

## SACRIFICE IN THE SAFAITIC INSCRIPTIONS IN THE LIGHT OF NEW EVIDENCE

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*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 pasturelands. 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 *ḍbh*. 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 *ḏbh*. 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*, *’ndf* and *yhbt*) which have not been recorded before.

The verb *ḏbh* 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 *ḏbh* (*dabaḥa*) “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 *b’lsmn*<sup>1</sup> “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 Sī’ in southern Syria.

This collection adds new evidence about sacrifice dedicated to the tribal deity *gddf* “the fortune of *df*”, 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)

*l ‘qrb bn grm’l bn nṣr’l wḏbh lgddf whlt fslm w’wr lḏ*

“By ‘QRB son of GRM’L son of NṢR’l and he slaughtered (sacrificed) for Gadḏaif, O Lāt [grant] peace and [inflict] blindness in one eye to him who (will obliterate the text)”.

‘**qrb** is previously attested in Safaitic (HIn, p. 427; Harahsheh 2007, Nos 26, 27), cf. Arabic ‘*Aqrab* (CIK II, p. 191).

**Grm’l** This theophoric name is well known in Safaitic (HIn, 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 *Garam’el* (LP, p. 306), *Garam’il* (WH, p. 565) and also as *Germ’il* (Hazim 1986, p. 22).

<sup>1</sup> CIS V 4358 ...*wḏbh lb’lsmn*  
 CIS V 4409 ...*[w]ḏbh lb’lsmn*  
 CIS V 4360 = LP 925 ...*wḏbh lb’lsmn fwqyt*

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

**ḏbh** 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, ṡḏbh)

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

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

**f-slm** 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).

**'wr** *'awar* “blindness in one eye” This infinitive is previously attested in Safaitic (NSID, p. 400; Harahsheh 2010, p. 86).

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

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

*l ḏb' bn mlk bn s'r wḏbh fhgddf slm wr'y ḥḏ'n fhlt mgdt*

“By ḏB' son of MLK son of S'R, and he slaughtered, O Gadḏaif [grant] peace and he pastured the Sheep, O Lāt [grant] abundance”.

**ḏb'** occurs in Safaitic (HIn, p. 380). It has been pronounced as *Ḍaba'* (CIS V, p. 24), cf. *Ḍābi'* (CIK II, p. 240).

**mlk** is a common Semitic name, see (HIn, p. 564; NSID, p. 418). It could be vocalised as Arabic *Mālik* (CIK II, p. 384).

**S'r** is attested in Safaitic (HIn, p. 320; Alolow 1996, No. 165; Harahsheh 2010, No. 216). It is possible to be pronounced as the Arabic name *Sa'ir* (CIK II, p. 502).

**r'y** This verb is previously recorded in Safaitic (Harahsheh 2010, p. 26).

**h-ḏ'n** “the sheep” this substantive noun is previously attested in Safaitic (NSID, p. 374; Harahsheh 2010, p. 105).

**mgdt** “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 *ḏbh*. (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 *Bānat* (LP, p. 303) and as *Bunayat* (Al-Khraysheh 2002, p. 24; Abbadi 2006, p. 82).

### 4. *l grm' l bn gn' l bn bnt*

“By GRM'L son of GN'L son of BNT”.

**Gn'l** This theophoric name is attested in Safaitic inscriptions (HIn, p. 168; NSID, p. 407). It has been vocalised as *Ganna'il* (Hazim 1986, p. 25).

### 5. *l bnt bn gn' l bn bnt wdbḥ fhlt slm whrṣ fhgddf slm wqbll*

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

**hrṣ** 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).

**qbl** “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 'kzm bn l' tmn wdbḥ lgddf fhlt slm wwqyt m b's*

“By TM son of 'KZM son of L'TMN, and he slaughtered (sacrificed) for Gadḏaif, 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), Lihyanite (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).

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

**L'tmn** is well known in Safaitic inscriptions (HIn, p. 516; Harahsheh 2010, No. 185). It has been vocalised as *La'tamān* (WH, p. 608).

**wwqyt** *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).

**b's** “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 wdbh lgddf wwlh 'l 'hh*

“By BHŠ son of GRM'L son of 'N'M, and he slaughtered (sacrificed) for Gadḏaif, 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).

