

Examples of Written Heritage from the Black Desert, North-Eastern Jordan

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Abstract: This study aims at presenting a number of new inscriptions discovered in the Black Desert, north-eastern Jordan by the Badia Epigraphic Survey (BES)⁽¹⁾ team. These include a number of Safaitic inscriptions as well as Arabic ones dated to the Islamic period.

Keywords: Safaitic inscriptions, Black Desert, Islamic inscriptions, Badia of Jordan.

Introduction

The inscriptions numbered 1 and 2 were found at Tell al-‘Abd, a hilltop located 33 km northeast of Al-Ṣafāwī (Figure 1). Tell al-‘Abd, is widely known as and referred to as the ‘slave hill’ and is one of the largest hills in the Jordanian Ḥarraḥ. The area of Tell al-‘Abd consists of 13 hills of variable sizes and altitudes, the largest and highest of which is Tell al-‘Abd. These hills are widely known as Tulul al-‘Abd wa-‘ayāl-hu- which translates to the ‘Hills of al-‘Abd and his children’. In addition, these hills are also referred to by the locals as Qitar al-‘Abd- which translates to the ‘Train of al-‘Abd’ (Figure 2). It appears that these hills were termed as such because they form a consecutive series of hills that look like a train and its carriages. It is considered to be one of the largest hills in the Jordanian Ḥarraḥ. In 1950, F. V. Winnett surveyed and recorded a number of inscriptions from this region and from Tell al-‘Abd (Al-Manaser 2018 and Winnett 1957)⁽²⁾.

In 2015, the *Badia Epigraphic Survey* team re-surveyed and recorded the inscriptions of this region using Global Positioning System (GPS) (Macdonald and Al-Manaser 2019). *BES* team noted that the top part of Tell al-‘Abd has

been disrupted due to the construction of a recent tomb in 1974, where most stones with inscriptions have been used for making this tomb. The inscription numbered 3 was found at Mrabb al-Shurfāt area by the Ociana team in 2015. Mrabb al-Shurfāt is 23 km to the east of as-Safawi town, and it is an open area that extends from the Tell al-‘Abd area to the International Amman-Baghdad highway (Figure 1). It is believed by the locals that the Mrabb is named as such in reference to the Shurfāt tribe which inhabits this area.

The inscriptions:

Stone no. 1

This inscription was found at the top part of Tell al-‘Abd in 2015. It was published in 1964 by Dimītrī Baramkī with a reference number of 103 from Tell al-‘Abd. It was found during a survey conducted in September and October of 1950 by the American Schools of Oriental Research in collaboration with the Department of Antiquities of Jordan.⁽³⁾ The inscription was republished by the French researcher Frédéric Imbert in 1996 as a part of his PhD dissertation (Pp. 389-390). The inscription can be read as follows:

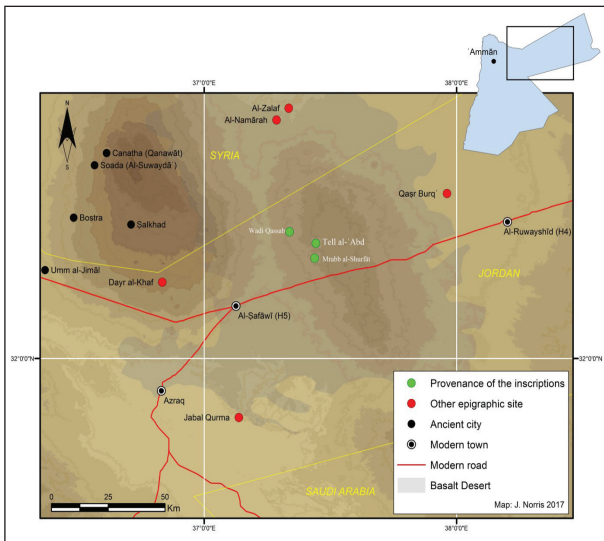


Fig. 1: A Map of the Jordanian Ḥarraḥ Desert Showing the Sites on Which the Inscriptions were Recorded (Map: J. Norris).



