NEW ANCIENT NORTH ARABIAN INSCRIPTIONS FROM ĠADĪR AL-AḤMAR IN AL-ṢAFĀWĪ REGION, NORTHEASTERN JORDANIAN BADIYA

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This essay is an analytical study of sixteen new Ancient North Arabian inscriptions collected by the author during an epigraphical survey in 2010 in the area of Ġadīr Al-Aḥmar in Al-Ṣafāwī Region Northeast Jordan. On the grounds of the shape of script and the language, these inscriptions are classified as Safaitic. The script was known in the region to the south and southeast of Damascus (including north and northeast of Jordan) and in north and northwest Saudi Arabia.

The goal of this analysis is to study the inscriptions, the semantics and morphology of the words and the proper nouns contained therein. Furthermore, the paper also identifies certain new vocabulary items, such as four personal names mentioned for the first time in the corpus of the Safaitic inscriptions.

Key words: Ancient North Arabia, Jordan, basinscriptions, Safaitic, Ġadīr Al-Aḥmar.

Introduction

Ġadīr Al-Aḥmar is a site located approximately 20 kms to the east of Al-Ṣafāwī town on the highway road to Baghdad. The site is located at the latitude and longitude coordinates 32° $07´$ $54´´$.5232 north and 37° $21´$ $53´´$.1157 east.

Many Safaitic inscriptions are carved on basalt stone surfaces, and spread on both sides of a valley called al-ᶜAwsajī in al-Safāwī region. Our inscriptions, the subject of this study, were collected from Ġadīr al-Aḥmar which is a branch of the valley. The scholars agree on dating the Safaitic inscriptions from the 1st century BC to the 4th century AD.

The tribally organised people who produced these inscriptions adapted the Ancient South Arabian script (known in Arabic as *al-musnad*). This fact reinforced the idea that the old North Arabian tribes emigrated from South Arabia to the North.

Although these tribes living in Al-Ḥarrah are considered to have been pastoral-ists, they were literate and left inscriptions such as these. This underlines the fact that they had been a sedentarised people before coming to this area.

Stone 1
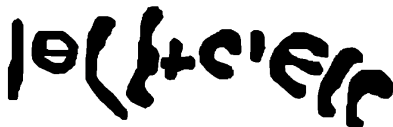
Inscription No. 1

Transcription: l wrdt bn ḥrb.
Translation: By Wrdt son of Ḥrb.
Wrdt: p.n. m. unrecorded previously in this form either in Safaitic or in other Semitic inscriptions. The name occurred in Safaitic in the forms *wrd*, *wrdn* and *wrd'l* (Harding 1971, p. 640), *wrd* in Thamudic (Branden 1950, p. 528), and *wrd* in Sabaic (CIH 204/4). In Arabic ورد / *ward* is the lion (Ibn Durayd 1991, p. 279).
Ḥrb: p.n. m. frequently attested in Safaitic, Thamudic, Liḥyanite, Sabaic, Minaean and in Qatabanian (Ababneh 2005, Nos 88, 98, 379; Rawan 2013, Nos 102, 107, 286; Hayajneh 1998, p. 118; Abū al-Ḥasan 1997, p. 428). It is the equivalent of the Arabic حرب / *ḥarb* 'war'; name derived from the root *ḥrb* 'to fight' (Ibn Durayd 1991, p. 75).

Stone 2

This stone contains three inscriptions (Nos 2, 3, 4).
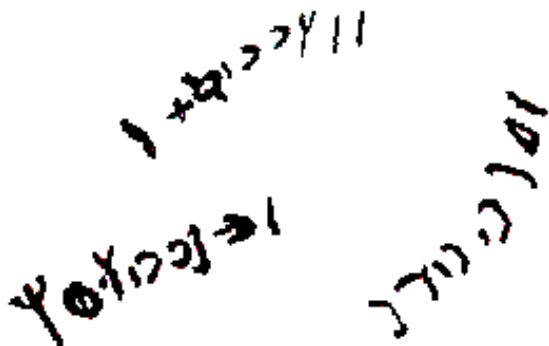
Inscription No. 2

