Appendix 2

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.

\[ \text{IL} = \text{Jobling 1982(a) Pl. LVI} = \text{TJ 371} \]

1. Jobling 1982(a): 202 n.6 + Pl. LVII
   Jobling 1983(c): 32, Fig.8.
   l rI bn tm


   l 3brq bn ḫddn bn tmIh

   Jobling 1983(a): 189 + Pl. XXXV,1 (S.A. 06B 31)
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l ʕwm

The first letter is a ʕ 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 ʕm's ʕsrʕʕ f byt w ʕy

By ʕm'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 ʕ 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. bûta 'spend the night'. ʕy might be translated from Ar. ʕwy, ʕawd 'take refuge, come by night'. One would expect the second radical to be represented orthographically in either the perfect or active participle, although ʕawy occurs in Ar. as a verbal noun, cf. the occurrence of ʕy in KJC 46.

6 Kerak Museum Reg.No. 82-301
   Jobling 1983(a): 192 + Pl. XXXVII,2
   l ʕm

7 Jobling 1983(a): 192 + Pl.XXXVI,2
   Jobling 1982(b): 113,6; Jobling 1983-84: 270 Fig. 27
   l ʕṣṣ

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 ʕḥdd ḫḥı

And ʕḥdd is [the] inscriber

9 Jobling 1983(b): 205 + Pl. XLIV,1 (AM 83/20B/18A)
   ʕl'q

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 zhwד bn lḥd
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The second letter consists of two parallel lines joined by a short stroke across the middle.
11 = 2  h d$\ddot{y}$r $l$ t$b^c$
O d$\ddot{y}$r [grant ?] to t$b^c$

Macdonald 1986: 111 + 142 n.75 mentions the deity's name d$\ddot{y}$r.

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 $s$ 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  f$br$

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 y$ykb$r
14  Kerak Museum Reg.No. 83-359
Jobling 1983(b): 205 + P1.XLV.1 (AM 83/35B/7)
bn$\ddot{h}mr$

Jobling 1983(b): 206 + P1.XLV.2 (AM 83/30/8A nos.1-10)
15 = 1  l k$r$ t$] b$

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 'w$f
The last letter is a slightly wavy line. It is possible that it should be read š.

17 = 3  l  wʾr

The w has been partially hammered over.

18 = 4  l  qnt
19 = 5  l  mʾn
20 = 6  l ʾkbr

See AMJ 23.

21 = 7  l  nšg
22 = 8  AMJ reads šʾ but I think the line and circle are probably not a text, cf. the lines to the left of AMJ 18.
23 = 9  bn  ḫḏj[ḥ]

There is a dot after the l 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 leavingʾkbr little space to write his patronymic directly after his name.

24 = 10  l  mlʾ

The first letter has not got a very distinctive hook and I would read the last two letters as l rather than š, 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)
    lʾl  ḏbʾt  bn  ngʾy

    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.

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Unpublished.

31 Jobling 1984 (a): 195 + Pl.XLI,1 (AM 84/48/28-29)
   l šswr

32-41 Jobling 1984 (a): 195-197 + Pl.XLI,2 (AM 84/54/11 nos.2-11); Jobling 1984(c) Pl.86.2
   32 = 2 l ʾmʾl ʿl25-ʿl27
   33 = 3 l dl l
   34 = 4 l qṛšm

The š is indistinct on the photograph.

35 = 5 l ḫbʾl bn ʾmr
36 = 6 l bnršt bn ʾdʾl
37 = 7 l ʾsrk bn zdʾl
38 = 8 l ʾqʾm
39 = 9 l fṯḥ l bn ʾc
39a = 9 l tʾmʾl

AMJ reads 39 and 39a as fṯḥ l bn ʾšk mṯ ʾfṯḥ son of ʾšk 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 ʾ. The remaining letters are inscribed in a different technique to those above and and do not belong to them. They should be read from right to left as l tʾmʾl. The l before the t is clear on the photograph.

40 = 10 l tʾmʾl

AMJ 39a, which also reads l tʾmʾl, is written directly after this text.

41 = 11 l ʾmrʾl bn ʾmʾʾl

The last name is not on the photograph and cannot be checked.

Jobling 1984 (a): 197-198 + Pl.XLII (AM/84/56/7) ʾškr ʾcš tʾms šʾd ḫʾšf wʾc ly wʾc dʾw gʾd

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.
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1-2)  

43 = 1  l "bd bn whb1h bn s̄l
44 = 2  l mnṭ ɪ bn mṛ'gd bn mnṭ ɪ bn 'ʃṣy
45-50  Jobling 1984 (a): 198-200 + Pl.XLIII,1 (AM 84/52/MB nos.1-6)

45 = 1  l whb1h bn hnlḥ bn ḥbb bn rḡ
46 = 2  l ḥbb bn bnlḥ bn ḥbb w ḏkr ḏṣr  ṣkmél ḥ ḥbb ḏṭ

By ḥbb son of bnlḥ son of ḥbb; and may ḏṣr remember  ṣkmélḥ, and ḥbb is [the] inscriber

= AMJ 147. See Ch.4.C.1, for this type of prayer.

47 = 3  l 'rṣ
48 = 4  l ḡḥṣ ? bn qbbt

The reading cannot be checked on the photograph. AMJ has ḡḥṣ for the first name where presumably the first letter should be corrected to  g. Possibly s is a misprint for ṣ in the text of the edition,  ḡḥṣ is a fairly common name in the Tham.E texts from this area, see the Index of names.

49 = 5  l whb1h bn hnlḥ bn ḥb(b) bn rḡ b---

The last letter of the third name looks like a ḳ 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 ḱ'ḥ

The first letter is indistinct on the photograph.

Jobling 1984 (a): 200 + Pl.XLIII,2 (AM 84/45/33)

51  l ŋm' ṭ bn ŋmṛ


52 = 1  w ḡgg bn bglṭ ḏṭ ḏll

And ḡgg son of bglṭ is [the] inscriber of all [of it]

53 = 2  l ḏmn bn smdt

54-56  Jobling 1985: 215 + Pl.XLVI (AM 85/93/25 nos. 1-3)

54 = 1  w ṭḥbb ḏṭṭ

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Appendix 2

And thbb is [the] inscriber

The text is not by a woman as suggested by AMJ as
the word htf does not have a feminine ending.

55 = 2  w glm h tt h w'l kli

And glm is the inscriber of the ibex all [of
it]

The second letter which has a distinct curving tail
is a g and not a s.

56 = 3  l hgt

AMJ drawings Jobling 1985: 215 + Pl.XLVII (AM 85/83/15)

57-66 Jobling 1985: 215 Pl.X I (AM 85/

Only two of the texts in the photograph have been
read by AMJ, AMJ 57-58.

57 = 1  l k't h gml

By k't is the camel

58 = 2  w k't bn gflt htf

And k't son of gfl is [the] inscriber

The t has been restored in the patronym on the basis
of the name in KJC 147d.

59  l l 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't

Below AMJ 59. The second letter might be a l,
although, probably, the apparent lower arm belongs to the
outline of the camel. There is a line after the t but it
is less distinct than the rest of the letters.

60  l hwr

61  l gdlt

62  l mgs

63  l zhr

64  w (n)c egy f bt blgt w l h hml

And egy 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. byl 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 bismawdī' kādū 'he was in such a place'. blgt, cf. Ar. baļjah 'the light of dawn'. The word would be an adverbial accusative. It is less likely that b should be taken as the preposition bi with the meaning 'with' and lgə read either as a proper name or as a substantive, cf. Ar. lujiyta '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. hml occurs in Saf. WH 1771, 3093, 3691b and ʰhml in ISB 438. It possibly possibly occurs in K 212.

65 l gṣml

Written down to the right of the rump of the camel.

66 l mr′zy bn msk

The t is indistinct on the photograph. ʻqy/ /qy/

67-70 Jobling 1985 : 220-217 + Pl.XLV (AM 85/100/12).

Only one text, AMJ 67, is read in the edition.

67 l zhn bn ---- bn ʰm btt gml

By zhn son of ---- son of ʰm 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. zhn bn bnyt bn ʰm 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'm bn brd occurs frequently in the Ṭayyyid texts.

69  l k'm bn s'd bn zk-

It is possible the third name continues.

70  l dd'y'l

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
c
72 = 2  l zdīh
73 = 3  l bnn
74 = 4  l b'īlh

As AMJ, although it is possible the second letter should be read r.

75  l gīt ḥff bn zdmb
t

By gīt is [the] drawing son of zdmb
t

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 'lt bn wdd
77 = 2  l 'mrn bn ḥf

It is possible the text continues under a drawing of an ibex.

78 = 3  l 'šrš
79 = 4  l ḥf bn 'šlm
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 ḍr
83 = 8  l 'wdīlh
84 = 9  l m(r)
The $r$ is slightly damaged. 

85 = 10 $l$ $m:\tilde{i}$

The final $l$ is less distinct than the other letters of the text.

