

NABATAEAN AGRICULTURAL TERMINOLOGY

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This research is an analytical study of the agricultural terms that occur on Nabataean inscriptions. It is an attempt to explore their linguistic derivation, meanings and indications seeking to reach a better understanding of the Nabataean agricultural system and activities. We will also try to compare these terms to their parallels in other Semitic languages and dialects.

Key words: Nabataean inscriptions, Semitic inscriptions, Nabataean agriculture, agricultural terms, Nabataean society.

Introduction

Nabataean inscriptions, extended over a vast area of Transjordan, the Negev, the Sinai Peninsula, southern Syria and northwestern Arabia, provide ample information on economic, legal, social and daily life of the Nabataeans. Thus, the Nabataean agricultural terms and expressions, surfacing in many inscriptions of different types, reveal many aspects of the agricultural activities known in the Nabataean society. Especially the contracts of sales of palm trees from the Dead Sea region are of interest, but the funerary, dedicatory and constructive inscriptions also yield additional data on agricultural terms.

Notes on Nabataean Agriculture

Agricultural activities were a major resource for Nabataeans to meet the food requirements of the population of the kingdom. Nabataeans exploited the fertile land, mainly of Edom and Moab, in their agricultural activities (Glueck 1965, pp. 197–198). The

true development of Nabataean agriculture began during the rule of Aretas IV (9 B.C. – 40 A.D.) and intensified through the last decades of the 1st century B.C. (Bowersock 1983, pp. 385–388; Negev 1986, pp. 45–46).

Due to the semi-arid nature of the area occupied by the Nabataeans, they adapted special techniques to their agricultural activities. Archaeological investigations reveal extensive water management and agricultural productions in and around the ancient city of Petra. Nabataeans built water channels to collect the rainfall and store it in cisterns and dams carved inside the rocks for drinking and for agricultural purposes. Diodorus (see Siculus–Oldfather 1935, p. 94) noted: “As the earth in some places is clayey and in others is of soft stone, they make great excavations in it, the mouths of which they make very small, but by constantly increasing the width as they dig deeper, they finally make them of such size that each side has a length of about 100 feet. After filling these reservoirs with rain water, they close the openings, making them even with the rest of the ground, and they leave signs that are known to themselves but are unrecognisable to others”.

A variety of water engineering systems and water supplies provided by the various dams, water tanks, wells and canals had been cut on the rocks in Petra and in Beida Sites (al-Hamoury 2002, p. 20). Nabataeans used a developed hydraulic water system; archaeological evidence shows that they were experts in water harvesting (Farajat 2008, p. 9).

Nabataeans grew mainly wheat, field crops, olives, grapes and palm trees. Their agricultural productions were not only to meet the demands of their own consumption, but also for trading purposes.

Olive and grape refineries were found in different sites around Petra, Beida and Khirbet al-Dharrah where Nabataean peasants used to live near the water resources (Gluck 1965, pp. 197–198).

Nabataean Agricultural Terms

’*yn* ‘Trees, Palm Trees’

This term has been noted in the Nabataean contracts of palm trees land sales from Nahal Hever; ’*yn*: plur. abst. ‘Trees’; e.g. Yadin et al. (2002, p. 208, No. 2⁶):

w ’yn klh w^c s{y}h rtybh wybyšh

all types of trees (or palm trees) and wood (or trees), wet and dry

Yadin (2002, p. 208, No. 2⁶) translated it as trees or palm trees. It could be compared with the Akkadian *allānum* ‘tree’ (Gelb 1957, p. 39), or with the Arabic اللين / *l-layen* meaning ‘palm tree’ (Ibn Manzūr 2003, Vol. 8, p. 180). The term has also been noted in JA. in the form ’*yn*[*y*]: pl. cnst. ‘Trees’ (Hoftijzer–Jongeling 1995, p. 46).

'kry 'farmer, plowman'

'kry is the equivalent of the Akkadian *ikkaru* 'farmer, plowman' (Kaufman 1974, p. 58). We may also compare it to the Arabic الكرو *al-karū* and its plural form أكرياء *akryā*; names derived from the root كَرِيَ *karaya* 'to rent, lease' (see Ibn Manẓūr 2003, Vol. 9, p. 650).

