)* KJC 394
- qdt* *qadda* ‘cut strips’, *qadd* ‘the skin of a lamb’, *qiddah* ‘party, sect’; cf. CIK 454,2 *Qadd*, CIK 469,2 *Qudād*, *Qudaid*; cf. ID 304; HIn 477 Saf.; Hismaic TIJ 136; cf. PNNR *qdd*.
- qdm* *qadama* ‘precede, come before’, *qadam* ‘foot’, *qadīm* ‘ancient’: CIK 454,2 *Qadam*, *Qādim*, CIK 469,2 *Qudam*; Cantineau 141 *qdmw*; PNNR 57 *qdm*, *qdmw*; HIn 478 Saf.; Tham.B HU 780; Hismaic AMJ 71, JS 672, TIJ 206, TIJ 326, TIJ 359.  
-fa. of *qnt* -fa. of *hnn* TIJ 359  
-s. of *r’* -fa. of *ḥrs<sup>l</sup>* AMJ 71

- qdm* See *qdm*: CIK 470,1 *Qudāms*; ID 81 etc.; HIn 478 Saf.; Hismaic KJC 147j, LAU 23\*.  
-s. of *hl't* -fa. of *brht* KJC 147j  
-s. of *z'n* LAU 23\*
- qrt* *qarra* 'settle, become firm', *qirrah* 'cold', *qwr*, *qārah* 'small mountain': CIK 465,2 *al-Qāra*; ID 110; HIn 479 Lihyn, Saf.; Hismaic TIJ 450.  
-fa. of *hnn*°TIJ 450
- qrh* *qaraḥa* 'wound', *qarḥ* 'wound', *qarāḥ* 'pure, free': Cantineau 144 *qrḥw*; PNNR 59; HIn 479 Saf.; Hismaic AMJ 112.  
-fa. of *hrb* AMJ 112
- qrs<sup>1</sup>* *qarasa* 'be intensely cold', *qāris* 'intense cold': Hismaic KJA 71, KJA 87, KJA 180, KJA 288, KJC 116, KJC 117.
- qrs<sup>2</sup>* *qaraša* 'gain, acquire for one' Saf.; family': CIK 471,2 *Quraiš*; ID 6 etc.; cf. BDrN 17 *Qariše*; Hismaic KJB 132, KJC 695.  
-s. of *krt* -s. of *ftḥt* KJB 132
- qrs<sup>2m</sup>* *qiršām* 'large tick': HIn 480 Saf. add JaS 110; Hismaic AMJ 34\*, TIJ 275.
- qrṭm* *qarṭama* 'cut off, sever' *qirtam* 'seed, saffron': Hismaic JS 617.
- qr'* *qari'a* 'be bald': cf. BDrN 17 'Aqra'; Hismaic CTSS 2a\*.
- qrfz* Tham.C JS 100, JS 111-113, JS 139, JS 142-144, JS 150; Hismaic KJB 179.
- qs<sup>1</sup>* *qws*, *qāsa* 'measure', *qaws* 'a bow', *qys*, *qāsa* 'measure' or see *qs<sup>1s1</sup>*: CIK 455,2-464,2 *Qais*, CIK 473,1 *Quss*, CIK 466,2 *Qās*; ID 113 etc; Cantineau 142 *qws*, *qs* (D.N), Cantineau 143 *qyš'* (D.N), *qyšw*; PNNR 58 *qys<sup>2w</sup>*; cf. Stark 110 *qwšy*; HIn 481 Saf.; Hismaic JS 607, KWM 15.  
-fa. of *bb* KWM 15  
-s. of *w'lt* JS 607
- qs<sup>1r</sup>* *qasara* 'overcome, subdue'; CIK 467,1 *Qasr*; ID 302 *Banū al-Qasr*; Cantineau 143 *qysr* (César), cf. Cantineau 144 *qšrw*; PNNR 58; HIn 482 Saf.; Hismaic KWM 6.  
-s. of *t'm* KWM 6

- qs<sup>1</sup>s<sup>1</sup>* *qassa* ‘seek after, pursue’: CIK 466,2 *Qasās*, CIK 467,1 *Qassās*; HIn 482; Hismaic JS 247.  
-fa. of *s<sup>2</sup>g* ‘ JS 247
- qs<sup>1</sup>m* *qasama* ‘divide’, *qasam* ‘oath’, *qasīm* ‘fine, elegant’: CIK 466,2-467,1 *Qāsim*, CIK 473,1 *Qusam*; ID 39 etc.; Cantineau 144 *qšm* ‘; Stark 110 *qsm* ‘; BDrN 17 *Qāsim*; HB 46 *Dzāsim*; HIn 482 Saf.; Tham.B ? JS 201; Hismaic WAM T 29.  
-fa. of *wṭm* WAM T 29
- qs<sup>2</sup>* *qašša* ‘pick up, collect’, *qašš* ‘stubble’: CIK 473,1 *Qušš*; HIn 482; Hismaic JS 741\*.
- qs<sup>2</sup>t[]* Cantineau 144 *qs<sup>2</sup>tw*; PNNR 59; Hismaic TIJ 45\*.
- q ṭ* HIn 484 WH 3792a but read as *q* (*ṣn*) in WH: Hismaic KJB 160\*.
- qm* *qamma* ‘devour’, *qwm*, *qāma* ‘stand, rise’, *qawm* ‘a community’; cf. CIK 471,1 *Qumām*, *Qumāma*; Cantineau 142 *qwmw*; PNNR 57; HIn 487 Saf.: Hismaic JS 654.
- qmnt* *qaman* ‘fit, suitable’: HIn 488; Hismaic WAM T 7.
- qn* *qanna* ‘observe’, *qinn* ‘slave’, *qayn* ‘slave, blacksmith’: CIK 455,1-2 *Qain*, cf. CIK 465,1-2 *Qanān*, CIK 471,1 *Qunain*; ID 317, cf. 240; WR 371; Cantineau 142-143 *qynw*, *qyn* ‘; PNNR 58 also *qyny*; LittNE 2 232 *bn ṭqyny*, LittNE 2 235 *qyn* ‘; RNP I 30 *Qain* as lunar deity; HIn 489 Lihyn, Saf., Tham.D JS 741; Mixed JS 596, Hismaic AMJ 101, KJA 1, KJA 31, KJA 44, KJA 49, KJA 63a, KJA 105, KJA 107, KJA 134, KJA 138\*, KJA 162, KJA 184, KJA 279\*, KJA 341, KJB 33\*, KJB 156, KJB 174, KJC 112, KJC 672, KnEG 3, TIJ 19, TIJ 196, TIJ 270.  
-fa. of *s<sup>1</sup>r(y)* KJB 33\*  
-fa. of *s<sup>1</sup>m ṅ* -fa. of *ḏ ḅ* KJA 44, KJB 174  
-fa. of *s<sup>2</sup>brmt* KJA 107, TIJ 270  
-fa. of *qn* KJA 184  
-fa. of *qnt* KJA 1  
-fa. of *qnm* KJC 672  
-s. of *ttmt* -fa. of *wrl* KJA 31

-s. of *ʿsʿ*      -s. of *ʿtl* TIJ 196  
 -s. of *qn* KJA 184  
     -s. of *msʿkt*      -fa. of *zm* KJA 341  
     -fa. of *sʿm ʿn*      -fa. of *dʿb* KJA 49, KJB 156  
 -s. of *n ʿrt* KnEG 3  
 -s. of *wrl*      -s. of *qn*      -s. of *ttmt* KJA 31  
 -s. of *wrl*      -s. of *ʿkl*      -s. of *sʿrw* KJA 138\*

*qnt* See *qn*, *qunnah* ‘an isolated mountain’, *qnt*, *qānit* ‘devout’: CIK 471,1  
*Qunna*; cf. Cantineau 143 *ʿl qynt*; PNNR 58; HIn 489, Tham.C HU 593;  
 Hismaic AMJ 18, AMJ 131, KJA 1, KJA 151, KJB 121, KJA 215, KJC  
 118, KJC 391, KJC 452, KJC 502, TIJ 132, TIJ 146, TIJ 262, TIJ 279, TIJ  
 359, TIJ 386, TIJ 450, TIJ 455, TIJ 471.

-fa. of *ʿlyn* KJB 121  
 -fa. of *lgd* TIJ 146, TIJ 455  
 -fa. of *mg ʿ*      -fa. of *shbt* KJC 118  
 -fa. of *ng ʿ*      -fa. of *ʿlh* KJC 391, KJC 452  
 -fa. of *w ʿl* KJA 215  
 -s. of *hlf* TIJ 279  
 -s. of *ʿwd*      -s. of *ʿsft* KJC 502  
 -s. of *qdm*      -fa. of *hnn* TIJ 359  
 -s. of *qn* KJA 1  
 -s. of *n ʿmy*      -s. of *rbqt*      -s. of *ʿrk*      -s. of *ʿbd*      -fa. of *ʿlyn*  
 AMJ 131

*qn ʿ* *qana ʿa* ‘be content’: CIK 471,1 *Qunai ʿ*; ID 214 *Banū Qunai ʿ*; Hismaic  
 KJA 274\*.

*qnf* *qanifa* ‘loathe’, *qanaf* ‘smallness and flatness of ears’, *qunāf* ‘big-nosed’:  
 CIK 465,2 *Qānif*; Hismaic TIJ 365\*.  
 -s. of *sʿh(r)* TIJ 365\*

*qnft* See *qnf*: CIK 471,1 *Qunāfa*; ID 234; HIn 490 Tham ? JS 41 ?; Hismaic  
 KJC 472.

- qnfđ* *qunfuđ* ‘hedge-hog’: CIK 471,1 *Qunfuđ*; ID 187 *Banū Qunfuđ*; HIn 490 Saf.; Hismaic TIJ 58.
- qnf*’ Hismaic Do XX 37, 3\*.  
-fa. of *z--ff* Do XX 37,3\*
- qnlh* Cmpd., see *qn*: Saf. JaS 111; Hismaic KJA 144, KJB 143, KJC 77, KJC 258, KJC 432, KJC 637, KJC 660.  
-fa. of *grmt* KJB 143
- qnm* *qanima* ‘be rancid, dusty’: HIn 490 Saf.; Tham.B Eut 185 (doubtful); Hismaic KJB 16\*, KJB 67, KJC 672.  
-s. of *qn* KJC 672
- qy* *qā`a* ‘vomit’: Hismaic KJA 164.
- qym* See *qm*, *qā`im* ‘conspicuous, upright’: BDrN 17 *Qāyīm*; Cantineau 142 *qymw*; PNNR 58; HIn 492 Saf.; Hismaic KJC 319, KJC 664, Tdr 9.  
-s. of *nšr rđwt* Tdr 9
- qymt* See *qym*: Cantineau 142 *qymt*; PNNR 58; HIn 492 Saf.; Hismaic KJA 74\*, KJB 115, KJC 665, TIJ 494.  
-fa. of *hb`* -fa. of *qymt* TIJ 494  
-s. of *hb`* -s. of *qymt* TIJ 494  
-s. of *s`d* KJB 115, KJC 665
- qymł* Cmpd. ?, see *qym*: Hismaic KJB 127\*.
- k`t* *kā`a* ‘abstain through timidity’, *kā`*, *kā`ah* ‘a weak-hearted cowardly man’: Hismaic AMJ 57, 58, 59a\*, KJA 265\*, KJC 14, KJC 147d, KJC 265.  
-s. of *gff[t]* AMJ 58  
-s. of *[g]fft* -s. of *bnyt* -s. of *mdn`* KJC 147d
- kbr* *kabīr* ‘great, large’: CIK 367,1-2 *Kabīr*; ID 32; Cantineau 105 *kbyrw*; PNNR 34; HIn 493 Saf.; Hismaic KJA 85, KJA 205\*, KJC 673.
- kbl* *kabala* ‘fetter, put off the payment of a debt’, *kabl* ‘shackles’: HIn 494 Tham.B JS 272 (doubtful); Hismaic KJC 537.
- ktbt* *kataba* ‘write, draw together, sew’, *kutbah* ‘a thong with which one sews’: cf. WR 203 *al-Kātib*; Hismaic KJB 85, KJB 167.

- s. of *hrm* KJB 85
- kḥm* Hismaic TIJ 18a\*, TIJ 29\*.  
-fa. of *rkb* TIJ 18a\*  
-fa. of *wtm* TIJ 29\*
- kr* See *kr* under *krrt*, *karr* ‘a rope’, *kwr*, *kāra* ‘hasten, carry a bundle on the back’, *kawr* ‘plenty of goods, large flock’, *kūr* ‘blacksmith’s furnace, bellows, camel saddle’: Hismaic KJB 92.  
-fa. of *drs<sup>l</sup>t* KJB 92
- krt* See *kr* and *krrt*, *karrah* ‘return to fight’: HIn 498 Saf.; Hismaic AMJ 15\*, KJA 83, KJA 90, KJA 111, KJA 181, KJA 258\*, KJB 132, KJC 307, Naveh TSB C, TIJ 414.  
-fa. of *hl* KJA 83  
-fa. of *drs<sup>l</sup>t* KJA 258\*  
-s. of *ftḥt* KJA 111, KJC 307  
-fa. of *qrs<sup>2</sup>* KJB 132
- krtm* *kurtūm* ‘rocher, grosse pierre’: Hismaic KJB 104a\*, TIJ 248, TIJ 335, TIJ 423, TIJ 449, TIJ 468.  
-fa. of *ḏy* TIJ 248
- krrt* *karra* ‘return’, *karrār* ‘returning to the fight’: cf. CIK 370,1 *Karrār*; Hismaic KJC 174.  
-fa. of *klf* KJC 174
- krh* *kariha* ‘dislike, loathe’: HIn 499 Saf.; Hismaic KJC 280, KJC 716a.  
-s. of *w l* KJC 280  
-s. of *tbr* ? KJC 716a
- kzn* *kazza* ‘be dry, tough’, *kazz* ‘ugly face’: Hismaic KJC 366.
- kzy* *kuzza* ‘become dry, tough’, *kazz* ‘dry’, *kwz*, *kāza* ‘collect’: cf. CIK 374,2 *Kūz*; cf. Cantineau 106 *kwz*’; PNNR 35; Hismaic KJC 398\*.
- ks<sup>l</sup>* *kassa* ‘grind, have small teeth’, *kys*, *kāsa* ‘be acute, sharp’, *kays* ‘acute, sharp’: cf. ID 334 *Ibn al-Kais*: HIn 499 Saf. add JaS 87c (doubtful); Tham.B WA 907a; Hismaic KJC 15\*.
- ks<sup>l</sup>by* *kasab* ‘gain, acquire’, *kasāb* ‘wolf’: KJC 590\*.

- ks'y* *ksw*, *kasā* 'invest (with a sword)', *kasa 'a* 'pursue': Hismaic KJA 150.  
-fa. of *ns<sup>2</sup>r* KJA 150
- k 'b* *ka 'aba* 'swell (breasts)', *ka 'aba* 'fold cloth in squares', *ka 'b* 'joint, ankle bone': CIK 361,1-367,1 *Ka 'b*, CIK 372,1-2 *Ku 'aib*; ID 15 etc.; Cantineau 107 *k 'bw*; PNNR 36; Stark 92 *k 'b[w]*; HIn 500 Saf.; Hismaic AMJ 50.
- k 'm* *ki 'am* 'muzzle for a camel', *ki 'm* 'sheath': Cantineau 107 *k 'mw*; PNNR 36; Hismaic AMJ 69, KJA 219, KJC 52\*.  
-s. of *s<sup>1</sup>'d* -s. of *zk-* AMJ 69
- klb* *kaliba* 'light-witted', *kāliba* 'torment', *kalb* 'dog': CIK 368,1-369,1 *Kalb*, CIK 370,2-371,1 *Kilāb*, CIK 372,2-373,1 *Kulaib*; ID 13-14 etc.; WR 264; HB 47 *Tslêb*; Cantineau 107 *klbw*, *klb '*, *klybw*; HIn 502 Lihyn, Saf.; Tay HE 31, Tham.B WTI 21; Hismaic KJA 353.  
-fa. of *ms<sup>1</sup>kt* KJA 353
- klf* *kalifa* 'be attached, addicted, devoted', *kalaf* 'freckle', *kalf* 'reddish brown': cf. CIK 373,1 *Kulfa*; cf. ID 260; HIn 503 Saf. (doubtful); Hismaic KJC 174.  
-s. of *krrt* -fa. of *'ḥd* KJC 174
- km* *kamma* 'cover', *kamm* 'quantity, amount', *kimm* 'calyx of a flower', *kwm*, *kāma* 'heap up earth, stones', *kūm* 'herd of camels': Cantineau 106 *kwmy*; PNNR 35 *kmw*; HIn 504 Saf.; Hismaic KJA 232, KJA 237\*, KJA 331, KJB 130, KJC 47a, KJC 229\*, KWM 1, TIJ 58, TIJ 144\*, TIJ 225.  
-fa. of *bṣ(s)* KJA 331  
-fa. of *d 'bt* KJC 47a  
-fa. of *s<sup>1</sup>'dlh* KWM 1  
-s. of *'s<sup>1</sup>lm* KJA 237\*  
-s. of *'ns<sup>2</sup>* KJB 130  
-fa. of *tm* TIJ 144\*  
-s. of *gmhr* TIJ 58  
-fa. of *ydr* TIJ 225
- km '* *kama 'a* 'walk barefoot', *kam '* 'truffle': HIn 504; Hismaic TIJ 93.  
-s. of *'mt* TIJ 93

- km`t* See *km`*, *kam`ah* ‘truffles, dust colour’: Hismaic KJA 259\*, KJC 609, KJC 657\*.
- kms<sup>1</sup>* *kamasa* ‘be stern-looking’: Hismaic KJC 535\*.
- kms<sup>2</sup>* *kamuša* ‘be quick, resolute, resolve’, *kamš* ‘quick’: HIn 505 Saf.; Hismaic TIJ 498.  
-fa. of *hlšt* TIJ 498
- kmn* *kamana* ‘lie, hidden’, *kamina* ‘have red eyes’, *kamān* ‘hidden, latent’: WR 266 *Kamn*; HIn 505 Saf.; Hismaic KJA 119, KJC 259; PNNR 35 *kmnw*.
- kmnt* See *kmn*, *kamnah* ‘ambush’: Hismaic KJA 245.  
-s. of *tyq* KJA 245
- kmy* *kmy*, *kamā* ‘conceal, put on a breast-plate and helmet’, *kamiy* ‘brave, iron-clad’: HIn 505; Hismaic KJA 132, KJC 575, TIJ 60, TIJ 417.  
-fa. of *mḥwr* TIJ 60  
-s. of *tmlh* KJA 132, KJC 575
- knn* *kanna* ‘conceal’, *kinān* ‘veil, covering’, cf. *kinānah* ‘quiver’: cf. CIK 371,1-2 *Kināna*, CIK 373,2 *Kunna*; cf. ID 18 etc.; HIn 505 Qat., Sab.; Hismaic KJA 314, KJB 7, KJB 20, KJB 65, KJB 110, KJC 38, KJC 165, KJC 175, KJC 384, KJC 406, KJC 457, KJC 553, KJC 687.  
-s. of *bn`mt* -fa. of *s`ry* KJB 110  
-s. of *lṭ* KJA 314, KJB 65, KJC 457, KJC 687  
-s. of *`mn* -s. of *ftḥt* -s. of *tyq* KJB 7
- khf* *kahf* ‘cave, shelter’: CIK 368,1 *Kahf*; HIn 506 Saf.; Hismaic JS 736\*.
- khl* *kahl* ‘middle aged’, *kāhil* ‘withers of horse, base of the neck’: CIK 368,1 *Kāhil*, *Kahl*; ID 110, ID 111 *Kuhail*; Cantineau 106 *khylw*; PNNR 35; cf. Stark 92 *khylw* (uncertain), *khyly*; HIn 506 Lihyn, Saf., Tham.B JS 583 and as D.N, see HU 125, HU 126 etc., JS 256 etc.; Hismaic KJA 354, KJA 357, KJB 135, KJC 389, KJC 443, KJC 524, KJC 718, KJC 722, MNM c 7, TIJ 195, TIJ 287, TIJ 315, TIJ 401, TIJ 418.  
-fa. of *`gml* TIJ 287  
-fa. of *s<sup>2</sup>bṭ* TIJ 401  
-fa. of *--tl* TIJ 418

-fa. of *'gm* 'TIJ 195, TIJ 315  
-s. of *'bdk* -fa. of *'bdk* MNM c 7  
-s. of *s<sup>l</sup>ny* KJB 135, KJC 389, KJC 718, KJC 722  
-s. of *gtt* -s. of *hml* KJC 443

*khl* See *khl*: CIK 368,1 *Kahla*; HIn 506 Saf.; Hismaic AMJ 118.

*khln* See *khl*, *kuhlān* 'middle aged': CIK 368,1 *Kahlān*; Cantineau 106 *khln*; PNNR 35; HIn 506 Saf.; Hismaic KWM 16, TIJ 36, TIJ 197, TIJ 352, TIJ 480a.

-fa. of *s<sup>l</sup>lh* -fa. of *hmlg* TIJ 36  
-fa. of *'nmyt* KWM 16  
-fa. of *s<sup>2</sup>bt* TIJ 197  
-s. of *tnt* TIJ 352  
-s. of *rs<sup>ʔ</sup>* TIJ 480a

*kyln* *kayyil* 'rubbish', *kayyūl* 'coward', *kayyāl* 'grain measurer': cf. Cantineau 106 *kyl* 'subs. 'arpenteur'; Hismaic TIJ 61.

-fa. of *s<sup>l</sup>lh* TIJ 61

*l'm* *la'ama* 'suit, agree, repair', *li'm* 'peace, equal, alike', *li'm* 'peace, equal, alike', *la'uma* 'be base, ignoble', *la'im* 'mean, ungenerous': CIK 376,2 *Lā'm*; ID 233; cf. Cantineau 110 *l'mt* (fem.); PNNR 36; HIn 508 Saf.; Hismaic KJC 431, KJC 501.

*lb* *labba* 'possess intellect, intelligence', *labib* 'a person of understanding', *lwb*, *lāba* 'be thirsty': HIn 508 Saf.; Hismaic LAU 37.

-fa. of *hwd* LAU 37

*lb't* *laba'a* 'milk a ewe for the first time', *labu'ah* 'lioness': cf. Cantineau 110 *lb'--'*; PNNR 36; cf. CIK 374,1 *Lab'*, CIK 375,1 *al-Labu'*; ID 196; HIn 508 Saf.; Tham.C JS 155, Tham.C (or Hismaic) JS 78, JS 117; Hismaic AMJ 88, KJC 701.

-s. of *n'm* KJC 701

*lbn* *lubān* 'frankincense-tree', *laban* 'milk' or see *lb*: CIK 375,1 *Labn*, cf. CIK 375,1-2 *Labwān*; HIn 510; Hismaic WAM T 5\*; cf. PNNR 36 *lbnt*.

-s. of *dhn* WAM T 58

- ltb* *lataba* ‘remain fixed or settled’, *lātib* ‘being or remaining fixed’: Hismaic KJC 324\*.
- lt* *laṭta* ‘remain, abide’, *lwṭ*, *lāta* ‘take refuge, twist (a turban)’, *lawaṭ* ‘langour’, *lyṭ*, *layṭ* ‘strength, the lion’: CIK 376,2 *Laiṭ*; ID 105 etc.; HIn 510 Saf.; Hismaic AMJ 79, AMJ 117, KJA 37, KJA 114, KJA 142, KJA 230, KJA 348, KJC 68, KJC 121b, KJC 147h, KJC 231, KJC 317, KJC 360, KJC 410, KJC 744.  
-s. of *’sʾlm* AMJ 79, AMJ 117, KJA 37
- ltmt* *laṭama* ‘muffle’, *laṭmah* ‘a kiss’: HIn 511 Saf., Tham.C or D JS 128 (or *lgmt*); Hismaic TIJ 6, TIJ 27.  
-s. of *n--* -fa. of *ws²kt* TIJ 6  
-fa. of *ws²kt* TIJ 27
- lgd* *lajada* ‘graze, eat, incite’: Hismaic TIJ 455.  
-s. of *qnt* TIJ 146\*, TIJ 455
- lgm* *lajam* ‘AMJ small lizard’, *lijām* ‘a bit, bridle’ (Pers.): CIK 378,2 *Lujam*, CIK 378,2 *Lujaim*; ID 207; HIn 511 Saf.; Hismaic KJA 11, KJC 677.
- lhg* *lahija* ‘stick fast in the scabbard, cleave’, *lahij* ‘confined, narrow place’: CIK 375,2 *Lahj*; HIn 511 Saf.; Hismaic TIJ 192\*.  
-s. of *rmsʾ* TIJ 192\*
- lhd* *lahda* ‘deviate from the right course’: HIn 511 Tham.B JS 419; Hismaic AMJ 10.  
-fa. of *zḥwd* AMJ 10
- ldf* HIn 514 Saf.; Hismaic KJC 260.
- lʾsʾn* *laʾisa* ‘have dark-red lips’: CIK 378,2 *Liʾsan*; HIn 516; Hismaic TIJ 9.  
-fa. of *m---* TIJ 9
- lgfn* *lagifa* ‘meet, kiss’, *lagīf* ‘accomplice of thieves’; cf. ID 328 *Abū Luḡāfah*; Hismaic KJB 9\*.
- lqh* *laqiḥa* ‘conceive (a camel)’, *laqāḥ* ‘the thing with which a female palm-tree is pollenated’: HIn 519; Hismaic TIJ 523.
- lqf* *laqifa* ‘seize, take quickly’, *laqf* ‘nimble, dextrous’: HIn 519 Saf.; Hismaic TIJ 261.

- fa. of *mṭn* TIJ 261
- lkt* *lakka* ‘push, thrust’, *lakkah* ‘blow, punch’: HIn 520 Saf.; Hismaic TIJ 427.
- lḥt* *laḥita* ‘thirst’, *luḥāt* ‘heat or burning of thirst’: Hismaic KJB 30, KJC 321, KJC 750.
- s. of *’ṣlm* KJB 30, KJC 321, KJC 750
- lhm* *ilthama* ‘gulp’, *lihm* ‘aged’, *laham* ‘gluttonous, ravenous’: CIK 379,1 *Luhaim*; ID 207; HIn 521 Saf., Tham.B HU 363 = Eut 530; Hismaic KJC 578\*.
- lhmt* See *lhm*; Hismaic KJC 770.
- lwṣl* *lāsa* ‘taste’, *lawās* ‘morsel for tasting’: Hismaic CTSS 1a.
- ṃy* Hismaic KJB 180a\*.
- mbrr* See *brr*, *mubirr* ‘one who overcomes’: Hismaic TIJ 98\*.
- fa. of *ẓl* TIJ 98\*
- mḅl* *ba’ala* ‘marry’, *ba’l* ‘lord, owner, possessor’: Hismaic AMJ 130, KJA 188, KJA 266, KJA 295, KJA 356, KJB 31, KJB 41, KJC 74, KJC 79, KJC 120, KJC 121a, KJC 129, KJC 210, KJC 336, KJC 426, KJC 464, KJC 726, KJC 728.
- fa. of *ṣlkrn* AMJ 130
- mṭḥt* *mataḥa* ‘draw water’, *mātiḥ* ‘water drawer’: Hismaic TIJ 257\*.
- s. of *’gm* TIJ 257\*
- mtr* *matara* ‘pull (a rope)’, *twr*, *tyr*, see under *tr*, *’atāra* ‘repeat’, *mutār* ‘cast or shot at repeatedly’: Hismaic KJA 84, KJA 313, KJA 332\*, KJC 114, KJC 174, KJC 176, KJC 370, KJC 638, KJC 700, TIJ 83, TIJ 297.
- fa. of *brd* -fa. of *’ṇm* KJA 332\*, KJC 638
- fa. of *bṇmh* KJA 313
- fa. of *ḥrm* -fa. of *’ṣmnt* KJA 84, KJC 176, KJC 370, KJC 700, TIJ 83
- s. of *’ḥd* -fa. of *brd* -fa. of *’ṇm* KJC 114, KJC 174
- mṭ’* *mata’* ‘become advanced (the day)’, *matā’* ‘anything useful or advantageous’: CIK 404,1 *Māti’*, CIK 438,1 *Mutai’*; HIn 526 Lihyn, Saf.; Hismaic JA 328, KJC 305\*, KJC 332, TIJ 240, TIJ 253, TIJ 263, TIJ 265; cf. PNNR 42 *mtw’l*.

- mt' t* See *mt'*, *mut' ah* 'enjoyment': Cantineau 119 *mt' t*; PNNR 42; HIn 526, Hismaic TIJ 26, TIJ 90, TIJ 184, TIJ 218, TIJ 320.  
 -fa. of *hrg* TIJ 26, TIJ 90  
 -fa. of *k* TIJ 184  
 -fa. of *s' d' l* TIJ 218, TIJ 320
- mtn* *mattana* 'make strong', *matn* 'the back', *mat̄n* 'strong, firm': cf. Cantineau 113 *mwtnw*, Cantineau 119 *mtnw*; PNNR 38 *mwtnw*; cf. Stark 98 *mtnw*, *mtny*, (*mtn'* which he suggests is a hypocoriston 'Gift of N.N.'): HIn 527 Saf.; Hismaic KJA 54.
- mtn'* See *mn'*, *imtana' a* 'abstain, refrain' or *cmpd.* see *mtn*, Heb. *mattān* 'gift' + *'*: cf. Cantineau 123 *b' lmtn*; cf. PNNR 17 *b' lmtn*, PNNR 42 *mt(n)bg*; cf. Stark 98 *mtn'* etc.; HIn 527 Saf.; Hismaic KJB 26.  
 -s. of *bd* KJB 26
- mty* *matā* 'spread': Winnett and Harding 1978: 609 quotes *Mātī* (Tab. X, 337); HIn 527 Saf.; Hismaic KJA 250, KJC 322, KJC 738, KJC 755, KWM 17, KWM 18, TIJ 10, TIJ 266, TIJ 298, TIJ 463.  
 -fa. of *wrb* -fa. of *s<sup>2</sup>yr* -fa. of *hrzt* TIJ 463  
 -s. of *rf'y* KJA 250, KJC 322, KJC 738, KJC 755, TIJ 266, TIJ 298  
 -s. of *mr' n* TIJ 10  
 -s. of *n' rt* -fa. of *m' [n]lh* -fa. of *wh<sub>t</sub>* KWM 17
- mt' n* *matā* 'ungraceful gait', *matā'* 'hyena': cf. HB 48 *Mit' t*; HIn 527 Saf.; Hismaic TIJ 261.  
 -s. of *lqf'* TIJ 261
- mtm* *tamm* 'repair', *mitamm* 'one who pastures for him who has no pasture': Hismaic AMJ 150\*.
- mg'* *jy'*, *jā' a*, inf.n. *maji'* 'come, be present', *j'y*, *jā' a* 'be brown, watch over a flock, conceal', *ja' iya* 'be a brownish colour': Hismaic KJA 118, KJA 180.  
 -fa. of *shbt* KJA 180  
 -s. of *qnt* -fa. of *shbt* KJC 118

- mgd* *majada* ‘be noble, pasture in a fertile land’, *majīd*, *mājid* ‘possessing glory’; CIK 382,1-2 *Majīd*, CIK 382,2 *Mājid*, CIK 418,1 *Mujaid*, CIK 419,1 *Mujd*; ID 296; HB 48 *Māğid*; Cantineau 111 *mgdw*, *mgd’*, *mgdyw*, *mgdyw*; PNNR 37; HIn 528 Saf.; Hismaic TIJ 17\*.
- mgsl* See *gs<sup>l</sup>*: Hismaic AMJ 62.
- mgn* *majana* ‘act carelessly’, *majjān* ‘the gift of a thing without price’, *mijann* ‘a shield’: CIK 406,2 *Mijann*; cf. Cantineau 112 *mgnt* fem.; cf. PNNR 37; Hismaic KJC 122a\*.
- mḥrt* See *ḥr*, *muḥirr* ‘a man whose camels are thirsty’ or *ḥwr*, *maḥārah* ‘deficiency, shell’: HIn 530 Saf.; Hismaic AMJ 154.  
-s. of *mḥrt* AMJ 154
- mḥrs<sup>l</sup>* See *ḥrs<sup>l</sup>*: WR 321 *Muḥris*; HIn 530 Saf.; Hismaic MNM b 6, TIJ 145, TIJ 486; PNNR 38 *mḥrs<sup>2w</sup>*.  
-s. of *ḥlflh* -s. of *whbn* MNM b 6  
-fa. of *w’l* TIJ 486  
-s. of *whblh* TIJ 145
- mḥllt* *ḥalla* ‘untie, alight, stop’, *maḥall*, *maḥallah* ‘a place where a party descends’, *muḥill* ‘making one to alight or descend’: cf. CIK 407,1 *al-Miḥall*, CIK 425,2 *al-Muḥill*; ID 138; Hismaic KJA 344, KJC 470, LAU 31; cf. PNNR 38 *mḥyl*.
- mḥmy* *ḥamā* ‘prohibit, protect’, *al-muḥmī*, *al-maḥmiyy* epithets of the lion: cf. CIK 383,1 *Maḥmiya*; cf. ID 411; Cantineau 113 *mḥmyw*; PNNR 38; HIn 531; Hismaic JS 699.  
-fa. of *whbl(h)* JS 699
- mḥwr* See *ḥwr*, *miḥwar* ‘wooden pin’, *muḥawwar* ‘dough’: HIn 532 Saf.; Hismaic KJA 30, KJC 202, TIJ 60.  
-s. of *’slh* -s. of *ḥrgt* -s. of *wtr* KJA 30  
-s. of ( *’* ) *bd’l( )ḥwr* KJC 202  
-s. of *kmy* TIJ 60
- mḥr* *maḥara* ‘cleave, plough, irrigate, take the best of’: HIn 532 Saf.; Hismaic KJA 94, KJA 257.

- s. of *bn'mt* -s. of *n'my* KJA 94
- md'* See *wd'*, *yd'* or from *d'w*, *d'y* 'call out', *'idda'ā* 'claim': CIK 416,2  
*Muda'*; Cantineau 113 *myd'*; PNNR 38; HIn 534 Saf.; Hismaic 111.  
-s. of (')*s'lm* TIJ 111
- mr* *marra* 'pass', *murr* 'bitter', *marr* 'time': CIK 399,2 *Marr*, CIK 432,2-433,1 *Murr*; ID 251; cf. BDrN 18 *Marār*; HIn 536 Lihyn, Saf.; Hismaic AMJ 84\*, AMJ 105, AMJ 138, KJA 33, NST 1, TIJ 338; PNNR 41 *mrw*.
- mr'* *maru'a* 'be wholesome (food)', *mar'* 'man', *marī'* 'manly': cf. CIK 432,1 *Muraiy*; Cantineau 118 *mr'y*; Stark 97 *mry'* uncertain; HIn 536 Lihyn, Saf.; Hismaic KJC 235\*, TIJ 45.
- mr'gd* Cmpd., see *mr'* and *'bdgd*: Hismaic AMJ 44, TIJ 274\*.  
-s. of (*h*)*rs'* TIJ 274\*  
-s. of *mn't* -s. of *'fsy* -fa. of *mn't* AMJ 44
- mr'zy* Cmpd., see *mr'* and *'bd'zy*: Saf. WH 621, WH 627, *mr'zy* WH 1777, WH 3820 *mr'h'zy*: Hismaic AMJ 66.  
-s. of *ms'kt* AMJ 66
- mr'lh* Cmpd., see *mr'*: cf. WR 296 *Murala*; Cantineau 64 *'mr'lh*y; PNNR 13; HIn 537 Lihyn, Saf., Tham.C JS 637; Hismaic AMJ 81, AMJ 95, TIJ 24, TIJ 286, TIJ 295, TIJ 312a.
- mr'mnt* Cmpd., see *mr'*: Hismaic KJA 32\*, KJA 236.  
-fa. of *mty* KJA 236
- mr'n* See *mr'*: HIn 537 Saf. ISB 45 (doubtful); Hismaic TIJ 10, TIJ 163.  
-fa. of *mty* TIJ 10
- mr'ygt* Cmpd., see *mr'* and *ygt*: Cantineau 104 *'mr'y'wt*; cf. HIn 138 add Saf. JaS 50, JaS 135a Tham.B *tmygt* HU 314/2 = Eut. 433, HU 480/1; Hismaic KnEG 2.  
-s. of *hn'* KnEG 2
- mrh* *maraha* 'cover (the body) with oil', *marh* 'a certain kind of tree that quickly emits fire', *marūh* 'oil which is used on the body', *raḥha* 'have much water so as to become soft (dough)': cf. HB 48 *Mraiḥān*; Hismaic KJC 560\*.

- mrḥt* See *mrḥ*: Hismaic AMJ 91.
- mrḥmt* See *rḥmt*, *'arḥama* 'an ostrich or hen brooded upon her eggs to hatch them', *murḥimah* 'brooding on eggs to hatch them': Hismaic JS 667.  
-s. of *h*' JS 667
- mz'm* *za'ama* 'assert', *'aza'ama* 'make responsible', *maz'am* 'an affair in which no confidence is to be placed': HIn 543 Saf.; Hismaic JS 716.
- mzn* *muzn* 'clouds', *māzin* 'ants' eggs': CIK 405,1-406,2 *Māzin*, CIK 439,2 *Muzn*; ID 111 etc., ID 121 *Banū Māzin*; cf. HB 48 *Mizne* fem.; Cantineau 113 *mznyt'* fem. (Tr.N); HIn 543 Saf.; Hismaic AMJ 138 (Tr.N), Do XX 37,3, (Tr.N), KJC 641 (Tr.N).
- ms<sup>l</sup>'d* See *s<sup>l</sup>'d*: CIK 401,2-403,1 *Mas'ūd*; ID 6 etc.; Cantineau 118 *mš'wdw*; PNNR 42; LittNE 1 23 *mš'wdw*; HIn 544 Saf.; Hismaic KJB 104, KJB 131, KJC 9, KJC 91, KJC 383\*, KJC 480, KJC 494\*, KJC 538.  
-s. of *wfš* KJC 480
- ms<sup>l</sup>'k* *masaka* 'seize', *masuka* 'be tenacious', *misk* 'musk'; CIK 401,1 *Māsik*, CIK 409,1 *al-Misk* fem., CIK 435,2 *Musaik*; ID 246 *al-Masīk*; WR 297; Cantineau 118 *mškw*; PNNR 42; HIn 545 Lihyn, Saf.; Hismaic KJC 147i, KU 1, TIJ 135.  
-s. of *'fr* -fa. of *ḥt* KJC 147i  
-s. of *'zz* KU 1
- ms<sup>l</sup>'kt* See *ms<sup>l</sup>'k*: CIK 435,2 A. *Musaika*; HIn 545 Saf.; Hismaic AMJ 66\*, JS 659, 759, KJA 49, KJA 341, KJA 353, KJB 156, TIJ 43, TIJ 233.  
-fa. of *qn* -fa. of *zm* KJA 341  
-fa. of *s<sup>l</sup>'m'n* KJB 156  
-fa. of *mr'*zy AMJ 66\*  
-s. of *s<sup>l</sup>'d* -fa. of *qn* KJA 49  
-s. of *klb* KJA 353
- ms<sup>l</sup>'lm* See *s<sup>l</sup>'lm*: CIK 436,2-437,1 *Muslim*; ID 166 etc.; Cantineau 118, Cantineau 151 *mšlmw*; PNNR 42; Stark 97 *mšlm*; HIn 545 Saf.; Hismaic AMJ 136, KJB 47, KJB 158, KJC 522, KnEG 4, MNM b 6.  
-fa. of *'s<sup>l</sup>'lm* -fa. of *bh'* KJB 47

- fa. of *ħrs*<sup>l</sup> KJC 522  
 -fa. of *šħb* KJB 158  
 -fa. of *wtr*      -fa. of *tmlh* MNM b 6  
 -s. of *'s<sup>2</sup>hl* KnEG 4
- ms<sup>2</sup>*      *mašša* 'quarrel with, suck a bone'; Cantineau 118 *mšw* ?; PNNR 42; HIn 546 Saf.; Hismaic KJC 413.
- ms<sup>2</sup>g' t*      See *s<sup>2</sup>g'*: CIK 403,1-2 *Mašga* 'a'; Hismaic JS 678.
- mšry*      *mišr* 'partition of boundary', *mišrī* 'Egyptian' or from *šry* see under *tšr*: Cantineau 117 *mšry*; PNNR 41; Saf. ISB 274a (doubtful); Hismaic KJA 139\*, KJC 26, KJC 713.  
 -s. of *ft* KJC 713  
 -s. of *fth*      -s. of *nħr* KJA 139\*
- mṭ*      *maṭṭa* 'stretch, lengthen': HIn 550 Lihyn, Saf.; Tham.D JS 206; Hismaic JS 622 (Tr.N).
- mṭt*      See *mṭ*: Hismaic TIJ 519\* (Tr.N).
- mṭr*      *maṭara* 'rain', *maṭar* 'rain' or from *ṭyr*, *maṭār* 'a place to or from which a bird flies': CIK 404,1-2 *Maṭar*, CIK 438,2 *Muṭair*; ID 215 etc.; BDrN 18 *Maṭar* etc.; HB 48 *Muṭar* etc.; HIn 551 Saf.; Hismaic KJA 43, KJA 302\*, KJA 346, WAM T 30.  
 -s. of *ħkm* WAM T 30
- mṭl*      *maṭala* 'stretch a rope, flatten tin', *maṭṭāl* 'ironmonger': HIn 551 Saf.; Hismaic AMJ 85\*.
- mṭy*      *mṭy*, *maṭā* 'draw or pull (a well rope), hasten'; cf. CIK 404,2 *Maṭwī*; Cantineau 113 *mṭyw*; PNNR 38; HIn 551 Saf., read HE as Saf.; Hismaic KJA 69, KJA 75, KJA 236, KJB 22, KJB 24\*, KJC 137, KJC 362.  
 -s. of *grm*      -s. of *z d' l* KJB 22  
 -s. of *mr' mnt* KJA 236
- m' y*      *ma' y* 'guts', *my'*, *mā' a* 'flow': *m' w*; Stark 95 *m' y*'; Hismaic KJC 130\*, RyGT 2.  
 -s. of *wd* RyGT 2
- m' b*      See *'b*, *ma' ṭb* 'fault, defect': HIn 551 Saf. (doubtful); KWM 19\*.

- m 'd*      *ma 'ada* 'snatch unawares', *mā 'id* 'a wolf that tuns quickly' or see *'d*,  
*mu 'add* 'ready, prepared', *ma 'ād* 'place of return': CIK 379,1 *Ma 'add*?,  
 CIK 380,2 *Ma 'd*, CIK 410,1 *Mu 'aid*; ID 20 etc.; Cantineau 116 *m 'dw*;  
 PNNR 40; HIn 552 Lihyn, Saf.; Hismaic JS 742.
- m 'z*      *ma 'iza* 'become hard', *ma 'z* 'goat': CIK 384,1 *Mā 'iz*; cf. Stark 95 *m 'zyn*;  
 cf. HB 49 *Mwai 'iz*; HIn 554 Saf.; Hismaic JS 626, JS 629, JS 632, KJB  
 86, KJC 145, KJC 555, TIJ 395, WAM T 4.  
 -fa. of *hm*      -fa. of *ytr* WAM T 4  
 -fa. of *m 'z* TIJ 395  
 -s. of *'s<sup>l</sup>d* JS 629  
                     -fa. of *b 'JS* 632
- m 'zy*      See *m 'z* or *'zy*: BDrN 15 *Mu 'azzī* 'der Trauer Übr die Familien bringt';  
 HB 39; Hismaic AMJ 124\*, KJC 729.
- m 's<sup>l</sup>*      *'ys*, *'a 'yas* 'of a white colour mixed with red', *ma 'ās* 'dauntless, brave';  
 HIn 554 Saf.; Hismaic KJC 588, TIJ 173.  
 -s. of *'dd* KJC 588  
 -s. of *dmr* TIJ 173
- m 'l*      See *'l*, *mu 'īl* 'a man having a family or household', *ma 'l* 'agile, acute  
 man': HIn 555 Saf.; Hismaic KJA 13\*, WAM T 36.  
 -s. of *(h)km* WAM T 36
- m 'n*      See *'n*, *ma 'ūn* 'aid, help' or *ma 'ana* 'flow (water)', *ma 'īn* 'water flowing  
 on the surface' CIK 397,1-2 *Ma 'n*; ID 165 etc.; Cantineau 117 *m 'ynw*,  
*m 'nw*, *m 'n'*; PNNR 40; Stark 96 *m 'n*, *m 'n'*, *m 'nw*, *m 'ny*; LittNE 1 23  
*m 'nw*; HIn 556 Lihyn, Saf.; Tham.D JS 195; Hismaic AMJ 19, KJA 78,  
 KJC 187, KJC 351\*, MNM a 1\*, TIJ 300.  
 -fa. of *s<sup>l</sup>'d* KJC 187  
 -s. of *brky*      -s. of *'bs<sup>l</sup>lm* MNM a 1\*  
 -s. of *fdg*      -fa. of *rms<sup>l</sup>*      -fa. of *mgt* TIJ 300
- m 'n 'l*      See *m 'n*: HIn 556 Saf.; Hismaic Meek (Tr.N), TIJ 181, TIJ 308\*, TIJ 388,  
 TIJ 519; PNNR 40, also *m 'n 'lh*, PNNR 41.  
 -fa. of *hlm* TIJ 519

- s. of *ʿsʿ* TIJ 308\*
- m ʿnlh* See *m ʿn*: Cantineau 117 *m ʿn ʿlhy*, *m ʿnlhy*, *m ʿnlh*; HIn 557 Saf.; Hismaic KWM 18, KWM 19, TIJ 81, TIJ 168, TIJ 175, TIJ 183, TIJ 185, TIJ 199 + TIJ 201.  
 -fa. of *ʿtm* TIJ 183  
 -fa. of *s<sup>2</sup>sr* -fa. of *m ʿnlh* -fa. of *m ʿhñ* TIJ 199 + TIJ 201  
 -fa. of *m ʿhn* TIJ 185  
 -s. of *s<sup>2</sup>sr* -s. of *m ʿnlh* -fa. of *m ʿhñ* TIJ 199 + TIJ 201  
 -s. of *mty* -s. of *n ʿrt* -fa. of *wht* KWM 19
- m ʿhn* See *ʿhn*: HIn 557 Saf.; Hismaic TIJ 185, TIJ 199 + TIJ 201\*.  
 -s. of *m ʿnlh* TIJ 185  
 -s. of *s<sup>2</sup>sr* -s. of *m ʿnlh* TIJ 199 + TIJ 201\*
- mġt* See *ġt*: *maġata* ‘steep in water’, *maġit* ‘wrestler’, *maġīt* ‘herbage laid in prostrate by rain’: CIK 420,2 *Muġīt*; Cantineau *m ʿytw*; PNNR 40; Stark 96 *m ʿytw*, *m ʿyty*; HIn 558 Saf.; Hismaic KJA 196, TIJ 191, TIJ 260, TIJ 300\*.  
 -s. of *rmsʿ* TIJ 260  
 -s. of *m ʿn* -s. of *fdġ* TIJ 300\*
- mġny* *ġaniya* ‘be free from want’, *muġn* ‘sufficing, enriching’: HIn 558 Saf.; Hismaic KJA 72\*, KJB 91, KJB 70, KJB 116, KJC 303, KJC 673a, KJC 732.  
 -s. of *hn* KJB 70  
 -s. of *hwn* KJB 116
- mqtł* *qatala* ‘kill’, *qātala* ‘fight, combat’: CIK 431,2 *Muqātıl*; HIn 560 Saf.; Hismaic Rh 6, TIJ 268, TIJ 273.  
 -s. of *bkr* Rh 6  
 -s. of *hl* TIJ 268, TIJ 273
- mqz* *qyq*, *qāqza* ‘remain in a place during summer’, *qayq* ‘most vehement or intense heat’, *maqīq* ‘a place where people remain or abide in summer’: cf. CIK 464,2 *Qaiqī*; cf. BDrN 17 *Qedān*; Hismaic KJA 83.  
 -s. of *ʿrb* -fa. of *ʿgnt* KJA 83

- mq'd* *qa'ada* 'sit': CIK 431,1 *al-Muq'ad*: HIn 560; Hismaic WAM T 13.
- mql* *qalla* 'be few, small in number', *qwl*, *qāla* 'say', *maqīl* 'resting place': cf. Stark 96 *mqwl* (doubtful); Hismaic JS 593; PNNR 41 *mqlw*.
- mqm* See *qm*: 'aqāma 'set up', *miqamm* 'voracious': Cantineau 142 *mqwmw*, *mqymw*; PNNR 41; Stark 96 *mqym*, *mqymw*, *mqymy*, *mqmw*; HIn 560 Saf., Tham ? HU 28 = Eut 32, HU 60 = Eut 75, HU 64\* = Eut 69; Hismaic Meek, SSA 6, SSA 8, TIJ 53, TIJ 59, TIJ 103, TIJ 104, TIJ 143, TIJ 170, TIJ 429.  
-fa. of *tm* TIJ 429  
-s. of *gt* SSA 8  
-s. of *gt'l* TIJ 103, TIJ 104, TIJ 170  
-s. of *rs<sup>1</sup>m* TIJ 143
- mqm'l* Cmpd., see *mqm*: Cantineau 142 *mqym'l*, *mqm'l*; PNNR 41; HIn 560 Saf.; Hismaic KJB 133.  
-s. of *s<sup>1</sup>r* KJB 133
- mqn* See *qn*: CIK 398,1 *Māqān*; Stark 96 *mqyn* ; HIn 560 Saf.; Hismaic TIJ 241.
- mkr* *makara* 'beguile, circumvent', *makr* 'artifice, craft', *mākir* 'deceiver': HIn 561 Saf.; Hismaic CTSS 1a.  
-s. of *rs<sup>2</sup>t* CTSS 1a
- mkrt* See *mkr*, *makrah* 'craft, stratagem': Hismaic SSA 10\*.
- mks<sup>1</sup>* *makasa* 'diminish, deduct from a thing', *kws*, 'akāsa 'prostrate o.s.', *kys*, 'akāsa 'beget sagacious children': Hismaic KJA 4.
- mklt* *makala* 'hold little water and much slime (a well)', *maklah* 'slime in a well', *kalla* 'become tired', or see *kyl* under *kyln*: HIn 561 Saf.; Hismaic TIJ 66, TIJ 86, TIJ 106, TIJ 207, TIJ 226, TIJ 374, WAM T 10.  
-fa. of 'mr TIJ 86, TIJ 106, TIJ 374, WAM T 10  
-s. of 'mr TIJ 66, TIJ 207
- ml* See *mll*, *mall* 'wearied', *mwl*, *māla* 'be rich in flocks', *māl* 'flocks, wealth', *mayl* 'sympathy': CIK 397,1 *Mall*, cf. Cantineau 114 *mly*; HIn

562 Saf.; cf. Stark 95 *ml, ml'*, *mly*; Hismaic Do XXVI 49,5 KJC 569\*, KJC 753\*.

- ml'm* See *l'm*, *mulā'im* 'becoming, convenient, fit': HIn 562 Saf.; Hismaic JS 745.  
-s. of *s<sup>2</sup>mt* JS 745
- mlgn* See *mlj* under '*mlg, muluj* 'sucking kids', *maljān* 'a man who sucks teats of goats from greed', *malīj* 'foster brother, illustrious man', *lajana* 'stop, adhere to': cf. HB 49 *Meliğ*; Hismaic KJC 8, KJC 273, KJC 760, KJC 762.
- mlgnt* See *mlgn*: Hismaic KJC 44.
- mlḥ* *malaḥa* 'be salty', *maluḥa* 'become beautiful', *milḥ* 'salt, knowledge, beauty': CIK 384,1 *Malīḥ*, CIK 397,1 *Mallah*, CIK 427,1-2 *Mulaiḥ*; ID 276; BDrN 18 *Mallūḥ*; HB 49; Cantineau 114 *mlḥw* fem.; PNNR 39; HIn 563 Lihyn, Saf.; Hismaic Naveh TSB C, TIJ 177.
- mlk* *malaka* 'possess, own', *malik* 'king': CIK 384-397,1, CIK 427,2 *Mulaik*; ID 17 etc.; BDrN 18 *Mallāk*; HB 49 *Mālek*; Cantineau 114-115 *mlk, mlkw, mlkyw*; PNNR 39; LittNE 2 234 *mlkw*; Stark 95 *mlk*; HIn 564-565 Lihyn, Saf., Tham.D HU 698, HU 700; Mixed WTI 31, WTI 47; Hismaic KJA 189\*, KJA 305, KJA 309, TIJ 47, TIJ 215, TIJ 237, TIJ 453, WAM T 26.  
-fa. of *'n'm* KJA 189\*, KJA 305, KJA 309  
-fa. of *ḥyl'* WAM T 26  
-s. of *b(k)r* TIJ 215, TIJ 237, TIJ 453  
-s. of *s<sup>l</sup>'dt* TIJ 47
- mlk'l* Cmpd., see *mlk*: Stark 95 *mlk'l*; HIn 565 Saf.; Hismaic TIJ 481\*; PNNR 39 *mlk'ltw*.  
-s. of *m'* -fa. of *'n'm* TIJ 481\*
- mlkt* See *mlk*, *malikah* 'queen', *malkah* 'property': CIK 427,2 *Mulaika*; Cantineau 115 *mlykt*; PNNR 39; Stark 95 *mlkt*; HIn 565 Saf., Tham.B JS 262; Hismaic TIJ 494, TIJ 505, TIJ 507.  
-fa. of *'d* TIJ 507  
-s. of *'s<sup>l</sup>* -fa. of *bs<sup>2</sup>mn* TIJ 505

- mlky* See *mlk*: HIn 566; Hismaic NST 1; PNNR 39 *mlkyw*.
- mll* *malla* ‘be tedious, put bread etc. into embers’: CIK 427,2 *Mulail*; ID 260; HIn 566 Saf.; Hismaic AMJ 24.
- mly* *maliy* ‘long, prolonged’: Cantineau 114 *mly*; PNNR 39; HIn 566 Saf.; Hismaic KJC 436a\*.
- mmy* Hismaic JS 747.
- mn* *manna* ‘confer, bestow’; cf. Cantineau 115-116 *mnw* ?; PNNR 39 *mnw*; HIn 567 Saf.; Hismaic KJA 240, KJC 659.
- mnbk* *nabakah* ‘hill with a peak’: Hismaic JS 713\*.
- mn* ‘ *mana* ‘a ‘prevent, protect’, *manī* ‘unapproachable, inaccessible’: CIK 398,1 *Manī* ‘; Cantineau 116 *mn* ‘; PNNR 40; HIn 568 Saf.; Hismaic AMJ 148, KJC 731\*.
- mn* ‘*t* See *mn* ‘: CIK 398,1 *Man* ‘a; WR 286, WR 287; Cantineau 116 *mn* ‘wt, *mn* ‘*t* (fem); PNNR 39, PNNR 40; HIn 569 Saf., Tham.C JS 136; Mixed HU 683; Hismaic AMJ 44, TIJ 18d, TIJ 45.  
-s. of *ʿf̣sy* -fa. of *mr* ‘*gd* -fa. of *mn* ‘*t* AMJ 44  
-s. of *mr* ‘*gd* -s. of *mn* ‘*t* -s. of *ʿf̣sy* AMJ 44
- mn* ‘*s*<sup>l</sup> *na* ‘asa ‘drowse, dose’: Hismaic KJA 166a\*.
- mnh* See *mn* ?; Cantineau 115 *mnh* inachevé; Hismaic KJA 92.
- mny* *manā* ‘determine upon’, *māna* ‘reward’, *man*<sup>a</sup> ‘fate’: HIn 570 Saf.; Tham. ? HU 119; Hismaic MNM b 6 (Tr.N); PNNR 39 *mny*.
- mhş* *mahaşa* ‘wash a garment’, *haşşā* ‘crush, tread under foot’, *hāşā* ‘mute a bird, break s.o.’s neck’; Hismaic KJA 19, KJA 21, KJA 46, KJA 59\*, KJA 128, KJC 29, KJC 58\*, KJC 686\*.  
-fa. of *grf* KJA 21, KJA 46  
-fa. of *ḥg* KJA 128, KJC 686\*  
-s. of *ʿs*<sup>l</sup>y -fa. of *ʿrhz* KJC 29
- mhd* *mahada* ‘make a place smooth’, *mahd* ‘place made smooth for a child to sleep in’, *muhd* ‘elevated or depressed ground’, *mahīd* ‘pure butter’: cf. CIK 282,2 *Mahdī*; HIn 571 Saf.; Hismaic AMJ 59\*.
- mwtl* Hismaic JS 720\*.

- mys<sup>l</sup>* *māsa* ‘walk with an elegant gait’, *mayyās* ‘one who walks with an elegant gait’; CIK 384, 1 *Maiyās*; ID 213 *Mayyās*; Cantineau 113 *m[y]š[w]*; Stark 94 *myš*’; HIn 576 Saf.; Hismaic MNM c 7.
- n<sup>l</sup>t* *na<sup>l</sup>la* ‘walk with a jerking deportment’: CIK 444,1 *Nā<sup>l</sup>ila* fem.; HIn 578 Saf. (doubtful); Hismaic CTSS 3 (Tr.N).
- nbt* *nabata* ‘grow, sprout’, *nabt* ‘plant’: CIK 440,1 *Nabīt, Nābit, Nabt*; ID 218; HIn 578 Saf.; Hismaic JS 24, LAU 12, TIJ 303, TIJ 305, TIJ 332, TIJ 396, WAM T 46.  
-fa. of *ytr* LAU 12, TIJ 303, TIJ 305, TIJ 332, TIJ 396, WAM T 46  
-s. of *gt* JS 24
- nbt<sup>y</sup>* See *nbt*: Hismaic LAU 3.
- nbr* *nabara* ‘raise the voice’, *nibr* ‘tick, granary’, *nabr* ‘shameless’: HIn 578 Saf.; Hismaic KJC 193\*.
- nbšlh* Cmpd., *nabaša* ‘speak’, *nabšah* ‘word’: Hismaic KJB 76\*, see the commentary to the text.
- nbṭ* *nabaṭa* ‘well or issue forth’, *nabaṭ* ‘the first water that appears when a well is dug’: CIK 439,1 *Nabaṭī*, CIK 449,1 *Nubaiṭ*; ID 207; WR 337; Cantineau 119 *nbṭw*; PNNR 43; HIn 579 Saf.; Hismaic KJA 138.  
-fa. of *bns<sup>2</sup>br*, KJA 138
- nbh* *nabuha* ‘be eminent, well-known’, *nabṭh* ‘eminent, well-known’: cf. CIK 439,2 *Nabhān*; ID 78 *Nubaih*; WR 330 *Nabṭh*; Cantineau 119 *nbhw*; PNNR 42; HIn 580; Hismaic JaS 1.  
-s. of *s<sup>l</sup>’l* JaS 1
- ng<sup>’</sup>* *naja<sup>’</sup>a* ‘affect by an evil eye’, *naju<sup>’</sup>* (*al-‘ayn*) ‘evil-eyed’ or see *ngy*: HIn 581 Saf.; Hismaic KJA 152\*, KJB 175, KJC 391, KJC 452.  
-fa. of *s<sup>l</sup>lh* KJA 152\*  
-fa. of *s<sup>l</sup>’d* KJB 175  
-s. of *qnt* -fa. of *s<sup>l</sup>lh* KJC 391, KJC 452
- ng<sup>’</sup>t* See *ng<sup>’</sup>*, *najā<sup>’</sup>ah* ‘an affecting with an evil or malignant eye’: HIn 581 Saf.; Hismaic AMJ 116, KJB 129\*, KJB 142.  
-fa. of *s<sup>l</sup>’dn* AMJ 116

- ngt* *najja* ‘hasten’: Hismaic TIJ 302\*.  
-fa. of *šmy* -fa. of *b-q* TIJ 302\*
- ngḥ* *najaḥa* ‘succeed’, *nujḥ*, *najāḥ* ‘success’: CIK 450,1 *Nujaiḥ*, *Nujaiyiḥ*;  
Hismaic TIJ 360, TIJ 384, WAM T 52.
- ngr* *najara* ‘hew, fashion wood’, *najjār* ‘carpenter’: CIK 442,1 *an-Najjār*; HIn  
581 Saf.; Hismaic AMJ 87, Rh 3\*.
- ngf* *najafa* ‘fashion (an arrow)’, ‘cut (a tree) at the root’, *najīf* ‘broad-headed  
(spear)’: HIn 582 Saf.; Hismaic KJC 402\*.
- ngl* *najala* ‘be verdant, beget’, *najila* ‘have wide eyes’, *najl* ‘child’: cf. CIK  
442,2 *B. Najlān*; cf. ID 312; HB 49 *Neḡlā* fem.; HIn 582 Saf.; Hismaic  
KJA 9, KJA 89, TIJ 422.  
-s. of ’’ TIJ 422
- ngm* *najm* ‘star’: CIK 442,2 *Najm*; ID 83; WR 333; Cantineau 120 *ngmw*;  
PNNR 43; Stark 98-99 *ngmw*; HIn 582 Saf.; Hismaic AMJ 103, AMJ 135.  
-s. of *s<sup>l</sup>lh* AMJ 103  
-fa. of *s<sup>l</sup>d* -fa. of *s<sup>2</sup>kmlh* AMJ 135
- ngy* *ngy*, *najā* ‘escape’, *nājī<sup>n</sup>* ‘swift’: CIK 442,1 *Nājī*; ID 163; HB 49 *Nāḡī*;  
HIn 582 Saf.; Hismaic AMJ 26\*.  
-fa. of *ḍb t* AMJ 26\*
- ngyt* See *ngy*: CIK 442,1-2 *Nājiya*; ID 147 etc.; WR 333; HIn 582 Saf.;  
Hismaic KWM 14.  
-s. of *ḥmly* KWM 14
- nḥl* *naḥila* ‘become emaciated’, *naḥala* ‘give something freely’, *naḥal* ‘bees,  
gift’, *nāḥil* ‘lean’: HB 49 (*ibn*) *Nāḥil*; HIn 583; Hismaic TIJ 402\*.  
-fa. of *grs<sup>2</sup>* TIJ 402\*
- nḥr* *naḥara* ‘snore’: CIK 444,1 *an-Naḥḥār*; Stark 99 *nḥwr*; HIn 583 Saf.;  
Hismaic KJA 139, TIJ 125, TIJ 366.  
-fa. of *fth* KJA 139  
-s. of *ḡt l* -s. of *ḡt* TIJ 366
- nḥy* *nḥw*, *nuḥiya* ‘boast’, *nuḥwah* ‘pride’: cf. Stark 99 *nḥy*; Hismaic KJC 126.  
-fa. of *s<sup>l</sup>dn* -fa. of *mn* KJC 126

- ndt* *nadda* ‘take fright, shy’ *nidd* ‘the like, opponent’: Hismaic WAM T 41.
- ndm* *nadima* ‘grieve, regret’, *nādīm* ‘contrite, repenting’, *nadīm* ‘a companion in drinking’: HIn 584 Saf.; Hismaic WAM T 16\*.  
-s. of *bndm*° WAM T 16\*
- nr* *nār* ‘fire’, *nawr* ‘blossoms’, *nūr* ‘light’: CIK 445,1 *an-Nār*, ID 206 *Banū al-Nār*; BDrN 19 *Nūr*; HIn 585 Saf.; Hismaic KJC 621, TIJ 224, TIJ 392.  
-fa. of *tm* TIJ 224  
-s. of *rh*(?) -s. of *hn*’*t* TIJ 392
- nrt* See *nr*, *nūrah* ‘brand’: Hismaic KJC 184.
- nrn* See *nr*, *nūrān* ‘fires’: BDrN 19 *Nūrān*; HIn 585 Lihyn, Saf., Tay. JS 430; Hismaic TIJ 375.
- ns<sup>1</sup>* *nws*, *nāsa* ‘dangle’, *nās* ‘men’, *nassa* ‘urge, go at a gentle pace, go to water’: CIK 445,1 *an-Nās*; HIn 586 Saf.; Hismaic TIJ 161; PNNR 44 *nšw*.  
-s. of *dgg* -s. of *tkm* TIJ 161
- ns<sup>1</sup>’* *nasa*’*a* ‘chide, urge’, *nasā*’ ‘length of life’, *nasiy*’ ‘postponed month’: HIn 586 Saf.; Hismaic JS 595, WAM T 32; PNNR 44 *nš*’.  
-s. of *’dnt* -s. of *(w)--kyt* JS 595  
-s. of *dgg* -s. of *tkm* WAM T 32
- ns<sup>1</sup>t* Hismaic AMJ 154\*.
- ns<sup>1</sup>r* *nasr* ‘vulture, (sometimes eagle)’: CIK 445,1 *Nasr*, CIK 453,2 *an-Nusair*; WR 336; HIn 586-587 Saf., Tham.D WTI 6; Hismaic Meek, TIJ 121.  
-fa. of *’mr* TIJ 121
- ns<sup>1</sup>k* *nasaka* ‘worship’, *nasīk* ‘gold or silver ingot’, *nāsik* ‘pious’: HIn 587 Saf.; Hismaic MNM c 7.
- ns<sup>1</sup>q* *nassaqa* ‘set in order’: MNM c 7\*.
- ns<sup>2</sup>* See *ns<sup>2</sup>s<sup>2</sup>*: cf. HB 50 *Nāšīr*; cf. Stark 100 *nš*’; Hismaic KJA 342; PNNR 44 *nšw*.
- ns<sup>2</sup>g* *našaja* ‘sob, bray’, *našaj* ‘stream of water’: Cantineau 122 *nšgw*, *nšygw*; PNNR 44, PNNR 45; LittNE 1 23 *nšygw*; Hismaic AMJ 21.
- ns<sup>2</sup>r* *našara* ‘spread out’, *nāšīr* ‘spreading out’: CIK 445,2 *Nāšīr*; cf. Stark 100 *nšry*; HIn 588 Saf.; Hismaic KJA 150, KJC 291.