86 = 11 $l$ $srgl$

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 $l$ $bli$

90 = 15 $l$ $slmt$ $bn$ 'mr'l

91 = 16 $l$ $mrht$

92 = 17 $l$ $bhdt$

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 $l$ $tkl$

95 = 20 $l$ $mr'lh$

96 = 21 $l$ $tw't$

97 = 22 $ll$ $hy$ $(b) n$ $g'n$

AMJ reads $d$ $yzng$ (?) and translates 'This is $yzng'$. The $d$ in the edition is probably a misprint for $d$, although I would prefer to read the letter as $h$. The fourth letter is not a $z$, although, again, this might be a printing mistake for $z$, 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 $l$ $fdh$

617
Appendix 2

There does seem to be a l before the f, although it is rather short. fḏḥ is a proper name and not, as AMJ seems to suggest, a substantive meaning 'disgrace' or 'dawn'.

99 = 24 l bļ?
100 = 25 l škn

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 ššlḥ

104 Jobling 1986(a): 262 + Pl.XLVIII,2 (AM 83/32B/10)

l bnl bn zd³l d l 'm[t
By bnl son of zd³l of the tribe of 'm[t

105 Jobling 1986(a): 261-262 + Pl.XLIX,1 (AM 83/32B/7)

l mr bn ḫḥd

106-109 Jobling 1986(a): 262 + Pl.XLIX,2 (AM 83/32B/15 nos.1-4)

106 = 1 l grm
107 = 2 l ṟrš bn flṭ
108 = 3 l ḥr
109 = 4 l nhm bn dqḥ

110 Jobling 1986(a): 262 + Pl.L,1 (AM83/36B/26)

l ṣṣrṯ bn ṟrš

111 Jobling 1986(a): 263 + Pl.L,2 (AM83/36B/29)

l ṣṣrṯ ħṭṭ
By ṣṣrṯ is [the] drawing

112-114 Jobling 1986(a): 263 + Pl.LI,1 (AM85/71B/30 nos.1-3)

112 = 1 l hrḥ bn ṣqrḥ bn
The reading of the second r and ḫ are doubtful. The text appears to be unfinished.

113 = 2 l ʾṣ l ḫ
114 = 3 w ʾḥ bbn ʾn l ḫ ḫ l l l

And ʾḥ bbn ʾn l is [the] inscriber of all [of it]
115 l ʾṣ nʾt
116 l ḫ l ṣ ʾdn bbn ngʾ t
117 Jobling 1986(a): 263 + Pl.LII,1 (AM 85/83B/19)
1 l ḫ bbn ʾṣlm
118-119 Jobling 1986(a): 264 + Pl.LII,2 (AM 85/87B/14 nos.1-2)
118 = 1 l kh l t
119 = 2 l ʾswr bbn sr
120 Jobling 1986(a): 264 + Pl.LIII,1 (AM 85/97B/8)
1 ʾr ʾṣ l ḫ bbn nhq bbn ʾr ʾṣ l ḫ

Despite the commentary in AMJ the letters are quite clear, the only doubtful one being the second ḫ which is much larger than the first.
121 Jobling 1986(a): 264 + Pl.LIII,2 (AM 85/83B/27)
1 w l m bbn wʾ l ḫ ḫ lh

And l m bbn wʾ 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 ʾd bn

The second letter is most likely a ʾ with the inner circle filled in rather than an ʾ with a dot in the middle, see Ch.2.A under ʾ and Ch.2.E.2. AMJ reads d for ʾ which is presumably a misprint. The third letter might be a r rather than b.
124 = 3 w h ʾd ṣ r y l mʾ ṭ z y

And O ʾd ṣ r y [grant ?] to mʾ ṭ z y

619
Appendix 2

The $h$ was originally left out and has been added to the left of the $w$ and $q$. AMJ reads the text $w^h d\$r y r m^z$ and translates it 'And O $d\$r y see (the) goats'. It is most unlikely that the imperative of the verb $rd\$a 'see' would lose the medial radical ' 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  $l^witr bn \ 'm$
126 = 2  $l bn\$rb$

The $l$ seems to be less definite than the rest of the text.

127 = 3  $l^'kbr$
128 = 4  ($w$) $l n\$t bn smn$

And by $n\$t 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  $l^\$tlh$

The second letter is clearly a $\$h$ and not a $k$ as in the edition.

130 = 6  $l s\$rn bn mb^s l$

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  $l^'lyn bn qnt bn n^m\$y bn rbqt bn \ 'rk bn \ 'bd$
132 = 2  $l smdt bn zd lh bn hn^s lh$

620
133 = 3 \textit{sm}t \textit{dšry} l \textit{šš} -

That \textit{dšry} may listen to \textit{šš} -

AMJ reads the text \textit{sm}t \textit{dšry} \textit{kllh} and translates 'May you hear O \textit{dšry} [all of it (?)]. The letter after the \textit{y} is clearly a \textit{l} in the photograph and the next two letters are straight lines which are most probably to be read as \textit{s}'s. The last letter appears to be done in a different technique to the rest of the text, although it might be a \textit{s} or a \textit{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.

134 = 1 l \textit{wtr} bn \textit{fht} bn z--

It is not possible to check the reading from the photograph.

135 = 2 l \textit{škm}lh bn \textit{s}'d bn \textit{ngm}

136 = 3 l \textit{mslm} w \textit{slm}

By \textit{mslm} and \textit{slm}

The reading seems to be clear on the photograph.

137 = 4 \textit{dq}rt lt 'l'\textit{n} w \textit{wtr} \textit{ḥ:mm}

May \textit{lt} remember 'l'\textit{n}, and \textit{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' \textit{n} and translated 'the tribe of \textit{n}'.

138 = 5 l \textit{mr} bn \textit{zr}'l'h g 'l \textit{mzn}

By \textit{mr} son of \textit{zr}'l'h of the tribe of \textit{mzn}

139 = 6 l \textit{fgt} bn \textit{ṣd}

The text is not legible from the published photograph. The last name appears as \textit{ṣd} in the edition which is presumably a misprint for \textit{ṣd}.

140 = 7 l \textit{slm} bn \textit{nhq}

141-142 Jobling 1984(b): 46 + Pl.3 (AM 83/38B/22)

141 l 'd'\textit{n} bn \textit{wbl}l\textit{h} bn 'd'\textit{n}

142 l \textit{grmh}

143-149 Jobling 1984-1986. I have not seen this
Appendix 2

publication and the readings are based on the facsimiles reproduced in Jamme 1988: 164.

143 w dʾ ḏšry zmlʾ w ḏr ḡṭṭ
And may ḏšry call zmlʾ, and ḏr is [the] inscriber
See Ch.4.C.2.

144 w dʾ ḏšry sr
And may ḏšry call sr
See Ch.4.C.2.

145 zrʾ ḏšr ḡṭy ’bd ḡṭṭ
May ḏšr make ḡṭy 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 ’bddsřy

147 AMJ ṣṭ

147  l bnt bn ʾgnṭ bn ḏšy w ḏkrt lt ḏšy w ḏlmḥ w ḏqrʾ
w ḏd w ʾšy ʾn klḥm w bnt ḡṭṭ ḏ ḏšy
By bnt son of ʾgnṭ son of ḏšy; and may lt remember ḏšy and its chief and ḏqrʾ and ḏd and our followers all of them, and bnt is [the] inscriber, who is of ḏšy

All the ḏ'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 ṣ, then the letters are difficult to explain (see Jamme 1988: 171). The word ḏlmḥ might be a name in which the final h is used instead of t for ḏʾ marbūṭah (see Ch.3.A.8) but it seems more likely that ḏlm is a substantive 'chief' (cf. Ar. ʾqalam) and -h the third person pronominal suffix referring to ḏšy which would then be a tribal name or the name of whichever social group is implied by the expression ḏ ḏšy 'who is of ḏšy'
which occurs at the end. n poses a problem. The n is the first person plural pronominal suffix and the following kllhm indicates that the substantive is a plural. The plural form 'sly 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, 'āsya and šiyā', and this text suggests that both might have been in use in the dialect. If that is the case, then the word would more correctly be translated 'followers' rather than 'companions' (as it is usually translated in Safaitic, Winnett and Harding 1978: 629) from Ar. šay' which only has the plural form 'āsya'. Further interesting features of the text is the use of d alone to introduce the author's affiliation to 'sfy 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 sfy bn whblh w ḏṣrt lt mṇ  w 'sfy w nṣrlh
   By sfy son of whblh; and may lt remember mṇ and 'sfy and nṣrlh

See Ch.4.C.1.

150 Jobling 1983-1984: 269, Fig. 24
   l bnmt
   The rock is chipped after the t and the text might continue.

150-152 Jobling 1983(d): 322, Fig. 7 (AM83/38B/26,27,28)

150 l m(t)m
   The t is a badly formed grid.

152 l 'ḥwr bn y̞ly
152 l zydt bn 'ḥwr
154 l 'ḥwr bn mḥrt
154 l 'y̞ly bn nṣl
   The s is doubtful.

Jobling 1983 (d):322, Fig.8 (AM83/383/35)
Appendix 2

\( l \) syh \( hft \)

By syh is [the] drawing

157-158 Jobling 1983(d): 323, Fig.9 (AM83/38B/36)

157\( _b \) l rmnn

158 \( _y \) l whblh bn 'd\( ^n \)

CSP

2 ---\( l \)m bn tm\( d\)sr bn fl\( gt \) bn wr bn \( \breve{s} \)rm \( w \) \( d\krt \) l\( t \) \( \breve{s} \)rm \( w \) \( t\)m \( w \) 'm \( w \) 'sd \( w \) h(d)

---\( l \)m son of tm\( d\)sr son of fl\( gt \) son of wr son of \( \breve{s} \)rm; and may l\( t \) remember \( \breve{s} \)rm and \( t\)m and 'm and 'sd and h(d)

Knauf 1985: 205 n.4: tm\( d\)sr

Written on a tripod saucer. The 's in both cases of the name \( \breve{s} \)rm look as though they are slightly doubtful copies.