Transcription: lḥrb bn hᶜwḏ.
Translation: By Ḥrb son of Hᶜwḏ.
Ḥrb: see inscription No. 1 above.
Hᶜwḏ: p.n. m. consists of the definite article *h* and the name *ᶜwḏ*, this form of personal
    name being assimilated regularly in Safaitic (Harding 1971, p. 618; Ababneh
    2005, Nos 56, 206, 708). The parallel form *hᶜḏ* is attested in Minaean (al-Said
    1995, p. 172).
    The Safaitic inscriptions recorded relevant forms such as *ᶜwḏ* (al-Theeb 2000a,
p. 122; Maani 2011, p. 160), *ᶜwḏn* (Rawan 2013, Nos 214, 334), in addition to the
form *ᶜḏ* that was mentioned in Safaitic, Thamudic and in Lihyanite (Jamme 1967, p.
92; Harding 1971, p. 411). Ancient South Arabian inscriptions show a parallel form
ᶜwḏᵐ in Sabaic (Byn M1/ 1 in CSAI[1]) and in Ḥaḍramitic (Jamme 1963, No. 962/1).

Inscription No. 3

Transcription: l lhb bn qtl.
Translation: By Lhb son of Qtl.
Lhb: p.n. m. attested in Safaitic (Harding 1971, p. 521; Ababneh 2005, No. 345), and
    Lhbt (Ababneh 2005, Nos 537, 706), and in Thamudic *faᶜlān* form (Branden
    1950, p. 533). It is equivalent to the Arabic name لَهَب / *Lahab* 'flame, blaze'
    (Ibn Durayd 1991, p. 491).
Qtl: p.n. m. frequently attested in Safaitic (Harding 1971, p. 476; Ababneh 2005, Nos
    481, 1126; Rawan 2013, No. 84), in contrast, it rarely appeared in Thamudic; it
    has one evidence (Winnett and Reed 1973, p. 92); name derived from the root
    q-t-l of the verb and noun ('killed, homicidal, murderous'), frequently found
    in Ancient North Arabian inscriptions and in Classical Arabic (Ibn Manẓūr
    2003: *qtl*).

Inscription No. 4

Transcription: l ǧrbn bn sr.
Translation: By Ǧrbn son of Sr.
Ǧrbn: p.n. m. frequently attested in Safaitic (Winnett – Harding 1978, No. 219[2]; Abab-
    neh 2005, No. 139). It could be vocalised as *ǧarbān* 'mangy, scabby', another
    relevant form *Ǧrbb* (CIS 4816) could be treated as a derivation of the same root.
    The identical pattern *Ǧrbn* is attested in Early Sabaic inscriptions (RES 4640),

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[1] CSAI: Corpus of South Arabian Inscriptions = http://csai.humnet.unipi.it/csai/html/
[2] The inscription was read by the authors as: l *gr bn* bnṣrḥn bn rkb bn mḍr w…. . But the
correct reading as it is shown in the inscription is: l *grbn* bn ṣrḥn bn rkb bn mḍr w….

and there are pieces of evidence of the form *Ǧrbyn* as a personal name in Qata-
banian, and as clan/family name in Sabaean (Abdallah 1975, p. 39), it has also
been recorded as a second name in Ḥaḍrami inscription (Frantsouzoff 1995,
p. 18). Further connected indications are in the Minaean inscriptions which
show *ḏ-ǧrb* as a theonym (Avanzini 1995, p. 103–104) and as a god epithet
(Arbach–Schiettecatte 2006, pp. 24, 49).

Sr: p.n. m. well known in Safaitic and Thamudic (Harding 1971, p. 315; Ababneh
2005, Nos 82, 139, 290; Rawan 2013, Nos 105, 212, 221; Branden 1950, p.
539), and in Liḥyanite (Abū al-Ḥasan 2002, No. 269). It is equivalent to the
Arabic name سور / *Sūr* (Ibn Durayd 1991, p. 293).

The hollow -*w*- swr (Clark 1980, No. 372) could be considered as a various
spelling of the name *sr* in Safaitic. In Sabaic it occurs as a second position in the
compound name *ṣdq*/ *s¹r* (RES 3088).