- s. of *fl-*      -fa. of *bzry* KJC 291  
-s. of *ks'y*      -fa. of *yb* KJA 150
- ns<sup>2</sup>s<sup>2</sup>*      *našša* 'gurgle, ferment', *naššāš* 'a tract of salt land': Hismaic WAM T 44.  
-s. of 'kr°WAM T 44
- ns<sup>2</sup>l*      *našala* 'carry off and devour a piece of meat', *naššāl* 'pilferer': Cantineau 122 *nšlw*; PNNR 45; HIn 589 Saf.; Tay. JS 563a; Hismaic KJB 147, KJC 620, MNM b 5, TIJ 421, TIJ 475.  
-fa. of *y'mr* MNM b 5  
-s. of *zrt*      -s. of *nw(y)* KJC 620  
-s. of *š---*      -s. of 'lf'l TIJ 421
- nšt*      *našša* 'raise, show', *naššah* 'female sparrow', *nuššah* 'forelock of hair', *nāša* 'lag behind', *nawš* 'wild ass': cf. CIK 447,2 *Nauš*; Hismaic AMJ 128.  
-s. of *s<sup>f</sup>mn* AMJ 128
- nšr*      *našara* 'aid, assist', *našr* 'aid', *nāšir* 'helper': CIK 445,2-446 *Našr*; ID 100 etc. *Nušair*; WR 331; BDrN 19 *Našr*; HB 50 *Ņšair* etc.; Cantineau 122 *nšrw*; PNNR 44; Stark 100 *nšwr*, *nšr*'; HIn 590 Saf., Tay. W Tay. 3, Tay. W Tay 31; Hismaic KJC 214, Tdr 9.  
-s. of *rdwt*      -s. of *qym*      -s. of *nšr* Tdr 9
- nšrlh*      See *nšr*; Cantineau 122 *nšr* 'lhy; PNNR 44; Hismaic AMJ 148, KJC 468.
- nšlt*      *našl* 'a iron head or blade': HIn 591; Hismaic KJA 22, KJA 29a, KJA 136.
- nšt*      *našta* 'dote, jump', *našt* 'leap, bound': Hismaic KJB 7\*.  
-fa. of *tyq* KJB 7\*
- n'rt*      *na'ara* 'call out', *na'rah* 'a sound in the nose', *na'ira* 'be harrassed by flies', *na'ir* 'restless': Cantineau 121 *n'rt*; PNNR 44; cf. ID 327 *al-Na'ir*; HIn 593 Saf. add JaS 131; Hismaic KnEG 3, KWM 18.  
-fa. of *qn* KnEG 3  
-fa. of *mty*      -fa. of *m[n]lh*      -fa. of *wht* KWM 18
- n'm*      *na'ima* 'be plentiful and easy (life)': CIK 439,1 *Na'ām*, CIK 444,1 *Nā'im*, CIK 448,2-449,1 *Nu'aim*, CIK 450,1 *Nu'm*; ID 85 etc.; BDrN 19 *Nu'êm*;

- Stark 99 *n 'ym*, Stark 99-100 *n 'm*; HIn 593-4 Lihyn, Saf.; Hismaic JS 229, JS 680\*, KJA 282\*, KJC 701; PNNR 44 *n 'm*.  
 -fa. of *lb 't* KJC 701
- n 'm 'l* Cmpd., see *n 'm*: HIn 594 Saf.; Hismaic Do XX 37,11.  
 -fa. of *fr* Do XX 37,11
- n 'my* See *n 'm*, *na 'mā* 'benefaction, favour': Stark 100 *n 'my*; HIn 595 Saf.; Hismaic AMJ 131, KJA 94.  
 -fa. of *bn 'mt* KJA 94  
 -s. of *rbqt*      -s. of *'rk*      -s. of *'bd*      -fa. of *qnt*      -fa. of *'lyn*  
 AMJ 131
- ngl* *naḡala* 'be spoilt in tanning (a hide)', *naḡula* 'be spurious (a child)', *naḡl* 'an illegitimate child': cf. Cantineau 121 *n 'lw*; PNNR 44; Hismaic KJC 92.  
 -fa. of *fdg* KJC 92
- nqts* cf. Cantineau 122; PNNR 44; Milik 1976: 150 *nqts*, Gk. Νικήτιος; see Macdonald 1992: 158; Hismaic KJC 28\*.
- nkf* *nakafa* 'abstain from', *nākiḡ* 'weak': HIn 599 Saf.; Hismaic KJB 183.
- nmr* *namira* 'be angry', *namir* 'leopard': CIK 444,2-445,1 *Namir*, CIK 450,2 *Numair*; ID 113 etc.; WR 335; Cantineau 120-121 *nmrw*, *nmr* ' ; PNNR 43; LittNE 1 23 *nmrw* ?; HIn 599 Saf.; Hismaic JS 596 (Tr.N), KJA 243, KJC 286, TIJ 205, TIJ 278.  
 -s. of *tmlh*      -s. of *dql* TIJ 278
- nms<sup>l</sup>* *namasa* 'conceal', *nims* 'ferret', *nāmūs* 'secret, mosquito': HB 51 *Nômes*: HIn 600 Saf., Tay. W Tay 28; Hismaic KJB 50.
- nn* *nūn* 'fish': cf. Cantineau 121 *nny*, *nnyt* ?; PNNR 44; cf. Stark 99 *nn* ' ; HIn 601 Saf.; Hismaic TIJ 506.
- nhb* *nahaba* 'take spoil', *nahb* 'spoil, booty': BDrN 19 *Nahāb*; HIn 601 Saf.; Hismaic KJA 42, KJA 45, KJA 96.
- nhbn* See *nhb*: HIn 601; Hismaic TIJ 363, TIJ 461.  
 -s. of *ws<sup>l</sup>t*      -s. of *hrb* TIJ 461

- nht* *nahata* ‘cry out, roar’, *al-nahāt* ‘lion’: HIn 601 Saf.; Hismaic KJA 29, KJA 83, KJA 202\*, KJA 231, KJA 270, KJC 75, KJC 508.  
-fa. of *tm l* KJA 202\*  
-fa. of *bgt* KJC 508  
-fa. of *hdmn* KJA 231  
-s. of ( )*ġnt* -fa. of *grtm* KJA 83, KJA 270, KJC 75
- nhr* *nahr* ‘river’, *nahir* ‘much (water)’, *nahār* ‘day-time’: CIK 442,2-443,1 *Nahār*; WR 333; BDrN 19 *Nahār*; HB 51; Stark 99 *nhr*; HIn 601 Saf.; Hismaic TIJ 518.  
-s. of *mḥ--* TIJ 518
- nhq* *nahaqa* ‘bray’, *nahq* ‘wild rocket’: Hismaic AMJ 120, AMJ 140.  
-fa. of *s<sup>l</sup>lm* AMJ 140  
-s. of *rs<sup>2</sup>lh* -fa. of *rs<sup>2</sup>lh* AMJ 120
- nhk* *nahuka* ‘be brave’, *nahīk* ‘energetic, brave’: CIK 443,1-443,2 *Nahīk*; ID 128; WR 334; HIn 602 Saf.; ; Hismaic KJC 597\*, TIJ 84.  
-fa. of *l* KJC 597\*  
-fa. of *whb l* TIJ 84
- nhl* *nahal* ‘first drink’, *nāhil* ‘thirsty’: CIK 443,2 *Nāhil*; Hismaic KJC 463\*.
- nhm* *nahima* ‘be greedy’, *nahama* ‘chide, road, sigh’, *nuhām* ‘owl’: CIK 448,1 *Nihm*, CIK 450,1 *Nuham*; ID 257 *Banū Nihm*; WR 337; HIn 602 Saf.; Tham. AMJ 109.  
-s. of *dql* AMJ 109
- nwy* *nwy*, *nawā* ‘intend, go off’, *nawiy* ‘sympathetic friend’: ID 292 *Banū Nawā*; HIn 604 Saf.; Hismaic KJC 620\*.  
-fa. of *zrt* KJC 620\*
- nyrt* *nyr*, *nāra* ‘border (cloth), weave’: HIn 604; Hismaic TIJ 158.
- h’* Hismaic JS 667.  
-fa. of *mrḥmt* JS 667
- h’my* cf. HIn 78 Saf. *’my*; Hismaic TIJ 408\*.  
-s. of *zr* TIJ 408\*
- h’n* Hismaic HE 79.

- fa. of *ġt* HE 79
- hbṭ* *habaṭa* ‘squander (property)’: Hismaic KJA 121.
- htm* *hatama* ‘break the front teeth’: CIK 287,2 *Hutaim*; BDrN 19 *Htêmi*; HIn 608 Saf.; Hismaic KJC 422\*.
- hg* *hajja* ‘burn fiercely (fire), be sunken in its socket (eye), emigrate’, *hawija* ‘be tall and foolish’: cf. BDrN 19 *Hağğāğ*; cf. HB 51; Cantineau 84 *hgw*; PNNR 21; Stark 84 *hgy* uncertain; HIn 608 Saf.; Hismaic KJC 676.
- hgn* See *hg*, *hajana* ‘be base-born’, *hajīn* ‘one whose father is free and whose mother is a slave’, *hijān* ‘of a good breed (a camel)’: CIK 286,2 *al-Hugn*; HIn 609; Hismaic KJB 157.
- hd* *hadda* ‘demolish (a building), crash, crumble down’, *hadd* ‘strong, weak, generous man’ or see *hwd*: HIn 610 Saf.; Hismaic KJC 170, KJC 471, KJC 539.
- s. of *s<sup>l</sup>m n* KJC 539
- hdd* See *hd*: CIK 276,1 *al-Hadād*, *Haddād*, CIK 285,2 *Hudaid*; ID 249, ID 284-285; HIn 611 Saf.; Hismaic TIJ 351.
- s. of *ṭ* TIJ 351
- hḍr* *haḍara* ‘babble, talk nonsense’, *haḍir* ‘garrulous’: cf. Cantineau 84 *hdyrt*; cf. PNNR 22; cf. Stark 84 *hdyr*; HIn 612 Saf.; Hismaic KJA 56, KJC 7.
- fa. of *w l* KJC 7
- hr* See *hrr* or *hwr*, *hāra* ‘pull down, fall to pieces’, *hār* ‘weak, feeble’, *hawr* ‘lake, flock of sheep’: CIK 284,1 *Hirr*; WR 227; cf. BDrN 19 *Haurī*; HIn 612 Saf.; Hismaic KJC 352, TIJ 491.
- s. of *s<sup>l</sup> dlh* TIJ 491
- hrb* *haraba* ‘flee, run away’: CIK 280,1 *Harrāb*; WR 214; HIn 612 Saf.; Tham.B HE 38; Hismaic AMJ 112, TIJ 138, TIJ 330, TIJ 381, TIJ 461, TIJ 470.
- fa. of *--h* TIJ 138
- fa. of *bṭl* TIJ 470
- s. of *dhlt*      -fa. of *wsṭ* TIJ 330
- s. of *hrr*      -fa. of *wsṭ* TIJ 381

- fa. of *wsʿt*    -fa. of *nhbn* TIJ 461
- s. of *qrḥ*° AMJ 112
- hrt*    See *hrr* or *harata* ‘rent, slit’, *harīt* ‘wide, ample’, *harit* ‘lion’: HIn 613 Saf.; Hismaic TIJ 357.  
-s. of *sʿnm* TIJ 357
- hrr*    *harra* ‘snarl (a dog), be disgusted’, *hirr* ‘male cat’: cf. CIK 287,1 A. *Huraira*; cf. ID 295; WR 206 *Harīr*; HIn 613 Saf.; Hismaic TIJ 381.  
-fa. of *hrb*    -fa. of *wsʿt* TIJ 381
- hrkld*    cf. Stark 85 *hrqlyd*’ Gk. Ἡρακλείδης, Preisigke 1922: 122-23; Hismaic WAM T 60.
- hsʿl*    *hassa* ‘crumble something, speak to oneself’, *hws*, *hāsa* ‘smash, eat voraciously’, *hawisa* ‘be light-headed’: HIn 615 Saf.; Hismaic KJA 218\*.
- hsʿr*    See *sʿr*: HIn 615 Saf.; Hismaic TIJ 154.
- h ʿtl*    *ʿatala* ‘draw, drag along violently’, *ʿatal* ‘a man who hastens or is quick to do mischief’, *ʿutul* ‘gross, coarse, rude’: HIn 617; Hismaic TIJ 394\*.  
-fa. of *ʿhwr* TIJ 394\*
- hkdn*    *hakada* ‘press a debtor’, *kadana* ‘couple oxen to a plough’, *kadn* ‘camel-saddle’, *kidān* ‘camel rope’, *kadin* ‘fleshy, plump’: Hismaic KJC 500.
- hkn*    See *knn*, *kinn* ‘veil, covering’, *kawn* ‘being, existence’, *hakka* ‘crumble, pulverise’: Hismaic KJC 276.
- hl ʿ*    HIn 621 add Saf. MNSI 2 ii; Hismaic TIJ 58.
- hlm*    *halama* ‘call out’, *halīm* ‘adhesive, sticky’, *hallim* ‘flaccid, soft’: HIn 622; Hismaic TIJ 25, TIJ 519.  
-s. of *m ʿn ʿl* TIJ 519  
-s. of *wdd ʿl* TIJ 25
- hm*    *hamma* ‘purpose, intend, be anxious about, melt (fat)’, *hamm* ‘intention, purpose, care’, *himm* ‘decrepit, weak, old man’, *hwm*, *hām* ‘headmen or chiefs’: HIn 622 Saf.; Hismaic KJC 369.
- hmr ʿ*    See *mr ʿ* or *hamara* ‘pour out’, *hammār* ‘cloud pouring forth much rain, loquacious, a babbler’: Hismaic KJB 180\*.

- hml* *hamala* ‘overflow, pour forth, pasture freely’, *himl* ‘ragged hair-tent’, *hummāl* ‘soft, waste land’: HB 52 *Hamel*; HIn 624 Saf.; Hismaic KJC 443, TIJ 134.  
 -fa. of *gṯt* KJC 443  
 -fa. of *ʿbd* -fa. of *gryt* TIJ 134
- hn* See *hwn*, *hawn* ‘tranquility, modesty’ *hayn* ‘easy’ or *hnn*; CIK 281,1 *al-Haun*; ID 110 etc.; HIn 625 Saf.; Tham.B HE 38, HU 727, HU 758; Hismaic KJB 70.  
 -fa. of *mḡny* KJB 70
- hnʿ* *hanuʿa* ‘be pleasant’, *hanaʿa* ‘feed, succour, defend, smear a camel with tar’, *hāniʿ* ‘servant’, *hinʿ* ‘tar, liquid pitch’: CIK 278,2-279,1 *Hāniʿ*, CIK 283,1 *Hinʿ*; ID 218 etc. WR 204; BDrN 19 *Hānī*; Cantineau 87 *hnʿ*, *hnʿw*, *hnyʿw*; LittNE 2 233 *hnʿw*; Stark 84 *hnʿy*; HIn 625 Lihyn, Saf., Tham.B JS 276, Tham.? HU 157; Hismaic KJA 23, KJA 27, KJA 28, KJA 48\*, KJA 99, KJA 157, KJA 197, KJA 300, KJA 351, KJB 102, KJB 105, KJB 106a\*, KJB 110, KJB 139, KJB 173, KJB 177, KJC 86, KJC 93, KJC 194, KJC 240, KJC 344\*, KJC 379, KJC 576, KJC 623, KJC 679, KJC 758, KnEG 2, KnEG 5, TIJ 31, TIJ 105, WTI 11.  
 -fa. of *tnn* KJA 48\*  
 -fa. of *mrʿyḡt* KnEG 2  
 -s. of *tmd* TIJ 105  
 -s. of *ḡḥs<sup>2</sup>* KnEG 5  
 -s. of *zḏqm* KJA 27, KJA 99, KJA 300, KJB 105, KJB 173, KJB 177  
 -fa. of *tnn* KJC 758  
 -s. of *zḏqm* -s. of *ʿbd* -s. of *ʿkl* KJB 110  
 -s. of *s<sup>2</sup>b* TIJ 31
- hnʿt* See *hnʿ*, *hanīʿah* ‘wholesome food, easy affair’: CIK 279,1 *Hāniʿa*, *Hanīʿa*, CIK 286,2 *Hunāʿa*; ID 292; WR 204; LittNE 2 233 *hnʿt*; HIn 625 Saf.; Hismaic KWM 1, TIJ 211, TIJ 350, TIJ 392, TIJ 497; PNNR 22.  
 -fa. of *rh* (?) -fa. of *nr* TIJ 392  
 -s. of *s<sup>1</sup>nt* TIJ 350

- s. of *s' d* TIJ 211
- s. of *zīm* TIJ 497
- hn'lh* Cmpd., see *hn'*: LittNE 2 233 *hn' lhy*; HIn 626; Hismaic AMJ 132, KJC 2, KJC 5, KJC 31, KJC 557, TIJ 8, TIJ 127, TIJ 133, TIJ 438, TIJ 482; PNNR 22 *hn' lhy*.  
 -fa. of *tblt* TIJ 438  
 -fa. of *tmlt* TIJ 482  
 -fa. of *zdlh* -fa. of *s' mdt* AMJ 132  
 -s. of *h* TIJ 127  
 -s. of *hmr* TIJ 133  
 -s. of *tmlhwr* -s. of *whblh* KJC 2  
 -s. of *fšy* TIJ 8  
 -s. of *wdd' l* -fa. of *zdlh* KJC 5
- hn' mnt* Cmpd., see *hn'*: HIn 626 Saf.; Hismaic TIJ 37\*.  
 -fa. of *whblh* -fa. of *-rgs<sup>2</sup>* TIJ 37\*
- hnlh* Cmpd., see *hn*: Hismaic AMJ 45, AMJ 49.  
 -s. of *hbb* -s. of *rg'* -fa. of *whblh* AMJ 45, AMJ 49
- hnn* *hanna* 'weep, moan': HIn 627; Saf.; Hismaic KJC 710\*, TIJ 359.  
 -s. of *qnt* -s. of *qdm* TIJ 359
- hhd* See *hd*: Hismaic KJC 663\*.
- hwd* *hwd, hāda* 'return, act gently': HIn 628 Saf.; Hismaic LAU 37\*.  
 -s. of *lb* LAU 37\*
- hwn* *hwn, hāna* 'be low, base, easy', *huwān* 'abjection'; cf. Cantineau 86 *hynt* fem.; cf. PNNR 22; Hismaic KJB 116.  
 -fa. of *mğny* KJB 116
- hyd* *hyd, hāda* 'move, put in motion, frighten, chide': cf. Cantineau 86 *hydn* ?; cf. PNNR 22 ?; Hismaic KJC 243\*.
- w' l* *wa'ala* 'seek refuge, shelter': CIK 584,2-585,1 *Wā' il*; ID 79 etc.;  
 Cantineau 88 *w' l, w' lw* fem.; PNNR 23; LittNE 1 20 *w' lw*; HIn 632 Lihyn, Saf., Tham.B HU 357\*, Tham.C HU 122; Hismaic CTSS 1a, HU 498, JS 630, KJB 179, KJC 7, KWM 3, TIJ 223, TIJ 272, TIJ 486, WAM T 47.

- fa. of *'s'd* TIJ 223  
 -fa. of *y'ly* HU 498  
 -fa. of *yly* JS 630  
 -s. of *s'<sup>l</sup>dlh* KJB 179  
 -s. of *mḥrs'<sup>l</sup>* TIJ 486  
 -s. of *hḍr* KJC 7
- w'lt* See *w'l*: CIK 585,2 *Wā'la*; ID 114; WR 459; Cantineau 88 *w'lt*, *w'ylyt*; PNNR 23; LittNE 1 20 *w'lt*; HIn 632 Saf., Hismaic JS 607, JS 734, TIJ 490.  
 -fa. of *qs'<sup>l</sup>* JS 607  
 -s. of *s<sup>2</sup>fr* TIJ 490
- w'ln* See *w'l*: WR 460 *wālān*; Cantineau 88 *w'ln*; PNNR 23; HIn 633 Lihyn, Saf.; Hismaic JS 707, NST 1.  
 -s. of *bṅbrḥ* JS 707
- wb* *wabba* (from *'abba*) 'prepare for a fight': Hismaic KJA 61, KJA 339, KJC 754.
- wbr* *wabr* 'hyrax', *wabar* 'fur or soft hair of the camel': CIK 581,1 *Wabr*, CIK 588,2 *Wubair*; ID 180 *Abu Wabr*; WR 456; HIn 633 Saf.; Hismaic WAM T 40\*; PNNR 23 *wbr*.
- wtr* *watara* 'make sole or one', *witr* 'single, sole': Cantineau 90-91 *wtrw*, *wtyrw*; PNNR 25; HB 53 *el-Witair*; HIn 633-634 Saf.; Hismaic AMJ 17\*, AMJ 125, AMJ 134, AMJ 137, CSP 2, KJA 30, KJB 19, KJB 48, KU 2, MNM b 6, Rh 1, TIJ 3, TIJ 73, TIJ 309, TIJ 336, TIJ 379.  
 -fa. of *ḥrgt* KJA 30  
 -fa. of *s<sup>2</sup>bt* KJB 19  
 -s. of *tmlh*      -s. of *wtr* MNM b 6  
 -s. of *ṣrm*      -fa. of *flgt*      -fa. of *tmds<sup>2</sup>r* CSP 2  
 -s. of *'m* TIJ 336, AMJ 125  
 -s. of *'mt* TIJ 379  
 -s. of *fṣy* TIJ 3  
 -s. of *fht*      -s. of *z--* AMJ 134

- s. of *whblh* TIJ 309
- wtm* From *ytm* ?, *yatama* ‘be an orphan’, *yatima* ‘weary, jaded’, *yatīm* ‘orphan’: HIn 634 Saf.; Hismaic TIJ 29.
- s. of *kḥm* TIJ 29
- wṭm* *waṭama* ‘run swiftly (a horse)’, ‘paw the ground’, *waṭima* ‘have scanty plants’, *waṭam* ‘small quantity’: cf. CIK 588,2 *Waṭīma*; Hismaic WAM T 29.
- s. of *qs<sup>l</sup>m* WAM T 29
- wgdt* *wajada* ‘find’, *wujd*, *wajd* ‘richness, sufficiency’, *wājid* ‘finder, rich, possessing competence’: HIn 635 Saf.; Hismaic KJA 355, KJC 218.
- fa. of *[t]m* KJA 355
- fa. of *tm* KJC 218
- whṭ* Hismaic KWM 18.
- s. of *m<sup>l</sup>nlh*    -s. of *mty*    -s. of *n<sup>l</sup>rt* KWM 18
- whṭt* See *whṭ*: Hismaic TIJ 294, TIJ 469.
- s. of *ṭrq* TIJ 294, TIJ 469
- whg* Hismaic KJA 212\*, KJC 315\*.
- s. of *ḏk(y)* KJA 212\*, KJC 315\*
- whd* *waḥada* ‘be alone’, *waḥd*, *waḥīd* ‘alone’: CIK 584,2 *al-Waḥīd*; ID 180; WR 458; HIn 635 Saf.; Hismaic TIJ 297, TIJ 361.
- whs<sup>2</sup>* *waḥš* ‘desolate, deserted (country), wild (animal)’: cf. CIK 584,2 *Waḥšīr*; BDrN 19 *Waḥš*; HB 53; Cantineau 90 *whšw*; PNNR 24; HIn 636 Saf.; Hismaic TIJ 166\*, TIJ 412.
- s. of *ṣ<sup>l</sup>mrn* TIJ 166\*
- whf* *waḥafa* ‘hurry towards’, *waḥifa* ‘be luxuriant (plant, hair)’, *waḥf* ‘luxuriant, thick (plant, hair)’: CIK 584,2 *Waḥf*, CIK 589,1 *Wuḥaif*; ID 243; HIn 636 Saf. add Tr.N JaS 171; Tham.B HU 268; Hismaic KJB 113a\*, KJC 102, KJC 610, TIJ 139, WAM T 54.
- fa. of *ṣ<sup>l</sup>* TIJ 139
- wd* See *wdd*: *widd*, *wudd*, *wadd* ‘loved one, beloved’: CIK 581,2 *Wadd*; Cantineau 89 *wdw*; PNNR 23; LittNE 1 20, LittNE 2 233 *wdw*; HIn 636

- Saf. add JaS 174a?; Hismaic CTSS 3, JS 664\*, TIJ 58, RyGT 2, TIJ 58, WA 10379.
- fa. of *šḥt* CTSS 3
- fa. of *m* RyGT 2
- wd't* *wada'a* 'make even, ill-treat', *wadā'* 'destruction, perdition': HIn 637; Hismaic TIJ 182.
- s. of *hrt* TIJ 182
- wdd* *wadda* 'love', *wadīd* 'loved, beloved': HB 53 *Udêd*; Cantineau 89 *wdydw*; PNNR 23; HIn 637 Lihyn, Saf., Tay. JS 552; Hismaic AMJ 76, KJA 228.
- fa. of *lt* AMJ 76, KJA 228
- wdd'l* Cmpd., see *wdd*: HIn 637 Lihyn, Saf., Tay. JS 560; Hismaic KJC 5, TIJ 25, TIJ 68, TIJ 180\*; PNNR 23 *wddl'l* ??.
- fa. of *hlm* TIJ 25
- wd'* *wadu'a* 'be still, quiet, in a state of ease': CIK 581,1-2 *Wadā'*; ID 298; cf. WR 457 *wadī'a*; Cantineau *wd'w*; PNNR 24; LittNE 2 233 *wd'w*; HIn 638 Lihyn, Saf.; Hismaic JS 714, KnEG 1.
- wrb* *wariba* 'become corrupt', *warib* 'corrupt', *warb* 'den of wild beasts': HIn 639; Hismaic TIJ 452, TIJ 463.
- fa. of *s<sup>2</sup>sr* -fa. of *hrzt* TIJ 452
- s. of *mty* -fa. of *s<sup>2</sup>sr* -fa. of *hrzt* TIJ 463
- wrs<sup>2</sup>t* *waraša* 'take, eat greedily, covet', *wariša* 'be swift', *wariš* 'brisk, lively': HIn 640; TIJ 140, TIJ 322.
- s. of *ftḥ* TIJ 322
- wrl* *waral* 'monitor lizard': HIn 640 Saf.; Hismaic KJA 31, KJA 138\*.
- s. of *kl* -fa. of *qn* KJA 138\*
- s. of *qn* -fa. of *qn* KJA 31
- wrqns<sup>l</sup>* cf. Gk. Preisigke 1922: 451 Ὑροκάνος; HIn 640; Hismaic TIJ 208.
- ws<sup>l</sup>t* *wasat* 'middle, just': BDrN 20 *Wāṣit*: HIn 642 Saf.; Hismaic TIJ 330, TIJ 381, TIJ 461.
- s. of *hrb* -fa. of *nhbn* TIJ 461
- s. of *dḥlt* TIJ 330

-s. of *hrr* TIJ 381

- ws<sup>l</sup>'* *wasi* 'a 'be broad, wide, ample', *wasi* ' 'ability, wealth', *wasī* ' 'broad, capacious', *wāsi* ' 'having power, ability'; CIK 588,1 *al-Wasī* ' , *Wāsi* ' ; HIn 642 Saf.; Hismaic TIJ 165.  
-fa. of *bd* TIJ 165
- ws<sup>l</sup>q* *wasāqa* 'store, heap, drive (camels)', *wasq* 'camel's load': HIn 642 Saf.; Hismaic KJC 689.
- ws<sup>l</sup>l* *wāsil* 'pious', *wasīlah* 'means of access to a thing': HIn 642 Saf.; Hismaic RTI B.
- ws<sup>l</sup>m' l* *wasīm* 'comely, handsome': HIn 642 Saf.; Hismaic TIJ 160\*.
- ws<sup>2</sup>kt* *wašaka* 'be quick, expeditious (an affair)', *wašīk* 'expeditious, speedy': Cantineau 90 *wšykt*; HIn 643 Saf. add JaS 118; Hismaic TIJ 6, TIJ 27; PNNR 25.  
-s. of *n--* TIJ 6  
-s. of *lmt* TIJ 6, TIJ 27
- wd'* *wadu* 'a 'be fair, clean': HIn 643 Saf.; Tham.B HU 374; Hismaic KJA 138.  
-s. of *zhmn* -fa. of *znn* KJA 138
- wṣ<sup>l</sup>* *waṣasa* 'stamp, beat the ground', *waṣīṣ* 'battle', *waṣṣāṣ* 'pâtre, berger': HIn 644 Saf.; Hismaic TIJ 254\*.
- w' d* *wa'ada* 'promise, threaten', *wa' d* 'promise', *wa' ṭd* 'threatening, threat': Stark 85 *w' d*; HIn 644 Saf.; Mixed WTI 32, WTI 33; Hismaic CTSS 2b.
- w' ḏ* See *w' d*: Hismaic KJA 318.  
-fa. of *ḥzyt* KJA 318
- w' r* *wa'ura* 'be rugged', *wa' r* 'rugged': Stark 85 *w' r*; HIn 645 Saf.; Hismaic TIJ 515.  
-s. of *s<sup>l</sup> dlh*
- w' ṭ* Hismaic TIJ 362.
- w' l* *wa' l* 'mountain goat', *wa' lah* 'steep part of a mountain': cf. CIK 586,1 *Wa'ala*, *Walī' a*; cf. ID 211; LittNE 1 20 *w' l*; HIn 645 Saf., Tham.B HU 375; Hismaic AMJ 121, KJC 7, KJC 215, KJC 280, KJC 346, TIJ 321, TIJ 325, WAM T 27.

- fa. of *tm* AMJ 121  
 -fa. of *s<sup>2</sup>gr* TIJ 325  
 -fa. of *krh* KJC 280  
 -s. of *'glh* -fa. of *s<sup>2</sup>hr* TIJ 321  
 -s. of *qnt* KJA 215  
 -s. of *h<sub>dr</sub>* KJC 7
- wfd* *wafada* 'come as an ambassador', *wafd* 'envoy, embassy': HIn 646 Saf.;  
 Tham.? HU 774\*, HU 775; Hismaic TIJ 416, TIJ 446.
- wfš* Hismaic KJC 480\*.  
 -fa. of *ms<sup>1</sup>'d* KJC 480\*
- wqs<sup>2</sup>* *waqaša* 'spread on the body (a scab)', *waqš* 'scab': CIK 587,1 *Waqš*; HIn  
 647 Saf.; Hismaic JS 746, JS 753.  
 -fa. of (')*ys<sup>1</sup>* JS 746
- wqf* *waqafa* 'stand up', *wāqif* 'standing still': CIK 587,1 *Wāqif*; ID 265 *Banū*  
*Wāqif*; HIn 647 Saf.; Hismaic KJC 167.
- wly* *wly*, *walā* 'be adjacent', *waliya* 'rule', '*waliy* 'friend, master': Stark 85  
*wly*; HIn 650 Saf.; JS 35 (Tr.N).
- whb* *wahaba* 'give', *wāhib* 'giving'; CIK 582,1-584,1 *Wahb*, *Wāhib*, CIK 588,2  
*Wuhaib*; ID 36, ID 56 etc.; WR 458; BDrN 20 *Wihib* etc.; Cantineau 89  
*whb*, *whbw*; PNNR 24; Stark 85 *whb* ', *whby*, Stark 91 *yhyb* '; HIn 651  
 Lihyn, Saf.; Mixed WTI 12; Hismaic KJC 62, KJC 196, MNM a 4, TIJ 1.  
 -s. of [---] -s. of [*s<sup>1</sup>*] *'dlh* MNM a 4  
 -s. of *rfd* TIJ 1
- whb 'hwr* Cmpd., see *whb* and *'hwr*: Hismaic KJC 291.  
 -s. of *bzry* -s. of *ns<sup>2</sup>r* KJC 291
- whb 'l* Cmpd., see *whb*: CIK 584,1 *Wahbīl*; Cantineau 89 *whb 'l*; PNNR 24; HIn  
 651 Lihyn, Saf.; Hismaic KJB 182\*, KJB 392, TIJ 84, TIJ 234, TIJ 235,  
 TIJ 239, TIJ 451\*, TIJ 485.  
 -fa. of *'s<sup>1</sup>wr* TIJ 235  
 -s. of *dhkl* TIJ 485  
 -s. of *nhk* TIJ 84

*whbl* Cmpd., see *whb*: Hismaic KJC 581.

*whblh* Cmpd., see *whb*: CIK 584,1 *Wahlballah*; WR 458; Cantineau 89 *whb`lh*, *whb`lhy*, *whblhy*; PNNR 24; HIn 652, HIn 653 *Lihyn*, *Saf.*; Hismaic AMJ 43, AMJ 45, AMJ 49, AMJ 141, AMJ 148, AMJ 157, JS 675\*, JS 699\*, KJA 36, KJA 254\*, KJC 2, KJC 255, KJC 624, MNM a 2, TIJ 37, TIJ 70, TIJ 78, TIJ 85, TIJ 87, TIJ 145, TIJ 157, TIJ 190, TIJ 217\*, TIJ 230, TIJ 309, TIJ 368, TIJ 460, TIJ 484, TIJ 487.

-fa. of *[]tm* TIJ 157

-fa. of *s`lh* TIJ 85, TIJ 487

-fa. of *tmlhwr* -fa. of *hn`lh* KJC 2

-fa. of *s`dlh* TIJ 78

-fa. of *f<sub>sy</sub>* AMJ 148

-fa. of *mhrs`l* TIJ 145

-fa. of *wtr* TIJ 309

-fa. of *ydr* KJA 36

-s. of *d`n* AMJ 157

-fa. of *d`n* AMJ 141

-s. of *tm`bdt* -s. of *s<sup>2</sup>fr* -s. of *tm`bdt* TIJ 190

-s. of *tym* -s. of *hrgl* TIJ 460

-s. of *s`hl* -fa. of *bd* AMJ 43

-fa. of *hrgt* TIJ 484

-s. of *s`d* -s. of *wh--* TIJ 217\*

-s. of *s`d`l* -fa. of *s`d`l* MNM a 2

-s. of *qrb* KJA 254\*

-s. of *mr* KJC 255, TIJ 70

-s. of *y<sub>d</sub>* TIJ 368

*m<sub>h</sub>my* JS 699\*

-s. of *hn`[]mnt* -fa. of *-rgs<sup>2</sup>* TIJ 37

-s. of *hnlh* -s. of *hbb* -s. of *rg`* AMJ 45, AMJ 49

- whbn* See *whb*: CIK 584,1 *Wahbān*; Cantineau 89 *whbn*; PNNR 24; HIn 653 Saf.; Hismaic JS 623, MNM b 6, TIJ 252, TIJ 340.  
-s. of (*h*)*ms*<sup>2</sup> JS 623  
-fa. of *hlfh* -fa. of *mhrs*<sup>1</sup> MNM b 6
- whdt* *wahd* ‘low, depressed place’, *wahdah* ‘hollow, cavity’: HIn 653 Saf.; Hismaic NST 1, TIJ 304.  
-fa. of *hṣr* TIJ 304
- wyq* Hismaic LAU 21.
- y`l* See *w`l*, imperfect *ya`ila*: ‘*wl*, *āla* ‘return’: Hismaic KJC 201.
- yb* *yabba* ‘waste, ruin’: Hismaic KJA 150.  
-s. of *ns*<sup>2</sup>*r* -fa. of *s*<sup>2</sup>*br* KJA 150
- ybnn* See *bnn*: cf. HIn 656 *ybn*; Hismaic UR 4.
- ytr* See *wtr*: Cantineau 105 *ytyr* ; PNNR 34; HIn 657 Saf.; Hismaic KJC 297\*, LAU 12, KJC 297\*, TIJ 122, TIJ 303, TIJ 305, TIJ 332, TIJ 370, TIJ 380, TIJ 396, TIJ 404, TIJ 435, TIJ 456, WAM T 46.  
-fa. of *s*<sup>1</sup>*dl* KJC 297\*  
-s. of *bt* TIJ 122, TIJ 370, TIJ 380, TIJ 404  
-s. of *nbt* LAU 12, TIJ 303, TIJ 305, TIJ 332, TIJ 396, WAM T 46
- ygq* Hismaic KJC 297\*.
- yhld* See *hld*: CIK 589,2-590,1 *Yahḷud*; ID 35; WR 251; HIn 663 Saf.; Tham.C JS 130; Tham.C ? JS 65, JS 76, JS 140; Hismaic KJA 138\*.  
-s. of *bns*<sup>2</sup>*br* -fa. of *zhmn* KJA 138\*
- yd`* See *wd`*, *d`w*, *da`ā* ‘call’, *yada`a* ‘dye cloth red’, Syr. *yīda`* ‘know’: Stark 90 *yd`w*, *yd`y*, *ydy`*; HIn 663 Lihyn, Saf.; Tay. JS 538; Mixed JS 596; Hismaic HS 551.  
-fa. of *bd`zy* HS 551
- ydr* *ḍarra* ‘sprinkle salt on meat’, *ḍyr*, *ḍāra* ‘loathe’ or from *naḍara* ‘make a vow’, *naḍr* ‘vow’: cf. CIK 235,2 *Ḍarr*; cf. HIn 131 Saf. *tḍr*; Hismaic KJA 36, LAU 33, TIJ 225\*, WAM T 11.  
-fa. of *hrgt* LAU 33, WAM T 11  
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- s. of *km*      -s. of *gmhr* TIJ 225\*
- s. of *whblh*    -fa. of *'bd* KJA 36
- yḏ'*      See *yḏ'*: HIn 665; Hismaic TIJ 69.
- fa. of *hrgt* TIJ 69
- yḏmtn*      Hismaic KJC 720.
- yḏfn*      *rafana* 'be weak, remiss, flee away and rest, cool (anger)': Hismaic KJC 239, KJC 567.
- yzd*      See *zyd*: CIK 592,2-597,1 *Yazīd*; ID 53 etc.; WR 255; HIn 669 Tham.? HU 57; Hismaic TIJ 14a.
- ys<sup>l</sup>lm*      See *s<sup>l</sup>lm*. HIn 671 Saf.; Tham.? JS 17; Hismaic CTSS 2b.
- yẓr*      *ẓarra* 'cut off a fragment of hard stone' or from *nẓr*: Cantineau 103 *yṯwr*; PNNR 33; HIn 674 Saf.; Hismaic KJC 133, KJC 490, KJC 505.
- y'ly*      See *'ly*: CIK 590,1 *Ya 'lā*; ID 44; Cantineau 104, Cantineau 131 *y'ly*; PNNR 34; HIn 677 Saf.; Hismaic AMJ 151, HU 498, JS 694, WTI 11.
- fa. of *'hwr* AMJ 151
- fa. of *'ṯr* JS 694
- s. of *rs<sup>2</sup>* WTI 11
- s. of *w' l* HU 498
- y'mr*      See *'mr*: CIK 590,1-2 *Ya 'mar*, ID 106; WR 253; Cantineau 104, Cantineau 133 *y'mrw*; PNNR 34; HIn 677 Saf.; Hismaic MNM b 5.
- s. of *ns<sup>2</sup>l* MNM b 5
- yḡt*      See *ḡt*: ID 59 *Yaḡūt* (as idol mentioned in the Quran); Faris 1952: 9; Cantineau 104 *y'wt* D.N.; Stark 91 *y't*, *y'tw*; HIn 678 Saf.; Hismaic KJA 123, KJA 159, KJC 24\*, TIJ 315a WAM T 6\*.
- fa. of *ḥḅy* KJC 24\*
- s. of *'ṯsy* WAM T 6\*
- s. of *'wḏ* TIJ 315a
- yf'*      *yafa 'a* 'be grown up, adult', *yāfi'* 'adult, young man': CIK 587,1 *Yāfi'*; HIn 679 Lihyn, Saf., Tay. JS 460, Tay. JS 507, Tay. JS 524, Tay. JS 563 *bis*; Hismaic MNM a 4\*.
- s. of *whb*      -fa. of *s<sup>l</sup>'dlh* MNM a 4\*

*yqm* See *qm*; Cantineau 142 *yqwm*; PNNR 34; HIn 680 Saf.; Hismaic KJA 95, KJA 299\*, KJC 147c, KJC 149, LAU 34.  
-fa. of *s<sup>l</sup>r* LAU 34  
-s. of *'-y* KJA 299\*

*ykbr* See *kbr*: HIn 683 Saf.; Hismaic AMJ 13.

*yly* From *wly*?: HIn 683; Hismaic JS 630.  
-s. of *w<sup>l</sup>* JS 630

*yn<sup>ʿ</sup>* *yana<sup>ʿ</sup>* ‘ripen, be practicable’, *yāni<sup>ʿ</sup>* ‘ripe, red colour’, *yana<sup>ʿ</sup>* ‘red beads, red shells, cornelian’: CIK 590,2 *Yan<sup>ʿ</sup>*, *Yanā<sup>ʿ</sup>*; HIn 685 Saf.; Hismaic TIJ 62, TIJ 406.  
-s. of *f<sub>sy</sub>* TIJ 62  
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*s<sup>l</sup>mnn* -fa. of *bny*, KJC 626

*s<sup>l</sup>nr* KJA 80

*s<sup>l</sup>nm* KJB 39, KJC 136  
-s. of *dky* -s. of *'dkw*, KJC 742

*s<sup>l</sup>nn* KJC 697

*s<sup>l</sup>ny* -fa. of *khl*, KJB 135, KJC 389, 718, 722  
-s. of *gtt* -fa. of *khl*, KJC 443

*s<sup>l</sup>hr* KJC 606

*s<sup>l</sup>(h)m* KJA 126

*s<sup>1</sup>hñlh* -fa. of *-h'*, KJB 44

*s<sup>1</sup>yr* KJA 70, 75, 239, 291, 292, KJB 34, 35, 37, 181, KJC 94, 314, 357, 359, 518, 676a, 724, 743, 747  
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-fa. of *'bd*, KJA 320, KJB 82, KJC 290  
-s. of *ft*, KJC 675

*s<sup>2</sup>'wt* KJC 339

*s<sup>2</sup>b* KJA 268  
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*s<sup>2</sup>bt* -s. of *wtr*, KJB 19

*s<sup>2</sup>br* -s. of *yb* -s. of *ns<sup>2</sup>r*, KJA 150

*s<sup>2</sup>brmt* KJC 554  
-s. of *s<sup>1</sup>m'n* -s. of *qn*, KJB 107

*s<sup>2</sup>by* -fa. of *glb*, KJC 395

*s<sup>2</sup>g'* KJB 94

*s<sup>2</sup>hh* -s. of *'bd*, KJC 125

*s<sup>2</sup>r* KJA 248

*s<sup>2</sup>rş* KJB 29

*s<sup>2</sup>şr* KJA 242, KJB 59, KJC 654  
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*s<sup>2</sup>'n* -fa. of *ftyt*, KJC 690

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*s<sup>2</sup>kmlh* -fa. of *grmlh*, KJC 200

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*nms<sup>1</sup>* KJB 50  
*nhb* KJA 42, 45, 96  
*nht* KJA 29  
           -fa. of *tm 'l*, KJA 202  
                   -fa. of *bgt*, KJC 508  
           -fa. of *hdmn*, KJA 231  
           -s. of *'gnt* -fa. of *grtm*, KJA 83, 270, KJC 75  
*nhk* -fa. of *'l*, KJC 597

*nhl*° KJC 463  
*nwy* -fa. of *zrt*, KJC 620  
*hbt* KJA 121  
*h̄m* KJC 422  
*hg* KJC 676  
*hgn* KJB 157  
*hd* KJC 170  
-s. of *s<sup>l</sup>m n*, KJC 539  
*hḏr* KJA 56  
-fa. of *w l*, KJC 7  
*hr* KJC 352  
*hs<sup>l</sup>* KJA 218  
*hkdn* KJC 500  
*hkn* KJC 276  
*hm* KJC 369  
*hmr*° KJB 180  
*hml* -fa. of *gṯt*, KJC 443  
*hn* -fa. of *mgny*, KJB 70  
*hn*° KJA 23, 28, 157, 197, 351, KJB 102, 106a, 139, KJC 86, 93, 194, 240, 344, 379,  
576, 623, 679  
-fa. of *tnn*, KJA 48  
-s. of *zḏqm*, KJA 27, 99, 300, KJB 105, 173, 177  
-fa. of *tnn*, KJC 758  
-s. of *zḏqm* -s. of *'bd* -s. of *'kl*, KJB 110  
*hn lh* KJC 31, KJC 557  
-s. of *tmlḥwr* -s. of *whblh*, KJC 2  
-s. of *wdd l* -fa. of *zdlh*, KJC 5  
*hn̄n*° KJC 710a

*hhd* KJC 663  
*hwn* -fa. of *mġny*, KJB 116  
*hyġd* KJC 243  
*w'l* -s. of *s'dlh*, KJB 179  
       -s. of *hdr*, KJC 7  
*wb* KJA 61, 339, 754  
*wtr* KJB 48  
       -fa. of *ħrgt*, KJA 30  
       -fa. of *s<sup>2</sup>bt*, KJB 19  
*wgdt* -fa. of *[t]m*, KJA 355  
       -fa. of *tm*, KJC 218  
*whġ* -s. of *dky*, KJA 212, KJC 315  
*whf* KJB 113a, KJC 102, 610  
*wdd* -s. of *'lt*, KJA 228  
*wdd'l* -s. of *blqt*       -fa. of *hn'lh*, KJC 5  
*wrl* -s. of *'kl*       -fa. of *qn*, KJA 138  
       -s. of *qn*       -fa. of *qn*, KJA 31  
*ws'lq* KJC 689  
*wd'* -s. of *zhmn*       -fa. of *znn*, KJA 138  
*w'd* -fa. of *ħzyt*, KJA 318  
*w'l* KJC 346  
       -fa. of *krh*, KJC 280  
       -s. of *qnt*, KJA 215  
       -s. of *hdr*, KJC 7  
*wfš* -fa. of *ms'l'd*, KJC 480  
*wqf* KJC 167  
*whb* KJC 62, 196

*whb ḥwr* -s. of *bzry* -s. of *ns<sup>2</sup>r*, KJC 291

*whb ḥ* KJB 182, 392

*whbl* KJC 581

*whblh* KJC 624

-fa. of *tmlḥwr* -fa. of *hn ḥh*, KJC 2

-fa. of *ydr*, KJA 36

-s. of *qrb*, KJA 254

-s. of *mr*, KJC 255

*y ḥ* KJC 201

*yb* -s. of *ns<sup>2</sup>r* -fa. of *s<sup>2</sup>br*, KJA 150

*ytr<sup>o</sup>* -fa. of *s<sup>1</sup>dl*, KJC 297

*ygq* KJC 28

*yḥld* -s. of *bns<sup>2</sup>br* -fa. of *zhmn*, KJA 138

*ydr* -s. of *bd* -s. of *ydr* -s. of *whblh*, KJA 36

-s. of *whblh* -fa. of *bd*, KJA 36

*ydmtn* KJC 720

*yrfn* KJC 239, 567

*yḥr* KJC 133, 490, 505

*yḡt* KJA 123, 159

-fa. of *ḥby*, KJC 24

*yqm* KJA 95, KJC 147c, 149

-s. of *'y*, KJA 299

Genealogies which occur in both the *Wādī Judayyid* texts and in other parts of the *Ḥismā* desert of Jordan:

*ḥ ḥ bn ḥ ḥ* KJC 282

“ AMJ 114 *Wādī Ḥafīr*, *Jabal 'Amūd*

*'s<sup>1</sup>mnt bn ḥrm bn mtr* KJA 84 etc.

“ “ TIJ 83 E. side of *Wādī Ramm* 3049 II 353736

'n 'm bn brd KJA 190 etc.

'n 'm bn br[d] AMJ 68 *Wādī Hafīr*

ḥgg bn bglt KJB 77, KJC 5 + additional generations

“ AMJ 52 *Wādī Hafīr*

s<sup>2</sup>brmt bn s<sup>1</sup>m 'n bn qn KJB 107

“ “ TIJ 269 *Ain al-Wujayhāt* 3049 II 343769

lt bn wdd KJA 228

“ AMJ 76 *Wādī Hafīr*

lyn bn qnt KJB 121

lyn bn qnt bn n 'my bn rbqt bn 'rk bn 'bd AMJ 131 *Wādī Hafīr*

k 't bn [g]fft bn bnyt bn 'mdn KJC 147d

w k 't bn gff[t] htt AMJ 58 *Wādī Hafīr*

lt bn 's<sup>1</sup>lm KJA 37

“ AMJ 79, 117 *Wādī Hafīr*

mty bn rf'y KJA 250 etc.

“ TIJ 298 *Ain al-Wujayhāt* 3049 II 34369

## PUBLISHED THAMUDIC E TEXTS

AMJ

The AMJ texts listed below are those that have been published by Dr. W. Jobling in various preliminary reports on the work of the 'Aqabah-Ma'ān survey. Because the publication of the texts is so dispersed I have included them all, even when I have nothing to add to Jobling's reading. There are several texts that appear on the published photographs that have not been read by Jobling, these are included as well. The texts that are now in the Amman and Kerak museums have been checked by Mr Michael acdonald and myself, otherwise, the readings are made on the basis of the published photographs. There are some inscriptions collected by the survey and now in the museums that have not been published, these have been given a number although no comment has been made on them. The texts have been given the *siglum* AMJ ('Aqabah-Ma'ān) with the first letter of the editor's name attached to the end. This is to prevent confusion with the works of Father A. Jamme where a J is prefixed to the abbreviations of his publications.

111 = Jobling 1982(a) Pl. LVI = TJS 371

- 1 Jobling 1982(a): 202 n.6 + Pl.LVII  
Jobling 1983(c): 32, <sup>or</sup> Fig.8.  
*l rī bn tm*
- 2 Amman Museum Reg.No. J.14202.  
Unpublished. The text is mentioned in Jobling 1982(a): 202 and Macdonald 1980: 200.
- 3 Jobling 1982(b):469 + Pl.112,3.  
*l 'brq bn ḥddn bn tmlh*
- 4 Kerak Museum Reg.No. 82-300.  
Jobling 1983(a): 189 + Pl.XXXV,1 (S.A. 06B 31)  
Jobling 1982(b): 469 + <sup>pl.</sup>113,4.

l šwm

The first letter is a š rather than h as read by Jobling.

5 Jobling 1983(a): 192 + Pl. XXXVIII (W.L. 14B/4)

Jobling 1982(b): 469 + 113,5

l tm's tsrt<sup>š</sup> f byt w dy

By tm's -----and he spent the night and took refuge

The interpretation of the central part of the text is uncertain. The eleventh letter might be a š as read by AMJ although it would be an unusual shape. The curved top of the letter might have been added later, in which case the letter would be z. byt, cf. Ar. bāta 'spend the night'. dy might be translated from Ar. dwy, dawā 'take refuge, come by night'. One would expect the second radical to be represented orthographically in either the perfect or active participle, although dayy occurs in Ar. as a verbal noun, cf. the occurrence of dy in KJC 46. — *Zusatz*

6 Kerak Museum Reg.No. 82-301

Jobling 1983(a): 192 + Pl. XXXVII,2

l šm

7 Jobling 1983(a): 192 + Pl. XXXVI,2

Jobling 1982(b): <sup>Pl.</sup> 113,6; Jobling 1983-84: 270 Fig. 27

l hgg

The text is painted on to the rock.

8 Jobling 1983(b): 205 + Pl. XL,2 (AM 83/26B/17)

Campetti and Löwenstern 1983: Pl. XXXVIIId

w šhdd h††

And šhdd is [the] inscriber

9 Jobling 1983(b): 205 + Pl. XLIV,1 (AM 83/20B/18A)

'lq

The text is not Tham.E.

10-13 Kerak Museum Reg.No. 83-358

Jobling 1983(b): 205 + Pl. XLIV,2 (AM 83/35B/6

Nos.1-4)

10 = 1 l zhwd bn lhd

*this remains so.*

Appendix 2

The second letter consists of two parallel lines joined by a short stroke across the middle.

11 = 2    *h ḏšry ḏ ḏḃ<sup>c</sup>*

*o ḏšry [grant ?] to ḏḃ<sup>c</sup>*

Macdonald 1986: 111 + 142 n.75 mentions the deity's name *ḏšry*.

The text turns at a right angle after the *l* and the last three letters are read in the edition with AMJ 12. The *l* has not got a hook and the second letter of the proper name is a slightly curved stroke. It is different from the *š* and *r* of the text, which are both quite distinctive, and, in this instance, I would suggest reading a *b*. For this type of prayer, see Ch.4.C.3.

12 = 3    *fbr*

The text reads down towards the end of AMJ 11. Possibly AMJ is correct in suggesting that the first letter should be interpreted as 'and' in which case the text would read *f br* 'And *br*'. This would be the first instance of a name being introduced by *f*, although the particle introduces a verb in KJC 140 and there are several instances where *w* occurs at the beginning of a text before a name, see Ch.4.A.3.

13 = 4    *l ykbr*

14    Kerak Museum Reg.No. 83-359

      Jobling 1983(b): 205 + Pl.XLV,1 (AM 83/35B/7)

*bnḥmr*

15-24 Kerak Museum Reg.No. 83-357

      Jobling 1983(b): 206 + Pl.XLV,2 (AM 83/30/8A nos.1-10)

15 = 1    *l krt [] b*

There is a dot after the *t* which I would take as extraneous and a *b* inscribed below the *t* of the name which might be a start at continuing the text, abandoned because of the lack of space.

16 = 2    *l 'wḏ*

Appendix 2

The last letter is a slightly wavy line. It is possible that it should be read ṣ̌.

17 = 3 l ẉtr

The w has been partially hammered over.

18 = 4 l qnt

19 = 5 l m<sup>c</sup>n

20 = 6 l ʾkbr

See AMJ 23.

21 = 7 l nšg

22 = 8 AMJ reads š<sup>c</sup> but I think the line and circle are probably not a text, cf. the lines to the left of AMJ 18.

23 = 9 bn ḥd[ll]

There is a dot after the ḥ but it does not appear to be as definite as the rest of the letters. I think it is quite likely that this a continuation of AMJ 20, judging by the technique of inscribing, although such a reading would only make sense on the assumption that AMJ 21 and 24 were inscribed first leaving ʾkbr little space to write his patronymic directly after his name.

24 = 10 l mll

The first letter has not got a very distinctive hook and I would read the last two letters as l rather than ṣ̌, as in the edition.

25 Kerak Museum Reg.No. 83-361

Unpublished.

26 Kerak Museum Reg.No. 83-360

Jobling 1983(b): 206-207 + Pl. XLVI,1 (AM 83/40B/31)

[ll] ḡb<sup>c</sup>t bn ng(y)

The rock has been broken since being taken to the museum.

27 Kerak Museum Reg.No.81-299

Unpublished.

28 Jobling 1983(a): 188 + Pl.XXXIV

The text is not read by AMJ. It is not Tham.E.

29-30 Amman Museum Reg.No. 14540.

Unpublished.

- 31 Jobling 1984 (a): 195 + Pl.XLI,1 (AM 84/48/28-29)  
*l 'swr*
- 32-41 Jobling 1984 (a): 195-197 + Pl.XLI,2 (AM 84/54/11  
 nos.2-11); Jobling 1984(c); <sup>2</sup>Pl.86.2
- 32 = 2 *l 'm' l* 425-427
- 33 = 3 *l dll*
- 34 = 4 *l qršm*

The š is indistinct on the photograph.

- 35 = 5 *l hb' t bn 'mr*
- 36 = 6 *l bršt bn š' dt*
- 37 = 7 *l 'srk bn zd' l*
- 38 = 8 *l 'qm*
- 39 = 9 *l ftht bn 'c*
- 39a = 9 *l tm' l*

AMJ reads 39 and 39a as *ftht bn 'šk mt 'ftht* son of 'šk has died'. There is clearly a *l* before the *f* on the published photograph and I would read the first nine letters as one text. It is either unfinished or possibly a further letter is obscured by the long hammered line after the *'c*. The remaining letters are inscribed in a different technique to those above and do not belong to them. They should be read from right to left as *l tm' l*. The *l* before the *t* is clear on the photograph.

- 40 = 10 *l tm' l*

AMJ 39a, which also reads *l tm' l*, is written directly after this text.

- 41 = 11 *l 'mrt bn 'm' t*

The last name is not on the photograph and cannot be checked.

- Jobling 1984 (a): 197-198 + Pl.XLII (AM/84/56/7); 1984(c) 427-428
- 42 *h' trsm s' d h!f w 'ly w 'd w gdd*

AMJ's reading cannot be checked on the published photograph. The text is most probably Tham.B.

- 43-44 Jobling 1984 (a): 198 + Pl.XLII,2 (AM 84/52/30 nos.

1-2)

43 = 1 l 'bd bn whblh bn shl

44 = 2 l mn' t bn mr'gd bn mn' t bn 'fšy

45-50 Jobling 1984 (a): 198-200 + Pl.XLIII,1 (AM 84/52/MB nos.1-6)

45 = 1 l whblh bn hnlh bn ḥbb bn rg<sup>c</sup>

46 = 2 l ḥbb bn bnlh bn ḥbb w dkr dšr škmlh w ḥbb ḥtt

By ḥbb son of bnlh son of ḥbb; and may dšr remember škmlh, and ḥbb is [the] inscriber

= AMJ 147. See Ch.4.C.1, for this type of prayer.

47 = 3 l 'rš

48 = 4 l gḥš ? bn qbbt

The reading cannot be checked on the photograph. AMJ has *ihs* for the first name where presumably the first letter should be corrected to *g*. Possibly *s* is a misprint for *š* in the text of the edition, *gḥš* is a fairly common name in the Tham.E texts from this area, see the Index of names.

49 = 5 l whblh bn hnlh bn ḥb(b) bn rg<sup>c</sup> b---

The last letter of the third name looks like a *k* in the photograph but the name *ḥbb* is clear in AMJ 45 which has the same genealogy. The end of the text cannot be checked from the photograph.

50 = 6 l k<sup>c</sup>b

The first letter is indistinct on the photograph.

Jobling 1984 (a): 200 + Pl.XLIII,2 (AM 84/45/33)

51 l 'm' l bn 'mrt

52-53 Jobling 1985: 214-215 + <sup>Fig. 2.</sup> Pl.XLIII (AM 83/37/22 nos.1-2); Jobling 1984(b): 46-47 + Pl.4 AM 83/37B/22

52 = 1 w ḥgg bn bglt ḥtt kll

And ḥgg son of bglt is [the] inscriber of all [of it]

53 = 2 l 'mn bn smdt <sup>Fig. 3</sup> ~~Fig. 3~~54-56 Jobling 1985: 215 + <sup>1</sup> Pl.XLVI (AM 85/93/25 nos. 1-3)

54 = 1 w thbb ḥtt

And *tḥbb* is [the] inscriber

The text is not by a woman as suggested by AMJ as the word *ḥtṭ* does not have a feminine ending.

55 = 2 *w ḡlmt ḥtṭ h w<sup>c</sup>l kll*

And *ḡlmt* is the inscriber of the ibex all [of it]

The second letter which has a distinct curving tail is a *ḡ* and not a *s*.

56 = 3 *l ḥglt*

AMJ drawings Jobling 1985: 215 + Pl.XLVII (AM 85/83/15)

57-66 Jobling 1985: 215 Pl.X I (AM 85/ nos.1-2).  
*+ Fig 4* *100 12 + F14 4*

Only two of the texts in the photograph have been read by AMJ, AMJ 57-58.

57 = 1 *l k<sup>o</sup>t h gml*

By *k<sup>o</sup>t* is the camel

58 = 2 *w k<sup>o</sup>t bn ḡfflll ḥtṭ*

And *k<sup>o</sup>t* son of *ḡfflll* is [the] inscriber  
*It is possible that "t" should be restored at the end of the patronym.*  
The *t* has been restored in the patronym on the basis  
of the name in KJC 147d. *of the KJC 147d*

59 *[ll] mhd*

Written between the neck of the large camel and its hump. An initial *l* is probably obscured by the rein of the camel.

59a *l k<sup>o</sup>t*

Below AMJ 59. The second letter might be a *ṭ*, although, probably, the apparent lower arm belongs to the outline of the camel. There is a line after the *ṭ* but it is less distinct than the rest of the letters.

60 *l ḥwr*

61 *l ḡdlt*

62 *l mgs*

63 *l zhr*

64 *w (n)ṣ ṣgy f bt blgt 'l h ḥml*

And *ṣgy* fled and was [here] at dawn on the tract of sand with pasture

Appendix 2

The second letter is rather long and slightly curved. It might be a *r* facing backwards but it is more likely that the lower 'nick' is a chip that flaked away during the inscribing of the dash of a *n*. The *b*'s are all facing downwards even though the text is written horizontally. *nṣ*, cf. Ar. *nāṣa* 'flee'. Ar. *bāta* means 'spend the night' (cf. *byt* in AMJ 5) but, if it is translated with that meaning here, it is difficult to see how the rest of the text should translate. Perhaps it should be taken here with the meaning 'was', cf. Lane 279b, *bāta bimawḍi' kaḏā* 'he was in such a place'. *blgt*, cf. Ar. *baljah* 'the light of dawn'. The word would be an adverbial accusative. It is less likely that *b* should be taken as the preposition *bī* with the meaning 'with' and *lgt* read either as a proper name or as a substantive, cf. Ar. *lujjah* 'a numerous assembly, troop'. Ar. *hamīlah* means 'a tract of ground producing good pasture or trees' and probably *hml* should be translated here with a similar meaning. *hmlt* occurs in Saf. WH 1771, 3093, 3691b and 'hml in ISB 438. *It possibly probably occurs in K5B 21.*

65 *l gšmt*

Written down to the right of the rump of the camel.

66 *l mr'zy bn mskt*

The *t* is indistinct on the photograph.

67-70 Jobling 1985 : 216-217 + Pl.XLV (AM 85/100/12). <sup>+ Fig. 5 /49/1</sup>

Only one text, AMJ 67, is read in the edition.

67 *l zḥn bn ---- bn 'm hḥḥ gml*

By *zḥn* son of ---- son of 'm is the drawing of a camel

The first *n* is clear on the photograph. The second name is completely covered by a more recent drawing of a camel. *zḥn bn bnyḥ bn 'm* occurs in an unpublished text from the north of the area.

68 *l 'n'm bn br*

There is no letter after the *r* in the photograph but

the name 'n<sup>c</sup>m bn brd occurs frequently in the Wādī Judayyid texts.

69 l k<sup>c</sup>m bn s<sup>c</sup>d bn zk-

It is possible the third name continues.

70 l ḏḏ<sup>o</sup>'yl

The second and third letters are circles with lines at either end but not going through them. Both letters might equally be q's. The tail of the y is indistinct.

71-75 Jobling 1986(b): 243 + Fig.98-99 (AM 85/96B/16 nos. 1-5)

71 = 1 l ḥrs bn qdm bn r<sup>c</sup>

72 = 2 l zdlh

73 = 3 l bnn

74 = 4 l b<sup>o</sup>lh

As AMJ, although it is possible the second letter should be read r.

75 l grt ḥḏḏ bn zdmnt

By grt is [the] drawing son of zdmnt

I would read the patronym at the end of the text rather than after the first name as AMJ, see Ch.4.B.2.

76-101 Jobling 1986(b): 243 + Fig.100-101 (AM 85/91B/6 nos.1-25); AMJ 101 is not read in the publication.

76 = 1 l <sup>c</sup>lt bn wdd

77 = 2 l <sup>c</sup>mrn bn fḏ

It is possible the text continues under a drawing of an ibex.

78 = 3 l 'šrs

79 = 4 l lḏ bn 'slm

80 = 5 l 'rš

AMJ's reading of the final letter as s is probably a misprint.

81 = 6 l mr'lh

82 = 7 l ḏr

83 = 8 l <sup>c</sup>wḏlh

84 = 9 l m(r)

The *r* is slightly damaged.

85 = 10 *l mṭī*

The final *l* is less distinct than the other letters of the text.

86 = 11 *l srqt*

It is possible that *bn ngr* written to the right belongs with this name and not with AMJ 87.

87 = 12 *l bnbsr bn ngr*

See under AMJ 86.

88 = 13 *l lb' t*

89 = 14 *l btlt*

90 = 15 *l slmt bn 'mr' l*

91 = 16 *l mrḥt*

92 = 17 *l bthdt*

The reading of this seems clear on the photograph, although I would read it as a compound name rather than translate *bt* as daughter. The name would nevertheless be feminine and parallel to masculine names compounded with *bn*.

93 = 18 *l rhs bn sby*

AMJ reads *sry* for the last name, however, comparison of the letter with the *r* and *b* suggests it is a *b*.

94 = 19 *l tkī*

95 = 20 *l mr'lh*

96 = 21 *l ṭw' t*

97 = 22 *ll ḥy (b)n g' n*

AMJ reads *d yzng (?)* and translates 'This is *yzng*'. The *d* in the edition is probably a misprint for *ḍ*, although I would prefer to read the letter as *ḥ*. The fourth letter is not a *z*, although, again, this might be a printing mistake for *ḥ*, which would be a possibility. I think, however, the letter is more likely to be a badly formed *b*. The ' and *n* at the end are not entirely clear on the photograph.

98 = 23 *l fḏḥ*

Appendix 2

There does seem to be a *l* before the *f*, although it is rather short. *fđh* is a proper name and not, as AMJ seems to suggest, a substantive meaning 'disgrace' or 'dawn'.

99 = 24 *l b!'*

100 = 25 *l skn*

The second letter may be a *r* as the tail seems to be shallower and not quite attached to the rest of the letter.

101 *l qn*

The text is not read by AMJ. It is written above and slightly to the left of AMJ 100.

102-103 Jobling 1986(a): 261 + Pl.XLVIII,1 (AM 82/9B/15 nos.1-2)

102 = 1 *l 'bd*

103 = 2 *l ngm bn 'slh*

104 Jobling 1986(a): 262 + Pl.XLVIII,2 (AM 83/32B/10)

*l bnt bn zd' l d' l 'mt*

By *bnt* son of *zd' l* of the tribe of *'mt*

105 Jobling 1986(a): 261-262 + Pl.XLIX,1 (AM 83/32B/7)

*l mr bn 'hđ*

106-109 Jobling 1986(a): 262 + Pl.XLIX,2 (AM 83/32B/15 nos.1-4)

106 = 1 *l grm*

107 = 2 *l 'rš bn fl!*

108 = 3 *l đr*

109 = 4 *l nhm bn dql*

110 Jobling 1986(a): 262 + Pl.L,1 (AM83/36B/26)

*l ššrt bn 'rš*

111 Jobling 1986(a): 263 + Pl.L,2 (AM83/36B/29)

*l ššrt h!!*

By *ššrt* is [the] drawing

112-114 Jobling 1986(a): 263 + Pl.LI,1 (AM85/71B/30 nos.1-3)

112 = 1 *l hrb bn qrḣ bn*

The reading of the second *r* and *h* are doubtful. The text appears to be unfinished.

113 = 2 *l š<sup>c</sup>lh*

114 = 3 *w 'h<sup>b</sup> bn 'n<sup>l</sup> h<sup>††</sup> kll*

And 'h<sup>b</sup> son of 'n<sup>l</sup> is [the] inscriber of all  
[of it]

115-116 Jobling 1986(a): 263 + Pl.LI,2 (AM 85/99B/21  
nos.1-2)

115 *l šn<sup>t</sup>*

116 *[ll] {s<sup>c</sup> dn bn ng<sup>t</sup>*

117 Jobling 1986(a): 263 + Pl.LII,1 (AM 85/83B/19)

*l l<sup>†</sup> bn 'slm*

118-119 Jobling 1986(a): 264 + Pl.LII,2 (AM 85/87B/14  
nos.1-2)

118 = 1 *l khlt*

119 = 2 *l 'swr bn sr*

120 Jobling 1986(a): 264 + Pl.LIII,1 (AM 85/97B/8)

*l 'ršlh bn nhq bn 'ršlh*

Despite the commentary in AMJ the letters are quite clear, the only doubtful one being the second *r* which is much larger than the first.

121 Jobling 1986(a): 264 + Pl.LIII,2 (AM 85/83B/27)

*w tm bn w<sup>c</sup>l h<sup>††</sup>*

And *tm* son of *w<sup>c</sup>l* is [the] inscriber

122-124 Jobling 1986(a): 264 + Pl.LIV,1 (AM85/96B/15  
nos.1-3)

122 = 1 *l bnn*

123 = 2 *l ḡbn*

The second letter is most likely a *ḡ* with the inner circle filled in rather than an *c* with a dot in the middle, see Ch.2.A under *ḡ* and Ch.2.E.2. AMJ reads *d* for *ḡ* which is presumably a misprint. The third letter might be a *r* rather than *b*.