Fig. 2: A View from the Summit of Tell Al-ʿAhd (Photograph: Badia Epigraphic Survey Team).



Fig. 3: Inscription no. 1 (Photograph: Badia Epigraphic Survey Team).

We bought wheat from al-Majdal which is located	اكتلنا الحنطة من المجدل الذي شرقي
to the east of Salḥad in the year 700 AH by 360	سلخد (كذا) سنه (كذا) سيعمايه (كذا) بثلاث مايه (كذا) وستين
dirham for ghirār and we bought from al- Majdal	درهم الغرارة، واكتلنا من المجدل عقب هذا (كذا)
after this by Six years ghirār from the	بست سنين الغرارة من هري المقطع
opposing <i>hurī</i> Good wheat for 12 dirham at the	حنطه (كذا) جيدة باثعشر (كذا) درهم اول النهار
beginning of the day and for 7 dirham and they	وسبعه (كذا) دراهم وجازفوا عقاب
risk the hazards of <i>hurī</i> for transport for 1	الهوري قامت كل غرارة بدرهم
dirham for ghirār So, do not despair of the	فلا تقنطو من رحمه (كذا) الله
mercy of Allah Written by Muḥammad B. Sultān	كتبه محمد ابن سلطان
B. Aš-Šayḥ	ابن الشيخ
Diyāb	دياب

Commentary

Baramkī did not offer any remark or clarification for this script except for the following sentence: “the style of this inscription is of the colloquial dialect” (1964: 344). Baramkī misread the fourth line of this inscription by the addition of the character *waw* between the words “six” and “sixty”, apparently for the purpose of meaning rectification, and by mistransliteration of the second letter in the word “*sinen*” as “*t*” rather than “*n*”. Henceforth, the accurate translation of the fourth line ought to be as follows: By Six years *ghirār* from the opposing *hurī*.

Frédéric Imbert (1996: 389-391) commented on this inscription that the purchase value of wheat referred to in this inscription ought to be understood, in his belief, as a unit price of the total cost of the *ghirār*. For instance, when it is said that the price of wheat is 12 dirhams, he considers that this is not the cost of the

ghirār but rather the cost of a sack unit which he considers equivalent to 1/30th of the *ghirār* (i.e. the cost of 30 sack units with a price of 12 dirhams each is equivalent to the 360 dirham cost of the *ghirār*). Moreover, he considers that the decline of wheat price from 12 to seven dirhams for the sack unit was related to the quality of the wheat and that the author of the inscription was contented with the price of seven dirhams for the sack unit because this will allow him to make profit when selling at a higher price.

The inscription begins with the word *اكتلنا* *Iktalnā* (kāla (kail, makāl, makīl) to measure) which means to buy, weigh, or measure. In another inscription, the author used the verb *Akhadhna* (اخذنا) which also means buying. In all inscriptions, these words (*Iktalnā* and *Akhadhna*) are followed by the amount of money paid by the customer in exchange for the quantity of wheat. This inscription provides information that the author bought wheat from al-Majdal in 700 AH/ 1300 CE for 360 dirhams for *ghirār* and then returned after six years 706 AH/ 1306 CE and bought wheat from al-Majdal, more specifically from the “*hurī*” for 12 dirhams for *ghirār*. In a further notice, this text offers some enlightening data about the social and economic history of the Harrah desert, including the fluctuating price of wheat during the first decade of the 14th century CE (1300-1306 CE). In the authors opinion, this inscription documents the substantial decline in the price of wheat between the years 1300 and 1306 CE. This contrasts with the aforementioned opinion of Frédéric Imbert (1996: 389-391) regarding the assumed fixed price of wheat over the years during this historical era. However, it is noted that the historical economic information contained in this inscription is similar to the information contained in the inscription published by al-Jbour (2011: 1-18).