Stone 3

Inscription No. 5

Transcription: l ṣb bn mrbḫ.
Translation: By Ṣb son of Mrbḫ.
Ṣb: p.n. m. frequently attested in Safaitic (Harding 1971, p. 365), and in Thamudic
(al-Said 2004, No. 6), and in Ḥaḍramitic (Jamme 1963, No. Ja 982/2). It is
equivalent to the Arabic name صَبّ / ṣabb 'full of love' (Ibn Durayd 1991, p.
423).
Mrbḫ: p.n. m. It is derived from the root *r-b-ḫ* in the form *mfᶜl* 'gainful'. It is attested
in Safaitic (Harding 1971, p. 537). The form *rbḫ* is recorded in Thamudic
(Jamme 1967, p. 94), in Liḥyanite (Abū al-Ḥasan 1997, p. 429), and in Qata-
banian (Hayajneh 1998, p. 146), *rbḫᵐ* in Sabaic (Tairan 1992, p. 123) and in
Qatabanian (Hayajneh 1998, p. 147). The compound personal name *rbḫᶜll* is
mentioned in the Minaean inscriptions (Arbach–Schiettecatte–al-Hādī 2008,
p. 83).

Stone 4
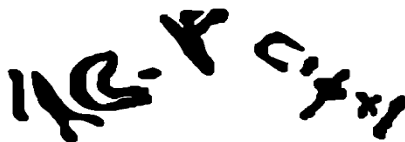
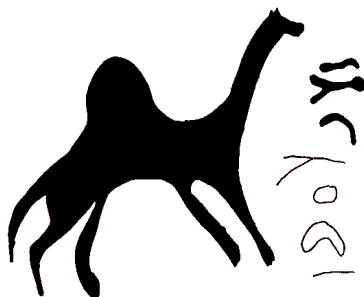*Inscription No. 6*

Transcription: l hmᶜḏ bn qtl.
Translation: By Hmᶜḏ son of Qtl.
Hmᶜḏ: p.n. m. attested in Safaitic (Harding 1971, p. 624; Ababneh 2005, No. 605).
    The name consists of two elements: the definite article *h-* and the name *mᶜḏ*
    which is equivalent to the Arabic name معاذ / *Muᶜāḏ*. It is mentioned as *Mᶜḏ* in
    Safaitic (Ababneh 2005, No. 286), Thamudic and in Lihyanite (Harding 1971,
    p. 553).
qtl: see inscription No. 3 above.

Stone 5
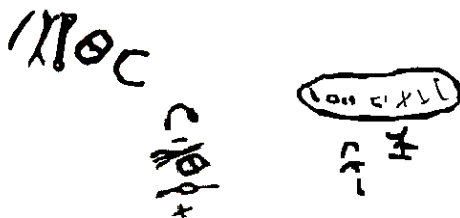

Inscription No. 7

Transcription: l ṣb hǧml.
Translation: This camel is for Ṣb.
Ṣb: see inscription No. 5.
hǧml: n. s. m. frequently attested in Safaitic and in Ancient North Arabian inscriptions
    (Corbett 2010, p. 427).

Stone 6

This stone contains two inscriptions (Nos 8, 9).

Inscription No. 8

Transcription: l ʼṯwb bn ḏwqt.
Translation: By ʼṯwb son of Ḏwqt.
ʼṯwb: p.n. m. well known in Safaitic (Harding 1971, p. 21) and Thamudic (Branden 1956, p. 175), the name is in *afʿal* form from the root *ṯ-w-b* 'revert'. It is attested as *ṯwb* in Sabaic (Jamme 1956, No. Ja 467/1) and in Qatabanian (Hayajneh 1998, p. 288). The theophoric compound form *ṯblh* is mentioned in Liḥyanite (Abū al-Ḥasan 1997, No. 119; 2002, No. 234), and *ṯbʼl* in Sabaic (Tairan 1992, p. 90).
Ḏwqt: p.n. m. it is derived from the hollow root *ḏ-w-q* with a common meaning 'taste', in addition it has a sense of 'holding up the lance, and aiming by the bow at something' (al-Ḥimyarī 1999, p. 2315; al-Zabīdī 1994: *ḏwq*). The root occurred in Safaitic as a verb and can be interpreted in the light of the Arabic data as 'to die' (Sadaqah – Harahsheh 2005, p. 58). Another instance: *l ʼnḍt bn nms w nǧwt m blt w rʿyt ḏq l m[n] ʼhlk hmsfr* (CIS 1781)[3] could illuminate this view. Therefore this personal name has a sense of 'the death'. – It is hitherto unrecorded in Safaitic in this form, but it has been attested as *ḏwq* (Harding 1971, p. 260), *ḏq* in Thamudic (Branden 1956, p. 177), and *ḏq^m* in Qatabanian (Hayajneh 1998, p. 140).

