Safaitic Inscriptions From the Eastern Part of Mafraq Governorate/ Jordan

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Abstract. *This study is based on the ten Safaitic inscriptions recovered from al Harra Region in the northeastern part of Jordan. These inscriptions were discovered in the surveys of 1990, 1992 and 1994 in a Ruweished, Wadi Salma al Ashaqif al Januby. The significance of the study comes from the fact that the inscriptions include some personal names that were rarely mentioned in Safaitic inscriptions like rht (no.1), khf (no. 3), and akhẓam (no. 3). Moreover, they produce two totally new names that were never stated in the Safaitic corpse of personal names like haws (no.2) and hrn 1 (no.6)*

The Harra area in northeastern part of Jordan is considered to be one of the richest in ancient Arab and Islamic inscription, particularly Safaitic. This study is based on investigating 10 Safaitic inscriptions from ar-Ruwaished, wadi Salma and (al-Ashₔqif al-Jan bi) the south Ashaqif) recovered during the surveys of 1990, 1992 and 1994*.

This group of inscriptions emphasizes stating some personal names, which were rarely mentioned in Safaitic Inscriptions. These are: r h f (no.1), k h f (no.3), a za m (no.3), w r t h (no.4). They predicated two totally new names, which have never been cited in the corpses of published Safaitic names. These are: h a w s (no.2). Awas and wa'as similarily pronounced names were often reported in many Safaitic inscriptions. This name h a' a w
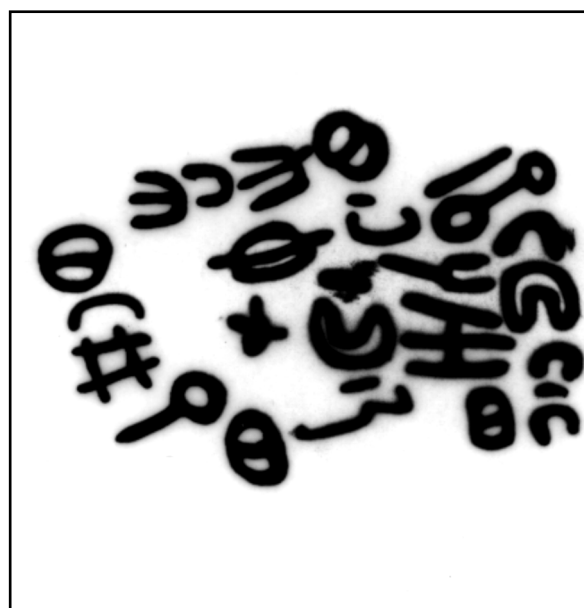

Fig. 1: Inscription No. 1.

Fig. 2: A transcriptoin of Fig. 1.

s was only mentioned in this group. It may have been used as a title written instead of a name. The second new name is: h r m l (no.6). The sixth inscription includes a new word in terms of pronunciation and meaning.

Inscription no.1:

(Fig. 1, picture 1)

Text

l r m b n r h f w b n [y] w * b ì w r y w n̊

m n q t

Translation

To   aram bin Rahif who built) married(, scarified and was consequently satisfied. He gained a she-camel.

Discussion

This inscription was scraped on a solid chalky stone with a smooth surface. The stone may have been exposed to a kind of oxidization since the letters tend to become brown in color. The letters were slightly scraped in spiral course starting from left to right in the following letters: r m b n r, afterwards from left to right in: h f w and finally from right to left in: b n w.The inscription descended vertically in the letters: * b ì w and then turned horizontally towards left in the letters: r   y afterwards in spiral form to the inside moving right then left in: w n̊ m n q t.

The letters were in general readable except for conjunction waw which preceded the verb r y (was content). It was partially wiped off. [The reading above is reasonable].

The text mentions after two personal names which were separated by bn four verbs. These verbs were connected by the conjunction waw.

Interpretation of words:

T r m, a personal name in the form of fa`ala, is frequent in Safaitic (Harding 1971: 144) and

Thamudic (Harding & Littmann 1952). It is derived from the verb   r m which means: his tooth was broken (Bin Man r̆ 1955).

r h f: a personal name seldom used in ancient Arabic inscription was referred to in one Safaitic inscription (Harding 1971: 289), and it was indicated in Sabaic (1) and Lihyanite (Abu al-,asan 1997: 46). Ar-rahf means a group of people fewer than ten persons, the verb rahafa means also: one stays on the back of the animal, one does not get down.

The **rahf** means also the tribe to which a man belongs (Bin Man r̆ 1955), rahif an agent noun could be used as an adverbial expression referring to a place. Marj Rahif, is for example a name of a place a few miles from Damascus where Marwan bin Al Hakam entrapped Al-Dahhak bin Qais Al fahry (Al-Bakri: 630).

W b n y: The waw is a conjunction. B n y is a verb frequently mentioned in Safaitic inscriptions (Winnet & Harding 1978: 1849), it is a transitive past verb which means in Safatic : One has built a house similar to its meaning in Classical Arabic (Ibin Man r̆ 1955). This is a common Semitic word. The verb was successively mentioned in the context of construction of gravestones for instance, b n y h r j m (Littmann 1943: 540). In the inscription it did not refer in other to a certain person mentioned in the context. Meanwhile, the Safaites normally indicate the name of the person to which the grave stone refers as follows:

l t m b n h j wa ... w b n y h r j m l a ì r b f h l t s l m w ' w r l * y ' w r h s f r (Littmann 1943: 678). "**wa-bana Al rujum li Ahrab** which means the Grave stone was built for Ahrab. Jamme has studied the tense of the verb **banaya** in ten forms (Jamme 1967: 159-172). Building and sacrifice in this context leads us to the conclusion that the inscriptions is related to a ceremonial act fulfilled in contention.