The higher price of wheat in the year 1300 CE is consistent with the economic and natural challenges that took place just prior to and during the year 1300 CE. These challenges include drought, spread of locusts, and the invasion of the region by the Tatars. These factors likely resulted into a shortage of wheat production, and thus a dramatic increase in wheat price.

“The inscription not only provides information about selling of wheat by measure and weighing, but also about selling of wheat in lump sum – *bay’ jazīf*. When a person buys or sells in bulk and lump, in the classical Arabic language this action is expressed as *jāzafa fī al-bay’* (Lisān al-‘Arab, vol. 9, p. 27). The part of text in this inscription (وجازفوا عقاب الهري قامت) (كل غرارة بدرهم) means, in the authors opinion, that the bag unit of wheat reached the lowest price of one dirham when purchased in lump, in contrast with the much higher price of 12 and 7 dirhams at the beginning of the transaction when sold by measure and weighing. In this inscription, there is an apparent mention of two options of purchasing wheat. The first one is buying by measure from the merchants in the town, and this is expressed by the sentence *iktalna al-ḥiṭa min al-Majdal* which is most likely translated “we received a measured quantity of wheat from Majdal.” In this regard, it is worth-mentioning that the phrase *Iktāla min* is a classical expression that means “to receive measured grain from” (Hava 1982: 672). This option is more expensive where the price is 12 or 7 dirhams depending on the quality of wheat. The second option is buying in lumps directly from the granary which is apparently located

on top of a mountainous region. In this regard, it is noteworthy to mention that the word *hurī* pl. *ahrā* means granary (see Hava 1982: 826; Wehr 1952: 1026). This option is the cheapest where the price of the sack unit reached as low as one dirham. However, it appears that it is a risky and hazardous endeavour to travel from the town to the *huri* and from there back to the town⁽⁴⁾.

The author of the inscription specifies that he purchased wheat from the town of al-Majdal, which is located about 9 km east of the city of *Ṣalḥad*, and about 55 km away from Tell al-‘Abd. In spite of the reputation of the city of *Ṣalḥad*, the inscriptions citing the buying of wheat point out that the purchase occurred in the neighbourhood outside the city of *Ṣalḥad*. In this regard, it is worth-mentioning that the name of the city of *Ṣalḥad* is famous in both Nabataean and Safaitic inscriptions. A new Safaitic inscription mentioning the name of this city was newly discovered and is presented herein in this study (Figure 5). It is worth noting that the name of this city was written in this inscription with the letter *Ṣ* and not with the letter *S*, which is more frequently used among Safaitic inscriptions when writing the name of this city. It seems that the phenomenon of swapping letter usage between the *S* and the *Ṣ* was not uncommon among the inhabitants of this region. The historical economic information contained in this inscription is similar to the information contained in the inscription published by al-Jbour (2011: 1-18).

ghirār and the weighing measures in the two inscriptions:

So far, three inscriptions have been found in the Jordanian desert that contain an indication of the price of the *ghirār* of wheat during the eighth century AH, as detailed in the following table:

Prices of Wheat/ Ghirār AH

360	dirham	700 AH/ 1300 CE
350	dirham	701AH/ 1301 CE
12	dirham	706 AH/ 1306 CE
360	dirham	748AH/ 1347 CE
12	dirham	764 AH/ 1363 CE

The weight value of the Damascene *mudd* is equivalent to 2.84 kg or 3.673 liters, and it is noteworthy to mention that the weight value of *mudd* differs between the various regions of the Islamic world. In addition, the Damascene *ghirār* is equivalent to a bag of *Khaish* (literally “a sack”) that is 204.5 kg or 265 liters. Therefore, each Damascene *ghirār* is equivalent to 72 *mudds* based on the historical resources about the weight value of the Damascene *al-Ġirāra* (Hinz 1955: 37-38) As the author of the inscription published by al-Jbour bought the *mudd* of wheat for five dirhams and the author of the present inscription bought *ghirār* of wheat for 360 dirhams. It can be concluded that the price of wheat in the year 700 AH/ 1300 CE was similar to the price of wheat in the year 748 AH/ 1347 CE (Figure 4). Similarly, the price of wheat in the year 706 AH/ 1306 CE was similar to that in the year 764 AH/ 1363 CE.

