This paper is dedicated to the memory of Prof. Dr. Fawwaz Al-Khraysheh

The inscriptions published in this paper are from the collection of a co-project between the Free University Berlin and the Department of Antiquities under the supervision of Prof. Dr. Rainer Voigt and Prof. Dr. Fawwaz Al-Khraysheh and the field team Mohammad I. Ababneh and Rafe Harahsheh. During the epigraphic survey in 2007 in the region of Eastern Badiyah, we have recorded a collection of Safaitic inscriptions and drawings from the area of Tall ar-Rāhib.

Key words: Semitic inscriptions, Safaitic inscriptions, Safaitic language, Early Arabian inscriptions, Jordanian–Syrian borders, Tall ar-Rāhib, ritual sacrifice.

Tall ar-Rāhib (Figure 1) is located in a strategic area in the Jordanian-Syrian desert borders, about 892 m above sea level, and consists of a huge region of wādīs and pastur-}


evels. On the top of the hill there is a cairn which may be a symbol of a tomb of a religious person; also this is shown from the meaning of the name Tall ar-Rāhib “priest’s hill”. In the south-eastern slopes of the hill there are many remains of circular or oval stones structures. We recorded fifty-three inscriptions from this site; which are found around and on the wall of the eastern structure, twenty three inscriptions of them indicate the verb ḏbḥ. This site was thought to be a slaughter place, so in 2008 we had a small excavation under the supervision of Khaled al-Jbour to explore that idea.

Unfortunately, we did not find any organic materials as bone, hair etc. in the site. The plan (Figure 2) shows a circular structure with two walls in vertical corner. This could represent an important place for the nomads, during their seasonal migration through the steppe, and they may have slaughtered their sacrifice in this site. This idea needs more archaeological and epigraphical studies to be substantiated.
The Inscriptions

All of the twenty-three inscriptions are inscribed on the basalt stones, some of them are written in thin and some are written in medium-thickness letters. All texts, as is well known in Safaitic language, begin with l “lām auctoris” and contain the verb ḏbḥ. Neither domestic nor wild animal drawings accompany the inscriptions. The reading of the inscriptions is certain, and all elements of the texts (personal names, substantives, verbs and the divine names) are all well known from other publications. Exceptions are three personal names (mlgn, ʿndf and yḥbt) which have not been recorded before.

The verb ḏbḥ is common in Semitic which means mainly “slaughter” and it could also mean “sacrifice”. In published articles about other similar inscriptions, scholars translated the verb ḏbḥ (ḏabaḥa) “he slaughtered (an animal)” or “he has offered a sacrifice”, the second translation is likely only when the inscription indicates the name of the deity to which the sacrifice is devoted. In the case when the verb comes alone without the deity name, the use of the original meaning of the verb “he slaughtered” is preferred.

Until now, we only found evidence of sacrifice dedicated to bʿlmn1 “the Lord of Heaven”, this divine name appears in the Semitic epigraphy since the first millennium BC in a Phoenician inscription and also in Aramaic, Punic, Nabataean, Palmyrene, Hatran and in Safaitic inscriptions. So we can safely say that this is a common use in Semitic pantheon. We know of two temples in the region dedicated to this god, one in Palmyra and the other in Sīʿ in southern Syria.

This collection adds new evidence about sacrifice dedicated to the tribal deity gdḍf “the fortune of ḏf”, the name of this great tribe is already known in the Safaitic inscriptions.

1. This inscription is written in thin letters, the author did not complete the end of the text. (Figures 3, 4)

lʿqrbr bn grml bn nṣrl wḏbḥ lgdḍfl whlt fslm wʿwr ld

“By ʿQRB son of GRMʾL son of NṢRʾl and he slaughtered (sacrificed) for Gadḍaif, O Lāt [grant] peace and [inflict] blindness in one eye to him who (will obliterate the text)”.

ʿqrbr is previously attested in Safaitic (HI, p. 427; Harahsheh 2007, Nos 26, 27), cf. Arabic ʿAqrab (CIK II, p. 191).