124 = 3 *w h ḡšry (l) m<sup>c</sup>zy*

And O *ḡšry* [grant ?] to *m<sup>c</sup>zy*

Appendix 2

The *h* was originally left out and has been added to the left of the *w* and *ḏ*. AMJ reads the text *w h ḏšry r mʿz* and translates it 'And O *ḏšry* see (the) goats'. It is most unlikely that the imperative of the verb *raʿā* 'see' would lose the medial radical *ʿ* despite the orthography in Ar. (Wright I: 93) I would prefer to emend the letter to *l*. There seems to be a *y* after the *z* which is not read by AMJ.

125-130 Jobling 1986(a): 265 + Pl.LIV,2 (AM 85/74B/23 nos. 1-4)

125 = 1 *l wtr bn ʿm*

126 = 2 *l bnḥrb*

The *l* seems to be less definite than the rest of the text.

127 = 3 *l ʿkbr*

128 = 4 (*w*) *l nṣt bn smn*

And by *nṣt* son of *smn*

There seems to be 'half' of a letter *w* running into the back of the initial *l*, possibly the two letters are intended to form a monogramme. The depth of the curve of the eighth letter suggests that it is more likely to be a *s* than a *r* as in the edition. There seems to be a tail, slightly shallower than the rest of the letter, coming out at an angle.

129 = 5 *l ḡtḥ*

The second letter is clearly a *ḡ* and not a *k* as in the edition.

130 = 6 *l skrn bn mbʿl*

The dot read as *n* by AMJ at the end of the last name seems to be much shallower than the rest of the text and I think it is probably natural.

131-133 Jobling 1986(a): 265 + Pl.LV,1 (AM 85/65B/14) nos.1-3

131 = 1 *l ʿlyn bn qnt bn nʿmy bn rbqt bn ʿrk bn ʿbd*

132 = 2 *l smdt bn zdlh bn hnʿlh*

133 = 3 *sm<sup>c</sup>t dšry l šš-*

That *dšry* may listen to *šš-*

AMJ reads the text *sm<sup>c</sup>t dšry kllh* and translates 'May you hear O *dšry* [all of it (?)]'. The letter after the *y* is clearly a *l* in the photograph and the next two letters are straight lines which are most probably to be read as *š*'s. The last letter appears to be done in a different technique to the rest of the text, although it might be a *s* or a *h* as read in the edition. For this type of prayer, see Ch.4.C.4.

134-140 Jobling 1986(a): 265 + Pl.LV,2 (AM 85/73B/15) nos.

1/ 7

134 = 1 *l wtr bn fht bn z--*

It is not possible to check the reading from the photograph.

135 = 2 *l škmlh bn s<sup>c</sup>d bn ngm*

136 = 3 *l mslm w slm*

By *mslm* and *slm*

The reading seems to be clear on the photograph.

137 = 4 *dšrt lt 'l<sup>c</sup>n w wtr h{}*

May *lt* remember *'l<sup>c</sup>n*, and *wtr* is [the] inscriber

The reading cannot be checked on the photograph. It is possible the seventh to tenth letters should be divided up as *'l<sup>c</sup>n* and translated 'the tribe of *'n*'.

138 = 5 *l mr bn zr<sup>c</sup>lh d 'l mzn*

By *mr* son of *zr<sup>c</sup>lh* of the tribe of *mzn*

139 = 6 *l fgt bn šd*

The text is not legible from the published photograph. The last name appears as *sd* in the edition which is presumably a misprint for *šd*.

140 = 7 *l slm bn nhq*

141-142 Jobling 1984(b): 45/ 46 + Pl.3 (AM 83/38B/22)

141 *l 'd<sup>c</sup>n bn whblh bn 'd<sup>c</sup>n*

142 *l grmlh*

143-149 Jobling 1984-1986. I have not seen this

publication and the readings are based on the facsimiles reproduced in Jamme 1988: 164.

- 143 *w d<sup>c</sup> ḡšry zmlt w ḡr ḡt̄t̄*  
 And may ḡšry call *zmlt*, and ḡr is [the] inscriber  
 See Ch.4.C.2.
- 144 *w d<sup>c</sup> ḡšry sr*  
 And may ḡšry call *sr*  
 See Ch.4.C.2.
- 145 *zr<sup>c</sup> ḡšr ḡty ‘bd ḡt̄t̄*  
 May ḡšr make ḡty sound and strong, ‘bd is [the] inscriber

There is no *w* before the name ‘bd. See Ch.4.C.5 for this type of prayer.

146 *l ‘bdḡšry*

~~147 = AMJ 46~~

- 14 7 *l bnt bn ḡn̄t̄ bn ’fšy w ḡkrt lt ’fšy w ‘lmllh w ‘qrb w ‘wḡ w š[ly]‘n kllhm w bnt ḡt̄t̄ ḡ ’fšy*  
 By *bnt* son of ḡn̄t̄ son of ’fšy; and may *lt* remember ’fšy and its chief and ‘qrb and ‘wḡ and our followers all of them, and *bnt* is [the] inscriber, who is of ’fšy

All the *f*'s of the text are squiggly lines with more than three indentations which is unusual. AMJ's copy has a dot between the *m* and *h* of the second word after *lt*. As there is no photograph available to me I have not been able to check the reading. If the dot is intentional, to be read as *n*, then the letters are difficult to explain (see Jamme 1988: 171). The word ‘*lmh* might be a name in which the final *h* is used instead of *t* for *tā’ marbūḡah* (see Ch.3.A.8) but it seems more likely that ‘*lm* is a substantive ‘chief’ (cf. Ar. ‘*alam*) and *-h* the third person pronominal suffix referring to ’fšy which would then be a tribal name or the name of whichever social group is implied by the expression ḡ ’fšy ‘who is of ’fšy’

Appendix 2

which occurs at the end. š<sup>c</sup>n poses a problem. The n is the first person plural pronominal suffix and the following *klh*m indicates that the substantive is a plural. The plural form 'šy<sup>c</sup>' occurs in KJA 36 and KJC 641 and it is possible that here the author left out both the ' and y, although it is perhaps more likely that he would have left out only one letter. In Ar. the word *sī'ah* 'follower' has two plurals, 'ašyā<sup>c</sup>' and šiya<sup>c</sup>, and this text suggests that both might have been in use in the dialect. If that is the case, then the word <sup>my</sup>would more correctly be translated 'followers' rather than 'companions' (as it is usually translated in Safaitic, Winnett and Harding 1978: 629) from Ar. šay<sup>c</sup> which only has the plural form 'ašyā<sup>c</sup>'. Further interesting features of the text is the use of d alone to introduce the author's affiliation to 'fšy at the end and the fact that the author's grandfather's name is the same as the name of the social group in the prayer and the one the author ascribes himself to.

149 l fšy bn whblh w dprt lt mn<sup>c</sup> w 'fšy w nšrlh

By fšy son of whblh; and may lt remember mn<sup>c</sup> and 'fšy and nšrlh

See Ch.4.C.1.

150 Jobling 1983-1984: 269, Fig. 24

= SSA 23 check

l bnmt

The rock is chipped after the t and the text might continue.

150-152<sup>3</sup> Jobling 1983(d): 322, Fig. 7 (AM83/38B/26,27,28)

150 l m(t)m

The t is a badly formed grid.

152<sup>1</sup> l 'hwr bn y<sup>c</sup>ly

152<sup>2</sup> l zydt bn 'hwr

154<sup>3</sup> l 'hwr bn mḥrt

155<sup>4</sup> l 'yly bn nsṭ

The s is doubtful.

15 ⚡ Jobling 1983 (d):322, Fig.8 (AM83/38B/35)

sr checked.

not checked

i syh htt

By syh is [the] drawing

157<sup>b</sup>-158<sup>7</sup> Jobling 1983(d): 323, Fig.9 (AM83/38B/36)157<sup>b</sup> l rmnn158<sup>7</sup> l whblh bn 'd'nCSP

2 ---lm bn tmdšr bn flgt bn wtr bn šrm w dkr̄t lt šrm w tm w 'm w 'sd w ḥ(d)

---lm son of tmdšr son of flgt son of wtr son of šrm; and may lt remember šrm and tm and 'm and 'sd and ḥ(d)

Knauf 1985: 205 n.4: tmdšr

Written on a tripod saucer. The š's in both cases of the name šrm look as though they are slightly doubtful copies.

3 i --- w 'sd ---

Both this and CSP 3 ii are written on a a piece of plaster or gypsum.

3 ii 1.1 ['] or [t]dq̄-

1.2 tmnyḥ-

1.3 --ḥ

cf l.2

See CSP 3 i. If the second letter is m, as read by CSP, then the outline of the letter in the copy seems to be represented in a different way to the lines of the other letters.

CTSS

1a Amman Museum Reg.no. J 14099

l mkr bn rš't w dkr̄t lt 'mr w s'd'l w w'l w ḥlf w fš w 'šm w lws w ḥzmt w 'sd w grmlh w 'ys w bn'mt

By mkr son of rš't; and may lt remember 'mr and s'd'l and w'l and ḥlf and fš and 'šm and lws and ḥzmt and 'sd and grmlh and 'ys and bn'mt

The letter read as š is squiggly. Possibly it

should be read as a *f* even though it has more curves than the other *f*'s in the text. The name *rf't* is well attested in Saf. (HIn: 283).

1b Amman Museum Reg.no. J 14099

l ḡnm w bn'r

By ḡnm and bn'r

The ḡ is doubtful in the photograph.

2a Madaba Museum Reg.no. 297

--b byn w ḡkrt l(t) 'r w 'sll ---(w) 'bṣr w qr(')

--- byn; and may lt remember 'r and 'sll --- and 'bṣr and qr(')

2b Madaba Museum Reg. no. 297

-<sup>c</sup>d w w<sup>c</sup>d w yslm w 'zd w '--- w (b)(r)'

-<sup>c</sup>d and w<sup>c</sup>d and yslm and 'zd and '--- and (b)(r)'

CTSS reads w<sup>c</sup>d and yslm as verbs but it is more likely that this part of the text constitutes a list of names.

3 Madaba Museum Reg.no. 507

l ṣhṭ bn wd ḡ yl n'lt w ḡkrt lt kll rhṭ ṣdq

By ṣhṭ son of wd of the tribe of n'lt; and may lt remember all true people

For the spelling of 'l as yl, see Ch.3.A.4.

Do

Pl.XX, 37,3

l z--ff bn qnf<sup>c</sup> ḡ 'l mzn

By z--ff son of qnf<sup>c</sup> of the tribe of mzn

Pl.XX, 37, 11

w-ḡwy l fr bnt n<sup>c</sup>m'l

----- fr daughter of n<sup>c</sup>m'l

cf. Winnett [1982]: 40

The reading of the first part of the text is uncertain. The second letter should perhaps be restored to *f*, as suggested by BIT: 416, although it would be a different shape to the other *f* in the text. The sixth letter has a slight hook and is probably a *l*.

Pl. XXV, 47, 2 = HU 683 Mixed  
Pl. XXV 47, 4

---m bn 'l'b d 'l 'šr

---m son of 'l'b of the tribe of 'šr

Mixed (on the basis of the d). See Ch. 2.I.1.

Pl. XXVI, 49, 5

h ltm l ml

O lt [grant ?] to ml

See Ch. 4.C.3 for this type of prayer.

### HE

79 l št bn h'n

### HU

2,1 = Hu 45,6 = Eut 2

l [l]t'd w tšwq 'l 'n

By [l]t'd; and he longed for 'n

Mixed with Tham.E t.

The reading is from a photograph. The rest of HU 2, as read by BIT:45, is a separate text.

260,2 = Hu 267,64 = Eut 303

l 'd b(n) šh b(n) 'smnt (d) 'l hmm

By 'd son of šh son of 'smnt of the tribe of hmm

Mixed

The copies are very doubtful and only the tribal name is certain.

261,2 = Hu 267,65 = Eut 306 Saf.

262 = Hu 268,66 = Eut 307 Mixed (on basis of d)/Saf. "2"

288 = Hu 278,2 = Eut 338

-'ml bn k't

The copies are extremely doubtful.

469,1 = Hu 305,123 = Eut 649 Saf.

497 = JS 179

498 = Hu 365,1 = Eut 686

l y'ly bn w'l d 'l hmty

By y'ly son of w'l of the tribe of hmty

555 = JS 229<sup>(4)</sup> = Do VII 11 cart, b. =

571 = Hu 424 = Eut 785

*hlṣt bn sw(d) nṣbhltṭb*

The copies are very doubtful. Hu has a back-to-front *l* for the ninth letter and Eut has a *d*. Only the first name is included in the index.

675 = Hu 491,1

*l ḥ-b bn brqs*

The tail of the second letter is vertical in a horizontal text. It might be a Safaitic *ḡ*.

683 = Hu 499,7 = Do XXV 47, no. 2

*l mn<sup>c</sup>t w tšwq l z*

By *mn<sup>c</sup>t*; and he longed for *z*

Mixed (on basis of *š*)/Tham.E

789 (= HU 187-188), 2 = Hu 136,2 221,1, 222,2, 626, 4.3 = Hu

I 1 = Eut 226 (2 copies 1.3 and <sup>b.</sup>c) = WHI 203c

Mixed/Saf.

814 = Hu 648,24

*l (')qwm bn wkyt bn mr -----r wkyt r 'ḡ*

Mixed (on basis of *ḡ*)/Tham.E *k*

The restoration of *'* at the beginning is probably justified, given that one of the upper prongs has been copied. The final part of the text is written below the beginning and there is a space between the *r* of *mr* and the following letter. The sixteenth and twenty-first letters are read as *r* on the basis of the the *r*'s in the upper line although the reading does not make much sense. If, on the other hand, the lower line was written by someone else the letters might be a variant form of the *b* and perhaps *n* should be restored after both of them. The text would read --- *b[*n*] wkyt b[*n*] 'ḡ*.

### JaS

1 *l nbh bn 's' l*

MNE: Fig. 2, 153-154, *l nbh bn 's' l*

Jas 181 = T1J 42; Jas 182 = T1J 43; Jas 183 =  
T1J 45; Jas 184 = T1J 38<sub>part</sub>; Jas 185 = T1J 38<sub>part</sub>.

Jas 186

Baran 1951, l. VII.

It is unlikely that the copy made by Jas  
is a Thum. E text.

Jas 187 = T1J 39; Jas 188 = T1J 40.

JS 179

The above reading is from JS 179's copy. Both  
Hu 347, 2 and Ent 685 have a "m" (with a horizontal axis),  
? (similar to a Thum B type) and "t" as the last 3  
letters.

JS 229: <sup>in</sup> Hu 400 4 and Ent 760 the penultimate letter  
a "g" with a horizontal line across the middle  
of the vertical stroke. —

BES: 734 n.5 and KnVT: 172 n.9 read the patronym as 's'l.

The text is read as Safaitic by the editor although he does point out that the script resembles Thamudic. 153 re-reads the text as above and classes it as Tham.E.

JS

24 l nbt (b)[nl] ḡī

There is a small dot after the l and I would read nbt rather than bt. The fifth letter is slightly smaller than the b in the first name.

27 Mixed/Saf. See Ch. 2. I. 1

35 l (s)<sup>c</sup>dlh bn b(r)d ḡ 'l wly w ḡ(k)r(t) (l)t 'l wly  
w

By (s)<sup>c</sup>dlh son of of b(r)d of the tribe of wly; and may lt remember the tribe of wly

The copy is extremely doubtful and probably incomplete. See Ch.4.C.1 for this type of prayer.

55 Knauf 1983: 595 reads this as South Safaitic /Thamudic E it could however be Thamudic C. See Ch.2.J n.108.

179 = HU 497 = Hu 347,2 = Eut 684 + 685

l 'slh [w] ḡkrt lt 'bd bn ṣhl

By 'slh; and may lt remember 'bd son of ṣhl

229 = HU 555 = Hu 400,4 = Eut 759-760

l 's bn s<sup>c</sup>dlh w tšwq l n<sup>c</sup>m

By 's son of s<sup>c</sup>dlh; and he longed for n<sup>c</sup>m

247 (l) ṣg<sup>c</sup> bn qss w tšwq l ḡdmt

By ṣg<sup>c</sup> son of qss; and he longed for ḡdmt

591 l tm bn 'mr

592 l 'm

593 (l) mql

The first l is a straight line.

595 (l)ns' bn 'dnt bn (w)--kyt

✓ The w is shaped like the numeral 8 (cf. JS 692) and  
The "l" is a straight line

there is a gap in the copy between it and the k.

596 Mixed/Saf. See Ch. 2.I, 1.

602 l 'l'l

As Ryckmans, G. 1937: 329 points out, the letters "h frs" below this text probably belong to a different type of Thamudic.

607 l qs bn w'lt w lh rgm (<sup>h</sup>ḏ) 'l ḥbb

By qs son of w'lt; and to him belongs a cairn, of the tribe of ḥbb

614 l ḥmmt kll

By ḥmmt all [of it]

615 l 'y(<sup>h</sup>ḏ)bn

The text or copy is incomplete. The tail of the ḏ is not quite attached to the rest of the letter.

617 qrḥm bn w

The text or copy is incomplete. It might be continued in JS 618.

618 bn 'slh

This might be a continuation of JS 617.

622 l (ḥ)r bn 'mr ḏ 'l mḥ

By (ḥ)r son of 'mr of the tribe of mḥ

Written in a cartouche. It is possible the second letter should be read ḥ. The ḏ has only three arms.

623 l whbn bn (ḥ)mš

HIn: 201 ḥmš

The first letter of the last name has not got a tail, and it is possible it should be read as 't'.

626 l m'z

629 l m'z bn 'sd

630 l yly bn w'l

631 l -m'bdḥ (b)[n] ' --

The second letter was restored by JS and BIT: 445 as ' . It is very unclear and the curve that is drawn under the abrasion suggests a much larger circle than the ' of 'bdḥ.

632 *l b<sup>c</sup> bn m<sup>c</sup>z bn 'sd*

654 *l qm*

655 *l slmt bn šbd w (r)<sup>c</sup>y f h lt (ġ)nyt*

By *slmt* son of *šbd*; and he pastured and O *lt* [grant] sufficiency

See JS 658 where the second name might be the same although, there, the middle letter of <sup>the</sup> word seems to be a *m*.

656 *l slmt*

658 *l slmt bn š(m)d (w r)<sup>c</sup>y w whd*

By *slmt* son of *š(m)d*; and he pastured and was alone

The ninth letter is much smaller than the *m* in the first name. The name might be the same as that in JS 655. I have read *w* and *r* after the *d*, although it should be noted that there is barely enough room for the restoration of two letters and no evidence from the copy that they should be *w* and *r*. The text might be continued in JS 658 *bis*.

658 *bis f h dšr slm w ġ[nyt*

And O *dšr* [grant] security and [sufficiency]

The text might be a continuation of JS 658. There are no letters after the *ġ*, the restoration of *nyt* is only one of several possibilities.

659 *l mskt*

660 *w wh---d*

There is a large gap in the copy between the *h* and following *d*.

661 *l 'bdqn w r<sup>c</sup>y*

By *'bdqn*; and he pastured

The *b* and *r* of the text are similar.

664 *wd*

These letters might belong to JS 660 or 665.

665 *š(f)l h††h*

*š(f)l* is [the] inscriber of it

I have interpreted the final *h* as the third person suffix pronoun. I think, however, it is possible the copy

is incomplete and the letter <sup>could be</sup> ~~is~~ the definite article belonging to the following word

666 fsmq

667 (l) mr~~h~~mt bn h'

There are indications of an abrasion before the letter I have read as l. Perhaps a n should be restored between the h and ' and the name read as hn'.

668 l m'lw or w l'ml

The hooks of the l's are facing towards each other and the text could be read in either direction. The text is not indexed.

669 zbd wz

This might be a continuation of JS 668.

670 w d(k)rt lt (g)tm~~bn~~ bn

And may lt remember (g)tm~~bn~~ bn

The third letter is the shape of a y in the copy. I would emend the eighth letter to g. It was read ' by BIT: 454 and WLT: 42. The third t has been left out and added above the g and m. For this type of prayer, see Ch.4.C.1.

671 w b! w r'y

- b!, and he pastured

The copy is probably incomplete.

672 l qdm

675 l whbl(h)

The last letter has the shape of y but should probably be emended to h.

676 (w)(d)š(or l)hmyz'

The copy is very doubtful.

677 'zy

The tail of the y curves slightly. The copy is most probably incomplete.

678 l mšg't

680 [l n]'m

682 l 'bns'd

BIT: 456 l 'bs'd; HIn: 11 'bs'd.

There is a dot after the b despite the readings of BIT and HIn.

685 *ddh' b'*

The fourth letter and the last are different shapes. The latter is not the usual form of ' in Thamudic E.

686 *!ffš*

The copy is doubtful and it is not possible to tell which type of Thamudic the text belongs to.

688 *rm<sup>c</sup>' t*

The copy is probably incomplete. The direction of the r suggests it should be read from left to right rather than from right to left.

689 *l srq*

690 *l !<sup>c</sup>lt bn rbbt*

691 *<sup>c</sup>m*

The copy might be incomplete.

692 *t(w)d h!!*

*t(w)d* is [the] inscriber

The *w* is shaped like the numeral 8 (cf. JS 595).

The name is not indexed.

694 *l !<sup>i</sup>r bn y<sup>c</sup>ly*

The second letter has a slight tail and its position, right of centre, suggests that the letter might be a d rather than !.

695 + 696 *l ḥdš d 'l gšm w (or gšmw)*

By ḥdš of the tribe of gšm and

The fourth letter is a short line and perhaps it should be read *n*. The copy is probably incomplete although the possibility that the tribal name is *gšmw* cannot be discounted. *see ch. 3, A 7.*

697 *dd<sup>c</sup> ldd*

698 *dkr t lt*

May *lt* remember

See Ch.4.C.1, for this type of prayer. The text may be incomplete.

699 (l) whbl(h) b[ln] mḥmy

700 b(n) ʿ(w)d

The copy is very doubtful.

701 ʿyg ḥwy-

The letters are clear but probably the copy is incomplete. The ḥ has an unusual stance.

702 l zʿn bn ʾsd

703 l ʾmt

705 l gšm

706 l brʾ

707 l bgr bn wʾln bn bnbrḥ

708 l ʾys bn ʾš-

The text is written in a cartouche.

709 l ʾʿbd

710 l gšm

711 l ḥbt

712 l slm

713 (l) mnb(k)

Possibly the name should be restored as mn(l)(h).

714 l wdʿ

715 l tmḥry

The y has a long tail and is written to the side of the r.

716 l mzʿm

717 l ʾt

718 l ḥtʿm

719 l ʿrw

720 l mwtḷ or mwtṣ̌

721 l brʾ

722 l d

723 l ddh bn tḥnn

It is possible the text should be divided up as l ddh bnt ḥnn

726 l ḍ(h)(l)

The shapes of all the letters of the name are

doubtful.

727 l 'mr

728 [w] dkrt lt 'c

[And] may lt remember 'c

729 l s'cl

729 bis l 'rw

730 l qb

731 (l) 'm

The text might be continued in JS 732.

732 bngrm

The text could be a continuation of either JS 731 or

733.

733 l hmy

See JS 732.

734 w'lt

This might be a continuation of JS 735.

735 l 'sd bn

The text might be continued in JS 734.

736 l khf 'bb'c

737 l hl

738 l 'kl

739 (l) 'sh or (l)'(l)h

740 l zsq bt(l)

It is possible the last three letters do not belong to this text.

741 l qš

*The last letter is a slightly squiggly line.*  
~~If the text is Thamudic E the last letter, which is a slightly squiggly line, would have to be read as a š.~~

742 l m'cl

743 l hds

The last letter is a straight line. Perhaps it should be restored as l.

744 l ht

745 l ml'm bn šmt

746 l (' )ys bn wqš

SS 755

It is possible that the letters are a metathesis  
and the ~~text~~ <sup>name</sup> should be <sup>10a</sup> b's'd[h]. See Ch. 3, p. 10 for —  
examples of mistakes in these texts

747 l mmy

753 l wqš

754 l br'

755 bs<sup>c</sup>d('l)

The penultimate letter has the shape of a *h* and the final one is a straight line. Both JS 755 and BIT: 472 read ' and *l* at the end.

756 = Ph 302c

l ḥdš bn rgl

The fourth letter is a straight line whereas both the *l*'s of the text have hooks.

757 = Ph 302b

l bmr<sup>t</sup>

The top arm of the second letter is slightly longer than the bottom one and perhaps a circle should be restored there having been completed by the copyist.

758 = Ph 302d

l ḥdš

759 = Ph 302e

l msk<sup>t</sup>

760 = Ph 302j

l ḥr

KnEG

1 l rbb'l bn 'mīg w wgm 'l ḥmrt w bny w 'l wd<sup>c</sup> w 'l  
'mr

By rbb'l son of 'mīg; and <sup>he</sup>grieved for ḥmrt and he built, and for wd<sup>c</sup> and for 'mr

JMAA XIII: 188: 'ml<sup>t</sup> for 'my<sup>t</sup>

There is no sign of a circle under the abrasion covering the eleventh letter and it could be restored as either a *y*, *h*, *š* or *l*. I would agree with JMAA XIII in reading a *l*. The letter is only slightly covered by the damage on the rock and has a small curve for a hook. The last letter of the name is a /g/ and not /t/ as JMAA

suggests.

2 *l mr'yǧt̄ bn hn' w wgm 'l ḥmrt*

By *mr'yǧt̄* son of *hn'*; and he grieved for *ḥmrt*

3 *l qn bn n'rt w wgm 'l ḥmrt w bny*

By *qn* son of *n'rt*; and he grieved for *ḥmrt* and he built

JMAA XIII: 188: *n'rt* for *'bt*

JMAA XIII is correct in the reading of the second name. The *n* is clear on the rock.

4 *l mslm bn 'šhl w wgm 'l ḥm[r]rt w bny 'l 'mr*

By *mslm* son of *'šhl*; and he grieved for *ḥm[r]rt* and he built <sup>and</sup> for *'mr*

The second letter of the patronymic is a straight line and I would read a *š* rather than *l* as in the edition.

5 *l hn' bn ḡḥš w wgm 'l ḥmrt w bny [ ]*

By *hn'* son of *ḡḥš*; and he grieved for *ḥmrt* and he built [ ]

There is a *l* and a *n* after *bny* which are slightly shallower than the other letters of the text.

#### KU

1 *l msk bn 'zz*

2 *l 'qrb w d̄prt lt 'dnt w wtr f h lt slm w qbll*

By *'qrb*; and may *lt* remember *'dnt* and *wtr*, and O *lt* [grant] security and acceptance

#### KWM

1 *l s'dlh bn km d̄ 'l fḥmn w wgm 'l km w 'l 'rš w 'l hn't w 'l 'ndrt*

By *s'dlh* son of *km* of the tribe of *fḥmn*; and he grieved for *km* and for *'rš* and for *hn't* and for *'ndrt*

Both the *d̄* and *r* of the last name are faint.

2 *l škm bln] zr w ḥdt̄ tyt*

By *škm* son of *zr*; and he made a sheepfold

3 *l w'l*

12 have interpreted "rcy" from "rcy" with the final "y" replaced by "y". See Ch 3.A. 4.

16 The "m" should not be infilled as represented in the facsimile of the publication.

18 The number on the Plate X 5 is missing a  
mt 19 The "n" of "m<sup>c</sup>n<sup>h</sup>" is missing a  
the facsimile in the publication  
ld be 18. a.

4 l t'm bn 'qrb w ḥdṯ ṯyt

By t'm son of 'qrb; and he made a sheepfold

5 l dd' (l) bn 'b(š)

The initial l is the same letter as that used by KWM

4. The second l has not got a hook and the š is slightly squiggly.

6 l qsr bn t'm

7 l šl b[ln] 'srk w ḥdṯ ṯyt

By šl son of 'srk; and he made a sheepfold

8 l ḥnnt bn t'm

9 l 'sd b~~n~~<sup>n</sup> tm b~~n~~<sup>n</sup> 'bd

10 --- ' d ' l ḥ---t — The -t is missing on the facsimile.

11 hbdš

12 l ḥrk b n~~h~~ 'bdgd w r'z

By ḥrk son of 'bdgd; and he pastured

13 l 'klbn bn bḥšš w ḥdṯ ṯyt

By 'klbn son of bḥšš; and he made a sheepfold

The n after the first b is very faint and might be incidental.

14 l ngyt bn ḥmly

15 l 'bb bn qs w lh ṯyt

By 'bb son of qs; and to him belongs a sheepfold

16 l 'nmyt bn khln w bny

By 'nmyt son of khln; and he built

17 l bḥšš bn 'bb w ḥdṯ ṯyt

By bḥšš son of 'bb; and he made a sheepfold

18 l whṯ bn m' n~~h~~ lh bn mty bn n'rt

19 l m' b

The third letter is very doubtful.

20 l ml---

LAU Unedited inscriptions occurring in the Plates and Fig.14 (LAU 40-41) of Campetti and von Löwenstern 1983.

Pl. XXVIII

1 rt'

- 2      *fwby*  
 3      *l nbt y*  
 4      *l b*

The text is probably unfinished.

Pl. XXIXa cf. Jobling 1982(a) Pl.LVI

4a = TIJ 311. There are other texts on the rock but they cannot be read with certainty from the photograph.

Pl. XXXIIa

- 5      *l šbr*

The second letter could be a y.

Pl. XXXIIb

- 6      The text is Thamudic B.

Pl XXXIII

7 = TIJ 465

Pl XXXV

- 8      *w zdmnt bn rm' l ḥṭṭ*

And *zdmnt* son of *rm' l* is [the] inscriber  
 On the right side of the photograph.

- 9      *l ' l f*

Below LAU 8.

- 10     *l ḍḥk ḥṭṭ*

By *ḍḥk* is [the] drawing  
 To the left and above LAU 9.

- 11     *l ' l f*

To the left of LAU 10.

- 12     *l ytr bn nbt*

To the left of LAU 11.

- 13     *w ' rš ḥṭṭ bkṛt*

And *' rš* is the inscriber of a young female camel  
 To the left of the end of LAU 12.

- 14     *l b' r*

Above LAU 12.

- 15     *l ḡnm bn ḡnl ḡ ' l z*

By *ḡnm* son of *ḡnl* of the tribe of *z*

To the left of LAU 14. The text is unfinished unless

the slight loop attached to the camel's leg should be read as an ' and the following dot, of a slightly different texture, as n.

16 l ḥsn ḏ 'l {y}'

By ḥsn of the tribe of {y}'

Below LAU 15.

17 w rh(l) bn bn

And rh(l)/son of bn

Below LAU 16. The l is a straight line.

18 l tm<sup>c</sup>bš

To the left of LAU 15.

19 w 'm bn s<sup>c</sup>--

And 'm son of s<sup>c</sup>--

Written in the body of the uppermost camel. The letters after the ' are impossible to read with certainty from the photograph.

20 tkṛṭ

On the lower part of the rock. The letter I have read as k has an unusual stance.

20a l z<sup>c</sup>t

The circle of the ' is inscribed in a different technique to the other letters and might not be an original part of the text.

21 wyq

Written down between the legs of a camel.

22 l fšy

On the left side of the photograph.

22a Pl.XXXVIId = AMJ 8

22b Pl.XLIb  = TIJ 155-163

Pl.XLIId

22c -' l

Any other letters are illegible on the photograph.

Pl.XLVIIIa

23 l bnz<sup>c</sup>n bn qdmt

On the left of the photograph.

24 l brqš bn řbb

The first letter of the second name might have a short tail and it is possible it should be read ř.

25 l 'nb bn zd'

26 l šmt

27 l 'mrt

28 l 'swr

29 l s' d' l

30 l -b b[ln] g--m

Several of the letters are in a shadow and cannot be read from the photograph.

31 l mhllt

32 l řs

33 l ĥrgt bn yđr

34 l s' r bn yqm

35 l fny

36 l brqš---

The text probably continues under the shadow.

Pl. XLVIIIb

37 l ĥwd bn lb

The second letter might continue under the incrustation, if so, it would read ' or ř. This text and LAU 38 are painted with a red substance.

38 l slm bn slm

See LAU 37.

Pl. XLVIIIc

39 There are several Thamudic E and Nabataean inscriptions on the rock. The Thamudic E texts are difficult to read with certainty.

p. 143 Fig. 14a

40 l rġř

The r has been left out and added to the right of the other letters.

p. 143 Fig. 14(e)

41 l s' dlh bn tm

Grin stone:-

PL. 121 C. 200-SS16 .

PL. 122 + PL. 128B 200-S111

PL. 131

PL 134 = T1J 504, part of 505 + 506

MEEK

*l 'qrbn bn ḡl̄lh ḡ 'l m'c'n'l w ḡkrt lt 'slmt w tmlh w  
(r)hdt w mqm w nsr w tm*

By 'qrbn son of ḡl̄lh of the tribe of m'c'n'l; and may  
lt remember 'slmt and tmlh and (r)hdt and mqm and  
nsr and tm

HIn: 289: rhdt

The first letter of the third name of the prayer is larger than the other r's in the text. For this type of prayer, see Ch.4.C.1.

MNM

a 1 *l 'm bn m'c'n bn brky bn 'bslm bn brky bn 'm bn 'ṣlh  
bn ḡmlh*

The second letter of the second name is dotted as a q in the copy.

a 2 *l s'c'd'l bn whblh bn s'c'd'l*

a 3 *l zn bn b'c'dn bn s'c'd*

The first letter of the second name is doubtful.

a 4 *l s'c'dlh bn yf'c bn whb bn [---] bn [sl'c'dlh*

b 5 *l y'c'mr bn nšl ḡ 'l ---m*

By y'c'mr son of nšl of the tribe of ----

MNM suggests reading ntḡḡm after 'l.

b 6 *l wtr bn tmlh bn wtr bn mslm ḡ 'l mny w ḡkrt lt mḥrs  
bn ḡlflh bn whbn w kll 'šr ṣdq w kll mn yqry wq'c'n ḡh*

By wtr son of tmlh son of wtr son of mslm of the  
tribe of mny; and may lt remember mḥrs son of ḡlflh  
son of whbn; and every true kinsmen and all who read  
this inscription of ours

For this type of prayer, see Ch.4.C.1.

c 7 *l 'slm bn 'bdmk bn khl bn 'bdmk ḡ 'l rbt ḡkrt lt nsk  
[w] mys [w] 'wḡ snt kbn sqy r'c rbt*

By 'slm son of 'bdmk son of khl son of 'bdmk of the  
tribe of rbt; [and] may lt remember nsk [and] mys

[and] 'wḏ, the year the watering place dried up in the pastures of rbt

For this type of prayer, see Ch.4.C.1. Since the verb *kbn* is masculine it is ~~most~~ likely that *sqy* should be translated as a singular substantive rather than the plural, as in the edition. An alternative to MNM's interpretation of the last part of the text would be *snī kb nsq yr<sup>c</sup> rbt* 'the year *nsq* overthrew the tents (families) of *rbt*'. *kabba*, cf. Ar. *kabba*, 'prostrate, overthrow'; the name *nsq* is not in HIn but cf. Ar. *nassaqa* 'set in order'; *yr<sup>c</sup>* cf. Syr. *yārī<sup>c</sup>ā* 'a tent, the inhabitants of a tent, a family', the word here, if the suggestion is correct, would most probably be a broken plural.

MU

1 ~~ḏ~~ bn 'z bn 'd(m) r-

The text is broken at the beginning and the end. There are the remains of an inner circle in the first remaining letter which suggests it should be read ḏ. The *m* of the second <sup>name</sup> is an unusual shape. There are the remains of another letter after the *r* which might be part of a *m* inscribed on its side with the indentation on the left.

MuNJ

1 l 'bd'yb ḥ!ḥ bkr bn s<sup>c</sup>d

By 'bd'yb is the drawing of a young male camel son of s<sup>c</sup>d

2 l 'ḥrs bn ḥb bn ḥll(r)gt bn ḥb bn ḥby

There is a *n* in the copy after the first ḥ.

Naveh TSB

C l 'bmlk w ḏkrt lt ḥms w mlḥ w š<sup>c</sup>lh w krt w 'š w 'sd  
w ḥmgn w 'wḏ w 'ḏnl w bs<sup>c</sup>d---

By 'bmlk; and may lt remember hms and mlh and š<sup>c</sup>lh  
and krt and 'š and 'sd and hmg<sup>n</sup> and 'w<sup>d</sup> and 'd<sup>n</sup>l  
and bs<sup>c</sup>d---

/A

The first two letters of the penultimate name are doubtful. In the copy, the last name begins with b and not with m as read ~~by~~ the edition. For this type of prayer, see Ch.4.C.1.

NST

PC XXVI  
2b-32

1 l z ---- (w) (w)g<sup>m</sup> (l) (š)<sup>h</sup> w 'l mr w 'l smy w 'l mlky w  
'l tm w 'l 's w 'l h<sup>l</sup>d w 'l h<sup>m</sup>mt w 'l w<sup>'</sup>ln w 'l 'sdt  
w 'l h<sup>m</sup>lt w 'l h<sup>b</sup> w 'l h<sup>s</sup>mt w 'l whdt w 'l tm

By z ----; and he grieved for 'š<sup>h</sup> and for mr and for smy and for mlky and for tm and for 's and for h<sup>l</sup>d and for h<sup>m</sup>mt and for w<sup>'</sup>ln and for 'sdt and for h<sup>m</sup>lt and for h<sup>b</sup> and for h<sup>s</sup>mt and for whdt and for tm

*Amman Museum Reg. No 51642*

Rh The texts are read from Pls. XXIX, 6 (Rh 1-6), XXIX, 8 (Rh 7-12) and XX (Rh 13-16) in Rhotert 1938 and not from the copies in Van den Branden 1950(a): Pl.XIV.

1 l wtr b---

The rest of the text is not in the photograph.

2 ---dlh bn gr<sup>m</sup>

Any letters before the d are not in the photograph.

The text might be a continuation of Rh 1.

3 l n<sup>g</sup>(r)

JTS: 64 l n<sup>t</sup>r

The reading is very doubtful. The dot of the n might be natural and the r is indistinct.

4 ---bn h<sup>s</sup>

Only these letters are legible on the photograph.

5 l tm bn n--h<sup>h</sup> bn h<sup>h</sup>(r)gt

There is possibly a r after the second n. The second letter of the third name might be an '.

6 w l mqt<sup>l</sup> bn bkr

w  
had

778 - envoy  
5 - carrier  
c b d s n .      d → s ?

And by *mqtll* son of *bkr*

The *r* is written slightly to the right of the *k*. For texts beginning with *w l*, see Ch.4.A.3.

7 *l ḥrs*

The initial *l* is slightly rounded.

8 *l ḥ--mrt*

There appear to be two letters between the *ḥ* and the *m*.

9a *l °fry*

9b *l (°)fry*

JTS: 65 reads the second letter as a *y* which is possible, as there is a slight tail. I think, however, that the text is most likely a repetition of the name in Rh 9a.

10 See Rh 11

11 *l °(f)ry b[n] škt*

The curves on the end of the *f* are not visible. Rh 10, which I have read as *b[n] škt*, is probably to be read with this text. The *n* appears to be covered by an abrasion or an intentional hammer mark.

12 The first two letters are a *wasm* of lighter patina in the middle of the rock. It is unclear what BIT: 500 read as a *l*.

13 = part of TIJ 504

14 = part of TIJ 507

15 = part of TIJ 508

16 = part of TIJ 505

#### RTI

A *l tm°bdṭ w ḏkrt lt bln*

By *tm°bdṭ*; and may *lt* remember *bln*

For this type of prayer, see Ch.4.C.1.

B *w ḏkrt lt kll ḏyrn w °bdḏn w ḥṭṭn [w] ? ḡn w s°dn w ḏkrt lt wsl (w) l°nt [lt]*

And may *lt* remember all our harmed [ones] ? and

‘bdḏn ? and ḥṭṭn ? [and] ? ḡn and s‘dn and may ll  
remember wsl and may [ll] curse

The reading of most of the letters of the text are certain but the translation is doubtful as there are several possibilities all of which involve previously unattested features. As Röllig (44) points out Ar. *kull* is generally spelt *kll* in Tham.E and Saf. and I would prefer to maintain that orthography here.

The thirteenth letter is doubtful. The circle does not appear to be closed on the photograph. The rock is chipped between this letter and the *d* above and it is possible that what remains is only part of a letter the rest of which has been destroyed. If the letter is a *r*, as I have suggested, then it is a different shape to the other *r* in the text. Ar. *ḏāra* from the root *ḏyr* means ‘to harm, injure’. The word *ḏyr* might be a verbal adjective with a passive sense (Wright I: 136C, Rem C and 146B, C § 242) meaning ‘harmed’. In other texts using the expression *ḏkrṭ ll*, it is clear that the *-n* suffix attached to substantives (which are the objects of the verb) is the first person plural possessive pronoun and that is probably how it should be interpreted here, *ḏyr* being a broken plural and the expression rendered ‘our harmed (ones)’.

The name ‘bdḏn presents problems. *ḏn*, cf. Ar. *ḏinn* ‘something which is special or highly esteemed’, occurs as an element in the Safaitic compound name *ḏn’l* (HIn: 385) but is unattested by itself as a name. It is possible that ‘bdḏn should be taken as a construct dependent on *kll*. ‘bd being a plural of the form ‘abīd or ‘ibād and the phrase translated as ‘servants of *ḏn*’. Again, however, the significance of the name *ḏn* and indeed of the phrase as a whole is obscure.

*ḥṭṭn* is possibly a name (cf. *ḥṭṭ* in Saf., HIn: 193). A translation of the word as a substantive from the root

ḥṯṯ, cf. Ar. ḥaṯṯa 'to put down', would not fit the context, although, given the spelling of *tm<sup>c</sup>bdṯ* as *tm<sup>c</sup>bḏṯ* in RTI A, it is possible that ḥṯṯ is a variant spelling of ḥṯṯ. An instance of ḥ for ḥ occurs in Saf. 'ḥmṯ (Macdonald 1982: 166) and possibly in a doubtful reading in the name 'ḥlh in C 5370. The root ḥṯṯ occurs in Tham.E as ḥṯṯ (a participle ḥṯṯiṯ or noun ḥaṯṯāṯ) with the meaning 'inscriber' and here, if the *n* suffix is the first person plural possessive pronoun, ḥṯṯ would be a broken plural and the expression mean 'our inscribers'.

The next letter after the gap is an unusual shape but similar ḡ's are found among the *Wādī Judayyid* texts and I would read this word and the one following the conjunction as proper names.

It is difficult to explain the gap between the *n* of ḥṯṯ*n* and the name ḡ*n*. It might indicate that the name ḡ*n* is the beginning of a separate text, although one would expect an initial *l* (or possibly a *w*), and it would be unusual for a prayer of this type to be acknowledged by two authors. If the name ḡ*n* etc. is taken as a continuation, then the particle *w* needs to be restored before the name or perhaps the lack of a particle is an indication that the word ḥṯṯ should be taken as a substantive, the names ḡ*n* and *s<sup>c</sup>dn* being in apposition to it. In that case ḥṯṯ*n* would be a dual 'our two inscribers'. The translation would not imply that ḡ*n* and *s<sup>c</sup>dn* were the inscribers of this particular text but might simply refer to an activity that they were both noted for. If it is all taken as one text it would be unusual that the prayer *ḏkrt lt* has been repeated, cf. the other examples of this type of prayer in Ch.4.C.1

The prayer ends with an incomplete curse, cf. the curse in TIJ 494.

C     *lt*

This might be an unfinished text or as, RTI suggests, the divine name *Lāt*.

RyGT

2     *l m<sup>c</sup> bn wd*  
*chmans<sup>9</sup>1938, Fig. 5 and Ryckmans<sup>9</sup>1939:244, Fig. 1.*

SIAM39a   *w d<sup>c</sup> t lt šbm*

And may *lt* call *šbm*

For this type of prayer, see Ch.4.C.2.

*Amman Museum Reg. No 5379*

The dash at the beginning read by SIAM as *l* and the dot after the *b* are most probably extraneous. The sign read as *l* after the *m* in the edition is part of the intentional scratches and the following cross, read as *t*, is most probably not a letter of the text. For this type of prayer, see Ch.4.C.2.

39b   *l 'inl bn šin*

As SIAM, although as the edition notes, the reading is extremely doubtful.

43     *l tmkib<sup>3</sup>*

*Petra Museum*

It is possible that the line across the stroke of the last letter is the remains of the loop of a *y* rather than the fork of an *'*. The name is attested elsewhere, spelt with a *y* at the end, see the Index of names.

44     1.1   *šrq zydqm ḥš*

*zydqm stole from ḥš*

1.2   *w l*

And -

As SIAM notes, this a difficult text and, although the above reading overcomes some of the problems mentioned in the edition, the interpretation offered is somewhat uncertain insofar as this type of content is not previously attested in these inscriptions. The above reading of the text is from left to right on both lines.

Appendix 2

The letter I have read at the beginning was read by SIAM as a *h* but the 'fork' is somewhat rounded and it might well be a *s*. The letter has a vertical stance in a horizontal text as do the *r* and *ḥ*. Ar. *saraqahu* means 'he stole from him', here, *ḥš* is the object. The name *zydqm* is previously unattested, although *zdqm* occurs, see the Index of names. *ḥš* is well-attested in Safaitic (HIn: 189). The second line might be an unfinished attempt at continuing this inscription or might be the beginning of a new text, see Ch.4.A.3.a.

SSA

2-4 = TIJ 97-99

6 *l mqm*

7 ---<sup>ˆ</sup>*mr* *b*----<sup>ˆ</sup>*t*

8 *mqm bn ḡt ḥ-b*

9 -<sup>ˆ</sup> *bn tm*<sup>ˆ</sup> -*lw*

The letters after <sup>ˆ</sup> might be a continuation of the second name.

10 ---- *bn mkrt*

11 (*l*) *tm*

RNE V:339: reads *rtm* but suggests emending the copy to *l tm*.

12 *tm bn tm-*

13 *l bḡ<sup>ˆ</sup>b bn t*

14 = TIJ 92

15 There is a clear *f* and *t* in the copy but the rest is unlikely to be a Tham.E inscription.

18 BIT: 486 (Ramm 1) is <sup>most probably</sup> correct in suggesting that the copy is of *wusūm*.

19 *bn - t<sup>ˆ</sup>t*

20-21 = TIJ 37

22 (*l*) *ḥm* -

23 *l bšmt*

= <sup>1</sup> AMJ 150 check

24 = TIJ 38

25 = TIJ 40

26 = TIJ 41  
 28 = TIJ 43  
 29 = TIJ 42  
 30 *h<sup>c</sup> tšwmth*

The copy is probably inaccurate.

31-34 = TIJ 478-480a

31-32 = TIJ 478-479  
 33 = TIJ 480a  
 34 = TIJ 480

✓ Tdr

9 *l nšr bn rdwt bn qym bn nšr*

### TIJ

The re-readings of the TIJ inscriptions have been made on the basis of the published photographs and facsimiles, the photographs and copies made during the 1986 survey and from additional photographs taken by Lankester Harding which were lent to me by Mr Michael Macdonald.

The re-readings and comments are only of the Tham.E texts in the publication. During the 1986 survey we did not always find all the inscriptions from a particular site and, on several of the rock faces with TIJ inscriptions (and on other rock faces from the sites), there are texts which were not included in the edition. Since many of these are worn I have not added them to my comments except where they are relevant to a reading of a published text or they are clearly shown in the published photograph. The additional texts have been given an 'a' or 'b' number and the *siglum* TIJ is written in brackets to indicate the text is new. Harding 1971: 791-792 gives concordances for the texts among the collection that had been previously published. I have only included those for original publications of copies and photographs and I have not listed later re-readings except where I agree with them. The grid references on the 1:50,000 maps for sites in the *Ḥismā* are only given for those that were found

171-174 — 345750 (13)  
178-181 — 345750 (13)  
183-184 — 345750 (13)  
186-211 — 345750 (12)  
217 — 344754 (14)  
221-225 — 344754 (14)  
226-228 — 345750 site (13)  
229-231 — 344754 (14)

Appendix 2

during the 1986 survey.

Provenance:

	Sheet No.	Title	Grid Ref.:
TIJ 3-31a	3049 II	Jebel Um 'Ishrin	329689 ✓
36	"	"	" ✓
TIJ 37-46	"	"	346684 ✓
TIJ 47-52	"	"	349712 ✓
TIJ 53-56a	"	"	346712 ✓
TIJ 58-65	"	"	337724 ✓
TIJ 67-69	"	"	335723 ✓
TIJ 70-72	"	"	350732 ✓
TIJ 73-79, 81-86	"	"	353736 ✓
90-91	"	"	" ✓
TIJ 92-96	"	"	344738 ✓
TIJ 110-114	"	"	355744 ✓
TIJ 132-170	"	"	358754 ✓
TIJ 171-174	"	"	" 345750
178-181	"	"	
182-184	"	"	
186-211	"	"	" 344754
226-228	"	"	345750
	"	"	344754
221-225	"	"	344754
229-231	"	"	" 344754
TIJ 247-250	"	"	342764
60 250a-308	"	"	342764
	"	"	343769
310-315a	"	"	"
TIJ 356-357	"	"	365791
364-365	"	"	"
369, 371	"	"	"
TIJ 478-480	"	"	252902
TIJ 495-498	3153 II	Madaba	775889

4 l zhy bn 'm d 'l 'd

By zhy son of 'm<sup>c</sup> of the tribe of 'd

The first name is read zky in TIJ, although the second letter, from the field copy and my photograph, is more probably a h here and in TIJ 48. The text is on the same face as TIJ 3 and 5.

11 l brq

The second letter looks like a b. The fourth letter is probably a q from my field copy and photograph, although the reading is doubtful.

12 l şlf bn 'b'ns

There is a n after the second '.

(TIJ) 12a l dḥk bn grm

The text runs under TIJ 12. The r and m at the end was read by TIJ at the end of 16 but the first part of the text is not read in the edition.

13 l grš<sup>c</sup> bn ḥnn

TIJ reads ḥnn for the last name. The letter, however, does not have a tail and there seem to be other examples of the name ḥnn among these texts, see the Index of names.

15 l tm<sup>c</sup> bn m<sup>c</sup>-- — read td<sup>c</sup> bn m<sup>c</sup>-- ?

The first m is doubtful, it could be a d. The rest of the text is uncertain as indicated by TIJ.

16 l rzk

As pointed out in TIJ the second letter could be a b. The r and m read by TIJ at the end belongs to (TIJ) 12a.

17 l mgd

My field copy has b<sup>c</sup> for m but I think the letter is probably a m as in TIJ, the circle taken as an ' being recent and obscuring the inner part of the letter. The next letter is a d after which here appears to be a ş and l. They might belong to the text and perhaps the former should be emended to ' and the name read as mgd(')l.

17a (w) d<sup>c</sup> [t] l t <sup>c</sup> (m) r t

And may l t call <sup>c</sup> (m) r t

The *w* has been completely hammered over and the *m* is a somewhat unusual shape. See Ch.4.C.2 for this type of prayer, the feminine ending *-t* of the verb has been left out or perhaps, unusually, it is an imperative. TIJ reads *lrb* after the final *t*. The *l* is clear on my photograph, the next letter is probably an <sup>c</sup> and the following curve appears to be later than the rest.

18 l dkr<sup>3</sup> l

The letters running below and mentioned in TIJ belong to (TIJ) 18b, see below.

18a l rkb bn khm

JMAA VII: 139 n.124: l r<sup>h</sup>m bn khm

JMAA is right in reading the second letter as a *r* and the seventh as *k*. The fourth letter is a *b* but has the appearance of a *m* because the hook of the *l* of (TIJ) 18a (see below) is inscribed between the arms.

(TIJ) 18b l <sup>3</sup>ds

Reading horizontally below the end of TIJ 18. The *s* has a horizontal stance in a vertical text.

(TIJ) 18c l <sup>c</sup>-

The text runs horizontally from the end of the first name of TIJ 18a.

(TIJ) 18d l mn<sup>c</sup> t

Running vertically below TIJ 18c.

(TIJ) 18e l srq bn hrs

On the right side of the rock below TIJ 18a. The *q* has been drawn on the facsimile.

(TIJ) 20a l <sup>c</sup>k

The letters are mentioned in the commentary to TIJ 20 and drawn on the facsimile. The last letter is definitely a *k*.

22 l š<sup>t</sup><sup>c</sup> bn škt

The reading of the last name remains doubtful, but

the penultimate letter seems to be a *k* rather than a *z* and the last one a *t*. The reading is visible on the published photograph. The seventh letter was copied as an ' but the top fork seems to be joined in the photograph.

25 *l hlm bn wdd' l*

There is a clear line across the circle of the seventh letter, although in some lights it does not show up.

26 *l hrg bn mt' t*

28 *l tm(k)tb bn šhm*

The first *b* is clear on the photograph. The field copy has a *k* for the fourth letter although in the photographs it looks like a *l* as read by TIJ. *ktb* possibly occurs in KJC 442 as an element in a compound name.

29 *l wtm bn khm*

JMAA XIII: 238: Read *kym*.

I have read *khm* in TIJ 18a as well. The penultimate letter is not clear on the photograph.

32a *l hrgt bn y-* *The inscription was not found on the survey.*

34 *l hby bn d--*

JMAA IV: 138 n.86: *hby* for *hry*

The text was not found on the survey but, from the copy in the edition, JMAA seems to be right in his suggestion that the third letter is a *b* rather than a *r*.

36 *l hmlg bn 'slh bn khln*

The reading of *'slh* for *'slm* is clear from both my copy and photograph. See TIJ 61.

37 *l - rgš bn whblh bn hn' l]mnt*

*m bn hr = SSA 21 and 20*

The reading of the text remains a problem. There is a damaged letter between the *l* and *r* which might be a *h* or possibly a *t*. There is a *t* at the end of the third name and perhaps the *n* between the ' and *m* should be taken as incidental and the name *hn'mnt* read. The letters *m bn hr* are clear, running from the damaged part of the text to

TIS 42 = SSA 29.

Baranhi 1951 Pl. VI.

TIS 43 = SSA 28.

Baranhi 1951 Pl. VI.

the right. Possibly the writer was using the initial *l* and the second letter as the beginning of his text as well.

38 = SSA 24 — Baramhi 1951 Pl VII

As TIJ, although it should be noted that the dot of the first *n* is slightly darker than the other letters of the text.

40 *l bn<sup>c</sup>h (bn) rm* → 39 *l<sup>c</sup>bd bn<sup>c</sup>sm bn<sup>c</sup> — Baramhi 1951: Pl VII*  
 The field *c y* has "ct" for its last name & this the reading is not convincing — photo. repl.

41  
 RE-DO THIS

= SSA 25 Baramhi 1951: Pl VII

The reading of the first name is clear, although it is difficult to explain. The words *(bn) rm* which do not appear in TIJ's copy are written down to the right of the rest of the text.

41 *l slm* — SSA 26

There is a *l* at the beginning which does not appear in the edition.

44 There is *l* above the text which might belong at the beginning although it is written horizontally and the rest vertically.

45 *l qš![] w dkr̄t lt mr' w mn<sup>c</sup>t w s--* — Baramhi 1951 Pl VI

The first name is read *šwr* by TIJ. The letters *qš!* are clear on the photograph. They are followed by a proportionately large circle which I do not know how to interpret. The rest of the text is certain except for the continuation after the *s* where the rock is damaged.

48 *l zhy bn 'mr*

The third letter is more like a *h* than a *k* and I would read *zhy* as the first name, see also TIJ 4.

49 *l 'mr' l bn tm bn 'mr' l*

Read with TIJ 52. The *l* is obscured by hammering but visible on the rock. The *l* read in TIJ 52 is clearly *bn* and is most probably a continuation of TIJ 49.

51 *l 'mr' l bn tm*

The *l* is obscured by hammering. It has the same stance as that in TIJ 55, ie. that of a St. Andrew's cross.

52 See TIJ 49.

55 *l 'mr' l bn tm*

The *t* is clear (see TIJ 51) but the reading of the final letter is doubtful.

56 *l 'mr' l bn tm []*

The *l* at the beginning is clear. There is a possible *t* at the end, as in TIJ's copy, although it could be part of more recent shapes and marks that have been inscribed on the rock.

56a *'bd'mn*

The first letter is an *'* and not *l* as in TIJ's copy.

58 *l km bn gmhr w dkr̄t lt ġt̄ w ḥbk̄ w 'bb w bkr̄ w hl' w qnf̄d̄ u wd w ḥmlḡ w qnf̄d̄ w gm̄'*

By *km* son of *gmhr*; and may *lt* remember *ġt̄* and *ḥbk̄* and *'bb* and *bkr̄* and *hl'* and *qnf̄d̄* and *wd* and *ḥmlḡ* and *qnf̄d̄* and *gm̄'*

= WAM T 8

HIn: 621: *hl'* for *hn'*; Macdonald 1981: 258: *hl'* for *hn'*.

Apart for the re-readings in this text based on the re-evaluation of the signs for */t̄/*, */g/* and */d̄/*, *hl'* should be read for *hn'* (as in HIn and MNSI), *ḥbk̄* for *ḥrk̄* and *'bb* for *'rb*. In these last two names the letters read as *r* are more like the *b*'s in the rest of the text.

61 The *y* in the final name seems to be intentional and *kyln* should be read as in TIJ. *ḥmlḡ bn 'slh̄ bn khln* occurs in TIJ 36.

63 Read as *bn 'gyš*, the continuation of TIJ 64. The bottom line of the *b*, the *n* and the bottom circle of the *g* are slightly obscured by later damage.

64 *l 'gyš bn drs̄ bn 'gyš*

Read with TIJ 63. The first *n* read by TIJ is a natural pit in the rock. Since the publication of TIJ the rock face has been used for firing practice and the initial *l* and most of the first *'* have been obliterated.

65 l 'wḏ (bn) 'lwd

JMAA VII: 138 n.116: Last name wd

The bn is obscured by hammering and what is read as a b in TIJ is more probably a l.

69 l ḥrgt bn yḏ<sup>c</sup>

This text was not found on the survey and there is no photograph. Nevertheless WAM T 11 which also comes from 'Ayn Abū Nakhaylah (and not 'Ayn Marayfiq as in the publication) has the name ḥrgt bn yḏr and it is possible that the last letter in the present text should be emended to r.

72 ~~Read as TIJ.~~ <sup>v rs bn<sup>0v></sup> n</sup> although the first letter <sup>of the end name</sup> has a slight hook and might be a l.

75 l grm<sup>c</sup> bn ḥbr

JPIR: 131: ḥbr for ḥbb

JPIR's reading of the last name is correct.

76 The photograph taken of this text is inadequate and the reading cannot be checked.

79 -- bn 'znm

As TIJ except there is hammering before the bn.

81 l m<sup>c</sup>nlh

The l and h at the end are not in TIJ and it is uncertain that the inscription in the photograph taken on the survey is TIJ 81, although the slight upward slant of the letters suggest that they are the same. TIJ 80 was not found.

82 l ḥrzt bn šṣr

The z of the first name is certain.

83 l 'smnt bn ḥrm bn mtr

There is an abrasion after the second name and no n has been copied. The same genealogy occurs in the Wādī Judayyid texts, .

84 l whb<sup>l</sup> bn nhk

The bn and final name was left out in the edition.

90 l ḥrg bn mt<sup>c</sup>t

91 *l sh(r)t bn bhš*

JTS: 65 *l sdr̄t bn rhn*

It is possible that JTS is right and the third letter should be read as *d*, although it would be unusual for the loop to be inscribed as a stroke (cf. however the *d* in HU 121, Tham.C). The fourth letter is definitely a circle but I have emended it to *r*.

92 *l̄ snm bn d̄hb b[n] d³l*

= SSA 14

The dot after *d̄* is a lighter patina than the rest and does not belong. I would restore *n* after the second *b* and read the text as Littmann suggests in the edition.

94 *l ³hd h̄t̄t̄ bn ʔnn*

By *³hd* is [the] drawing son of *ʔnn*

The text continues as indicated in the edition although it is very faint and some of the letters are doubtful.

97 *w tmgrb*

And *tmgrb*

= SSA 2

The reading of *g* is clear on the photograph. See Ch.4.A.3.b for the initial *w*.

98 *w z̄¹l bt mb[]rr*

And *z̄¹l* daughter of *mb[]rr*

= SSA 3

The *z̄* has a horizontal stance in a vertical text and runs into the following *¹*. There is a dot after the second *b*, as in the facsimile in TIJ, but it is deeper than the lines of the other letters and probably does not belong. TIJ's copy of the *r*'s is not altogether accurate but they do seem to be similar in shape to the first *b*, see Ch.2.B. See Ch.4.A.3.b for the initial *w*. Below them is a drawing of a stick man with his arms outstretched.

99 *w btr bt ¹t̄*

And *btr* daughter of *¹t̄*

T15139

I is ossi that at appea in the copy as "d",  
is "b" with "n" written in the arms of the letter near  
the back. There is a hammered circle after this which  
is not shown in <sup>THE</sup> publishe facsimile and the second name  
is written slightly to the left

= SSA 4

The *n* after the *r* in the facsimile in TIJ is probably incidental. See Ch.4.A.3.b for the initial *w*.

111 *l md<sup>c</sup> bn (°)slm*112 *l ghš bn šk bn dhlt*122 *l ytr bn bt*JTW: 281 *nbt* for *bt*

There is no *n* after *bn* despite the name *ytr bn nbt* occurring in TIJ 303, 332, 396 and WAM 46. It is possible it should be restored here.

128 *l ghš bn škt*Macdonald 1986: 137 n.43: *l ghš bn škt*134 *l gryt bn °bd bn hml w gryt h!t*

By *gryt* son of °*bd* son of *hml*; and *gryt* is [the] inscriber

HIn: 624: *hml*

°*bd* has been partially scored out. The third name is *hml* rather than *hmš* as might be suggested by the copy in TIJ. The rock is covered with drawings in addition to the inscriptions.

135 *l msk*The reading of *k* is is certain.138 *--h bn hrb*

The first letter that is visible has a slight tail and is a *h* rather than a *!*.

139 *l °s (bn) w f*

The photograph is inadequate and the reading remains doubtful. There is a hammered circle after the *d* and perhaps *bn* should be restored. It is possible the last name should be read *whf* which occurs elsewhere.

141 *l grš bn !rq*

There is no photograph of this text. No *n*, however, occurs between the *r* and *q* in my field copy.

144 *l tm bn km*

The penultimate letter is *k* and not *d* as in TIJ. *most probably a*

146 l lg<sup>o</sup> (or y)- bn qnt

147 l b[nt]rb bn hdmn

The third and fourth letters are damaged. The dot copied by TIJ after the second b seems to be shallower than the rest of the text. The m is certain, although covered by an abrasion. It is followed by a n.

148 l hmzn

TIJ is probably correct, although the n is uncertain being proportionately a rather large circle.

149 l hšš

TIJ read this and 150 as Tham.E. The third and fourth letters, however, are <sup>similar</sup> Tham C š's, see, for example, JS 7 + 6 = WTI 77 and JS 64. For tailless h's in that script, see JS 86, 96 etc.

150 l hšš

Tham C, see 149.

151 l snm

HIn: 332 snm for slm

HIn's reading is correct. The other letters on the facsimile are part of another text (TIJ) 151a.

(TIJ) 151a [ll] 'tf.

The first letter has chipped away.

152 l 'zz

bn is written to the right of the inscription.

155-163 See Campetti and Löwenstern 1983: Pl. XLI<sup>b</sup>.

156 l tm w qkrt lt 'bdg

By tm; and may lt remember 'bdg

TIJ is probably right in the reading of the text although there might be an ' and n reading from left to right after the g.

157 [ ] l l l tm bn whblh

There is a straight line, then a l and then a long stroke joining the crossbar of the t.

160 l wsm(')l

So Littmann in the edition. HIn: 643 lists the text

under *wsm*†.

161 *l ns bn dgg bn †km*

HIn: 234: *d††* (i.e. *dgg*)

The photograph of this is unsatisfactory but the copy has the above reading.

163 *rbt sqm b mr'n*

*mr'n* feels much sickness

The first letter is definitely a *r*. For this type of love inscription, see Ch.4.E.1.

164 *l ḡḥš*

Littmann reads *l y†(r)* but I think the above is more likely.

165 Read as TIJ. JMIL: 75 n.19 suggests reading a *n* at the end but the dot he takes for the letter is a chip of quite different texture to the rest of the letters.

166 *l 'mrn bn wḥš*

The last two letters are badly damaged.

169 *l rḡḡ bn 'yḡ*

Winnett [1982]: 41 no.79: *l rḡḡ bn 'yḡ*

TIJ 169 and 170 are on the same rock as TIJ 148-154.

The reading in TIJ is correct (allowing for re-evaluation of the two concentric circles). The line going across the arms of the *ḡ* is extraneous.

171 *l ḥbbt bn ḡḥbn*

Littmann and HIn: 259: *ḡḥb* for the last name. The *n* at the end is faint.

174 *l šfr bn ḡḥb*

Littmann and HIn: 259: *ḡḥb* for the last name.

177 *l m(l)ḥ bn*

Littmann 1953: 17 and HIn: 563: *mḥ*

The inscription was not found by the survey but Littmann's and HIn's re-readings seem the most satisfactory interpretation.

179 *l 'bd bn syr*

The *d* is quite clear on the photograph.

180 *l wdd<sup>3</sup>(l)*

TIJ suggests reading *wdd<sup>3</sup>l* in the edition.

183-212 occur on a large slanting rock face and their positions in relation to each other have not been represented in the published facsimile.

187 *l hrg*

188 *l bti*

The third letter is damaged by a chip although the crossbar does suggest a *t* rather than *h* as read by TIJ.

192 *l lh(g) bn rms*

There are the remains of a circle at one edge of the chip after the *h*. I would read the second name as *rms* rather than *rsm* as there is no reason, if the author intended the latter, he would have written the *m* at the side of the other letters rather than directly after the *s*. On the other hand, if he forgot to write the *m* between the *r* and the *s*, he would have added it either to the right or the left of those letters.

193 *l hrm bn tkm*

196 *l qn bn 'ts bn 'tl*

The last name reads *'tl* rather than *h<sup>c</sup>tl*.

198 *l (s)rm bn grm bn s<sup>c</sup>d*

The arms of what might be a *s* are visible under the chip before the *r*.

199+201 *l m<sup>c</sup>hn bn m<sup>c</sup>nlh bn šsr bn m<sup>c</sup>nlh*

The *h* of the first name is extremely doubtful and might be a *g*.

202+203 *l tnn bn 'zn bn š<sup>c</sup>b*

The *bn* and third name are written to the left of the first part of the text. There is no clear *l* before the second *bn*, as suggested by the facsimile in TIJ, although there is a hammer mark. The second letter looks more like a *t* than *h*. On my photograph the last letter is clearly a *b* and not a *d* as in the edition. See TIJ 13, 94.

203 See 202.

180 *l wdd<sup>3</sup>(l)*

TIJ suggests reading *wdd<sup>3</sup>l* in the edition.

183-212 occur on a large slanting rock face and their positions in relation to each other have not been represented in the published facsimile.

187 *l hrg*

188 *l bit*

The third letter is damaged by a chip although the crossbar does suggest a *t* rather than *h* as read by TIJ.