Inscription No. 9

Transcription: lǧnn bn ḫzr.
Translation: By Ǧnn son of Ḫzr.
Ǧnn: p.n. m. attested in Safaitic (Harding 1971, p. 169; Ababneh 2005, Nos 216, 216a, 331; Rawan, No. 236) and Liḥyanite (Abū al-Ḥasan 2002, No. 321). Thamudic

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[3] For ʼnḍt son of Nms, and he escaped from disaster "blm", and the death "ḏq" affected the heart who destroyed "ʼhlk" the inscription "hmsṭr" with fright "rʼt".

inscriptions show the forms *ǧnnt* (al-Theeb 2000b, No. 76), *ǧnt* (Branden 1950, p. 525) and *ǧn* (Maani – Kareem 2001, No. 17), in Qatabanian *mǧnn^m* (Hayaj-neh 1998, p. 230).

Ḫzr: p.n. m. attested in Safaitic (Harding 1971, p. 220; Ababneh 2005, Nos 197, 707, 988). Thamudic inscriptions consist of this name (Maani and Kareem 2001, No. 12). It is the equivalent of the well-known Arabic personal name خازر / Ḫāzar 'narrow-eyed'.

Stone 7

Inscription No. 10

Transcription: l^ᶜd bn wṯq.
Translation: By ᶜd son of Wṯq.
ᶜd: p.n. m. frequently attested in Safaitic, Thamudic (Harding 1971, pp. 408–409; al-Theeb 2000b, No. 113; al-Said 2004, No. 2), as well as the form *ᶜdd* (Ababneh 2005, Nos 778, 779), the Minaean inscriptions contain both of *ᶜd* (Harding 1971, p. 409) and *ᶜdt* (al-Said 1995, p. 135), *ᶜyd^m* in Qatabanian (Hayajneh 1998, p. 205). It is also mentioned as a theophoric personal name *ᶜd'l* in Sabaic (Tairan 1992, p. 155) and in Minaean (al-Said 1995, p. 135).
Wṯq: p.n. m. attested in Safaitic (Harding 1971, p. 635). It is equivalent to the common Arabic personal name واثق / Wāṯiq 'confident'.

Stone 8

This stone contains two inscriptions (Nos 11, 12).

Inscription No. 11

Transcription: ltm bn mṭr ḏ'l mskt.
Translation: By Ṭm son of Mṭr of the tribe Mskt.
Ṭm: p.n. m. it is a common name in the pre-Islamic Arabic inscriptions. Harding
    (1971, p. 136) compared it with the Arabic *Tamm* 'be completed'. It could also
    be the equivalent of the Arabic *Taym* 'servant' (Ibn Manẓūr 2003: *tmm*).
Mṭr: p.n. m. the name is probably derived from the conditions surrounding a child's
    birth. It is well known in Safaitic (Harding 1971, p. 551; Rawan 2013, Nos
    128, 129, 245), and in Thamudic (al-Theeb 2000b, No. 94; King 1990, p. 549),
    mṭr and *bnmṭr* in Lihyanite (Abū al-Ḥasan 2002, Nos 200, 310), *mṭrw* and
    mṭyrw in Nabataean (Negev 1991, p. 43), and *mṭrn* in Sabaic (RES 4546/1).
    The name is equivalent to the Arabic name *Maṭar* 'rain' (Caskel 1966, p. 404).
ḏ'l: It is a pronominal adjective preceding names of tribes, clans or subtribes, which
    means 'of the tribe X'; it consists of the particle *ḏ* and the substantive noun *'l*
    'family, tribe'.
    It is well known in Safaitic (Macdonald 2004, p. 508; al-Theeb 2003, Nos 1, 2,
    26) and Thamudic (King 1990, Nos KJA 36, KJC 42, 647). For more discus-
    sion, see Maani–Sadaqah (2003, p. 644–645).
Mskt: a tribal name. It is a well-known tribe that appears in Safaitic inscriptions (see
    al-Rousan 1987, pp. 256–257).