**'n m** 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 *'An'am* (CIK II, p. 188).

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

**'h-h** This name 'h “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 wdbh fhgddf slm*

“By ZHRN son of M'N son of ZHRN, and he slaughtered, O Gadḏaif [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).

**M'n** (HIn, p. 556; NSID, p. 418; Al-Anzi 2006, p. 157; Harahsheh 2010, p. 294), Thamudic (ENATh, p. 548), Liḥyanite (CCSLP, p. 88), Qatabanian (PNQI, p. 238), Nabataean (PNNR, p. 40) and Palmyrene (PAT, p. 436). Cf. *Ma'n* (CIK II, p. 397).

9. *l hn' bn m 'n bn hn' bn šhtr wdbh lgddf fhlt slm wmgdt*

“By HN' son of M'N son of HN' son of ŠHTR, and he slaughtered (sacrificed) for Gadḏaif, O Lāt [grant] peace and abundance”.

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

**Šhtr** 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 *Šaḥtar* (WH, p. 585).

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

*l hn' bn bny bn 'd bn tm bn 'd wdbh whrṣ ddh 'sr fhgddf rwh*

“By HN' son of BNY son of 'D son of TM son of 'D, and he slaughtered and he charmed/spelled his captive uncle, O Gadḏaif [grant] mercy”.

- 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).
- ḏ** is previously attested in Safaitic (HIn, p. 411; NSID, p. 413) and Thamudic (Shatnawi 2003, p. 721). It has been vocalised as the Arabic *ʿAḏ* (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 *ʿasīr* “captive” or a verb *ʿusira* “to be taken as captive”, see the comments by Winnett and Harding (WH, p. 268).
- rwh** 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 ʿbslm bn šhr wḏbh fhlt wḏsr slm wḡnmt w ʿwr ḏ y ʿwr ḥsfīr*

“By ŠMT son of KHL son of ʿBD son of MLGN son of ʿBSLM 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-Anzi 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 common 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 *malḡān* “A man who sucks the teats of his camels, or of his sheep or goats, by reason of his avarice” (Lisān, *√mlḡ*)
- ʿbslm** it occurs in the Liḥyanite (CCSLP, p. 118) and Thamudic (HIn, p. 12), cf. *ʿbšlm* 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), Liḥyanite (CCSLP, p. 89) and in Minaean (PNMI, p. 127). It has been vocalised as *Šahr* and *Šāhir* (NSID, p. 299).
- Dšr** This divine name is well known in Safaitic (NSID, p. 54; Harahsheh 2010, p. 69).
- ḡnmt** “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 letters, the author of No. 13 did not complete the divine name. (Figures 19, 20)

**12.** *l mlk bn khl bn ʿbd bn mlgn bn ʿbslm bn šhr wḏbh wwgm l ʿbh*

“By MLK son of KHL son of ʿBD son of MLGN son of ʿBSLM 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).

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

**13.** *l ʿndf bn wškt bn ʿbd bn mlgn wḏbh fhl slm wḏšr slm w ʿwr m ʿwr hsfr*

“ʿNDF son of WŠKT son of ʿBD 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”.

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

**Wškt** is attested in Safaitic (HIn, p. 643; 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 (*mu ʿawwir*) active participle.

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

**14.** *l ḡt bn ydʿ bn ʿtgt wḏbh fhlt ḡnmt*

“By ḠT son of YDʿ son of ʿTGT, and he slaughtered, O Lāt [grant] booty”.

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

**Ydʿ** is previously recorded in Safaitic (HIn, p. 663; NSID, p. 420), Thamudic (Shatnawi 2003, p. 756) and in Qatabanian (PNQI, p. 273). See dissection in (NSID, p. 108).

‘**tgt**’ occurs in Safaitic inscriptions (HIn, p. 406), it has been interpreted as ‘*Uthgat*’ (CIS V, p. 6).

**15. *l zlm bn yhbt wdbḥ fhlt ḡnmt***

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

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

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

**16. *l ḥddn bn khl bn ḥddn wdbḥ fhlt slm wḡnmt***

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

**Hddn** 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 *Ḥadidān* (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 ‘bd bn wdd’l bn qḥṣ wdbḥ fhlt slm***

“By ‘**BD**’ son of **WDD’L** son of **QḤṢ**, and he slaughtered, O Lāt [grant] peace”.