192 *l lh(g) bn rms*

There are the remains of a circle at one edge of the chip after the *h*. I would read the second name as *rms* rather than *rsm* as there is no reason, if the author intended the latter, he would have written the *m* at the side of the other letters rather than directly after the *s*. On the other hand, if he forgot to write the *m* between the *r* and the *s*, he would have added it either to the right or the left of those letters.

193 *l hrm bn ikm*

196 *l qn bn <sup>c</sup>ts bn <sup>c</sup>tl*

The last name reads *<sup>c</sup>tl* rather than *h<sup>c</sup>tl*.

198 *l (s)rm bn grm bn s<sup>c</sup>d*

The arms of what might be a *s* are visible under the chip before the *r*.

199+201 *l m<sup>c</sup>hn bn m<sup>c</sup>nlh bn šsr bn m<sup>c</sup>nlh*

The *h* of the first name is extremely doubtful and might be a *g*.

202+203 *l inn bn <sup>c</sup>zn bn s<sup>c</sup>b*

The *bn* and third name are written to the left of the first part of the text. There is no clear *l* before the second *bn*, as suggested by the facsimile in TIJ, although there is a hammer mark. The second letter looks more like a *z* than *h*. On my photograph the last letter is clearly a *b* and not a *d* as in the edition. See TIJ 13, 94.

203 See 202.

204 *l 'bds[q]llt bn 'mr ṣr*

By *'bds[q]llt* son of *'mr*; and he returned to the encampment

The published facsimile has not got the first part of the text which is written down at a right angle to the letters that have been drawn there. The *s* was copied in the field, although it is not clear on the photograph and I have restored a *q* on the basis of the name occurring elsewhere, see TIJ 231 and 311. The last word *ṣr* is probably, as Littmann suggests, Ar. *ṣāra* 'he returned to the encampment or watering place'. For another example of a lack of *w* before a verb, see KJC 351.

208 *l wrqns*

The reading is as in TIJ. See the Index of names.

209 *l 'swr*

The last letter is much shorter than the first and seems to curve, although part is hidden by a recent chip.

212 *l 'gm' '*

This text was not found. Probably either the inscription or the copy in TIJ is incomplete.

216 *l 'mmngt*

This text was not found. The letters after *l* are difficult to explain as a name. Perhaps the letters *ngt* should be read as a separate name and the second *m* as *mn* with an assimilated *n*, see Ch.3.A.5. *mn* been used for *bn* in KJC 128, see the commentary and Ch.3.A.6.

217 *l whb[llh bn s'd bn wh--*

After the first *b* there is an *'* in the field copy and what might be a *l*. Possibly the author wrote *whb'l* and then, having realised his mistake, wrote *lh* and continued in in a slightly different direction.

223 *l 'sd bn w'l d 'l 'gb*

By *'sd* son of *w'l* of the tribe of *'gb*

The last letter is a *b*, it is much larger than in the published copy.

226-228 come from the same site as  
T15171-216 and not from the site with  
217-225 and 229-231

225 *l ydr bn km bn gmhr*

The second letter has a slight tail and should be read *y* rather than *ʿ*.

227 *l ʿyṣ ẉ bhm*

By *ʿyṣ* and *bhm*

The text is extremely faint and doubtful. The penultimate letter is a *h* and not a *k*.

229 *l ʿbd bn tṃʿ*

The final letter has been chipped and is doubtful.

231 *l ʿbds(q)[ll]*

My field copy has *ʿbdsd*, although, from the photograph, the reading of *q* <sup>would equally be</sup> is justified. The rest of the text is chipped. For other occurrences of the name see TIJ 204, 311.

247 *l ʿswr bnt (or bn t)*

The photograph is inadequate but my field copy has the letters *bnt* after the name.

254 *-b ẉʿs rlw-*

The letters are rather indistinctly hammered. The letter before the *w* looks more like a *b* and there is possibly one preceding it. The last four letters were not read by TIJ. The *ʿ* that occurs in the edition is probably a circle of a *g* in TIJ 255 and the *lw* slightly above the present text is probably a separate inscription.

255 *l gṛd*

The letter read as *y* in TIJ is most probably a *g*. The line joining the two circles is rather elongated. The second circle is what has been read as an *ʿ* in TIJ 254.

256 *l hṛm*

TIJ is correct in being doubtful about *n* at the end. It does not look the same as the rest of the text.

257 *l mṭht bn ʿgm*

The letter read as *ʿ* by TIJ is almost certainly a *h*. There is a line extending from the middle arm of the letter through the crossbar of the *t*.

258 *l ḥbn*

There is no *r* after the *ḥ* as read in TIJ.

264 *rb sqm [l]srr b ḡnmt*

*ḡnmt* feels much sickness of happiness

There is a drawing of two camels one of which is inscribed between the *m* and second *s* of the text, it might obscure a *w* in which case 'sickness [and] happiness' should be restored, see, however, KJA 24 for an occurrence of the phrase 'sickness of happiness' and Ch.4.E.1 for this type of love inscription.

265 *l mt<sup>c</sup>-*

There is an infilled circle after the <sup>c</sup>.

270 *l šbrmt bn sm<sup>c</sup>n bn qn*

The reading is certain despite being so radically different from that in the edition. The same genealogy occurs in KJB 107.

274 *l mr<sup>3</sup>g(d) bn (ḥ)rs*

The fifth letter is definitely a *g* and not *ḡ*. The sixth letter looks like a *q* but the horizontal line does not go through the circle and it could well be a *d*. The copy suggests a *ḡ* for the first letter of the second name. Unfortunately it is not at all clear on the photograph, possibly it should be emended to *ḥrs*.

280 *tsb bt 'r*

*tsb* daughter of *'r*

JMAA VII: 125 n.29: *tsb bt 'r* '*tsb* daughter of *'r*'

The letters are clear. JMAA's interpretation seems more plausible than that suggested by Littmann in the edition. For texts without an initial particle, see Ch.A.4.

283 *l ḥ<sup>2</sup>s*

The field copy has a *w* for the second letter although the reading is not clear on the photograph. There is possibly a *l* and *ḥ* after the *s*.

285 *l tmktby bn ḥrzt*

JMAA VII 119 n.6; *ḥrḏt* for *ḥrzt* and *tmktby* for the first name.

JMAA is correct in reading the first name *tmktby*, his suggestion of *ḥrḏt* for *ḥrzt* is, however, untenable.

287 *l 'gml bn khl*

The first name was read *'gmš* by Macdonald 1986: 137, n.43. The hook of the second *l* is not very distinct on my photograph but quite clear in the copy. The last name is just visible on the published photograph, it is written slightly to the right of *bn*.

(TIJ) 287a *w 'ḥf ḥḥ!*

And *'ḥf* is [the] inscriber

The text reads round in a circle after the end of TIJ 287. It is just about legible on the published photograph although the *ḥ*'s are faint.

(TIJ) 287b *l 'gm'*

The text starts above the *k* of 287 and reads upwards. It is indistinct on the published photograph.

291 -- *sqm [b] 'lf' l srr*

-- *'lf' l* [feels] sickness happily

The rock is chipped before the *s* and there might have been other letters. The final word, not read by TIJ, is visible on the published photograph. I have restored a *b* after the *m*. For this type of love text, see Ch.4.E.1.

293 *rb sqm b ḡnmt*

*ḡnmt* feels much sickness

The second *b* was originally left out and has been added to the left of the *m*. The next letter is definitely a *ḡ*, although it has been inscribed at an unusual angle and the prongs seem almost to complete a circle. For this type of love text, see Ch.4.E.1.

294 *l whḥt bn ḥrq*

HIn: 387: *ḥrq*

The reading is suggested in TIJ apart from the re-reading of the sign for *ḥ*.

295 *wdd mr'lh ġlmt*  
*mr'lh* loved a young woman  
 King 1988: 313 n.14

The *d*'s are faint but certain. The first faces towards the beginning and the second towards the end of the text. The *ġ* has a badly formed tail which looks as though it has been added on an original *r* shape. For this type of love text, see Ch.4.E.2.

296 *l 'mrt*  
 JMIL: 32: *'mrt*  
 JMIL is correct in reading a *t* at the end.

297 *rbt 'rt b whd w mtr htt*  
*whd* feels much madness (or vice), and *mtr* is [the] inscriber

The reading is from the field copy and the published photograph. *'rt*, cf. Ar. *'urrah* 'madness or vice', and see Ch.4.E.1 for this type of love text.

299 *w d' dšry d'm w ġnmt htt*  
 And may *dšry* call *d'm*, and *ġnmt* is [the] inscriber  
 The reading is that of TIJ but the division of the letters differs. For this type of prayer, see Ch. 4.C.3.

300 *l mġt bn rms bn m'n bn fdg*  
 My copy gives the third letter a tail and I think it is possible that it should be read *ġ*, unfortunately, however, it cannot be justified from the photograph. Harding reads the letter *'* and suggests it stands for /*ġ*/ as the name *mġt bn rms* occurs in TIJ 260.

301 *l bn bn d'n*  
 The fourth and fifth letters are damaged.

302 *l b-q bn šmy bn ngt*  
 The first and third names remain doubtful.

303 *l ytr bn nbt*  
 HIn: 578: *nbt*; JTW: 281: *nbt*.

305 *l ytr bn nbt*  
 The second *n* is clear from my field copy and

photograph. *wdd f dml* should probably be read as a separate, Tham C, text.

308 *l m<sup>c</sup>n<sup>o</sup>(l) bn <sup>c</sup>ʔs*

The curve of the sixth letter is not as pronounced as in TIJ's copy and I would read (l), as suggested in the edition.

311 = Jobling 1982(a) Pl.LVI

= Campetti and Lowenstern 1983 Pl. XXIX (which also has further unedited texts) ^

312 *sm<sup>c</sup> dšry fš*

May *dšry* hear *fš*

TIJ 311- 312 are on the same face as TIJ 267-270. The other letters read by TIJ after the *š* form a separate text, (TIJ) 312a. For this type of prayer, see Ch.4.C.4.

(TIJ) 312a *l mr<sup>o</sup>lh*

Starting directly after the end of TIJ 312.

315a *l yġt bn <sup>o</sup>wđ*

The *d* is clear in the copy but very faint in the photograph. The text is written below 315 and not continuing on from the end of it as in the published facsimile.

316 *<sup>o</sup>l<sup>o</sup> ʔbru*

As TIJ, although the penultimate letter, as suggested, in the edition might be a *b*.

319 *l (h)r<sup>c</sup>t*

A restoration of the first letter as *h* seems the most likely from the published photograph.

321 *l šhr bn w<sup>c</sup>l bn <sup>o</sup>glh*

The thirteenth letter is definitely a *g* and not *š* as can be seen from the published photograph.

325 *l šgr bn w<sup>c</sup>l*

JMAA VII: 119, n.6: *l nṯr bn w<sup>c</sup>n*

JMAA is correct in his interpretation of the shape of the third letter although it should be read as a /g/. The other letters are as in TIJ.

329 *l ḡ<sup>c</sup>d*

JMAA VII: 126 n.44: *l ḡ<sup>c</sup>d*

JMAA is probably correct in his interpretation of the shape of the letter, although it should be read as /g/.

330 *l wsṭ bn hrb bn dhlt bn*

TIJ reads *bt* at the end but from the published photograph it is more likely that the supposed crossbar of the *t* is part of the subsequent damage that has been done to all the letters of the text. The text is probably unfinished.

332 *l ytr bn nbt*

HIn 578: *nbt*; JTW: 281: *nbt*.

The *n* is clear on the published photograph.

341 *l shrt*

As TIJ although the penultimate letter could equally be a *b*, cf. TIJ 316 etc.

342 *l zhy*

As in TIJ 4 and 48. I think the third letter is more likely to be a *h* than a *k*.

344 *l ḥry*

JMAA IV: 138 n.86: *ḥby* for *ḥry*.

The third letter might be a *r* or a *b*.

357 *l hrt bn snm*

JMAA VII: 149, n.171: *hbt* for *hrt*.

The third letter might be a *r* or a *b*.

365 *l qnf bn sḥ(r)*

JMAA VII: 152 n.185: "The third letter of the first name cannot be read with certainty"

JMAA VII's comment is correct but I would suggest a *f*. The last letter is a complete circle, although the copy in TIJ is inaccurate. The most probable emendation would be to a *r*.

373 *-rbnnlktb*

There might be a letter before the *r* covered by a recent drawing. The final letter might be a *b*, although

one of the arms is not as definite as the other. It is possible the last four letters should be read as a separate text, perhaps, *l kḃ*.

378 *l šḣ bn hrt*

The *h* has not got a tail.

394 *l 'hwr bn h<sup>c</sup>tl °* ↘

TIJ reads this with (TIJ) 394a.

(TIJ) 394a *l shl*

This is read by TIJ as *bn shl* in TIJ 394 and by Littmann as *l hznl* in TIJ 394A. The first letter, however, is definitely a *l* from the published photograph and it is uncertain that there is a *n* after it.

396 *l ytr bn nbt*

HIn: 578: *nbt*; JTW: 281: *nbt*.

402 *l grš<sup>c</sup> bn nḣl*

The penultimate letter is doubtful as it has not got a tail and might be a *ʃ*. Furthermore, the middle arm of the letter is inscribed in a slightly different technique to the rest of the letter and perhaps it is extraneous and the letter should be read as *b*.

406 *l (°)slb bn yn<sup>c</sup> bn fšy*

There is a *l*, a possible *°* and a *s* before the *l* and *b* read in the edition.

408 *l h<sup>°</sup>mẏ bn zr*

TIJ reads a *d* for the last letter of the first name, however, the curved line on the right of the circle is most probably the exaggerated line of a *d* in 409 which runs into the letter.

409 *l zdqṁ -*

TIJ reads the third letter as an *°*, although there is a curved back to the letter visible on one side and running in to the *y* of 408. The back on the other side is obscure. The letter read by TIJ as a *l* is most likely the curve of a *m*, although the rest of the letter is doubtful. There seems to be a further letter after the *m*.

410+411 h ḡšry l ---tm

O ḡšry [grant ?] to -----

The reading of the first part of the prayer is clear on the published photograph but the beginning of the name is doubtful.

422 l ngl bn ʿc

The letters ʿc occur in KJC 22 where the text is most likely incomplete. This text might be unfinished as well or continued on another face of the rock.

427 l ʿs w rb sqm b lkt

By ʿs; and much sickness is in lkt

The reading of the letters is the same as TIJ but they should be divided up differently. For this type of love text, see Ch.4.E.2. ʿs in 428 is possibly the same man.

430 h ḡšr (l) š-

O ḡšr [grant ?] to š-

The second letter has a tail and is almost certainly a ḡ. The rest of the text is doubtful.

431 (h) ltm (l) šb--

O lt [grant ?] to šb--

TIJ's copy has a ʿ for the first letter but, if there is a second fork, it is completely obscured by an abrasion. The fifth letter is read in the edition as an ʿ, although in the photograph one fork looks uncertain and only a line of the other is definite. It could be the hook of a l. For this type of prayer, see Ch.4.C.3.

434 w s<sup>c</sup>d bn tmlḥwr bn ʿys

And s<sup>c</sup>d son of tmlḥwr son of ʿys

King 1988: 313 n.10

The reading of the letters is the same as that in TIJ, although, there, the l of the second name was taken as the beginning of the text. For the initial w, see Ch.4.A.3.

442 l ḥzyt

<sup>an</sup> From ~~the~~<sup>an</sup> unpublished photograph it is possible the first letter should be read *h*.

449 *l krtm*

(TIJ) 449a *w bnz<sup>c</sup>g bn 's*

And *bnz<sup>c</sup>g* son of *'s*

TIJ read this with TIJ 449a, although it is quite likely that it is a separate text. There is a second loop on the last letter of the first name and it should be read *g*. For the initial *w*, see Ch.4.A.3.

450 *l hnn<sup>o</sup> bn qrt*

There is almost certainly a second *n* in the first name. The last name was read *qnt* by TIJ, although there is a clear *r* after the *q* and the dot read as *n* seems rather shallow. The *bn* and patronymic might possibly belong to TIJ 457.

451 *l (w)[h]b'l*

The reading of the first and second letters is extremely doubtful. A similar restoration was suggested in TIJ. I would read the end of text with TIJ 452.

452 *l hrzt bn šsr bn wrb*

*bn šsr bn wrb* is read in the edition with TIJ 451 but the technique in which these letters is inscribed is more similar to that of *l hrzt* in TIJ 452. The same name and genealogy with an additional generation occurs in TIJ 463.

455 *l lgd<sup>o</sup> bn qnt*

What was read in the edition as the fork of a *h* in the second letter is shallower than the rest of the letter.

457 It is possible that *bn qrt*, to the right, should be read with this text. See TIJ 450.

460 *l whblh bn tym bn hrgl*

TIJ has not included the *l* at the end in his reading, although it occurs in the facsimile.

464 *l gn<sup>c</sup>*

494  
There is a chip over the "n" of *gnm*.  
↑ The "l" of *hbl* is shallower than the  
other letters.

465 l rb<sup>c</sup> (bn) <sup>c</sup>m' l

See Campetti and Löwenstern 1983: Pl. XXXIII

The <sup>c</sup> has been filled in and the b and n joined together.

469 l wh<sup>t</sup> bn frq

Littmann: frq; HIn: 389 frq.

476 l bnš<sup>c</sup>y

The reading is doubtful.

480 = SSA 34

480a l khln bn rš<sup>t</sup> wh

= SSA 33 = WAM T 51

The text is probably unfinished. The reading cannot be checked on the photograph.

481 w dbrt 'lt 'n<sup>c</sup>m bn mllk' l b[n] m' -

And may <sup>it</sup> remember 'n<sup>c</sup>m son of mllk' l son of m' -

There is no photograph of this text. The end is most likely incomplete.

484 l hrqt bn whb<sup>h</sup>? bn shl

494 l qymt bn hb' bn qymt w wgm 'l ' -- [w] ['ll] mlkt w  
 'l hdn w 'l fš' l w 'l hy w 'l gnm w l<sup>c</sup>nt lt mn yhbl  
 wq<sup>c</sup>n [w]q<sup>c</sup>n

By qymt son of hb' son of qymt; and he grieved for  
 ' -- [and for] mlkt and for hdn and for fš' l and for  
 hy and for gnm and may lt curse whoever damages our  
 inscription

British Museum Reg. no. 135692

The first name after the verb wgm is damaged by a chip which also covers the w and <sup>c</sup> before mlkt. The name which I have read as hy might continue under a chip on the other side of the rock. The letters q<sup>c</sup>n have been repeated at the end and are written in such a position that they too could be read with the w of the last word. Perhaps the author added them intending the repetition of the expression wq<sup>c</sup>n for emphasis. For the translation of the curse at the end, see Milik 1958-1959: 353. For another

T15 478 = SSA 31  
 T15 479 = SSA 32

*check reading*

7/

06

occurrence of *wq<sup>c</sup>n*, see MNM b 6 and, for the use of the first person plural suffix pronoun elsewhere, see Ch.3.C.4.

495 *l shm bn rḫ--*

= UR 24b

The beginning of the text is clear but the *ḫ* is doubtful and there are traces of a further two letters at the end.

496 *l bnmḫr*

= UR 24a

BIT: 497 reads the name as *bnmḫr*.

497 *l hn<sup>3</sup>t bn ḫm*

= UR 6b

*bn ḫm* is written vertically after the end of the first name.

498 *l ḫlḫt bn kmš*

= UR 5

The first *l* has a definite hook and the second one only a slight one. The final letter is a straight line. Ryckmans, G. 1937:344, BIT: 497 and JMIL:104 n.56 are correct in reading the first letter of the second name as *k*. The letter read as *r* is, however, a somewhat indistinct dot and is almost certainly incidental.

499-503 = Saf.

504 Part of the text occurs in Rhotert 1938 Pl. XX, see Rh 13.

505 Part of the text occurs in Rhotert 1938 Pl. XX, see Rh 16.

506 *l ḫdḫ bn ḫrkn bn ḫdḫ w ḫkrt lt bnbrḫ w 'mn w 'wḫ w nn*

By *ḫdḫ* son of *ḫrkn* son of *ḫdḫ*; and may *lt* remember *bnbrḫ* and *'mn* and *'wḫ* and *nn*

The last letters of the first and third names are straight lines and it is possible the names should be read *ḫdš* although they would be difficult to explain. There are

clearly two dots after the last *w* and I would read them as a separate name.

507 *l 'd̄ bn mlkt w 'hd̄*

By *'d̄* son of *mlkt*; and he took possession

Part of the text occurs in Rhotert 1938 Pl. XX, see Rh 14.

508 *l sḡht*

Part of the text occurs in Rhotert 1938 Pl. XX, see Rh 15. The *h̄* has not got a tail.

516 *l 'nm bn g(d̄)mt*

The *d̄* is an unusual shape. There is no photograph.

517 *l 'm bn ššr*

TIJ and HIn: 355 read *šlb*. There is no photograph from which the copy can be checked.

519 *l hlm bn m' n' l d̄ ' l m̄tt*

By *hlm* son of *m' n' l* of the tribe of *m̄tt*

The reading cannot be checked on the photograph.

521 The first name after *lt* is most probably *'šm*.

UR Savignac 1936: 245, fig.4

1 *l ḡd̄bt b(n) slm*

MNE: 150-152: *l hḡ bt bslm*

The *ḡ* at the beginning has an unusual stance and form but I think the reading is certain. The *n* in MNE's copy runs into the back of the *s*.

2a-b = TIJ 495-496

3 *l --qt*

Only the above letters are clear on the photograph

4 *l ybnn*

No letter is visible after the second *n*.

5 = TIJ 498

6a *-t'rt*

6b = TIJ 497

WA

10379 *wdd wd t<sup>c</sup>mr*  
*wd loved t<sup>c</sup>mr*

For this type of love inscription, see Ch.4.E.2. Given the content of the text it is quite possible the last name is feminine.

10386 *(ḡ)<sup>c</sup>r ḡṣr <sup>c</sup>nm*

The first two letters are somewhat doubtful and it is unclear how the word should be translated. The divine name *ḡṣr* is, however, clear. The last word *<sup>c</sup>nm* is most probably a proper name.

10682 *l r<sup>c</sup>m bn <sup>c</sup>mrt*

The hooked *l* and the form of the *r*'s suggest the text is Tham.E, although the *n* is a dash more typical of Safaitic.

11472 *l snm bn ḥrg*

12432a-d These texts might be Tham.E, although the stances of several of the letters are unusual

WAM T

5 *l ḡbn bn ḡhn*

The first two letters are straight lines and the second might be a *ṣ*. From the copy the seventh letter is probably a *ḡ*.

6 *l y(ḡ)ḡ bn <sup>3</sup>fṣy*

The third letter in the copy is a strange shape and I have emended it to *ḡ*.

8 = TIJ 58

9 *blykqdfytl ??*

10-13 These texts come from *‘Ayn Abū Naḥaylah* (3049 II 335723) and not *‘Ayn Marayfiq* as in the edition.

11 *l ḥrgt bn yḡr w zrb*

By *ḥrgt* son of *yḡr*; and he made an enclosure

The eighth letter has a short tail (from a photograph taken on the survey) and the name reads *yḡr*.

12 *l ṣ<sup>c</sup>lh bn ṣhbt*

The second letter is a straight line and should be read as š.

13 ṛḡl<sup>ˆ</sup>b mq<sup>ˆ</sup>d

Read from a photograph taken on the survey. The text is doubtful and I do not know how to interpret it except for the last four letters that are perhaps the name mq<sup>ˆ</sup>d. There appears to be a r at the beginning and the letter that follows, which has been read l in the edition, is most probably a g. There are some letters running from left to right underneath the beginning --bq---.

16 l ndm bn bndm

The d's in the copy have very different shapes. The inner lines of the m's are drawn bent and joining the back of the letters in small circles.

17 ḡgg bn šim

As WAM, although it should be noted that what has been read as a s could be a b and the l which is a straight line could be a š. There is no initial particle in the copy, see Ch.4.A.1.b

24 l šb bn --

HIn: 337: šb

The second letter is a straight line.

25 l 'bnmn

The first letter is rather rounded for a l.

26 l ḡyl bn mlk

As WAM. The k does not appear in WAM's copy. The first name might read ḡyš.

27 l w<sup>ˆ</sup>l

The third letter is a circle with a dot in the middle which I would read as ˆ, see Ch.2.A under ˆ.

30 w mṛr bn ḡkm ḡtt

And mṛr son of ḡkm is [the] inscriber

The third letter has not got a tail and the fourth is smaller and more rounded than the b of bn and I would read the name as mṛr rather than mḡb.

32 *l ns' bn dgg bn {km*

WAM read the penultimate letter as *g* but, as JMAA VII: 25 (under JaL 18e) points out it, is a *k*.

33 *l sny*

HIn: 333: *sny*.

I would read *bn 'bd* with WAM T 34.

34 *w gryt bn 'bd h{t} b(k)rt*

And *gryt* son of *'bd* is the inscriber of a young female camel

The two *{*'s are fairly clear on the published photograph. Part of the *k* and the two last letters are missing from the photograph but the above reading is justified from the copy. *bn 'bd* is written to the left of the end of the first name and was read by WAM with WAM T 33. The name *gryt bn 'bd* occurs again in TIJ 134, for patronyms written to the side of the rest of the text, see Ch.2.G.

35 *lw dI' dšry hbb*

And may *dšry* call *hbb*

The reading is from the published photograph. I have restored the first two letters on the basis of this type of prayer occurring elsewhere, see Ch.4.C.2.

36 *l m' l bn (h)km*

As WAM. The seventh letter has not got a tail.

37 *l 'bd bn sm*

The fourth letter might be a *q*.

38 *l 'tmt bn hd(d) bn hdm*

JMAA VII: 42 (under JaL 43g) : *h{t}m* for *hdm*; 140 n.125 *hdr* for *hd(d)*.

The *d*'s of the second name are facing in opposite directions and, although the loop of the second is slightly faint in the photograph, I think it is certain. The penultimate letter has four prongs but no tail is visible on the photograph.

40 *l (w)br*

The second and final letters are doubtful.

41 *l n<sup>˙</sup>dt š<sup>˙</sup>b*

By *ndt* ??

The second letter is a dot and therefore most likely to be a *n* rather than *˙* as in WAM. The penultimate letter is a *š* or possibly a *l*.

42 *l ˙(w)d bn ġ<sup>˙</sup>mlt*

The seventh letter appears in the published photograph to be a *ġ* and not a *h*. The eighth letter is either a *m* or possibly a *t*.

43 *l ˙mhzn bn ˙slmn*

The letters are clear in the copy as read by WAM except the third *n* which has not been drawn. WAM's interpretation would be extremely unlikely in Tham.E.

44 *l nšš<sup>˙</sup> bn ˙kr*

The second letter is a dot and must be a *n*. The first third and fourth letters are all straight lines and I would interpret the latter two as *š* rather than *l*. The final letter is inscribed in a different technique to the rest and might not belong. The patronym might read *˙kr* as in WAM and HIn: 431 or *˙kb*.

50 *w fḏg h!!!*

And *fḏg* is [the] inscriber

The text was found on the survey (3049 II 252902) and the reading is clear from the fieldcopy and the photograph.

51 = TIJ 480a

54 *l whf*

As WAM. From the photograph it looks as though the third letter has a tail which is not drawn on the copy.

57 It is very doubtful that this is an inscription.

60 ---bn hrkld w n<sup>z</sup>r w dk

---son of *hrkld*; and he was on the look out and --

The *z* was read *z* by WAM. The curve read by WAM which appears to run into the d might be extraneous or might be

The text I have classified as either Saffaitic or "mixed" on the basis of the features listed in Ch. 2. I. (1). Where possible, an indication is given as to whether features of the text are typically Saffaitic or Thau E

a *r* following the *k* and completing the word *dkr*. There seem to be traces of another letter just before the chip in the rock.

WTI

Among these texts the only one I have classified as Thamudic E is WTI 11. The rest are either Safaitic or 'mixed', see Ch.2.I.(1). In listing the texts here I have given an indication, when possible, as to whether the 'mixed' feature is Safaitic or Thamudic E.

9 Mixed

10 The interpretation of the text is uncertain.

11 *l y<sup>c</sup>ly bn rš d 'l ḥṣd w wgm 'l hn' w (l) gdy*

By *y<sup>c</sup>ly* son of *rš* of the tribe of *ḥṣd*; and he grieved for *hn'* and for *gdy*

The fourth letter from the end is almost certainly a *l*, see the published photograph.

12 Mixed/Saf.

13 *dk(r)t 'lt kll škḳt*

May *'lt* remember every wayfarer ??

Mixed on the basis of *d*/Tham.E

The third and second letters from the end are most likely to be *k*'s. The meaning of *škḳt* is uncertain although *sakkākah* means 'wayfarers' in Ar. derived from *sikkah* with the meaning 'road' and perhaps the phrase should be translated 'every wayfarer'.

14 *(d)kr 'lh slm*

May *'lh* remember *slm*

Mixed on basis of *d*/Tham.E

15 Saf.

16 Mixed

17 *l slm bn bnkwn glbṃḷn*

Mixed/Tham.E ?

The interpretation of the text after *bn* is doubtful. The patronym could read *bn* and the next word *kwn*.

- 18 Mixed *simplified "d"; straight "l's"; dott "n's" wavy "s".*  
 19 Mixed/ Saf. with Tham.E *ḡ*.

The verb at the end is feminine. *ḡrḡ*, cf. Ar. *ḡaraḡa*, 'fart'. See Winnett [1982] : 43 and C 3951, 4419 and WH 2180 for occurrences of the word in Saf. and WTI 41-42 below.

20 Mixed

30 Mixed

The reading cannot be checked on the photograph.

31 Mixed/Tham.E type *k*.

32 Mixed

33 *w<sup>c</sup>d w tšwq l ṛzd*

*w<sup>c</sup>d*; and he longed for *ṛzd*

Mixed/Tham.E *z*

The letter between the *l* and *z* might be a *r* of a 'line with a hook' type, see WTI 41, 55, 78, 79 and Ch.2.I.(1), although the name *ṛzd* is difficult to explain. The letters *wdd f* possibly belong to another text.

39a Mixed.

39b Mixed

40 Mixed/Saf. *z*

41 *l 'br bn ḡld w ḡrḡ*

By *'br* son of *ḡld*; and he farted

Mixed/Saf. with Tham.E *ḡ*

See Winnett [1982] : 43 no. 88 and WTI 19, 42. The *r* is of the 'line with a hook' type see WTI 33. .

42 *l grm bn ḡr (w) (ḡ)rḡ*

By *grm* son of *ḡr*; and he farted

Mixed text/Saf. with Tham.E *ḡ*.

See WTI 19. The copy has a *m* for the third letter from the end.

45 It is unclear which type of Thamudic the text is.

46 *l 'g(or y) bn mrwḡ srḡ*

Mixed/Saf. *ḡ*, Tham.E *g* ? and *ḡ*.

47 Mixed with Saf. type *z* and Tham.E type *k*

48a i l 'mrt d l' ~~q~~ - (d)  
Mixed/~~Tham.E~~

This and WTI 48a ii are attempts at WTI 48a iii.

48a ii l 'mr[tl]

48a iii l 'mrt d 'hl dff) (w) šwq

By 'mrt of the family of dff); and he was filled with longing

Clark 1984-85: 16 and cf. Winnett [1982] : 43

Mixed/ Tham.E d and d

48b The form of the n suggests this is neither a 'mixed', Safaitic or Tham.E text.

55 Mixed/Saf., the r is of the 'line with a hook' type, see WTI 33.

78 Mixed?, the r is of the 'line with a hook' type, see WTI 33.

79 Mixed, the r is of the 'line with a hook' type, see WTI 33.

80 Mixed/Saf.

81 Mixed/Saf.

82 1.1 -f h dšr-

- and O dšr-

1.2 -wgm 'l h-

-and he grieved for h

1.3 -m d 'l fdn w sby

-m of the tribe of fdn; and he was taken prisoner

cf. Winnett [1982] : 44

Mixed/Saf. with Tham.E d

83-84 Mixed/Saf.

85 -w tšwq

- and he was filled with longing

-hr bn 's

Mixed

w tšwq and the rest of the letters probably do not belong to the same text.

12

Appendix 2

86-91 The texts are fragmentary.

92 Mixed/Saf.

93 Mixed

94 *l bgt bn gdyn w hdn*

By *bgt* son of *gdyn*; and he embraced (?)

As Winnett [1982] : 44

Mixed/Saf. with Tham.E đ.

95-99 Mixed/Saf.

100-101 Saf.

102 Fragmentary. Tham.E đ.

103-104 Mixed/Saf.

## Appendix 5

### Elements in Compound Names in Thamudic E The words in brackets are possible hypocoristic forms.

a:

'db: — 'db`l

'dn: — 'dnl\*

'rs<sup>2</sup> ('rs<sup>2</sup>, 'rs<sup>2</sup>t): — 'rs<sup>2</sup>lh

's<sup>1</sup> ('s<sup>1</sup>): — 's<sup>1</sup>`l, 's<sup>1</sup>lh, 'smnt

'lf ('lf): — 'lf`l

'mr ('mr, 'mrt): — 'mr`l

b<sup>ˆ</sup> (b<sup>ˆ</sup>): — b`lh\*

bn (bn, bny): — bn`l, bnlh

tm (tm, tym): — tm`hwr, tm`s<sup>1</sup>, tm`l, tmgrb, tmhry\*, tmds<sup>2</sup>r, tm<sup>ˆ</sup>, tm`bs<sup>2</sup>, tm`bdt, tm`bd̄t, tmktb\*, tmktb<sup>ˆ</sup>, tmktby, tmlt, tmlhwr, tmlh

gd: — gdl\*

grm (grm, grmt): — grm`l, grm<sup>ˆ</sup>, grmlh, grmnt\*

hbb (hb, hbb, hbbt, thbb): — hbb`l

hn: — (hn, hnn, hnnt) hnl

hl (hl): — hl`l

hlf (hlf): — hlfh

dd (ddh): — dd`l

dn: — dn`lh

d̄kr: — d̄kr`l

r<sup>ˆ</sup>m: — r<sup>ˆ</sup>mlt

rbb (rb, rbbt, rbt): — rbb`l

rd: — rd`l\*

rm (rm): — rm`l

zd (zd, zdn, yzd): — zd`l, zdqm, zdlh, zdmnt

zr<sup>ˆ</sup>: — zr<sup>ˆ</sup>lh

zyd (zyd, zydt): — zydqm

s<sup>1</sup>ˆd (s<sup>1</sup>ˆd, s<sup>1</sup>ˆdt): — s<sup>1</sup>ˆd`l, s<sup>1</sup>ˆdl, s<sup>1</sup>ˆdlh

s<sup>1</sup>q (ts<sup>1</sup>q): — ('bd)s<sup>1</sup>qlt

*s<sup>1</sup>qlt*: — *ʿbds<sup>1</sup>qlt*

*s<sup>1</sup>lm* (*s<sup>1</sup>lm*, *s<sup>1</sup>lmt*, *ys<sup>1</sup>lm*): — *s<sup>1</sup>lm ʿl*

*s<sup>1</sup>hn*: — *s<sup>1</sup>hnlh\**

*s<sup>2</sup> ʿ*: — *s<sup>2</sup> ʿl ʿ*, *s<sup>2</sup> ʿlh*

*s<sup>2</sup>km* (*s<sup>2</sup>km*): — *s<sup>2</sup>kmlh*

*ʿbd* (*ʿbd*, *ʿbdt*): — *ʿbd ʿḥwr*, *ʿbd ʿl ʿḥwr\**, *ʿbd ʿlyb*, *bd ʿyb*, *ʿbdg*, *ʿbdgd*, *ʿbdgns<sup>2</sup>*, *ʿbdḥrtt*,  
*ʿbddṣ<sup>2</sup>ry*, *ʿbds<sup>1</sup>qlt*, *ʿbddn\**, *ʿbd ʿbdt*, *ʿbd ʿzy*, *ʿbd ʿmn*, *ʿbdqn*, *ʿbdlg*, *ʿbdlh*, *ʿbdmk*, *ʿbdmnt*

*ʿtnl*: — *ʿtnl\**

*ʿl* (*ʿl*, *ʿlt*, *ʿly*, *y ʿly*): — *ʿl ʿl*

*ʿm* (*ʿm*): — *ʿm ʿl*

*ʿn* (*ʿn*): — *ʿn ʿl*, *ʿnl*, *ʿl ʿn\**

*ʿwḍ* (*ʿwḍ*): — *ʿwḍlh*

*ḡt* (*ḡt*, *tḡt*, *yḡt*): — *ḡt ʿl*, *ḡtlh*

*fṣ* (*fṣ*, *fṣy*, *fṣyt*): — *fṣ ʿl*

*qn* (*qn*, *qnt*): — *qnlh*

*qym*: — *qym<sup>1</sup>\**

*mtn* (*mtn*): — *mtn ʿ\**

*mr ʿ* (*mr ʿ*, *mr ʿn*): — *mr ʿgd*, *mr ʿzy*, *mr ʿlh*, *mr ʿmnt*, *mr ʿyḡt*

*m ʿn* (*m ʿn*): — *m ʿn ʿl*, *m ʿnlh*

*mqm* (*mqm*, *yqm*): — *mqm ʿl*

*mlk* (*mlk*, *mlkt*): — *mlk ʿl*

*nbṣ*: *nbṣlh\**

*nṣr* (*yṣr*): — *nṣrlh*

*hn* (*hn*): — *hnlh*

*hn ʿ* (*hn ʿ*, *hn ʿt*, *thn ʿ*): — *hn ʿlh*, *hn ʿmnt\**

*wḍ* (*wḍ*): — *ʿlwd\**

*wdd* (*wdd*): — *wdd ʿl*

*ws<sup>1</sup>m*: — *ws<sup>1</sup>m ʿl\**

*whb* (*whb*, *whbn*): — *whb ʿḥwr*, *whb ʿl*, *whbl*, *whblh*

**b:**

*ḥwr* — *tm ḥwr*, *ʿbd ḥwr*, *ʿbd ʿl ḥwr\**, *whb ḥwr*

's<sup>1</sup> — tm 's<sup>1</sup>

'ktb — m- 'ktb\* (See the commentary to KJC 442)

l — 'db'l, 's<sup>1</sup>l, 'lf'l, 'l'n\*, 'lwd\*, 'mr'l, bn'l, tm'l, grm'l, hbb'l, hl'l, dd'l, dkr'l, rbb'l,  
rm'l, rd'l\*, zd'l, s<sup>1</sup>d'l, s<sup>1</sup>lm'l, 'l'l, 'm'l, 'mr'l, 'n'l, gt'l, fs'l, m'n'l, mqm'l, mlk'l,  
wdd'l, ws<sup>1</sup>m'l\*, whb'l

lh — dn'lh

'yb — 'bd'lyb, 'bd'yb

g — 'bdg, 'bdlg

gd — 'bdgd, mr'gd

grb — tmgrb

gns<sup>2</sup> — 'bdgns<sup>2</sup>

hrtt — 'bdhrtt

hry — tmhry\*

hwr — tmlhwr, 'bd'lhwr

ds<sup>2</sup>r — tmds<sup>2</sup>r

ds<sup>2</sup>ry — 'bdds<sup>2</sup>ry

s<sup>1</sup>qlt — 'bds<sup>1</sup>qlt

dn — 'bddn\*

' — tm', grm', mtn'\*

'bdt — tm'bdt, 'bd'bdt

'bdt — tm'bdt

'bs<sup>2</sup> — tm'bs<sup>2</sup>

'zy — 'bd'zy, mr'zy

'mn — 'bd'mn

qm — zdqm, zydqm

qn — 'bdqn

ktb — tmktb\*

ktb' — tmktb'

ktby — tmktby

l — 'dnl\*, hnl, s<sup>1</sup>dl, 'tnl\*, 'nl, qym<sup>1</sup>l\*, whbl

lt — tmlt, gdlt\*, r'mlt, ('bd)s<sup>1</sup>qlt

lh — 'rs<sup>2</sup>lh, 's<sup>1</sup>lh, b'lh, bnlh, tmlh, grmlh, hlflh, zdllh, zr'lh, s<sup>1</sup>dlh, s<sup>1</sup>hnlh\*, s<sup>2</sup>lh, s<sup>2</sup>kmlh,

*bdlh, 'wdlh, gtlh, qnlh, mr 'lh, m 'nlh, nbshl\*, nshlh, hnlh, hn 'lh, whblh*  
*mlk — 'bdk*  
*mnt — 's'mnt, grmnt\*, zdmnt, 'bdmnt, mr 'mnt, hn 'mnt\**  
*yt' — s²t'*  
*ygt — mr 'ygt*

Appendix 6:

## TRIBAL NAMES IN THAMUDIC E

'fšy	AMJ 148
tnn	TIJ 504, 505
gšm	(or gšmw) JS 695 + 696
gy	KJC 42, 647
ḥbb	JS 607
ḥsd	WTI 11
ḥmṭy	HU 498
ḥl' l	TIJ 489, 490
dḥt	TIJ 392
rbt	MNM C 7
zydt	KJA 36
škl t	TIJ 3
ṭy'	LAU 16
'gb	TIJ 223
'd	TIJ 4
'm t	AMJ 104
fḥmn	KWM 1
mzn	AMJ 138, Do XX 37,3, KJC 641
mṭ	JS 622
mṭ t	TIJ 519
m' n' l	Meek
mny	MNM B 6
wly	JS 35

Abbreviations:

AAAS	Les Annales Archéologiques Arabes Syriennes
ADAJ	Annual of the Department of Antiquities of Jordan
Adr	Drawings from Wādī Judayyid Site A
A. f. O	Archiv für Orientforschung
AION	Annali dell'Istituto Orientale di Napoli
AKSD	Inscriptions in Abū 'Assāf 1973
AMJ	Inscriptions in W. Jobling's reports on the 'Aqaba-Ma'an survey
Ar.	Arabic
ArOr	Archiv Orientalni
BAR	British Archaeological Reports
BASOR	Bulletin of the American Schools of Oriental Research
Bdr	Drawings from Wādī Judayyid Site B
BDrN	Littman 1921
BES	Van den Branden 1969
BIT	Van den Branden 1950
BO	Bibliotheca Orientalis
BP I	Van den Branden 1956 (a)
BP II	Van den Branden 1956 (b)
BSOAS	Bulletin of the School of Oriental and African Studies
C	Safaitic inscriptions in CIS Pars V, Tomus 1
Cantineau	Cantineau 1932
Cdr	Drawings from Wādī Judayyid Site C
Ch.	chapter
CIK	Caskel 1966
CIS	Corpus Inscriptionum Semiticarum
compd.	compound
conj.	conjunction
CSNS	Inscriptions in Clark 1983
CSP	Inscriptions in Clark 1976-77
CTSS	Inscriptions in Clark 1980
D.N	Divine Name
Do	Doughty 1884
Eut	Inscriptions copied by J. Euting
Eut T	Euting 1896, 1914
fem.	feminine
Fig.	Figure
GLECS	Groupe Linguistique d'Études Chamito-Sémitiques
Gk.	Greek
HB	Hess 1912
HCH	Inscriptions in Harding 1953
HE	Inscriptions in Harding 1972 (b)
Heb.	Hebrew
HIC	Inscriptions in Petrie and Duncan 1906
HIn	Harding 1971

HS	Inscriptions photographed during the 1986 exploratory survey of the <i>Hismā</i>
Hu	Inscriptions in Huber 1891 according to page number
HU	Inscriptions in Huber 1891 as re-numbered by Van den Branden 1950
ID	Ibn Durayd <i>Al-Ishtiqāq</i> . Page numbers are those in Wüstenfeld 1854
IEJ	Israel Exploration Journal
imp.	imperative
inf. n.	infinitive noun
intro. part.	introductory particle
ISB	Oxtoby 1968
ISP	Inscriptions in Ingholt <i>et al.</i> 1951
JaL	Lihyanite inscriptions read by A. Jamme
JaT	Thamudic inscriptions read by A. Jamme
JaS	Safaitic inscriptions read by A. Jamme
JAOS	Journal of the American Oriental Society
JMAA	A. Jamme's <i>Miscellanées d'ancien [sic] arabe</i>
JMIL	Jamme 1968
JNES	Journal of Near Eastern Studies
JPIR	Jamme 1970 (b)
JRAR	Jamme 1971 (a)
JS	Thamudic inscriptions in Jaussen and Savignac
JS L	Lihyanite inscriptions in Jaussen and Savignac 1909, 1914
JS Nab	Nabataean inscriptions in Jaussen and Savignac 1909, 1914
JSS	Journal of Semitic Studies
JS Tay	Taymanite inscriptions in Jaussen and Savignac 1909, 1914
JTS	Jamme 1967 (a)
JTW	Jamme 1967 (b)
Kaz	Kazimirski 1860
KJA	Inscriptions from Wādī Judayyid Site A
KJB	Inscriptions from Wādī Judayyid Site B
KJC	Inscriptions from Wādī Judayyid Site C
KJPr	Inscriptions in King 1988
KnA	Hismaic alphabet read in Knauf 1985
KnEG	Inscriptions in Knauf 1980
KnVT	Knauf 1982
KTT	Inscriptions in Kensdale 1952
KU	Inscriptions read in King n. d.
KWM	Inscriptions in King 1989
Lane	Lane, E. W. <i>An Arabic-English Lexicon</i>
LAU	Inscriptions in the Plates and Figures in Campetti <i>et al.</i> 1983
Lihyn	Lihyanite
Lisan	Ibn Manzūr, <i>Lisān al-‘arab</i>
LittNE	1 Littmann 1953
LittNE	2 Littmann 1954
LP	Safaitic inscriptions in Littmann 1943
LP Nab	Nabataean inscriptions in Littmann 1914

masc.	masculine
Meek	Inscription edited in Winnett 1937: 5-7
Min.	Minaic
MNE	Milik 1959-1960
MNM	Inscriptions in Milik 1958-1959
MNSI	Inscriptions in Macdonald 1981
MSTJ	Inscriptions in Macdonald and Harding 1976
MU	Inscription read by Macdonald, M. C. A. in Killick 1983: 115, Pl. XIIA
MuNJ	Inscriptions in al-Muḥaysin
N	Name
Nab	Nabataean
Naveh N	Inscriptions in Naveh 1975
Naveh TSB	Inscriptions in Naveh 1978
n.	noun
n. d.	no date
Noth	Noth 1928
NST	Inscriptions in Harding 1951
OA	Oriens Antiquus
OLZ	Orientalistische Literaturzeitung
PEQ	Palestine Exploration Quarterly
Pers.	Persian
pers.	person
Ph	Texts copied by H. St. J. B. Philby and published by Van den Branden 1956 (a) and 1956 (b)
Pl.	Plate
pl.	plural
prep.	preposition
pron.	pronoun
prtc.	participle
PSAS	Proceedings of the Seminar for Arabian Studies
Qat.	Qatabanic
Ramm	SSA inscriptions read in Van den Branden 1950 (a)
RB	Revue Biblique
Reg. No.	Registration Number
Rh	Inscriptions in the plates in Rhotert 1938
RNE	Ryckmans, G. 1937, 1941 'Notes Épigraphiques'
RNP	Ryckmans, G. 1934-1935
RSO	Rivista degli Studi Orientali
RTI	Inscriptions in Röllig 1987
RyGT	Inscriptions in Ryckmans, G. 1939
Sab.	Sabaic
Saf.	Safaitic
Savignac AS	Nabataean inscriptions from 'Ayn Šallālah in Savignac 1933 and 1934
SIAM	Inscriptions in Macdonald 1980
SIJ	Inscriptions in Winnett 1957
sing.	singular

SSA	Thamudic inscriptions in Savignac 1934: 579-580 Figs. 4-5 and edited by Ryckmans 1937 V
Stark	Stark 1971
Stehle	Inscriptions in D. Stehle <i>South Arabic Graffiti from Field Museum Collections</i> . Unpublished M.A. thesis, 1960.
subs.	substantive
Syr.	Syriac
Tay.	Taymanitic
Tham.	Thamudic
Tdr	Inscriptions in Koenig 1971
TIJ	Inscriptions in Harding and Littmann 1952
Tr. N.	Tribal Name
UR	Inscriptions in Savignac 1936: 245, Fig.4 and edited by Ryckmans, G. 1937 VI
vb.	verb
voc. part.	vocative particle
WA	Inscriptions in Winnett 1959
WAM T	Thamudic inscriptions in Winnett 1971
WH	Inscriptions in Winnett and Harding 1978
WHI	Inscriptions in Winnett 1973 (a)
WLT	Winnett 1937
WO	Die Welt des Orients
WR	Wüstenfeld 1853
Wright	1859
WTay	Taymanitic inscriptions in Winnett and Reed 1970
WTI	Thamudic inscriptions in Winnett and Reed 1970
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZDPV	Zeitschrift des Deutschen palästin-Vereins

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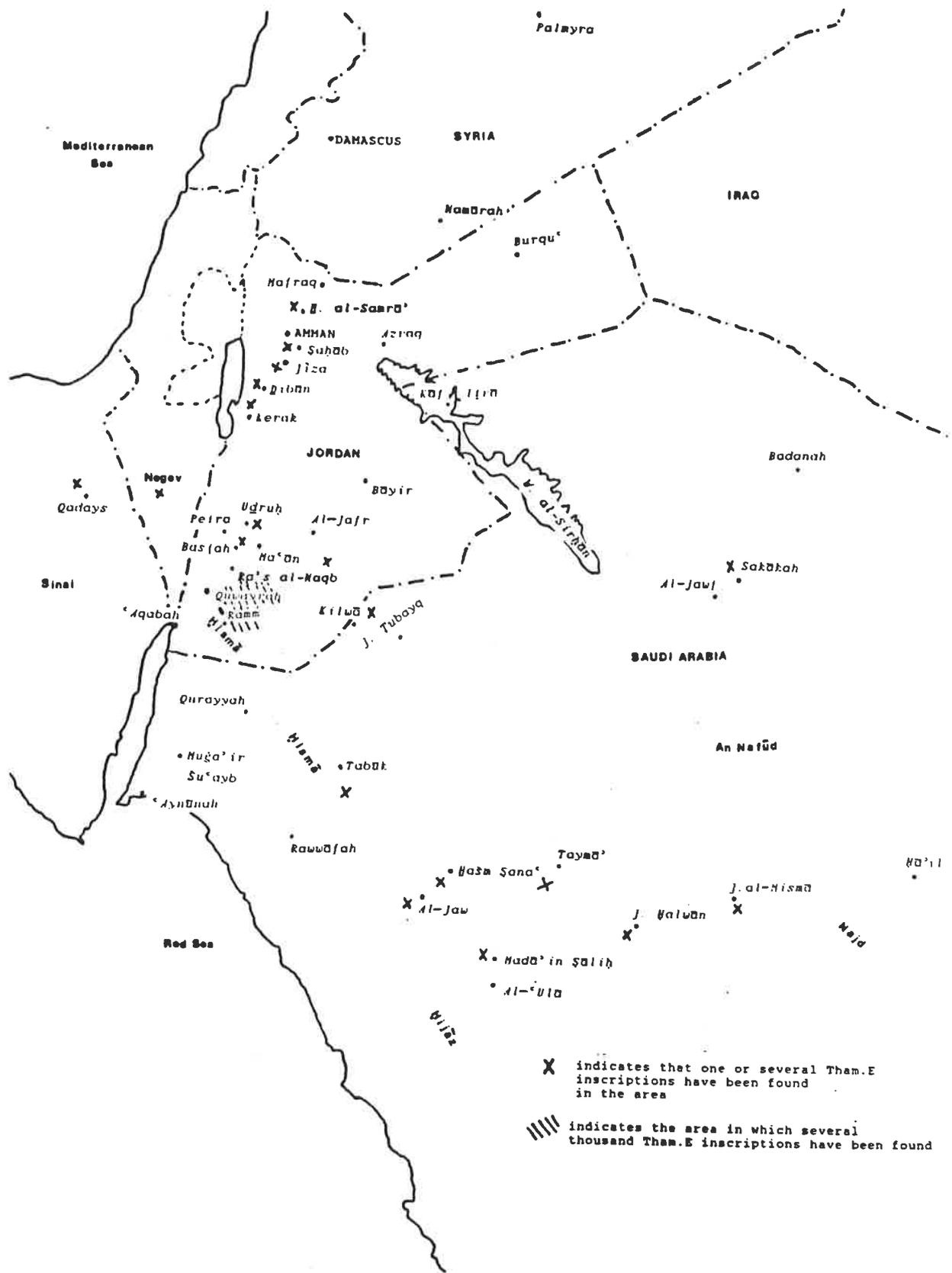
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### THE FIGURES AND PLATES

The facsimiles of the inscriptions and rock drawings have been traced from photographs. The divisions on the scale are in centimetres and in most cases the scale is 10 centimetres long. Diagonal lines indicate abrasions and a broken line indicates faint or uncertain lines, and lines and ligatures joining the letters. The differences of patina have not been indicated, except in the case of clearly more recent drawings which are of a fresh white colour. These have been drawn in outline alone. The drawings on Rock d (Fig.67), which are clearly prior to the Thamudic E material and inscribed in a different technique, have been filled with stipling.



X indicates that one or several Tham.E inscriptions have been found in the area

||||| indicates the area in which several thousand Tham.E inscriptions have been found

Fig. 1 Distribution Map of Thamudic E Inscriptions  
718





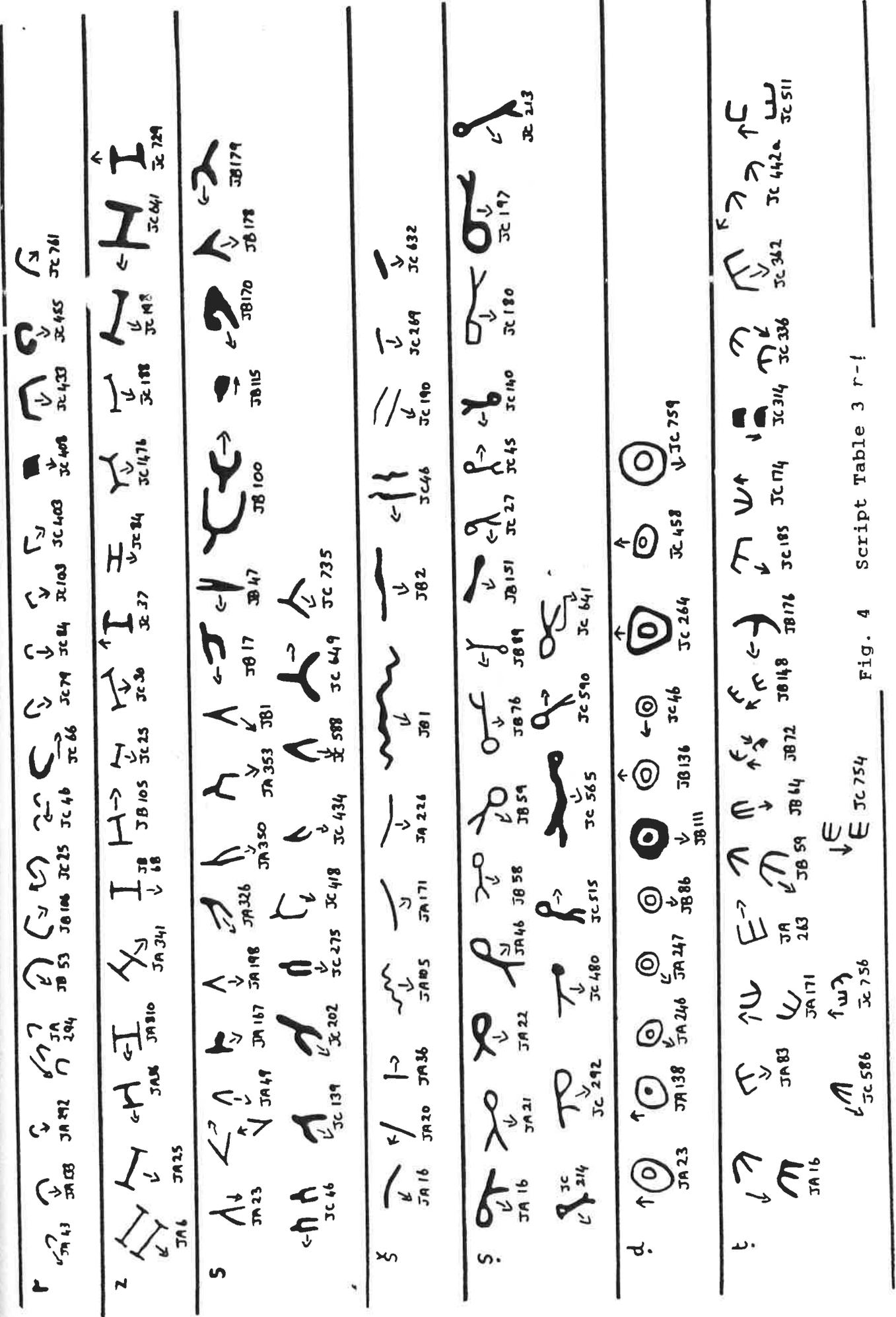
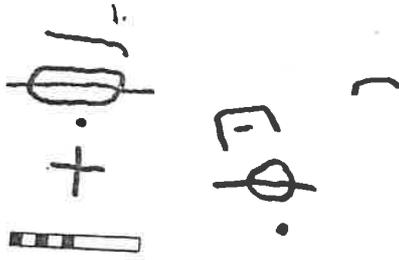


Fig. 4 Script Table 3 r-1





II



IV



IV

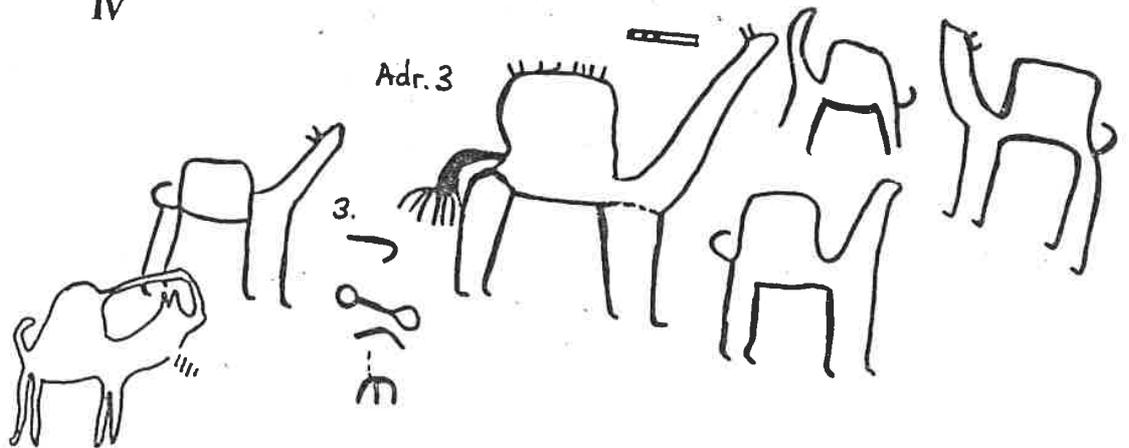


Fig. 7

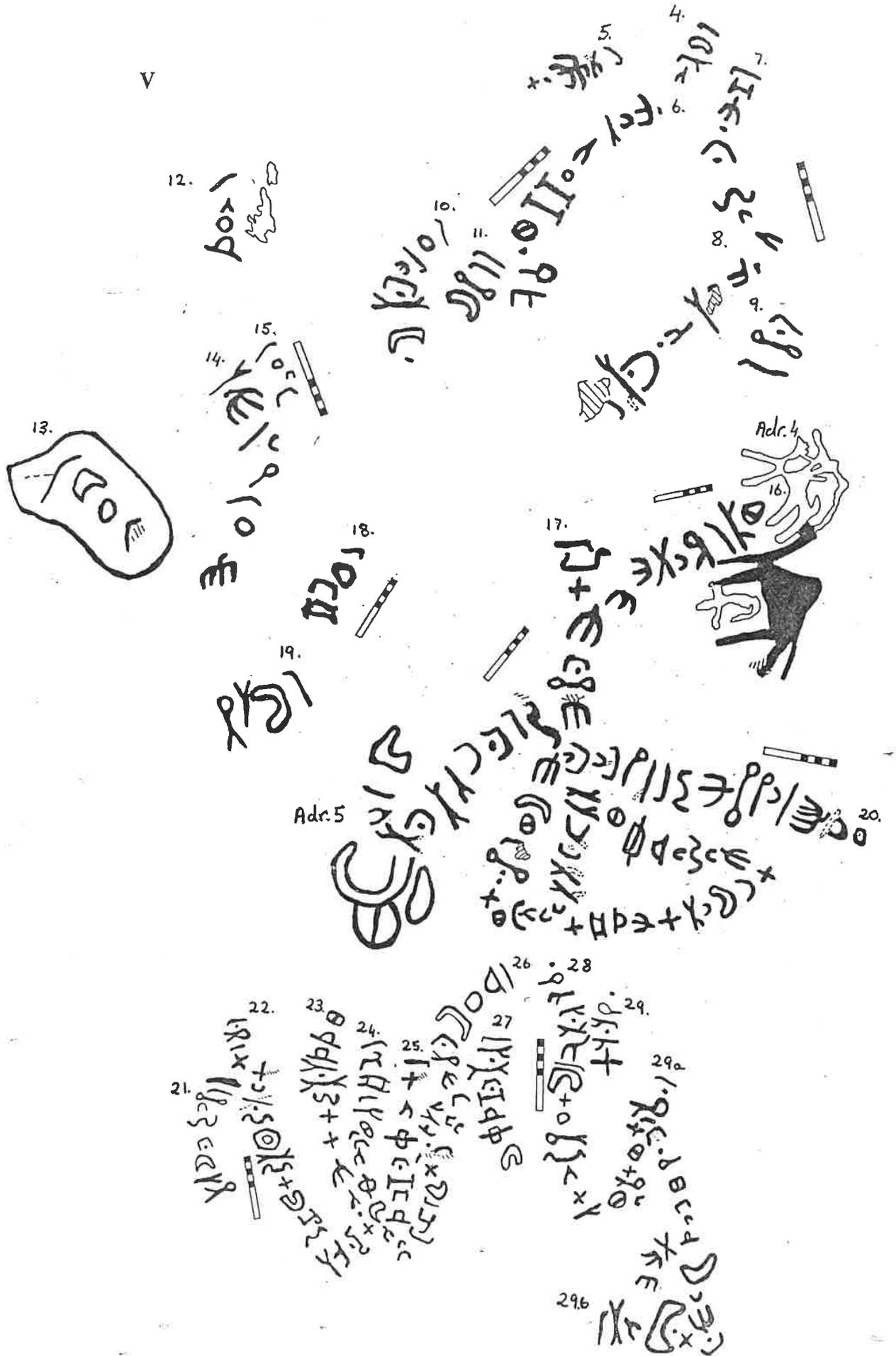


Fig. 8

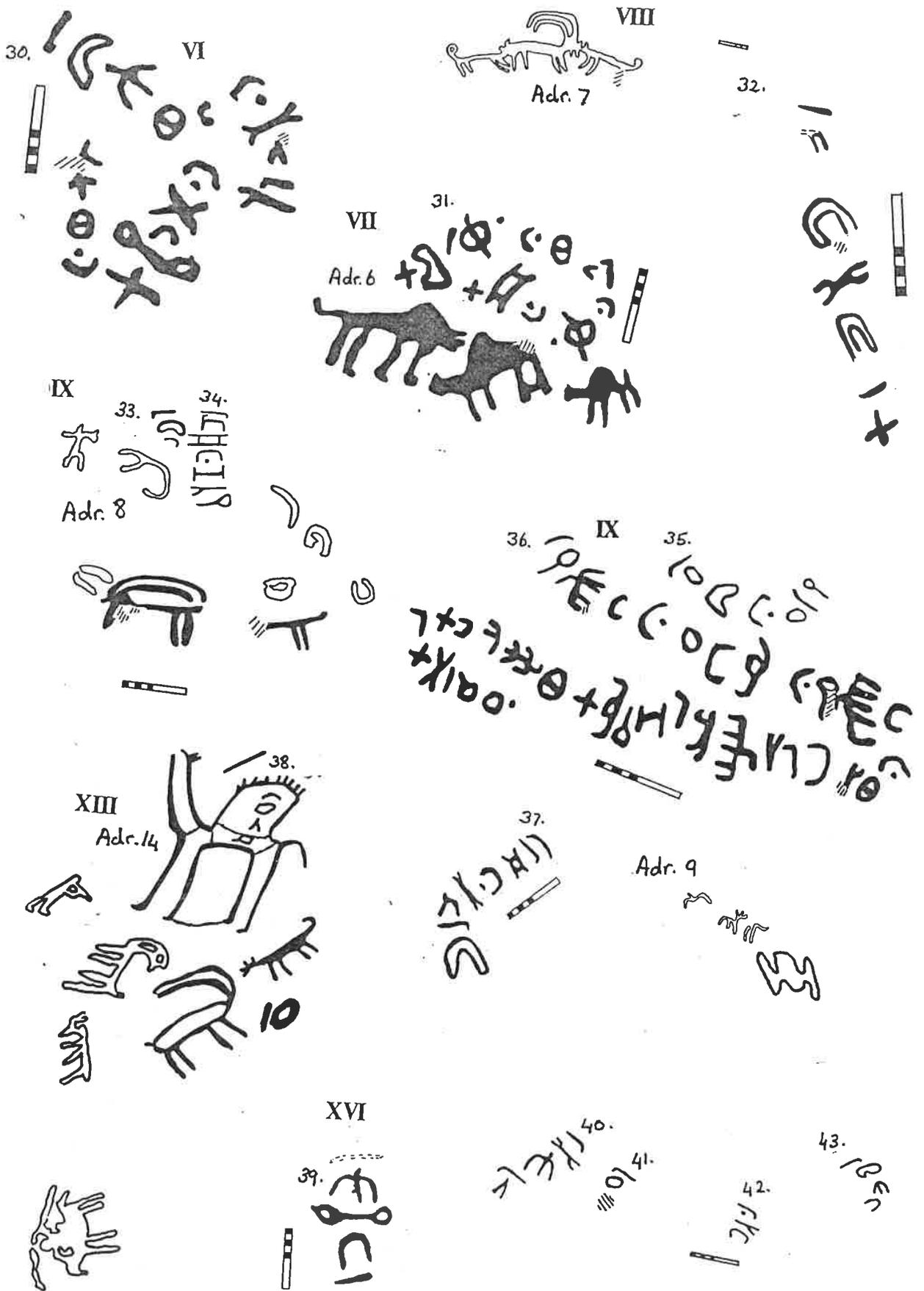


Fig. 9

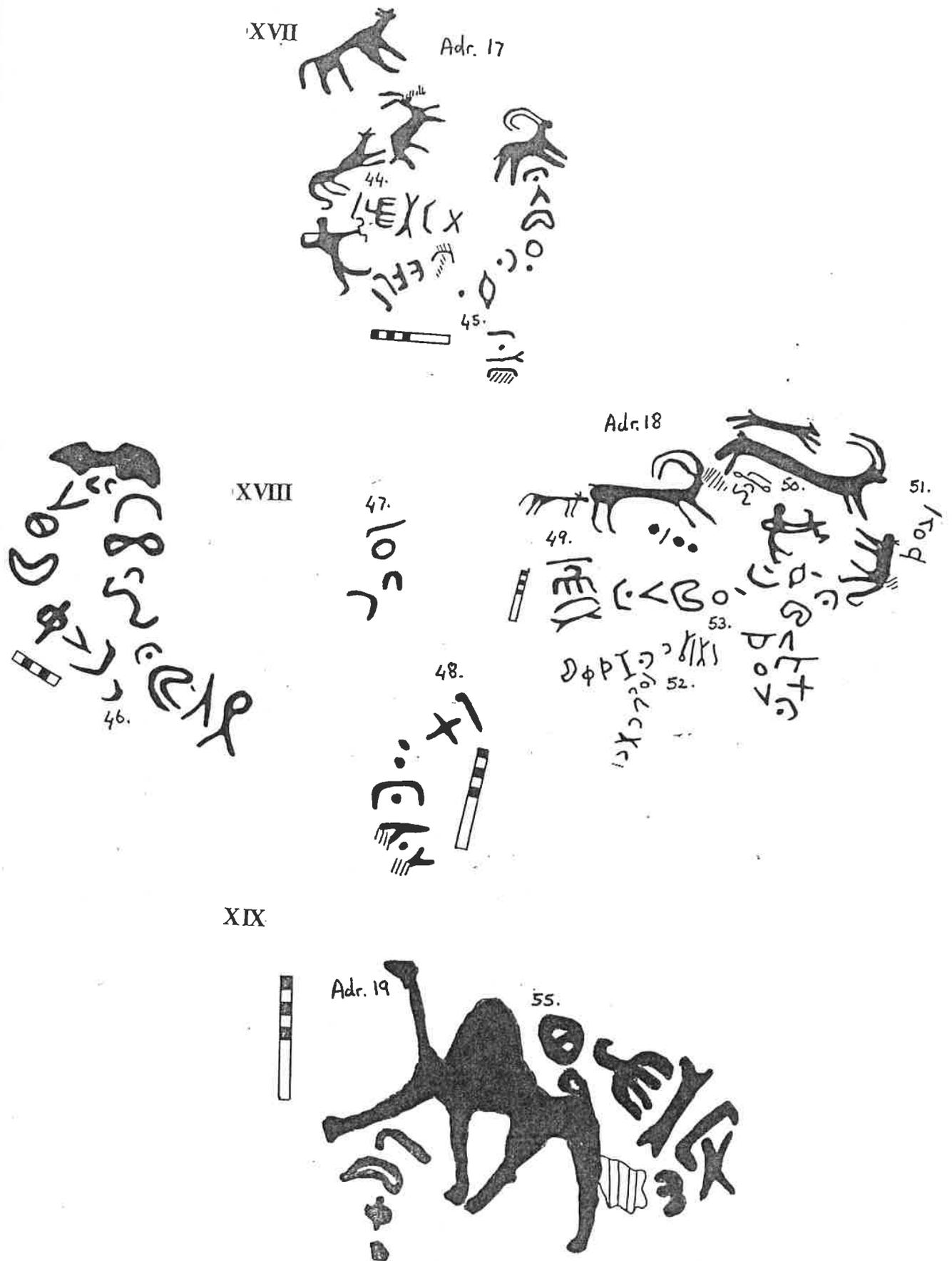


Fig. 10

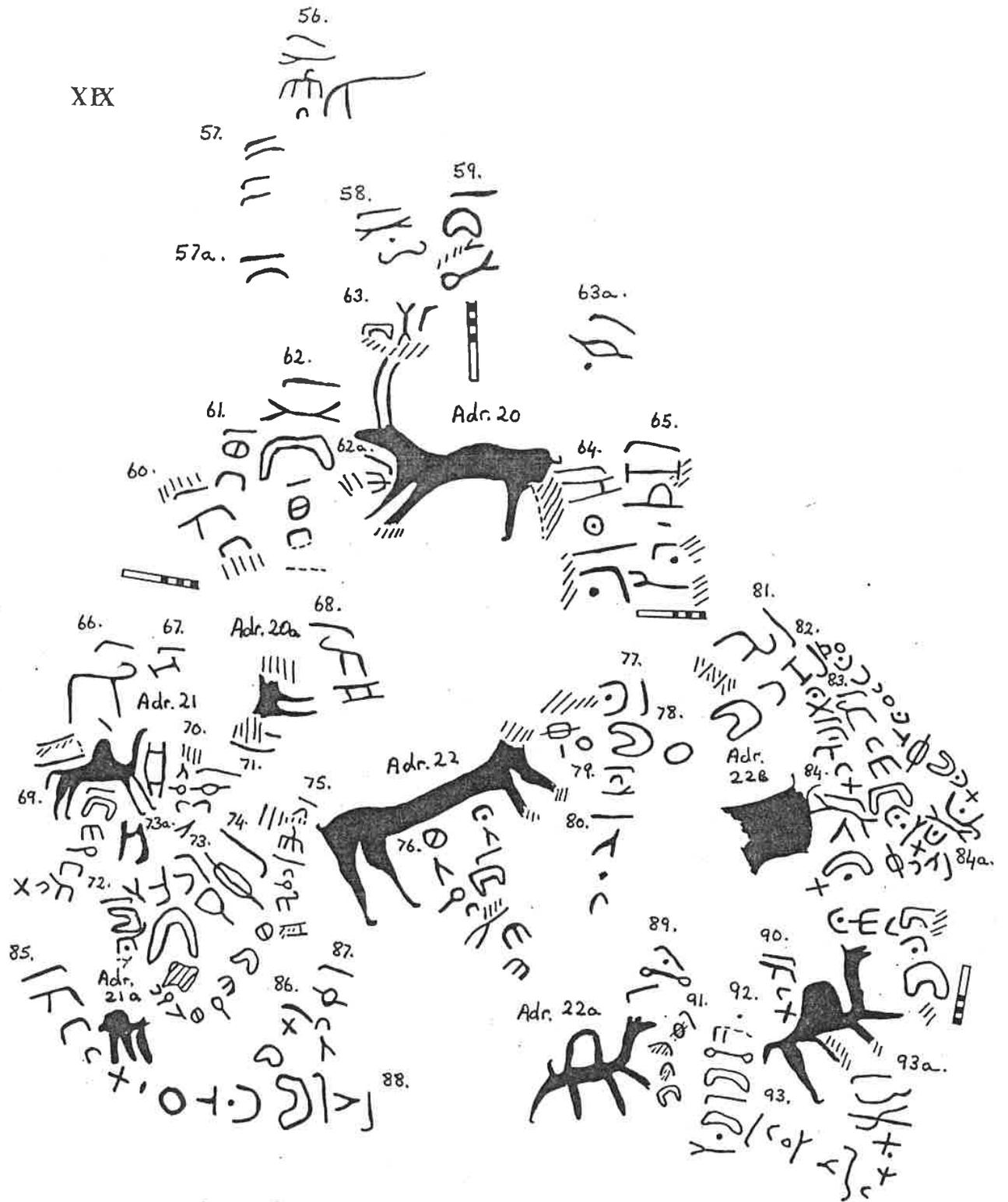
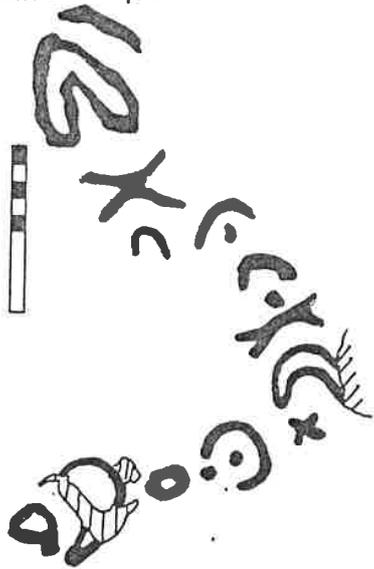
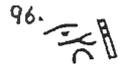
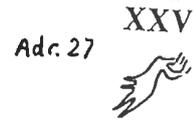
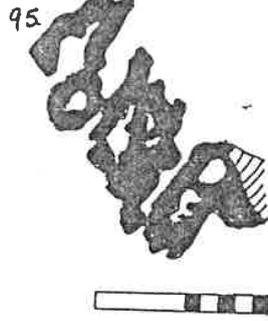


Fig. 11

XIX 94.