Fig. 3: Inscription No. 2.

However, the way of construction was not revealed.

D b h is a basic transitive past form of the verb which means: he scarified (one killed an animal to sacrifice it) (Littmann 1943: no. 925, CIS no 860). This word **d b h** is often related to ceremo-

nial sacrifice for a certain deity (CIS no. 4409, 4358, 4360). It means in such inscriptions: scarified. G. Rycmans classified the inscription in which the verb **d b h** was mentioned into four categories: the first including the name of the inscriber and ending with the verb **d b h** (literally means killed).In the second the name of deity to which the sacrifice is dedicated follows the verb. In the third the verb and the demanding formula follows the name of the deity. In the fourth the name of the deity is not indicated whereas the place of the sacrifice is mentioned followed by demanding formula (Ryskmans 1950: 431-38). The demanding formula could have included asking for protection (CIS no. 4360) safety (CIS no. 847), or for support ('Ul lu 1996: 279), or for winning booty as shown by this inscription.

r d y is an intransitive past verb in the form of

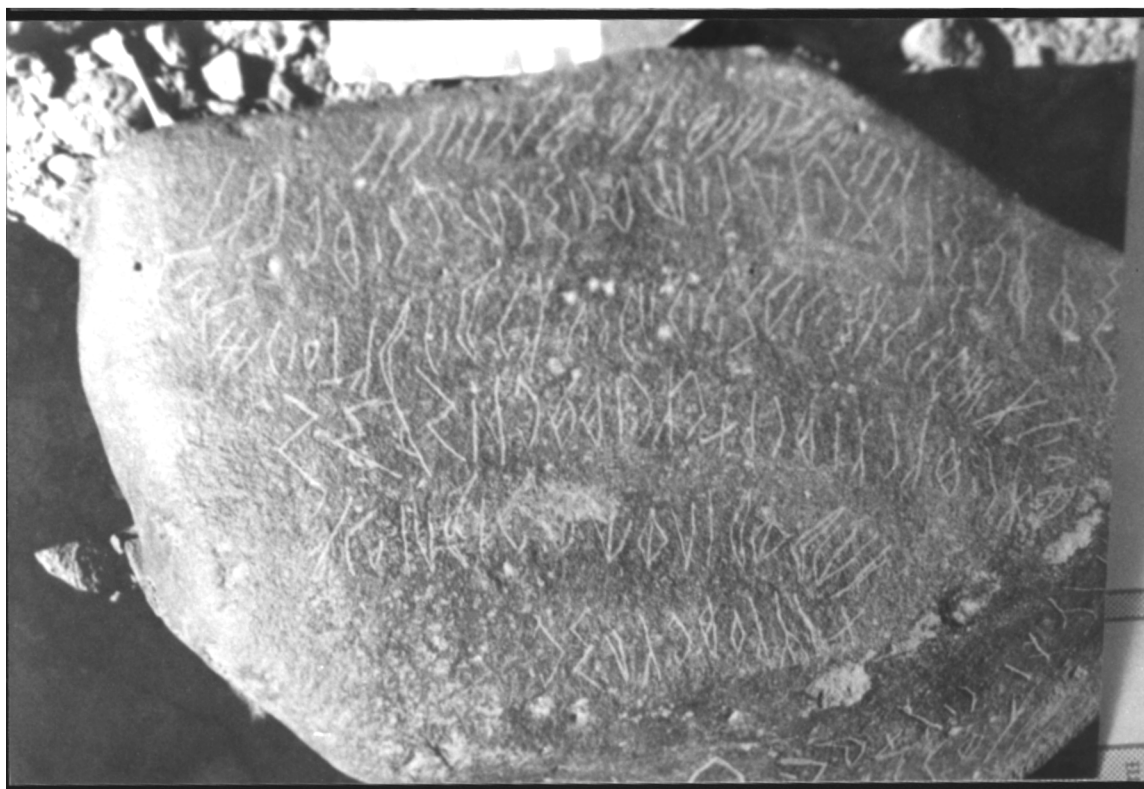**Fig. 4: A transcriptoin of Fig. 3.**

Fig. 5: Inscriptions No. 3, 4, 5.

agent. It means one was satisfied. Ar-rida (sat-isfaction) is opposite of as-saht (resentment or dissatisfaction) (Bin Man ř 1955). It was fre-quently mentioned in other Safaitic inscrip-tions (Winnett & Harding 1978: 149, 799). The next word is **g n m** a transitive past form of the verb frequently mentioned in other Sa-faitic inscription (Littmann 1943: 259). Litt-mann has read this verb with stressed **gannam** (Littmann 1943: 63-4), Rcykmanns has read it as imperative verb **ganim**, means winning something very easily (Rcykmanns 1995: 299).

N q t: An-naqatu the feminine of camel (she-camel). It was mentioned in a number of Sa-faitic inscription (CIS: no 2998, 5293; Winnett & Harding 1978: no 576, 1234).

The second Inscription
(Figure 2, Picture 2)

Text:
l m n < b n h > w s b n s k r n h j m l

Translation
The camel belongs to M₉ni< bin Al Awas bin Sakran.

Discussion
The Inscription was written on a basalt stone with smooth surface. The letters were written clearly and properly in a thin script scraped lightly with sharp tools. The script was similar to the so-called square form. It moved spherically starting at the upper half of the stone from left to right then to periphery downwards, finally towards left.