Ṣalḥad / Salḥad:

The name of the city of *Ṣalḥad* in the Arabic inscriptions of the region is mentioned as *Ṣalḥad* or *Salḥad*, and the difference is attributed to different dialects in the region. *Ṣalḥad* is mentioned in Safaitic and Nabataean inscriptions.⁽⁵⁾ *Ṣalḥad* is also mentioned

occasionally in Safaitic inscriptions, including two inscriptions written by the authors who claim to be of 'l šlhđ.⁽⁶⁾ Here we present a new Safaitic inscription found in 2017 mentioning the name of this city (Figure 5).⁽⁷⁾

Stone no. 2

The reading of this Safaitic inscription is as follows:

Transliteration

l fdy bn ġt bn y'ly w s'qy h- nhl ħrf s'nt šlhđ w 'tr ħrb

Translation

By Fdy son of Ġt son of Y'ly and he watered at this valley during the first rain of the year Šlhđ and 'tr waged war [?]

The verb, *s'qy*, is related to the Arabic verb, *saqā*, which means “he gave water to drink” (both for humans and animals) (Lane 1384b). The term, *ħrf*, could be compared to the Arabic term, *ħarīfun*, which means “the first of the rain, the beginning of the winter, the rain of the season called *ħarīf*,” or to the Arabic verb, *ħarrafā*, which means “to spend the rainy season” (Lane 726). Macdonald 1992 (Seasons): 3–4, suggests translating *h- ħrf* as “the first rains” (see LP 355 and KRS 2644). This is the fifth Safaitic inscription (including the two written by authors who claim to be of the 'l šlhđ) that refers to *Salkhad* (Damascus Museum 26750, KRS 301, 2813) which is located in southern Syria, 20 km to the east of Bosra. The author dates this inscription to the activity he performed in the year of *Salkhad*. This is a common way used by ‘Safaitic’ authors to date their inscriptions by using the term *snt* “year” (see OCIANA, s'nt) followed by an event that took place or a relatively important activity done by the author during that year.

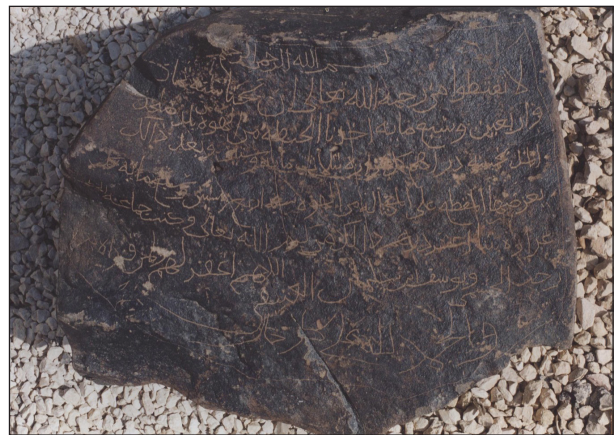


Fig. 4: The Inscription Published by Al-Jbour.⁽⁶⁾



Fig. 5: The Safaitic Inscription (Photograph: Badia Epigraphic Survey Team).

Stone no. 3

The inscription was found in the top part of Tell al-‘Abd, close to inscription number 1 (Figure 6).

In the name of Allah, the Most Gracious, the Most Merciful	بسم الله الرحمن الرحيم
May Allah have mercy upon who reads my handwriting	رحم الله من قرا خطا كفي
And who pray for me the mercy of the Most Gracious	ودعا لي برحمه الرحمان (كذا)
Written by Muḥammad B. Sheikh Sultan	كتبه محمد ابن الشيخ سلطان
B. the righteous Aš-Šayḥ Diyāb	ابن الشيخ الصالح ذياب
In the year when the Sultān expelled Āl Faḍl	سنة طرد السلطان (كذا) الـ فضل