Inscription No. 12

Transcription: ṯmny ḏ'l mskt.
Translation: Ṯmny of the tribe Mskt.
Ṯmny: p.n. m. from the root *ṯ-m-n* 'the eighth or precious, valuable'. This form is un-
    attested in Safaitic, but we find the form *mṯmn* (Ababneh 2005, Nos 931, 977).
    However, such ending *-y* is found in other Safaitic names such as *grmy*, *ḥny*
    (Ababneh 2005, Nos 19, 264), *wṯry* and *ᶜbdy* (Clark 1980, Nos 167, 734).
Mskt: see inscription No. 11 above.

Stone 9

Inscription No. 13

Transcription: ltm bn šᶜtm ḏ'l ḍf wÞyr fhlt slm.

Translation: By Tm son of Šᶜþm of the tribe -*f* and he returned back, Oh Allat (grant) peace.

Tm: see inscription No. 11 above.

Šᶜtm: p.n. m. attested in Safaitic (Harding 1971, p. 350; Rawan 2013, No. 324), in Minaean (al-Said 1995, p. 124), in Sabaic (Harding 1971, p. 350) and in Ḥaḍra-mitic (Pirenne 1975, Khor Rori 3/1). – This name is suffixed with -*m* which rarely occurred in Safaitic inscriptions, e.g. -*m* can be detected in names like *'blm* (CIS 4227, 4831), *'ḥym* (Winnett–Harding 1978, No. 3000), and *glhm* (Winnett–Harding 1978, Nos 2673, 2773). But the suffixation with -*m* is well known in Ancient South Arabian names such as *'s¹lbm*, *'s¹lmm*, *ṣlḥm* (see Ha-yajneh 1998, pp. 20, 70, 180). Furthermore, the same phenomenon can be ob-served in the traditional Arabic name such as *Zurqum*. Therefore, the Safaitic name, *šᶜþm*, could be compared with the traditional Arabic name *Šaᶜþam* (Ibn Durayd 1991, p. 349), the name is derived from the root which means 'become shaggy or untidy, or become defiled with dust' (al-Zabīdī 1994: *šᶜt*).

ḏ'l: see inscription No. 11 above.

Ḍf: It is a well-known tribal name in Safaitic (Harding 1969, p. 12; Winnett–Harding 1978, p. 627). It is one of the biggest Safaitic tribes in the Harra region south-east of Damascus (al-Rousan 1987, pp. 328–329). The inscriptions show the importance of this tribe that for a while lived together with other tribes such as the *ᶜwḍ* which played a decisive role in strengthening the Arab tribes' opposi-tion to the Nabataean kingdom. They forced the Nabataeans to fight against them (CIS 2446 in Macdonald 2000, p. 51; Sadaqah 2013, p. 146).

wÞyr: **w-**: conjunction 'and'. **Þyr**: v. pft. + suff 3p. s. m. from the root *Þyr* 'return, come' (Ibn Manẓūr 2003: *ṣyr*).

f-h-lt: ***f-***: conjunction 'and'. ***-h-***: It is used to express a vocative case in Safaitic in-scriptions. ***lt***: It is a well-known divine name in the North Arabian inscriptions.

slm: It is a common Semitic noun 'peace, welfare' (Beeston et al. 1982, p. 126; Hoftijzer–Jongeling 1995, pp. 1146–1152; al-Zabīdī 1994: *slm*). It is a part of invocation mood in Safaitic inscriptions denoting the peaceful manner that occurred, and to whom the good deeds are performed, i.e. asking *dšr* the safety (for their body and property) after conducting the raid. It can be pointed out also in Thamudic (al-Theeb 2002, No. 75).