In the middle of the frame there is a good drawing of a camel with a camel rider holding a spear and chasing a horse-rider. The Inscrip-tion however does not explain the nature of
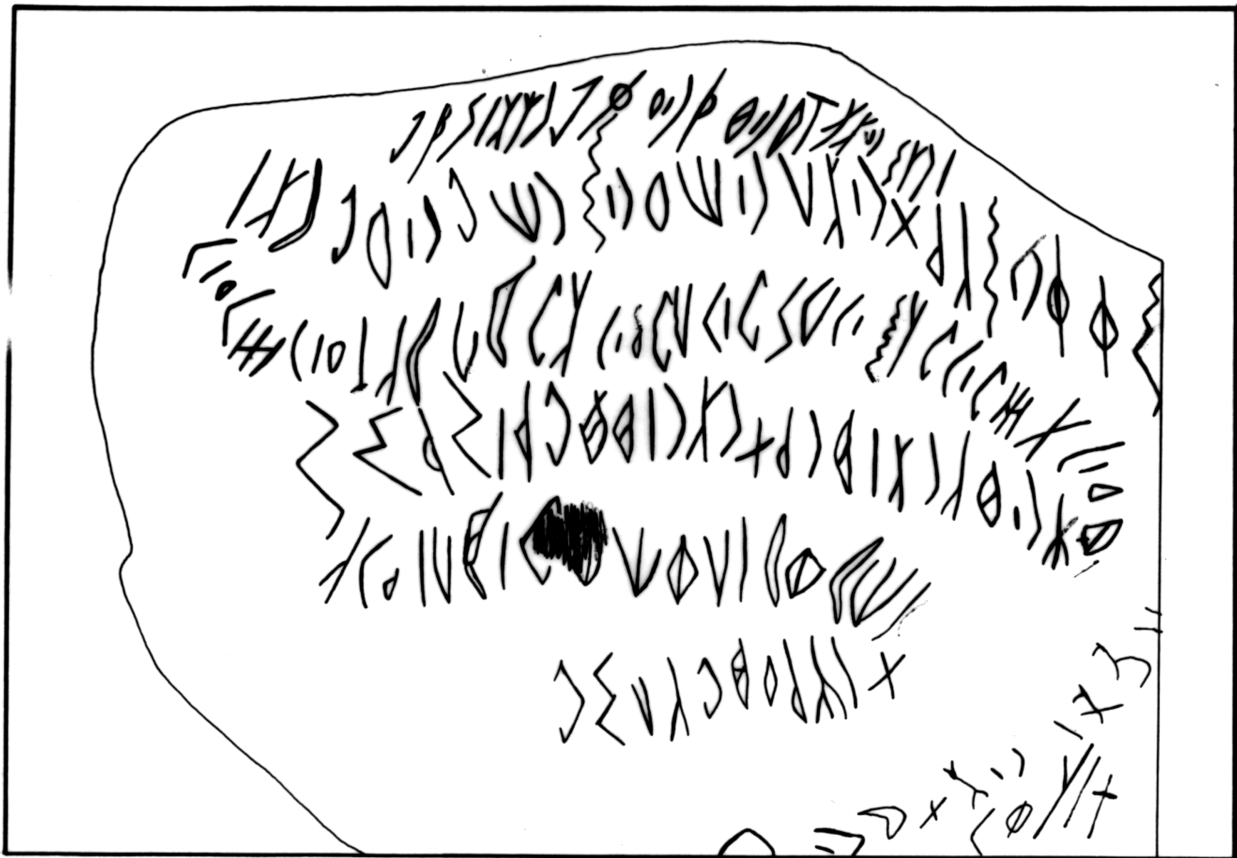
Fig. 6: A transcriptoin of Fig. 5.

this chasing.

Interpretation of words

M n ' is a proper name mentioned frequently in other Safaitic inscriptions. It came in Lihyanite (Harding 1971: 568), Nabatean (Negev 1991: 40), and its pronunciation in Greek is (Wuthmow 1930: 78, 149), too. In Arabic it is read as **Mani'an** and **Manna'an** (Az-Zubaidi 1965), and used as a title for an Alawitien leader who ruled in Al Madineh between 583 to 1100 H (Zambauer 1951: 3).

H ' w s: This name has never been included in Safaitic inscriptions; the formula is derived from **aws** (Inscription 4). The same formula, however, was used for other Safaitic names such as **h'sd** (Maani 1999: insc. 3), and **h ' ì w**

r (Winnett & Harding 1978: no 3353), the ha in the names is a definite article and when preceding the name, it is used as a title. The phenomenon of using the title as a substitute for a name appeared in some Arabic references such as **Al aìnat** (Il-'Asfahani: 3/123), and **Al aìwas** (Il-'Asfahani: 1/116).

S k r n: This is a personal name in the form of **fa'lan** (على صيغة فعلان). It is used frequently in Safaitic inscriptions, only one time in Thamudic (Harding 1971: 323) and appears in **Ansab Al- Arab** ('Il-'Andalusi 1983: 166).

The last word **h j m l "Al jamal"** is a common Semitic word.

The Third Inscription:
(Figure 3, picture 3)

Text:
l k h f   b n   ' h z m   b n   w d b n   ' q r b * > l   y̌
r

Translation

"By Kahf the son of Ah zam the son of Wadd the son of 'Aqrab, from the tribe of Gayr".

Discussion:

The letters were slightly incised with a sharp tool on a smooth basalt stone, one of three inscriptions incised on the same stone. Writing moved from right to left in one line on the top of the stone. Directly beneath there was another longer inscription comprising of five lines. Despite the likeliness between the two inscriptions, the letters of the first were smaller than those of the second, which indicates that the first inscription was written later. The inscriber chose the upper area to line the words. The letters were so readable that the above reading is sure.