In the year twenty	سنه (كذا) عشرين
And seven hundred, may Allah have mercy upon who reads it	وسبع مائه (كذا) رحم الله من قرأه
And who pray for me Amin and for all Muslims	ودعا لي امين ولجميع المسلمين

This inscription begins with the *Basmala*, like many other Arab-Islamic inscriptions, followed by a common prayer in many such inscriptions. A similar prayer was mentioned in an inscription found in Jawa region (Figure 7/ Latitude: 32.3303 Longitude: 37.0168). The present inscription is dated by the year when the Sultan expelled the tribe of *Āl Faḍl*. It is believed that the Sultan being referred to in this inscription is the *Mamluk Sultan* of that period, and it was mentioned in historical resources that he expelled the tribe of *Āl Faḍl* from the region of southern Syria. It is noteworthy to mention that *Āl Faḍl* was a well-known Arab tribe in the 14th century CE (the 8th century AH) in southern Syria (Tritton1948: 569). The influence of the colloquial dialect is apparent on the language of the inscription, as the author used the letter “š” instead of the commonly used letter “S” in the word “Sultan”.

Stone no. 4

This inscription was found in 2015 at Mrabb al-Shurfāt area (Figure 8).

Oh God forgive Muḥammad B.	اللهم اغفر لمحمد ابن
Sultān B. Aš-Šayḥ Diyāb and who	سلطان ابن الشيخ ذياب ولن
wrote this in the year 720 AH	كتب سنه (كذا) عشرين وسبع مائه (كذا)

Due to the nature of the stone, the author wrote the word “hundred” to the other side of the stone. The style of the inscription is very common in the inscriptions from this period.



Fig. 6: Inscription No. 2
(Photograph: Badia Epigraphic Survey Team).



Fig. 7: Jawa Inscription
(Photograph: Badia Epigraphic Survey Team).

Stone no. 5

This inscription was found in 2019 at Wadi Qassab area (Figure 9).

Oh God forgive Mān ^c b. Ḥabīb b.	اللهم بالله اغفر لمانع ابن (كذا) حبب ابن (كذا)
Aḥamd b. Rāšad Written in the year 701	احمد [] راشد كت[ب]ه سنت (كذا) حاد (كذا) وسبع مايه (كذا)
We bought ghirār by 350 dirham	اكتلانا الغراره بثلث (كذا) مايه (كذا) وخمسيـ[] ن (كذا) درهم

Stone no. 6

This inscription was found in 2019 at Wadi Qassab area (Figure 9).

In the name of Allah, the Most Gracious, the Most Merciful	بسم الله الرحمن الرحيم
O Allah, forgive ‘Abdu-Allah b. ‘Abd al-Qādir	اللهم اغفر لعبدالله بن عبدالقادر
Al-Hilālī	الهلالى
and his parents and their offsprings	ولوالديه ولما ولدا
and all the believers, males and females, the	وجميع المومنين للمومنات (كذا)
living as well as the dead	الاحيا (كذا) منهم والاموات
and he wrote [in] Saturday	وكتب يوم السبت
[in] the year 135	خمس وثلاثين ومئه سنه (كذا) (كذا)

Stone no. 7

This inscription was found in 1995 at Tell Al-Fahdawi area (Figure 10).

O Allah, forgive	اللهم اغفر
‘Abd al-‘Azīz b.	لعبد العزيز بن
‘Aqīl al-Tuhāmī	عقيل التهامى
and he wrote [in] the year	وكتب سنه (كذا) تسع
139	وثلاثين ومئه (كذا)

Stone no. 8

This inscription was found in 2019 at Wadi Qassab area (Figure 11).



Fig. 8: Inscription No. 4

(Photograph: Badia Epigraphic Survey Team).



Fig. 9: Inscription No. 5

(Photograph: Badia Epigraphic Survey Team).



Fig. 10: Inscription No. 6

(Photograph: Sabri Abbadi).