Stone 10
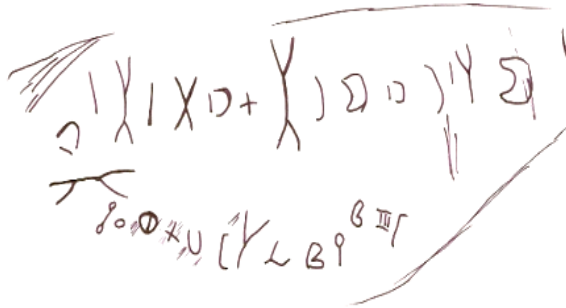
Inscription No. 14

Transcription: [l] mhr bn mr't bn ḫl'l bn 'ṯᶜ wtẓr hsmy mṭr.
Transcription: [By] Mhr son of Mr't son of Ḫl'l son of 'ṯᶜ, and he watched the sky
    for rain.

Mhr: p.n. m. attested in Safaitic (Ababneh 2005, No. 742) and in Thamudic (Branden
    1956, p. 47) in addition to feminine -*t* form ending (Branden 1956, p. 129), in
    Qatabanian (Hayajneh 1998, p. 241), in Minaean *ḏ-mhr* (RES 3849/2). It is
    attested in Liḥyahite with feminine -*h* ending *mhrh* (Abū al-Ḥasan 1997, No.
    5/1). It could be vocalised as *Mohr* 'pony'.

Mr't: p.n. m. attested in Safaitic (see: Ababneh 2005, Nos 121, 832), in Thamudic
    (Branden 1956, pp. 96, 109), in Nabataean (Negev 1991, p. 41). However, the
    feminine forms *mr't* is attested in Qatabanian (Hayajneh 1998, p. 231) and
    Minaean inscriptions (RES 2773), and *mrʾh* in Liḥyanite (Abū al-Ḥasan 1997,
    No. 50/1).

Ḫl'l: a composite p.n. m. Well known in Safaitic and in Thamudic inscriptions (Harding
    1971, p. 225; Rawan 2013, No. 108); it consists of two elements *ḫl* 'friend' +
    the name of the god *'l* (see Harahsheh 2001, No. 80).

'ṯᶜ: p.n. m. well known in Safaitic in the meaning 'deliver, rescue' (Harding 1971,
    p. 20; Ababneh 2005, Nos 420, 567, 850). The Arabic parallel name could be
    Aiṯaᶜ (Caskel 1966, p. 149), and corresponded to the Greek Ιθαης (Wuthnow
    1930, p. 58).

wtẓr: *w-*: it is a common conjunction in Semitic 'and'. *ṯẓr*: it is derived from *n-ẓ-r*
    'on the look-out for, watched for' (al-Zabīdī 1994: *nẓr*). This verb contains the
    dental nasal -*n-*. The frequent assimilation of -*n-* to the following consonant re-
    flects and confirms the weakness of this phoneme. Therefore, the studied verb
    here tends as: *wa-intaẓara*, *wa-ittaẓara*, *wa-taẓara*. It is well known in Safaitic
    inscriptions (Littmann 1943, p. 13; Ababneh 2005, No. 101).

hsmy: *h-*: definite article 'the'. *smy*: n. s. f. 'sky', common Semitic noun.

mṭr: see inscription No. 11 above.

Stone 11

Inscription No. 15

Transcription: l mnᶜt bn ᶜǧl ḏ'l ǧrm.

Translation: By Mnᶜt son of ᶜǧl of the tribe Ǧrm.

Mnᶜt: p.n. m. It is a masculine personal name with the feminine *-t* ending, from the root *m-n-ᶜ*, it means 'strong, keep from, fortify oneself, immune, invincible' (al-Zabīdī 1994: *mnᶜ*), therefore, it could be compared to the masculine tradition name *Manīᶜ* (Caskel 1966, p. 398). It is attested in Safaitic (Clark 1980, No. 80) and in Thamudic (King 1990, p. 551).

ᶜǧl: p.n. m. It is a masculine personal name from the root *ᶜ-ǧ-l* and attaches to *ᶜǧl* a personal name in Arabic (Caskel 1966, p. 353). It is very probable that the name has the meaning of 'calf' (al-Ḥimyarī 1999, vol. 7, p. 4379). This form *ᶜǧl* is mentioned in Safaitic (Winnett–Harding 1978, No. 2896), and in Thamudic (Branden 1956, No. Ph 266), *ᶜǧlᵐ* in Sabaic (Arbach 2002, p. 52), and in Qatabanian (Abdallah 1975, p. 76).

ḏ'l: see inscription No. 11 above.