Grml This theophoric name is well known in Safaitic (HI, p. 159; NSID, p. 406; Harahsheh 2007, No. 2), as well as Thamudic (ENATH, p. 488), Nabataean (PNNR, p. 19) and Minaean PNMI, p. 81). It has been vocalised as Garamʾēl (LP, p. 306), Garamʾ il (WH, p. 565) and also as Germʾ il (Hazim 1986, p. 22).

1 CIS V 4358 ...wḏbḥ lbʾfsln
CIS V 4409 …[w]ḏbḥ lbʾfsln
CIS V 4360 = LP 925 …wḏbḥ lbʾfsln fwqyrt

This theophoric name occurs in Safaitic (HIn, p. 590; Harahsheh 2010, No. 143). It has been explained as a genitive Compound Naṣrʾil (Hazim 1986, p. 124).

This verb is previously recorded in Safaitic (Ryckmans 1950–1951b, pp. 431 ff.; JaS, Nos 101a,b; Alolow 1996, Nos 279, 280, 281; Sweerky 1999, No. 274; Maani – al Ajlouny 2003, No. 1; Al-Rousan 2005, Nos 307, 315; Abbadi 2006, p. 53) and it means as in Arabic “he slaughtered, he sacrificed” (Lisān, √ḏbḥ).

This divine name “the Fortune of the tribe ḍf” is well known in Safaitic inscriptions (WH, p. 564; Harahsheh 2001, p. 120).

The initial part h is a vocative (NSID, p. 401). *It* (Lāt) this goddess name is well known not only in Safaitic but also in pre-Islamic Arabian inscriptions (NSID, p. 56).

The particle f- is well known in Safaitic, slm salām “security, safety, peace” This substantive noun occurs in Safaitic (NSID, p. 399; Abbadi 2006, p. 52; Harahsheh 2010, p. 86).

This verb is previously recorded in Safaitic (Harahsheh 2010, p. 26).

These preposition l and the relative pronoun ḍ are common in Safaitic “to him who” (NSID, p. 167).

This inscription is written in medium thickness letters, the reading of the text is certain. (Figures 5, 6)

"By Ḍbʾ son of MLK son of SʿR, and he slaughtered, O Gaddaf [grant] peace and he pastured the Sheep, O Lāt [grant] abundance”.

This verb is previously recorded in Safaitic (Harahsheh 2010, p. 26).

“the sheep” this substantive noun in previously attested in Safaitic (NSID, p. 105).

“abundance” substantive noun is well known in Safaitic (Alolow 1996, p. 111; Harahsheh 2010, p. 130).

3–5. These inscriptions are written on the same stone, the reading of all letters of the texts is certain. The inscription No. 5 indicates the verb ḍbh. (Figures 7, 8)
3. l bnt

“By BNT”.

Bnt occurs in Safaitic inscriptions (HIn, p. 119; NSID, p. 405), Thamudic (ENATH, p. 481), as well as Nabataean (PNNR, p. 16). It has been vocalised as Bānath (LP, p. 303) and as Bunayat (Al-Khraysheh 2002, p. 24; Abbadi 2006, p. 82).

4. l grmʾl bn gnʾl bn bnt

“By GRMʾL son of GNʾL son of BNT”.

Gnʾl This theophoric name is attested in Safaitic inscriptions (HIn, p. 168; NSID, p. 407). It has been vocalised as Gannaʾil (Hazim 1986, p. 25).

5. l bnt bn gnʾl bn bnt wḏbḥ fhlt slm wḫrṣ fhgdḍf slm wqbll

“By BNT son of GNʾL son of BNT, and he slaughtered, O Lāt [grant] peace, and he charmed / spelled (i.e. himself), O Gadḍaif [grant] peace and acceptance”.

ḫrṣ This verb is well known in Safaitic inscriptions. It has been interpreted and analysed as “to be on the look-out” (LP, p. 318; SIJ, p. 157; Harahsheh 2010, p. 106) and also as “he charmed / spelled” (NSID, p. 182).

qbll “acceptance” is attested in Safaitic inscriptions (WH, p. 643; Abbadi 2006, p. 54; Harahsheh 2010, p. 121).