O Allah, send blessings you	اللهم صل انت
and your close angels and your messengers	وملائك (كذا) المقربون ورسلك
upon Muḥammad b.	المرسلون على محمد بن
‘Abdu-Allah the last of the prophets	عبدالله ختم النبيين
And the Messenger of the Lord of the Worlds, and	ورسول رب العلمين و
Salamah B. Jami’, May Allah forgive him, wrote	كتب سلمه بن جامع غفر
at the beginning of [the month] Muḥarram	الله له في مستهل المحرم
[in] the year 146	سنه (كذا) ست واربعين وماله (كذا)

Ye on the straight path (the truth).	ما تاخر انك على صرا
O Allah, send blessings upon	ط مستقيم اللهم صلى (كذا) على
Muḥammad your servant and your Messenger	محمد عبدك ورسولك
and he wrote [in] the year	وكتب سنة ثلث
193	وتسعين ومنه (كذا)
In the name of Allah, the Most Gracious, the Most Merciful	بسم الله الرحمن الرحيم
Say, “He is Allah, [who is] One, Allah, the Eternal Refuge, He neither begets nor is born, Nor is there to Him any equivalent.”	قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد

Stone no. 9

This inscription was found in 2019 at Wadi Qassab area (Figure 12).

In the name of Allah, the Most Gracious, the Most Merciful	بسم الله الرحمن الرحيم
Allah and his angels send blessings on the Prophet:	ان الله وملائكته (كذا) يصلون على النبي
O ye that believe! Send ye blessings on him, and	يا ايها الذين امنوا صلوا عليه و
salute him with all respect and written by Muḥammad b.	سلموا تسليما وكتب محمد بن
Muthanā al- ‘Abdī, May Allah forgive his sins	مثنى العبدى غفر الله له ذنبيه
and he wrote [in] the year 193	وكتب سنه (كذا) ثلث وتسعين ومنه (كذا)
I read this, May Allah have mercy on its writer [and it was written before] five centuries and 72 years	قرئت هذه رحمة الله كاتبه وله خمس قرون واثنين وسبعين سنه (كذا)
and I am Jamā‘h who read it	وانا جماعة الذي قرأه



Fig. 11: Inscription No.7
(Photograph: Badia Epigraphic Survey Team).

Stone no. 10

This inscription was found in 2019 at Wadi Qassab area (Figure 13).

In the name of Allah, the Most Gracious, the Most Merciful	بسم الله الرحمن الرحيم
O God, forgive Muḥammad b. Muthanā al- all his sins	اللهم اغفر لمحمد بن مثنى ا
‘Abdī, him all his sins of the past and those to follow	لعبدى ذنبيه ما تقدم منه و



Fig. 12: Inscription No. 8
(Photograph: Badia Epigraphic Survey Team).

Conclusion

The various surveys carried out in the Jordanian Badia indicate that the region contains examples of various inscriptions such as the ANA inscriptions, Nabataean, Palmyrene, Greek and Arab inscriptions that date to various Islamic periods, in addition to modern inscriptions and rock drawings.

The number of discovered and documented inscriptions has been estimated at about fifty thousand inscriptions. Among these inscriptions, the Safaitic inscriptions were the largest group discovered in this region. As for the Arabic inscriptions dating back to the various Islamic periods, they are estimated at about 2000.

The oldest of which dates to the year 118 AH and refers to the Caliph *Hišām ibn ‘Abd al-Malik*. As for the second oldest one among these Islamic inscriptions, it is dated to the year 135 AH. These are examples of inscriptions that obviously bear a definite year date. Meanwhile, in terms of Calligraphy form and writing method, many of these Islamic inscriptions can be dated to the second century AH.

Most of the dated Islamic inscriptions discovered in the Jordanian Badia date back to the eighth century AH, and most of these were written by *Rajab al-Jašmi* and his son *Hāron*. For instance, 42 inscriptions dated to this period bear the name of this person and his son. In addition, many simple Islamic mosques containing some Islamic inscriptions were discovered in this region.