In Nabataean, the term has been noted in identical contexts on contracts of palm trees land sales from the Dead Sea region; 'kry sing. abst. (see Yardeni 2000, 271¹⁶; 280³⁷; 284^{15,41}). The term has also been noted in OffAr. as 'kr meaning 'farmer' (see Hoftijzer–Jongeling 1995, Vol. 1, p. 53); e.g. Yardeni (2000, p. 280³⁷):

kdn hplqt 'by^cdn d'^cl gnt' d' ḥlq mr '{n}' 'kry lšnt' kwt bh s'y^cšrh

Accordingly, this (same) *'by^cdn* has apportioned what is owed from (this) plantation, the share of our lord, the leasing (tax) for a year, as well, in its amount of Se'ah, ten.

The clause *ḥlq mr '{n}' 'kry lšnt'*, in the above example, is probably related to certain land tax payable annually to the king for the production of the palm trees. Cotton (1997, pp. 255–265) thinks that this clause seems to be an individual contract between the king and the new possessor of the land.

All the Nabataean texts contain such a clause, the amount of this 'kry is ten *s'yⁿ*. This could refer to the so-called tithe, i.e. one-tenth of one's income. The tithe was practised in the Ancient Near East; literature provides scant evidence for the practice of tithing and the collection of tithes (Jagersma 1981, pp. 116–128). None of the extant laws of the Ancient Near East deal with tithing, though other secondary documents show that it was practised. In the Bible, Mosaic Law required that the Israelites give one-tenth of the produce of their land and livestock, the tithe, to support the Levitical priesthood (Leviticus 27: 30–33).

'r^c 'Field, Land'

The term is of Akkadian origin, it is the equivalent of *arrā'u* (Hoftijzer–Jongeling 1995, p. 110) and of *ersutu* (Gelb 1957, p. 66). It has been mentioned in Nabataean inscriptions as 'r^cn: plur. abst. (Yardeni 2000, p. 271²¹); 'r^c: sing. cstr. (Yardeni 2000, p. 279⁸); 'r^c: sing. emph. (Yardeni 2000, p. 296⁸; CIS II 964³); e.g. Yadin et al. (2002, p. 178, No. 1²¹):

whrp w^cllh w'r^cn wkrmyn

and dates (or crops) and harvest and land parcels and vineyards

This term has also been noted in Ph.: 'r^s sing. cstr. (RES 287³; 288²), 'r^st plur. abs. (KAI 14¹⁹); in Pun.: 'r^s (KAI 121¹), plur. abs. (KAI 141¹); ['r^s 't (KAI 161^{9f}); in Mo.: 'r^s sing. abst. (KAI 181^{29,31}), 'r^s sing. cstr. (KAI 181¹⁰); in OldAr.: sing. abs. 'rq (KAI 222 A 26); 'rq' sing. emph. (KAI 216⁴); in OffAr.: 'rq sing. abs. (Cowley 1967, 8^{3,8}), 'rq' sing. emph. (CIS II 1¹, 2², 3²), 'r^c: sing. cstr. (Segal 1983, No. 3⁵), sing. emph. (Cowley 1967, pp. 5⁶, 16⁶), 'rqt: plur. cstr. (Delaporte 1912,

No. 77), *'rqt'*: plur. emph. (Drive 1957, 12⁶); in JAr. *'r^ch*: sing. emph. (Fitzmyer–Harrington 1978, A 22⁵) and in Palm. *'r^c* (Cantineau 1936, p. 271⁷).

b'rw 'wells, cisterns'

The term has been noted only in one Nabataean inscription (CIS II 350) in the form *b'rw*: plur. cstr. means 'wells, cisterns':

wbty' dy bhn wgn'y' wgn't smk' wb'rw't my'
and the rooms within it and the gardens and the *Triclinium*-garden and the wells of water.

The term has also been mentioned in Pun. and in OffAr. as sing. abs. *b'r* (Hof-tijzer–Jongeling 1995, p. 141). It is the equivalent of the Akkadian *būrtu* (CAD Vol. 2, p. 335) and the Syriac *bi'rē* (Healey 1993, p. 240). We can also compare it to Hebrew בְּאֵר *bi'ar* 'wells, cisterns' and the Arabic بئر *bi'r* 'well, cistern'.

jb' 'Cistern'

jb' is sing. emph. attested only in one example in Nabataean (RES 1432¹):

'lh šryh' z^cyr' wjb' dy^c bd' šlh
this is the small tomb and the well which *'šlh* made

It is the equivalent of the Arabic جُب *Jub* 'water tank for storing water in building or underground reservoir for rainwater' (Ibn Manzūr 2003, Vol. 2, p. 11), and the Syr. *Jubā* (Cantineau 1931–1932, p. 76). The term has also been attested in Palm.: *jb'* (RES 1432¹).

tmr 'date palm'

This term is the equivalent of Arabic تمر *tamr* and Hebrew תְּמָר 'date palm'. It has been mentioned in Nabataean contracts of palm trees land sales; *tmry'*: sing. emph. (Yardeni 2000, p. 265, l. 14; 2013, p. 285, l. 23), *tmryn*: plur. abs. (Yardeni 2000, p. 279, l. 26).