Ǧrm: It is a Safaitic tribal name (Harding 1969, p. 8). It is also mentioned in Thamudic (Winnett–Reed 1970, No. 84) and in South Arabian inscriptions (Mikyash 1993, p. 38). The tribal form *Ǧrm'l* is also attested in Safaitic (Winnett–Harding 1978, p. 21).

Stone 12

Inscription No. 16

Transcription: l nšl'l bn wᶜd h-dmyt.

Translation: This picture is for Nšl'l son of Wᶜd.

Nšl'l: p.n. m. It is a theophoric personal name that consists of *nšl* and the divine ele-
ment *'l*. The name could be considered a nominal sentence. In view of this, the
first element could be compared to the Classical Arabic *al-našīl* 'thin, flimsy
sword' (al-Zabīdī 1994: *nšl*), or as a verbal sentence in perfect tense and com-
pared to *našalᵃ* 'extricated, get out, carry off' (al-Ḥimyarī 1999, vol. 10, p.
6603). Therefore, this name can be interpreted as 'the sword of God' or 'God
saved, extricated'. Thus, the name reflects God's ability to carry out good deed.
It is recorded in Safaitic inscriptions (Hazim 1986, p. 124), and also attested as
a personal name *nšl* in Safaitic, Thamudic, Sabaean, Liḥyanite and Nabataean
(Sadaqah – Harahsheh 2005, No. 5; Ababneh 2005, Nos 72, 185, 917).

Wᶜd: p.n. m. It is a masculine personal name from the root *w-ᶜ-d*. It is possible to
equate it with the Classical Arabic noun *wāᶜid* 'good omen promise' (al-Ḥimyarī
1999, vol. 11, p. 7218). It is attested in Safaitic (Winnett – Harding 1978, No.
1469) and in Thamudic (King 1990, p. 562; al-Theeb 2000a, No. 81).

h-dmyt: n. m. It is a feminine noun preceded by the definite article *-h*, from the root
d-m-w/y. It has many evidences in Safaitic (Ababneh 2005, No. 2). It can be
compared to *dumyat* 'statue, picture' in Classical Arabic (al-Ḥimyarī 1999,
vol. 4, p. 2154).

Conclusion

The majority of Safaitic inscriptions and rock drawings are found in the volcanic basalt region called Al-Ḥarrah in northeastern Jordan. Archaeologists have found inscriptions recording pastoral activities such as grazing camels, goats and sheep and relate that they migrated or encamped or spent the spring or winter in a particular place.

This study aimed to publish sixteen new Ancient North Arabian inscriptions written in the so-called Safaitic script which had been explored by the author through a fieldwork survey in northeast Badiya of Jordan during the year 2010. These and other texts are often found in association with cairns which were sometimes built over graves.

The inscriptions present scenes of Safaitic everyday life and they yield precious information about linguistic phenomena and the variant forms of the Safaitic script. The vocabularies in the inscriptions were compared with their parallels in other old North Arabian inscriptions (such as Thamudic and Liḥyanite) as well as in South Arabian ones (such as Sabaic, Minaean and Qatabanian).

The study recorded some common personal names, nouns, tribes, verbs and prepositions, in addition to some new proper personal names like *wrdt*, *ḏwqt*, and *ṯmny*, and one new theophoric compound personal name *nšl'l*.

Abbreviations

ADAJ *Annual of the Department of Antiquities of Jordan*.
CIH   *Corpus Inscriptionum Semiticarum*. 1889–1932.
CIS   *Corpus Inscriptionum Semiticarum*. 1951.
CSAI http://csai.humnet.unipi.it/csai/html/
RES   *Répertoire d'Epigraphie Semitique publié la Commission du Corpus Inscriptionum Semiti-carum*.

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Photos

Stone 1, inscription No. 1

Stone 2, inscriptions Nos 2, 3, 4

Stone 3, inscription No. 5

Stone 4, inscription No. 6

Stone 5, inscription No. 7

Stone 6, inscriptions Nos 8, 9

Stone 7, inscription No. 10

Stone 8, inscriptions Nos 11, 12

Stone 9, inscription No. 13

Stone 10, inscription No. 14

Stone 11, inscription No. 15

Stone 12, inscription No. 16