Interpretation of words:

K h f is a personal noun in the form of a verb which was not indicated in other Safaitic inscriptions except for Littmann's one no. 957 (Littmann 1943: no 957), It was mentioned in Thamudic, too (King 1990: 541), in Al-Aghani the name **Ibn umm Kahf** appeared (Il-'Asfahani: 10/25), the **kahf** is a cave cut in the rock or **Malja'** (Rockshelter).One famous saying is: **Ar-rajul huwa khaf Qawmeh**. The real man is the resort of his people.

'hzam: A personal name infrequent in Safaitic inscriptions. The only case mentioning this name in Safaitic is Winnett and Harding's inscription no. 957. It is written in the form of comparative adjective derived from the verb hazama, the Arabic references refer to **'Ahzam** the grandfather of **Hatim Al-Ta'y**. It is mentioned in the Proveb Shinshanah A`arifuha min

Ahzam. The noun is derived from **Al-hazm**, a kind of trees with a bark used for making ropes (Ibin Duraid 1991: 29)

w d: A personal name mentioned by Safaitic inscription as singular(Hading 1971: 636) or compound (Harding 1971: 637-38), it could be either the well known idol wd, a certain deity cited in verse of Noah (The Holy Qu'ran: Noah 33), A sculpture of a great man, dressed in two jewels, and wrapped oneself in loincloth. He adorned himself with a sword and leaned on a bow, in his hands he held a spear with a flag and a wallet full of arrows. The tribe Kalb adopted him in Dawmat Al-Jandal (Ibn il-Kalbi 1924:10, 56), w d might have been derived from Al-Widd meaning love and desire (Ibin Man ř 1955) and in this sense; it was mentioned in the holy Qu'ran (Maryam 96).

It was a familiar Arabic name, too (Caskel 1966: II/581). In ancient inscription it can be used as a singular and complex form (Abu al-Hassan 1997: insc. 7)

'Aqrab is a simple personal name appearing frequently in Safaitic inscription (Theeb 1991: 39; Harding 1971: 427). It is the singular, form of <Aqabrib It was used as a name by the Arabs (Il-'A*fahₔni 15/7) the name **'Aqrab** was mentioned in Thamudic (Theeb 1997: insc. 16; King 1990: 527), Lihyanite (Jaussen & Savignac 1909-14: 75; Al-Ansary 1966: 110; Caskel 1954: 144), Qatabanaean (Harding 1971: 472), Nabatean (Cantineau 1978: 134; Negev 1991: 54) inscriptions, too. In Palmrean inscriptions it came in a form of **'Aqrbu** (Stark 1971: 107) and in Hatraean as **'Aqraban** (Abbadi 1983: 155-56).

The inscriber ended the inscriptions with attributing it back to his own tribe: c>l صayr. The word c>l is an abbreviation of c >اl and it means: it belongs to a certain tribe and it precedes the names of the northern Arab tribes

(Harding 1969: 472). And صayr is one of the Safaitic tribes whose homeland is Tell Al <Abad in the northeastern ,arra in modern Jordan (Winnett 1957: no. 730). In the resources of Arab historians, it is referred to as: Ban صayra is a clan of aqeef (Ibin Duraid 1991: 19). صayr could also mean blood money (Zubaidi 1965: ẏr)

Inscriptions 4:
(Figure 3, picture 3)
Text:
[l] مq q b n مh y t b n a s b n ìj b n مb ì r
b n j r m > l b n < b f b n < z h m b n m r
> b n < r s b n r ḿ b n مh r b n r f h b n
< w * b n w h b > l w b y t b > b l w w r d l
ḋ f f h b < l s m n r w ì w s l m w m ì l t l * y
< w r h s f r

Translation:

By **Saqiq bin ìahya bin >Aws bin ,aj bin ìb ìr bin Jarm>Ĭ bin <Abf bin <Izuhum bin ìahr bin r f h bin <Awa* bin Wahab>Ĭ**. He lodged his camels for the night and came to the water (the filthy water or he came to the water at night). I pray for Ba<alsamn̂ for relief and peace. God may bring sterility to those who defect this inscription.

Discussion:

This Inscription is the longest one in this group, where the attribution of the ancestry traces back to fifteen persons. It was written on the same stone of the previous inscription. It consisted of five lines beneath the previous one. The direction of writing started from right to left in the so called boustrophedon method known in northern Arabic inscriptions, The letters are slender and shallow. In the fourth line there was a kind of abrasion over the letters r, w and h. Therefore, the upper part of the waw was scratched off. However, this did not have a negative impact on the trueness of the reading which was proper and clear.

Interpretation of words
S q q is a simple personal name, which was once mentioned in another Safaitic inscription, as we know (Winnett & Harding 1978 no 3712), **siqaq** means aggressiveness and conflict, whilst مaqiq means brother, ìiqq is a name of Arab priest (Man ř 1955) ìaqiq is also a personal Arabic name (Ibn Duraid 1991: 353). We believe that the name in this inscription is similar to its Arabic equivalent.
S h y t is a masculine name frequently mentioned in Safaitic inscriptions (CIS no. 1172; Winnett 1957 no. 87; Littmann 1943 no. 386; 607 Winnett & Harding 1978: no. 1816, 2162). Littmann suggested that ìahiyah is a diminutive form of مahiy (Littmann 1943: 344). If Littman's claim were true, the shin should with be vocalized with fatìa (short a) not amah (short waw). The word might have been derived from مahwat, which once came in another Safaitic inscription (Harding 1971: 362). It means "desire, wish", one of the females names is ìahyah, and ìuhyah and it means the beautiful, good looking girl (aì–مammari 1410H: 419). A derivation of this word is ìahwat Al Sinajah the Beauty of cymbals ('Asbahani 5/99).