The term has also been mentioned in Hebrew; *tmryn*: plur. abs. (Naveh 1978, 49⁵), in OffAr. *tmrn*: plur. abs. (Delaporte 1912, Nos 46¹, 72²) *tmry'* plur. emph. (Cowley 1967, p. 81) and in JAr. *tmr'*: sing. emph. (Milik 1968, p. 101, l. 4); e.g. Yadin et al. (2002, p. 210, No. 2²⁶):

wtmryn wsq[myn w'y]ln [k]lh
and dates and sycamores, and all types of [tr]ees

zr^c 'to sow, to plant'

The verb *zr^c* is of Akkadian origin; *zarū* 'to sow' (CAD Vol. 21, p. 70). It is the equivalent of Arabic زَرَعَ *zara'a* and Hebrew זָרַע and means 'to sow, to plant'. *zr^c*

has been attested in Nabataean in the form *zr^c*: part. act. ‘sower, farmer’, and in the form *zr^c*: sing. emph. ‘the sower’; e.g. Yardeni (2000, p. 296, l. 6):

'hw'zr^c w^cml w^cly yhw^cml'wzr^c

I will be sower and worker and it will be on my charge the Sow and the Work.

The term has been noted in OldAr. *yzr^c*: impf. 3p.s.m. (KAI 222A 36), *lizr^c*: prep.+qal. pf. 3p.s.m.; *zr^ch*: sing.+suff. 3p.s.m., in OffAr. *tzr^cnh*: 2p.s.m.+suff. 3p.s.f., *mzrch*: inf.+suff. 3p.s.m. (Hoftijzer–Jongeling, 1995, pp. 340–341), *zr^c*: sing. abs. (Cowley 1967, p. 13⁸), *zr^c*: sing. cstr. (RES 493²), in JAr. *zr^cnh*: qal. imper. s.m.+suff. 3p.s.m. (Milik 1968, p. 101, l. 14), *zr^c*: sing. abs. (Fitzmyer–Harrington 1978, p. 52²) in Ph. *zr^c*: sing. abs. (KAI 14⁸), *zr^c*: sing. cstr. (KAI 14¹¹), *zr^cw*: sing.+suff. 3p.s.m. (KAI 10¹⁵), *zr^cy*: sing.+suff. 1p.s. (KAI 43^{11,15}), *zr^cm*: sing.+suff. 3p.pl.m. (KAI 14²²), in Hebrew *zr^c*: sing. abs. (KAI 182^{1f}) in Samal. *zr^c*: sing. cstr. (KAI 214²⁰) and in Palm. *zr^c*: sing. cstr. (CIS II 4218⁵).

ybyšh ‘dry, sec’

The term has been noted in the Nabataean contracts of sales of palm trees. It is the equivalent of the Arabic يابسه / *yābisah* ‘dry, sec’. The term has also been noted in JAr.: plur. m. abs. *ybyšyn* (Naveh 1978, 49⁴) and in Palm. *ybyš*: sing. m. abs. (CIS II 3913); e.g. Yardeni (2000, pp. 862–887):

w'yln klh w^cšh rtybh wybyšh

and all type of trees, and wood, wet and dry

s'yn ‘Measure of capacity used in connection with grain’

s'yn is the plur. abs. of *s'h*. ‘Measure of capacity used in connection with grain’. It could be compared with the Akkadian *sūtu* and the Greek *σάτου* (Hoftijzer–Jongeling 1995, p. 772). We can also compare it to the Arabic صاع *šāc* which refers to a measure of capacity used in connection with grain, it equals three kilograms.

The term has also been attested in Hebrew *s'h* (Benoit–Milik–de Vaux 1961, p. 24): sing. abs., *s'ym*; in OffAr. *s'h*: sing. abs. (Delaporte 1912, p. 69²), *s'n*: plur. abs. (Cowley 1967, p. 63³) and in JAr. *s'yn* (Fitzmyer–Harrington 1978, p. 52²): plur. abs., *š'yn* (Yadin–Greenfield 1989, p. 21).