3 i

--- 'sd ---

Both this and CSP 3 ii are written on a a piece of plaster or gypsum.

3 ii

1.1 \( [l\] \) or \( [l]dq'\)

1.2 \( t\)m\( n\)y\( h\)

1.3 -- \( h \)

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 \( r\breve{s} \)t \( l \) w \( d\krt \) l\( t \) \( 'm\)r \( w \) s'd\( l \) \( w \) w'l \( w \) hl\( f \) w fs \( w \) \( \breve{s} \)m \( w \) lws \( w \) h\( z\)mt \( w \) 'sd \( w \) gr\( m\)lh \( w \) 'ys \( w \) bn'm\( t \)

By mkr son of \( r\breve{s} \)t; and may l\( t \) remember \( 'm \)r and s'd\( l \) and w'l and hl\( f \) and fs and \( \breve{s} \)m and lws and h\( z\)mt and 'sd and gr\( m\)lh and 'ys and bn'm\( t \)

The letter read as \( \breve{s} \) is squiggly. Possibly it

624
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
  $l$ $\dot{g}n$m $w$ $b$n' $r$
By $\dot{g}n$m and $b$n' $r$
The $\dot{g}$ is doubtful in the photograph.

2a  
Madaba Museum Reg.no. 297
--- $b'y$n $w$ $d$k$r$t $l(t)$ 'r $w$ 's$ll$ --- (w) 'b$y$r $w$ q'r(c)
--- $b'y$n; and may it remember 'r and 's$ll$ --- and 'b$y$r and q'r(c)

2b  
Madaba Museum Reg. no. 297
-'d $w$ w' $d$ $w$ y$sl$m $w$ 'z$d$ $w$ --- w (b)(r)'
-'d and w' $d$ and y$sl$m and 'z$d$ and --- and (b)(r)'
CTSS reads w' $d$ and y$sl$m as verbs but it is more likely that this part of the text constitutes a list of names.

3  
Madaba Museum Reg.no. 507
$l$ $\dot{s}$h$\dot{t}$ $b$n $w$d $d$ $y$l $n'^l t$ $w$ $d$k$r$t $l t$ $k$ll $r$h$\dot{t}$ $s$dq
By $\dot{s}$h$\dot{t}$ son of $w$d of the tribe of $n'^l t$; and may it remember all true people
For the spelling of 'l as $y$l, see Ch.3.A.4.

Do

Pl.XX, 37, 3

$l$ z--ff $b$n q$n$f' $d$ 'l $m$zn
By z--ff son of q$n$f' of the tribe of $m$zn

Pl.XX, 37, 11

w-$\ddot{d}$wy $l$ fr $b$nt $n'^m'l$

------ fr daughter of $n'^m'l$
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 $l$.  

625
Appendix 2

Pl. XXV 47, 4

---m bn 'l$b g 'l 'šr
---m son of 'l$b of the tribe of 'šr
Mixed (on the basis of the d). See Ch. 2.I.1.

Pl. XXVI, 49, 5

h līm l ml
O l[ grant ?] to ml
See Ch. 4.C.3 for this type of prayer.

HE

79 l gi bn h'n

HU

2,1 = Hu 45, 6 = Eut 2
l l l$ d w lswq 'l n
By l l$; and he longed for 'n
Mixed with Tham. E !.
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 hnm
By 'd son of šh son of 'smnt of the tribe of hnm
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
'l ml bn k$ !
The copies are extremely doubtful.

469, 1 = Hu 305, 123 = Eut 649 Saf.
497 = JS 179
498 = Hu 365, 1 = Eut 686
l y$ly bn w'l d 'l hmt'y
By y$ly son of w'l of the tribe of hmt'y

626
555 = JS 229(4) = Do, V 11 cart, b. =
571 = Hu 424 = Eut 785
hist bn sw(d) nṣblt ūb
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 ḫ-b bn brqs
The tail of the second letter is vertical in a horizontal text. It might be a Safaitic ḫ.
683 = Hu 499, 7 = Do XXV 47, do-2
l mn t w tswq l z
By mn t; and he longed for z
Mixed (on basis of ḫ)/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 c) = WHI 203c
Mixed/Saf.
814 = Hu 648, 24
l ṡ(qwm bn wkt bn m ṡ-------r wkt r ḫ d
Mixed (on basis of ḫ)/Tham.E k
The restoration of ḫ 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 ḫ of m ḫ and the following letter. The sixteenth and twenty-first letters are read as ḫ on the basis of the the ḫ'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 ḫ and perhaps ṡ should be restored after both of them. The text would read --- b[n] wkt b[n] ḫ ḫ.

Jaṣ
1 I nbh bn ṡ[ŝ]\nMNE: Fig. 2, 153-154 I nbh bn ṡ[ŝ]

627
Jas 181 = TIR 42; Jas 182 = TIR 43; Jas 183 = TIR 45; Jas 184 = TIR 38; Jas 185 = TIR 38

Jas 186
Baran 1951, b VII.
It is unlikely that the copy made by Jas
is a Thum. E text.
Jas 187 = TIR 39; Jas 188 = TIR 40.

JS179
The above reading is from JS179's copy. Both
Hu 347, 2 and Ent 685 have an "m" (with a horizontal stroke)
(similar to a Thum B type) and "E" as the last 3
letters.

JS 229: Hu 400 4 and Ent 760 the penultimate letter
a "g" with a horizontal line across the middle
of the vertical stroke.
Appendix 2

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)[n] g'i

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.2.1
35 l (s)°dlh bn b(r)d q' l wly w q(k)r(l) l(l) l l wly

By (s)°dlh son of of b(r)d of the tribe of wly; and may l(l) 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 's'lh [w] q(k)rt l(l) 'bd bn $hl

By 's'lh; and may l(l) remember 'bd son of $hl

229 = HU 555 = Hu 400,4 = Eut 759-760
l 's' bn s°dlh w tšwq l n°m

By 's' son of s°dlh; and he longed for n°m

247 (l) šg° bn qss w tšwq l ḥḏmt

By šg° son of qss; and he longed for ḥḏmt

591 l tm bn 'mr

592 l 'm

593 (l) mql

The first l is a straight line.

595 l ns' bn 'ḏnt bn (w)--kvt

The w is shaped like the numeral 8 (cf. JS 692) and

The 'l' is a straight line.

628
there is a gap in the copy between it and the $k$.

Mixed/Saf.  See Ch. 2.1.

As Ryckmans, G. 1937: 329 points out, the letters "h frs" below this text probably belong to a different type of Thamudic.

By qs son of w'll; and to him belongs a cairn, of the tribe of hbb.

By hmt all [of it]

The text or copy is incomplete. The tail of the $d$ is not quite attached to the rest of the letter.

The text or copy is incomplete. It might be continued in JS 618.

This might be a continuation of JS 617.

By $\dot{r}$ son of $\dot{m}r$ of the tribe of $m\ddot{\imath}$.

Written in a cartouche. It is possible the second letter should be read $h$. The $d$ has only three arms.

The first letter of the last name has not got a tail, and it is possible it should be read as $\ddot{r}$.

The second letter was restored by JS and BIT: 445 as 'i. It is very unclear and the curve that is drawn under the abrasion suggests a much larger circle than the ' of 'bd$t$. 
Appendix 2

632  l b\(c\) bn m\(c\)z bn 'sd
654  l qm
655  l slmt bn Šbd w (r)c\(y\) f h lt (q)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 word seems to be a m.

656  l slmt
658  l slmt bn Š(m)d (w r)c\(y\) 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 Š[nyt]

And O dšr [grant] security and [sufficiency]

The text might be a continuation of JS 658. There are no letters after the Š, 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\(c\)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 /s the definite article belonging to the following word

666 fsmq

667 (l) mrhm l 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'l w or w l'm!

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)r l t (g)lm n h
And may 1t remember (g)lm n h

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)8 (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 m'sg't
680 ll n'm
682 l 'bns'd

BIT: 456 l 'bs'd; HIn: 11 'bs'd.

631
Appendix 2

There is a dot after the b despite the readings of BIT and HIn.

685 \textit{ddh}'b'

The fourth letter and the last are different shapes. The latter is not the usual form of ' in Thamudic E.

686 \textit{ff}s

The copy is doubtful and it is not possible to tell which type of Thamudic the text belongs to.

688 \textit{rm}³l

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 \textit{l srq}
690 \textit{l ḫlt bn rbbt}
691 \textit{c m}

The copy might be incomplete.

692 \textit{t(w)d ḫl!}
\textit{t(w)d} is [the] inscriber
The w is shaped like the numeral 8 (cf. JS 595).
The name is not indexed.

694 \textit{l ḫr bn yl y}

The second letter has a slight tail and its position, right of centre, suggests that the letter might be a d rather than l.