6. This inscription is written in medium thickness letters and the reading is certain.

(Figures 9, 10)

l tm bn ʾkzm bn lʿṯmn wḏbḥ lgddf fhlt slm wqyt m bʾs

“By TM son of ʾKZM son of LʿṮMN, and he slaughtered (sacrificed) for Gadḍaif, O Lāt [grant] peace and protection from misfortune / illness”.

Tm is previously attested in Safaitic inscriptions (HIn, p. 136; NSID, p. 405), Thamudic (ENATH, p. 483), Libyanite (CCSLP, p. 90) and in Nabataean (PNNR, p. 67). It has been vocalised as the Arabic Taim (CIK II, p. 542) and Tayyim (Abbadi 2006, p. 82).

ʾkzm occurs in Safaitic inscriptions (HIn, p. 61; NSID, p. 404). It has been vocalised as ʾAkzam (LP, p. 298), see also (NSID, p. 374).

Lʿṯmn is well known in Safaitic inscriptions (HIn, p. 516; Harahsheh 2010, No. 185). It has been vocalised as Laʿṯān (WH, p. 608).

wqyt wiqāyah “protection” this substantive noun is well known in Safaitic inscriptions (WH, p. 651; Abbadi 2006, No. 79; Harahsheh 2010, p. 107).

m This is an assimilated form of the preposition mn (min) “from”, (NSID, p. 401).

bʾs “misfortune, despair, illness” this substantive noun is previously attested in Safaitic inscriptions (WH, p. 630; Alolow 1996, p. 46; Ababneh 2007, p. 21; Harahsheh 2010, p. 88)

7. This inscription is written in thin letters in two lines. (Figures 11, 12)

*l bhš bn grm l bn n’m wḏbh lgddf wwlh l ’ḥh*

“By BHŠ son of GRM’L son of ’N’M, and he slaughtered (sacrificed) for Gadḍaif, and he grieved passionately for his brother”.

**Bhš** is well known in Safaitic inscriptions (HIn, p. 123; NSID, p. 405), as well as Thamudic (ENATH, p. 482). It has been vocalised as *Buhaiš* (WH, p. 561) and *Buhāš* (NSID, p. 119).

**ʾnʿm** is a common name in Safaitic (HIn, p. 80; NSID, p. 404; Abbadi 2006, No. 20; Harahsheh 2010, p. 284), Thamudic (Shatnawi 2003, p. 652), Palmyrene (PAT, p. 430), Nabataean (PNNR, p. 13) and in Qatabanian (PNQI, p. 88). It has been vocalised as the Arabic *ʾAnʿam* (CIK II, p. 188).

**wlh** “grieved passionately for” this verb with the preposition *ʿl* is well known in Safaitic inscriptions (WH, p. 651; NSID, p. 207; Harahsheh 2010, p. 100).

**ʾḥ-h** This name “ḥ “brother” with 3p.s.m. is well known in Safaitic inscriptions (WH, p. 628; NSID, p. 188).

8–9. These inscriptions are inscribed on the same stone in medium thickness letters. (Figures 13, 14)

8. *l zhrn bn m’n bn zhrn wḏbh fhgdḍf slm*

“By ZHRN son of M’N son of ZHRN, and he slaughtered, O Gadḍaif [grant] peace”.

**Zhrn** is well known in Safaitic inscriptions (HIn, p. 303; Abbadi 2006, No. 87; Harahsheh 2010, No. 165). It could be vocalised as the Arabic *Zahrān* (CIK II, p. 599).


9. *l hnʾ bn m’n bn hnʾ bn šḥtr wḏbh lgddf fhlt slm wmgdt*

“By HNʾ son of M’N son of HNʾ son of ŠḤTR, and he slaughtered (sacrificed) for Gadḍaif, O Lāt [grant] peace and abundance”.

**Hnʾ** is a common name in Safaitic inscriptions (HIn, p. 625; NSID, p. 419). It could be vocalised as the Arabic *Hāniʾ* (CIK II, p. 278).

**Šḥtr** is well known in Safaitic inscriptions (HIn, p. 341; Alolow 1996, No. 370; Abbadi 2006, No. 78). It has been vocalised as *Shaḥtūr* (LP, p. 345) as well as *Shahtar* (WH, p. 585).