šqy' ‘waterwheel, irrigation ditches’

šqy' is a sing. m. emph. derived from the verb *šqy* ‘to irrigate’. It is the equivalent of the Arabic ساقية *sāqeyat* ‘waterwheel’: name derived from the verb سقى *saqaya* ‘to irrigate’. We can also compare it with the Akkadian *šaqu* (Gelb 1957, p. 282).

The term has been noted in the Nabataean contracts of palm trees land sales from Naḥal Hever; e.g. Yadin et al. (2002, p. 208, No. 3^{24–25}):

dy bglgl' dy bm[hw]z °gltyn °l šqy' w°ny myh plqwt š°h ḥdh bywm ḥd
 which is in Galgala', which is in Ma[ho]z °Eglatin, including irrigation ditches
 and assigned watering periods; half one hour on the first day of the week.

Yadin thinks that this clause refers to an irrigation arrangement at En-Gedi where water is allocated to every garden according to specific quotas. This tradition is also known from Greek, Latin and Egyptian documents where water right is specified in all of the vineyards (Yadin 1962, p. 294; Yadin et al. 2002, p. 6).

°ll 'harvest, crops'

This term has been noted in Nabataean contracts of sale of palm trees; °ll (Alzoubi 2012, No. 41²⁸): sing. cstr.; °llh (Yadin et al. 2002, No. 1^{21, 26}), °llt (Yardeni 2000, p. 296, l. 6). It is the equivalent of the Arabic غلّة *gallat* 'harvest, crops'.

The term has also been noted in OffAr. °llt: plur. cstr. (Hoftijzer–Jongeling 1995, Vol. II, p. 858); e.g. Yadin et al. (2002, p. 271, l. 21):

wmšh whrpw°llh
 and oil and dates and harvest

ḥrrh 'arid land'

The term has been attested in Nabataean contracts of sale of palm trees, it has been noted in the clauses concerning the plantation description; w'r° ḥrrh 'and arid land' (Yadin et al. 2002, No. 2²⁶).

The term could also be read as ḥddh, but its reading as ḥrrh sounds more probable. The term could be compared to the Arabic حرة *ḥarrah* 'area that is full of black or burnt rocks' (see Ibn Manzūr 2003, Vol. 2, p. 389).

°šyh 'Trees' 'wood sticks, tree sticks'

The term is of Akkadian origin; it is the equivalent to *išū* and its variants *ēši*, *ešu*, *iššu* 'tree, wood' (CAD Vol. 7, pp. 214–215). We can also compare it to the Arabic عصي *ešey* which indicates 'wooden staff or tree branches' (see Ibn Manzūr 2003, Vol. 6, p. 292), and with the Hebrew צַי *°ēš* 'tree' (see Hoftijzer–Jongeling 1995, pp. 879–880). The same form °šh 'trees' has been noted in Jer. 6:6 (Yadin et al. 2002, p. 222).

The term occurred in Nabataean contracts of sales of palm trees land in the clause related to the alm tree garden properties; e.g. Yardeni (2000, pp. 862–887):

w°šh rtybh wybšh
 and wood (or trees), wet and dry

krmyn 'vineyards'

The term has been noted in Nabataean as *krmyn* pl. m. 'vineyards'. It is the equivalent of Arabic كرم *karm* and Hebrew כַּרְם *°krm* 'vineyard'. It is also noted in Ph.: *krm* sing. abs., *krm* pl. abs., in Amm.: *krm* sing. abs., Samal. *krm* sing. abs., OffAr.: *krm*

sing. cstr., *krm* 'sing. emph., *krmy*' plur. emph. (Hoftijzer–Jongeling 1995, p. 536); e.g. Alzoubi (2012, No. 41^{/21}):

whrp w^cllh w^rcⁿ wkrmyn

and dates (or crops) and products and land parcels and vineyard

mšh 'olive oil'

The noun *mšh* is the equivalent of the Hebrew מִשְׁחָה 'olive oil'. It has been noted as sing. abs. in a Nabataean papyri from the Dead Sea Region. The term has been noted in OffAr. as sing. abs. *mšh* (Cowley 1967, pp. 30^{/20}, 31^{/20}), and as sing. emph. *mšh*' (RES 496^{/3}), and in Palm. as sing. abs. *mšh* (CIS II 3913 ii 28) and as sing. emph. *mšh*' (CIS II 3913); e.g. Yadin et al. (2002, No. 1^{/26}):