XXIV

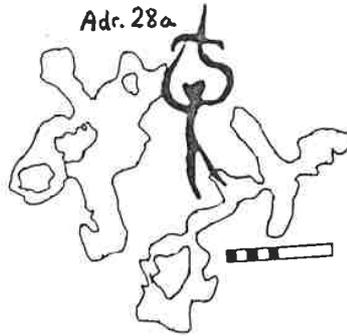


Adr. 28



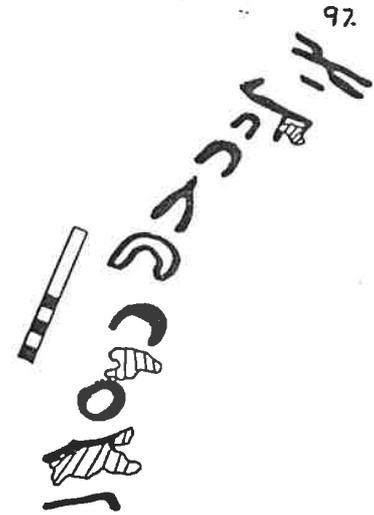
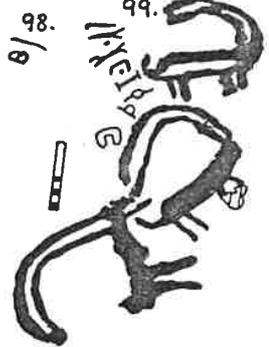
XXVI

Adr. 28a



XXVIII

Adr. 32



100.



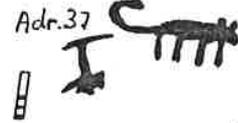
XXXII

Adr. 36



XXXIII

Adr. 37



102.



XXXVIII

Adr. 42



103.



XXXIX

104.



105.



106.

XL

108.



Fig. 12

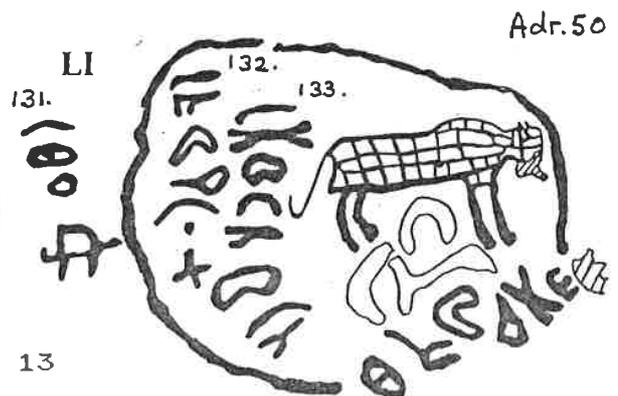
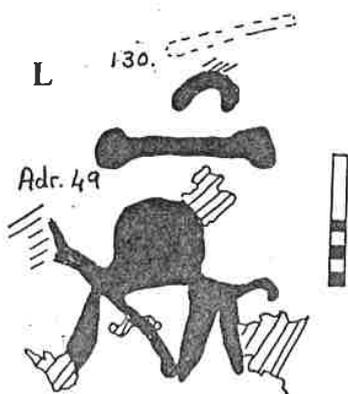
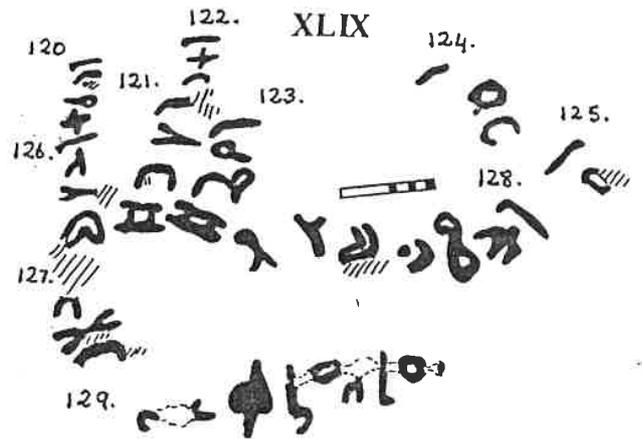
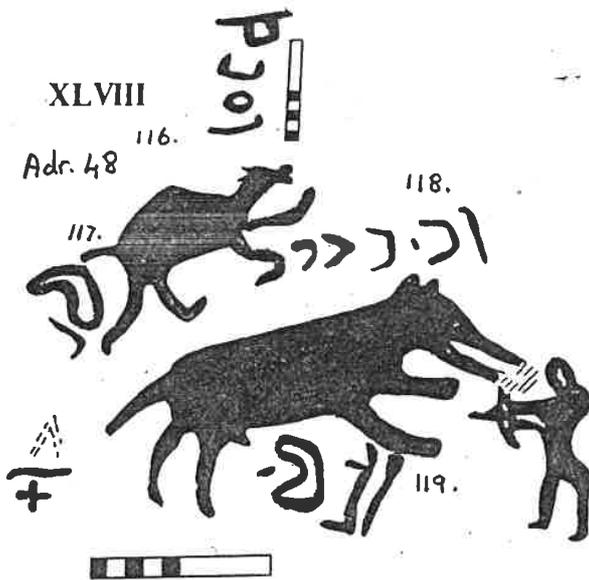
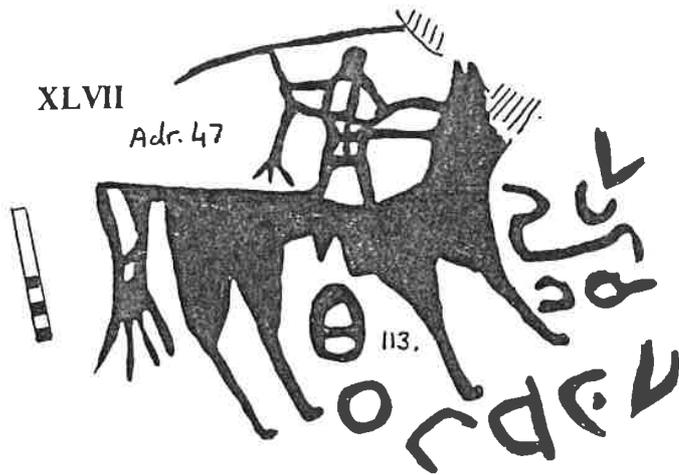
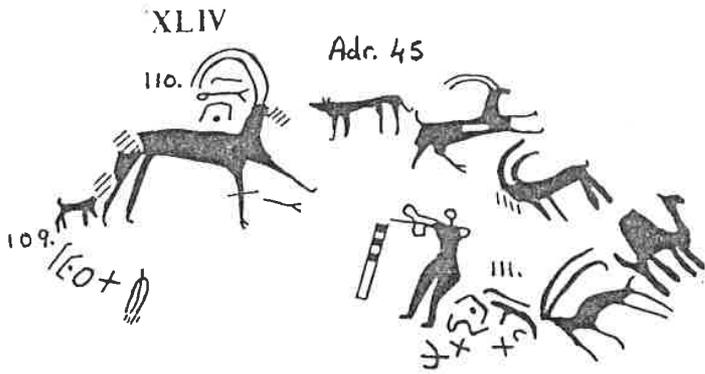


Fig. 13  
730

LII

134.



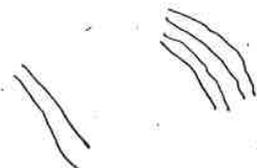
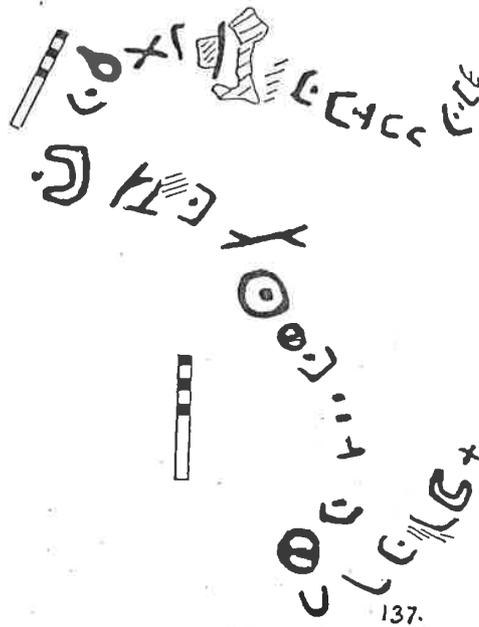
LV

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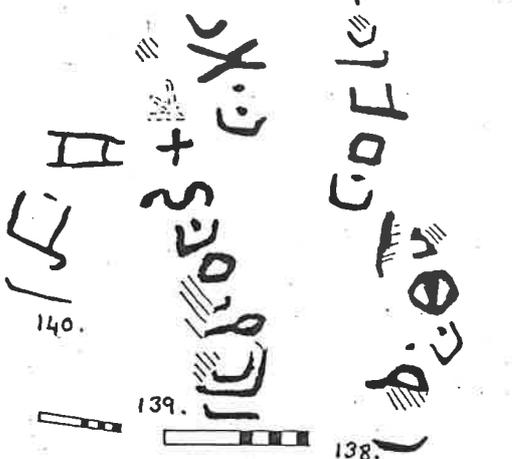
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LVI



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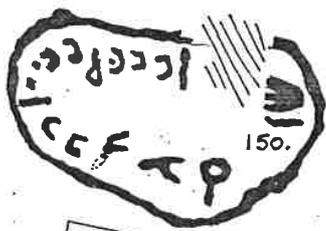
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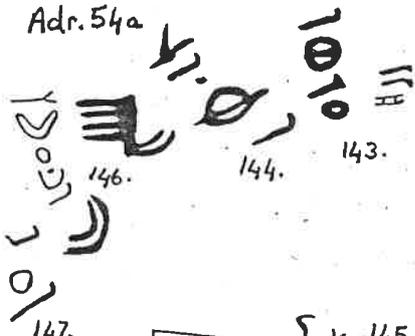
138.

Adr. 54a

149.



150.



142.

143.

144.

145.

148.



150a.

150b.



Fig. 14

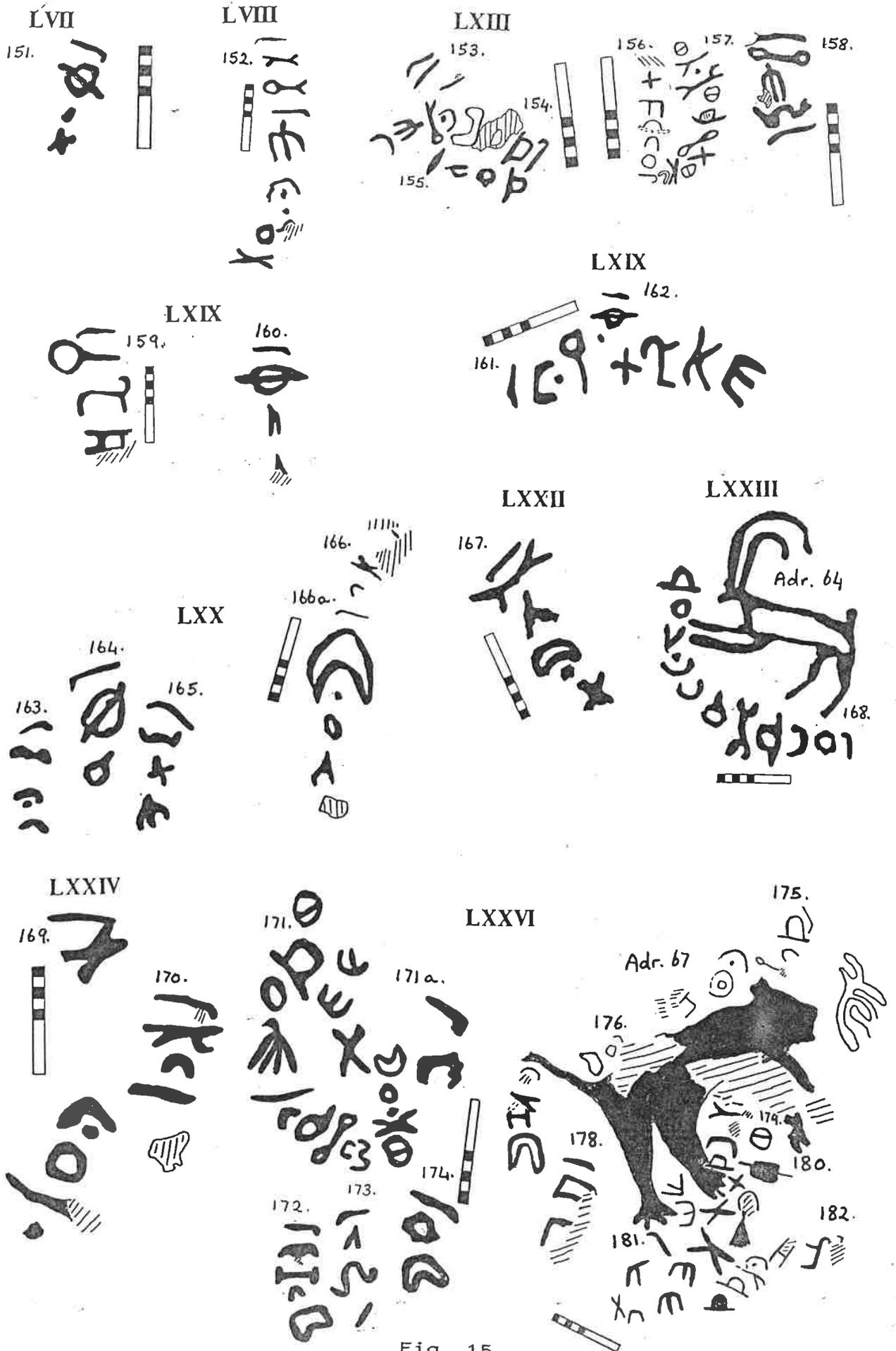


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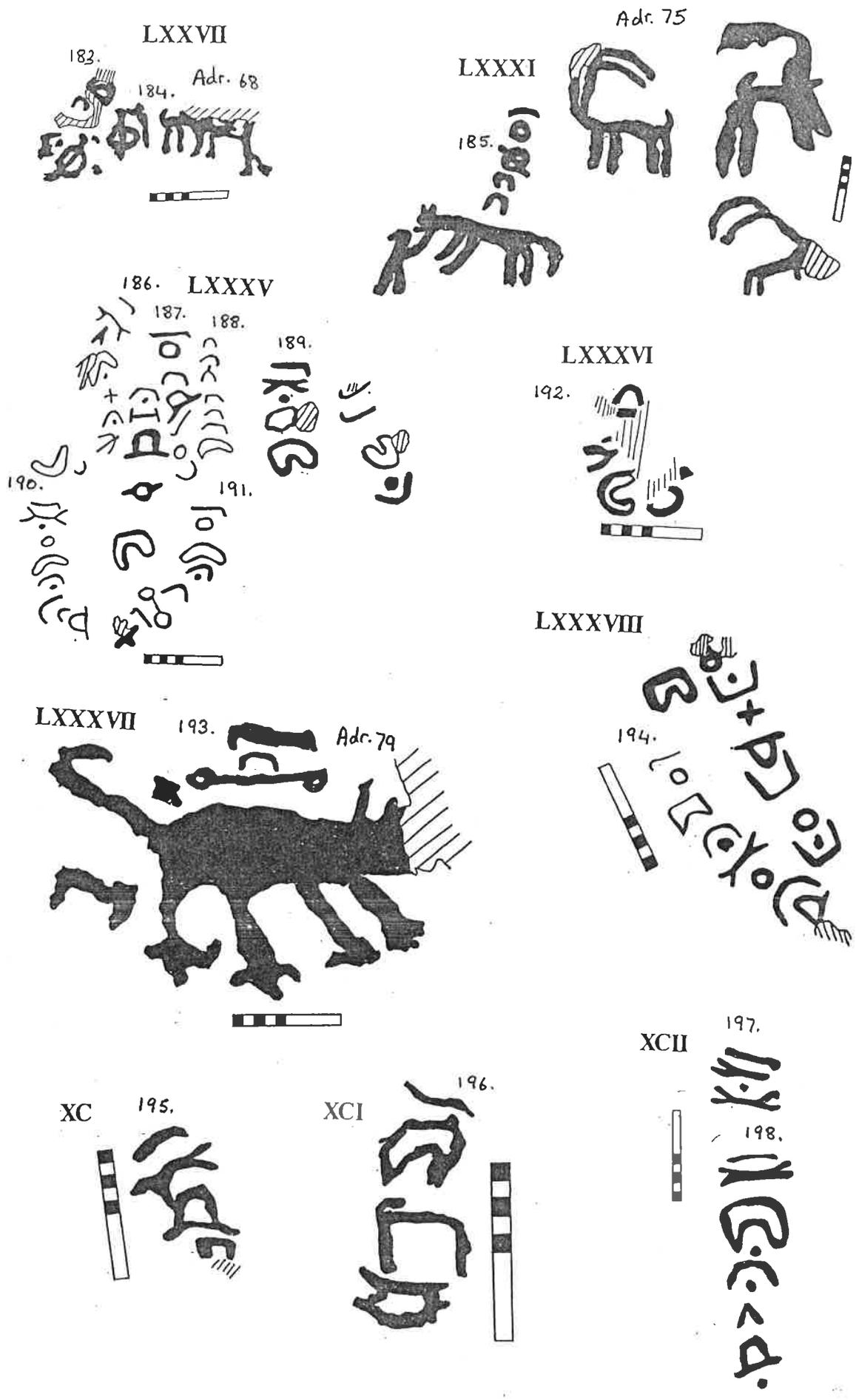


Fig. 16

XCIII

Site A / KJA 199-216; Adr 81

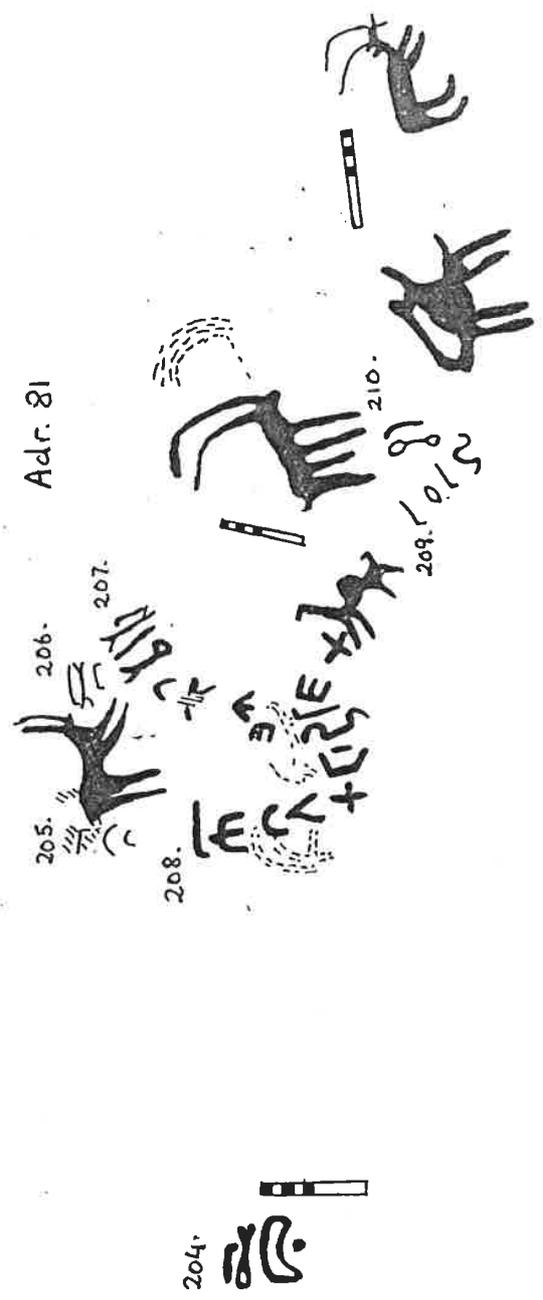
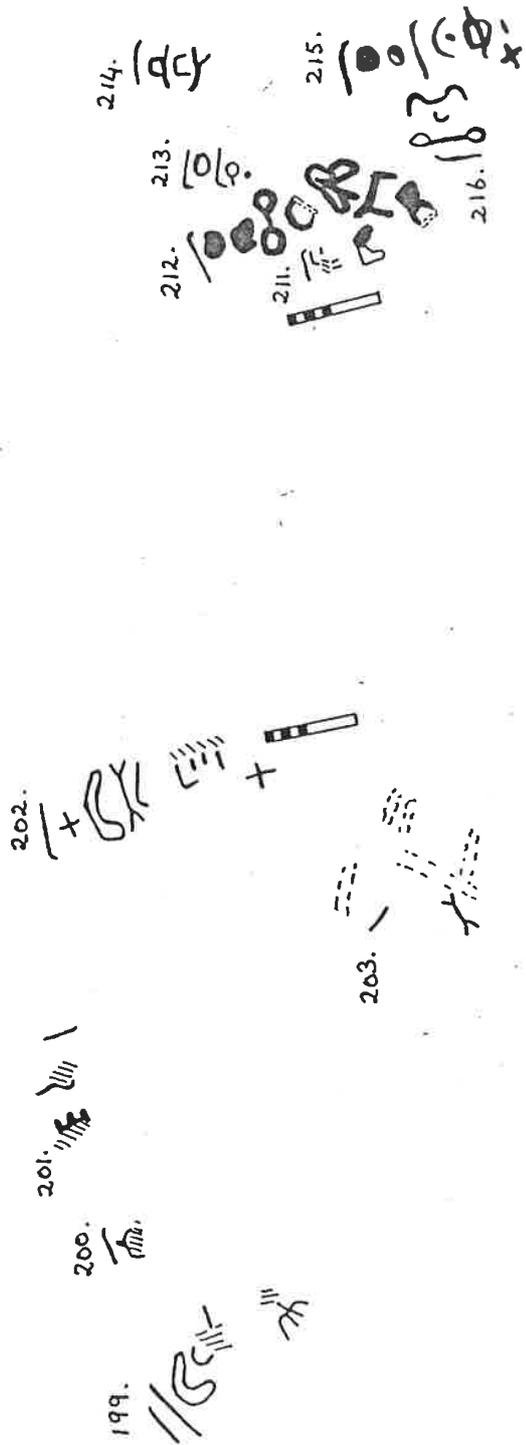


Fig. 17

XCIII

Adr. 82



XCIII

Adr. 82a



Fig. 18

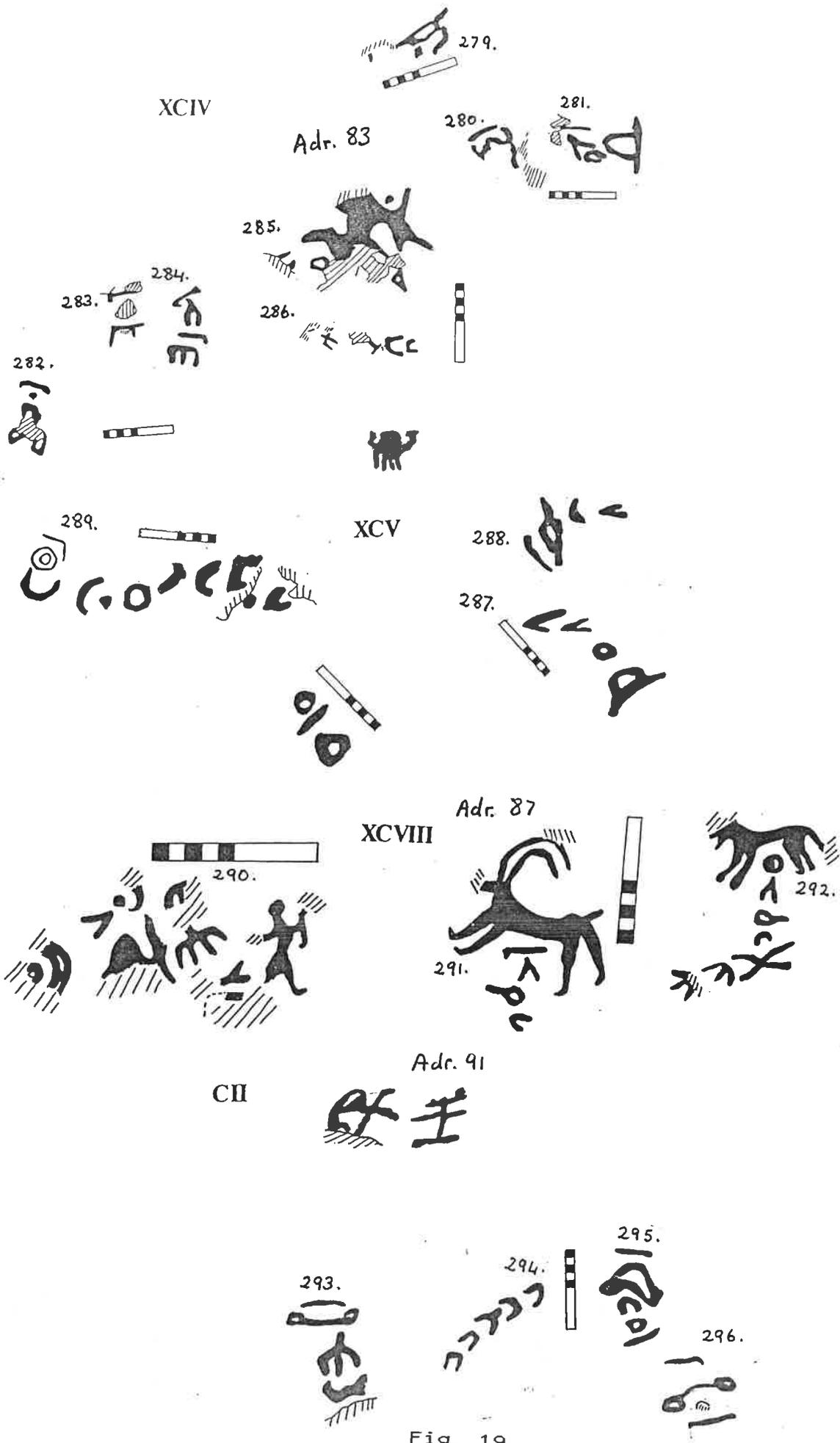


Fig. 19

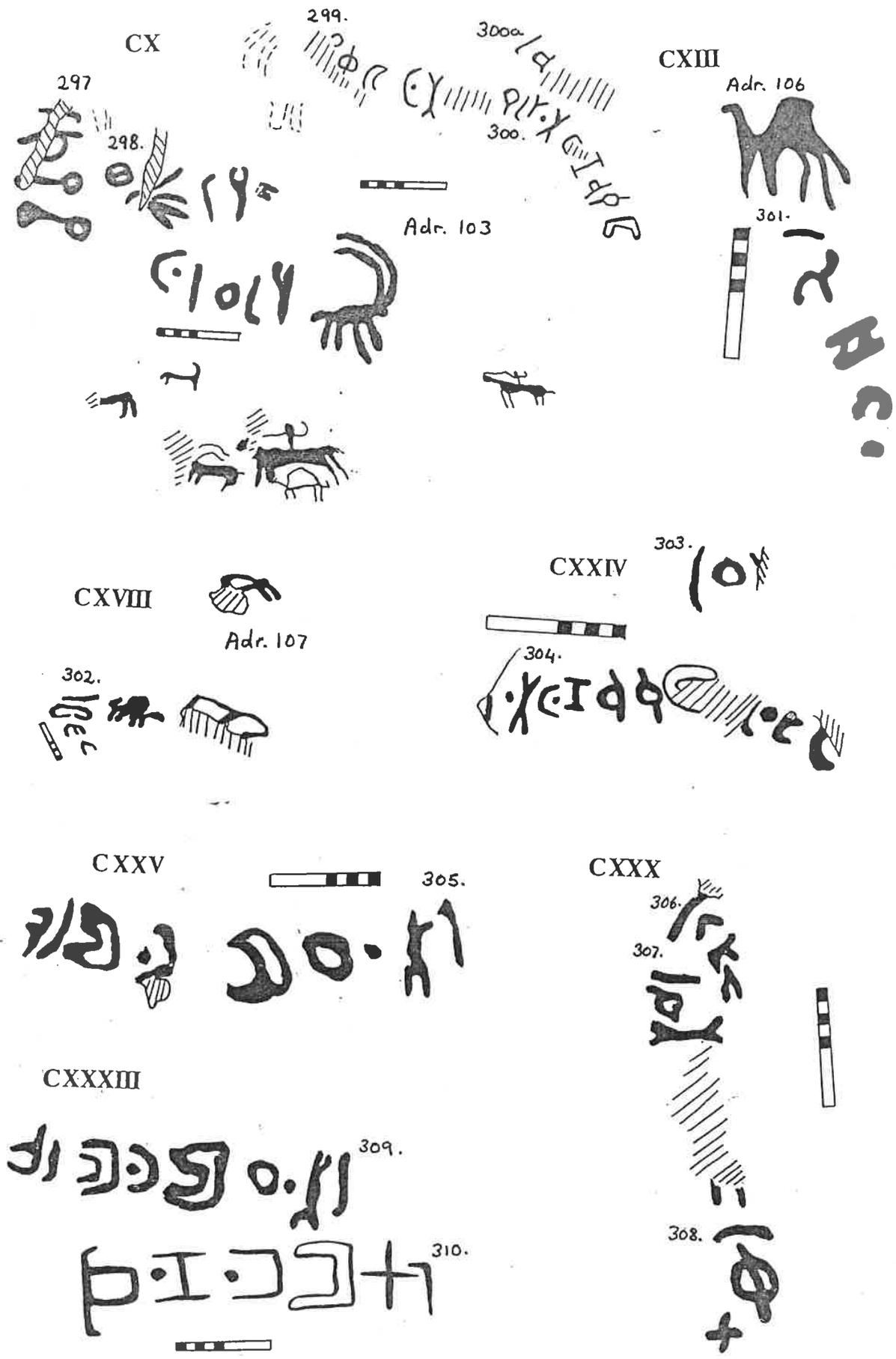


Fig. 20  
737

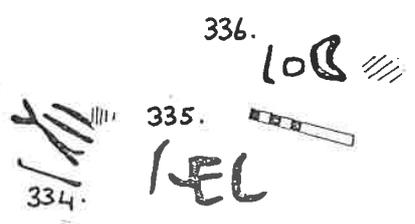
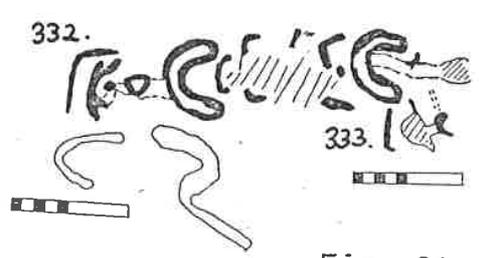
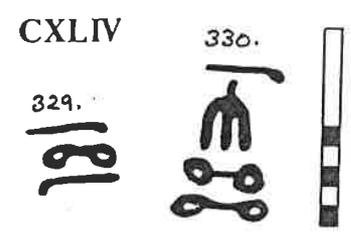


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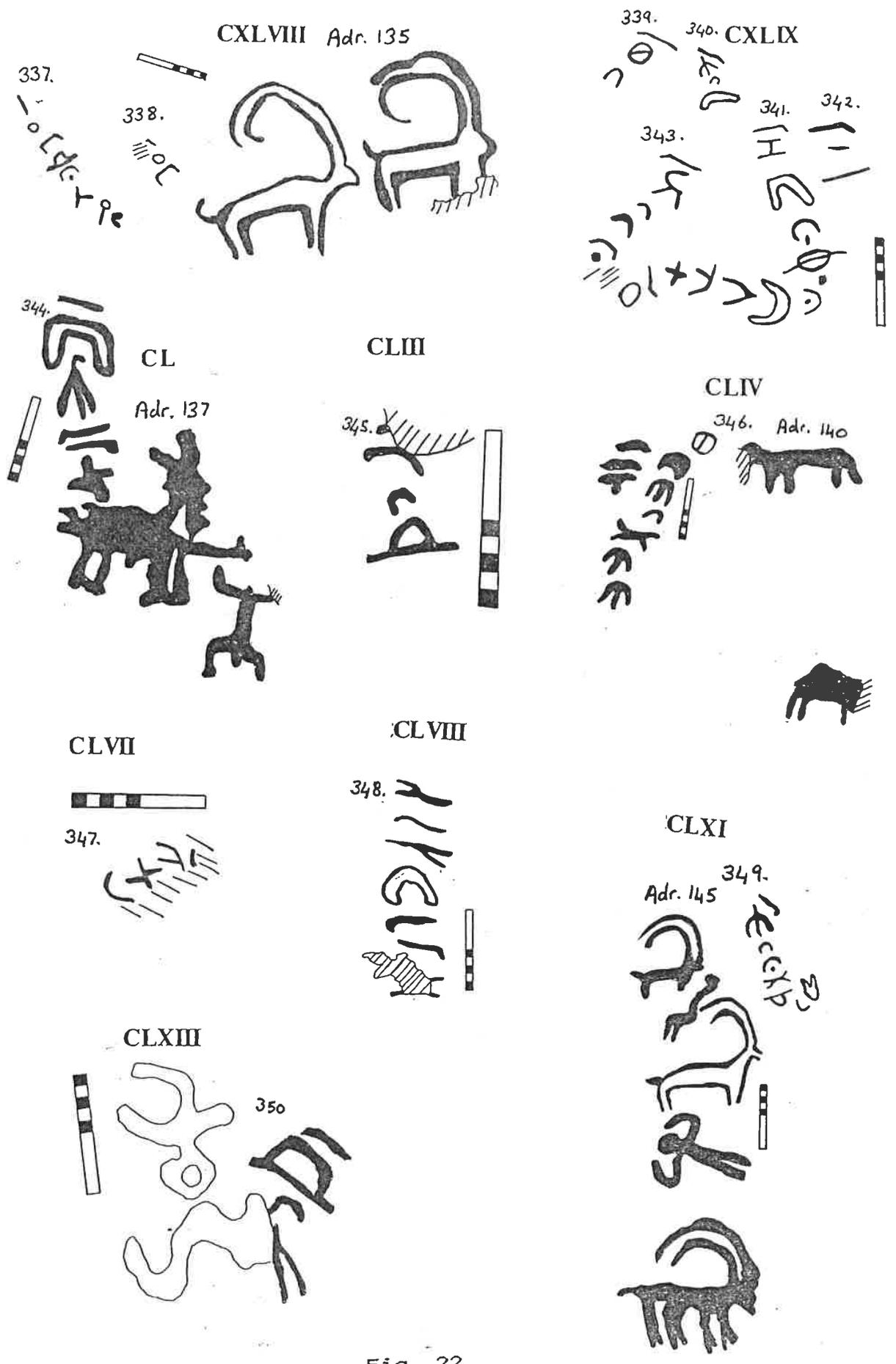
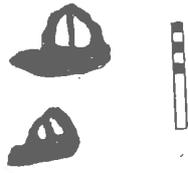
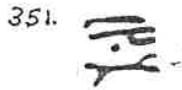


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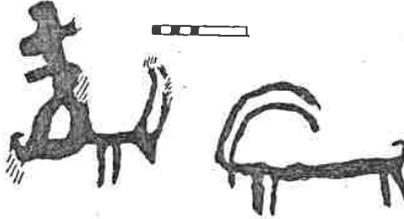
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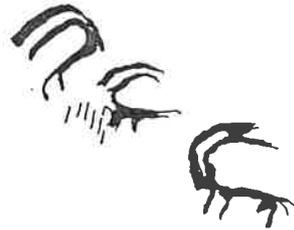
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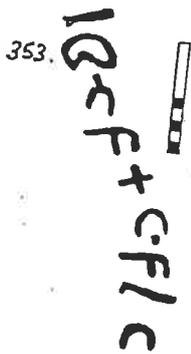
Adr. 152



352.



CLXXV



Adr. 158



CLXXVI



CLXXXI

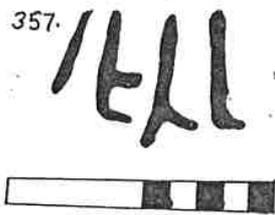
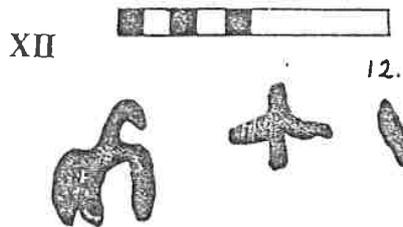
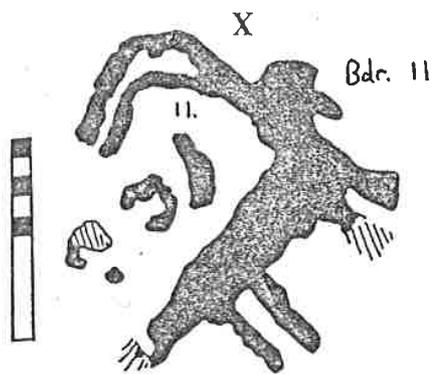
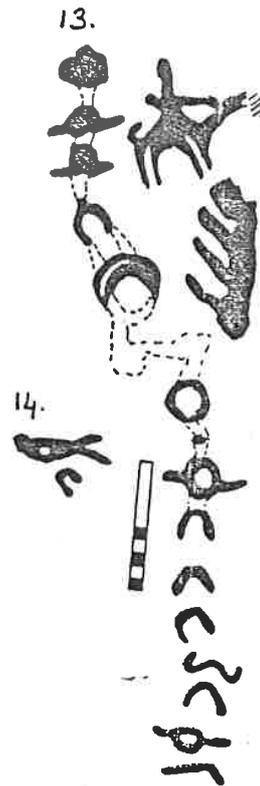
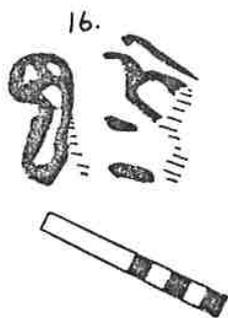


Fig. 23





XIII



XIII

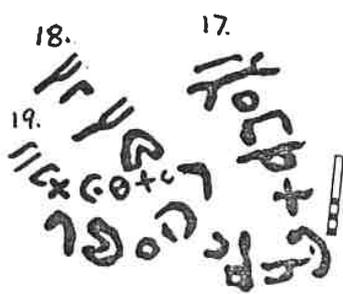
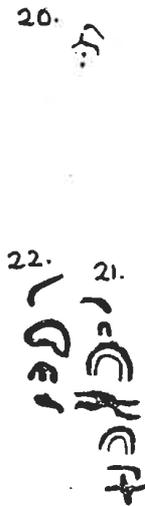
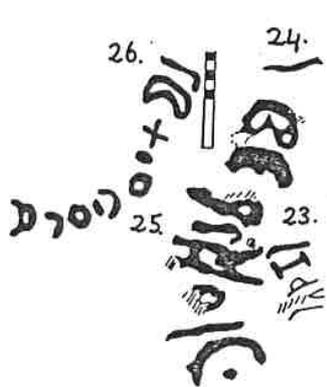


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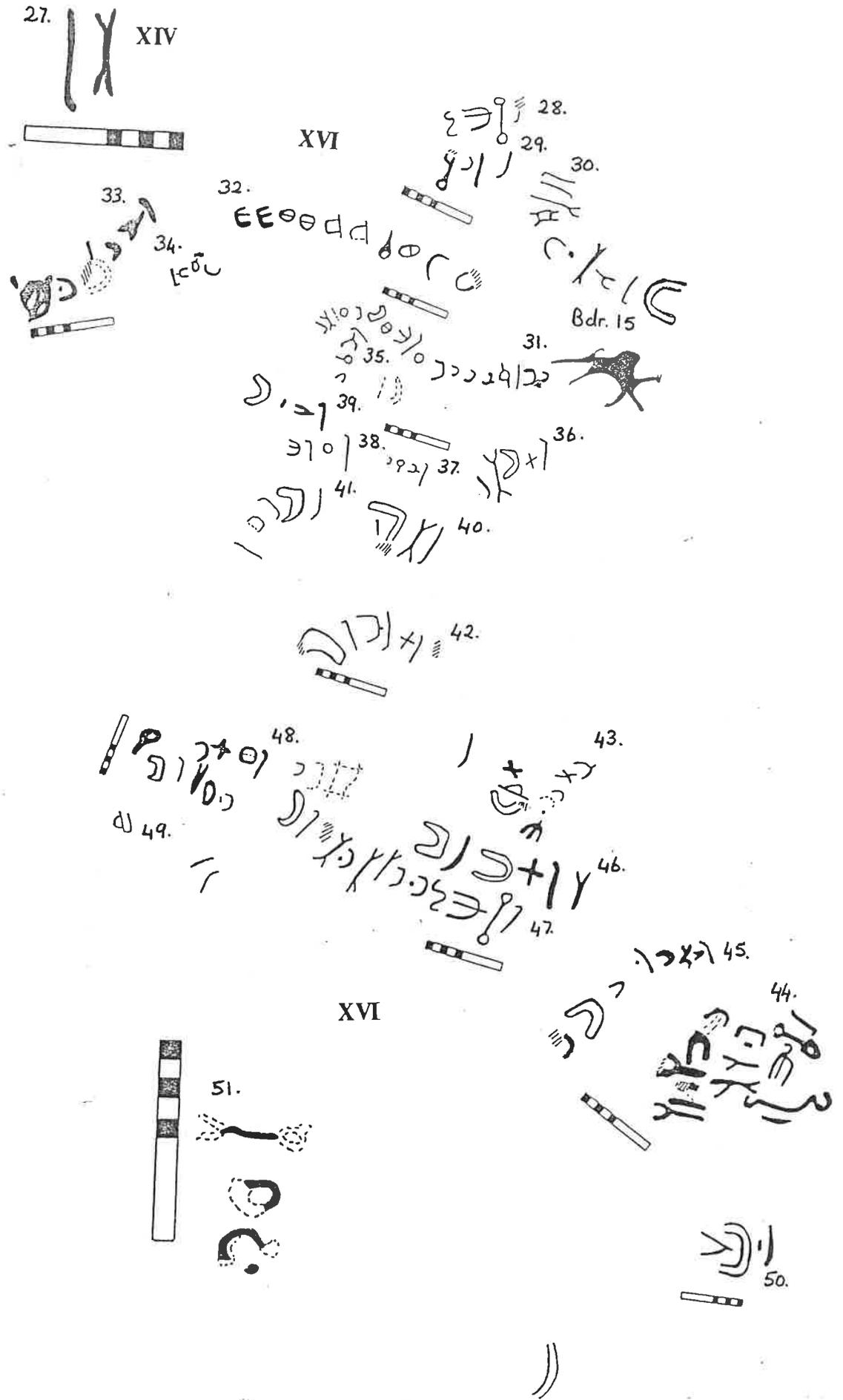


Fig. 26

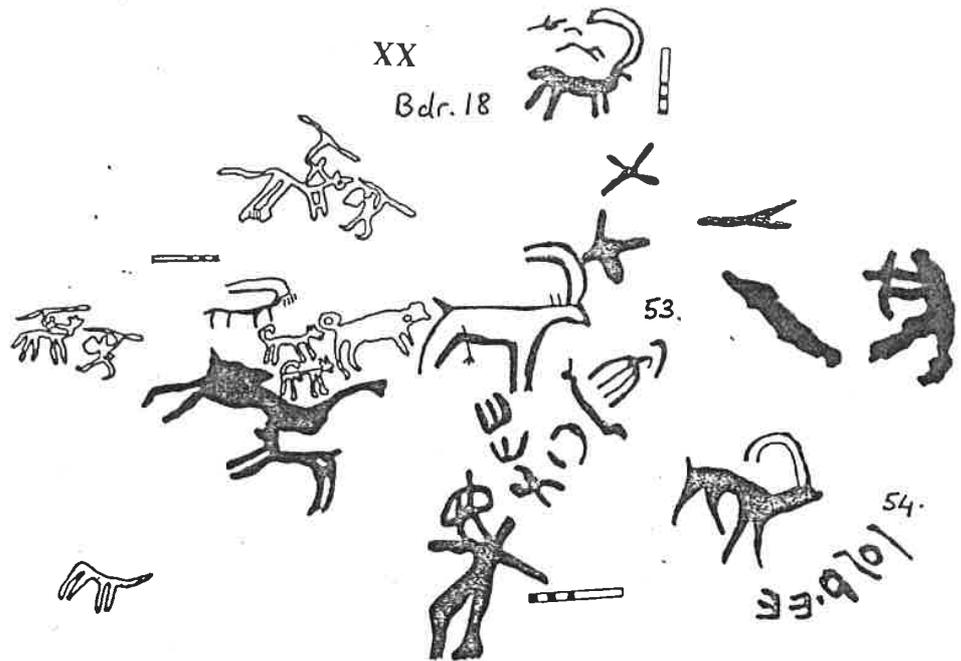
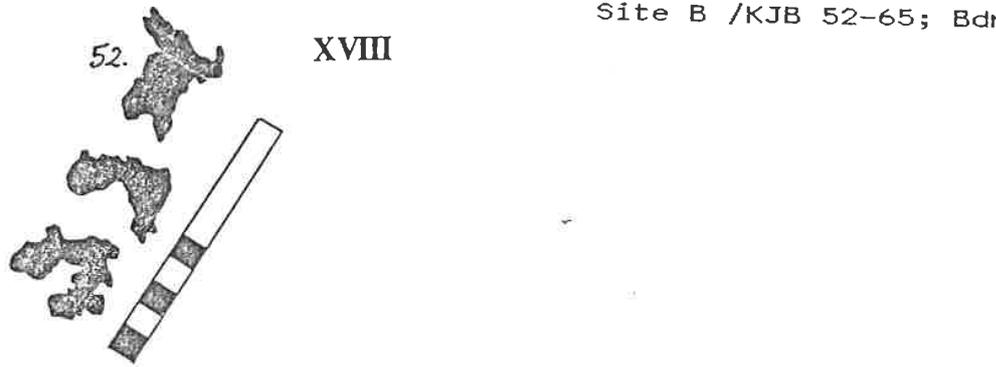


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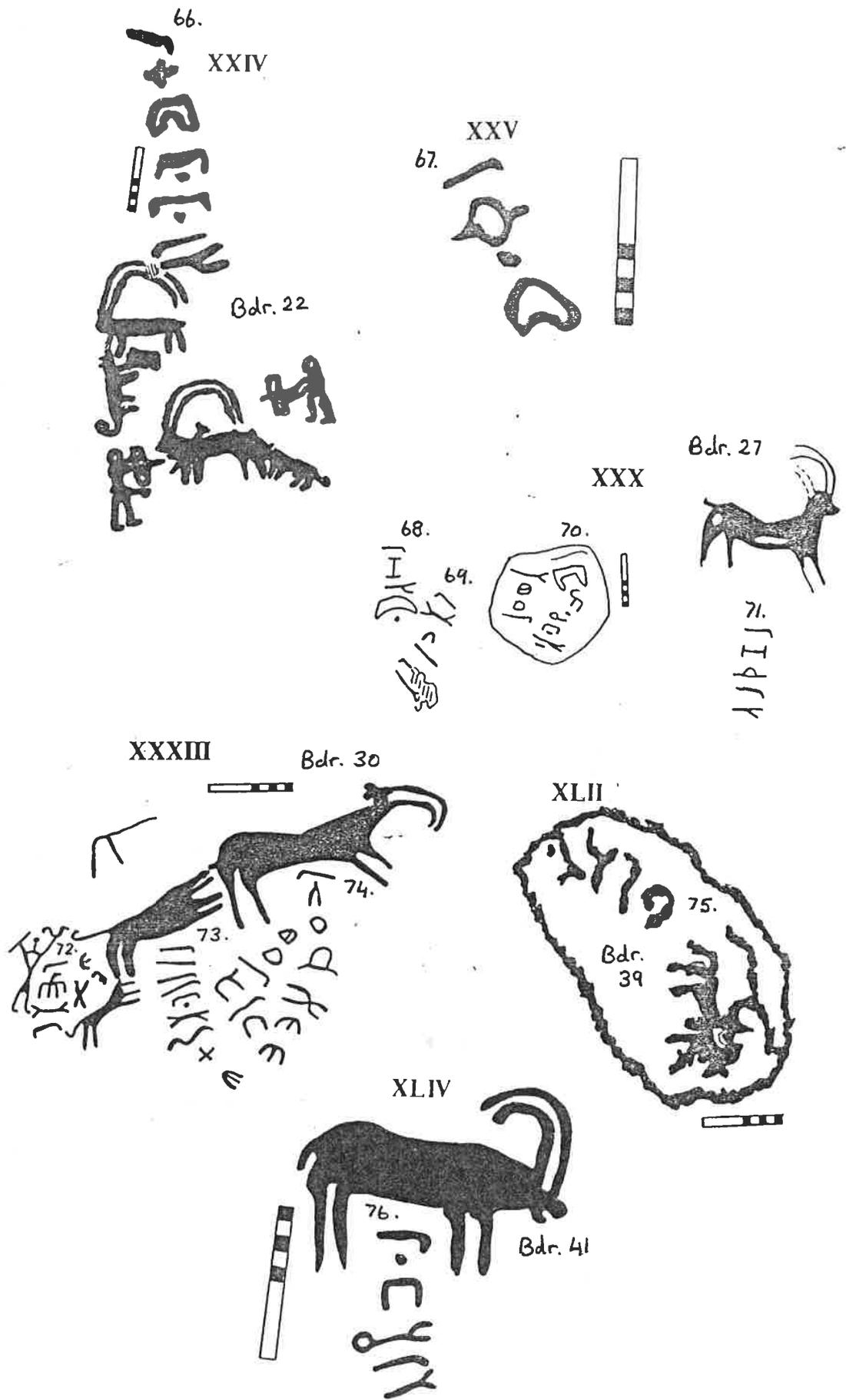


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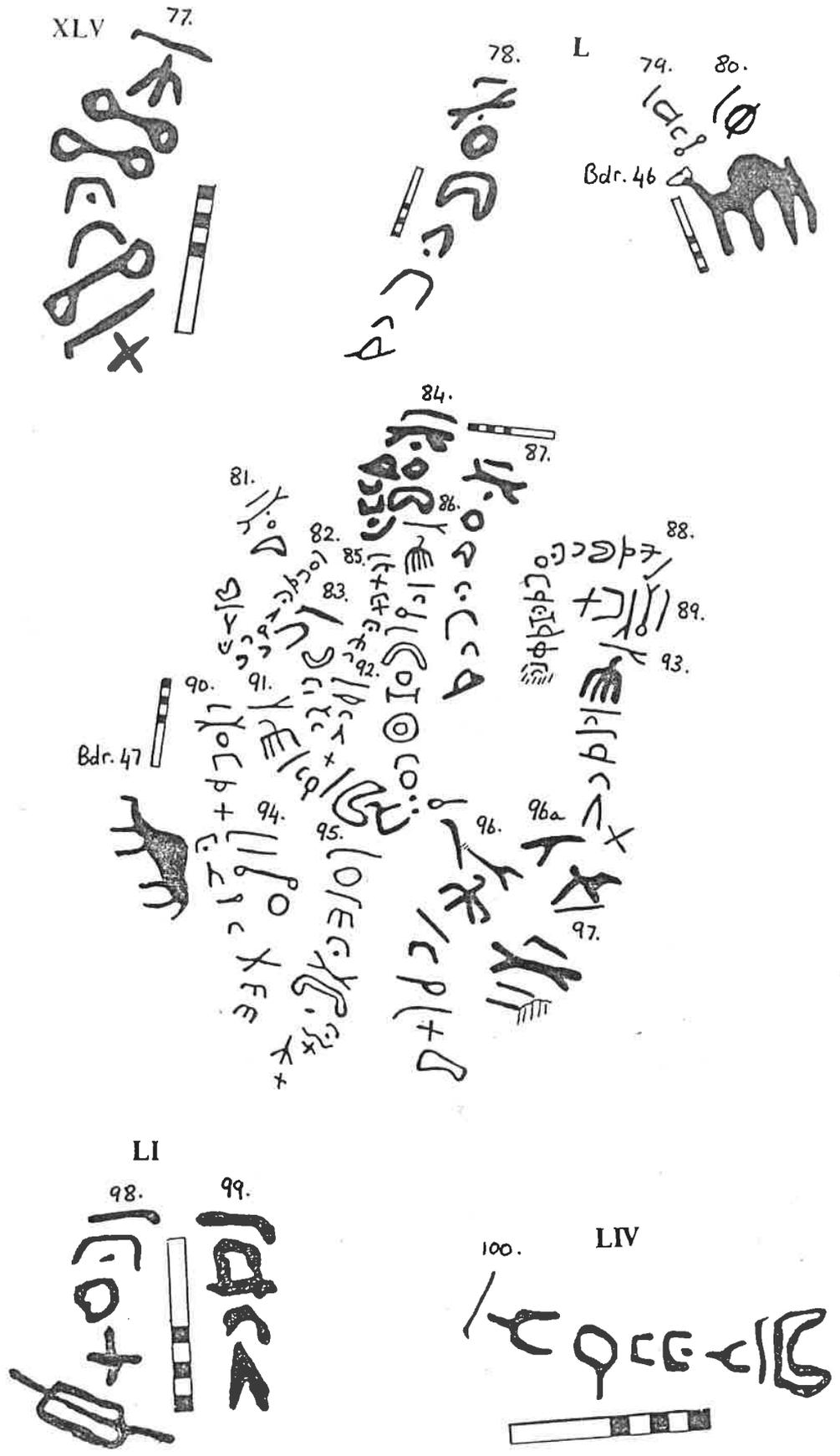


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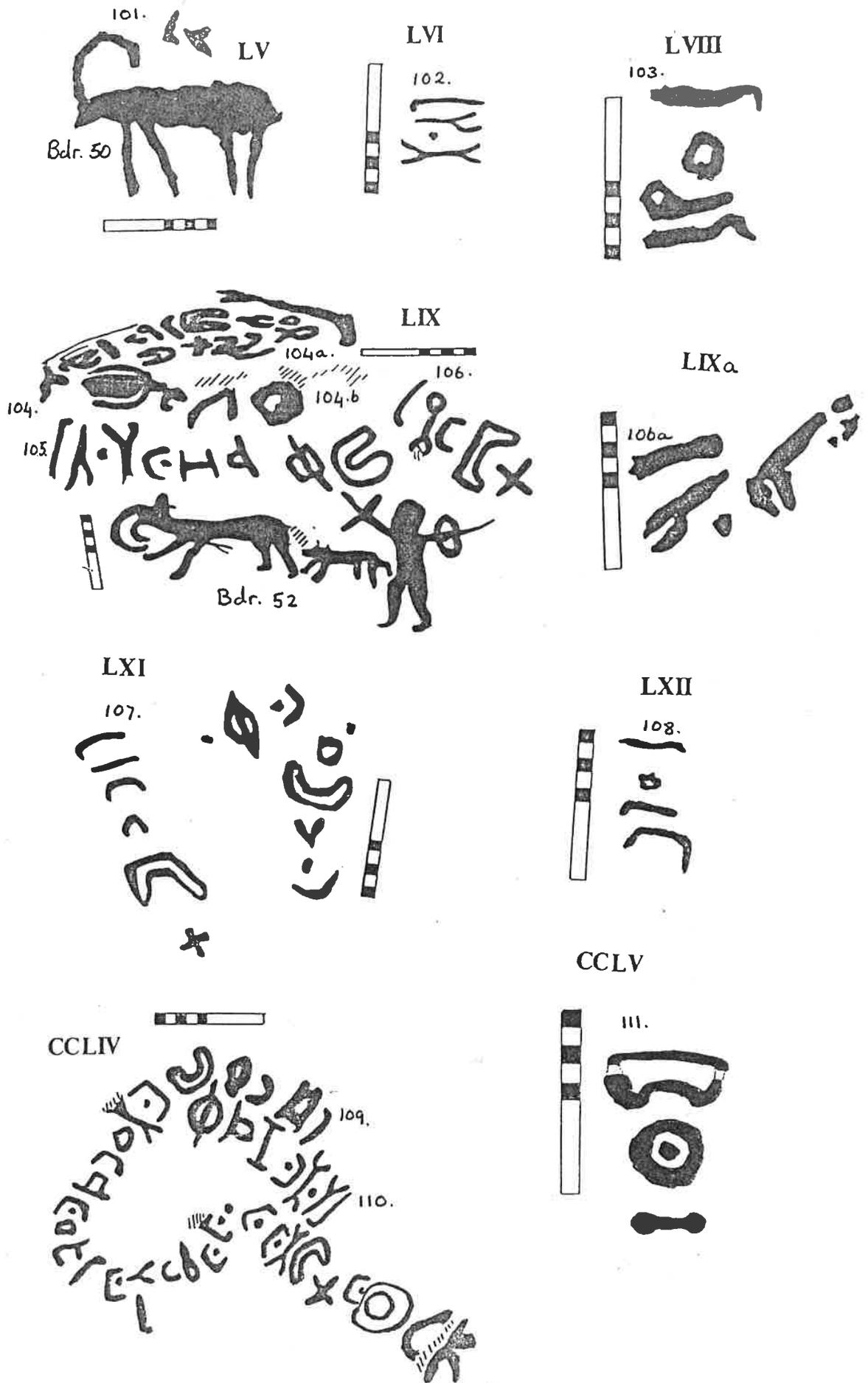


Fig. 30

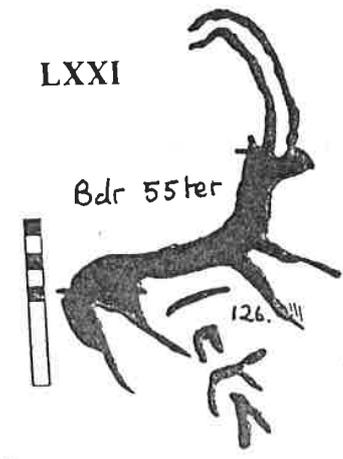
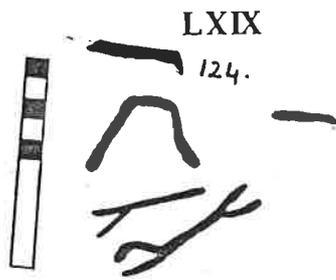
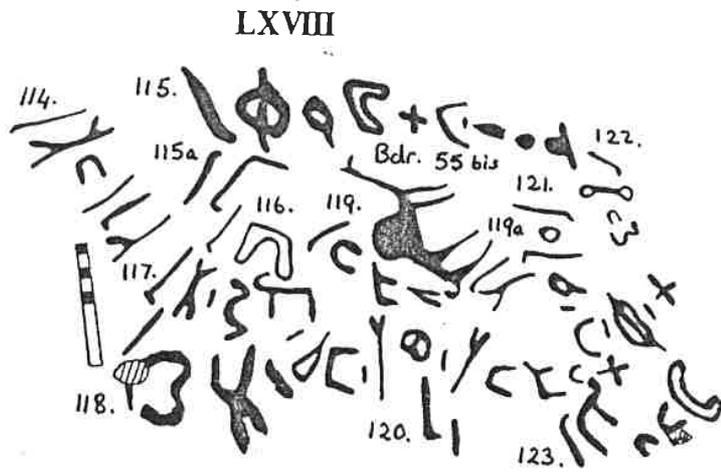
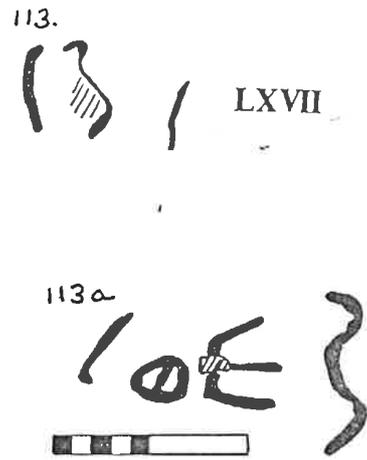