10. This inscription is written in thin letters, the reading is certain. (Figures 15, 16)

*l hnʾ bn bny bn ḏ bn tm bn ḏ wḏbh wḥrṣ ddḥ ṣr fhgdddf rwḥ*

“By HNʾ son of BNY son of ḏ son of TM son of ḏ, and he slaughtered and he charmed/spelled his captive uncle, O Gadḍaif [grant] mercy”.

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Bny is attested in Safaitic (HIn, p. 122; NSID, p. 405; Harahsheh 2007, No. 21; Harahsheh 2010, No. 88) and in Thamudic (ENATH, p. 482), (CCSLP, p. 100). It has been vocalised as Bānī (Al-Khraysheh 2002, p. 36) and as Bunaiy (WH, p. 561).

ʿd is previously attested in Safaitic (HIn, p. 411; NSID, p. 413) and Thamudic (Shatnawi 2003, p. 721). It has been vocalised as the Arabic ʿAuḍ (CIK II, p. 206).

dd-h This name dd “paternal uncle” with 3p.s.m. is well known (WH, p. 635; Alolow 1996, p. 179).

ʿḏ is previously attested in Safaitic (HIn, p. 411; NSID, p. 413) and Thamudic (Shatnawi 2003, p. 721). It has been vocalised as the Arabic ʿAuḍ (CIK II, p. 206).

dd-h This name dd “paternal uncle” with 3p.s.m. is well known (WH, p. 635; Alolow 1996, p. 179).

ʿsr There are two possibilities to interpret this term, either as a noun ʾasīr “captive” or a verb ʾusira “to be taken as captive”, see the comments by Winnett and Harding (WH, p. 268).

rwḥ This Substantive is occurred in Safaitic inscriptions and it has been interpreted as “calmness, rest, relief” (WH, p. 637) as well “mercy, grace” (NSID, p. 122). It has been interpreted as Verb “relieve, grant rest” (WH, p. 637; Harahsheh 2010, p. 76).

11. This inscription is written in medium thickness letters. (Figures 17, 18)

l šmt bn khl bn ʿbd bn mlgn bn ʾbslm bn šhr wḏbḥ fhlt wdšr slm wġnmt wʿwr ḏ yʿwr ḥsfr

“By ŠMT son of KHL son of ʿBD son of MLGN son of ʾBSLM son of ŠHR, and he slaughtered, O Lāt and Dūšarā [grant] peace and booty and blind him in one eye, who will obliterate / deface this inscription”.

Šmt is well known in Safaitic (HIn, p. 356; NSID, p. 411; Ababneh 2007, p. 22; Harahsheh 2010, p. 289), Thamudic (Shatnawi 2003, p. 712) as well as Minaean (PNMI, p. 216). It has been vocalised as Šāmit (NSID, p. 166).

Khl is previously attested in Safaitic inscriptions (HIn, p. 506; NSID, p. 416; Al-Anzī 2006, p. 156; Harahsheh 2010, p. 293), Thamudic (Shatnawi 2003, p. 736) and in Minaean (PNMI, p. 154), see Kahl, Kāhil (NSID, p. 167).

ʿbd is a comment Semitic Name, it occurs in Safaitic inscriptions (HIn, p. 396; NSID, p. 413).

Mlgn the reading of the letters are correct, this name is not occurring in the Safaitic inscriptions. In Arabic malğān “A man who sucks the teats of his camels, or of his sheep or goats, by reason of his avarice” (Lisān, √ mlğ).

ʾbslm it occurs in the Libyante (CCSLP, p. 118) and Thamudic (HIn, p. 12), cf. ʾbšlm in Nabataean (PNNR, p. 12). It has been interpreted as Absallam (Shatnawi 2003, p. 641).

Šhr is previously recorded in Safaitic inscriptions (HIn, p. 360; NSID, p. 412; Harahsheh 2010, p. 290), Thamudic (ENATH, p. 517), Libyante (CCSLP, p. 89) and in Minaean (PNMI, p. 127). It has been vocalised as Ṣahr and Ṣāhir (NSID, p. 299).