**Wdd’l** This theophoric name is attested in Safaitic inscriptions (HIn, p. 637), *Wudd’il*, *Wadd’il* (Hazim 1986, p. 130).

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

**18. *l ‘bslm bn nšl wdbḥ fhlt slm***

“By ‘**BSLM**’ son of **NŠL**, and he slaughtered, O Lāt [grant] peace”.

**Nšl** (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 ‘bd wbn y hstr wdbḥ fhlt wḡsr slm***

“By **WŠKT** son of ‘**BD**’, and he build this shelter, and he slaughtered, O Lāt and Dū-šarā [grant] peace”.

**bn y** “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 'bd bn wdd' l bn qhš wdbḥ*

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

**21.** *l 'd'n bn 'd'n bn lṭ bn 'bslm bn mlg n wdbḥ fhlt wdšr slm*

“By ‘D’N son of ‘D’N son of LṬ 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).

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

**22.** *l 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 'bd bn wškt bn 'bd bn mlg n wdbḥ fhlt wdšr ḡnmt*

“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 *ḡbḥ* (Figures 29, 30).

**24.** *l 'qrb bn ḥddn bn khl wdbḥ fhlt slm wḡnmt w 'wr ḡ y 'wr ḥsfr*

“By ‘QRB son of ḤDDN 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 bkr bn 'smnt bn ḡt bn slm wdbḥ*

“By BKR son of ‘SMNT son of ḠṬ 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 *bkrw* (PNNR, p. 16), Palmyrene *bkrw*, *bkry* (PAT, p. 431) and Arabic *Bakr* (CIK II, p. 222).

**'smnt** 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).

**Slm** is well known in Safaitic inscriptions (HIn, p. 325; NSID, p. 411; Abbadi 2006, No. 49; Al-Haishan 2006, p. 154; Harahsheh 2010, p. 289), cf. *Salīm*, *Sālīm*, and *Salm* (CIK II, pp. 503, 507, and 508).

26. *l ḥddn bn khl bn ḥddn wwgm 'l khl w'l zmhr w'l kd w'l nšl w'l 'dnt*

“By ḤDDN son of KHL son of ḤDDN, 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).

**Kd** occurs in Safaitic inscriptions (HIn, p. 496). Cf. Arabic *Kaud* (CIK II, p. 370).

**'dnt** 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 qhš bn rfd bn 'hyd bn šr bn qnt bn whb wdbḥ wr'y fhlt wdšr slm wgnmt whll whlt 'wr mn 'wr hsf*

“By RFD son of QHŠ son of RFD son of 'HYD 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 *Rifd* (CIK II, pp. 483, 484 and 488).

**'hyd** occurs in Safaitic inscriptions (HIn, p. 29), it has been pronounced as *'Uḥayyid* (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 *Šaur* (WH, p. 585) and *Šar* (Al-Anzi 2006, p. 39).