695 + 696 \textit{l ḫdš d ḫ l gšm w (or gšmw)}
By ḫdš 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. \textit{see Ch. 3, A 7.}

697 \textit{ddl ldd}
698 \textit{ḏkr l l}

May l l remember

See Ch.4.C.1, for this type of prayer. The text may be incomplete.
Appendix 2

699 (l) whbl(h) bn l mhmy
700 b(n) (w)d

The copy is very doubtful.
701 yg hwv-

The letters are clear but probably the copy is incomplete. The h has an unusual stance.
702 l z'n bn 'sd
703 l 'mt
705 l gšm
706 l br
707 l bg r bn w'ln bn bnbrh
708 l 'ys bn 'š-

The text is written in a cartouche.
709 l 'bd
710 l gšm
711 l hbt
712 l slm
713 (l) mnb(k)

Possibly the name should be restored as mn(l)(h).
714 l wd'
715 l tmhrý

The y has a long tail and is written to the side of the r.
716 l mz'm
717 l 'l
718 l h't'm
719 l 'rw
720 l mwšt or mwšt
721 l br
722 l d
723 l ddh bn thnn

It is possible the text should be divided up as l ddh bn t hnn
726 l d(h)(l)

The shapes of all the letters of the name are
doubtful.

727 l ʼmr
728 ʼwr qkrt It c

[And] may It remember c
729 l sʾd l
729 bis l ʾrw
730 l qnb
731 (l) ʾm

The text might be continued in JS 732.

732 bngrm

The text could be a continuation of either JS 731 or 733.

733 l ḫmy

See JS 732.

734 wʾlt

This might be a continuation of JS 735.

735 l ʾsd bn

The text might be continued in JS 734.

736 l khf ʾbbʾ
737 l ḫʾl
738 l ʾhʾl
739 (l) ʾḫʾ or (l)ʾ(1)ʾḥ
740 l zsdʾ bt(l)

It is possible the last three letters do not belong to this text.

741 l qʾš

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 mʾd
743 l ḫʾdsʾ

The last letter is a straight line. Perhaps it should be restored as l.

744 l ḫʾt
745 l mlʾʾm bn ʾṣmt
746 l ʾṣʾys bn wqʾš
It is possible that the letters are a notation. See Ch. 3.110 for examples of mistakes in these texts.
The penultimate letter has the shape of a h and the final one is a straight line. Both JS 755 and BIT: 472 read 'l and l at the end.

The fourth letter is a straight line whereas both the l's of the text have hooks.

The top arm of the second letter is sligh onger than the bottom o and p aps a shoul be res re the circle no aving been completed by the copyist.

By rbb'l son of mlg; and he built, and for wd' and for mr
JMAA XIII: 188: 'mlf for 'myf'

There is no sign of a circle under the abrasion covering the eleventh letter and it could be restored as either a y, h, $ 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 /l/ as JMAA
suggests.

2 l mr'yg l bn hn' w wgm 'l hmr t
By mr'yg l son of hn'; and he grieved for hmr t

3 l qn bn n'r t w wgm 'l hmr t w bny
By qn son of n'r t; and he grieved for hmr t and he built
JMAA XIII: 188: n'r t for 'bt
JMAA XIII is correct in the reading of the second name. The n is clear on the rock.

4 l ms lm bn 'Shl w wgm 'l hmr[t] w bny 'l 'mr
By ms lm son of 'Shl t; and he grieved for hmr[t] and he built for 'mr
The second letter of the patronymic is a straight line and I would read a s rather than l as in the edition.

5 l hn' bn ghš w wgm 'l hmr t w bny [ ]
By hn' son of ghš; and he grieved for hmr t 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 ms k bn 'zz
2 l 'qrb w ḏṛ rt lt ḏnt w ṭw r f h lt sl m w qbl l
By 'qrb; and may lt remember ḏnt and ṭw r, and O lt [grant] security and acceptance

KWM

1 l s'd lh bn km ḏ l ḟhn n w wgm 'l km w 'l ṭṛš w 'l hn't w 'l ṭn'drt
By s'd lh son of km of the tribe of ḟhn n; and he grieved for km and for ṭṛš and for hn't and for ṭn'drt
Both the ḏ and ṭ of the last name are faint.

2 l škm bn[ ] zr w ḫd l ṭyt
By škm son of zr; and he made a sheepfold

3 l w'l
12. I have interpreted "r. c."
with
the final "y" replaced by "y. See Ch.3, A. 4.

14. The "m" should not be "filled as represented in the facsimile of the publication."

18. The number on the Plate is 18.
"Meeting of men in a month" is missing in the facsimile.
Appendix 2

4  l ɪ'm bn ɛqrɛ w ḫdɛī ṭyī
   By ɪ'm son of ɛqrɛ; and he made a sheepfold
5  l ɨd' (l) bn ɔb(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 ɡsr bn ɪ'm
7  l ɛl bını ɛsrk w ḫdɛī ṭyī
   By ɛl son of ɛsrk; and he made a sheepfold
8  l ɨnt b n ɪ'm
9  l ɛd bɛn tm bɛn ɛbd
   --- ɛ d ɪ l h---t The n after the first b is very faint and might be
10  hbdɛš
11  l ḫr k b ṭ ɛbdɛd w rɛ'ɡa
   By ḫr k son of ɛbdɛd; and he pastured
12  l ɛkbn bn ḫṣšš w ḫdɛī ṭyī
   By ɛkbn son of ḫṣšš; and he made a sheepfold
13  l ɛkbn bn ḫṣšš w ḫdɛī ṭyī
   The n after the first b is very faint and might be
14  l ɛŋyī bn ɦmlv
15  l ɛ'bb bn ɡs w lh ṭyī
   By ɛ'bb son of ɡs; and to him belongs a sheepfold
16  l ɛ'nmyt bn khln w bnv
   By ɛ'nmyt son of khln; and he built
17  l ḫṣšš bn ɛ'bb w ḫdɛī ṭyī
   By ḫṣšš son of ɛ'bb; and he made a sheepfold
18  l ṭhī bn mɛnɛlv bn mîy bn nɛr
19  l mɛb
   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  r4ɛ

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Appendix 2

2  ṭwyb
3  l  nbty
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. XXXIIib

6  The text is Thamudic B.

Pl XXXIII

7 = TIJ 465

Pl XXXV

8  w  zdmt  bn  rm'1  ḫṭṭ
And zdmt son of rm'1 is [the] inscriber
On the right side of the photograph.

9  l  'lf
Below LAU 8.

10  l  ḩḥk  ḫṭṭ
By ḩḥk is [the] drawing
To the left and above LAU 9.

11  l  'lf
To the left of LAU 10.

12  l  yfr  bn  nbt
To the left of LAU 11.

13  w  'rš  ḫṭṭ  bkrṭ
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  ḥnl  d  'l  z
By ḡnm son of ḥnl of the tribe of z
To the left of LAU 14. The text is unfinished unless

638
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 ḫsn d ' l ḫy'
   By ḫsn of the tribe of ḫy'
   Below LAU 15.

17 w rḥl bn bn
   And rḥl/son of bn
   Below LAU 16. The l is a straight line.

18 l ṭm'bš
   To the left of LAU 15.

19 w ʾm bn sʾ--
   And ʾm son of sʾ--
   Written in the body of the uppermost camel. The letters after the ' are impossible to read with certainty from the photograph.

20 ʾkrš
   On the lower part of the rock. The letter I have read as k has an unusual stance.

20a l ʾšʾt
   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 ṯyq
   Written down between the legs of a camel.

22 l ṯy
   On the left side of the photograph.

22a P1.XXXVIIId = AMJ 8
22b P1.XLIVb ṿ = TIJ 155-163
P1.XLIId
22c 'c' l
   Any other letters are illegible on the photograph.

P1.XLVIIIa
23 l bn ʾn bn qdmš
   On the left of the photograph.
Appendix 2

24  l brq$ bn ğbb
    The first letter of the second name might have a
short tail and it is possible it should be read ğ.
25  l `nb bn zd'
26  l šmi
27  l `mrť
28  l `swr
29  l s'd'l
30  l -b b[n] g--m
    Several of the letters are in a shadow and cannot be
read from the photograph.
31  l mh!lt
32  l ğs
33  l brgt bn ydr
34  l s' r bn yqm
35  l fny
36  l brq$---
    The text probably continues under the shadow.