Dšr This divine name is well known in Safaitic (NSID, p. 54; Harahsheh 2010, p. 69).

ġnmt “booty” this substantive noun is well known in Safaitic inscriptions (Al-Khraysheh 2002, p. 54; Abbadi 2006, p. 64; Harahsheh 2010, p. 30).
ʿwr ʿawwir “blind him in one eye” this imperative Verb is occurs in Safaitic inscriptions (WH, p. 642; Harahsheh 2010, p. 111).

yʿwr This imperfect form frequently occurred in Safaitic inscriptions (Abbadi 2006, p. 47; Harahsheh 2010, p. 82).

h-sfr “the / this inscription” this substantive noun is attested in Safaitic inscriptions (NSID, p. 118; Harahsheh 2010, p. 94).

12–13. These two inscriptions are inscribed on the same stone in medium thickness litters, the author of No. 13 did not complete the divine name. (Figures 19, 20)

12. l mlk bn khl bn bd bn mlgn bn bslm bn ʾhr wdūḥh wdgm ʾl ṣb
“By MLK son of KHL son of BD son of MLGN son of BSLM son of ŠHR, and he slaughtered and he grieved for his father”.

wgm This verb is well known in Safaitic inscriptions (NSID, p. 119; Al-Khraysheh 2002, p. 58; Abbadi 2006, p. 38; Harahsheh 2010, p. 90).

ʾb-h This name ʾb “father” with 3p.s.m. is well known in Safaitic inscriptions (LP, p. 296; WH, p. 628)

13. l ʾndf bn wškt bn bd bn mlgn wdūḥh fhlt slm wdgm ʾwr m ʾwr hsfr
“ʾNDF son of WŠKT son of BD son of MLGN, and he slaughtered, O Lā(t/h) [grant] peace and Dūšarā [grant] peace and blind him in one eye who (will) obliterate/deface this inscription”.

ʾndf This name is hitherto not recorded in Safaitic Inscriptions. In Arabic the root nadafa means “separated and loosened cotton”, naddāf “oud player (instrumentalist)” (Lisān, ʾndf).

Wškt is attested in Safaitic (Hln, p. 463; NSID, p. 420), Thamudic (Shatnawi 2003, p. 752) and in Minaean (PNMI, p. 177). It could be vocalised as Wašakat (NSID, p. 208).

m-ʿwr There are two possibilities to analyse this term, either as (man ʿawwar), the m could be as an assimilated form of relative pronoun or as (muʿawwir) active participle.

14–16. These inscriptions are inscribed on the same stone in thin letters. (Figures 21, 22)

14. l ġṯ bn ydʿ bn ʾṯgt wdūḥh fhlt ʾgmnt
“By ĠṮ son of YDʿ son of ʾṮGT, and he slaughtered, O Lāt [grant] booty”.

Ḡt is well known in Safaitic inscriptions (Hln, p. 452; NSID, p. 415; Harahsheh 2007, No. 21; Harahsheh 2010, p. 292). It has been vocalised as Ḡaʿṭ (WH, p. 599).

Ydʿ is previously recorded in Safaitic (Hln, p. 663; NSID, p. 420), Thamudic (Shatnawi 2003, p. 756) and in Qatabanian (PNQI, p. 273). See dissection in (NSID, p. 108).
'ṯgt occurs in Safaitic inscriptions (HIn, p. 406), it has been interpreted as 'Uthgat (CIS V, p. 6).

15. l ẓlm bn yḥbt wḏḥḥ fḥlt ḡnmt

“By ZLM son of YHBT, and he slaughtered, O Lāt [grant] booty”.

Ẓlm is attested in Safaitic inscriptions (HIn, p. 393; NSID, p. 412; Harahsheh 2010, No. 6), cf. Ẓālim (CIK II, p. 614).

Yḥbt is not hitherto recorded in Safaitic inscriptions. The name YHB is attested in Safaitic (CSNS, p. 75). It could be derived from the root ḡḥb.

16. l ḫddn bn ḫḥ bn ḫddn wḏḥḥ fḥlt slm ṣgnmt

“By HDDN son of KHL son of HDDN, and he slaughtered, O Lāt [grant] peace and booty”.