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

## Index

'bslm bn šhr 11, 12

'bslm bn nšl 18

'bslm bn mlgm 21

'hyd bn šr 27

'd'n bn 'd'n 21

'd'n bn lt 21

'dnt 26

'smnt bn g̃t 25

'ndf bn wškt 13

'n'm 7

'kzm bn l'tmn 6

bkr bn 'smnt 25

bnt 3, 4, 5

bnt bn gn'l 5

bny bn 'd 10

bhš bn grm'l 7

tm bn 'kzm 6

tm bn 'd 10

grm'l bn 'n'm 7

grm'l bn gn'l 4

grm'l bn nšr'l 1

gn'l bn bnt 4, 5

ḥddn 16, 26

ḥddn bn khl 16, 24, 26

rdf bn 'hyd 27

rdf bn qhš 27

zmhr 26

zhrn 8

zhrn bn m'n 8

s'r 2

slm 25

šhtr 9

šr bn qnt 27

šmt bn khl 11

šhr 11, 12

ḏb' bn mlk 2

zlm bn yhbt 15

'bd 19

'bd bn mlgm 11, 12, 13, 23

'bd bn wdd'l 17, 20

'bd bn wškt 23

'tgt 14

'dl bn mlk 22

'd 10

'd bn tm 10

'qrb bn grm'l 1

'qrb bn ḥddn 24

'ml bn 'dl 22

g̃t bn slm 25

g̃t bn yd' 14

qhš 17, 20

qhš bn rdf 27

qnt bn whb 27

kd 26

kh 24, 26

kh bn ḥddn 16, 26

kh bn 'bd 11, 12

lt bn 'bslm 21

l'tmn 6

m'n bn zhrn 8

m'n bn hn' 9  
 mlg n 13, 21, 23  
 mlg n bn 'bslm 11, 12  
 mlk 22  
 mlk bn s'r 2  
 mlk bn khl 12

nšl 18, 26  
 nšr'l 1

hn' bn bny 10  
 hn' bn šhtr 9  
 hn' bn m'n 9  
 wdd'l bn qhš 17, 20  
 wškt bn 'bd 13, 19, 23  
 whb 27

yd' bn 'tgt 14  
 yhbt 15

### Glossary

'b-h 12  
 'h-h 7  
 'sr 10

b's 6  
 bny 19

hll 27

hrš 5, 10

dd-h 10

ḏ 11, 24  
 dbh 1, 2, 5, 6, 7, 8, 9, 10, 11, 12, 13,  
 14, 15, 16, 17, 18, 19, 20, 21, 23,  
 24, 25, 27

r'y 2, 27  
 rwḥ 10

str 19  
 sfr 11, 13, 24, 27  
 slm 1, 2, 5, 6, 8, 9, 11, 13, 16, 17, 18,  
 19, 21, 24, 27

ḏ'n 2

'l 7, 12, 26  
 'wr<sub>1</sub> ('awar) 1  
 'wr<sub>2</sub> ('awwir) 11, 13, 24, 27  
 'wr<sub>3</sub> ('awwar) 13, 27

ḡnmt 11, 14, 15, 16, 23, 24, 27

f *passim*

qbl 5

l<sub>1</sub> *passim*  
 l<sub>2</sub> (*li*) 1, 6, 7, 9  
 l-ḏ 1

m<sub>1</sub> (*min*) 6  
 m<sub>2</sub> (*man*) 13  
 mn 27  
 mgdt 2, 9  
 wgm 12, 26  
 wqyt 6  
 wlh 7  
 y'wr 11, 24

### Deity

dšr 11, 13, 19, 21, 23, 27  
 gddf 1, 6, 7, 9  
 f-h- gddf 2, 5, 8, 10

f-h-lt 2, 5, 6, 9, 11, 14, 15, 16, 17, 18,  
 19, 21, 23, 24, 27  
 w-h-lt 1, 27  
 f-h-l(h/t) 13

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## Figures



Figure 1

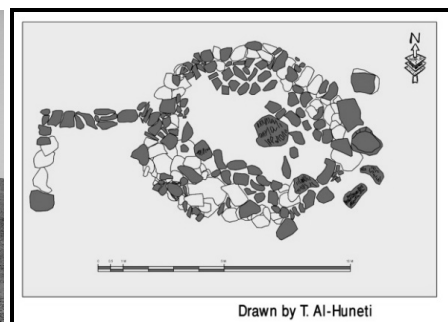


Figure 2



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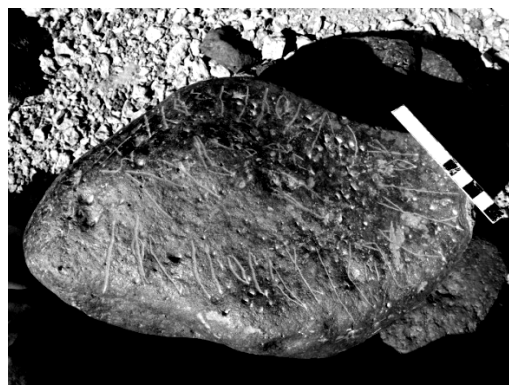