Fig. 31

LXXIII



Fig. 32

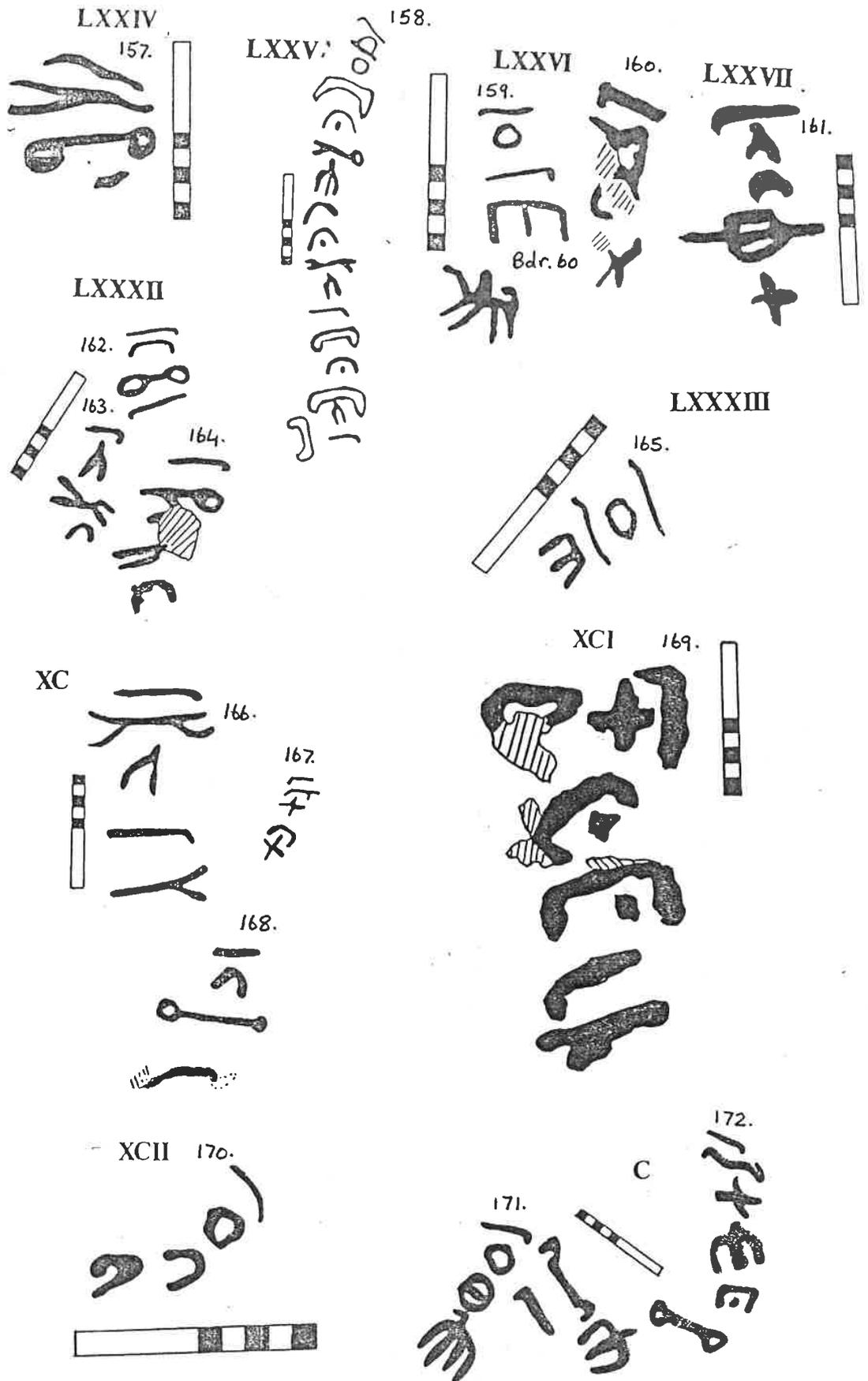


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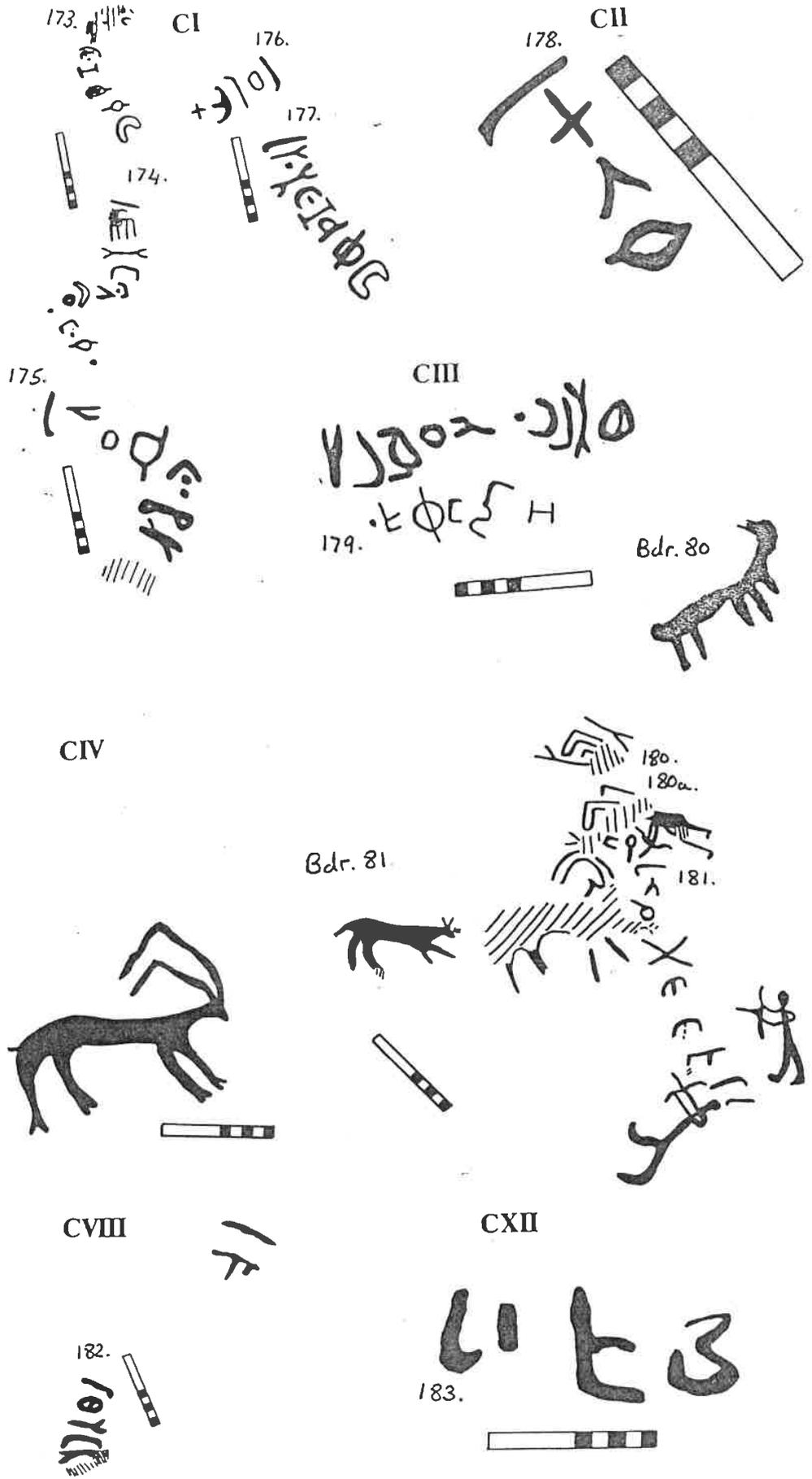
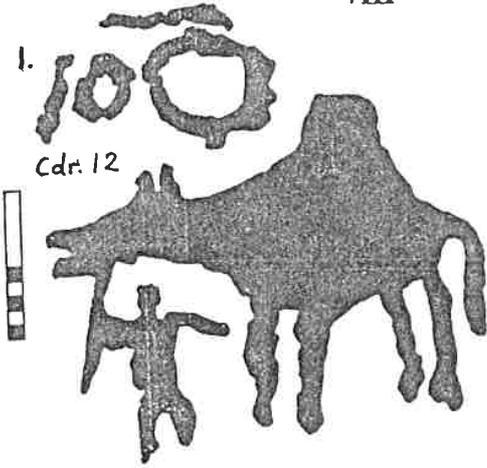


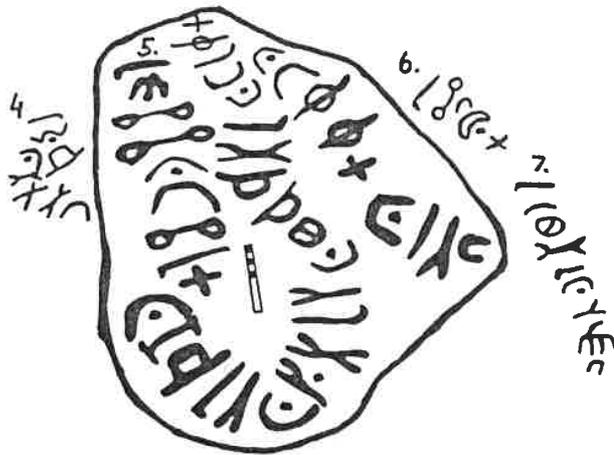
Fig. 34

VIII

XI



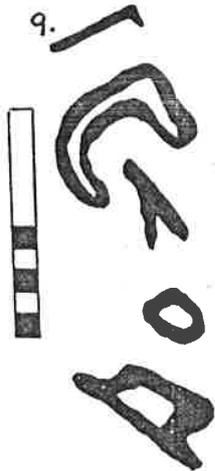
XII



XII a



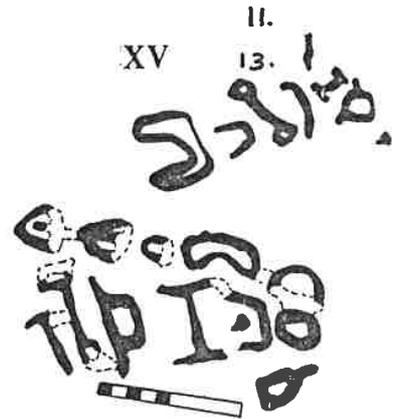
XIII



XIV



XV



XVI

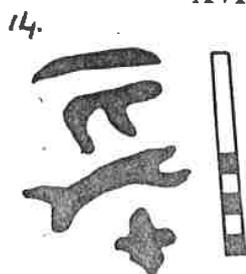


Fig. 35

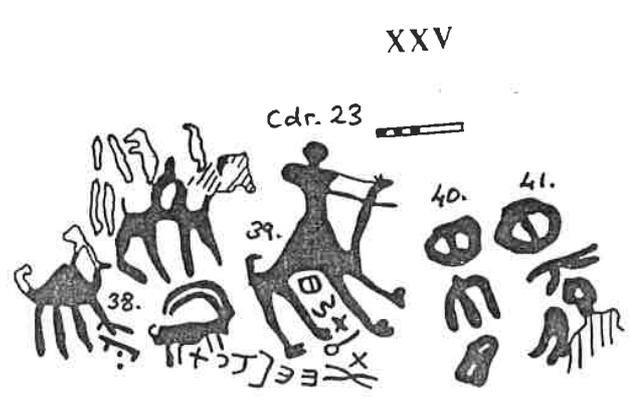
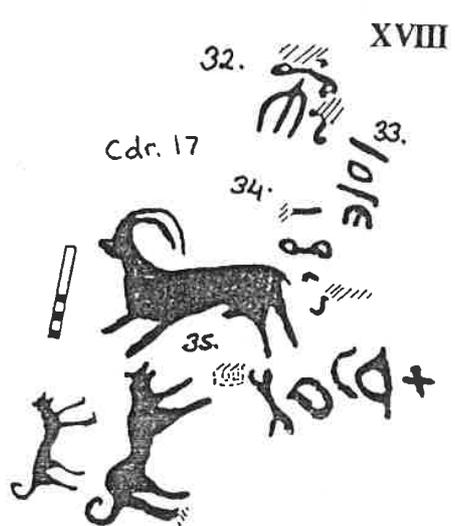
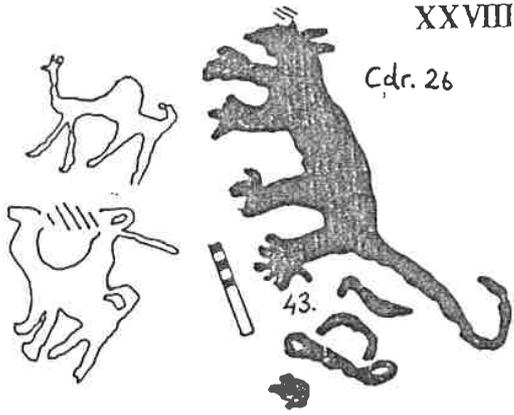
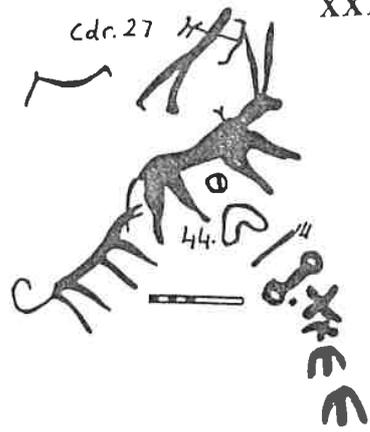


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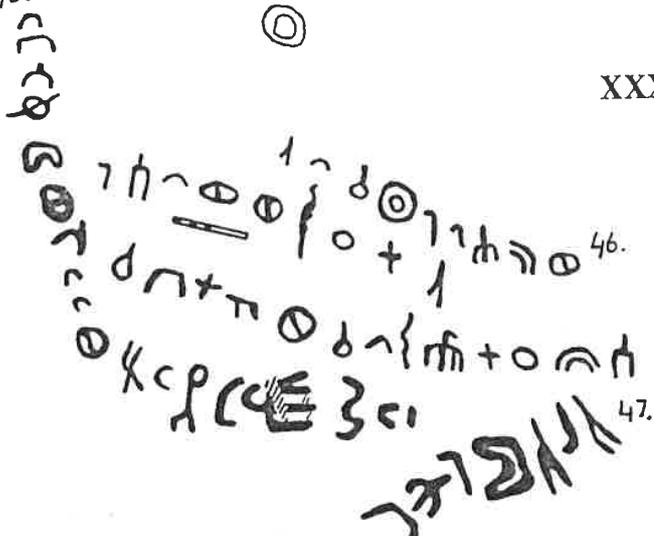
XXVIII



XXX



45.



XXXI

476.



47a.

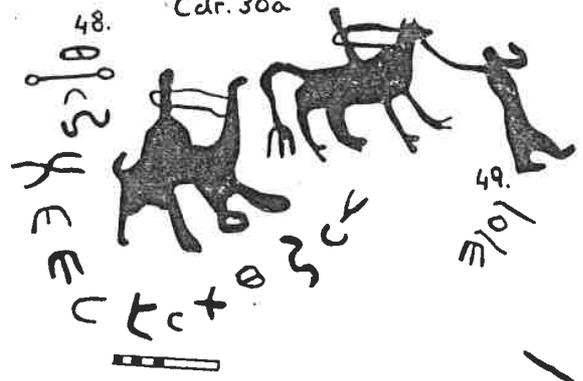


Cdr. 28



XXXIII

Cdr. 30a



Cdr. 30b 51.

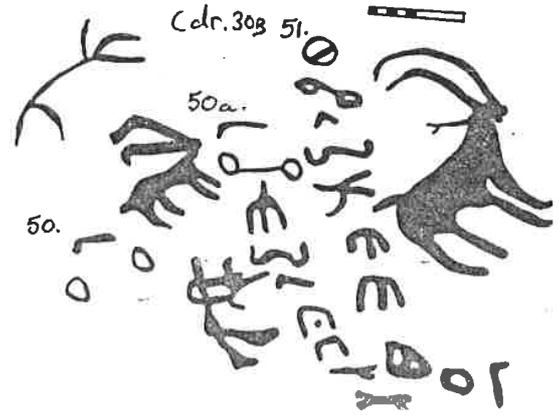
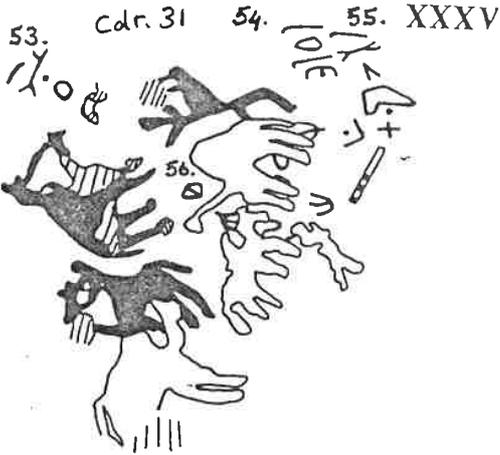
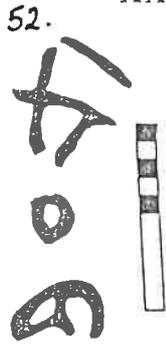
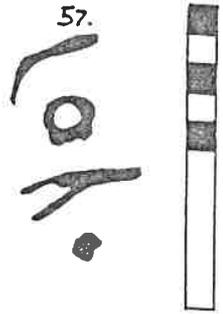


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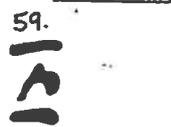
XXXIV



XXXV a.

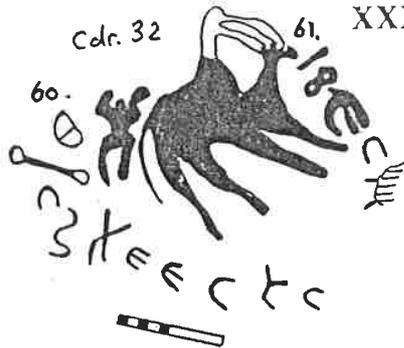


XXXVI



Cdr. 32

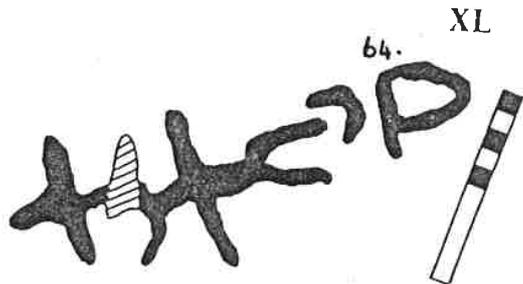
XXXVII



XXXVIII



Cdr. 34



XLII

Cdr. 38



XLIV

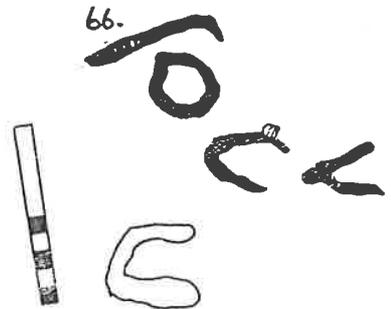


Fig. 38



Fig. 39

LI



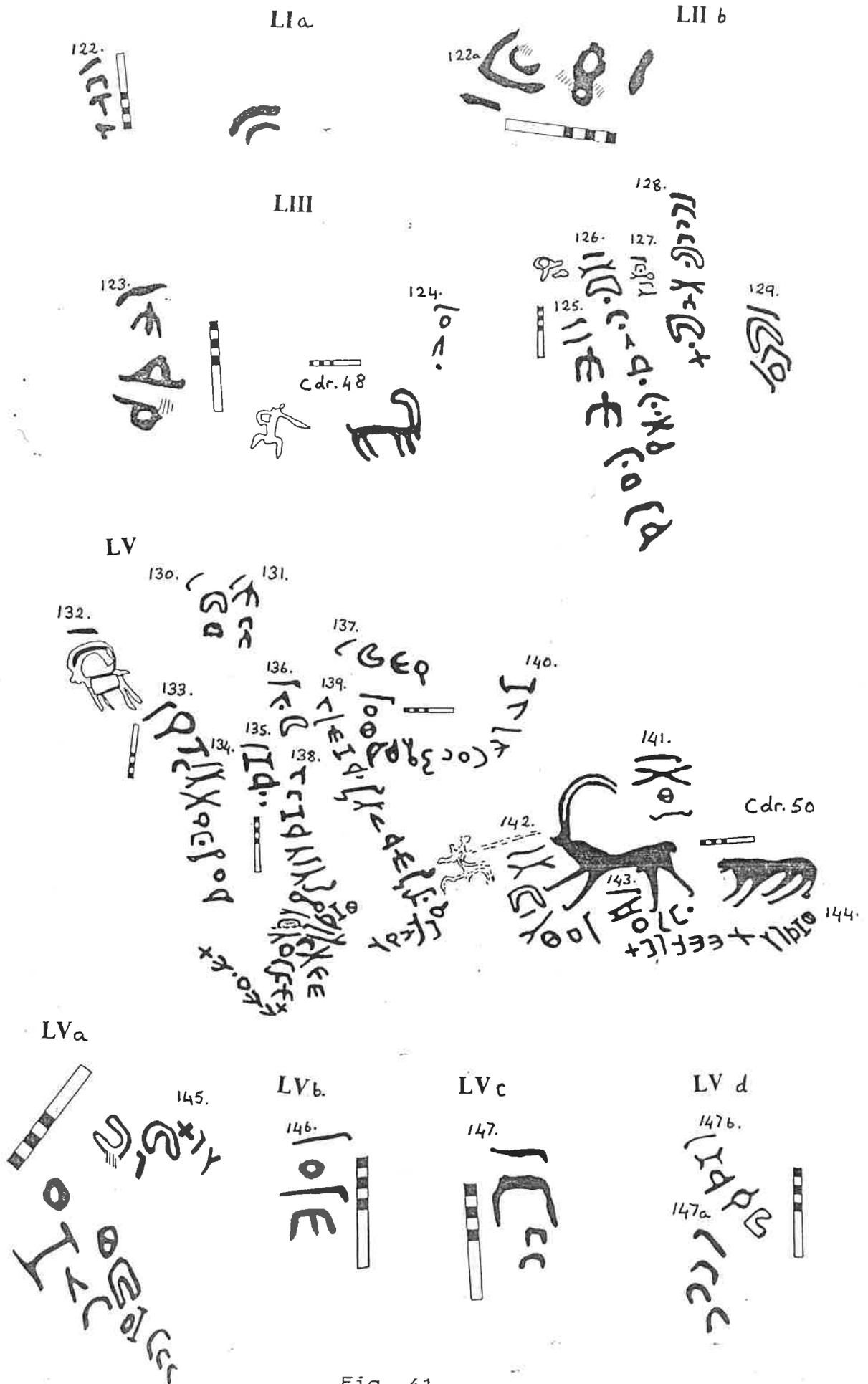
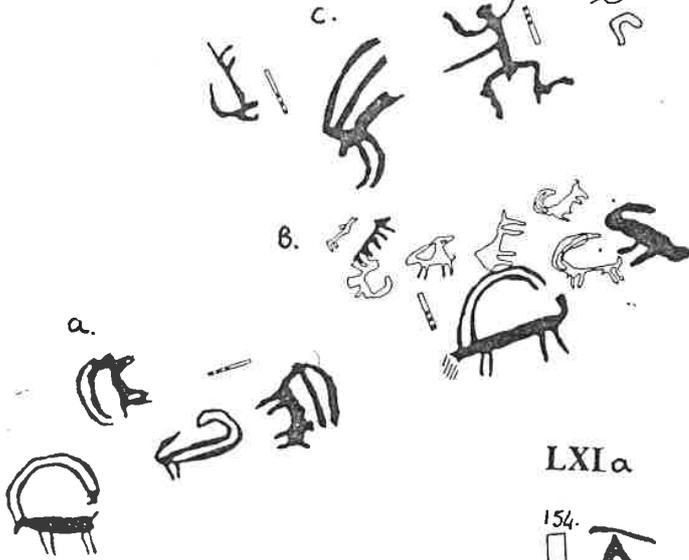
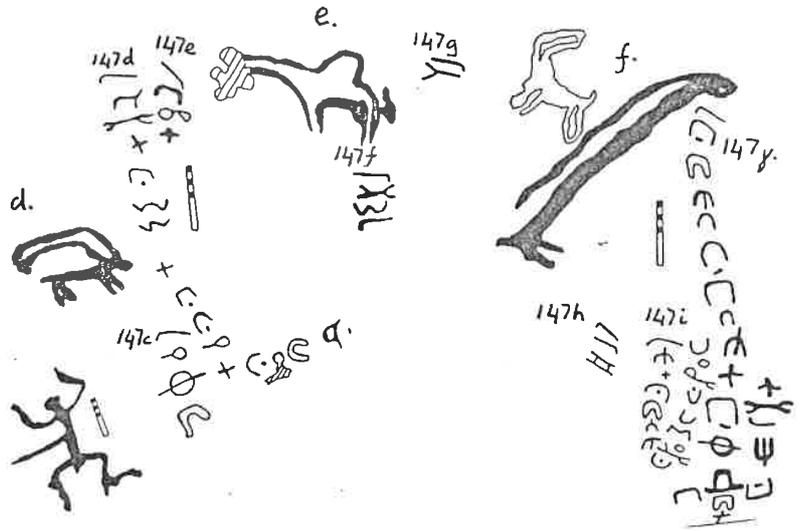


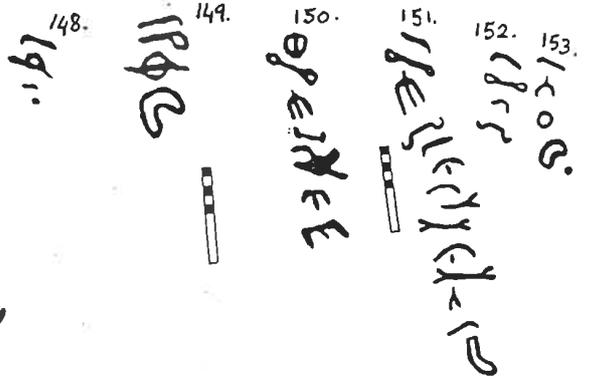
Fig. 41

LVII

Cdr. 52



LXI

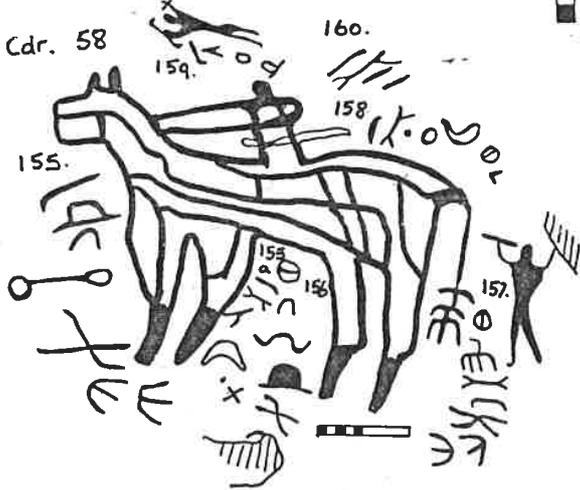


LXIa



LXII

Cdr. 58a



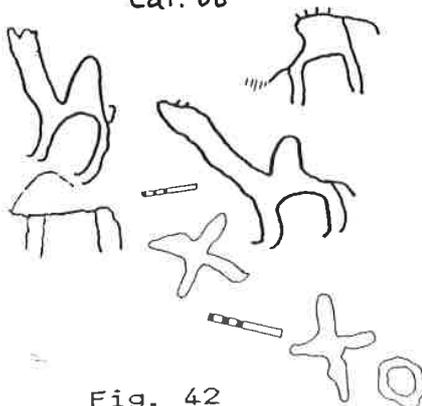
LXIII

Cdr. 59



LXIX

Cdr. 66



LXXI

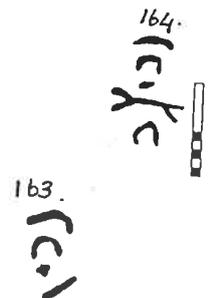
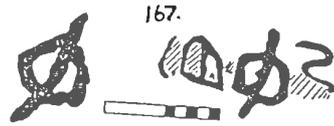


Fig. 42

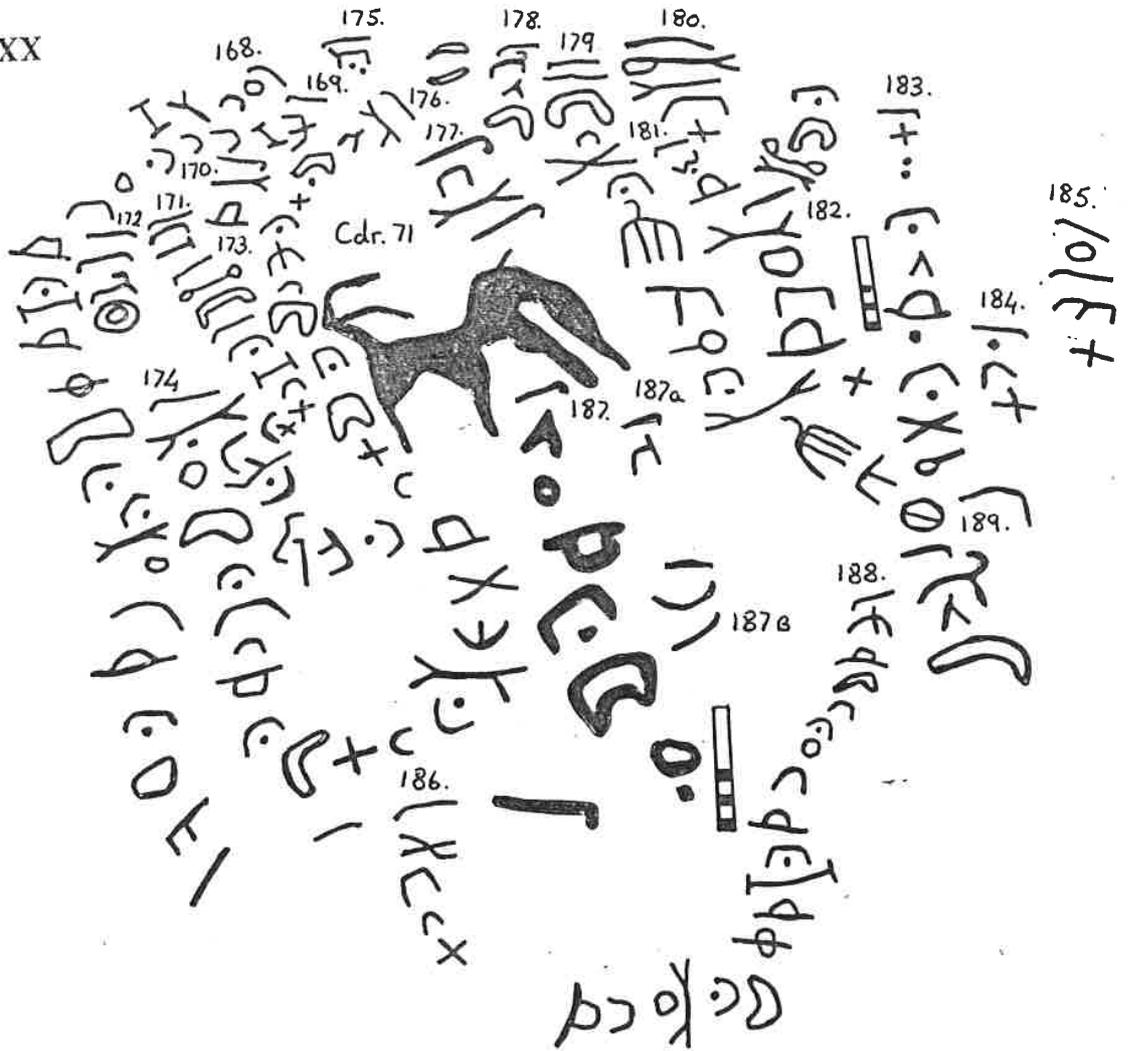
LXXIII



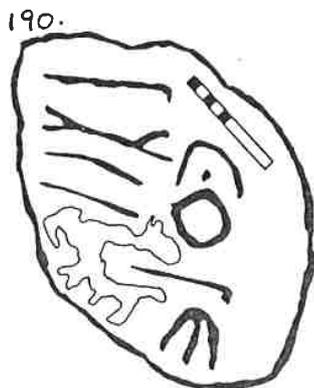
LXXVIII



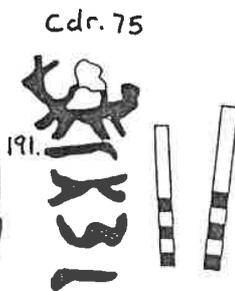
LXXX



LXXX



LXXXIII



LXXXIV



LXXXV

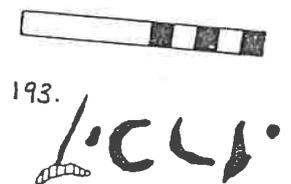


Fig. 43

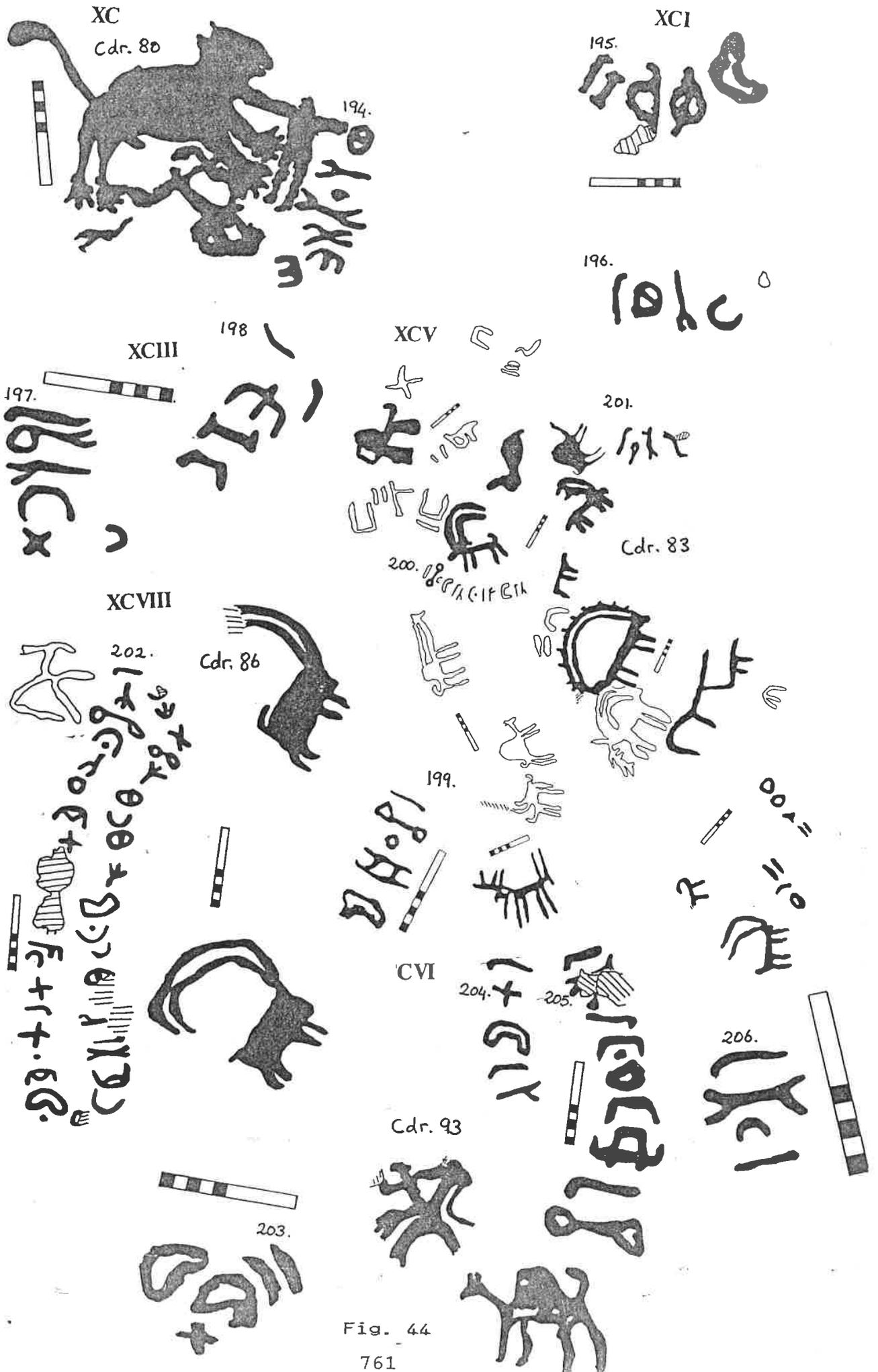


Fig. 44



Fig. 45

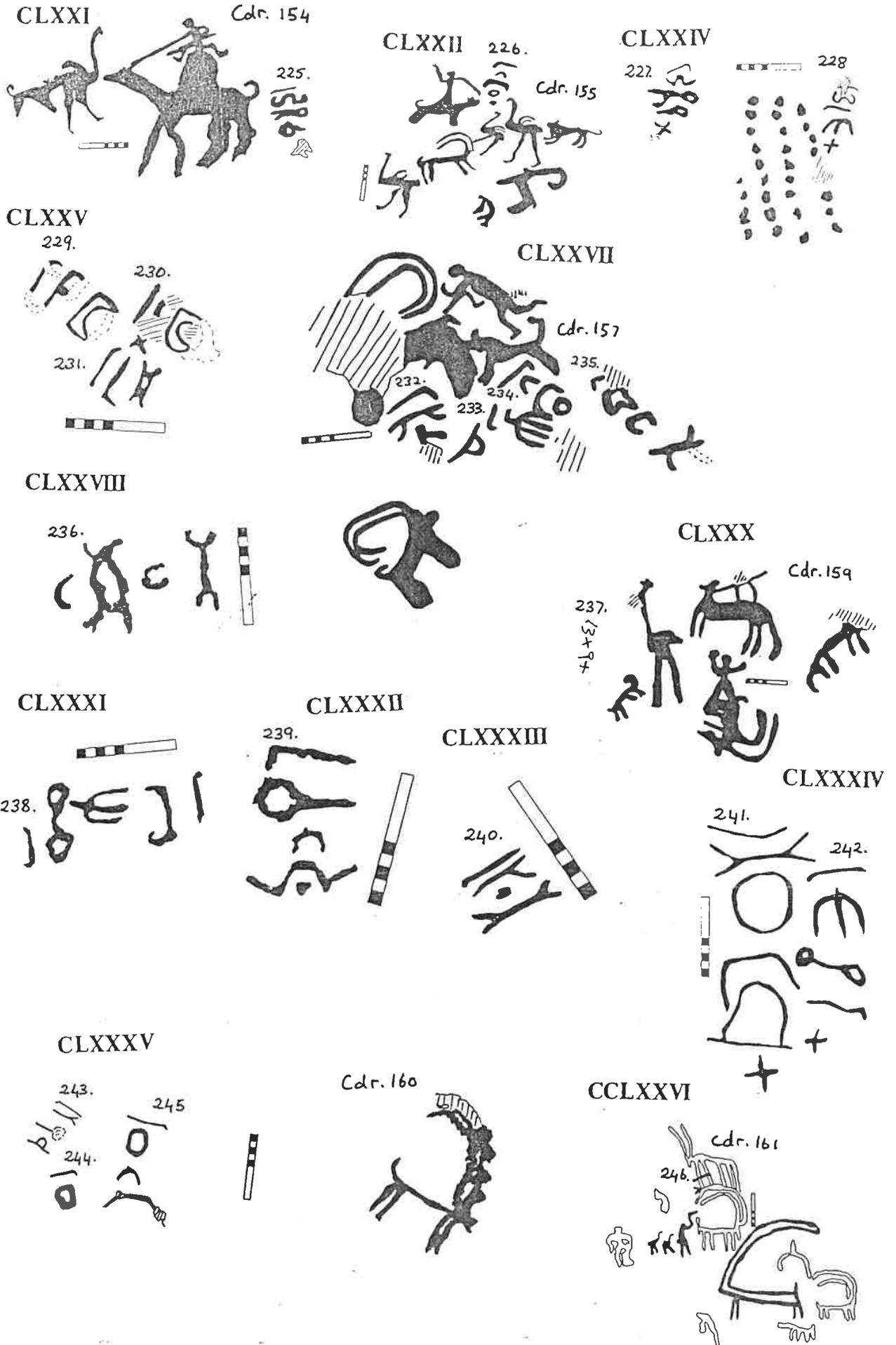


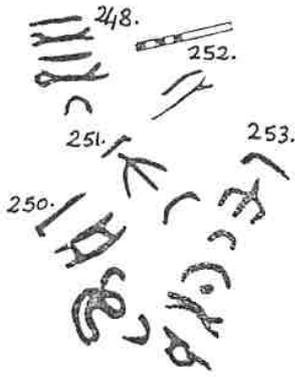
Fig. 46

CXC

247.



Cdr. 166



CXCI

254

255

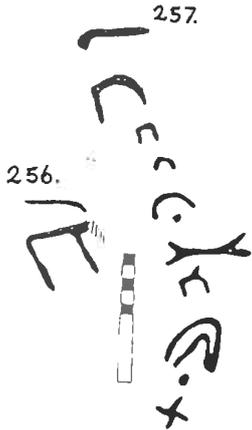


CXCII

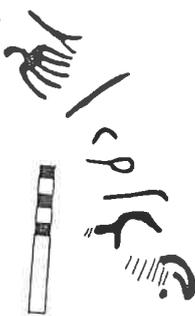
257.

258.

256.



259.



CXCIV

261.



260.

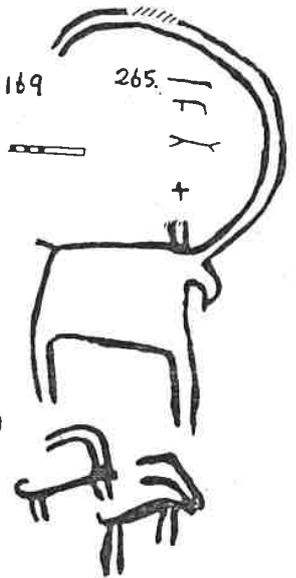


263.



Cdr 169

265.



CXCV.

266.



267.

CXCVI

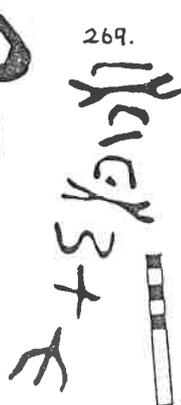


268.



CXCVI

269.



CXCVII

270.

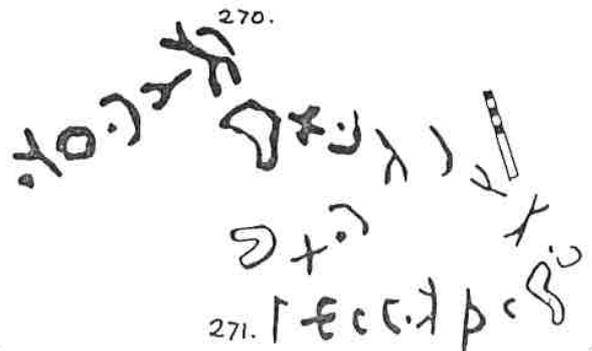


Fig. 47

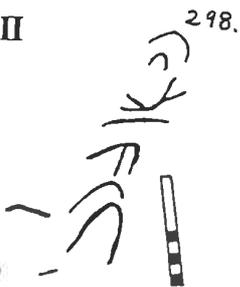
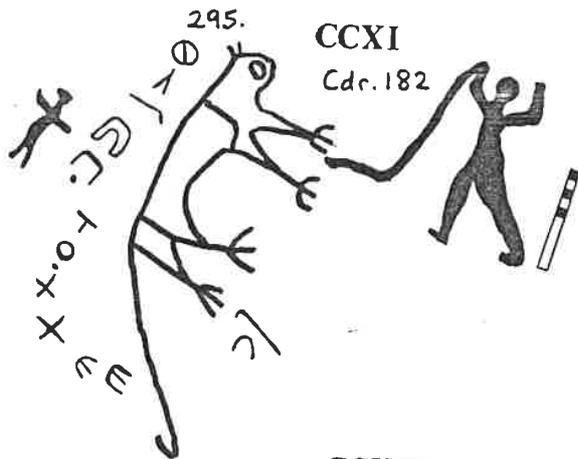
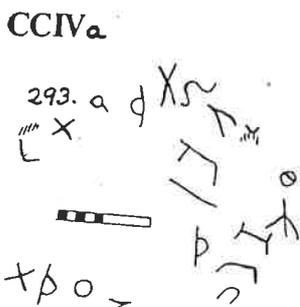
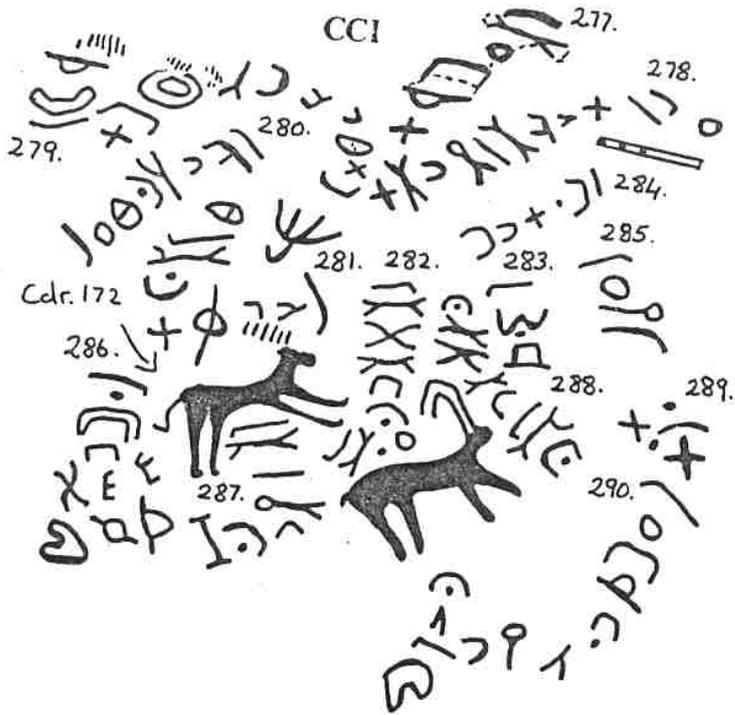
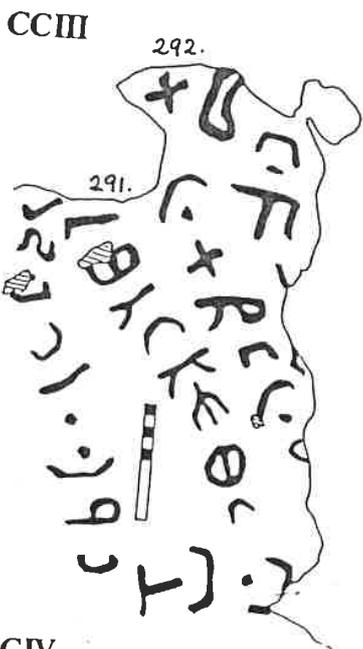
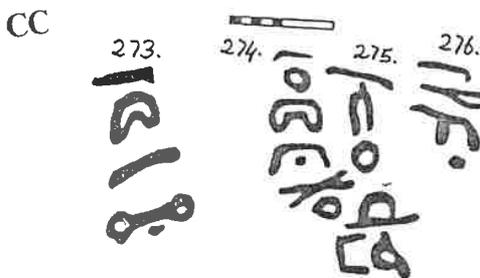
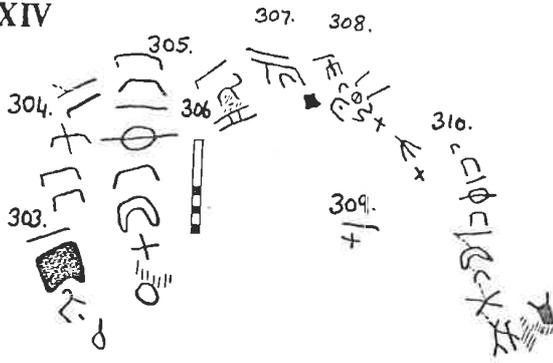
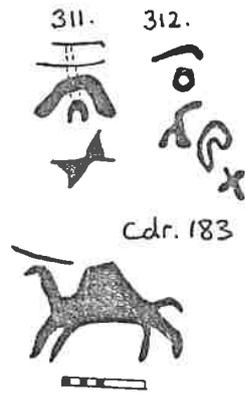


Fig. 48

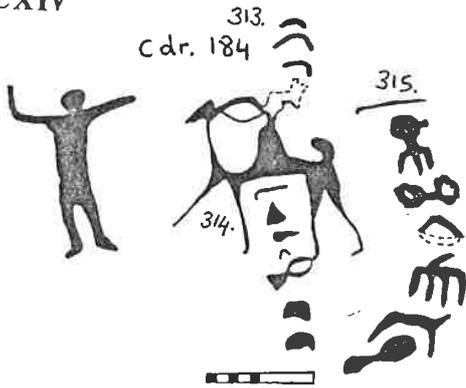
CCXIV



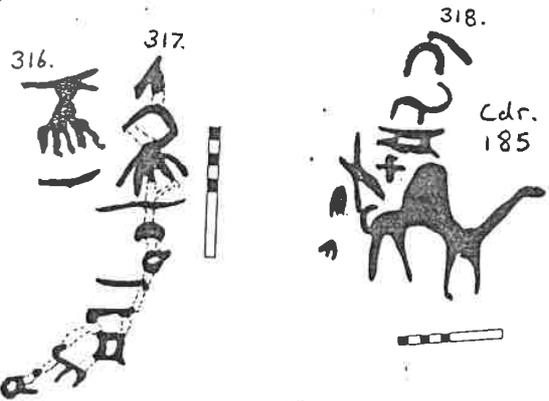
CCXIV



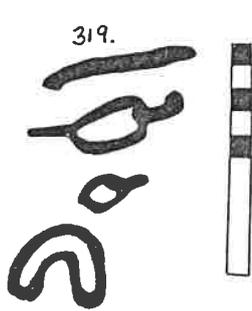
CCXIV



CCXV



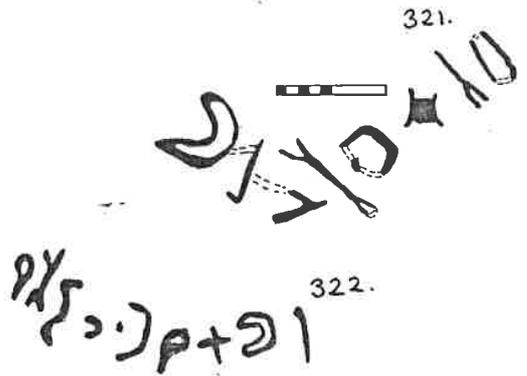
CCXVI



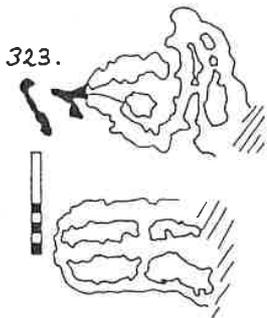
CCXVII



CCXVIII



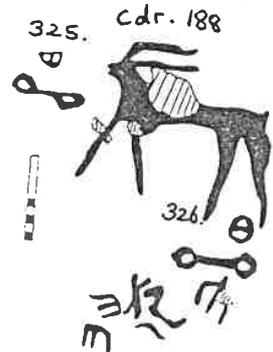
CCXX



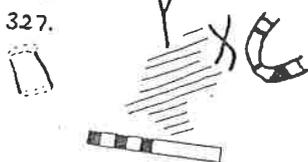
CCXXI



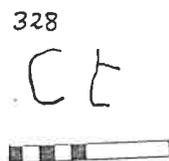
CCXXII



CCXXIV



CCXXV



CCXXVII

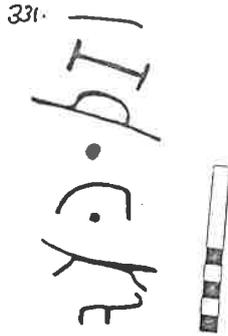


Fig. 49

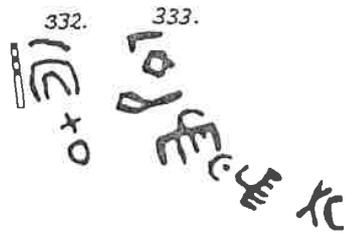
CCXXXIX



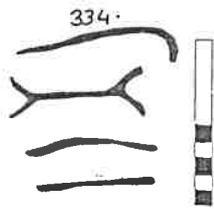
CCXXX



CCXXXII



CCXXXIII



CCXXXV



CCXXXVII

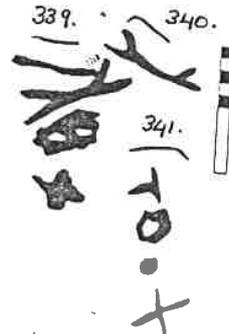
Cdr. 195



CCXXXVIII



CCXXXVIII



CCXLI



CCXLIII



Cdr. 199

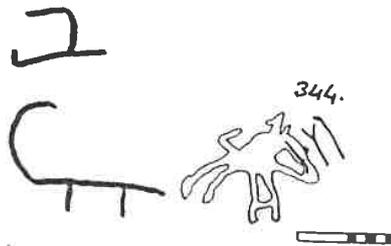
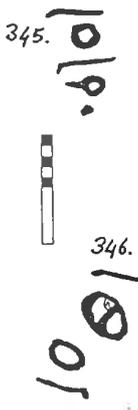
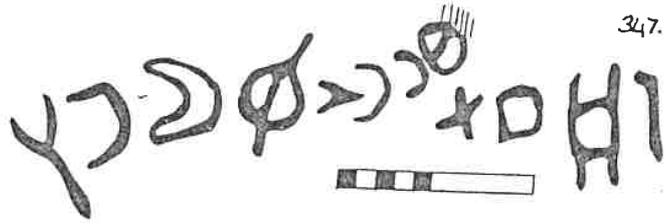


Fig. 50

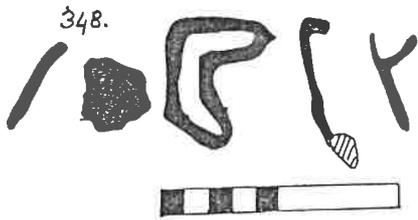
345. CCXLIV



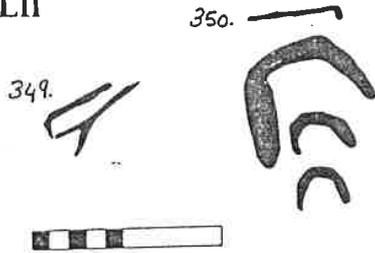
CCXLV



CCL



CCLII



CCLIII



CCLV



CCLVII

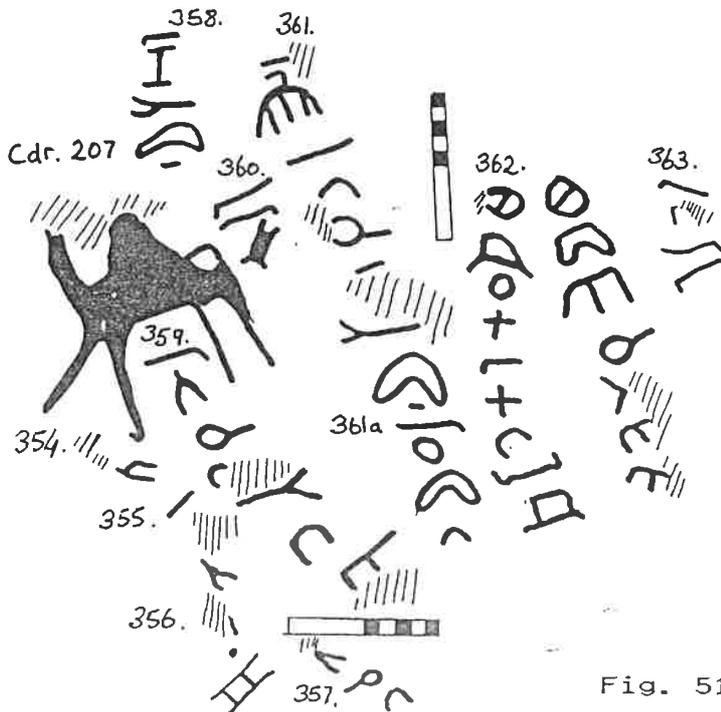


Fig. 51

Site C /KJC 364-392; Cdr 209

CCLVIII

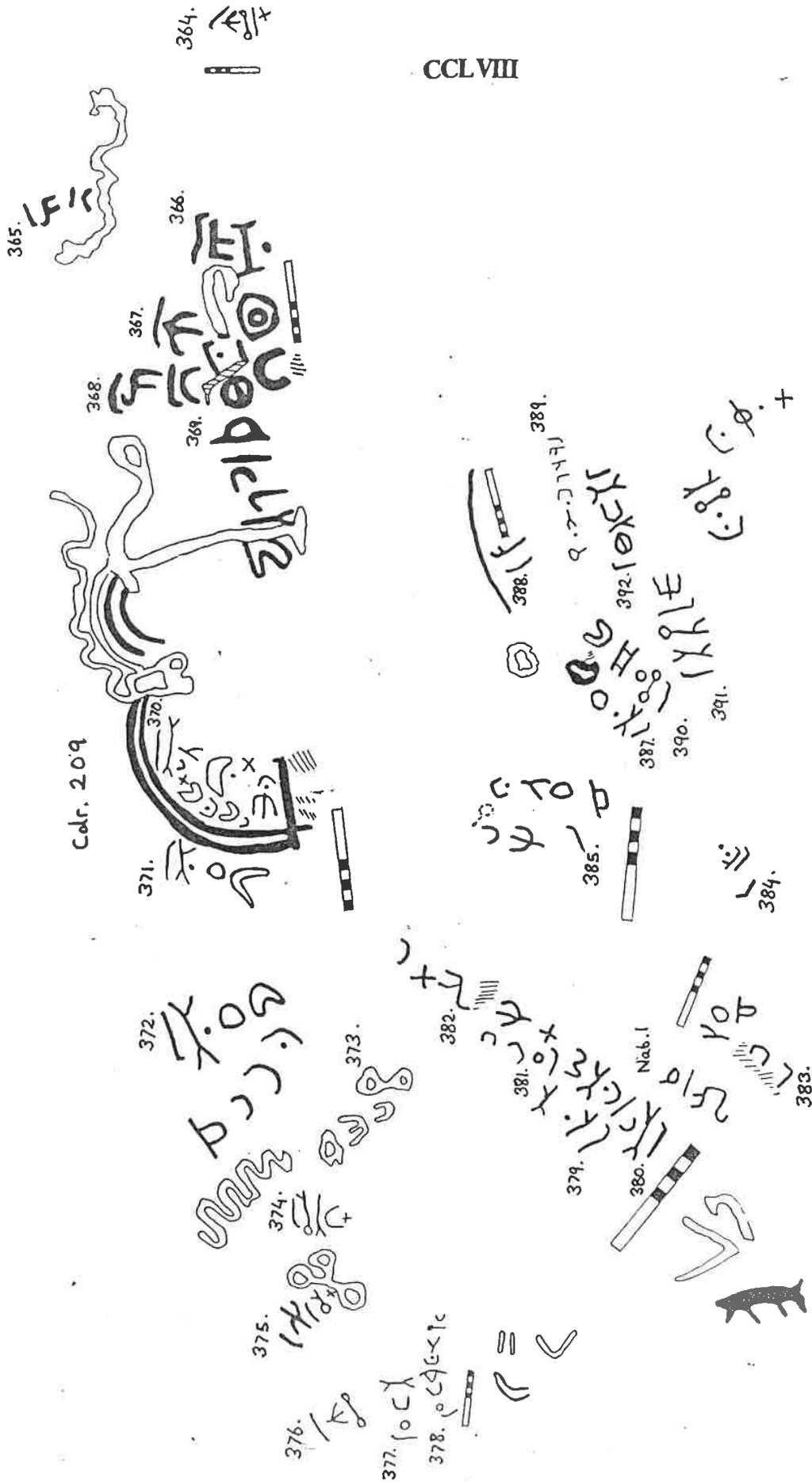


Fig. 52

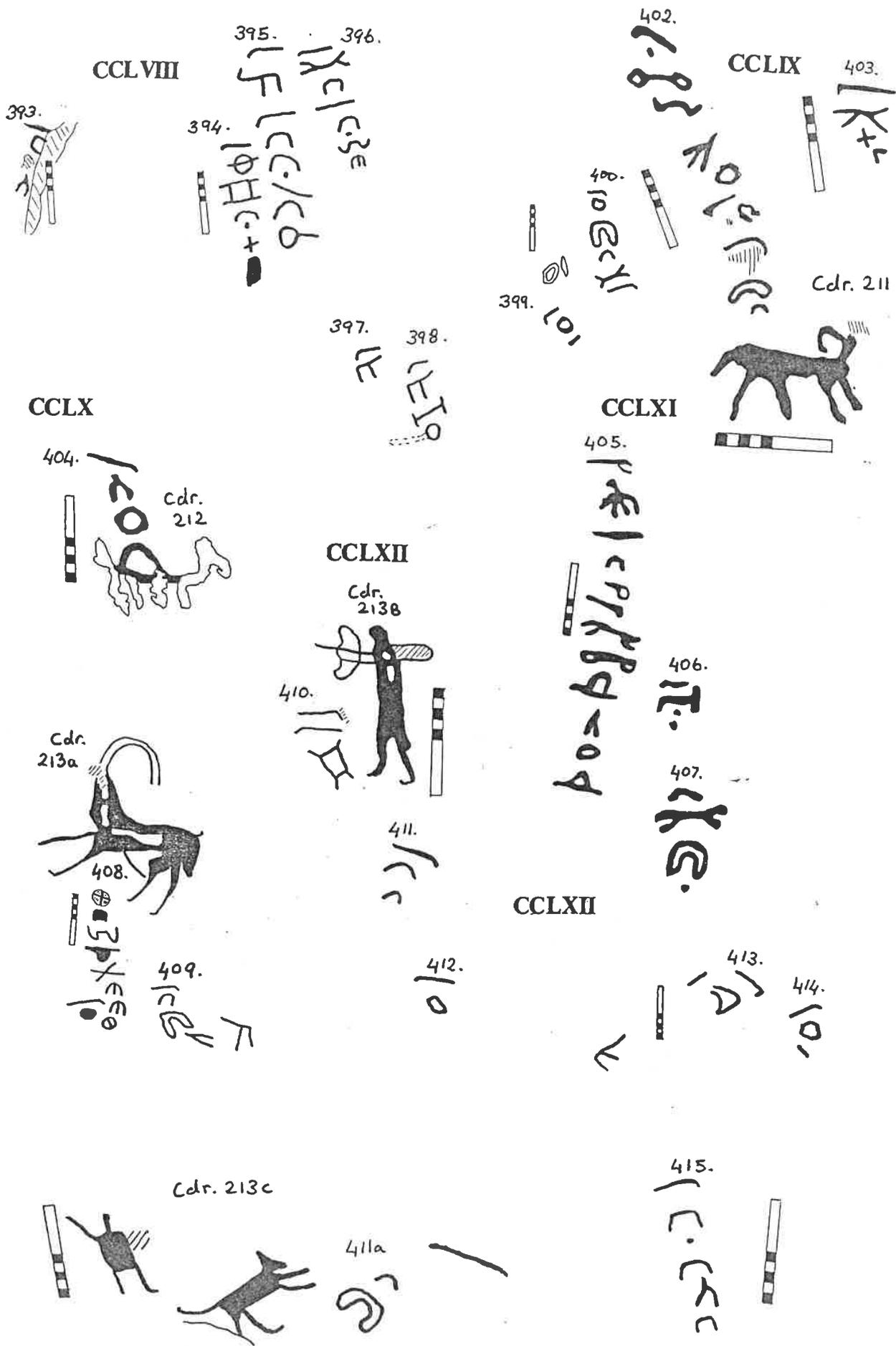


Fig. 53

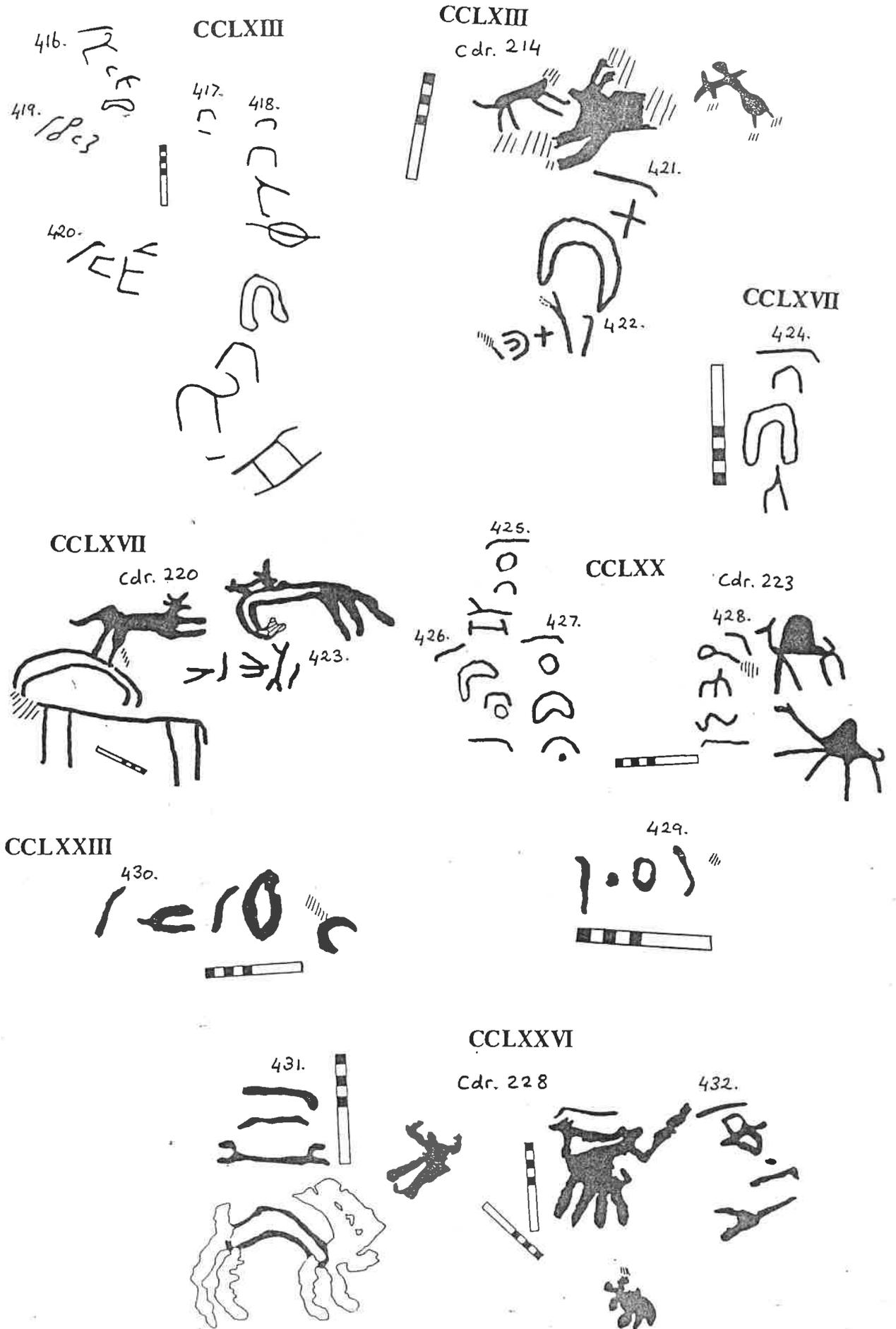


Fig. 54

CCLXXVII  
433.