a s is a simple personal name which was frequently mentioned in Safaitic inscriptions (Harding 1971: 41), It is derived from **Awas**, It means "gift, grant". In Arabic >ustu al-qawm gives the meaning of "If you give them (Ibn Man ř: Aws). '**Aws and 'Uwais** are also different names of the wolf (Ibn Duraid 1991: 133).It could have been used as abbreviation of the compound name in addition to the name of deity, this was familiar in semitic inscriptions (Hazim 1986: 2-5), It was mentioned in Thamudic (King 1990: 495), Lihynite (Abu al-Hasan 1997: insc. 188), Sabaic (Harding 1971: 40-41), Manaean (Al-Said 1995: 67), Nabatean (Cantineau 1978 II: 57-58) inscriptions, too In

Palmyrean it came in the form of >A w s y (Strak 1971: 66)

Hj is a personal name in Safaitic inscriptions (Harding 1971: 177), it is a simple name paralled to **Hajj** in Arabic (Caskel 1966: 291). It came in Thamudic (King 1990: 490), Nabetean as **Hjw** (Cantineau 1978 II: 93-4; al-Khraysheh 1986: 76-77), Palmyrean as **Hja** (Stark 1971: 87), too According to starck, it means, "born during the Pilgrim"(Stark: 1971: 20), It was stated in Manaean and Sabaic, too (Harding 1971: 177).

S b ì r a personal name reported in other Safaitic inscriptions, Harding considered it as a derivation from the compound noun **sab** and **hur** (Harding 1971: 338). **Sab** a Safaitic name (Harding 1971: 337) and it means "one was grown up" the second part **h r** came as an individual name in Safaitic (Harding 1971: 181).

J r m l is a complex personal name that came in Safaitic inscriptions (Winnett & Harding 1978: no. 518), derived from **j r m l** (Inscription 11).

The next personal name: **‘ b f**, is written in a verb form, and frequent in Safaitic (Harding 1971: 403), it means "to spoil"or "to defect" (Littmann: 1943: 333), It is a familiar name up to this date, **‘Abafah" abd ‘Abfan** derived from the same root.

' z h m is a complex personal name, frequent in Safaitic inscriptions (Harding 1971: 419). It is composed of: <Azza and the adjacent pronoun (الـضـمـيـر المتصل) for the plural third person pronoun: **hum** (they). According to Littmann, it means "their glory, their strength" the name is also known for Egyptians (Littmann 1943: 334), In Safaitic it came as a complex name in **‘A z** (Hazim 1986: 87-9) **‘azal**, **Az** jd, and **‘ z l t**

(Winnett & Harding 1978: no. 355.2, 365 & 3516).

The plural third person pronoun was stated in other complex Safaitic names such as: bn hm and t 'a m h k (Littmann 1943 no. 444 & 900).M r a> a is a personal simple name, frequently stated in Safaitic inscriptions (Harding 1971: 536), It came in Thamudic (King 1990: 545), Lihyanite (Jaussen & Savignac 1909-14 240), Palmyrean (Stark 1971: 37, 96), too. It came in Nabatean as m r l y (Negev 1991: 41). In phoencian as m r (Benz 1972: 353), in Aramaic as m r > (Maraqten 1988: 151).

M r a in Arabic means the man, with a real manhood. In Accordance with Brau, the name is derived from Syriac "Mar" the master (Braue 1925: 95).

It came as a composite noun for other Semitic personal names (Harding 1971: 537).

' u r s: a well known personal name in Safaitic inscriptions (Harding 1971: 415), It might be interperated as <Arisa" which means "surprised, amazed" or <Arasa" which means "was modified" or <Arrasa "meaning" married off (Ibin Man r̈: 'rs), <urs is an Arabic name (a*-cahabi 1962: 454).

r g m: a name used in Safaitic (Harding 1971: 282), and has its equivalent in Manaean (3). In Arabic : Raḿa Qawmehi means: he left his people.

A r g a m is a name derived from Raắm. The origin of Raắm is, Heritage (Ibn Duraid 1991: 372). Raḿ means also hatred, disgrace, and disgust (as-Sarqasfi 1978: 3/24). In Safaitic R ̛ m came as a transitive past verb meaning "to hate death" (Jamme 1967: 345-8).

S h r: is a simple name in the form of verb or

agent which came as singular in Safaitic inscriptions, it came also as composite (Harding 1971: 360-61). The name might have been derived from shuhra, and the whiteness arouned the yellowness of narcissus (Ibn Duraid 1991: 521), the name was reported in Thamudic (Harding & Littmann 1952: no. 38), Lihyanite (Al-Ansary 1966: 89), Qatabanaean (RES 3537), Sabaic (Abu al-,asan 1997: 87), Manaean (RES 3537) too. It came in Nabatean as îh r u (Negev 1991: 62; Cantineau 1978 II: 149). In Arabic the name îahř (Ibn Hazm 1983: 387), and Banu Al-îahar (King 1990: 517) are familiar. îahr is a name of Lihyanite king, too (Abu al-,asan 1997: 87).

Whilst the name r f h came in a few of Safaitic Inscription (Harding 1971: 280), and has neither parallels in old Arabic, nor mentioned in the sources of Arab reporters. Despite the correctness of its reading, no meaning could be given to this name.

<Aw* is stated in Safaitic inscriptions (Harding 1971: 447). It could be read as <Awa* or <Uwei*. It is derived from <ِؤa*a, Ya< *u, and so one is >a<af ِوwhich means to exorcize Moreover, man seeks for protection, I pray that god protects me from something. I invoke the protection of God, to whom belongs might and majesty (Ibn Duraid 1991: 34).