The various surveys conducted in al-Harrah of Jordan indicated that Islamic inscriptions were more prevalent in the southern part of this region, especially in the *Al-lzāiyam* and *Qa‘ Bahīta* sites. Future surveys may reveal more dated and important inscriptions that could provide more valuable information about the history of the region.



Fig. 13: Inscription No. 9
(Photograph: Badia Epigraphic Survey Team).



Fig. 14: *Hišām b. ‘Abd al-Malik’s* inscription (Al-Jbour 2006: 72)
(Photograph: Badia Epigraphic Survey Team).

List of Islamic Inscriptions Discovered in Jordan and Dated to the Period up Until the Fourth Century AH

	Dated	Location	Location	
1	70 AH / 690 CE	Umm Al-Qutayn		Imbert, F. 1996.
2	81 AH / 700 CE	Qasr Burqu'	<i>Jordanian Badia</i>	Imbert, F. 1996.
3	92 AH / 710 CE.	Kasr Kharana		Imbert, F. 1996.
4	100 AH / 718-719 CE	Wadi Al-Gharah		Juma'ah Kareem
5	100 AH / 718-719 CE	Khirbat Nitol		Imbert, F. 1996.
6	104 AH / 723 CE	Qasr Al-Muaqar		Imbert, F. 1996.
7	107 AH / 726 CE	Wadi Al-Gharah		Juma'ah Kareem
8	109 AH / 727 - 728 CE	Wadi Shireh /Jabal Ramm		Imbert, F. 1996.
9	109 AH / 727 - 728 CE	Danqur al-Khaznah		Al-Salameen 2010
10	110 AH / 729 CE	Wadi Al-Gharah		Juma'ah Kareem
11	118 AH / 736 CE	Wadi As-Shwaity	<i>Jordanian Badia</i>	Al-Jbour2006
12	121 AH / 739 CE	Al-Gafar		Juma'ah Kareem
13	135 AH / 753 CE	Wadi Qassab	<i>Jordanian Badia</i>	Al-Manaser
14	139 AH / 757 CE	Wadi Qassab	<i>Jordanian Badia</i>	Al-Manaser
15	140 AH / 758 CE	Jawa	<i>Jordanian Badia</i>	Imbert, F. 1996.
16	146 AH / 763 CE	Wadi Qassab	<i>Jordanian Badia</i>	Al-Manaser
17	147AH / 764 CE	Wadi Salma	<i>Jordanian Badia</i>	Al-Manaser
18	150 AH / 767 CE	Jawa	<i>Jordanian Badia</i>	Imbert, F. 1996.
19	150 AH / 767 CE	Al-Gafar		Juma'ah Kareem
20	150 AH / 767 CE	Wadi Salma	<i>Jordanian Badia</i>	Al-Manaser
21	150 AH / 767 CE	Badiat As-Shahba		Juma'ah Kareem
22	154 AH / 771 CE	Qa' As-Shubaikah	<i>Jordanian Badia</i>	Imbert, F. 1996.
23	158 AH / 775 CE	Qa' Baḥītah	<i>Jordanian Badia</i>	Al-Manaser
24	160 AH / 777 CE	Ghadir Ḥaliḥl	<i>Jordanian Badia</i>	Al-Jbour2006
25	169 AH / 786 CE	Qa' Baḥītah	<i>Jordanian Badia</i>	Al-Manaser
26	170 AH / 787 CE	Qa' Baḥītah	<i>Jordanian Badia</i>	Al-Manaser
27	170 AH / 787 CE	Wadi Salma	<i>Jordanian Badia</i>	Al-Manaser
28	173 AH / 790 CE	Danqur al-Khaznah		Al-Salameen 2010
29	183 AH / 799 CE	Qa' As-Shubaikah	<i>Jordanian Badia</i>	Imbert, F. 1996.
30	183 AH / 799 CE	Qa' As-Shubaikah	<i>Jordanian Badia</i>	Imbert, F. 1996.
31	186 AH / 802 CE	Wadi Salma	<i>Jordanian Badia</i>	Al-Manaser
31	193AH / 809 CE	Wadi Salma	<i>Jordanian Badia</i>	Al-Manaser
32	193AH / 809 CE	Wadi Qassab	<i>Jordanian Badia</i>	Al-Manaser
33	193AH / 809 CE	Wadi Qassab	<i>Jordanian Badia</i>	Al-Manaser
34	228AH / 843 CE	Al-Qasṭal		Imbert, F. 1996.
35	287AH / 900 CE	Al-Qasṭal		Imbert, F. 1996.
36	289AH / 902 CE	Al-Qasṭal		Imbert, F. 1996.
37	315AH / 927 CE	Deir Al-Kahf		Imbert, F. 1996.