^{26.}*wmšh whrpw^cllh*

^{26.}and olive oil and dates (or crops) and crops

rtybh 'irrigated, wet'

The term can be compared with the Akkadian *ruttubu*, *riṭibtu* 'irrigated field' (CAD Vol. 14, p. 391). It could be the equivalent of the Arabic رَطَب *raṭab* 'wet, fresh'. The term has been noted on the Nabataean contracts of sale of palm trees; e.g. Yadin et al. (2002, p. 208, No. 2^{/6}):

w'yln klh w^cs{y}h rtybh wybyšh

All types of trees (or palm trees) and wood (or trees), wet and dry

nšn 'flower'

The term has been noted only in one example in Nabataean. Naveh (1979, p. 112) compared it to late Hebrew 'flower':

wpy^cm šrst btl't'wnšn

the accomplishment of the vow with the profusion of closed flowers and sprouting.

btl't 'closed (virgin) flowers'

The word has been noted only in one Nabataean incantation text (see *nšn*' above). Following Naveh (1979, p. 112) it seems to be a detective spelling of *btwlt*' 'the virgins' and it may indicate closed (virgin) flowers. We can also compare *btl't* with the Arabic بَتُول / *batūl* 'virgin' and also with the agricultural term بَتْلَة *batlat* which means 'shoot, short piece of plant'.

hrp 'dates, or early crops'

This term has been mentioned in the Nabataean contracts of sales of palm trees from Nahal Hever; e.g. Alzoubi (2012, No. 41^{/21}):

wḥrp w^cllh w^rn wkrmyn wbtyn

and dates (or crops) and harvest and the land parcels and the vineyards and the houses.

Yadin et al. (2002, No. 1^{/21}, 179) translated it as dates. The term is the equivalent of the Akkadian *hurpu* (CAD Vol. 6, p. 252) which means ‘the early crops’. It could also be compared with Arabic خُرْف *hurp* ‘early crops’: name derived from the root حَرَف *ḥarapa* meaning ‘to cut and gather crops’.

rqq ‘swamp, marsh’

The term has been noted in the Nabataean contracts of sale of palm trees as sing. emph. *rqq* ‘the swamp’ (Yadin et al. 2002, Nos 2^{/5, 24}, 3^{/5, 27}); e.g. Yadin et al. (2002, No. 2^{/5}):

wlym>y<n’^rmr[’n]’rb’lmlk’mlk⁵ nbṭwdy’[hy]y wšyzb^cmh [wl]šm’l’rqq’

and to the south: the land of [ou]r lor[d] Rabel the king, king of the Nabataeans – who has brought [li]fe and deliverance to his people; [and to] the north: the swamp.

The term could be compared to Akkadian *raqqatu* ‘swamp, marsh’ (CAD Vol. 14, p. 170), and with *qrt*’ in Jar., in Syr. and in Mand. Kaufman (1974, p. 88) stated that the limited distribution of the Akkadian suggests that this term is a loan from Aramaic. The term has been noted in an Aramaic *ostrakon* from Edom dating back to the 4th century B.C., and also in Talmudic literature with a Hebraised form (Yadin et al. 2002, p. 219). We can also compare *rqq*’ to the Arabic الرِّقَّة *al-raqqat* which means ‘the swamp or the flood plain’ (Ibn Manzūr 2003, Vol. 4, p. 216).

Debatable Terms

In addition to the above-mentioned agricultural terms, there are some doubtful and debatable ones. They necessitate further discussions and demonstrations of their proper reading or translation:

Jd’

jd’ is the reading suggested by al-Theeb (1998, pp. 87–88, No. 55) for the debatable reading of the inscription CIS 294. Al-Theeb maintains this reading also in his *Nabataean Dictionary*. He thinks that *jd*’ is the equivalent of the Arabic الجَدَاد *al-jaddād* indicating ‘the person who collects the dates of the palm trees’, and he considers it a new agricultural profession that was adopted by the Nabataeans after their settlement (al-Theeb 2000, pp. 60–61).

Actually, the CIS authors did not suggest any reading or translation for this term (CIS II 249), while Jaussen and Savignac (1909–1914, No. 95) read the term as *jdw* and did not suggest any explanation.

After tracing the inscription in al-Theeb (2000, Plate 3, p. 332), we think that Jaussen and Savignac's reading of the term as *jdw* is more convenient. *Jdw* seems to be a masculine personal name; it frequently surfaces in Nabataean inscriptions (see Negev 1991, p. 18). In addition, الجَدَاد *al-jaddād* in Arabic could also mean the 'winemaker' (Ibn Manzūr 2003, Vol. 3, p. 112).