435.



Cdr. 233

CCLXXXII



436.

437.

438.

CCLXXXVI



Cdr. 237a



Cdr. 237b



441.

CCXCIV



444.

Cdr. 246

CCXCI

Cdr. 243a



442.

442a.

442.b.

442c.

CCXCV

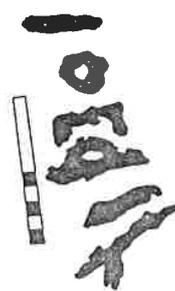
Cdr. 247



445.

CCXCVI

446.



443.  
Cdr. 243b



443a.

Fig. 55

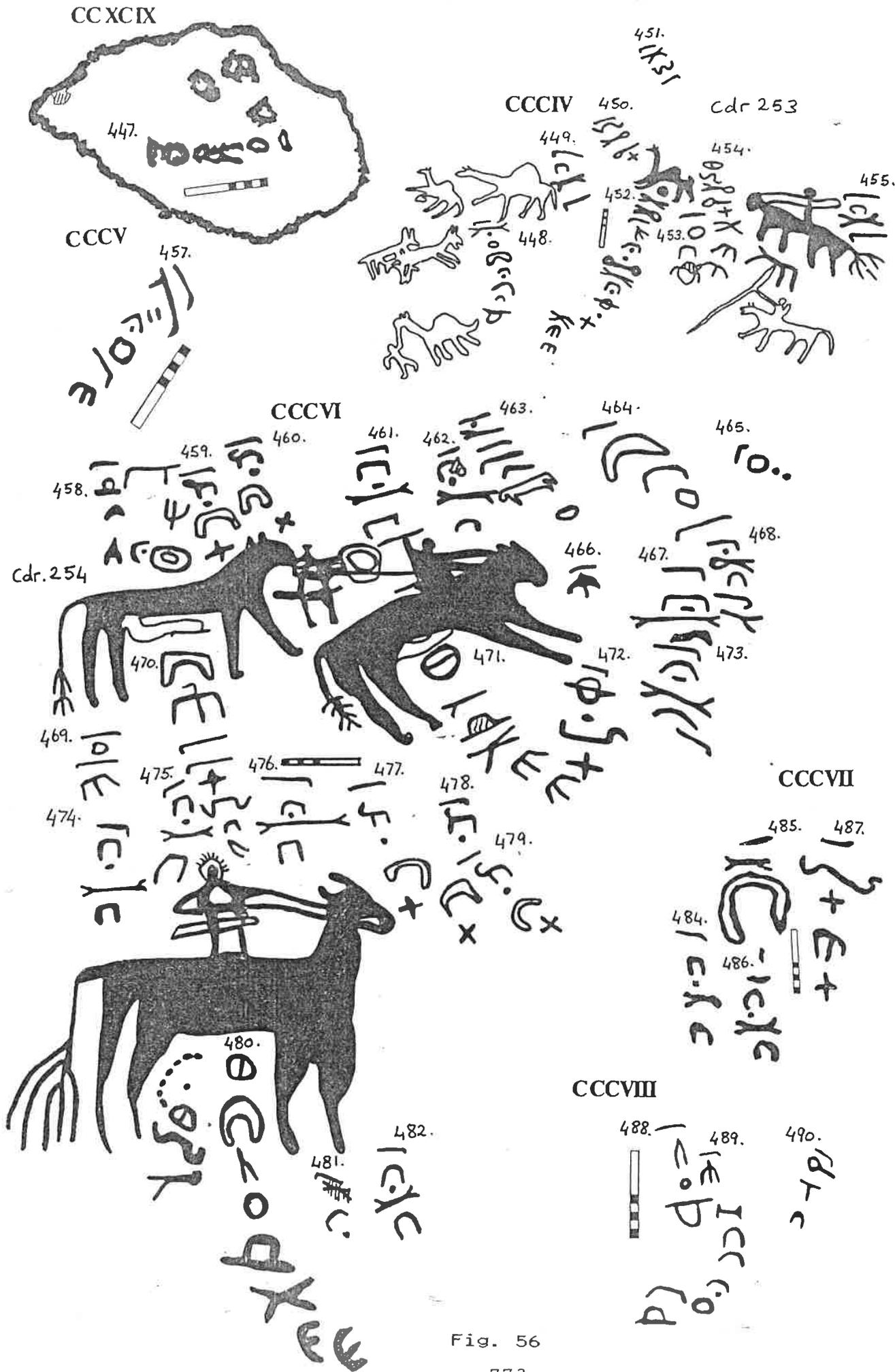


Fig. 56

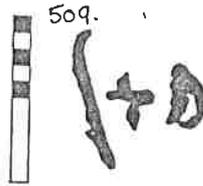


Fig. 57

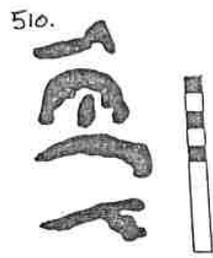
CCCXXVII



CCCXXXII



CCCXXXIII

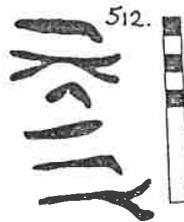


CCCXXXVI

Cdr. 275



CCCXXXVII



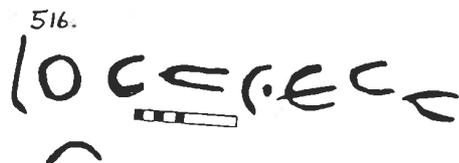
CCCXXXVIII



CCCXLV

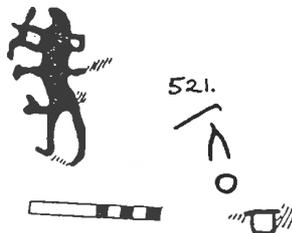


CCCXLVI

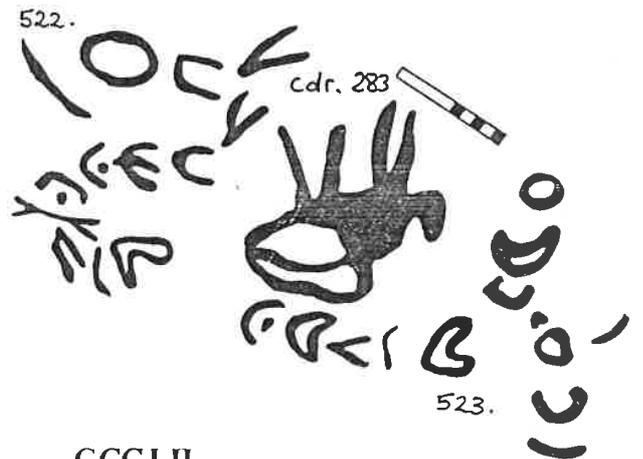


CCCXLVIII

Cdr. 282



CCCXLIX



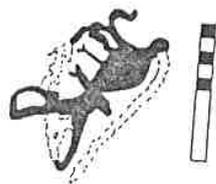
520.

CCCLII



523.

530a.



524.

526.

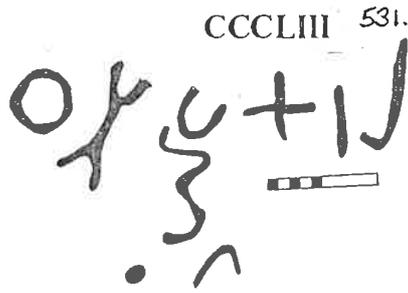
525.

527.

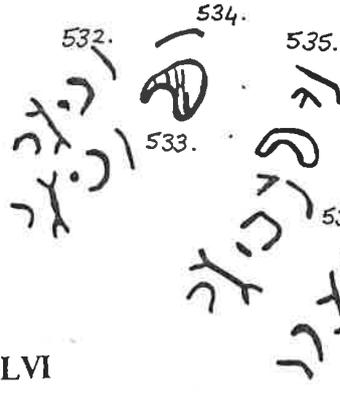
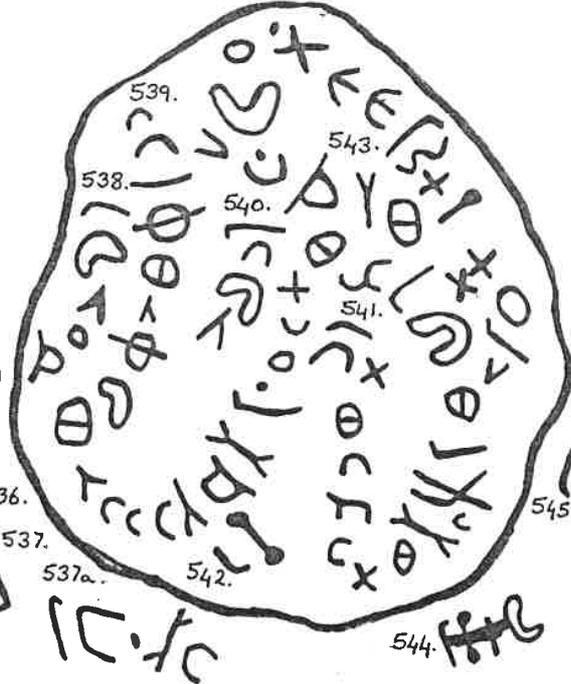
528.

530.

Fig. 58



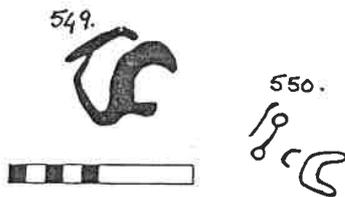
CCCLV



CCCLVI



CCCLVII



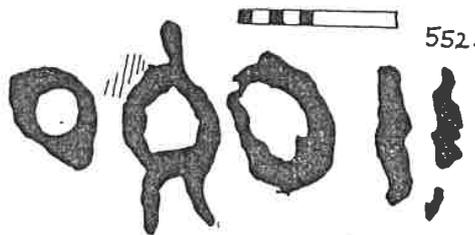
CCCLVIII



CCCLIX



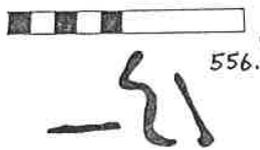
CCCLX



CCCLXI Cdr. 287



CCCLXII



CCCLXIII

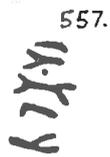
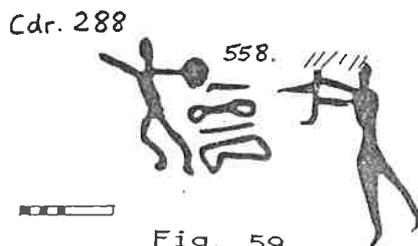
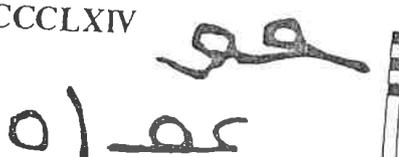
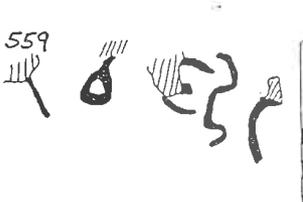
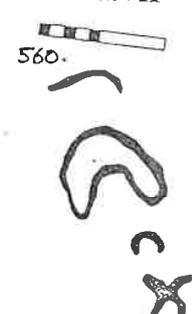


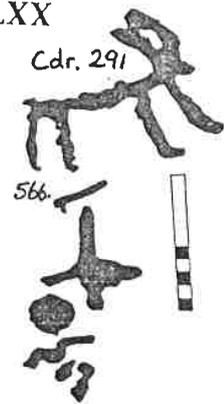
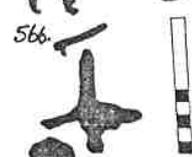
Fig. 59

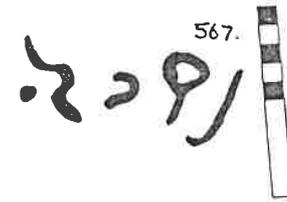
CCCLXIV  
01 

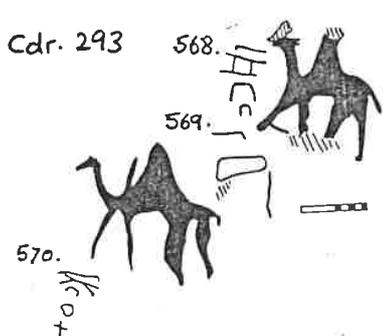
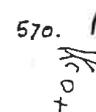
CCCLXV  
559 

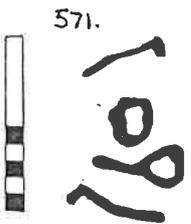
CCCLXVII  
560 

CCCLXIX  
561.   
562.   
563.   
564.   
565. 

CCCLXX  
Cdr. 291   
566. 

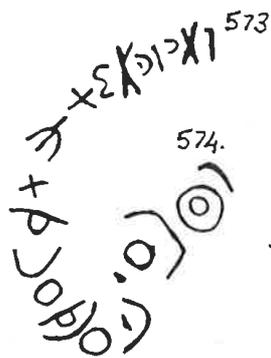
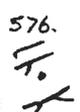
CCCLXXI  
567. 

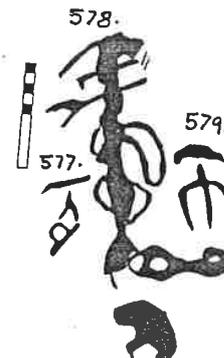
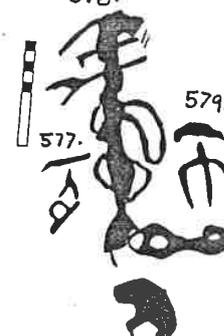
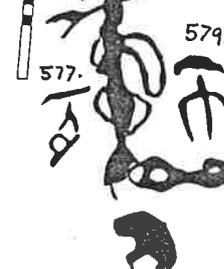
CCCLXXIII  
Cdr. 293   
568.   
569.   
570. 

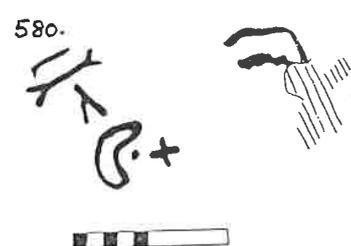
CCCLXXIV  
571. 

CCCLXXVI  
572. 

CCCLXXVII

573.   
574.   
575.   
576. 

CCCLXXVIII  
576a.   
577.   
578.   
579. 

CCCLXXIX  
580. 

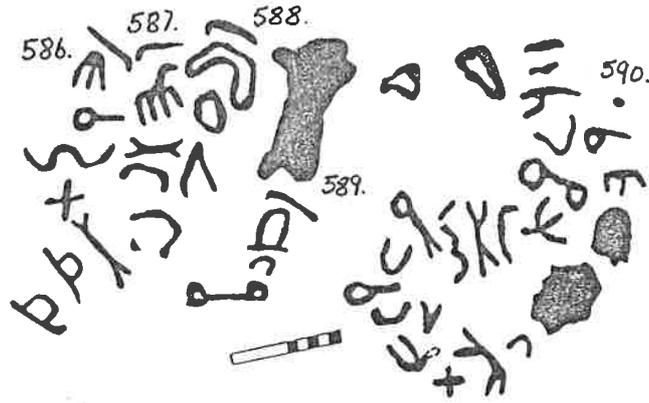
CCCLXXXIII  
581. 

CCCLXXXV  
582. 

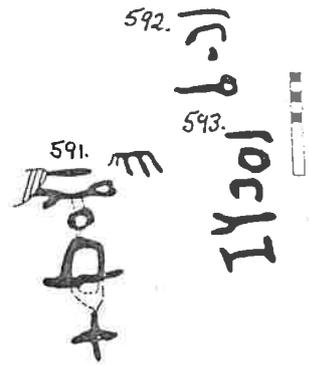
CCCLXXXVI  
583.   
583a.   
584.   
585. 

Fig. 60

CCCLXXXVII

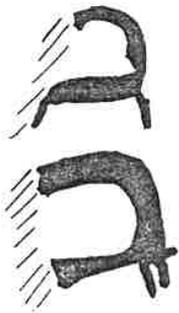


CCCLXXXVIII



CCCLXXXIX

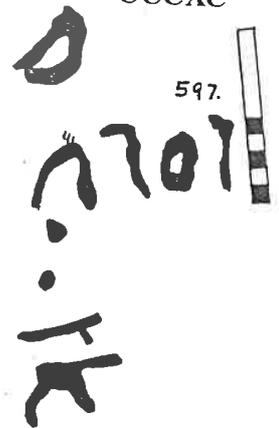
Cdr. 300



595.

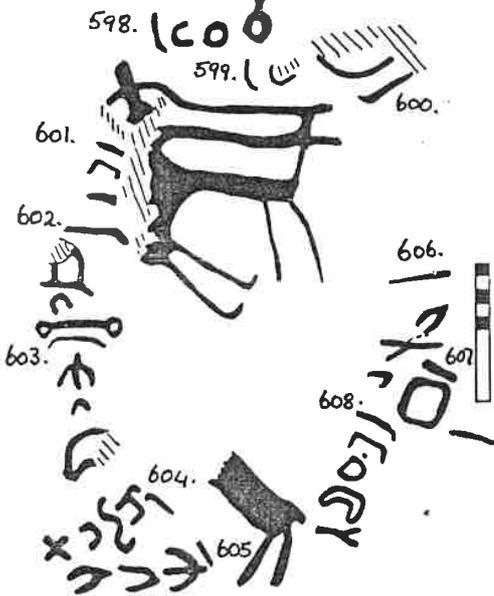


CCCXC



CCCXCI

Cdr. 301



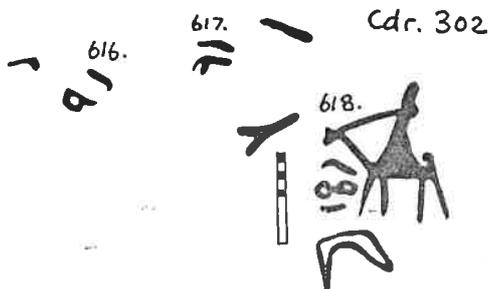
CCCXCI



CCCXCI



CCCXCII



CCCXCV

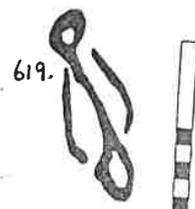
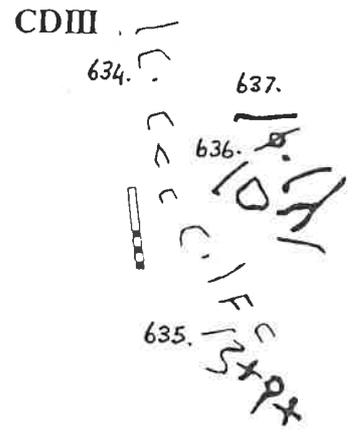
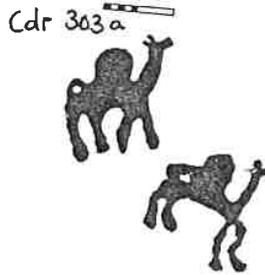
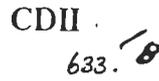
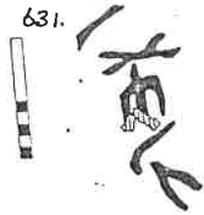
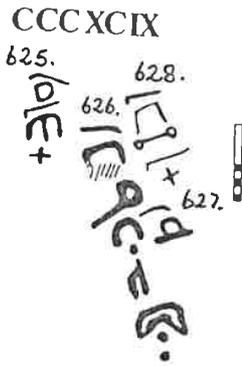
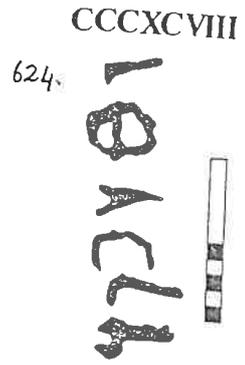
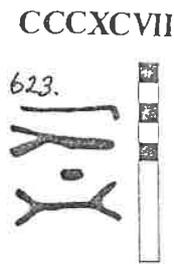
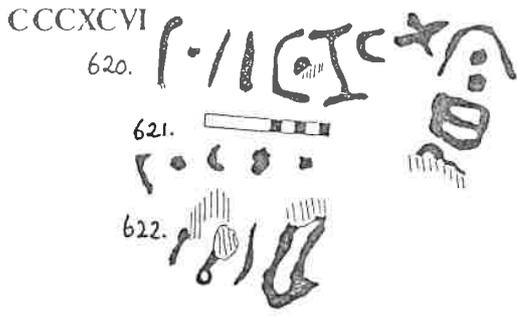
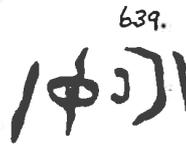


Fig. 61



CDIX



CDXI

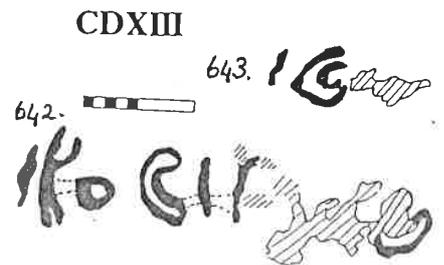


Fig. 62

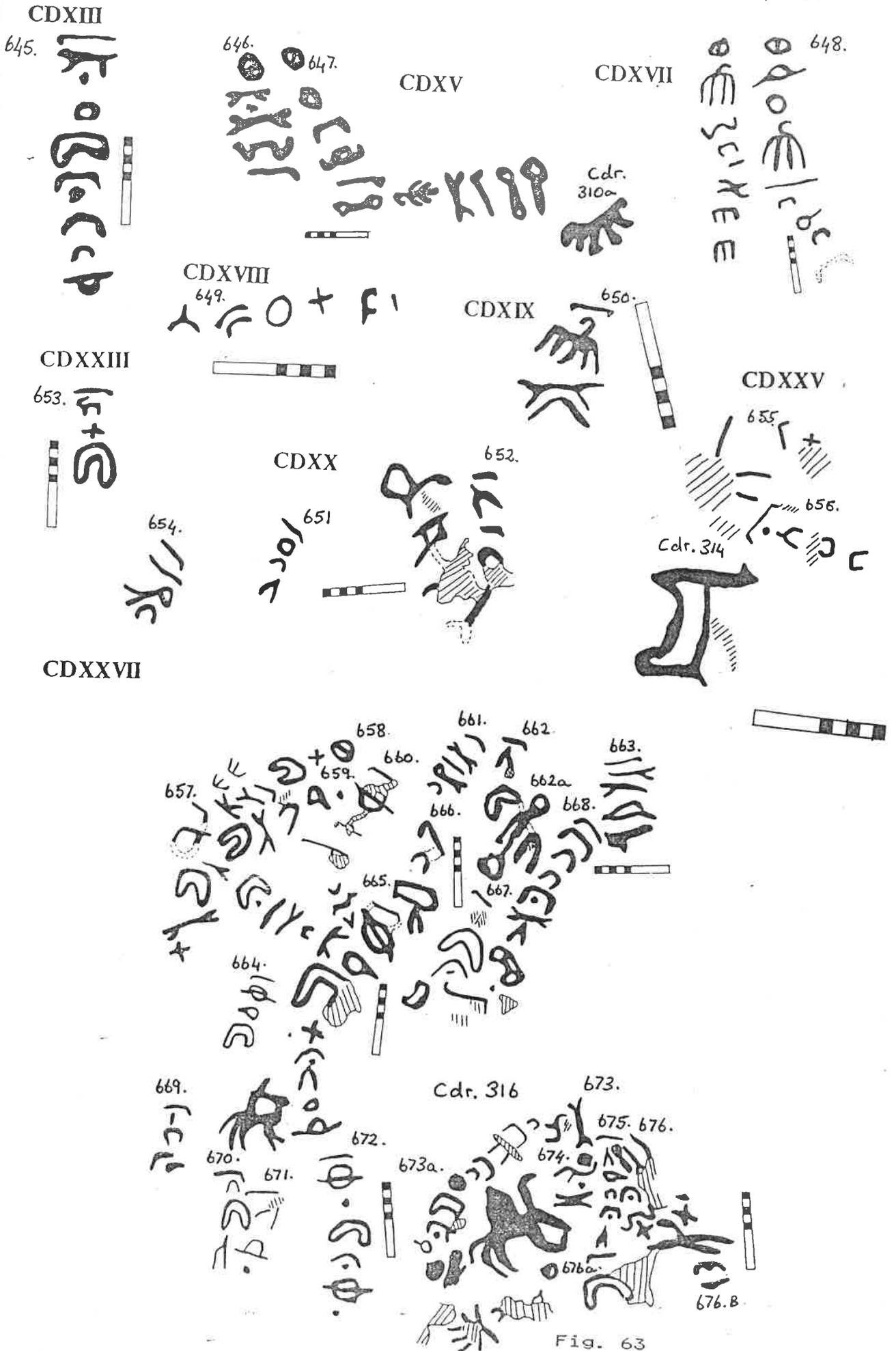
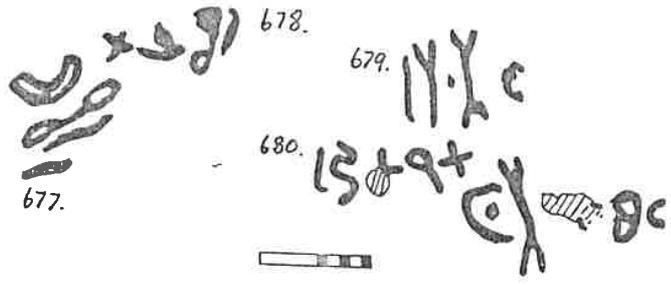


Fig. 63

CDXXIX



681  
682  
683

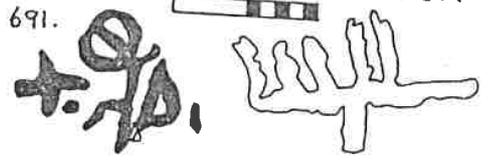
CDXXX

Cdr. 318a



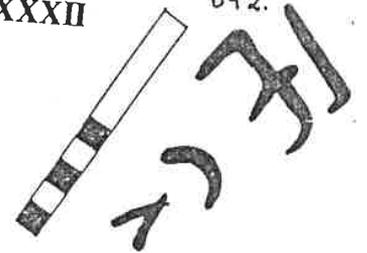
CDXXXI

Cdr. 319



CDXXXII

692.



CDXXXIII

693.



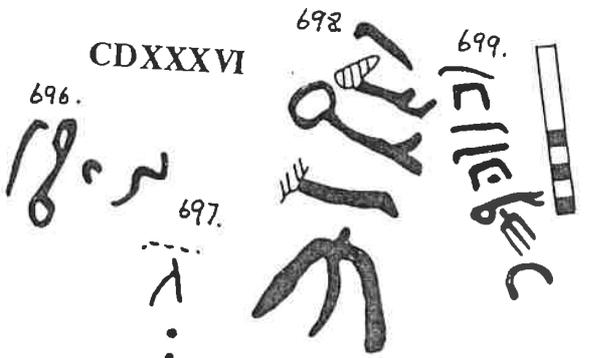
CDXXXIV



CDXXXV



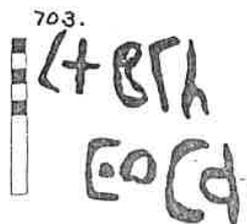
CDXXXVI



CDXXXVIII



CDXXXIX



CDXXXIXa

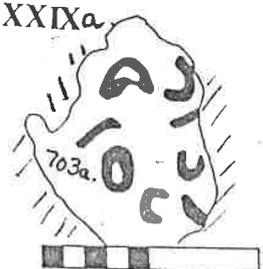
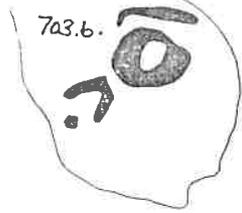
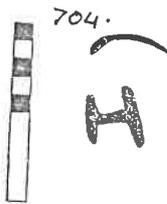


Fig. 64

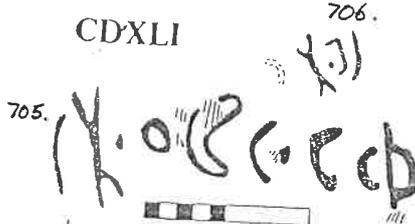
CDXXXIX b.



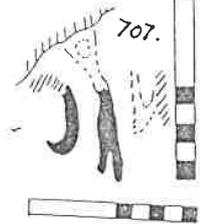
CDXL



CDXLI



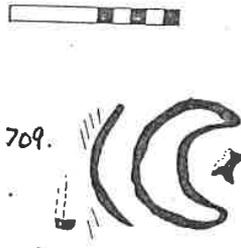
CDXLII



CDXLIII



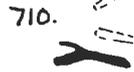
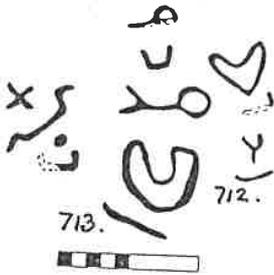
CDXLIV



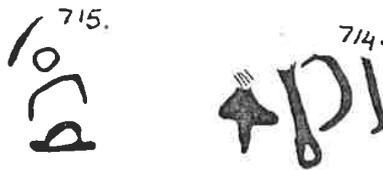
CDXLV



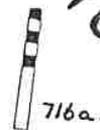
CDXLVa.



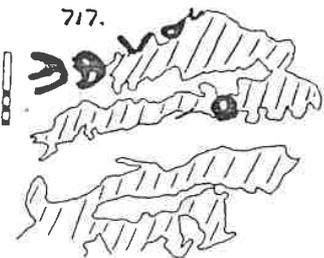
CDXLVI



CDXLVII



CDXLVIII



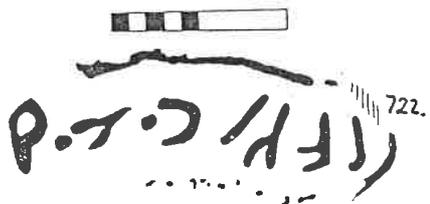
CDXLIX



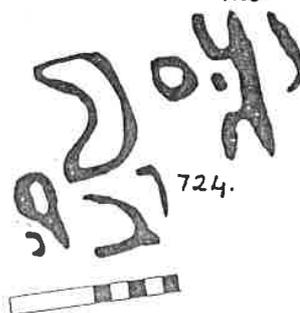
721.



CDXLIX



723.



CD LI

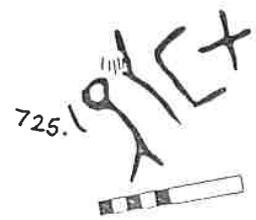


Fig. 65

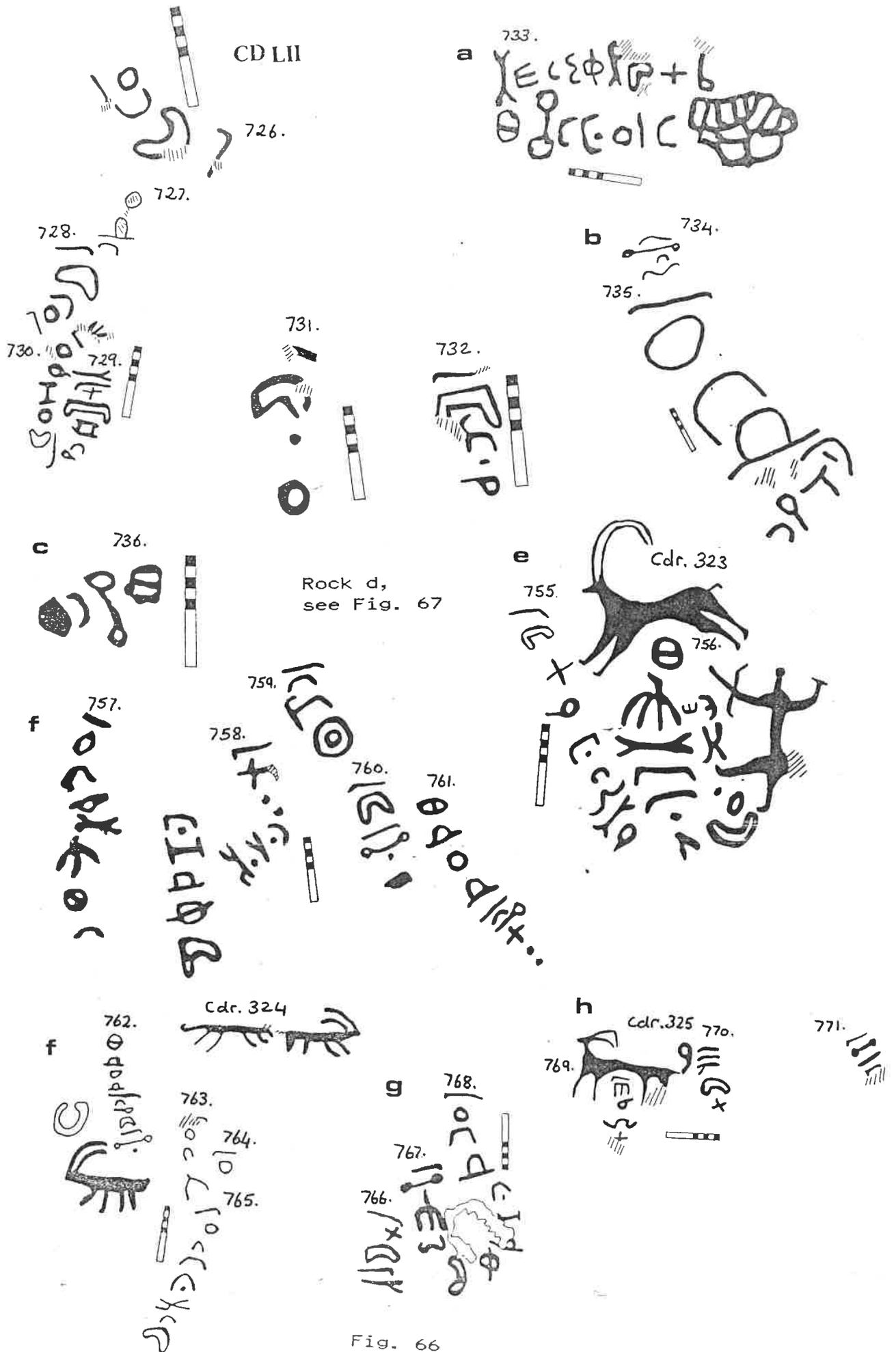


Fig. 66

Site C /KJC 737-754; Cdr. 322

d

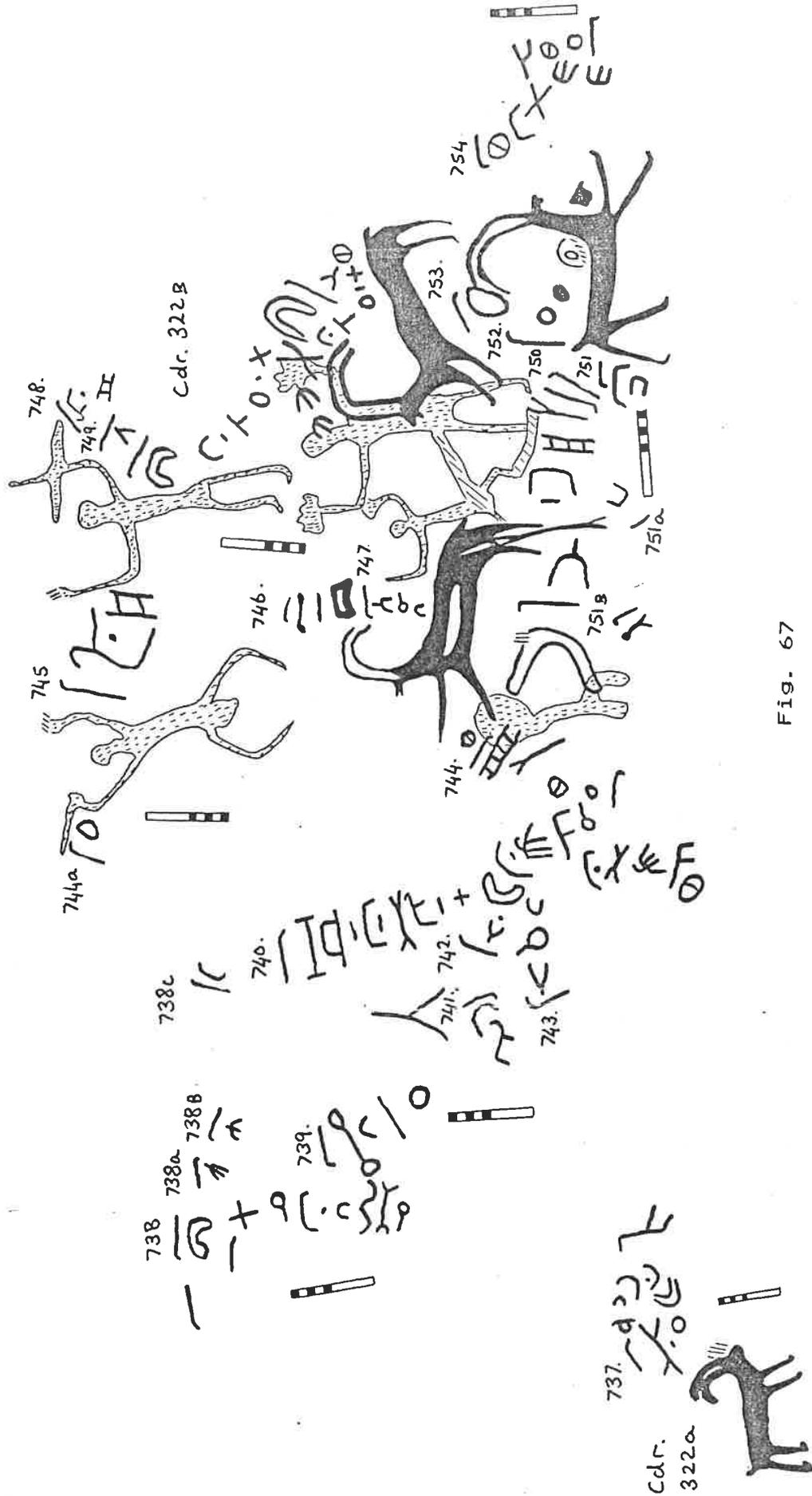


Fig. 67

# WADI JUDAYID EPIGRAPHIC SURVEY

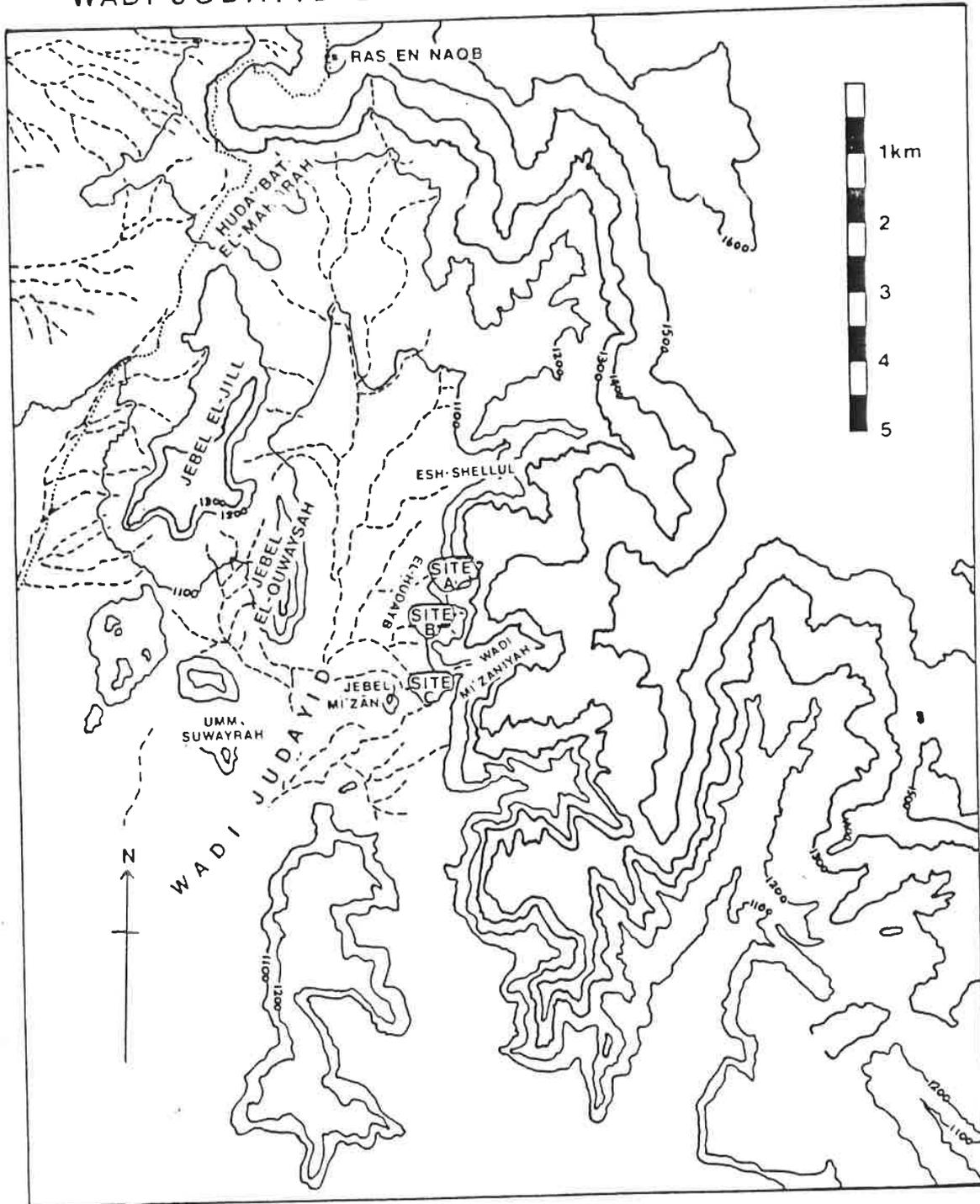


Fig. 68

ENLARGEMENT OF AREA OF SURVEY

e s c a r p m e n t

N

SITE A

SITE B

SITE C

el-hudayb

- ◇ CAIRNS, GRAVES
- ◆ PENS, SHELTERS, DWELLINGS

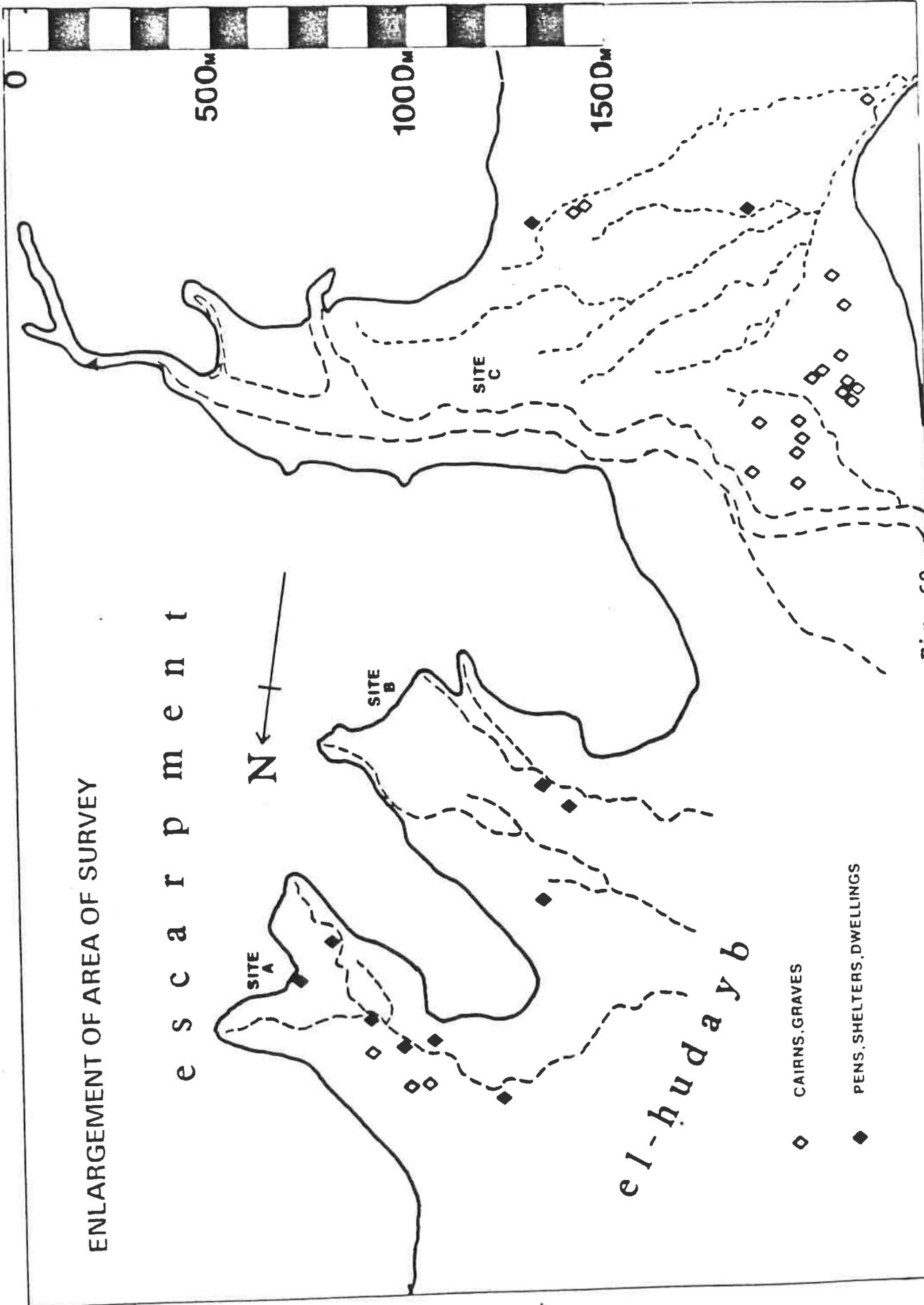
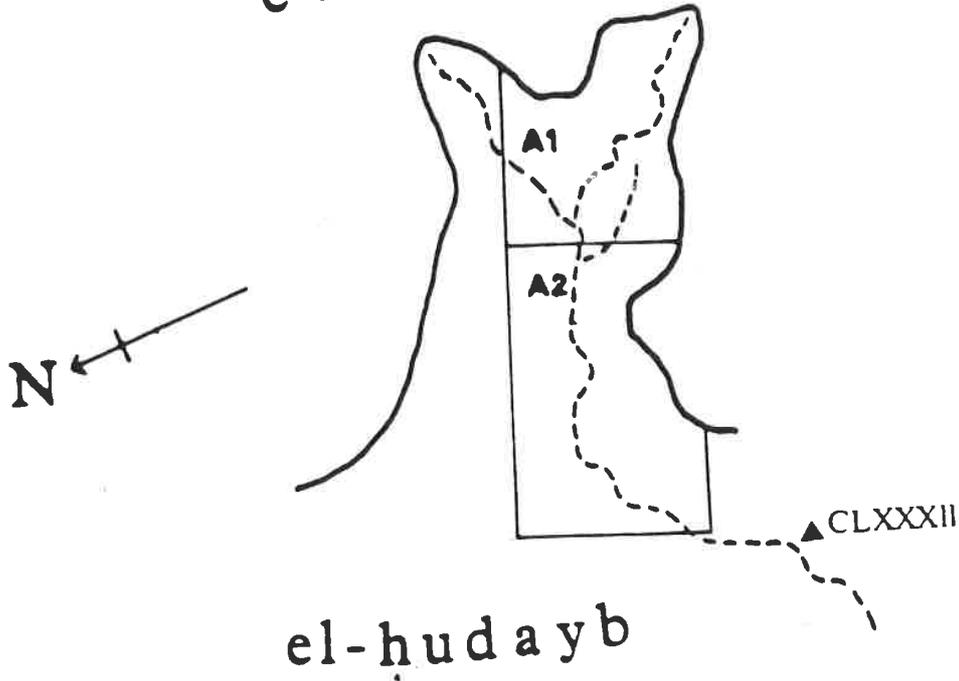


Fig. 69

# SITE A

escarpment



Rock numbers on PLAN A1:

I-XLI	LIX-LXII	LXV	CLXIII-CLXX
<u>inset a:</u>			
XLIV-LIII	LXIII-LXIV		

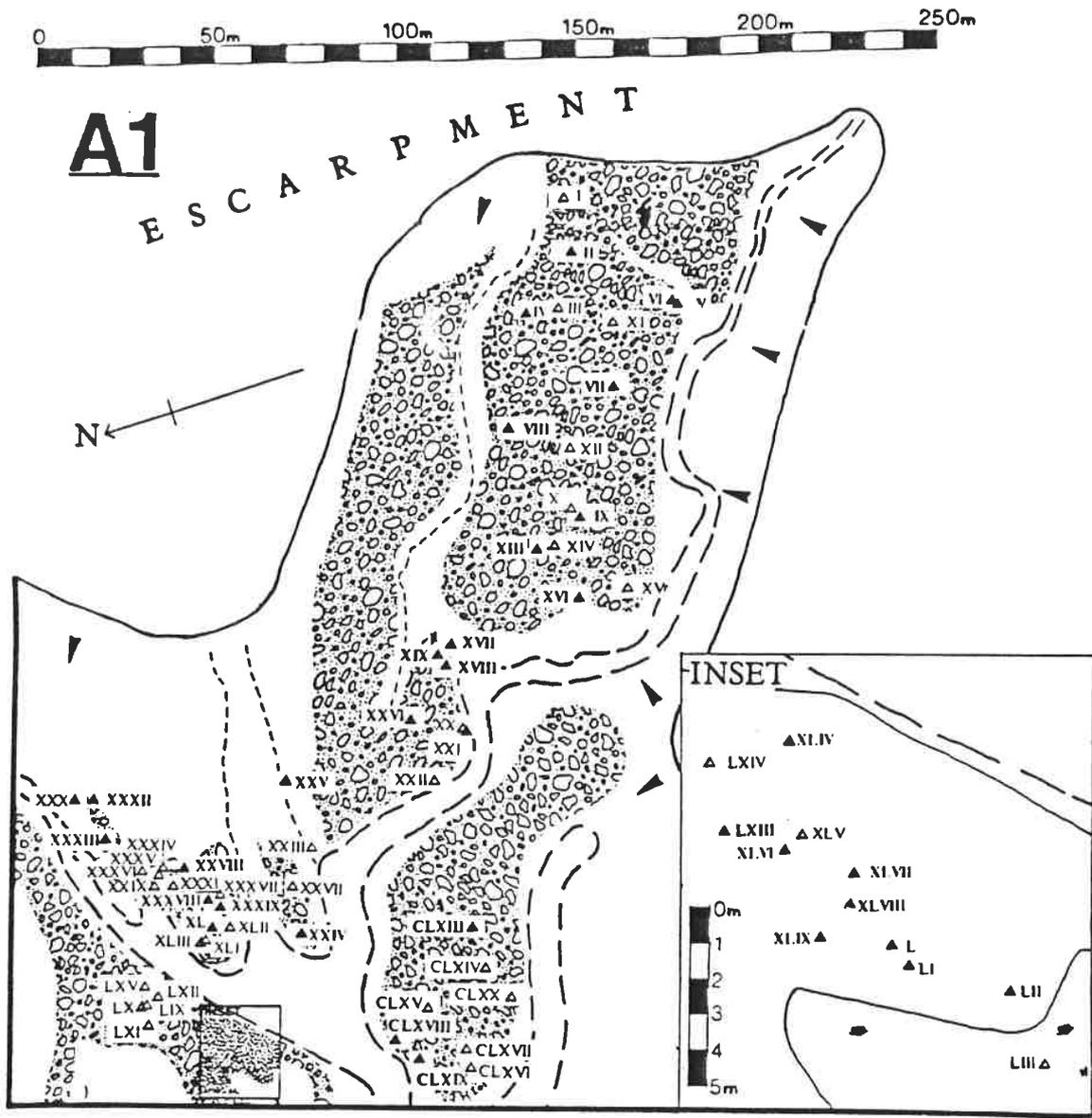
Rock numbers on PLAN A2:

LIV-LVIII	LXVI-LXXIII	LXXV	LXXVII
LXXXIX	CV	CVII	CX-CXIX
CXXI-CXXV	CXXIX-CXXXII	CXXXIIa	CXXXIII-CLXII
CLXXI-CLXXXI			
<u>inset a:</u>			
LXXIV	LXXVI	LXXVIII-LXXXVIII	
XC-CIV	CVI	CVIII-CIX	CXX
CXXVI-CXXVIII			

## KEY

-  WATERCOURSE
-  EDGE OF MAIN WATERCOURSE
-  AREAS OF DARKER BOULDERS
-  BOULDERS WITH ROCK DRAWINGS
-  BOULDERS WITH INSCRIPTIONS, WITH OR WITHOUT ROCK DRAWINGS
-  STEEP SLOPES

Fig. 70



**A2**

Fig. 71

A1

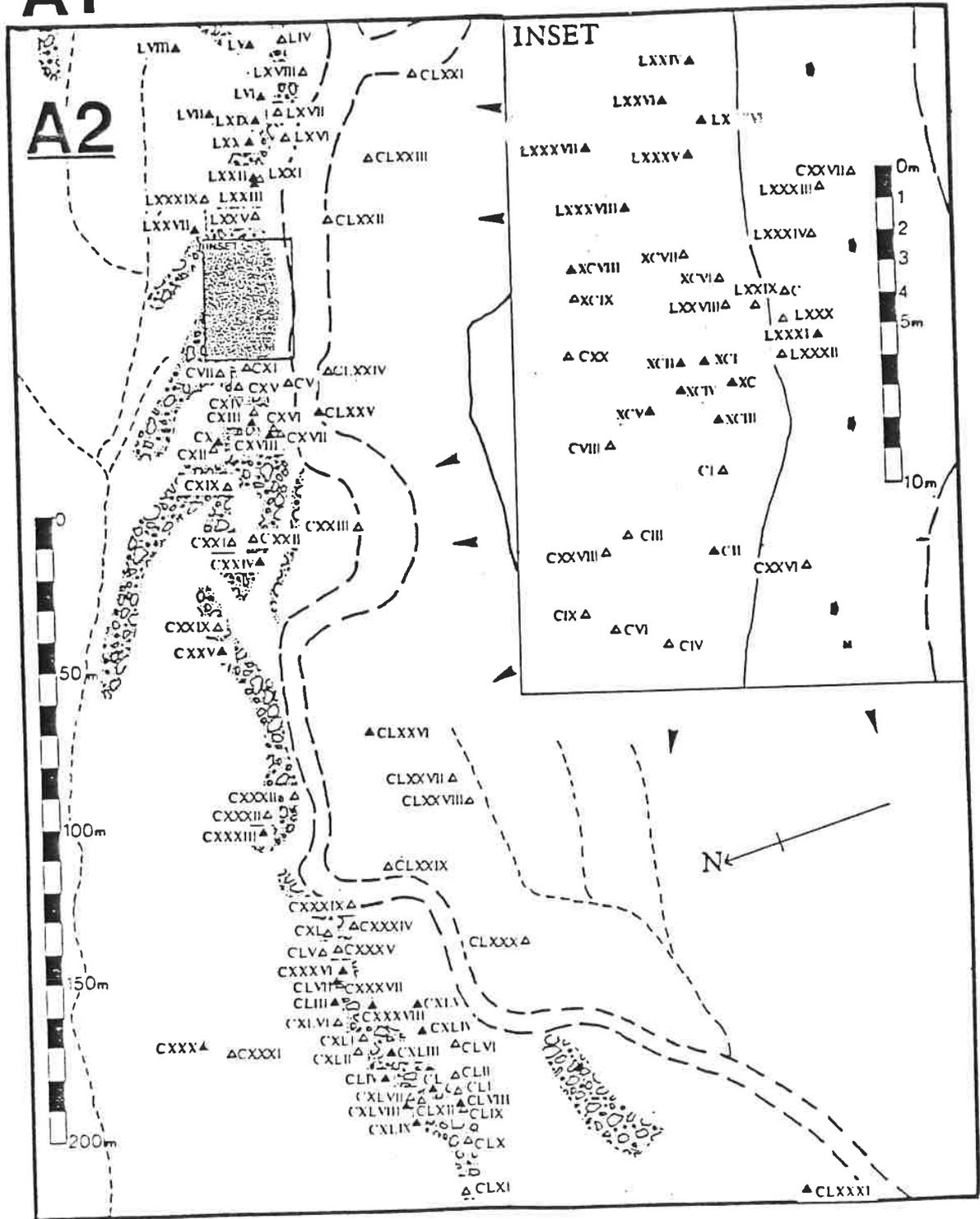
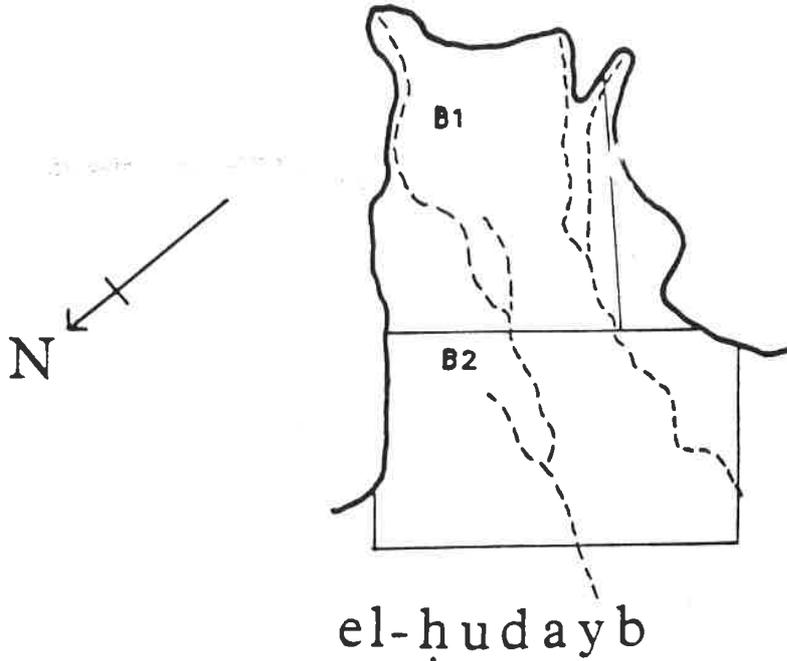


Fig. 72

# SITE B

escarpment



Rock numbers on PLAN B1

XXI	XXVIII-XLVI	L-LVIII	LXII
LXXVIII-XCI			
<u>inset a;</u>			
LIX	LIXa	LX-LXI	LXIII-LXXII
<u>inset b;</u>			
LXXIII-LXXVII			

Rock numbers on PLAN B2

I-XX	XXII	XLVII-XLIX	XCIV-CXII
------	------	------------	-----------

## KEY

-  WATERCOURSE
-  EDGE OF MAIN WATERCOURSE
-  AREAS OF DARKER BOULDERS
-  BOULDERS WITH ROCK DRAWINGS
-  BOULDERS WITH INSCRIPTIONS, WITH OR WITHOUT ROCK DRAWINGS
-  STEEP SLOPES

Fig. 73



B1

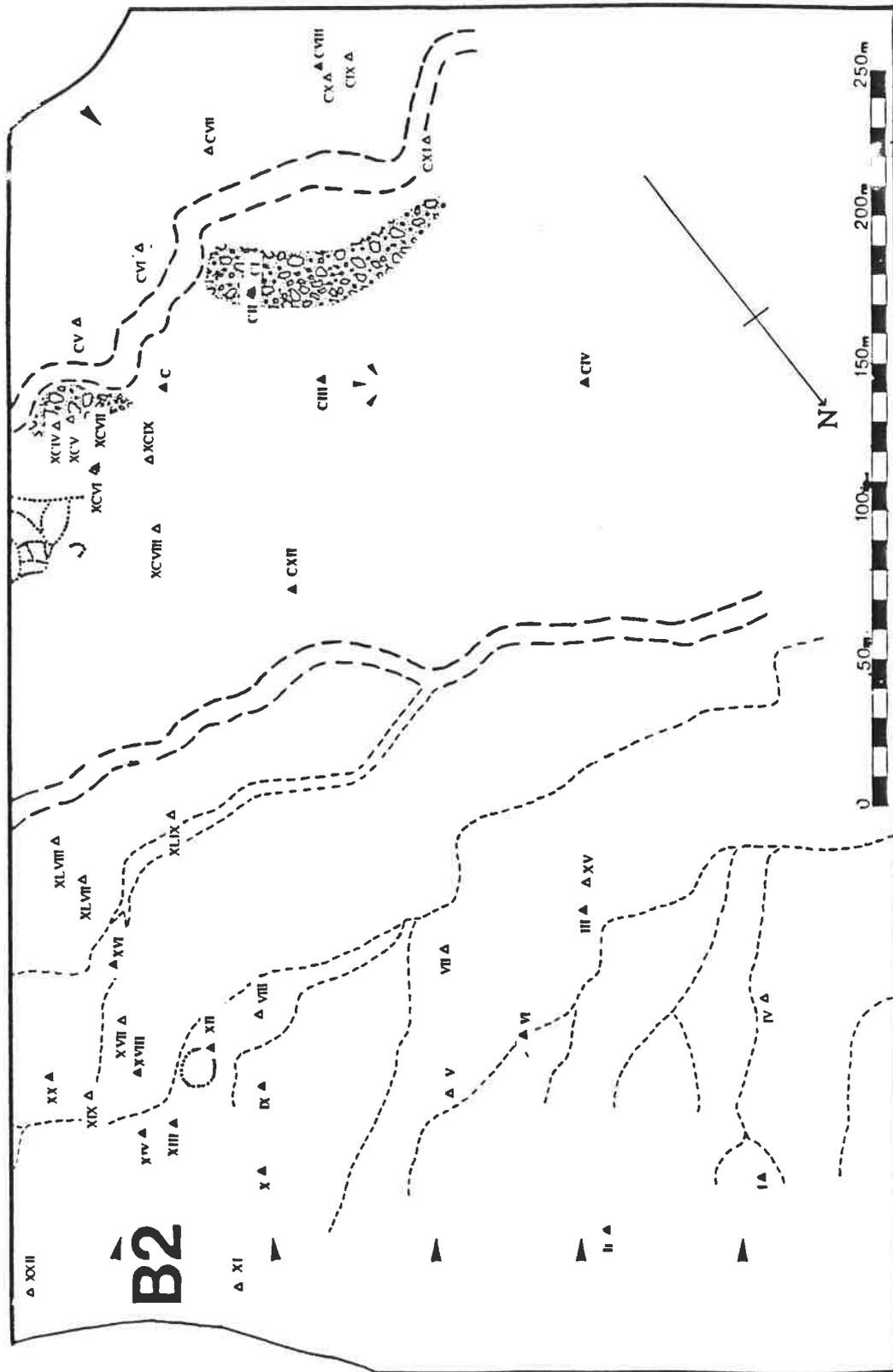


Fig. 75

# Plan B1 Insets

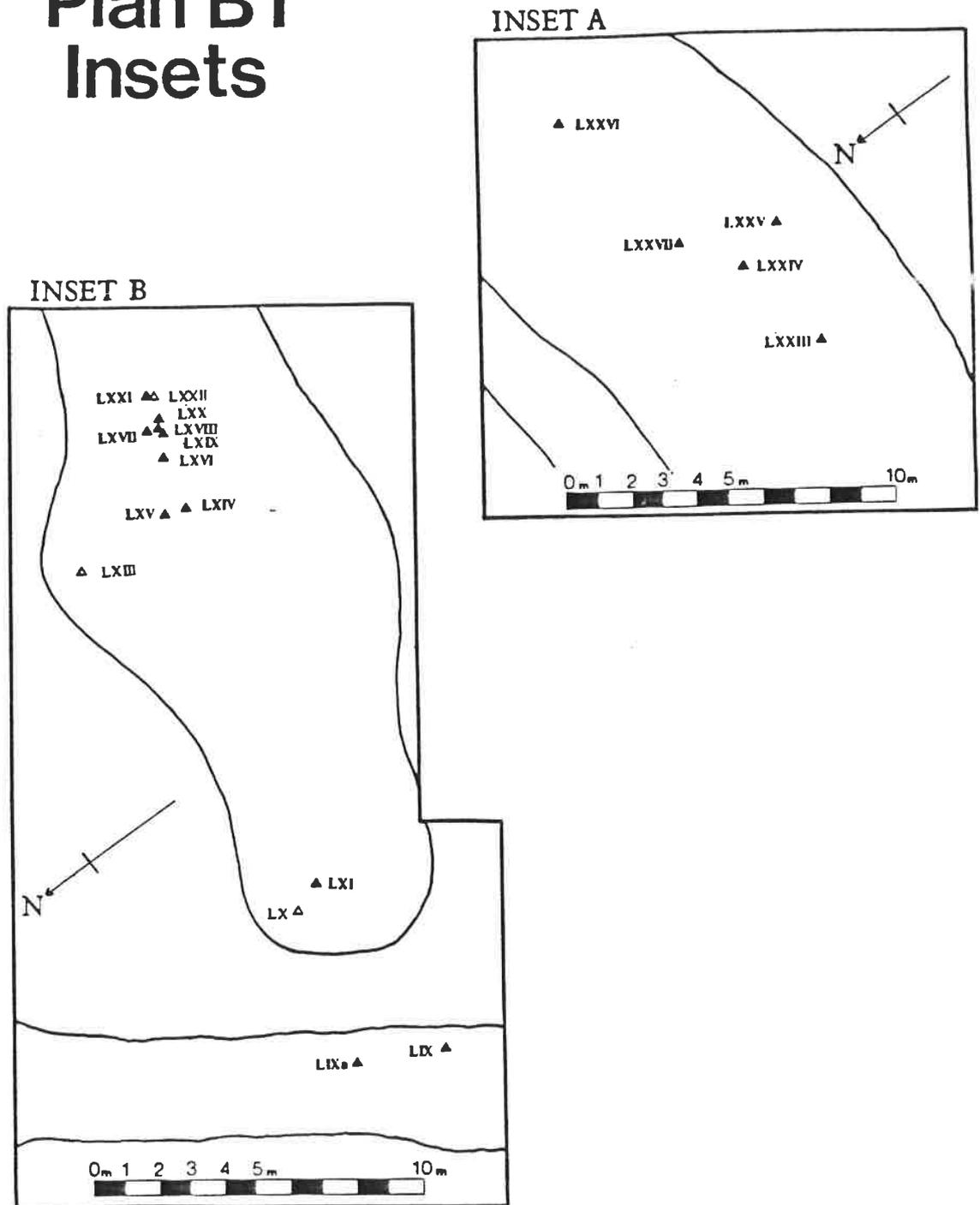


Fig. 76  
793

WADI MĪ'ZĀNIYAH

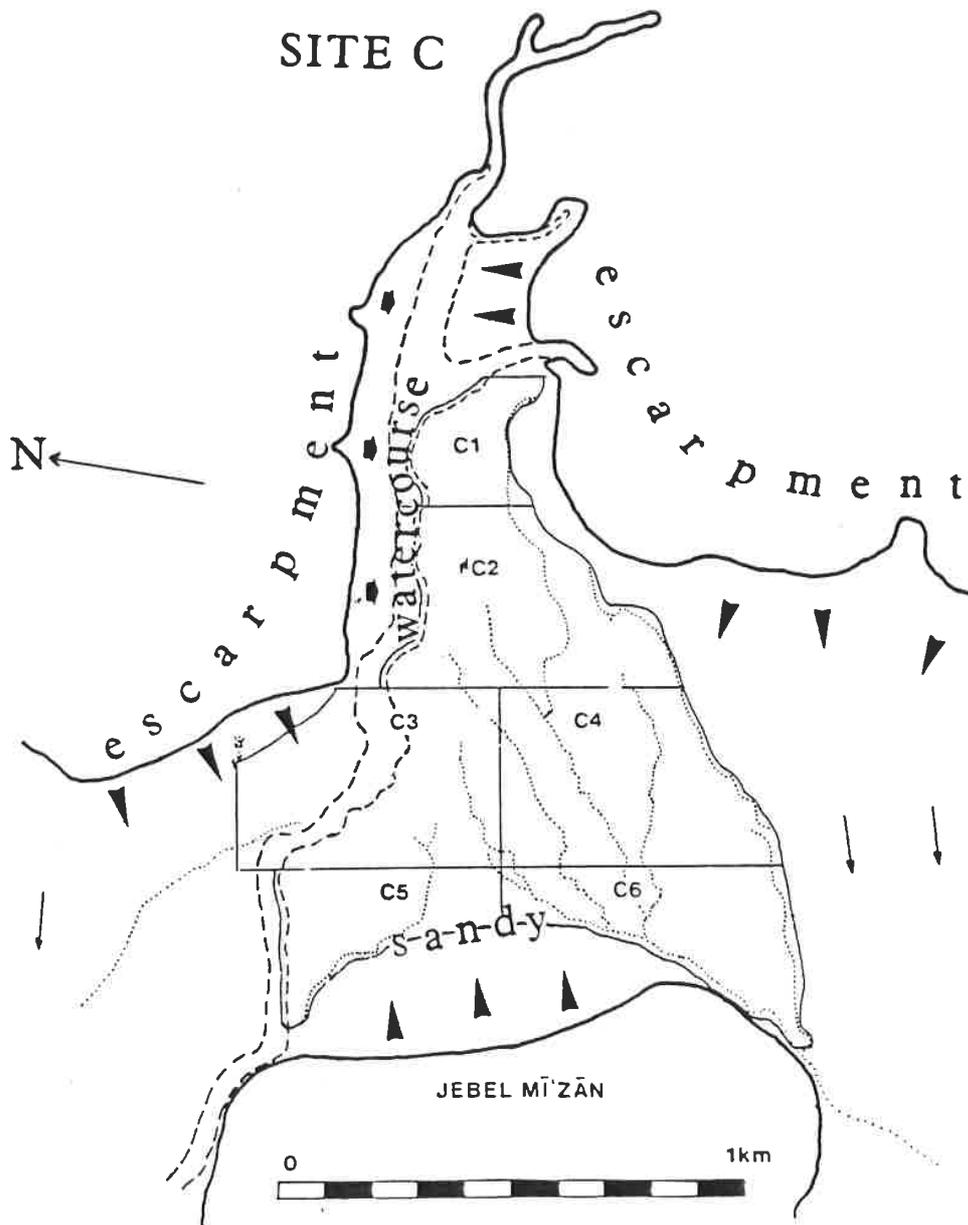


Fig. 77



SITE C

Rock numbers on PLAN C1:

XIII	XX	XXIII	XXVII-XXXIV
XLII	XLIX-LI	LIa	LII-LIIb
LIII-LIV	LV-LVd	LXVI	
<u>inset a:</u>			
XL-XLI	XLIII-XLVa	XLVI-XLVia	XLVII-XLVIII
<u>inset b:</u>			
XXXV-XXXVa	XXXVI-XXXVIIa	XXXVIII-XXXVIIIa	XXXIX

Rock numbers on PLAN C2:

I	III-IV	VI	LVI-LXIa	LXII-LXV
LXVII-CXa	CXI-CXXXI		CXXXIII-CXXXV	CXXXVIII
CXXXIX	CXLVIII-CXLVIIIa			CXLIX-CLV
CCLXXIV-CCLXXVa	CCLXXVI-CCLXXVIII			CCLXXX-CCLXXXI
CCLXXXIII-CCLXXXIIIa			CCLXXXIV-CCLXXXVIII	
CCXCVII	CCCX-CCCXIII	CCCXV		
CCCXXI-CCCXXV				
<u>inset a:</u>				
II	V	VII-XIIa	XIV-XVIa	
XVII-XIX	XXI-XXII	XXIV-XXVI		
<u>inset b:</u>				
CCC-CCCIX				

Rock numbers on PLAN C3:

CXXXII	CXXXVI-CXXXVII	CXL-CXLVII	CLVI-CLVII
CLXIX-CLXXXIX	CXCIX-CCII	CCVI-CCVIII	CCXX
CCXXVI	CCXXVIII	CCXLV-CCXLVII	CCLVI
CCLVIII-CCLXXIII		CCLXXXIX	CCCXXVII
CCCXXVIII	CCCXXXV	CDXXXIII-CDXXXIV	
<u>inset a:</u>			
CLVIII-CLXIa	CLXII-CLXVIII		
<u>inset b:</u>			
CXC-CXCVIII			

Fig. 79

SITE C

Rock numbers on PLAN C4

CCLXXIX	CCLXXXII	CCXC-CCXCa	CCXCI-CCXCVI
CCXCVIII-CCXCIX	CCCXIV	CCCXVI-CCCXX	CCCXXVI
CCCXXIX-CCCXXXIV		CCCXXXVI-CCCLXIX	
CDXXIV	a-f		

Rock numbers on PLAN C5

CCIII-CCIVb	CCV	CCXIX	CCXXI
CCXXI-CCXLIV	CCXLVIII-CCLV	CCLVII	
CDXXXV-CDXXXVII	CDXLVII-CDLI		
<u>inset a:</u>			
CCIX-CCXVIII	CCXXII-CCXXV	CCXXVII	CCXXIX-CCXXX
<u>inset b:</u>			
CDXXXVIII-CDXXXIXb		CDXL-CDXLVa	CDXLVI

Rock numbers on PLAN C6:

CCCLXX-CCCLXXII	CCCXCV-CDa	CDI-CDXXIII
CDXXV-CDXXXII	CDLII	g-h
<u>inset a:</u>		
CCCLXXIII-CCCXCIV		

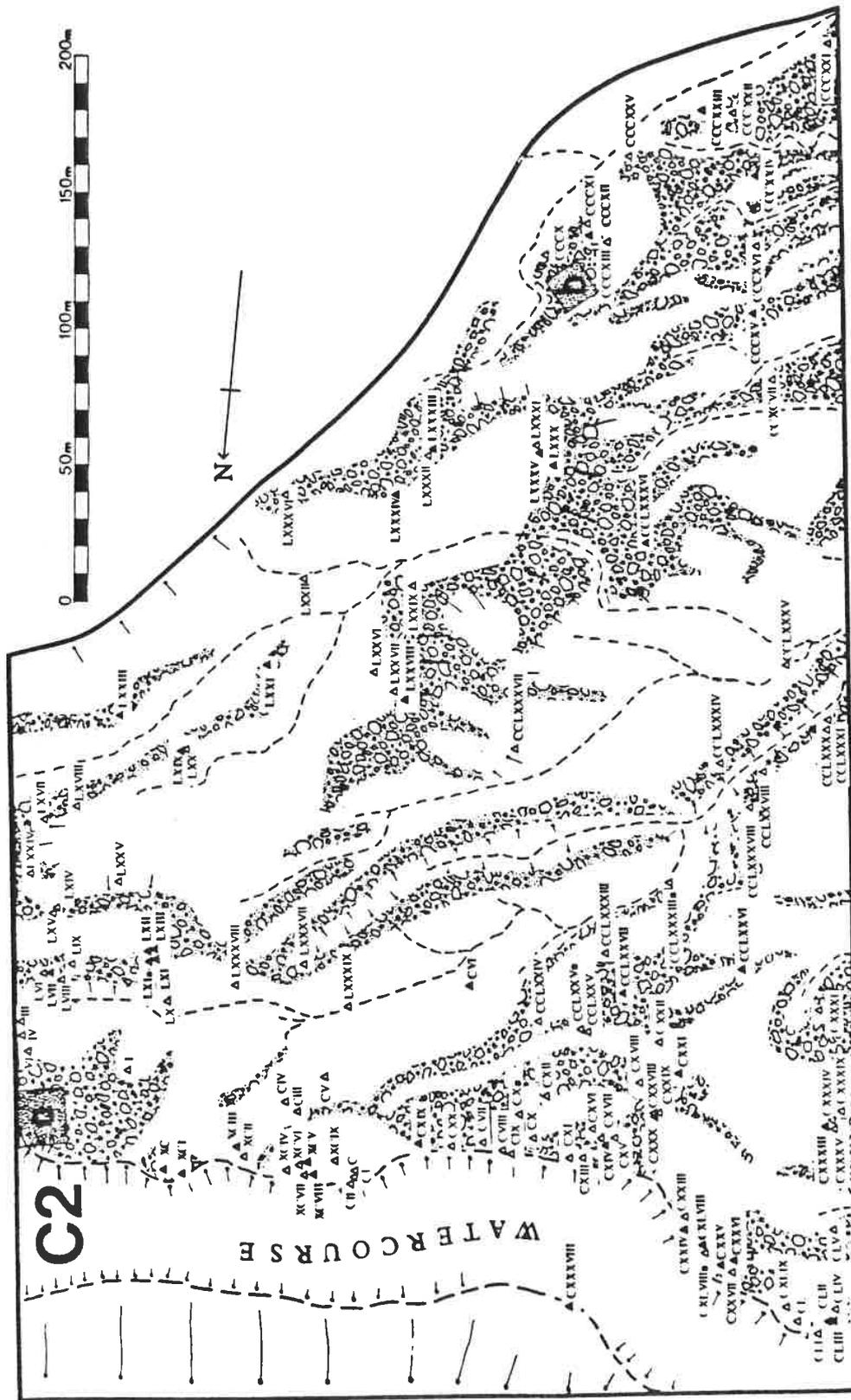
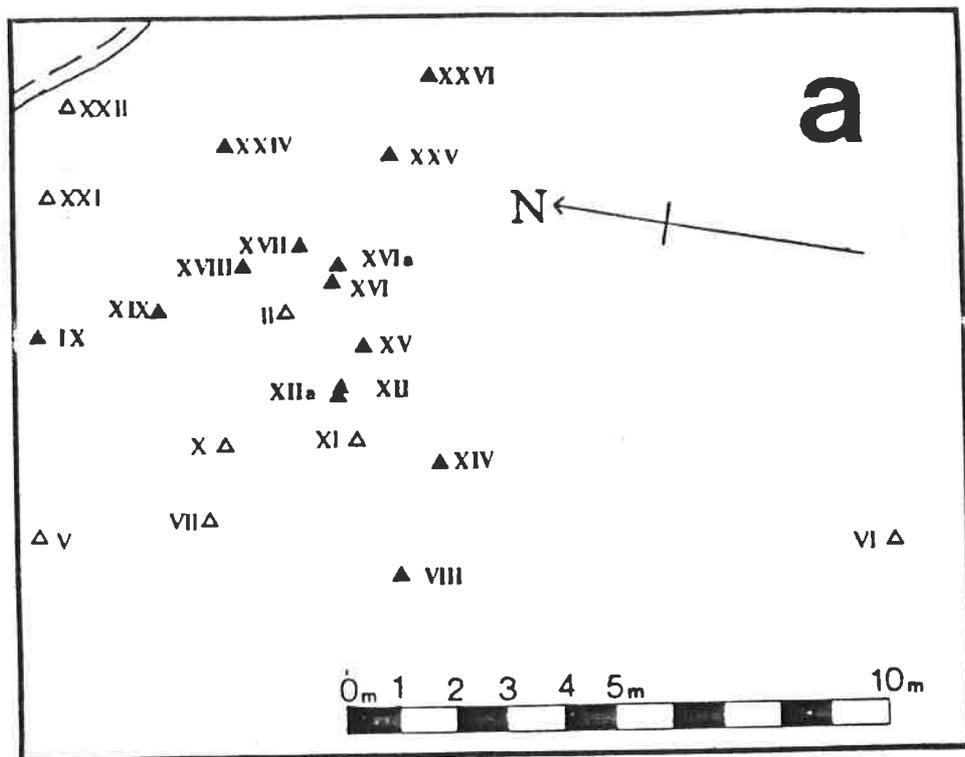


Fig. 81



PLAN  
C2  
insets

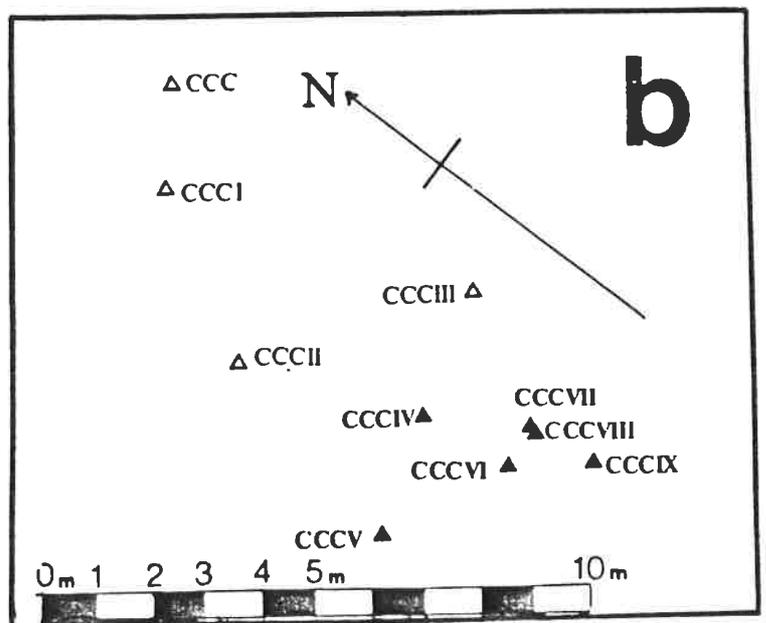


Fig. 82  
799



PLAN  
C3  
insets

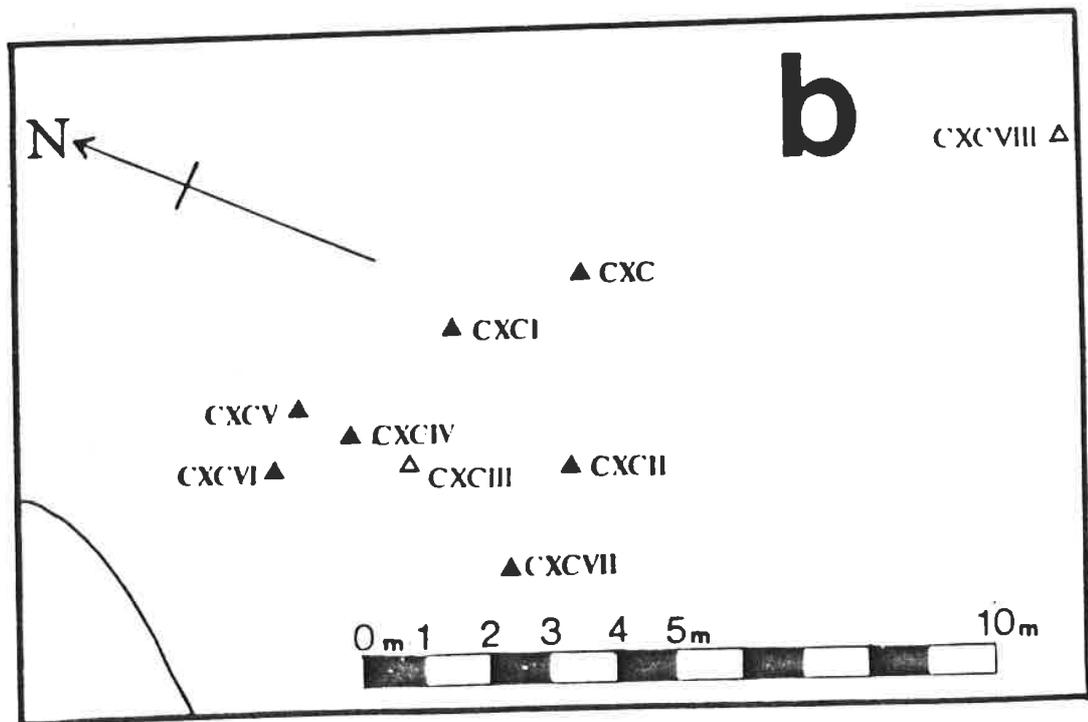
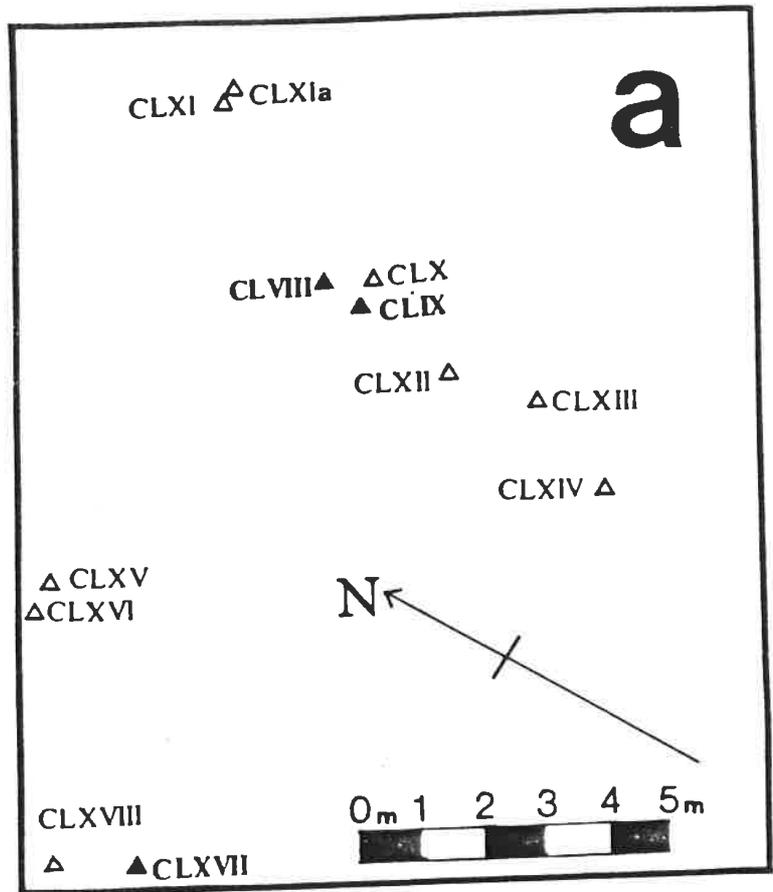
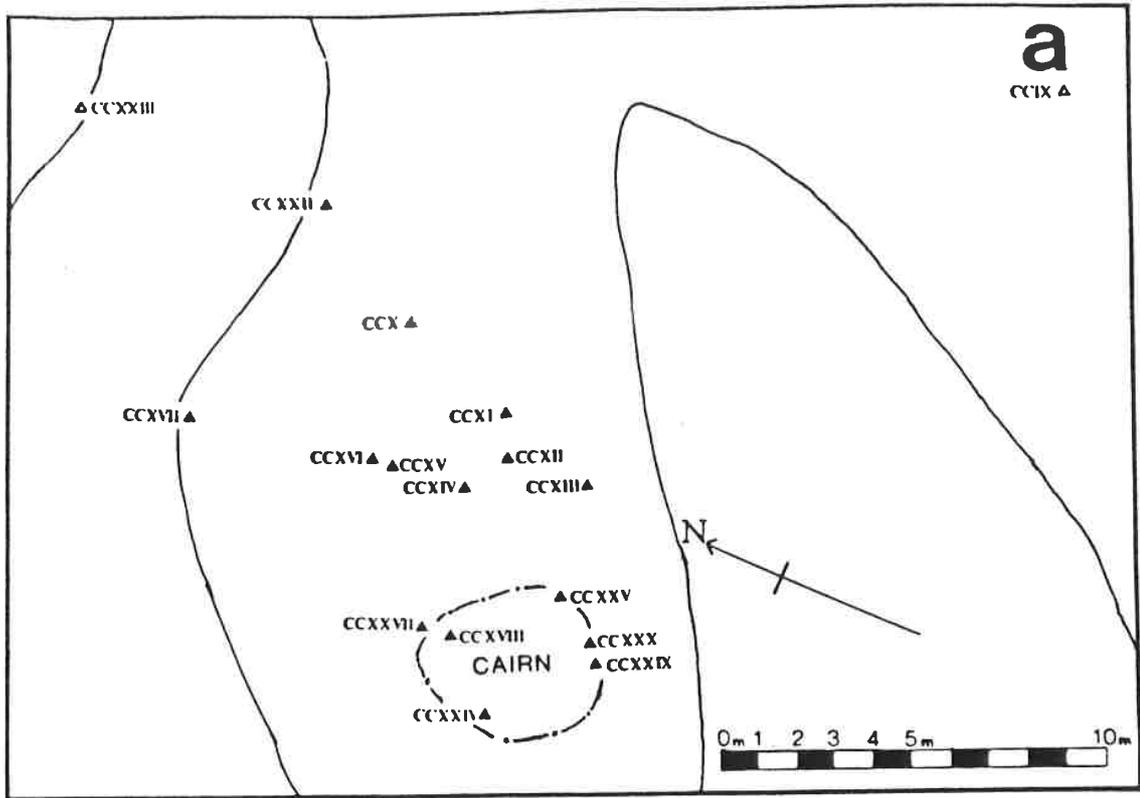


Fig. 84







C5  
insets

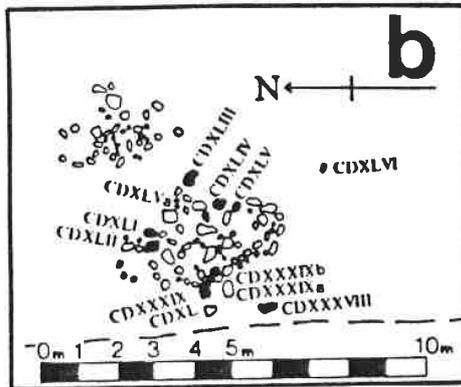


Fig. 87



# C6 inset

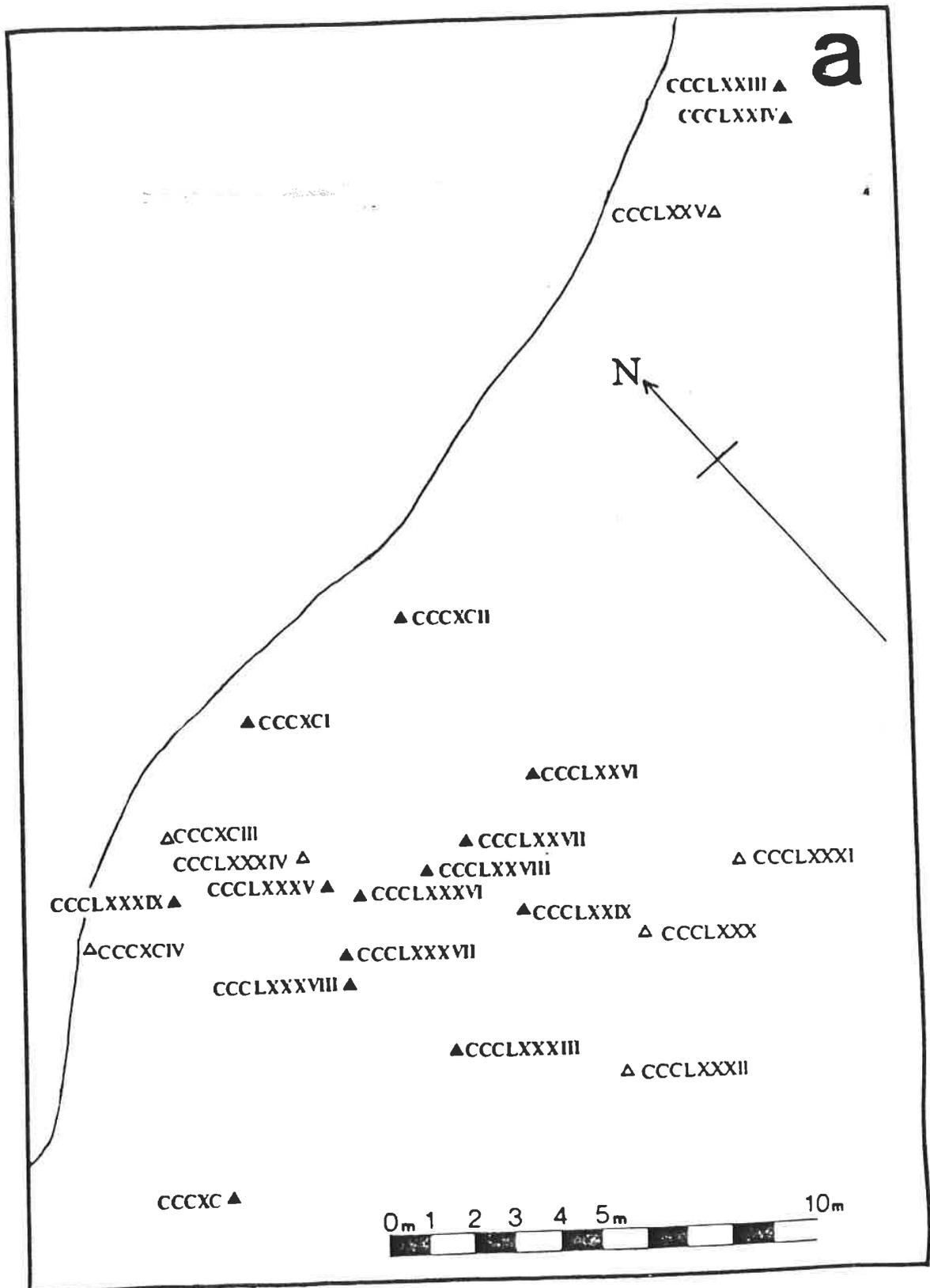
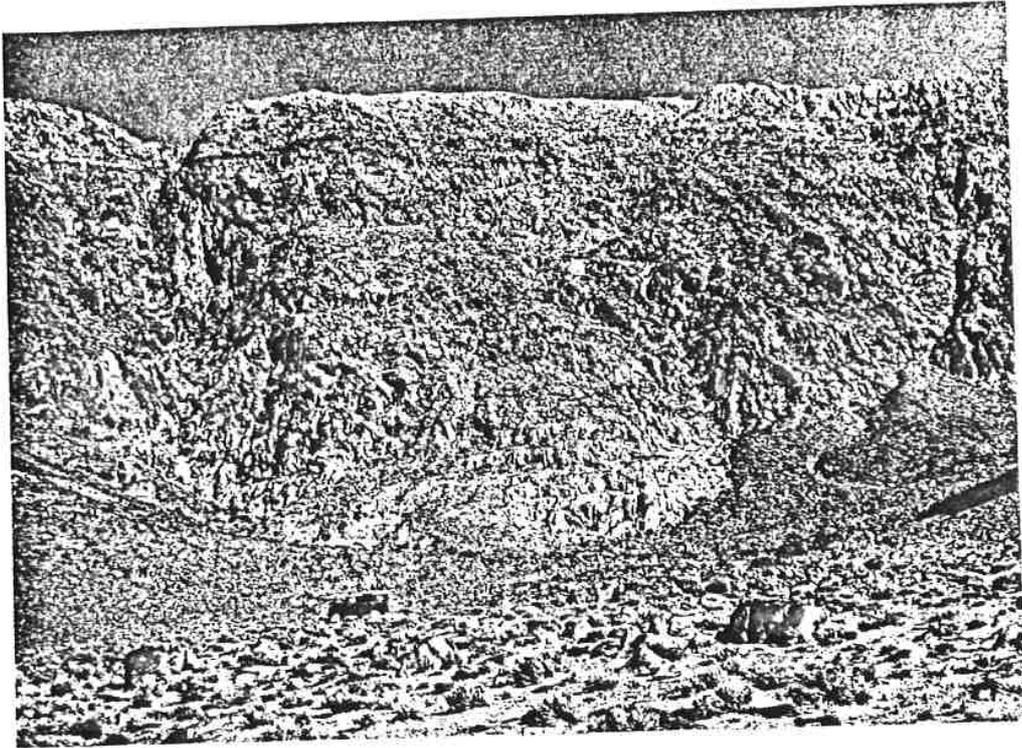


Fig. 89

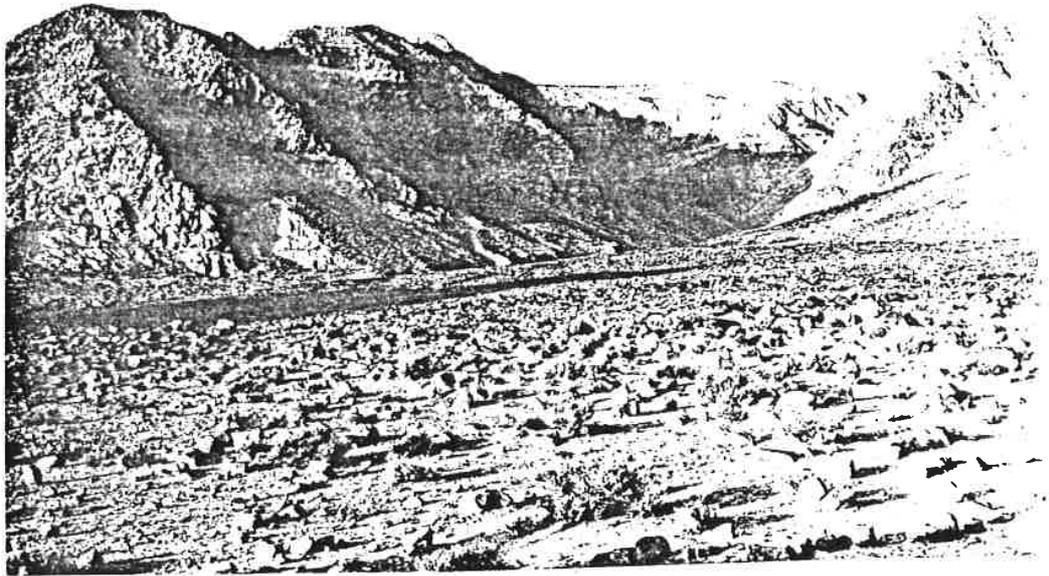


Pl.Ia The escarpment at Site A

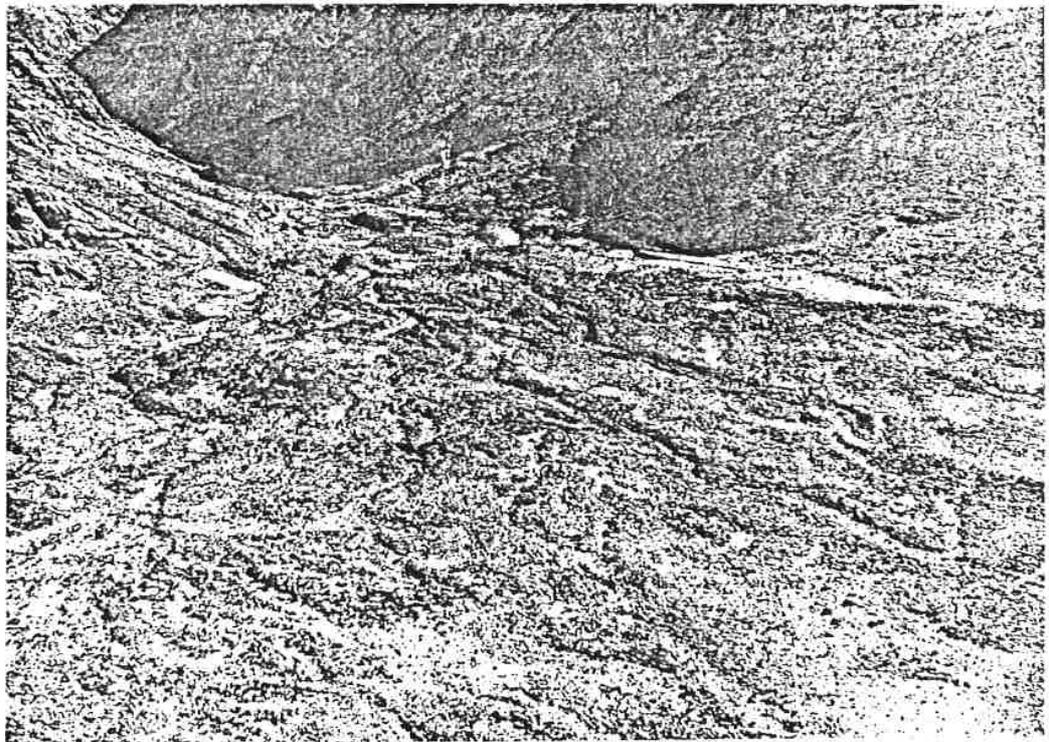


Pl.Ib Site B looking down from the escarpment towards  
Wadi Judayyid in the west

Pl.I



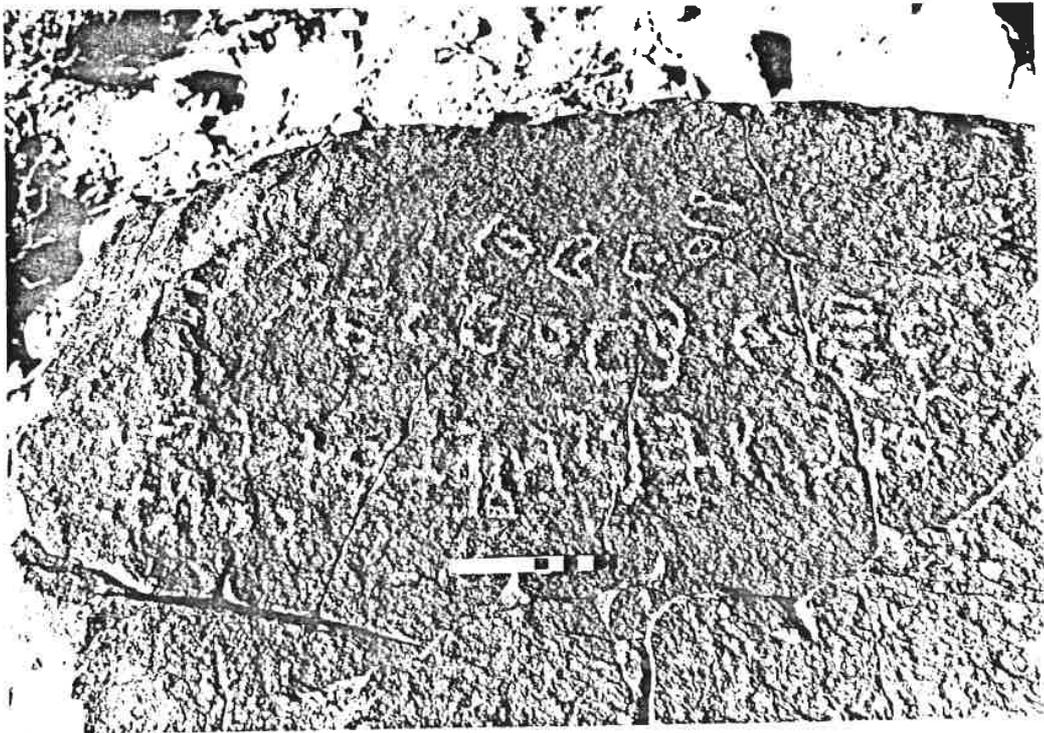
Pl.IIa Site C looking east towards the escarpment and Wādī  
Mī'zāniyyah



Pl.IIb View of Site C from Jabal Mī'zān



Pl. IIIa Site A, Rock V, KJA 17 prt, 20-29b



Pl. IIIb Site A, Rock IX, KJA 35-36

Pl. III



Pl. IVa Site A, Rock XLVII, KJA 113



Pl. IVb  
Site A,  
Rock LXXIII,  
KJA 168

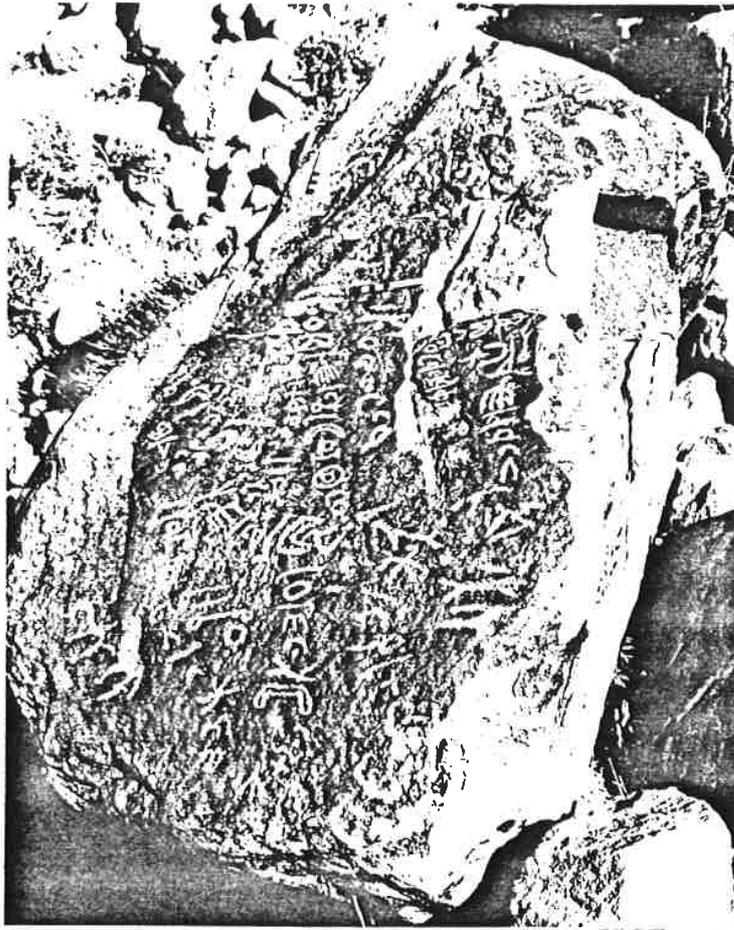


Pl. Va  
Site B,  
Rock I, KJB 1

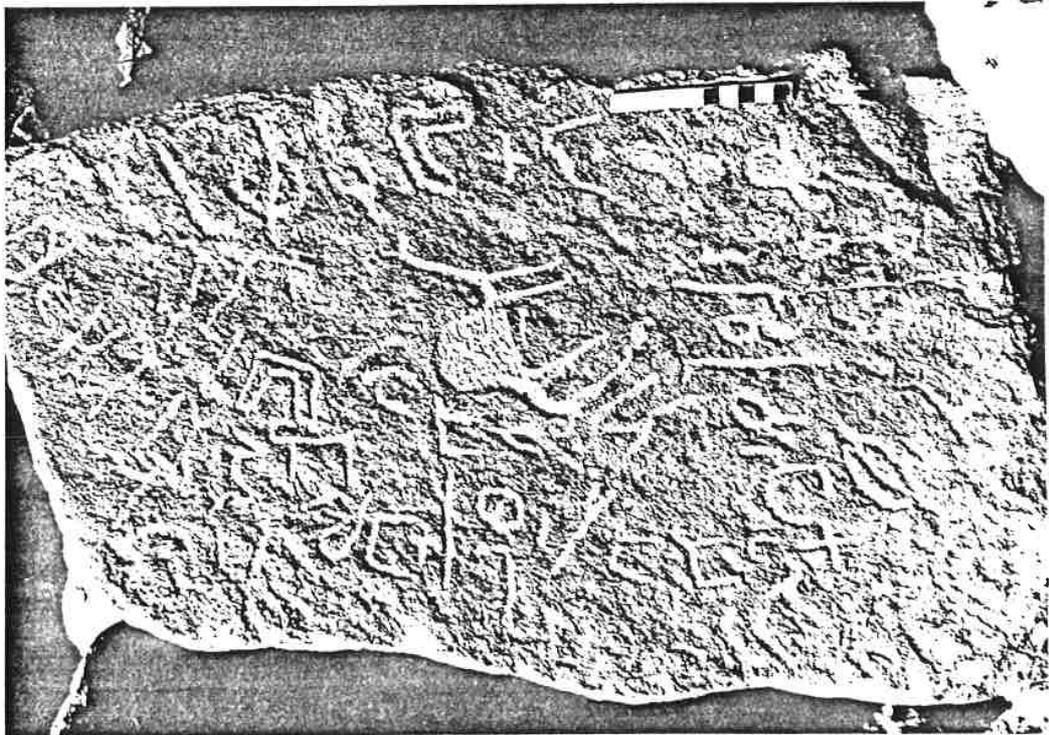


Pl. Vb Site B, Rock XXI, KJB 55-65

Pl.V



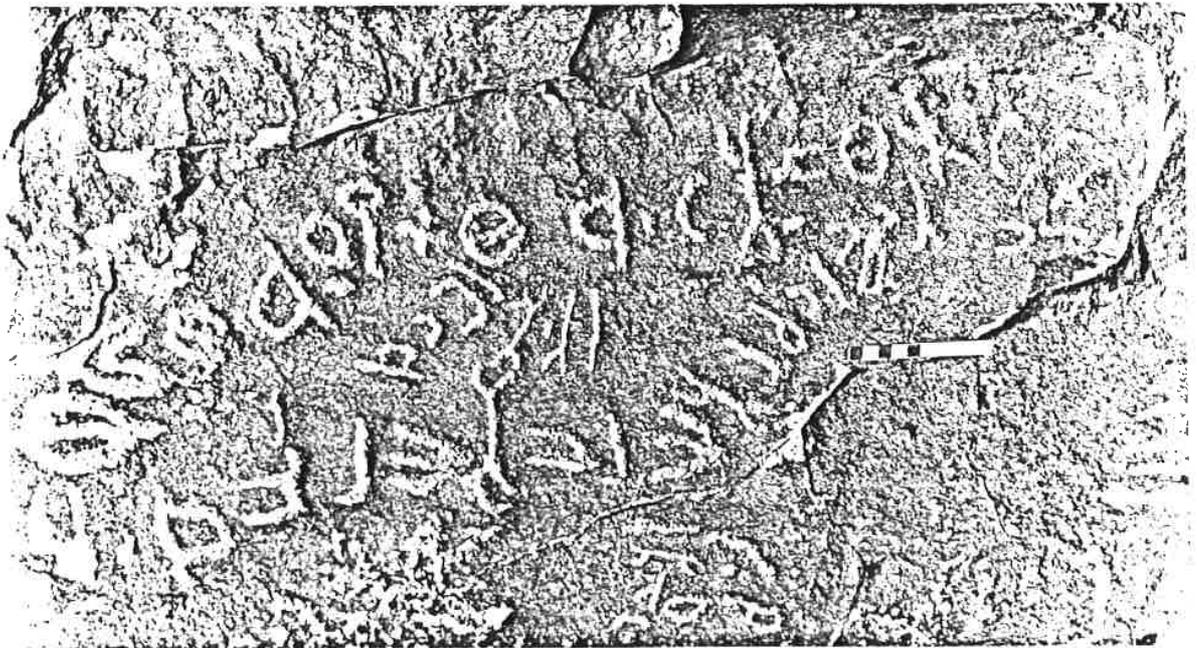
Pl. VIa  
Site B,  
Rock L,  
KJB 78-97



Pl.VIb Site B, Rock LXVIII, KJB 114-123



Pl. VIIa  
Site B,  
Rock LXXIII  
KJB 135-136,  
137 prt

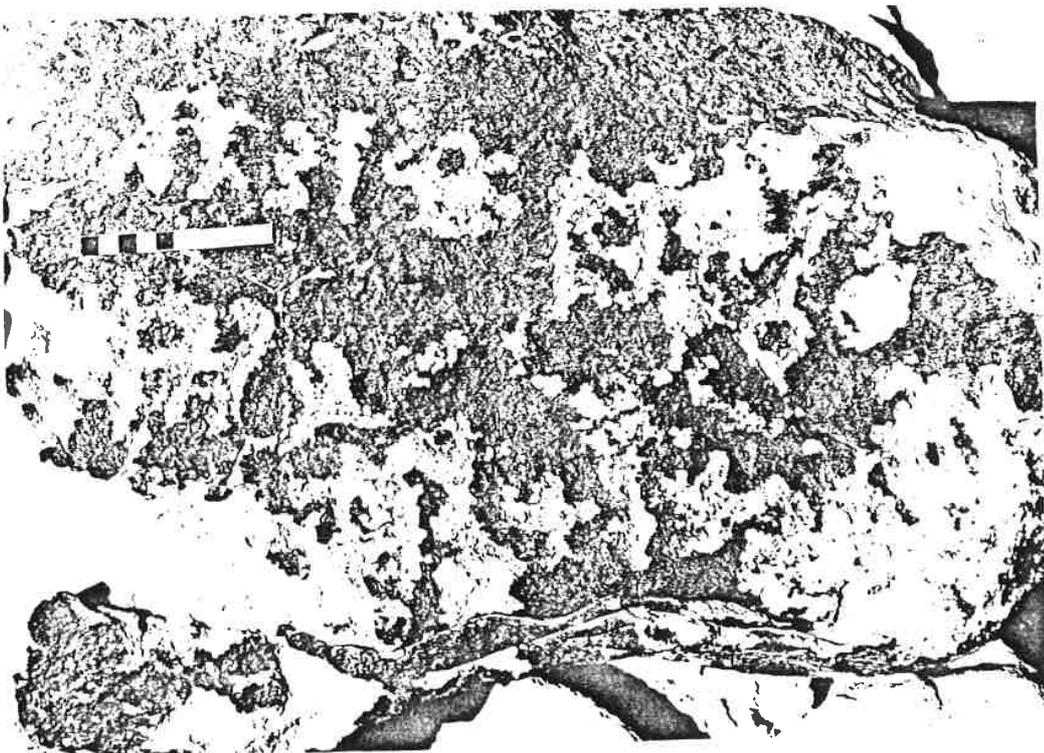


Pl.VIIb Site B, Rock LXXIII, KJB 138-140

Pl.VII



Pl. VIIIa Site C, Rock XVII, KJC 18-31a

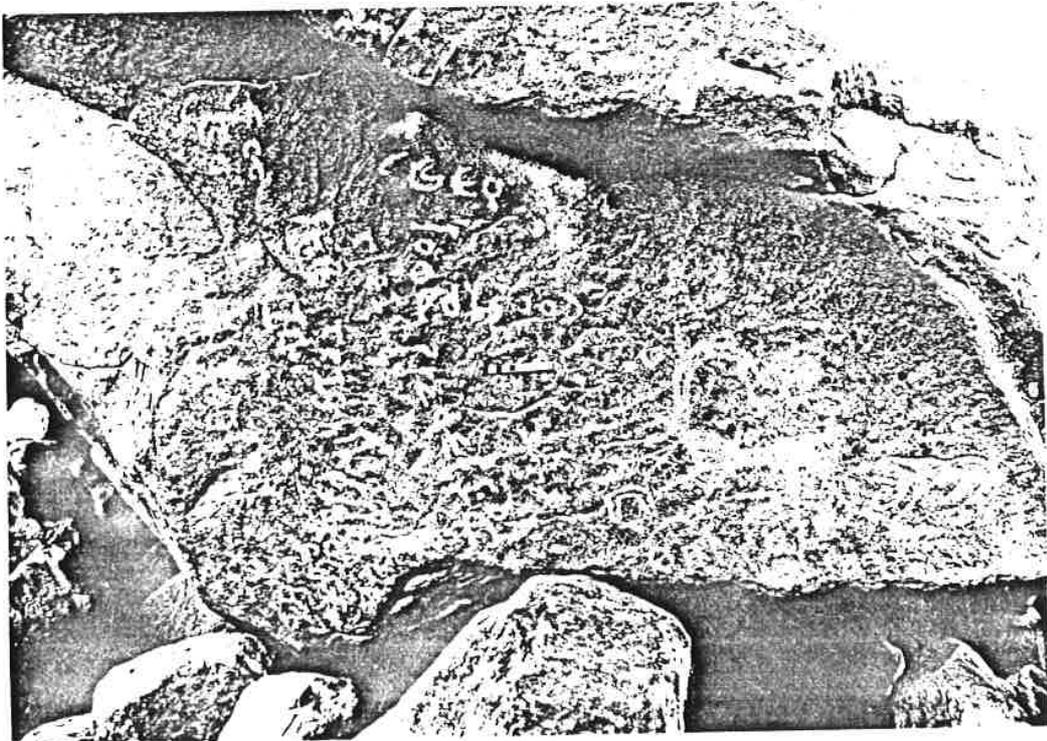


Pl. VIIIb Site C, Rock XXVI, KJC 42

Pl. VIII



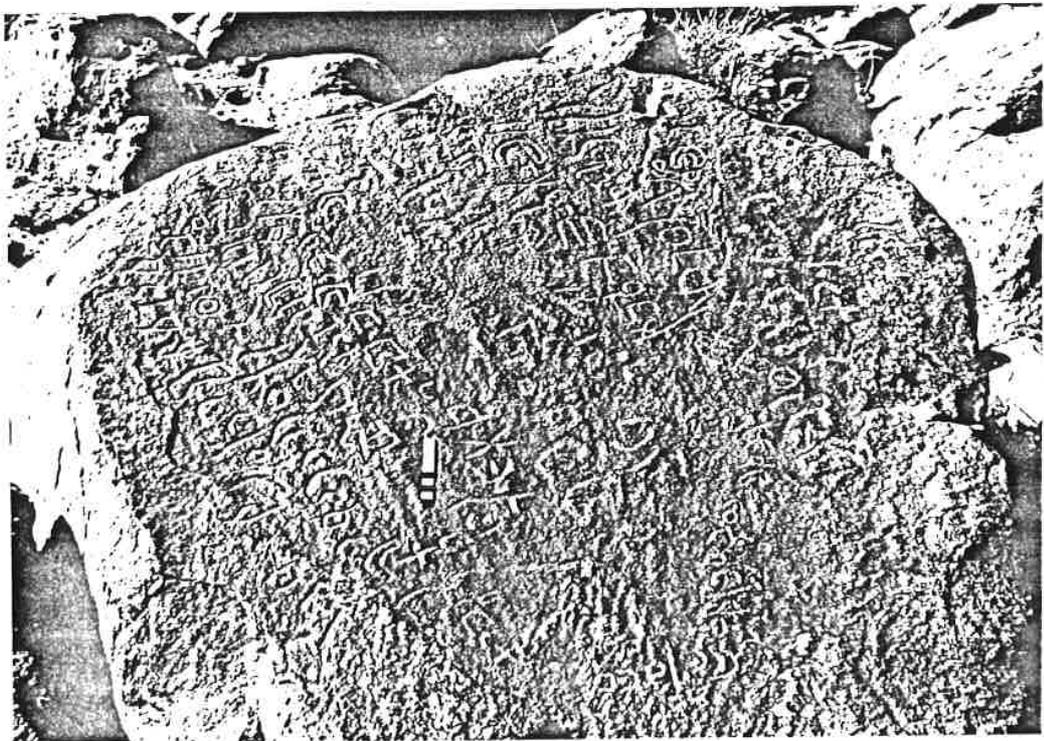
Pl. IXa Site C, Rock XXXI, KJC 45-47



Pl. IXb Site C, Rock LV, KJC 130-144



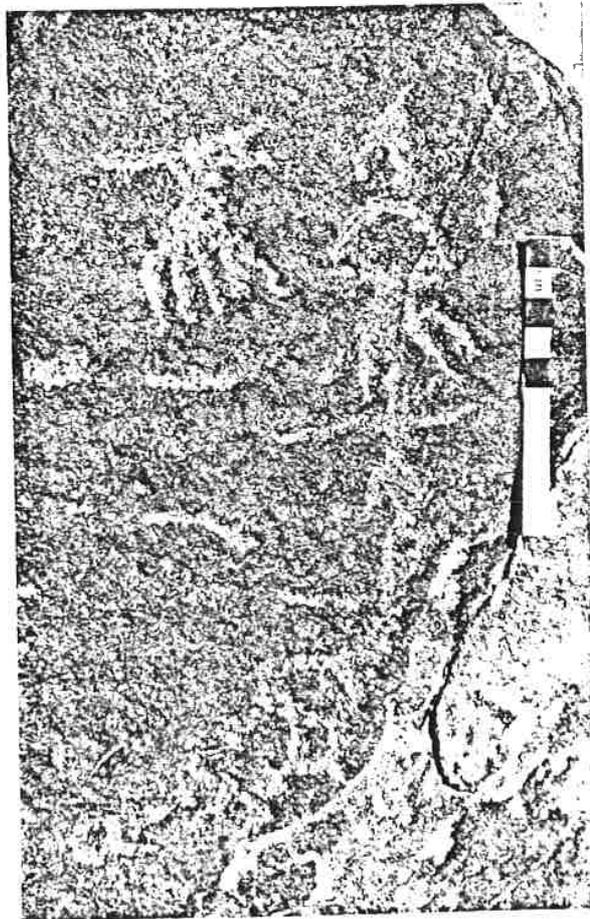
Pl. Xa Site C, Rock LXII, KJC 155-160



Pl. Xb Site C, Rock LXXX, KJC 168-189

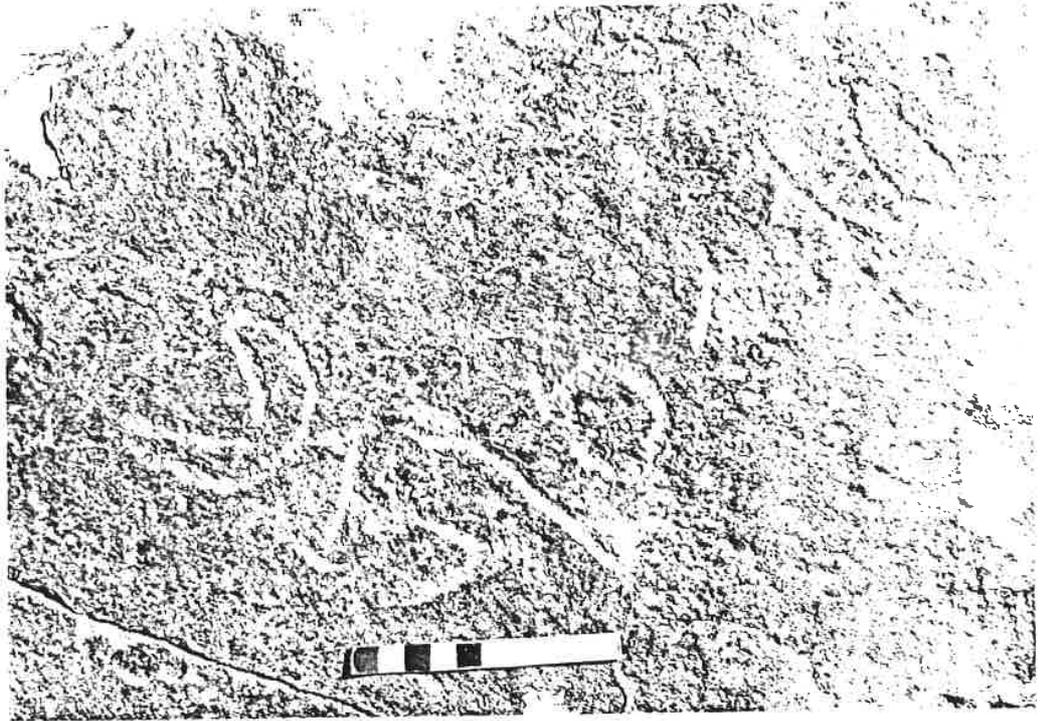


Pl. XIa Site C, Rock XCVIII, KJC 202



Pl. XIb  
Site C,  
Rock CCXV,  
KJC 316-317

Pl. XI



Pl. XIIa Site C, Rock CCXVIII, KJC 321

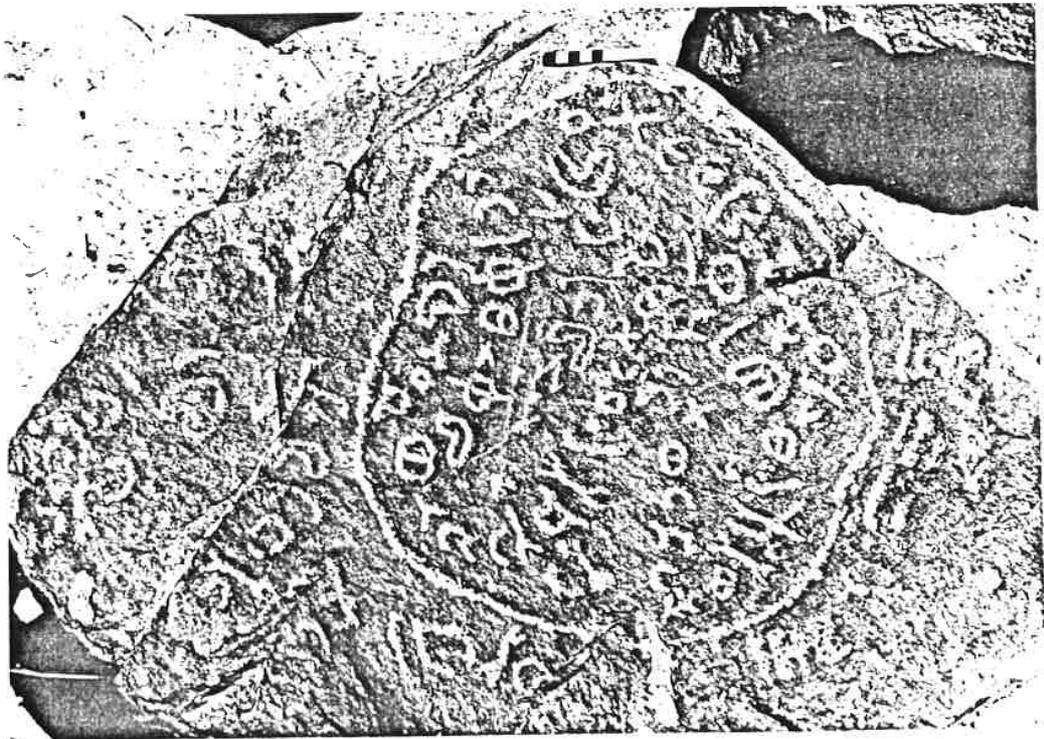


Pl. XIIb  
Site C,  
Rock CCLXII,  
KJC 408-409

Pl. XII

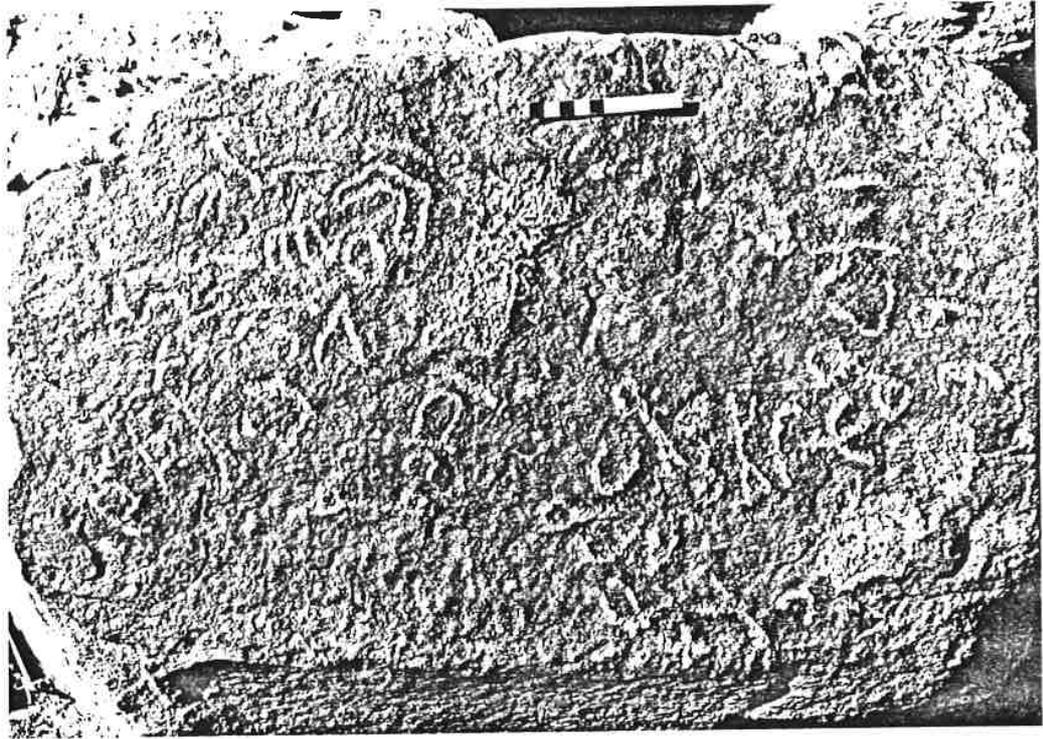


Pl. XIIIa,  
Site C,  
Rock CCCVI,  
KJC 458-482



Pl. XIIIb Site C, Rock CCCLV, KJC 532-547

Pl. XIII

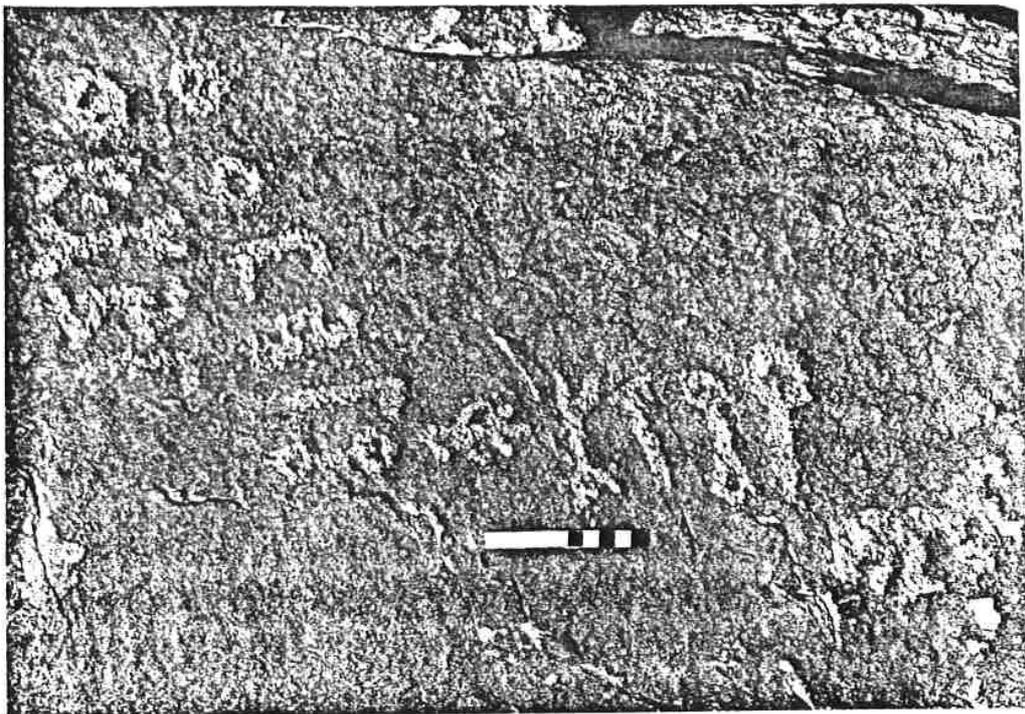


Pl. XIVa Site C, Rock CCCLXXXVII, KJC 586-590

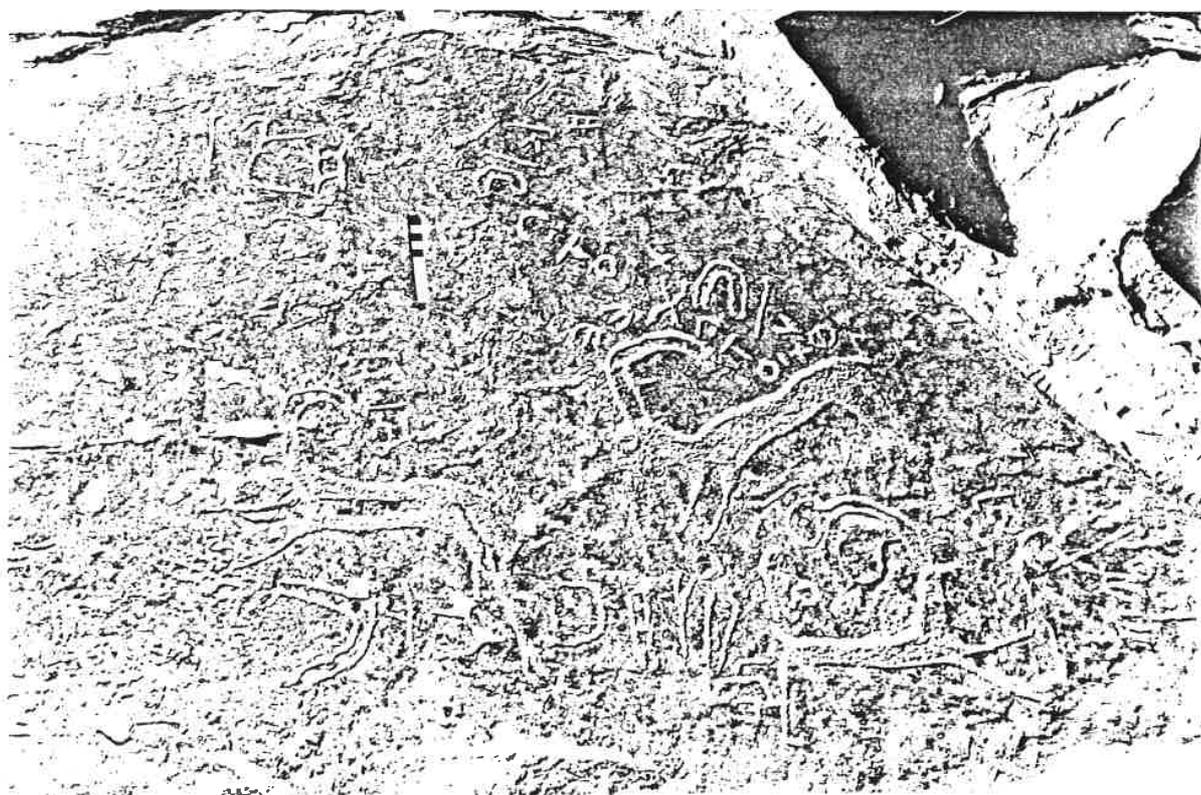


Pl. XIVb,  
Site C,  
Rock CDXI,  
KJC 641

Pl. XIV



Pl. XVa Site C, Rock CDXV, KJC 646-647



Pl. XVb Site C, Rock d, KJC 744-754