The root **'Awaḏ** indicates the demand for protection and security (Ibin Manِř: 'w*.). The parallels of the name appear in Thamudic (Harding & Littmann 1952: no. 65), Nabatean (Negev 1991: 49), Palmyrean (Stark 1971: 44, 104), and Hatraean (Abbadi 1983: 149). It came as composite word in more than once in Safaitic inscription (Hazim 1986: 95-6). Its parallel in Arabic is <■ِؤi* and <Awa* (Ibn Duraid 1991: 43 & 277).

The name w h b > l comes often in Safaitic inscription, and is considered by Littmann as one of the historic linguistic names, whose roots can be traced to akkadian origins. The name nadanu the akkadian, and Hebrew Natin and Aramaic yahub are all derivations of the same name. In composite names one can find Asur idin in akkadian related to it. Ashur is a name of deity, In Aramaic yahabullah "God gave". It could be changed into wahab or <Ata Allah or **<Atiyah** (Littmann 1949: 1-55). Following this kinship chain comes the verb w b y a t a preceded by the conjunction waw: this is a past verb in the form of fa'ala, Bayata which means he stayed for a night (CIS no. 310).

The verb came sometimes without the weak letter B T (CIS no. 3031). This verb was reported in Thamudic (Harding & Littmann 1952: no. 99), and Lihyanite (Qudra 1993: 77) as well.

b ' b l: ba is a preposition used in the same way by Safaitic and Arabic (Ar-Rummani 1973: 36). In the inscription it designates accompaniment, and >bl is a personal name often used in Safaitic inscriptions (Ajrami 1992: 84).

Wa warad: waw is a conjunction, warada is an intransitive past verb in the form of fa'ala. It means: some one came to the watering place (CIS no. 1656, 1995; Littmann 1943: no. 406-426). In Arabic warada means each who came to a watering place or spring (Ibin Manِř: nhl).

In south Arabic it is y r d n (Beeston 1982: 162), In northwestern Semitic dialects it came as bimahha which means one stops at a place (Koehler 1985: 401; Gelb et al 1980: 22).

l g d f: lam is the preposition, and صadf is a new word in Safaitic inscriptions. In Arabic

Lexicons the word ảdf belonges to the root ảdafa: "Aảafa Al Baìr" means: the waves of the sea were unsettled (Ibin Man ȓ: ảf). This might be interpreted as" he came to the plentiful water with lots of waves or he came to the troubled water as a result of fast flowing. The season might have been winter where the valleys were flooded with troubled water.

One meaning of ảdafa in Arabic in its context ảdafa Al laylu: "The night was lowered (Ibin Man ȓ: ảf). Harmonized with the context the meaning is related to the previous sentence w bayata bi> bilihi wa-warada l ảf, which means: he put up his camels for a night, and came to the watering place as soon as the night was lowered.

f h b ' l s m n: fa is a conjunction and ha is for invoking the god. It preceded the name of the deity Al ilah sayyed as- samawat, this deity name is composite consisting of Ba'al: Sayyid (Master) and "s m n" the plural of sama meaning skies. The same name came without nun in other inscriptions however; it is masculine plural name (Ababneh 1994).

r w h: it cannot be dogmatized in singular form in case it is substantive, which means "Rest", but if it is verbal it means: to relax somebody. The substantive form rawaìa means rest the opposite of tiredness.The say: Araì ar- Rajul: the man was refreshed after being exhausted (Ibin Man ȓ: rwì). It was so read by Winnett, Harding and Littmann (Winnett 1957: 24; Winnett & Harding 1978: 395; Littmann 1943: 107).Reading it as imperative was also stated by Winnett, Harding in the Madwaneh of Al Niqush Al Samyah (Winnett & Harding 1978: 409; CIS no. 60).

w s l m: if the pervious word was substative, this word would be read as Salaman which is

familiar in Safaitic readings (Littmann 1943: 3). It means: "protection and security" (Winnett 1957: 13). It doesn't give the meaning of "greeting" as suggested by Ryckmans (CIS no. 12). If the previous word was considered as a verb, which is also possible, this word s l m would be an imperative form of the verb which means "surrender and be saved" (Littmann 1943: 234), the formula "sallamahu allahu min **al amri**" means "one was rescued" (Ibin Man ȓ: slm). These two words are demand forms frequently used in Safaitic inscriptions (Malkawi 1997: 82-5, 89-92). The inscriptions moved after the conjunction waw into the cursing formula as follows: w m h l t l d < w r h s f r. The word m h l t means "sterility, famine and catastrophe" (CIS no. 3339).

L ḏ The lam is a preposition, while the *al is abbreviation of the demonstrative noun **Al-Laḏy** (which). In this context "Al Balyal Aw Al Mahl lla*i: which means: cursed he who but **y a ' a w r** is a present form of the verb which means "to defect" this is a verb ending some inscriptions and sometimes it is frequently followed by **h h f f Aw h s f r** which means " the inscriptions.

Inscription number 5
(figure 3, picture 3)

Text

L ? ? I l b n >t m b n g ? ? ? w h l t

Translation
By ? ? the tribe of bn >tim bn ?j and O al Lat.

Discussion:
   This short inscription occupies the right bottom corner of the stone on which the last two previous inscriptions were written. However, it came different in style and shrift. Despite the

Fig. 7: Inscription No. 6.

Fig. 8: A transcriptoin of Fig. 7.

thin line of the shrift, it is engraved deep than the previous ones. It is comprised of two lines the first of which starts from right to left towards the empty area of the stone, then goes back to the right in a small area. The letters

tended again to be stringed not like those of the first line. Three letters after the **jim** were missed, which makes it difficult to analyze the first name of the inscription.