Ḫddn is well known in Safaitic inscriptions (HIn, p. 179; NSID, p. 407) as well as Thamudic (Shatnawi 2003, p. 671). It has been vocalised as Ḥadīdān (CIS V, p. 3) and Ḥaddūdān (WH, p. 567). See dissection in (NSID, p. 114)

17–19. These inscriptions are inscribed on the same stone in thin letters. (Figures 23, 24)

17. l ḍbd bn wḍḍʾl bn qḥš wḏḥḥ fḥlt slm

“By ḌBD son of WDDʾL son of QḤŠ, and he slaughtered, O Lāt [grant] peace”.

Wḍḍʾl This theophoric name is attested in Safaitic inscriptions (HIn, p. 637), Wuddʾil, Waddʾil (Hazim 1986, p. 130).

Qḥš is well known in Safaitic inscriptions (HIn, p. 476; Abbadi 2006, No. 6; Harahsheh 2010, No. 206). It has been vocalised as Qāḥiš (WH, p. 602).

18. l ḍbslm bn nṣl wḏḥḥ fḥlt slm

“By ḌBSLM son of NṢL, and he slaughtered, O Lāt [grant] peace”.

Nṣl (HIn, p. 589; NSID, p. 418; Al-Anzi 2006, p. 157), Thamudic (Shatnawi 2003, p. 745). It has been vocalised as Nashshāl (LP, p. 330) and also as Našīl (NSID, p. 110).

19. l wškt bn ʿbd wbny hstr wḏḥḥ fḥlt wḏṣr slm

“By WŠKT son of BD, and he build this shelter, and he slaughtered, O Lāt and Dūṣārā [grant] peace”.

wbny “he build” this verb is well known in Safaitic inscriptions (NSID, p. 119)

h-str “this- shelter, partition” this substantive noun is frequently recorded in Safaitic inscriptions (NSID, p. 113).
20–22. These inscriptions are on the same stone, Nos 20 and 21 are written in medium thickness letters and No. 22 is written in thin letters, only the first letter (n) is clear. (Figures 25, 26)

20. This inscription is written by the same author of No. 17

\[ l \text{ ‘bd bn wdd l bn qhš wgdḥ } \]

“By ’BD son of WDD’l son of QHŠ, and he slaughtered”.

21. \[ l \text{ ‘d n bn ‘d n bn lṯ bn bsm bn mlgn wgdḥ fḥlt wdsr slm } \]

“By ’D’N son of ’D’N son of LṮ son of BSLM son of MLGN, and he slaughtered, O Lāt and Dūšarā [grant] peace”.

’d n is previously attested in Safaitic inscriptions (NSID, p. 402) and in Thamudic (Van den Branden 1956, p. 174). It has been vocalised as ’Ad’an (NSID, p. 265).

Lṯ is a common name in Safaitic inscriptions (HIn, p. 510; NSID, p. 417). It has been pronounced as the Arabic Laiṯ (CIK II, p. 376).

22. \[ l \text{ n bn ml bn ‘dl bn mlk } \]

“By N( ) son of ML son ’DL son of MLk”.

ml is well known in Safaitic inscriptions (HIn, p. 440; NSID, p. 414). It could be vocalised as the Arabic name ’Amal (CIK II, p. 155).

’dl occurs in Safaitic inscriptions (HIn, p. 410). It has been vocalised as the Arabic ’Adl (LP, p. 22; CIK II, p. 141).

23. This inscription is accompanied by a drawing of seven strokes and enclosed by an oval line. (Figures 27, 28)

\[ l \text{ ‘bd bn wškt bn ‘bd bn mlgn wgdḥ fḥlt wdsr ġnmṭ } \]

“By ’BD son of WŠKT son of ’BD son of MLGN, and he slaughtered, O Lāt and Dūšarā [grant] booty”.

24–26. These inscriptions are written on the same stone in thin letters. The inscriptions Nos 24 and 25 indicate the verb ḏbḥ (Figures 29, 30).