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Editorial conventions

[] enclose letters or words which are restored

Sigla

BES	Badia Epigraphic Survey
KRS	Safaitic inscriptions recorded by G.M.H. King during the Basalt Desert Rescue Survey and published in OCIANA.
Lane	Lane 1863–1893.
LP	Littmann, E. Safaitic Inscriptions. Syria.
OCIANA	Online Corpus of the Inscriptions of Ancient North Arabia. http://krc.orient.ox.ac.uk/ociana/index.php

ملخص: يهدف البحث لتقديم نماذج من التراث الكتابي في الحرة الأردنية بالبادية الشمالية الشرقية الأردنية، عُثر عليها خلال مشروع مسوحات البادية ما بين عام ٢٠١٥ و٢٠١٩، وتمثل هذه النماذج أمثلة على النقوش العربية الشمالية «الصفوية» المنتشرة في المنطقة، المؤرخة إلى الفترات الإسلامية المختلفة. كما يقدم البحث بعض النقوش، والتي تؤرخ إلى القرن الثاني الهجري، وتُنشر للمرة الأولى.

Notes

- (1) The BES is an offshoot of the Online Corpus of the Inscriptions of Ancient North Arabia (OCIANA) (<http://krcfm.orient.ox.ac.uk/fmi/webd/ociana>) and was created with the principle objective of finding inscriptions and rock art which had been recorded previously but with no precise locations.
- (2) Frederich V. Winnett, *Safaitic Inscriptions from Jordan*, Toronto, University of Toronto Press (Near and Middle East Series, 2), 1957, no 673-913.
- (3) Dimītrī Baramkī, *al-Nuqsh al-'arabiyya fī l-bādiya al-sūriyya*, al-Abḥṡh, vol. 17, no 3, 1964, Pp. 317-346.
- (4) We are grateful to an anonymous referee for the careful and insightful review of our manuscript and for drawing our attention to this valuable information.
- (5) Antonin Jaussen and Raphael Savignac, *Mission archéologique en Arabie. I. (Mars-Mai 1907) De Jérusalem au Hedjaz, Médain Saleh. II. El-'Ela, d'Hégra à Teima Harrah de Tebouk. Texte et Atlas. III. Les châteaux arabes de Quṣeir 'Amra, Ḥarāneh, et Tūba. (5 volumes). (Publications de la Société Française des Fouilles Archéologiques, 2). [Reprinted Cairo: Institut Français d'Archéologie Orientale, 1997]. Paris: Leroux/Geuthner, 1909–1920, p. 193.; KRS: Inscriptions recorded by Geraldine King on the Basalt Desert Rescue Survey in north-eastern Jordan in 1989, no 301. Michael C.A. Macdonald, *Nomads and the Ḥawrān in the late Hellenistic and Roman periods: A reassessment of the epigraphic evidence. Syria 70, 1993: 303-413. [Reprinted with the same pagination, plus addenda and corrigenda as Article II in Michael C.A. Macdonald, *Literacy and Identity in Pre-Islamic Arabia, (Variorum Collected Studies Series no. 906), Farnham: Ashgate, 2009]., 1993, Pp. 348-349.***
- (6) Damascus Museum, no 26750; KRS no 2813.
- (7) al-Jbour, *Bayān as'ār al-ḥinta*, p. 13

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