Interpretation of words:

Two words can only be interpreted:

A t m: It is a simple personal name in the form of verb. In Arabic lexicon: >Atamma as Siqa', one completed. Two beads were unstitched and as a result they became one "wa'atima fulan bi -l-makan" means one was settled in a place. "Atima fi Sayrehi" means: one slowed down (Ibin Man ȓ: 'tm). In thin way it was stated often in Safaitic (Harding 1971: 19), lihyanite (Abu al-Hasan 1997: insc. 54), Qatabanaean (Harding 1971: 19), Sabaic (Ryckmans 1934-5: 47), and Nabateans (Theeb 1998: 92) inscriptions. Atheeb regarded it as personal name and a part of nominal sentence which means (complete) or perfect and is attributed to god (Theeb 1998: 109). The next word preceded by waw is a name of one of the most fa-

mous Safaitic gods (Al-Ma'ani 1988).

Inscription number 6:
(Figure 4, picture 4)

Text
L h r m l b n y ' l y b n   h d t b n s d y

Translation

By **H̲arim bn Yu'ly bn ahidat bn Saday.**

Discussion

This inscription is comprised of two lines written in the so called boustrophen way beginning form left to right, then back to left. The stone was basalt with a smooth surface suitable for writing.

The inscription was framed with a wide line escarped some how deeply. The letters were neatly escarped tending to belong slightly to the so called square script. The letters were complete, clear and properly read.

Interpretation of words
H̲ r m l is a personal name mentioned for the first time in northern and southern Arabic inscriptions in accordance with our knowledge, we cannot decide whether it is a singular or composite noun. If it were singular, it could mean according to the language lexicon: the plenty of people. **Al-H̲armal** could mean the hair of the camel falling out because of fats "**Al-Harmal**" could means the imprudent woman (Ibin Man r̆: rml). If it were a composite noun which has never been mentioned in Safaitic inscription, it would be comprised of two parts: h r m and the abbreviation of the god **el.**

The first part **h r m** is a known name in Safaitic, Thamudic, Lihyanite and Sabaic (Harding 1971: 219). In our opinion this interpretation is not right because it does not fit the whole context.

Y ' l y is a personal name in the form of the present verb, stated often in Northern Arabic inscriptions (Harding 1971: 677). It was mentioned in Nabatean ones, too (Cantineaus 1978 II: 104; Negev 1991: 34). It has its parallels in classical Arabic as yu<la (Ibn Duraid 1991: 70). Ya<li means to get a higher rank. <ala means superiorty (Ibn Duraid 1991: 55).

h d t: is a noun included in Safaitic inscriptions (Harding 1971: 385), ahada means: to oppress and to treat wrongly. In Arabic it has a similar meaning to insult and oppress wa a ahdatu has the meaning of predominance and surmounting, or the one who was frequently oppressed by others (Ibin Man r̆: hd).

s d y is a simple name mentioned in Safaitic inscriptions (Harding 1971: 314), but lacks its parallels in other old Arabic inscriptions. However, one finds in Nabatean the noun ïd y (Cantineau 1978: II: 149). Sada means: to get your hand towards something. Sada is the grace or favour. Sadaya and nadaya and As-Sada could have the meaning of ignorant (Ibin Man r̆: sdy). In the holy Koran: God be raised far above said: Does man think that everything would come to nothing (al-Qiyama 36).

Inscriptions number 7
(Figure 5, picture 5)

Text
L s s b n ...

Translation
By <* * b n

Discussion

This inscription was written on a front of limestone with a gray shell, the surface of which is not regular. The inscription was escarped from the top to the bottom and as a result the writing was clear, but was exposed
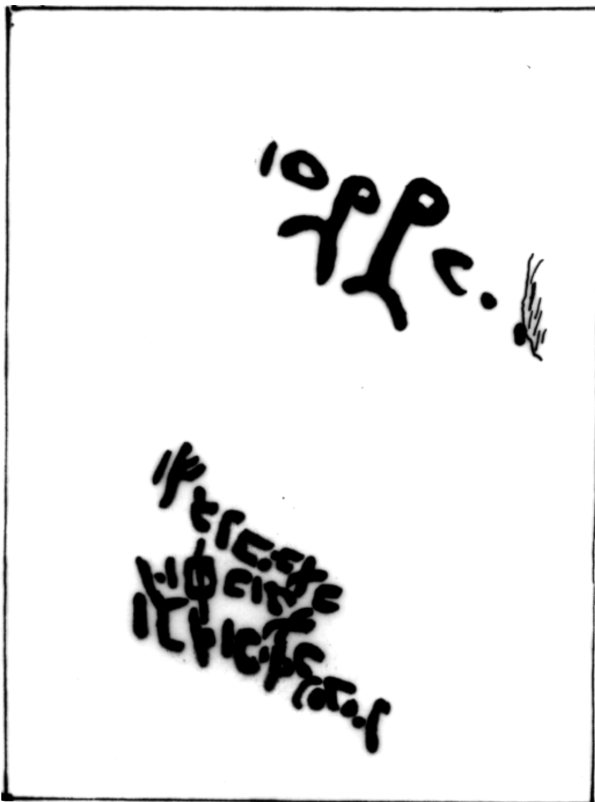
Fig. 9: Inscriptions No. 7, 8, 9, 10.

Fig. 10: A transcriptoin of Fig. 9.

to weathering, so that the last word was omitted. The last word could have only been a small personal name for the area left was very small.