24. \[ l \text{ ‘qr b bn ḥddn bn khl ḏbḥ fḥlt slm wgmṭ w wr đ ywr hsfṛ } \]

“By ’QRB son of HDDN son of KHL, and he slaughtered, O Lāt [grant] peace and booty, and blind him in one eye who will obliterate / deface this inscription”.

25. \[ l \text{ bkr bn ’smnt bn ġṭ bn slm wgdḥ } \]

“By BKR son of ’SMNT son of ĠṬ son of SLM, and he slaughtered”.
**Bkr** is a common name in Safaitic inscriptions (HIn, p. 114; NSID, p. 405; Al-Anzi 2006, p. 152; Harahsheh 2010, No. 233), cf. Nabataean *bkr* (PNNR, p. 16), Palmyrene *bkrw, bkry* (PAT, p. 431) and Arabic *Bakr* (CIK II, p. 222).

**ʾsmnt** This theophoric name is attested in Safaitic inscriptions (HIn, p. 46) and in Thamudic (Shatnawi 2003, p. 647). It has been pronounced as ‘Ausmanāt (Hazim 1986, p. 4).


26. l ḥddn bn khl bn ḥddn wgwgm ʾl khl wʾl zmhr wʾl kd wʾl nšl wʾl ʾḏnt

“By HDDDN son of KHL son of HDDDN, and he grieved for KHL and for ZMHR and for KD and for NŠL and for ‘DNT’.

**Zmhr** is previously attested in Safaitic inscriptions (HIn, p. 302; NSID, p. 410; Harahsheh 2010, Nos 22, 23). It has been vocalised as Zimhār (SIJ, p. 26; NSID, p. 100).


**ʾḏnt** is a common name in Safaitic inscriptions (HIn, p. 34; NSID, p. 403; Harahsheh 2007, No. 8; Harahsheh 2010, No. 19) and in Thamudic (Shatnawi 2003, p. 644), cf. ‘dnt in Nabataean and Palmyrene (PNNR, p. 10; PAT, p. 429). It could be vocalised as ‘Uḏaina (CIK II, p. 565).

27. This inscription is written in thick letters, surrounded by an oval line and accompanied by a drawing of sun emblem and seven strokes. (Figures 31, 32)

l rfd bn qḥš bn rfd bn ʾḥyd bn šr bn qnt bn whb wḏbḥ wrʾy fhlt wdšr slm wġ nmt wḥll whlt ʾwr mn ʾwr hsfr

“By RFD son of QḤŠ son of RFD son of ʾḤYD son of ŠR son of QNT son of WHB, and he slaughtered, and he pastured, O Lāt and Dūšarā [grant] peace and booty, and he encamped (here), O Lāt blind him in one eye who (will) obliterate this inscription”.

**Rfd** is well known in Safaitic (HIn, p. 284; NSID, p. 409) as well as Thamudic (Shatnawi 2003, p. 697), cf. Arabic *Rafd, Rāfid* and *Rīfḍ* (CIK II, pp. 483, 484 and 488).

**ʾḥyd** occurs in Safaitic inscriptions (HIn, p. 29), it has been pronounced as ‘Uhayyid (CIS V, p. 261).

**Šr** is previously recorded in Safaitic (HIn, p. 344; Al-Anzi 2006, p. 154) and in Thamudic (Shatnawi 2003, p. 709). It has been vocalised as ʾṢaur (WH, p. 585) and ʾṢar (Al-Anzi 2006, p. 39).

**Qnt** occurs in Safaitic (HIn, p. 489), it has been vocalised as *Qaynat* (CIS V, p. 574), cf. *Quma* (CIK II, p. 471).

**Whb** is a common name Safaitic (HIn, p. 651; NSID, p. 420; Al-Anzi 2006, p. 158; Harahsheh 2010, p. 296), Thamudic (Shatnawi 2003, p. 754), Minaean (PNMI, p. 179) and in Qatabanian (PNQI, p. 268). Cf. Arabic *Wahb* (CIK II, p. 582).
ḥll This verb is well known in Safaitic inscriptions (NSID, p. 174; Alolow 1996, p. 176).
mn This relative pronoun is attested in Safaitic (NSID, p. 117; Harahsheh 2010, No. 307).

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ʾbslm bn mlgn 21
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'h-h 7
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