Pl. XLVIIb
37  l ḥwd bn lb
    The second letter might continue under the
incrustation, if so, it would read ḫ or š. 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 rgť
    The r has been left out and added to the right of
the other letters.
p. 143 Fig. 14(e)
41  l s'd lh bn tm
Main stone:
PL. 121  C. 200-5516
PL. 122 + PL. 122B  200-5111
PL. 131
PL. 134  = T15 504, PR1 # 505 + 506
Appendix 2

MEEK

l 'qrbn bn ḡɪlh ḏ ʾl mʿnʾl w ḏkr t lt ṣlm ḏ tmlḥ w (r)ḥdt w ṣqm w nsr w ṭm
By 'qrbn son of ḡɪlh of the tribe of mʿnʾl; and may lt remember ṣlm ḏ tmlḥ and (r)ḥdt and ṣqm and nsr and ṭm
HIn: 289: ṭḥd t
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 ʾm bn mʿn bn ḏrk ḏn ʾbslm bn ḏrk ḏn ʾm bn ṣḥl bn tmlḥ
The second letter of the second name is dotted as a q in the copy.

a 2 l sʾdʾl bn ṭḥbl ḏn sʾdʾl

a 3 l zn bn bʾdn bn sʾd
The first letter of the second name is doubtful.

a 4 l sʾdlḥ bn ṣʿf bn ṭḥ ḏn [---] bn [sʾ]ʾdlḥ

b 5 l ṣʾmr bn ṣʾl ḏ ʾl ---m
By ṣʾmr son of ṣʾl of the tribe of ----
MNM suggests reading nṯgdʾm after ʾl.

b 6 l ṭwr bn tmlḥ bn ṭwr bn mslm ḏ ʾl mnʿ w ḏkr ṭt mḥrs bn ḥlfḥ bn ṭḥ bn ṭl ʾsr ṣdq ṭk ṭl mn yqry ṭqʾn ḏḥ
By ṭwr son of tmlḥ son of ṭwr son of mslm of the tribe of mnʿ; and may lt remember mḥrs son of ḥlfḥ son of ṭḥbn; and every true kinsmen and all who read this inscription of ours
For this type of prayer, see Ch.4.C.1.

b 7 l ṣlm bn ʾbdmk bn ḥhl bn ʾbdmk ḏ ʾl ṭʾ ḏkr ṭt nṣk [w] mys [w] ṣʾ ṣʾn ṭk bn sqy rʾ ṭʾr
By ṣʾlm son of ʾbdmk son of ḥhl son of ʾbdmk of the tribe of ṭʾr; [and] may lt remember nṣk [and] mys

641
Appendix 2

[and] ‘wd, the year the watering place dried up in the pastures of rb1

For this type of prayer, see Ch.4.C.1. Since the verb kbn is masculine it is most likely that sqv 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 snl kb nsq yr' rb1 ‘the year nsq overthrew the tents (families) of rb1’. kabbā, cf. Ar. kabbā, ‘prostrate, overthrow’; the name nsq is not in HIn but cf. Ar. nassaqā ‘set in order’; yr’ cf. Syr. yōrī ‘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 [drawing] bn ‘ř bn ‘d(m) ρ-

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 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 ḥṭ bkr bn s’d

By ‘bd’yb is the drawing of a young male camel son of s’d

2 l ‘ḥrs bn ḫb bn ḥ[l](r)g t bn ḫb bn ḫby

There is a n in the copy after the first ḫ.

**Naveh TSB**

C l ‘bmlk w ḥkr l ḥms w mlh w ṣ’lḥ w ḥkr w ’ṣ w ’sd

w ḥmgn w ‘wd w ’qnl w bs’d---
Appendix 2

By 'bmlk; and may li remember hms and mlh and 3'l rh and krt and 's and 'sd and hmgd and 'wd and 'dnl
and bs'd-

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

1 l z ---- (w) ws m 3' 3' sh w 'l mr w 'l smy w 'l mlky w
'l tm w 'l 's w 'l hld w 'l hmt w 'l w'ln w 'l 'sd
w 'l hmt w 'l hbk w 'l hsmt w 'l whdl w 'l tm

By z ----; and he grieved for 3'sh and for mr and for
smy and for mlky and for tm and for s and for hld
and for hmt and for w'ln and for 3'sd and for hmlt
and for hbk and for hsmt and for whdl and for tm

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 wr b----
The rest of the text is not in the photograph.

2 ---dlh bn grm

Any letters before the d are not in the photograph.
The text might be a continuation of Rh 1.

3 l ng(r)

JTS: 64 l ntr

The reading is very doubtful. The dot of the n might
be natural and the r is indistinct.

4 ---bn hs

Only these letters are legible on the photograph.

5 l tm bn n--h bn h(r)gt

There is possibly a r after the second n. The second
letter of the third name might be an c.

6 w l mqtl bn bk h

643
7.2.5 = envoy
s = carrier
obd
p \rightarrow s
?
Appendix 2

And by mql 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.

l hrs
The initial l is slightly rounded.

l l--mrt
There appear to be two letters between the l and the
m.

9a  l ◁fry
9b  l ◁fry

JTS: 65 reads the second letter as a γ 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)r}y b[n] šk!

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 wosm 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 tm̄bdt w ḏkrt lt bln
By tm̄bdt; and may lt remember bln
For this type of prayer, see Ch.4.C.1.

B  w ḏkrt lt kll ḏyrt w wbdn w h̄n [l]w l n w s̄dn w
 ḏkrt lt wsl (w) l̃nt [l]l
And may lt remember all our harmed [ones] ? and
Appendix 2

'bdyn ? and htin ? [and] ? qn and s'dn and may l! remember ws! and may [l!] 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. qara from the root qyr means 'to harm, injure'. The word qyr 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 qkr l!, 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, qyr being a broken plural and the expression rendered 'our harmed (ones)'.

The name 'bdyn presents problems. qn, cf. Ar. dinn 'something which is special or highly esteemed', occurs as an element in the Safaitic compound name qn'l (HIn: 385) but is unattested by itself as a name. It is possible that 'bdyn should be taken as a construct dependent on kll. 'bd being a plural of the form 'abh or 'ibmh and the phrase translated as 'servants of qn'. Again, however, the significance of the name qn and indeed of the phrase as a whole is obscure.

htin is possibly a name (cf. htl in Saf., HIn: 193). A translation of the word as a substantive from the root
Appendix 2

\( \text{hif}, \) cf. Ar. \( \text{haf\text{-}\varepsilon} \) 'to put down', would not fit the context, although, given the spelling of \( \text{tm}^5\text{bd}\text{t} \) as \( \text{tm}^6\text{bd}\text{t} \) in RTI A, it is possible that \( \text{hif} \) is a variant spelling of \( \text{hif}. \) An instance of \( \text{h} \) for \( \text{h} \) occurs in Saf. \( ^3\text{hmnt} \) (Macdonald 1982: 166) and possibly in a doubtful reading in the name \( ^3\text{hil} \) in C 5370. The root \( \text{hif} \) occurs in Tham.E as \( \text{hif} \) (a participle \( \text{haf\text{-}i} \) or noun \( \text{haf\text{-}\varepsilon} \)) with the meaning 'inscriber' and here, if the \( \text{n} \) suffix is the first person plural possessive pronoun, \( \text{hif} \) would be a broken plural and the expression mean 'our inscribers'.

The next letter after the gap is an unusual shape but similar \( \text{g} \) 's are found among the W\( \text{\d t} \) \( \text{judayyid} \) 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 \( \text{n} \) of \( \text{hif\text{-}n} \) and the name \( \text{\d n} \). It might indicate that the name \( \text{\d n} \) is the beginning of a separate text, although one would expect an initial \( \text{l} \) (or possibly a \( \text{w} \)), and it would be unusual for a prayer of this type to be acknowledged by two authors. If the name \( \text{\d n} \) etc. is taken as a continuation, then the particle \( \text{w} \) needs to be restored before the name or perhaps the lack of a particle is an indication that the word \( \text{hif} \) should be taken as a substantive, the names \( \text{\d n} \) and \( \text{s\text{-}dn} \) being in apposition to it. In that case \( \text{hif\text{-}n} \) would be a dual 'our two inscribers'. The translation would not imply that \( \text{\d n} \) and \( \text{s\text{-}dn} \) 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 \( \text{\d kr\text{-}it} \) 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 TII 494.

646
C 11

This might be an unfinished text or as, RTI suggests, the divine name Lāl.

RyGT

2 l m b n w

ekhansy1938, fig. 5 and ryckmans 1939:244, fig. 1.

SIAM

39a w d t l t sbm

And may l t call sbm

For this type of prayer, see Ch.4.C.2. Amman Museum Reg No J 379

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 c inl bn sin

As SIAM, although as the edition notes, the reading is extremely doubtful.

43 l tmkib

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 3. The name is attested elsewhere, spelt with a y at the end, see the Index of names.

44 1.1 srq zydqm h$ 6

zydqm stole from h$ 6

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 ḷ. Ar. saraqahu means 'he stole from him', here, ḷš is the object. The name zydaqom is previously unattested, although zdqom occurs, see the Index of names. ḷš is well-attested in Safaitic (HIIn: 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 --- r b ---- t
8 mqm bn št h-b
9 -l bn tm c -lw

The letters after c might be a continuation of the second name.
10 ---- bn mkrt
11 (l) tm

RNE V:339: reads rim but suggests emending the copy to l tm.
12 tm bn tm -
13 l bd b bn t
14 = TIJ 92

There is a clear f and t in the copy but the rest is unlikely to be a Tham.E inscription.

BIT: 486 (Ramm 1) is correct in suggesting that the copy is of wusum.
18 probably
19 bn - št
20-21 = TIJ 37
22 (l) šhm
23 l bšmt
24 = TIJ 38
25 = TIJ 40
Appendix 2

26 = TIJ 41
28 = TIJ 43
29 = TIJ 42
30 $h^c t^s w m t^h$

The copy is probably inaccurate.