Interpretation of words

'**Ass** is a simple name maintained by Safaitic inscriptions which came twice with only one sad (Harding 1971: 422). ‘**Assa** means: "to become hard" It could be here used as a diminutive form "<U*ay*" from " **’Asy**" which is frequently used in Arabic (Ibn Duraid 1991: 53, 82, 139). **Al " ‘Aas** is derived from " **’Asaya**", **Ya’sy ‘Isyanan** and **Ma’sya** and it means the disobedient. The boy who does not obey his mother is ‘**Aas , I’tasat An Naqa** "the she camel disobeyed and escaped from the male".

he noun is "**I’ tiya***" man says: ‘**Asaytu bi sayfi** which means "to be hit with the sword as a result of disobedience (Ibn Duraid 1991: 53-4).
Inscription number 8:

(figure 5, picture 5)

Text
L d k r b n s h r

Translation
"By **Dcikr** son of **Sahir**"

Discussion

It is a short Safaitic inscription written from top bottom with a short shrift. The letters are a bit close, but clearly read. This inscription is written on the same stone as the previous one, close to other two inscriptions. The reading was clear and confirmed.

Interpretation of words

D k r is a singular personal name frequently stated in Safaitic inscriptions (Harding 1971: 255). Its parallels in Classical Arabic are: **Dcikr** (Asbahﻭni 7/189) and **Dcakir** (Caskel 1966: 235). It might have been derived from **Al Dcikr**: the severe rain or the dense vegetation or the strong thing (Ibin Manﷶr: *kr), in the context of personal names, it gives the implications of strength, power and courage (Theeb 1998: 310). The name is also parallel in lihyanite (Al-Ansary 1966: 101), South Arabic (Al-Said 1995: 105-6; Harding 1971: 255) inscriptions whilst the Nabatean inscriptions report the name **d k r u** (Cantineau 1978 II: 82; Negev 1991: 21) and in Palmyraean the name * k r y (Stark 1971: 83)

S h r is a simple name used in Safaitic inscriptions (Harding 1971: 312) and has its parallels in Thamudic (King 1990: 508). In Arabic "**Sahira fulana suhriyan**" means some one was offensively forced to do something (Ibin Manﷶr s r).

Inscription number 9
(Figure 5, picture 5)
Text

L ' n q b n s h r

Translation
"By 'Inaq bn Sa<u>h</u>r"

Discussion
The inscription was placed left to the previous one with the same shrift and orientation. It seems as though the two inscribers were brothers.

Interpretation of words

< n q is a simple name in the form of fa<ila or fi<al which was reported in a number of Safaitic inscriptions (Harding 1971: 445). It has its parallels in Thamudic (King 1990: 531), and in Nabatean as < n q u (Cantineau 1978 II: 134).

The name must have come either from <Inaq (Harding 1971: 445; Negev 1991: 53) or <Unq (King 1990: 531), more properly the former for it came in Arabic resources as Ibn <Inaq (A*bahﻭni 4/144).

Inscription number 10
(Figure 5, picture 5)

Text
L bd l b n d r < b n n r ...

Translation
"By Badd>el bn Dara<a bn N r"

Discussion
The inscription was placed left to the two previous ones written in the same way and orientation. The letters are relatively clear and as a result it was properly read.

Interpretation of words
b d l is a name mentioned in Safaitic inscriptions (Harding 1971: 98) and has its parallels

in Arabic (Caskel 1966: 218) Budayl in Arabic may have been regarded as a diminutive form of badal (Ibn Duraid 1991: 472-6). badal means "instead of". Abdal are apathetic people who are said to be found everywhere. when one of them dies, god will create an alternative. They are said to be seventy, fourty of them are in Bilad Aمم–مam, the rest are in other countries (Ibn Duraid 1991: 476).

D r ' is a singular personal name frequently recorded in Safaitic inscriptions (Harding 1971: 238), and as we believe it is like the other names in exaggerating form (fa<al). Tthe Arab reporters mentioned the name Dra<a ibn badr (A*bahوni Vol 21: 22).It is derived from the verb Dara<a, the expression Dar<a Al Dabihah means: the sacrifice was slaughtered by striping the skin from the neck. The expression Da<ara fi <unqehi ìablan fahtanaqa means: the rope was fastened around the neck of him till

he was suffocated. In the traditions of Mi<rوj comes the following: "**fa ida naìnu bi qawmin duri'a ansafuhum bidun wa ansafuhum s dun**".

The expression Dara<a fi -s- sayr means: "he went further" (bin Manﬞr: dr').

n r is a simple personal name in the form of the verb stated by Safaitic (Harding 1971: 585) as well as by Palmyraean (Harding & Littmann 1952 no. 162, 224) inscriptions. It could be interpreted as **Nar** (fire) or **Nur** (Light). **Nar** was also used as a masculine (Caskel 1966: 445) and as part of a composite name. It was mentioned as a singular Arabic name (Ibn ìazm 1983: 51). Since the fatimid period, it has appeared as a part of the composite name N**u r Eddin**, the light of religion (Zambawar 1951: 511).

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ملخّص: تعتبر منطقة الحرة واحدة من أغنى المناطق بالنقوش العربية والإسلامية وتقسم هذه الدراسة عشرة نقوش صفوية أكتشفت في المسوحات الأثرية التي إجريت في الرويشد، وادي سلمى، الأشاقف الجنوبي في المواسم ١٩٩٠بم ١٩٩٢بم ١٩٩٤بم. وتؤكد هذه الدراسة وجود أسماء ندر وجودها في النقوش الصخوية مثل رهط, كهف وأجزم وتحتوي إسمين لم يردا في النقوش الصفوية سابقاً وهما: حوس وحرم

Notes:

1) Corpus Inscriptionum Semiticarum, (Paris, 1950) no. 21
2) See Insc. No. 11.
3) Repertoire "Epigraphie Semitigue (paries, Academic des Inscriptions et Belles-Lettress), no 3610
4) Many Thanks for Mr. Abd El-Qadir al-Husan for giving me the Photos to be published.

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(100) See Insc. No. 11.