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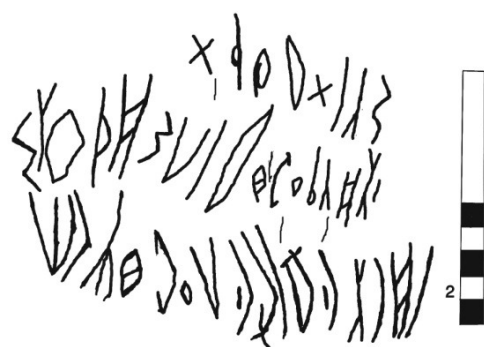


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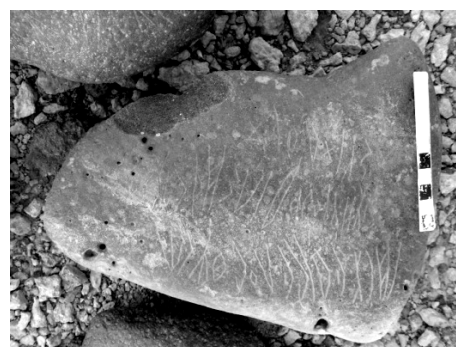


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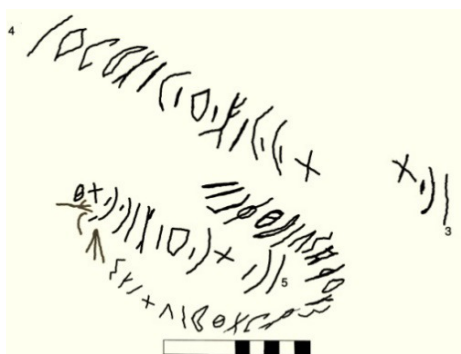


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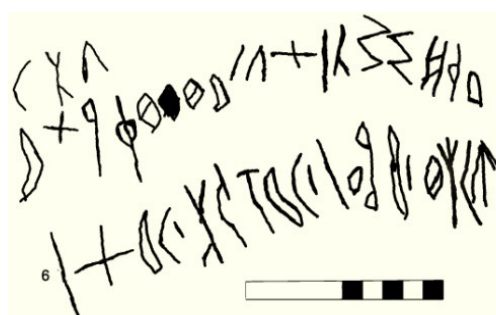


Figure 9



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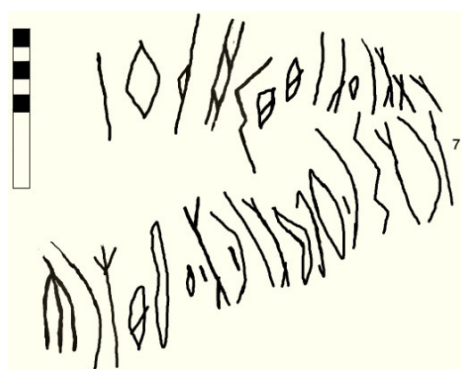


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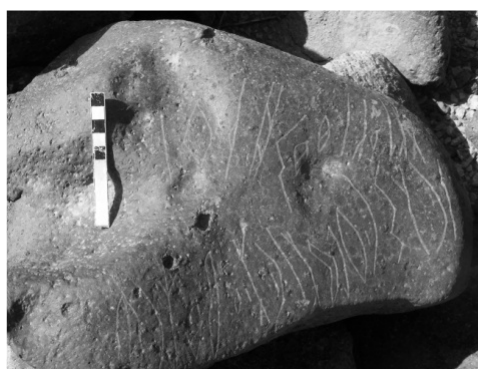