31-34 = TIJ 478-480a

$\sqrt{Td}r$

9 $l n\mathring{sr}$ bn $r\mathring{gw}$ bn qym bn $n\mathring{sr}$

TIJ

The re-readings of the TIJ inscriptions have been made on the basis of the published photgraphs 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 $\acute{H}ilm\ddot{A}$ are only given for those that were found...
171-174 - 345750
178-181 - 345750
183-184 - 345750
186-211 - 345750
217 - 344754
221-225 - 344754
226-228 - 345750
229-231 - 344754
during the 1986 survey.

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4 l zhy bn ‘m d l cd
Appendix 2

By zhy son of 'm 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 šlf bn 'b'ns

There is a n after the second '.

(TIJ) 12a l ḍḥk 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 ḫ bn ṭnn

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 ṭnn among these texts, see the Index of names.

15 l tm ḫ bn m -- ḫnd tš ḫ bn n -- ḥ

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 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 š and l. They might belong to the text and perhaps the former should be emended to ' and the name read as mgd(')l.

651
Appendix 2

17a  (w) d[l] l t "(m) rt
And may l t call "(m) rt

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 ' and the following curve
appears to be later than the rest.

18    l skr' 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 rhm 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) 18d
(see below) is inscribed between the arms.

(TIJ) 18b l 'ds

Reading horizontally below the end of TIJ 18.
The s has a horizontal stance in a vertical text.

(TIJ) 18c l ' -
The text runs horizontally from the end of the
first name of TIJ 18a.

(TIJ) 18d l mn' 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 '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 s&t' bn skt

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  \[ l \, hrg \, bn \, m {i} t \]

28  \[ l \, im(k)tb \, bn \, $ghm$ \]

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  \[ l \, hrgt \, bn \, y- \]

34  \[ l \, hby \, bn \, $q'$-- \]

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  \[ l \, hmlg \, bn \, 'slh \, bn \, khl$ \]

The reading of $'slh$ for $'slm$ is clear from both my copy and photograph. See TIJ 61.

37  \[ l \, - \, rg$ \, bn \, whbl$ \, bn \, hn'[lmnt \]

\[ m \, bn \, hr \, \sim \, 21 \, an \, \& \, $2D \]

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
T1542 = SSA 29.
Baromki 1951 PL VI.

T1543 = SSA 28.
Baromki 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  

As TIJ, although it should be noted that the dot of the first n is slightly darker than the other letters of the text. 

39  l bn' h (bn) rm  

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.

40  = SSA 25  

There is a l at the beginning which does not appear in the edition.

41  l s *  

There is l above the text which might belong at the beginning although it is written horizontally and the rest vertically.

42  l q$[l] w qkr l l mr' w mn' t w s--  

The first name is read 'swr by TIJ. The letters q$n 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.

43  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.

44  l 'mr' l bn im 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.

50  l 'mr' l bn im  

The l is obscured by hammering. It has the same stance as that in TIJ 55, i.e. that of a St. Andrew's cross.
Appendix 2

52 See TIJ 49.

55 *mr* l bn *tm

The *t* is clear (see TIJ 51) but the reading of the final letter is doubtful.

56 *mr* l bn *tm [l]

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 km bn *gmhr* w *dkr* l t *g* w *hbk w 'bb w bkr w hl* w qnfd w wd w *hmlg* w qnfd w gm

By km son of *gmhr*; and may l t remember *g* and *hbk* and 'bb and bkr and hl' and qnfd and wd and *hmlg* and qnfd and gm

=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 /t/, /g/ and /d/, hl' should be read for hn' (as in HIn and MNSI), *hbk* for *hrk* 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 *klyn* should be read as in TIJ. *hmlg* bn *sln* 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 *gyš* bn *drs* 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.

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Appendix 2

65 l 'wd (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 ḫrg ḫ bn yḏō

This text was not found on the survey and there is no photograph. Nevertheless WAM T 11 which also comes from 'Ayn Ḍbū Nakhaylah (and not 'Ayn Marayfiq as in the publication) has the name ḫrg ḫ bn yḏr and it is possible that the last letter in the present text should be emended to r.

72 Read as TIJ although the first letter has a slight hook and might be a l.

75 l ḡrm bn ḫbr

JPIR: 131: ḫbr for ḫbb

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 ḵznm

As TIJ except there is hammering before the bn.

81 l m'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 ḫrst bn ḥfr

The z of the first name is certain.

83 l 'smt 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 ḡhb'l bn nhk

The bn and final name was left out in the edition.

90 l ḫrg bn mtō
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91  l sh(r)l bn bhš
    JTS: 65 l sdrl 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  l snm bn ghb b[n] d' l
    = SSA 14

The dot after d 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 'hd b[r] l bn ḫnn

By 'hd is [the] drawing son of ḫnn

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 ḡ' l bt mb[l]rr
    And ḡ' l daughter of mb[l]rr
    = SSA 3

The ḡ has a horizontal stance in a vertical text and runs into the following ṣ. 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 ‘![
    And btr daughter of ‘!
I is ass that at appear in the copy as "d," is "b" with "n" written in the arms of the letter near the back. There is a hallowed circle after this which is not shown in the 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 md₄ bn (')silm
112 l gḥš bn šk bn dhlt
122 l y'rr bn bt

JTW: 281 nbt for bt

There is no n after bn despite the name y'rr bn nbt occurring in TIJ 303, 332, 396 and WAM 46. It is possible it should be restored here.

128 l gḥš bn škt

Macdonald 1986: 137 n.43: l gḥš bn škt

134 l gr yt bn 'bd bn hml w gr yt h !

By gr yt son of 'bd son of hml; and gr yt is [the]
inscriber

HIn: 624: hml

'bd has been partially scored out. The third name is hml rather than hms 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 f.

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 t ast name should be read whf which occurs elsewhere.

141 l grš bn třq

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.

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Appendix 2

146 l lg (or γ̣) bn qnt
147 l biniτrb bn ḫmzn

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 ḫmzn

TIJ is probably correct, although the n is uncertain being proportionately a rather large circle.
149 l ḫn s

TIJ read this and 150 as Tham.E. The third and fourth letters, however, are Tham C'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 ḫn s

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 [l] ff.

The first letter has chipped away.
152 l "zz

bn is written to the right of the inscription.

156 l tm w ḫkr l t 'bdg

By tm; and may l l 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] im bn wblh

There is a straight line, then a l and then a long stroke joining the crossbar of the l.
160 l wsm(?) i

So Littmann in the edition. HIn: 643 lists the text
Appendix 2

under wsmt.

161 $l$ ns bn dgg bn $\kappa m$

HIn: 234: dttl (i.e.dgg)

The photograph of this is unsatisfactory but the copy has the above reading.

163 $r_{b}t$ sqm b $m_{r}n$

$mr'n$ feels much sickness

The first letter is definitely a $r$. For this type of love inscription, see Ch.4.E.1.

164 $l$ gh$\$s

Littmann reads $l$ $y(\cdot) (r)$ 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 $bn$ wh$\$s$

The last two letters are badly damaged.

169 $l$ r$\$g'd $bn$ 'yd

Winnet [1982]: 41 no.79: $l$ r$\$g'd $bn$ 'yd

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 d is extraneous.

171 $l$ hbb't $bn$ ghbn

Littmann and HIn: 259: ghb for the last name. The $n$ at the end is faint.

174 $l$ $sfr$ $bn$ ghb

Littmann and HIn: 259: ghb for the last name.

177 $l$ mlh $bn$

Littmann 1953: 17 and HIn: 563: mlh

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 1 wddº(l)

TIJ suggests reading wddºl 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 1 ḫṛg
188 1 bṭṭ

The third letter is damaged by a chip although the crossbar does suggest a ḫ rather than ḫ as read by TIJ.

192 1 lh(c) bn ṭṛṣ

There are the remains of a circle at one edge of the chip after the ḫ. I would read the second name as ṭṛṣ rather than ṭṛṣm as there is no reason, if the author intended the latter, he would have written the ṭ at the side of the other letters rather than directly after the s. On the other hand, if he forgot to write the ṭ between the ṭ and the s, he would have added it either to the right or the left of those letters.

193 1 ḫrm bn ḫkm
196 1 qn bn ḫṣ bn ḫḥl

The last name reads ḫḥl rather than ḫḥl.

198 1 (s)rm bn grm bn sḏ

The arms of what might be a s are visible under the chip before the ṭ.

199+201 1 ṭm²hn bn ṭm²nlh bn ṭsr bn ṭm²nlh

The ṭ of the first name is extremely doubtful and might be a g.

202+203 1 ūn bn ḫzn bn ṭb

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 ḫ than ḫ. 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.
Appendix 2

180  $l wdd '(l)

TIJ suggests reading $wdd' 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  $l hr$g
188  $l bi$g

The third letter is damaged by a chip although the crossbar does suggest a $i$ 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  $l qn bn 't s bn 't l$

The last name reads 't l rather than h'tl.

198  $l (s)rm bn grm bn s'd$

The arms of what might be an $s$ are visible under the chip before the $r$.

199+201  $l m'h$n bn m'n$lh bn $sfr bn m'n$lh

The $h$ of the first name is extremely doubtful and might be a $g$.

202+203  $l $in$n bn 'zn bn $s'b$

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.
Appendix 2

204  l 'bds[ql]l l bn 'mr yr
By 'bds[ql]l l 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 yr is probably, as Littmann suggests, Ar. ʿĀrā ʿhe 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 C
This text was not found. Probably either the inscription or the copy in TIJ is incomplete.