(CIS 294)

prk'

prk' is the suggested reading of al-Theeb (2000, p. 209) for the last word on the second line of JS 159 from Hegra. He reads the term as *prk'* and compares it with the Arabic فَرَكَ *faraka* 'to rub, scrub, chafe', and he states that *prk'* in Nabataean indicates the harvestman.

Jaussen and Savignac (1909–1914, No. 159) read the term as *hprky'* and translate it as 'governor, prefect'. After examining the drawing of the text, Jaussen and Savignac's reading seems to be more convenient (see the drawing below); *hprk* 'governor' is well known in Nabataean as sing. cstr. *hprk*; sing. emph. *hprk'*; sing. abs. *hprky'*, *hprkyh* (Hoftijzer–Jongeling 1995, p. 292).

(JS 159)

mdr'/skr'

The term *mdr'/skr'* was noted in four Nabataean inscriptions from °Avdat (ancient Oboda) (see Negev 1961, pp. 127–138; 1963, pp. 113–124). Negev (1961, Nos 7a, 7b, 8; 1963, No. 10) read the term as *skr'* and translated it as 'stop' or 'dam' of a river or rivulet. He also compared it to Assyrian *sik(k)uru*, and Arabic سَكْر *sekru*. This term also appears in the same form in Aramaic and Syriac (Negev 1961, p. 133). Both Levinson (1974, p. 193) and Jobling (1995, p. 57) adopted Negev's reading.

According to Naveh (1967, p. 187), the term could be read as *mdr'*, *mrd'* or *mdd'*, since the second and the third letters could be either *daleth* or *resh*. Naveh recommended to read it as *mdr'* and compared it with the Bab. Tal. מַדְרָא 'the water course'.

On the basis of the image of the inscription (Negev 1961, Plates 30 and 41) and considering that we have to do with vessels destined to contain liquids, we think that Naveh's suggestion is more acceptable.

Conclusion

Archaeological and epigraphic evidence from the Nabataean Kingdom clearly shows that the Nabataeans were able to use various techniques to collect rain water for agricultural purposes. The existence of a great number of water reserves, dams, water canals and hydraulic system traces, mainly in Petra, Negev and Sinai, indicates that an irrigational system existed, and that the Nabataeans were able to develop agriculture in the arid desert, and use their lands for growing different kinds of agricultural products.

Nabataean inscriptions expose many terms and expressions on the subject of agricultural activities which were known in the Nabataean society. Nabataean agricultural terms display Akkadian, Arabic, Aramaic and Hebrew influences. Most of the terms derive from the Dead Sea Nabataean papyri, the majority of which deal with palm tree land sales.

Names of fruits and crops that the Nabataeans cultivated (e.g. *tmr*, *krmyn*, *btlt'*) were noted in different texts, others describe the nature of the land (e.g. *'r^c hrrh*). Furthermore, some terms shed light on the Nabataean agricultural methods and techniques, such as the irrigation system *šqy'*. Finally, Nabataean inscriptions also contain terms concerning the water harvest system that they used in their agricultural activities, such as *b'rwt my'*, *jb'*, *mdr'/skr'*.

Abbreviations

abs./abst.	abstract
Amm.	Ammonite
Bab. Tal.	Babylonian Talmud
CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . Chicago, Ill., Published by the Oriental Institute, 1955
CIS	<i>Corpus Inscriptionum Semiticarum</i> . Paris, Académie des Inscriptions et belles lettres, 1907.
cnst./cstr.	constructed
emph.	emphatic
f.	feminine
impf.	imperfect
JAr.	Jewish Aramaic
KAI	Donner, H.–Röllig, W. (1962–1964): <i>Kanaanäische und Aramäische Inschriften</i> . Wiesbaden, Harrassowitz.
m.	masculine
Mand.	Mandaic
Mo.	Moabite

No.	Number
OffAr.	Official Aramaic
OldAr.	Old Aramaic
p.	person
Palm.	Palmyrene
part. act.	active participle
Ph.	Phoenician
plur./pl.	plural
Pun.	Punic
RES	Clermont-Ganneau, C. – Chabot, J. B. (1918): <i>Répertoire d'épigraphie sémitique</i> . Paris, Imprimerie nationale.
s./sing.	singular
Samal	Sam'al
suff.	suffix
Syr.	Syriac

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