Figure 12





Figure 13



Figure 14

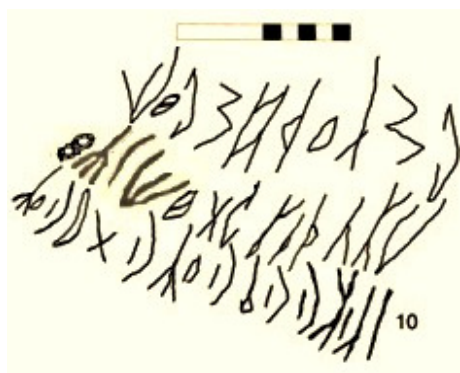


Figure 15



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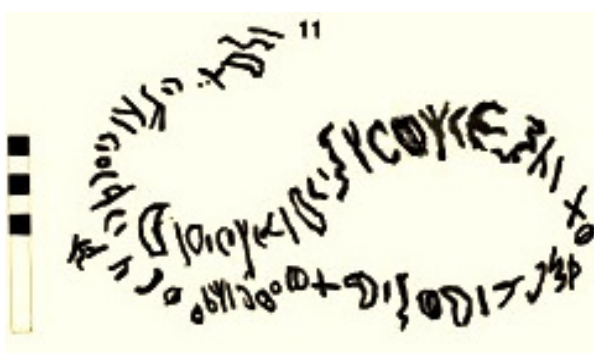


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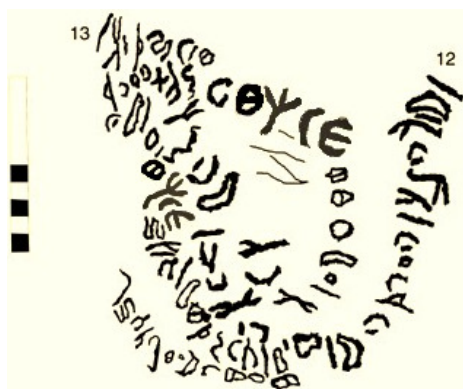


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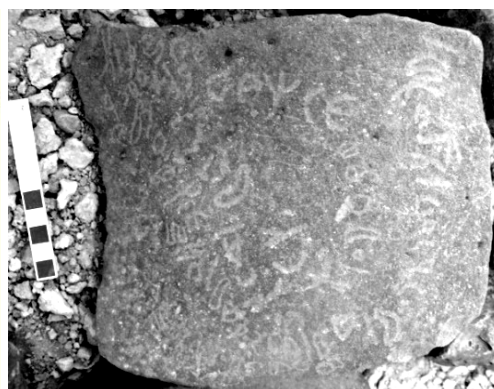


Figure 20



Figure 21



Figure 22

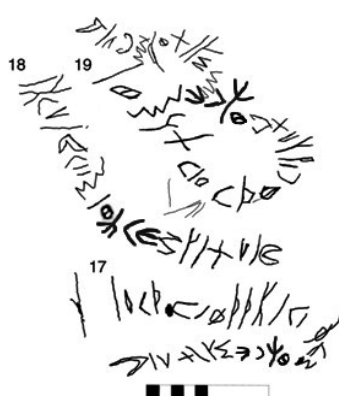


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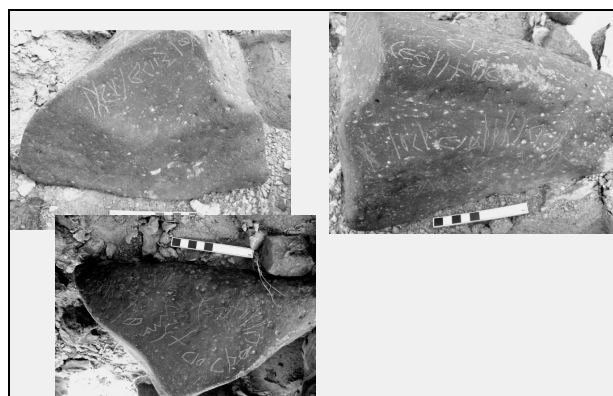


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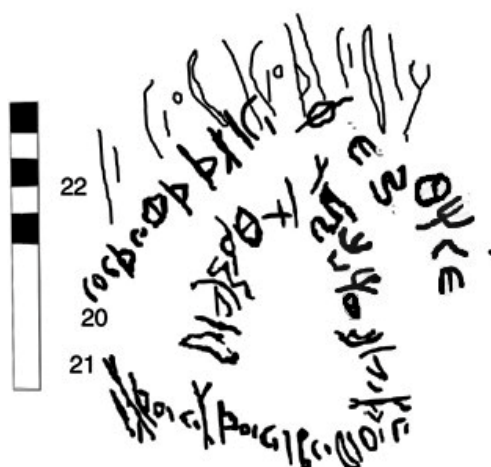


Figure 25



Figure 26



Figure 27



Figure 28





Figure 29



Figure 30



Figure 31



Figure 32