216  l 'mmng l
This text was not found. The letters after l are difficult to explain as a name. Perhaps the letters ng l 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[l]lh 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 a slightly different direction.

223  l 'sd bn w' l d 'l ʿgb
By 'sd son of w' l of the tribe of ʿgb
The last letter is a b, it is much larger than in the published copy.
226 - 228 come from the same site as T13171 - 216 and not from the site with 217 - 225 and 229 - 231
Appendix 2

225  i yg  on  km  on  gmhr
       The second letter has a slight tail and should be
       read y rather than c.
227  l 'ysw bhm
       By 'ys and bhm
       The text is extremely faint and doubtful. The
       penultimate letter is a h and not a k.
229  l 'bd bn  tm'
       The final letter has been chipped and is doubtful.
231  l 'bdw(q)lll
       My field copy has  'bdw, although, from the
       photograph, the reading of q is justified. The rest of the
       text is chipped. For other occurrences of the name see TIJ
       204, 311.
247  l 'swr bnt (or bn t)
       The photograph is inadequate but my field copy has
       the letters bnt after the name.
254  -b wts 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 c 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 grd
       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 c in TIJ 254.
256  l hrm
       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 mtht bn  'gm
       The letter read as c 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.
Appendix 2

258  l ħbn
  There is no r after the h as read in TIJ.

264  rb sqm išr r b ġnmt
    ġnmt 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 mītʾ-
    There is an infilled circle after the ʾ.

270  l šbrmt bn smʾn 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 mrʾg(d) bn (ḥ)rs
    The fifth letter is definitely a g and not ʂ. 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 d 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 ʾr
    tsb daughter of ʾr
    JMAA VII: 125 n.29: tsb bt ʾr ʾtsb daughter of ʾr'
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 āʾs
    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 h after the s.

285  l tmktb by bn ḥrzt
Appendix 2

JMAA VII 119 n.6; hrđt for hrzt and tmktby for the first name.
JMAA is correct in reading the first name tmktby, his suggestion of hrđt for hrzt is, however, untenable.

287 l 'gml bn khî

The first name was read 'gmls 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 ω "ʧf hî!

And "ʧf 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 's are faint.

(TIJ) 287b l 'gml

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 ɲnmt

ɲnmt 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 ɲ, 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 whîl bn ḍrq

HIN: 387: ḍrq

The reading is suggested in TIJ apart from the re-reading of the sign for ḍ.
Appendix 2

295  wdd mr’lh ɟlmτ

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 ɟ has a badly formed tail which looks as
thought it has been added on an original r shape. For

this type of love text, see Ch.4.E.2.

296  l ɔmrt

JMIL: 32: ɔmrt
JMIL is correct in reading a t at the end.

297  ɾbi črt b ɰd w mtr ḥtτ

ɰd feels much madness (or vice), and mtr is [the]
inscriber

The reading is from the field copy and the published

photograph. črt, cf. Ar. ‘urrat ‘madness or vice’, and see

Ch.4.E.1 for this type of love text.

299  w d’ Ԁʃry ɗ’m w ɟnmt ḥtτ

And may Ԁʃry call ɗ’m, and ɟnmt 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 mʃτ bn rms bn m‘n bn fɔg

My copy gives the third letter a tail and I think it

is possible that it should be read ɟ, unfortunately,
however, it cannot be justified from the photograph.

Harding reads the letter ɛ and suggests it stands for /ʃ/
as the name mʃτ bn rms occurs in TIJ 260.

301  l bn bn ɬ’n

The fourth and fifth letters are damaged.

302  l b-q bn ʃmy bn ɲɣt

The first and third names remain doubtful.

303  l ytr bn nbτ


305  l ytr bn nbτ

The second n is clear from my field copy and
photograph. wdd f qml should probably be read as a separate, Tham C, text.

308 l m’e’n’(l) bn ‘ṣ

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 sμc dṣry fṣ

May dṣry hear fṣ

TIJ 311-312 are on the same face as TIJ 267-270. The other letters read by TIJ after the ṣ form a separate text, (TIJ) 312a. For this type of prayer, see Ch.4.C.4.

(TIJ) 312a l mr’lḥ

Starting directly after the end of TIJ 312.

315a l ygā bn ‘wād

The ḍ 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 ‘l ṣḥān

As TIJ, although the penultimate letter, as suggested, in the edition might be a b.

319 l (ḥ)r’e’t

A restoration of the first letter as h seems the most likely from the published photograph.

321 l ḥsr bn w’l bn ṣglḥ

The thirteenth letter is definitely a ṣ and not ṣ as can be seen from the published photograph.

325 l ḡsr bn w’e’n

JMAA VII: 119, n.6: l nfr bn w’e’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.
Appendix 2

329  l ği̇d

JMAA VII: 126 n.44:  l ği̇d

JMAA is probably correct in his interpretation of the shape of the letter, although it should be read as /g/.

330  l wṣḏ bn hrū bn ēḏḥt 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 yṯr bn nbṯ

HIn 578: nbṯ; JTW: 281: nbṯ.
The n is clear on the published photograph.

341  l šḥḏ

As TIJ although the penultimate letter could equally be a b, cf. TIJ 316 etc.

342  l zḥy

As in TIJ 4 and 48. I think the third letter is more likely to be a h than a k.

344  l ḫry

JMAA IV: 138 n.86: ḫby for ḫry.
The third letter might be a r or a b.

357  l hrī bn snm

The third letter might be a r or a b.

365  l qnf bn šḥ(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  -rbnnlkšt

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 kÎb.

378 l šh bn hrt

The h has not got a tail.

394 l 'hwîr bn h'̆l

TIJ reads this with (TIJ) 394a.

(TIJ) 394a l shîl

This is read by TIJ as bn shîl in TIJ 394 and by Littmann as l ūznî 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 yîr bn nbt

HIn: 578: nbt; JTW: 281: nbt.

402 l gršc bn nḥîl

The penultimate letter is doubtful as it has not got a tail and might be a f. 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 ('s)slb bn ynš bn fšy

There is a l, a possible ' and a s before the l and b read in the edition.

408 l h'̆my 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 zdqm −

TIJ reads the third letter as an c, although there is a curved back to the letter visible on one side and running into 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.
Appendix 2

410+411  ḫḏry l ---lm
          O ḫḏry [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 ngļ bn ʾc

The letters ʾc 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 ṣʾs w rb sqm b lkṭ

By ṣʾs; and much sickness is in lkṭ

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. ṣʾs in 428 is possibly the same man.

430  ḫ ḫšr (l) š-
          O ḫšr [grant ?] to š-

The second letter has a tail and is almost certainly a ḫ. The rest of the text is doubtful.

431  (h) lṭm (l) šb--
          O lṭ [grant ?] to šb--

TIJ’s copy has a ʾ 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 ṣʾ, although in the photograph one fork looks uncertain and only a line of the other is definite. It could be the hook of a ḫ. For this type of prayer, see Ch.4.C.3.

434  ḫ sʾd bn ṭmlḥwr bn ṣʾys

And sʾd son of ṭmlḥwr son of ṣʾys

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 ḫ, see Ch.4.A.3.

442  l ḫzyḥ
From the unpublished photograph it is possible the first letter should be read /goto.

(TIJ) 449a  \( w \text{bnz\textcircled{g}} \text{bn} 's \)

And \( \text{bnz\textcircled{g}} \text{ son of } 's \)

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.

TIJ 450  \( l \text{hnn} \text{ bn } qrt \)

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.

TIJ 451  \( l (w)lhlb'1 \)

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.

TIJ 452  \( l \text{hrzt} \text{ bn } s\$r \text{ bn } wrb \)

\( bn \ s\$r \text{ bn } wrb \) is read in the edition with TIJ 451 but the technique in which these letters is inscribed is more similar to that of \( l \text{hrzt} \) in TIJ 452. The same name and genealogy with an additional generation occurs in TIJ 453.

TIJ 455  \( l \text{lgd} \text{ bn } qnt \)

What was read in the edition as the fork of a \( h \) in the second letter is shallower than the rest of the letter.

TIJ 457  It is possible that \( bn \ qrt \), to the right, should be read with this text. See TIJ 450.

TIJ 460  \( l \text{whblh} \text{ bn } tym \text{ bn } \text{hrgl} \)

TIJ has not included the \( l \) at the end in his reading, although it occurs in the facsimile.

TIJ 464  \( l \text{gn}^c \)
There is a chip over the "n" of gam.

The "i" of "bbl" is shallower than the other letters.
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465 l rb (bn) m‘l
See Campetti and Löwenstern 1983: Pl. XXXIII
The c has been filled in and the b and n joined together.

469 l wFt bn ṭrq
Littmann: ṭrq; HIn: 389 ṭrq.

476 l bnš‘y
The reading is doubtful.

480 = SSA 34

480a l ṭhin bn ṭṣl ṭḫ
= SSA 33 = WAM T 51

The text is probably unfinished. The reading cannot be checked on the photograph.

481 μ qṭr ḫt n‘m bn mllk‘l bn m‘-
And may t remember n‘m son of mllk‘l son of m‘-
There is no photograph of this text. The end is most likely incomplete.

484 l ḫrgt bn ṭb‘ṣ bn ṭṣl [w] [c] 1 ḫmk ṭ
By qymt son of ṭb‘ṣ son of qymt; and he grieved for
[c] [and for] mḥḳt and for ḫn and for ṭs‘l and for
hy and for ḡn and may ṭ curse whoever damages our inscription

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The first name after the verb wgm is damaged by a chip which also covers the w and c before ḫmk. The name which I have read as ḫy might continue under a chip on the other side of the rock. The letters q‘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‘n for emphasis. For the translation of the curse at the end, see Milik 1958–1959: 353. For another
occurrence of ṻq‘n, see MNM b 6 and, for the use of the first person plural suffix pronoun elsewhere, see Ch.3.C.4.

495  l šhm bn rʃ--
     = UR 24 $κ

The beginning of the text is clear but the ⸚ is doubtful and there are traces of a further two letters at the end.

496  l bnmʃr
     = UR 24 $α

BIT: 497 reads the name as bnmʃr.

497  l hn’t bn ʒm
     = UR 6b

bn ʒm is written vertically after the end of the first name.

498  l ʒlʃt bn kmʃ
     = 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 $κ. The letter read as r is, however, a somewhat indistinct dot and is almost certainly incidental.

499-503 = Sαf.

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 ḥdl bn ḥrkŋ bn ḥdl w ʤkrt lt bnrhr w ṃmn w ʿwd w nn

By ḥdl son of ḥrkŋ son of ḥdl; and may lt remember bnrhr and ṃmn and ʿwd and nn

The last letters of the first and third names are straight lines and it is possible the names should be read ḥdlš although they would be difficult to explain. There are
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clearly two dots after the last w and I would read them as a separate name.
507 l ćd bn mlkt w ćhd
By ćd son of mlkt; and he took possession
Part of the text occurs in Rhotert 1938 Pl. XX, see
Rh 14.
508 l sghš
Part of the text occurs in Rhotert 1938 Pl. XX, see
Rh 15. The š has not got a tail.
516 l ćṇm bn g(d)mt
The d is an unusual shape. There is no photograph.
517 l ćm bn ăšr
TIJ and HIn: 355 read ăšb. There is no photograph
from which the copy can be checked.
519 l hlm bn ṃṇl d ćl ṃšš
By hlm son of ṃṇl of the tribe of ṃšš
The reading cannot be checked on the photograph.
521 The first name after šš is most probably ćšm.

UR
Savignac 1936: 245, fig. 4
1 l qdbt b(n) slm
MNE: 150-152: l ḫg bt bs lm
The q 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 --qš
Only the above letters are clear on the photograph
4 l ybnn
No letter is visible after the second n.
5 = TIJ 498
6a -tšrt
6b = TIJ 497

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WA

10379  

wd  wd  t'mr

wd loved  t'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  

(d)'r  d$r  'nm

The first two letters are somewhat doubtful and it is unclear how the word should be translated. The divine name d$r is, however, clear. The last word 'nm is most probably a proper name.

10682  

l  r'm  bn  '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  hrg

12432a-d These texts might be Tham.E, although the stances of several of the letters are unusual

WAM T

5  

l  lbn  bn  qhn

The first two letters are straight lines and the second might be a $l. From the copy the seventh letter is probably a q.

6  

l  y(€)l  bn  3fy

The third letter in the copy is a strange shape and I have emended it to 3.

8  =  TIJ 58

9  blyqdyfyl  ??

10-13 These texts come from 'Ayn AbH NaHaylah (3049 II 335723) and not 'Ayn Marayfiq as in the edition.

11  

l  hr$l  bn  ydr  w  zrb

By hr$l son of ydr; and he made an enclosure

The eighth letter has a short tail (from a photograph taken on the survey) and the name reads ydr.

12  

l  $'lh  bn  shbt

675
The second letter is a straight line and should be read as Ḃ.

rglṭb mqṭd

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 mqṭd. 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--.

l ndm bn bnndm

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.

hgg bn ślm

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 Ḃ. There is no initial particle in the copy, see Ch.4.A.1.b

l Ḃb bn --

HIn: 337: Ḃb

The second letter is a straight line.

l Ḃbnmm

The first letter is rather rounded for a l.

l Ḃyī bn mlk

As WAM. The k does not appear in WAM's copy. The first name might read Ḃyšt.

l wīl

The third letter is a circle with a dot in the middle which I would read as ṁ, see Ch.2.A under ṁ.

ω mṭr bn ḫkm hṭṭ

And mṭr son of ḫkm is [the] inscriber

The third letter Ḃ 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 mṭr rather than ṃḥb.

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Appendix 2

32 l ns' bn ddg bn ḫkm

WAM read the penultimate letter as ḡ 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 hṭl b(k)rṭ

And gryt son of 'bd is the inscriber of a young female camel

The two l'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 [w dl] gšry ḥbb

And may gšry call ḥbb

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 (ḥ)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 ṭml bn ḥd(d) bn ḥdm

JMAA VII: 42 (under JaL 43g): ḥṭm for ḥdm; 140 n.125 ḥdr for ḥd(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)bcriptions...
Appendix 2

The second and final letters are doubtful.

41 l ndt šb

By ndt ??

The second letter is a dot and therefore most likely to be a n rather than c as in WAM. The penultimate letter is a ś or possibly a l.

42 l (w)ḏ bn ġmlt

The seventh letter appears in the published photograph to be a ġ and not a ḫ. The eighth letter is either a m or possibly a ī.

43 l 'mhz n 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 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 ś 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 HIin: 431 or 'kb.

50 w fḏg hî!

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 ωḥf

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 hrk ld w nqr w ḏk

---son of hrk ld; 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 ḏ might be extraneous or might be
The rest I have classified as either Safaitic 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 Safaitic or Tham E.
a r following the k and completing the word ḏkr. 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 tober bn ṭsr ḏr l ḏsd ḏ w ḏgm 'l ḏn ḏ w ḏl ḏ dy

By tober son of ṭsr of the tribe of ḏsd; and he grieved for ḏn and for ḏdy

The fourth letter from the end is almost certainly a l, see the published photograph.

12 Mixed/Saf. ...

13 ḏkr(ṛ)t ḏlt ḏll ṣḥkt

May ḏlt remember every wayfarer ??

Mixed on the basis of ḏ/Tham.E

The third and second letters from the end are most likely to be k's. The meaning of ṣḥkt is uncertain although ṣakkākāh means 'wayfarers' in Ar. derived from sikkāh with the meaning 'road' and perhaps the phrase should be translated 'every wayfarer'.

14 ḏkr ḏlt ṣlm

May ḏlt remember ṣlm

Mixed on basis of ḏ/Tham.E

15 Saf.

16 Mixed

17 l ṣlm bn ḏwkwn ḏlmb ḏln

Mixed/Tham.E ??

The interpretation of the text after bn is doubtful. The patronym could read bn and the next word ḏkw.
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18 Mixed sinh"ayad qā', straighth ḫā'; dā; ḫā; ḫawī ḫā.

19 Mixed/ Saf. with Tham.E ǧ.
The verb at the end is feminine. ǧrṭ, cf. Ar. ḍaraq, '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

wʿd w ṭswq l rzd
wʿd; and he longed for rzd
Mixed/Tham.E ž

The letter between the l and ž 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 rzd is difficult to explain. The letters wdd f possibly belong to another text.

39a Mixed.

39b Mixed

40 Mixed/Saf. ḫ

41 l ʿbr bn ḫld w ǧrṭ
By ʿbr son of ḫld; and he farted Mixed/Saf. with Tham.E ǧ 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 ǧr (w) (d)rṭ
By grm son of ǧr; and he farted Mixed text/Saf. with Tham.E ǧ.
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 ʿg(or y) bn mrwg srṭ

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48a i $l{\text{ 'mrt dl}}} \quad \text{Mixed/Tham.E-}\quad (\cdot)\quad (\cdot)$

This and WTI 48a ii are attempts at WTI 48a iii.

48a ii $l{\text{ 'mrt ll}}$

48a iii $l{\text{ 'mrt dl 'hl dff(} (\omega) \text{ ) swq}}$

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 $\varnothing$ and $\varnothing$

48b The form of the n suggests this is neither a 'mixed', Safaitic $\varnothing$ or Tham.E text.

55 Mixed/Saf., the r is of the 'line with a hook' type, see WTI 33.

78 Mixed $\varnothing$, 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 d$\varnothing$r-
    - and O d$\varnothing$r-

1.2 -wgm 'l $\varnothing$-
    - and he grieved for $\varnothing$

1.3 -m $\varnothing$ 'l fj$n$ $\varnothing$ sby
    -m of the tribe of fj$n$; and he was taken prisoner

cf. Winnett [1982]: 44

Mixed/Saf. with Tham.E $\varnothing$

83-84 Mixed/Saf.

85 -w tswq
    - and he was filled with longing

-hr bn 's

Mixed

w tswq and the rest of the letters probably do not belong to the same text.
Appendix 2

86-91 The texts are fragmentary.

92 Mixed/Saf.

93 Mixed

94 l bgt bn gdyn w ḫdn
   By bgt son of gdyn; and he embraced (?)
   As Winnett [1982] : 44
   Mixed/Saf. with Tham.E çī.

95-99 Mixed/Saf.

100-101 Saf.

102 Fragmentary. Tham.E çī.

103-104 Mixed/Saf.